Evangelical Lutheran Church in America
2019 Churchwide Assembly

Reports and Records:
Assembly Minutes

August 5–10, 2019
Milwaukee, Wisconsin

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Secretary

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Introduction

The fifteenth Churchwide Assembly of the Evangelical Lutheran Church in America gathered under the theme "We are church" at the Wisconsin Center in Milwaukee, Wisconsin. Martin Luther's explanation of the Third Article of the Apostles' Creed stresses that the church is the work of the Holy Spirit. We confess Jesus through the Spirit's gift of faith. The Spirit places us in relationship with all other believers in the church.

"We are church" served as a reminder that the work being done in assembly is God's work. Voting members have the constitutional responsibility to hear reports from officers and units, elect leaders for the churchwide organization and separately incorporated ministries, adopt a budget, act on resolutions and memorials, and approve amendments to the governing documents of this church.

This was the third time that the Guidebook app was used to distribute the *Pre-Assembly Report* to voting members, guests, and the whole church. This technology used significantly less paper and allowed for timely distribution of materials throughout the assembly.

The following are the official minutes—the historical record—of the fifteenth meeting of the Churchwide Assembly. To facilitate the historical record and for the ease of the reader, these minutes are organized in a comprehensive manner. Thus, approved actions are included in their entirety in the minutes at the point of presentation, as well as the discussion of the issues presented. Relevant exhibits are appended to provide ready reference in a single document.

It is important to note the way in which actions of the assembly are designated. The reference to the final action begins with the letters "CA" to designate the actions taken by the Churchwide Assembly. The designation "CA" is followed by the year of the assembly; thus "CA19." Then follows the notation of the day of the assembly on which the action occurred, and the number of the action taken sequentially during the assembly. Thus, CA19.04.12. signifies that the twelfth action of the assembly occurred on the fourth day of the 2019 Churchwide Assembly.

References to actions of various ELCA governing bodies also are cited using a singular designation code. For example, CC19.04.20. refers to action taken by the Church Council (CC) at its April (4th month) meeting in 2019 (19) which represented the twentieth action (20) of that governing body in the calendar year. Similarly, the designations "EC" and "CB" refer respectively to the Executive Committee of the Church Council and the Conference of Bishops.

Citations of sections of the *Constitutions, Bylaws and Continuing Resolutions of the Evangelical Lutheran Church in America* are codified variously as "ELCA 3.04." (a churchwide constitutional provision), "ELCA 7.31.01. (a churchwide bylaw), "S14.18." (*Constitution for Synods*) and "C10.02." (*Model Constitution for Congregations*). A dagger (†) preceding the letter "S" or an asterisk (*) before "C" indicates that the provision is required rather than only recommended. Continuing resolutions are designated by a letter and the year in which they were adopted; thus, an ELCA churchwide continuing resolution adopted in 2019 is, for example, "5.01.B19."

Various amendments to the governing documents of this church were adopted by the 2016 Churchwide Assembly. As a convenience to readers and for historical documentation, the full text of the 2016 edition of the *Constitution, Bylaws and Continuing Resolutions of*

the Evangelical Lutheran Church in America is provided at the end of these minutes. The current edition is available online on the ELCA website.

I wish to thank all of those who made the 2019 Churchwide Assembly a success. Those who served on the assembly committees are listed in Exhibit A: Members of the Churchwide Assembly. Special thanks to the Churchwide Assembly planning team chaired by Ms. Jodi L. Slattery. The staff of the Office of the Secretary did their usual outstanding job of coordinating logistics, organizing documentation, supporting the legislative work of the assembly and overseeing the election processes. Deacon Sue E. Rothmeyer, now Secretary Rothmeyer, kept track of a variety of details. Ms. Marit E. Johnson was responsible for the legislative updates and maintaining the record used to produce these minutes. Mr. Frank F. Imhoff was brought back from retirement to support both Sue Rothmeyer and Marit Johnson. Mr. Dana Adams maintained the high standard of excellence in the logistical support of registration, housing, transportation, and support of the many aspects of holding the assembly. Ms. Mary Beth Nowak came out of retirement to assist the meetings team in this assembly. Virtually all the staff of the churchwide organization were involved in preparing for and supporting the work of the assembly. This work was done in addition to their job descriptions. It is not possible to fully thank all of these individuals for their good work.

Video, photo, and audio highlights of the 2019 Churchwide Assembly are available online. The ELCA website also includes "Legislative Updates," which provided voting members with daily summaries of assembly actions.

Consistent with the commitment of this church to be faithful stewards of God's creation, these minutes are posted on the ELCA website. Synod offices will receive a book of minutes; voting members who request one will receive a book of minutes.

"We are church," and the assembly represents the church responding to the work of the Holy Spirit as it lives in our time and place. As our "tag line" says, this is God's work and our hands. Thanks be to God.

The Rev. Wm Chris Boerger, secretary
Season of Lent 2020

Fifteenth Churchwide Assembly of the Evangelical Lutheran Church in America

Minutes

August 5–10, 2019
Milwaukee, Wisconsin

We are church.

We are Lutheran.

We are church together.

We are church for the sake of the world.

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

Called, gathered and sent into the world to embody the good news of Jesus' death and resurrection, we exist to be a reforming, renewing and reconciling expression of God's grace through life-giving relationships and communities of worship, mercy, justice, and service.

Plenary Session One

Monday, Aug. 5, 2019
6:30 p.m.–9:30 p.m.

On Monday, Aug. 5, 2019, at 3:00 p.m. Central Daylight Time (CDT) the opening service of Holy Communion was held in the Ballroom of the Wisconsin Center, 400 West Wisconsin Avenue, Milwaukee, Wisconsin. The Rev. Elizabeth A. Eaton, presiding bishop of the Evangelical Lutheran Church in America (ELCA), served as presider. The Rev. Wm Chris Boerger, secretary of the ELCA, served as preacher. Mr. William B. Horne III, vice president of the ELCA, was the assisting minister. Ms. Lori S. Fedyk, treasurer of the ELCA, and Ms. Simone S. Annan [Metropolitan Chicago Synod] were readers.

Welcome and Order for Opening the Churchwide Assembly

Reference: Worship and Song.

Presiding Bishop Elizabeth A. Eaton called Plenary Session One of the fifteenth Churchwide Assembly to order at 6:35 p.m. in Hall A/B of the Wisconsin Center in Milwaukee, Wisconsin.

Presiding Bishop Eaton informed the assembly of the history of the land. The first peoples to call the Milwaukee area home included the Potawatomi, Ojibwe, Odawa, Fox, Ho-Chunk, Monominee, Sauk, and Oneida. The fourteenth Churchwide Assembly in New Orleans, Louisiana, repudiated the *Doctrine of Discovery*. She noted that repudiating that document was the first step in making right relationships with American Indian and Alaska Native peoples. The assembly then took a moment of silence to honor the nation tribes of the Milwaukee area.

The presiding bishop noted that the fifteenth Churchwide Assembly would celebrate the successful completion of *Always Being Made New: The Campaign for the ELCA*, the 50th anniversary of the decision to ordain women to Word and Sacrament ministry, the 40th anniversary of the ordination of the first woman of color to Word and Sacrament ministry, and the 10th anniversary of the ELCA's decision to remove barriers to ordination to Word and Sacrament ministry for people in same gender relationships.

Presiding Bishop Eaton invited the assembly to join in singing "O Holy Spirit, Enter In" and then led the "Order for Opening of an Assembly." At 6:45 p.m., she declared the fifteenth Churchwide Assembly to be open.

Opening Remarks

Presiding Bishop Eaton expressed her gratitude for the 927 voting members from the ELCA's 65 synods, advisory members, resource persons, ecumenical and inter-religious guests, and other visitors. She encouraged members to pray regularly throughout the assembly. The ELCA Spiritual Renewal team was made available for individual prayer during the assembly. Presiding Bishop Eaton announced that yoga would be available at 6:45 each morning. She then reminded the assembly that gathering for daily worship would center the assembly's life and work during the week. Videos on congregational vitality and leadership would be shared throughout the week as time allowed. Congregational vitality and leadership were two of the main foci of *Future Directions 2025* and could be found in every aspect of the work of the church.

The presiding bishop reviewed the use of electronic devises and the ELCA Guidebook application to access the *2019 Pre-Assembly Report* and other Churchwide Assembly materials. She also explained the process for retrieving updates to Guidebook.

Report of the Credentials Committee

Reference: 2019 Pre-Assembly Report, Section I, Rules of Organization and Procedure, and Roll of Assembly Members.

The Church Council and the secretary of the ELCA determined 927 voting members for the 2019 Churchwide Assembly. Presiding Bishop Eaton called on the Rev. Wm. Chris Boerger, secretary of the ELCA, to report if a quorum was present. Secretary Boerger stated that as of 6:05 p.m., 888 voting members were present out of 927. The presiding bishop declared a quorum present.

Greeting

Presiding Bishop Elizabeth A. Eaton invited the Rev. Paul D. Erickson, bishop of the Greater Milwaukee Synod, to bring greetings from the host synod.

Bishop Erickson began by acknowledging the indigenous peoples of the greater Milwaukee area. Groups such as the Potawatomi, Ojibwe, Odawa, Fox, Ho-Chunk, Menominee, Sauk, and Oneida have called Milwaukee their home for the past three centuries. Other native populations who now call Milwaukee home include the Stockbridge-Munsee and Brothertown Nation, the Lakota, Dakota, Sioux, First Nations, Creek, Chickasaw, Sac, Meskwaki, Miami, Kickapoo, Micmac, and Cherokee.

He noted that the Greater Milwaukee Synod was guided by values of curiosity, courage, compassion, and collaboration through current challenges in the United States such as racism, economic disparity, mass incarceration, immigration, refugee resettlement, and justice for the LGBTQIA+ community. The synod has offered anti-racism training to its leaders for over 20 years; it has been a Reconciling in Christ synod since 1991; and 28 of the synod's congregations were Reconciling in Christ. Bishop Erickson informed voting members of an opportunity to march with the Accompanying Migrant Minors with Protection, Advocacy, Representation and Opportunities (AMMPARO) network to the local office of the U.S. Immigration and Citizenship Services for a prayer vigil on Wednesday, Aug. 7.

Bishop Erickson invited voting members to open gift bags presented to them on behalf of the Greater Milwaukee synod. The bags contained various items made in the greater Milwaukee area, and the bags were decorated by congregations in the synod. He ended his greeting by noting the seventh anniversary of the Sikh temple shooting in Oak Creek, Wisconsin, where six members were killed by a white supremacist. He expressed his excitement for the assembly's consideration of the inter-religious policy statement. He closed, "Dear church, what we do here matters. What we say here matters, and we are humbled, honored, and grateful to host all of you as we engage in this important work, striving to be church together for the sake of the world."

Introduction of the Local Arrangements Committee

Reference: 2019 Pre-Assembly Report, Section I, Roll of Assembly Members

Presiding Bishop Eaton recognized members of the Local Arrangements Committee: Ms. Marcy C. Romskog, the Rev. Lindsay P. Jordan, and Ms. Susan E. Cyr. The assembly expressed its gratitude with applause.

Introduction to Electronic Voting

Reference: 2019 Pre-Assembly Report, Section I, Rules of Organization and Procedure

Presiding Bishop Elizabeth A. Eaton introduced the assembly to the electronic voting machines and provided instructions for their use. Testing the voting machines revealed that two-thirds of the voting members were attending their first Churchwide Assembly.

Organization of the Assembly

Roll of Voting Members

Reference: 2019 Pre-Assembly Report, Section I, Rules of Organization and Procedure, and Roll of Assembly Members.

Presiding Bishop Elizabeth A. Eaton called on Secretary Wm Chris Boerger to present the roll of voting members, advisory members, resource members, and other non-voting members. Hearing no objection, Presiding Bishop Eaton accepted the report and ordered that the roll of assembly members be included in the official minutes of the Churchwide Assembly. The presiding bishop asked all voting members 30-years-old or younger to stand; she noted voting members under 30 years of age made up 16.2% of voting members. The assembly gave thanks with applause.

Introduction of the Parliamentarian

Presiding Bishop Eaton introduced Mr. John W. Sleasman as the 2019 Churchwide Assembly Parliamentarian. She remarked that Mr. Sleasman is a member of Advent Lutheran Church, Solon, Ohio, and served as parliamentarian for the 2011, 2013, and 2016 Churchwide Assemblies. He also serves as treasurer for the Northeastern Ohio Synod.

Consideration of the Rules of Organization and Procedure

Reference: 2019 Pre-Assembly Report, Section I, Rules of Organization and Procedure

Presiding Bishop Eaton directed voting members to access the "Rules of Organization and Procedure" in the Guidebook app. She highlighted several items in the document including deadlines in the order of business. She noted the "Voting Member Request" form under the submissions tab of the Guidebook app. Paper forms were also available from Deacon Sue E. Rothmeyer, secretary's deputy. Page 6 of the "Rules of Organization and Procedure" indicated time limits for speeches and the call for members to refrain from applause during speeches and after votes.

Voting members were instructed on how to approach the microphones to speak on an issue. To show that a person would like to speak in support of the motion, an individual would stand behind the green microphone; to speak against, a voting member would stand behind a red microphone. To call a point of order, voting members were instructed to use their white card. The presiding bishop stressed that voting members need to offer their motion before speaking on it. After the motion is seconded, the voting member may speak on the item. If a voting member offered a speech before making a motion, the motion would be ruled out of order.

The presiding bishop noted that non-germane "new business" items needed to be submitted by 11:00 a.m. on Wednesday, Aug. 7, 2019, for referral to the Reference and Counsel Committee. To offer an amendment on the floor, the presiding bishop asked voting members to bring the written text of the amendment to the secretary's deputy in order for it to be correctly displayed on the screen for the assembly. No electronic submission of amendments to motions already on the floor was allowed.

Part Eight of the rules addressed memorials. The Memorials Committee recommended that most memorials be voted on *en bloc*. Voting members were instructed to submit a form either

electronically or in paper form to remove a memorial from *en bloc* for separate consideration. The deadline for removal for memorials was Monday, Aug. 5, 2019, at 9:45 p.m. The "Memorials Form" also provided an opportunity to propose a substitute motion or amend the language of the motion.

Part Ten explained the proposed rules for voting on the proposed social statement and the related deadlines for amendments to the social statement and implementing resolutions. The 11:00 a.m. Wednesday, Aug. 7 deadline applied for both paper and electronic amendment submissions. The final section of Part Ten explained the voting requirements to adopt constitutional provision and bylaw amendments.

The presiding bishop noted the rules related to floor nominations for the various boards, committees, and the Church Council in Part 12. The deadline for floor nominations was 10:45 a.m. on Tuesday, Aug. 6.

She then directed the assembly to Part Fifteen which explained the rules related to proposed changes to ELCA governing documents. Certain items of the *Constitutions, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America* needed to be voted on in the first plenary session. The remainder of the recommended amendments would be voted *en bloc* on Friday, Aug. 9, unless they were removed for separate consideration. The presiding bishop noted that amendments to constitutional provisions proposed by the Church Council could not be further amended as they were presented for final vote at this assembly. For that reason, any proposed changes to the constitution that were different from the text provided in the *2019 Pre-Assembly Report* would need to be presented as a main motion. Proposed changes to amendments needed to be referred to the Reference and Counsel Committee. The deadline for submissions was 10:45 a.m. on Tuesday, Aug. 6.

Presiding Bishop Eaton moved forward with Part Sixteen that detailed the rules for the election of officers. She directed the assembly to the rules for the ecclesiastical ballot as well as the specific rules related to the election of the presiding bishop and the election of the secretary. Voting members were also able to submit questions for the presiding bishop nominees. The deadline for questions was 12:00 p.m. on Tuesday, Aug. 6. Mr. Thomas A. Cunniff, general counsel for the ELCA and chair of the elections committee, was available to answer elections questions.

While some individuals were identified prior to the 2019 Churchwide Assembly, the presiding bishop reminded voting members that the election of the secretary would be done by ecclesiastical ballot. The biographical information of those who were previously identified would be removed after the "Rules of Organization and Procedure" would be adopted. Voting members were given opportunity to download the biographical information of those previously identified before the vote was taken.

The presiding bishop then discussed the process for adopting the "Rules of Organization and Procedure;" while the rules are adopted as a whole, any member could request a separate vote on an individual rule. The rules required a two-thirds vote for passage. She clarified that a motion to amend a rule by addition or deletion required a majority vote. She explained that voting members would take two votes on amendments that involve amending an individual rule—a majority vote to amend and a two-thirds vote to adopt the amended rule. If a rule was not adopted, this church's governing documents indicate that *Robert's Rules of Order* would govern the assembly.

Presiding Bishop Eaton called on Secretary Boerger to present the motion on behalf of the Church Council. The secretary stated that the motion did not require a second and made the following motion.

Moved;

Seconded: To adopt the "Rules of Organization and Procedure" for the 2019 Churchwide Assembly (exclusive of quoted and highlighted provisions and bylaws which are already in force).

Seeing no further questions, Presiding Bishop Eaton called on the Rev. Hans E. Becklin [Church Council] to lead the assembly in prayer before beginning discussion on the motion.

There being no discussion, Presiding Bishop Eaton called for the vote on the motion before the assembly.

ASSEMBLY ACTION ***TWO-THIRDS VOTE REQUIRED YES-859; NO-6***

CA19.01.01 To adopt the "Rules of Organization and Procedure" for the 2019 Churchwide Assembly (exclusive of quoted and highlighted provisions and bylaws which are already in force).

Rules of Organization and Procedure

PART ONE: AUTHORITY AND DUTIES

Authority of the Churchwide Assembly

The legislative function of the churchwide organization shall be fulfilled by the Churchwide Assembly (ELCA churchwide constitutional provision 11.31.).

The Churchwide Assembly shall be the highest legislative authority of the churchwide organization and shall deal with all matters which are necessary in pursuit of the purposes and functions of this church. The powers of the Churchwide Assembly are limited only by the provisions of the Articles of Incorporation, this constitution and bylaws, and the assembly's own resolutions (ELCA 12.11.).

Any matter for which adoption by a vote of two-thirds of those voting in a prior Churchwide Assembly was required by the constitution or bylaws of the Evangelical Lutheran Church in America shall require a two-thirds vote to be amended or repealed by a subsequent Churchwide Assembly (ELCA 12.12.).

Duties of the Churchwide Assembly

The Churchwide Assembly shall:

a. Review the work of the churchwide officers, and for this purpose require and receive reports from them and act on business proposed by them.
b. Review the work of the churchwide units, and for this purpose require and receive reports from them and act on business proposed by them.
c. Receive and consider proposals from synod assemblies.
d. Establish churchwide policy.
e. Adopt a budget for the churchwide organization.
f. Elect officers, board members, and other persons as provided in the constitution or bylaws.
g. Establish churchwide units to carry out the functions of the churchwide organization.

h. Have the sole authority to amend the constitution and bylaws.
i. Fulfill other functions as required in the constitution and bylaws.
j. Conduct such other business as necessary to further the purposes and functions of the churchwide organization (ELCA 12.21.).

Assembly Presiding Officer

The presiding bishop shall . . . preside at the Churchwide Assembly (ELCA 13.21.c.).

The vice president shall be a layperson who shall serve . . ., in the event the presiding bishop is unable to do so, as chair of the Churchwide Assembly (ELCA 13.31.).

Assembly Secretary

The secretary shall be responsible for the minutes and records of the Churchwide Assembly (ELCA 13.41.02.a.).

Notice of Meeting

The secretary shall give notice of the time and place of each regular assembly by publication thereof at least 60 days in advance on this church's website and in this church's periodical (ELCA 12.31.02.).

Notice shall be provided to all voting members or voting members-elect not more than 30 days or less than 10 days in advance of any meeting. Notice may be provided electronically for voting members or voting members-elect who have provided email addresses, unless the voting member or voting member-elect has requested that written notice be mailed (ELCA 12.31.02.).

Agenda

The presiding bishop shall provide for the preparation of the agenda for the Churchwide Assembly (ELCA 13.21.c.).

Program and Worship

The arrangements for agenda, program, and worship shall be under the supervision of the presiding bishop (ELCA 12.31.04.).

Arrangements

Physical arrangements for churchwide assemblies shall be made by the secretary or by an assembly manager working under the secretary's supervision. Such committees as may be necessary to facilitate the planning for and operation of the assembly may be established by the secretary in consultation with the presiding bishop (ELCA 12.31.05.).

PART TWO: MEMBERS OF ASSEMBLY

Assembly Voting Members

Each synod shall elect one voting member of the Churchwide Assembly for every 6,000 baptized members in the synod. In addition, each synod shall elect one voting member for every 50 congregations in the synod. The synodical bishop, who is *ex officio* a member of the Churchwide Assembly, shall be included in the number of voting members so determined. Unless otherwise determined by the synod, the synodical vice president shall serve as an *ex officio*

member of the Churchwide Assembly and be included in the number of the synod's voting members. The voting members elected by each synod shall comply with the principles of organization, commitment to inclusiveness, and interdependence as specified in Chapter 5 of this Constitution. In addition, each synod shall elect one additional voting member who is a youth or young adult at the time of the election and one additional voting member who is a person of color or a person whose primary language is other than English. . . . The secretary shall notify each synod of the number of assembly members it is to elect (ELCA 12.41.11.).

The officers of the churchwide organization and the bishops of the synods shall serve as *ex officio* members of the Churchwide Assembly. They shall have voice and vote (ELCA 12.41.21.).

The total number of voting members at the 2019 Churchwide Assembly is 927 (but will increase to 961 if the constitutional amendment making members of the Church Council voting members passes).

Eligibility to Serve as Voting Member

Each voting member of the Churchwide Assembly shall be a voting member of a congregation of this church . . . [and] shall cease to be a member of the assembly if no longer a voting member of a congregation of this church within the synod from which elected. The criterion for voting membership in the congregation from which the voting member is elected shall be in effect regarding minimum age for that voting member (ELCA 12.41.13.).

Certification of Voting Members

The secretary of each synod shall submit to the secretary of this church at least nine months before each regular Churchwide Assembly a certified list of the voting members elected by the Synod Assembly (ELCA 12.41.12.).

Seating of Alternate Voting Members

If a voting member elected by the Synod Assembly is unable to serve, the name of an eligible person chosen by the Synod Council shall be submitted by the secretary of the synod to the secretary of this church. If a vacancy occurs or exists within 30 days or less of the convening of the Churchwide Assembly or during the meeting of the Churchwide Assembly, the synodical bishop may submit the name of an eligible person to the secretary of this church. The individual whose name is submitted to the secretary of this church shall be registered and seated by the Credentials Committee as a voting member from the synod (ELCA 12.41.12.).

Inclusive Representation

Except as otherwise provided in this constitution and bylaws, the churchwide organization, through the Church Council, shall establish processes that will ensure that at least 60 percent of the members of its assemblies . . . be laypersons; that as nearly as possible, 50 percent of the lay members of these assemblies . . . shall be female and 50 percent shall be male, and that, where possible, the representation of ministers of Word and Sacrament shall be both female and male. At least 10 percent of the members of these assemblies . . . shall be persons of color and/or persons whose primary language is other than English (ELCA 5.01.f.).

It is the goal of this church that at least 10 percent of the voting members of the Churchwide Assembly, Church Council, and churchwide boards and committees be youth and young adults. The Church Council shall establish a plan for implementing this goal. For purposes of the *Constitution, Bylaws, and Continuing Resolutions of the ELCA*, the term "youth" means a voting member of a congregation who has not reached the age of 18 at the time of election or appointment for service. The term "young adult" means a voting member of a congregation between the ages of 18 and 30 at the time of election or appointment for service (ELCA 6.02.A09.).

The term, "persons of color and/or persons whose primary language is other than English," shall be understood to mean African American, Black, Arab and Middle Eastern, Asian and Pacific Islander, Latino, American Indian, and Alaska Native people. This definition, however, shall not be understood as limiting this church's commitment to inclusive participation in its life and work (ELCA 5.01.C00.).

Additional Voting Members Provided

The Church Council may allocate up to 10 additional voting members among synods, but no single synod may be allocated more than two additional voting members (ELCA 12.41.11.).

Additional voting members have been allocated by the Church Council as follows:

Synod	*Additional Members*
Alaska (1A)	2
Arkansas-Oklahoma (4C)	2
Slovak Zion (7G)	2
West Virginia-Western Maryland (8H)	1
Caribbean (9F)	2

Assembly Properly Constituted

Each assembly . . . of the churchwide organization . . . shall be conclusively presumed to have been properly constituted, and neither the method of selection nor the composition of any such assembly . . . may be challenged in a court of law by any person or be used as the basis of a challenge in a court of law to the validity or effect of any action taken or authorized by any such assembly (ELCA 5.01.j.).

Advisory Members

Members of the Church Council, unless otherwise elected as voting members, shall serve as advisory members of the Churchwide Assembly. In addition, executive directors of units of the churchwide organization, the executive for administration, and other persons from the churchwide organization designated by the presiding bishop shall serve as advisory members of the Churchwide Assembly. The Church Council also may designate other persons as advisory members of the Churchwide Assembly. Advisory members shall have voice but not vote (ELCA 12.41.17.).

Other Non-Voting Members

Other categories of non-voting members may be established by the Churchwide Assembly (ELCA 12.41.18.).

Presidents of the colleges, universities, and seminaries of this church, unless elected as voting members of the assembly, shall have voice but not vote (ELCA 12.41.A89.).

A representative of the faculty of each seminary of the Evangelical Lutheran Church in America shall be appointed by the president of each seminary to serve as a seminary faculty resource person. . . . In addition, a teaching theologian . . . may be appointed by the steering committee of the Association of Teaching Theologians in the Evangelical Lutheran Church in America to serve as a faculty resource person. Faculty resource persons shall have voice, if so granted in the assembly's rules, but not vote in plenary sessions of the assembly (ELCA 12.41.B07.).

An individual whose term of office as a bishop of a synod commences within one month of the assembly, unless elected as a voting member of the assembly, shall have the privilege of seat and voice, but not vote, during the assembly.

An individual whose term of office as a bishop of a synod either commences or expires during the course of the assembly shall have the privilege of seat and voice, but not vote, during that portion of the assembly before commencement or after termination of such term.

An individual who served as a churchwide or presiding bishop in a predecessor church body of this church, unless elected as a voting member of the assembly, shall have voice but not vote.

Resource Members

Resource members shall be persons recommended by the presiding bishop of this church or by the Church Council who, because of their position or expertise, can contribute to the work of the Churchwide Assembly. Resource members shall have voice only with respect to matters within their expertise, but not vote.

Congregation Observers

Each congregation of the Evangelical Lutheran Church in America may register with the secretary of this church one congregation observer for the Churchwide Assembly prior to May 31 in the year of a Churchwide Assembly. . . . Such observers shall have neither voice nor vote in plenary sessions of the assembly (ELCA 12.41.C04.).

Official Visitors

Official visitors shall be persons invited by the presiding bishop of this church or the Church Council to address the Churchwide Assembly. They shall not have vote.

Access to Seating

A person will be admitted to restricted seating areas only upon display of proper credentials.

Assembly Costs

The churchwide organization shall be responsible for the costs of the Churchwide Assembly, including the reasonable costs for travel, housing, and board for voting and advisory members (ELCA 12.31.06.).

PART THREE: QUORUM AND PROCEDURE

Quorum

At least one-half of all persons elected as voting members must be present at a meeting to constitute a quorum for the legal conduct of business. If such a quorum is not present, those voting members present may adjourn the meeting to another time and place, provided that only those persons eligible to vote at the original meeting may vote at the adjourned meeting (ELCA 12.31.07.).

Absence of Members

Members shall not absent themselves from any session of the assembly without valid excuse, under penalty of forfeiture of the meal allowance for the day of absence and proportionate reimbursement of travel expenses.

Parliamentary Procedure

The Churchwide Assembly shall use parliamentary procedures in accordance with *Robert's Rules of Order*, latest edition, unless otherwise ordered by the assembly (ELCA 12.31.09.).

(Note: The 11th edition of *Robert's Rules of Order Newly Revised*, is, therefore, the governing parliamentary law of this church, except as otherwise provided.)

No motion shall be out of order because of conflict with federal, state or local constitutions or laws.

Proxy and Absentee Voting Precluded

Proxy and absentee voting shall not be permitted at a Churchwide Assembly (ELCA 12.31.08.).

Obtaining the Floor

In plenary sessions of the Churchwide Assembly, the voting members, including the *ex officio* members, have prior right to obtain the floor, unless the chair determines that it is in the best interests of the assembly to call upon an advisory member, a resource member or another individual with voice.

Questions of Personal Privilege

Questions of personal privilege that are not urgent and do not relate to the assembly as a whole are out of order. (Questions of privilege that relate to the assembly as a whole include such concerns as problems with acoustics, voting devices, lighting and emergencies.) Other requests for time in plenary for questions of personal privilege (e.g., personal announcements, comments on matters not on the agenda, reflections on the meaning of votes after they are taken) must be submitted electronically or on a paper form to the secretary's deputy. The chair may allow such matters to be addressed at a later time.

Speeches

Unless otherwise determined by a majority vote of the assembly, all speeches during discussion shall be limited to two minutes. A signal shall be given one minute before the speaker's time ends. A second signal shall be given one minute later, and the speaker shall then sit down.

After four people have spoken in a row on the same side of the motion before the assembly and no one is in line to speak on the other side, the previous question will be automatically called.

Alternating Speeches

Insofar as is possible during discussion, a speaker on one side of the question shall be followed by a speaker on the other side.

To facilitate alternating speeches, assembly members awaiting recognition at the floor microphones shall approach the appropriate microphone (marked green for those in favor of the pending matter on the floor; marked red for those opposed to the pending matter on the floor).

Purpose and Use of "White Card"

A white card, provided in the registration packet of voting members, is to be used to identify a member who wishes to offer an amendment to the pending matter or some other motion that would be in order. Except when authorized to interrupt a speaker by *Robert's Rules of Order*, voting members seeking to bring a motion shall line up at any microphone and await recognition by the chair.

Motion to Rescind or Amend Something Previously Adopted at This Assembly

A two-thirds vote of the voting members present and voting shall be required to rescind or to amend something previously adopted during this Churchwide Assembly. This rule does not apply to constitutional or bylaw amendments previously adopted by this assembly. (*See* PART FIFTEEN: Amendments to Governing Documents *below*.)

Suspending or Revising the Rules

After the adoption of the Rules of Organization and Procedure and any amendments thereto offered prior to the adoption of the Rules, any further amendment to, revision in, or suspension of the Rules shall always require for adoption a two-thirds vote of the members present and voting.

Moving the Previous Question

A member who has spoken on the pending question(s) may not move the previous question(s).

A motion to end debate by moving the previous question shall apply only to the immediately preceding motion. A motion to end debate on all matters on the floor or more than the immediately pending question is not in order.

Applause

In the give-and-take of debate on issues before the Churchwide Assembly, members of the assembly and visitors shall refrain from applause.

Departing from Agenda

With the consent of a majority of the voting members, the chair shall have the authority to call items of business before the assembly in whatever order he or she considers most expedient for the conduct of the assembly's business.

A motion to alter the agenda shall require for adoption a two-thirds vote of the voting members present and voting.

Unfinished Business

Upon adjournment of the Churchwide Assembly, all remaining unfinished items of business shall be referred to the Church Council of the Evangelical Lutheran Church in America for disposition.

Audit of Credentials Report

At the request of the chair of the Credentials Committee or of the assembly, the chair may order an audit of the report of the Credentials Committee. When so ordered, the Credentials Committee will provide the bishop of each synod with a list of the registered voting members from such synod. Each bishop (or other voting member duly appointed by the bishop) shall then make appropriate corrections on such list and certify the accuracy of the list with such corrections as may be indicated. Each bishop (or other voting member duly appointed by the bishop) shall promptly return the certified list to the chair of the Credentials Committee.

PART FOUR: COMMITTEES OF ASSEMBLY

Mandated Committees

The Churchwide Assembly shall have a Reference and Counsel Committee, a Memorials Committee, and a Nominating Committee (ELCA 12.51.).

Reference and Counsel Committee

A Reference and Counsel Committee, appointed by the Church Council, shall review all proposed changes or additions to the constitution and bylaws and other items submitted that are not germane to items contained in the stated agenda of the assembly (ELCA 12.51.01.).

Memorials Committee

A Memorials Committee, appointed by the Church Council, shall review memorials from synodical assemblies and make appropriate recommendations for assembly action (ELCA 12.51.02.).

Nominating Committee

A Nominating Committee, elected by the Churchwide Assembly, shall nominate at least one person for each position for which an election will be held by the Churchwide Assembly in accordance with Chapter 19 of this constitution (ELCA 12.51.03.).

The Nominating Committee shall strive to ensure that at least 10 percent of the voting membership of the Church Council shall be youth or young adults. Youth members shall be younger than 18 at the time of their election, and young adults shall be older than 18 and younger than 30 years of age at the time of their election (ELCA 19.02.A13.).

The Church Council shall place in nomination the names of two persons for each position [on the Nominating Committee] (ELCA 19.11.01.).

Elections Committee

The Elections Committee shall oversee the conduct of elections in accordance with election procedures approved by the Churchwide Assembly. (*See* PART THIRTEEN: Election Procedures *below*.)

In the election for presiding bishop, vice president or secretary, the Elections Committee shall report the results of any balloting by announcing the number of votes received by each nominee and the names of those nominees qualified to remain on the next ballot or the name of the nominee who is elected.

The Elections Committee shall report the results of balloting in other elections by announcing the name of the person elected or by announcing the names of nominees qualified to remain on the ballot. Vote totals shall be reported to the secretary of this church and recorded in the minutes of the assembly. Based on the report of the Elections Committee, the chair shall declare elected those who received the required number of votes.

A report showing the results of a ballot shall be distributed to the voting members concurrently with, or as soon as possible after, the announced report of the Elections Committee.

Credentials Committee

The Credentials Committee shall oversee the registration of voting members and shall report periodically to the Churchwide Assembly the number of voting members registered.

Churchwide Assembly Planning Committee

The Churchwide Assembly Planning Committee shall assist officers of this church in planning the agenda, program, worship and arrangements at the Churchwide Assembly.

Minutes Committee

The Minutes Committee shall review minutes of the Churchwide Assembly prepared under the supervision of the secretary of this church. The Minutes Committee shall review and recommend approval of the minutes to the secretary and presiding bishop. The presiding bishop and secretary shall then have the authority to approve the minutes on behalf of the Churchwide Assembly and shall deposit in the archives of this church the protocol copy of the assembly's minutes.

Other Committees

The Churchwide Assembly may authorize such other committees as it deems necessary (ELCA 12.51.).

Such committees as may be necessary to facilitate the planning for and operation of the assembly may be established by the secretary in consultation with the presiding bishop (ELCA 12.31.05.).

Ad Hoc *Committees*

Such committees as may be necessary to facilitate the organization and consideration of business before the assembly may be established by the presiding bishop in consultation with the secretary.

Additional Appointments

Additional officials or committees (sergeants-at-arms, parliamentarians, chairs for hearings, chairs for unit lunches, tellers, pages, etc.) of the Churchwide Assembly shall be appointed by the presiding bishop.

PART FIVE: VOTING PROCEDURES

Voting by Electronic Device

Voting generally shall occur through use of a wireless electronic device at each voting member's seat.

A voting device will be placed in front of every voting member. The device should remain there throughout the assembly when not being used for voting. The device must not be removed from the table. A voting device must not be used by anyone except the voting member to whom it has been assigned.

Synod bishops (or their designees) will check at the end of every plenary session to ensure that all voting devices are in place.

A voting member must be seated at the table that contains his or her assigned voting device in order to cast a vote.

Voting by electronic device shall be in accordance with instructions from the chair or the Elections Committee. The chair will announce when voting is to commence.

Once the voting period has begun and a voting member has registered her or his vote, confirmation will appear on the device's screen. If this message is not received, the synod bishop or a member of the Elections Committee should be notified immediately.

At any time prior to the announcement that the voting period has ended, a voting member may change his or her mind and register a different vote. A second vote will cancel the first vote. Confirmation of the second vote will be sent.

Periodically during the assembly, a test vote will be taken to ensure that all devices are in working order.

If a voting device is inoperative or lost, or if a voting member for any reason cannot use the voting device, please see the secretary's deputy (seated next to the podium) or a member of the Elections Committee (stationed around the plenary hall).

Various Other Methods of Voting

As directed by the chair, voting also may take place by voice, by show of hands, by standing or by written ballot.

Any member who because of physical limitation cannot raise her or his hand or stand to vote should contact the Elections Committee for assistance.

Each voting member's registration packet contains a paper ballot to be used if the chair so directs. If a paper ballot is called for by the chair, it should not be folded. The ballot will be collected at the voting member's table in accordance with instructions from the Elections Committee or from the chair.

Division of the House

When a division of the house is ordered, the vote shall be by electronic device, by standing vote or by written ballot as directed by the chair. No division of the house is in order when a vote has been taken by electronic device, by a counted standing vote, or by written ballot.

PART SIX: RELATION OF ASSEMBLY TO CHURCH COUNCIL AND CHURCHWIDE UNITS

Relationship to Church Council

The Church Council shall be the board of directors and shall serve as the interim legislative authority between meetings of the Churchwide Assembly (ELCA 14.11.).

"Interim legislative authority" is defined to mean that between meetings of the churchwide assemblies, the Church Council may exercise the authority of the Churchwide Assembly so long as:

a. the actions of the Church Council do not conflict with the actions of and policies established by the Churchwide Assembly; and
b. the Church Council is not precluded by constitutional or bylaw provisions from taking action on the matter (ELCA 14.13.).

Responsibilities of Church Council

The Church Council shall act on the policies proposed by churchwide units, subject to review by the Churchwide Assembly (ELCA 14.21.01.).

The Church Council shall review all recommendations from churchwide units for consideration by the Churchwide Assembly (ELCA 14.21.03.).

The Church Council, upon recommendation of the presiding bishop, shall submit budget proposals for approval by the Churchwide Assembly and authorize expenditures within the parameters of approved budgets (ELCA 14.21.05.).

The Church Council shall arrange the process for all elections as specified in this constitution and bylaws for churchwide units to assure conformity with established criteria (ELCA 14.21.22.).

The Church Council shall report its actions to the Churchwide Assembly (ELCA 14.21.07.).

Status of Church Council Recommendations

The recommendation of the Church Council with respect to any proposal by a churchwide unit or any other matter shall be treated as a motion made and seconded, unless the Church Council shall otherwise determine.

Relationship to Churchwide Units

Each unit shall report to the Churchwide Assembly and will report to the Church Council in the interim. The policies, procedures, and operation of each unit shall be reviewed by the Church Council in order to assure conformity with the constitution, bylaws, and continuing resolutions and with Churchwide Assembly actions (ELCA 16.12.; see also 15.15.03., 17.20.05., 17.20.A11.e., 17.30.03., 17.40.02. and 17.50.03.).

Relationship to the Board of Pensions (also known as Portico Benefit Services)

The Churchwide Assembly shall:

a. approve the documents governing the ELCA Pension and Other Benefits Program that have been referred by the Church Council; and
b. refer any amendments to the ELCA Pension and Other Benefits Program initiated by the Churchwide Assembly to the Board of Pensions for recommendation before final action by the Church Council, assuring that no amendment shall abridge the rights of members with respect to their pension accumulations (ELCA 17.20.01.).

The Church Council shall refer, as it deems appropriate, proposed amendments to the ELCA Pension and Other Benefits Program to the Churchwide Assembly for final action (ELCA 17.20.02.d.).

The Board of Pensions of the Evangelical Lutheran Church in America—also known as Portico Benefit Services—shall . . . manage and operate the Pension and Other Benefits Program for this church and plans for other organizations operated exclusively for religious purposes, and shall invest the assets according to fiduciary standards set forth in the plans and trusts (ELCA 17.20.A11.a.).

The Board of Pensions shall . . . report to the Churchwide Assembly through the Church Council, with the Church Council making comments on all board actions needing approval of the Churchwide Assembly (ELCA 17.20.A11.e.).

PART SEVEN: RESOLUTIONS, MOTIONS AND NOTICES

Submission of Resolutions and Motions

Substantive resolutions or motions, or amendments to either, must be presented electronically or on a paper form to the secretary of this church or the secretary's deputy before the established deadline or, if applicable, in writing immediately after being moved. A form is provided for this purpose in the ELCA Guidebook app, and paper forms are available from the secretary's deputy. Other forms also are available in the ELCA Guidebook app and from the secretary's deputy. The method for electronically submitting resolutions and motions is described below. Questions about process of submitting resolutions may be submitted to the parliamentarian or the secretary.

Nature of Resolutions and Motions

➤**Germane Resolutions and Motions:** A germane resolution or motion is one closely related to or having bearing on the matter before the assembly. A resolution or motion that is germane to the matter before the assembly may be offered when in order by any voting member from the floor by going to a microphone and being recognized by the chair. Nothing in this provision is intended to modify established deadlines. (*See* PART EIGHTEEN: Deadlines *below*.)

➤**Non-Germane Resolutions and Motions:** Any resolution or motion not germane to the matter before the Churchwide Assembly or on the assembly agenda must be submitted to the secretary of this church or the secretary's deputy electronically or on a paper form prior to the established deadline. (*See* PART EIGHTEEN: Deadlines *below*.) Each resolution or motion must be supported by one other voting member. At least 24 hours must elapse before such resolution may be considered in plenary session. The secretary shall refer such resolution to the Reference and Counsel Committee, which may:

(a) Recommend approval;
(b) Recommend referral to a unit or office of this church;
(c) Recommend a substitute motion to the assembly; or
(d) Recommend that the assembly decline the proposed resolution.

➤**Same or Similar Subjects:** The Reference and Counsel Committee may group together in a single recommendation resolutions or motions on the same or similar subjects. A resolution or motion on the same subject as a recommendation already on the agenda of the assembly, such as a memorial, will not be submitted to the assembly for separate action by the Reference and Counsel Committee. The chair of the committee will inform the voting member of the committee's decision.

➤**Beyond Deadline for Submission:** Any resolution or motion not germane to the matter before the Churchwide Assembly or on the assembly agenda that a voting member submits because of circumstances that develop during the assembly and that cannot be submitted to the secretary of this church or the secretary's deputy prior to the established deadline (*see* PART EIGHTEEN: Deadlines *below*) must be submitted to the secretary or the secretary's deputy electronically or on a paper form and supported by one other voting member. The secretary shall refer such resolutions or motions to the Reference and Counsel Committee, which may:

(a) Decline to refer the resolution or motion to the assembly;
(b) Recommend approval;
(c) Recommend referral to a unit or office of this church;
(d) Recommend a substitute motion to the assembly; or
(e) Recommend that the assembly decline the proposed resolution or motion.

Consideration of a resolution or motion submitted beyond the deadline will require the assembly to suspend the rules prior to presentation of the matter to voting members by the Reference and Counsel Committee.

➤**On Societal Issues:** In its recommendation, the Reference and Counsel Committee, following consultation with the Office of the Presiding Bishop, shall inform the Churchwide Assembly when a resolution or motion requires action on a societal issue for which this church does not have an established social policy. Should such resolution or motion be adopted by the Churchwide Assembly, the matter shall be referred to the Office of the Presiding Bishop, which shall bring to the next regular meeting of the Church Council a plan for appropriate implementation.

➤**Budget Expectations:** Resolutions with budget expectations should follow the process referenced in Part Fourteen.

Substitute Motions

When a substitute motion is made, secondary amendments may be offered first to the original motion. After all secondary amendments to the original motion have been disposed of, secondary amendments to the substitute motion may be offered. When all amendments to the substitute motion have been disposed of, the vote shall be taken on whether the substitute motion is to be substituted as the original motion or be rejected.

Electronic Submission

Whenever authorized by these rules, resolutions, motions, amendments, nominations or notices may be submitted electronically through the ELCA Guidebook app by completing the applicable form located in the "Submissions" tab, identifying the supporting voting member(s), as required, and transmitting it to the secretary's deputy by pressing the "Submit" button at the end of the form. An email response will be sent acknowledging receipt. If an electronic submission is improper or if additional information is necessary, the voting member will receive follow-up notification by email.

PART EIGHT: MEMORIALS FROM SYNOD ASSEMBLIES

Definition of Memorials

Memorials are proposals for action involving broad policy issues submitted by synod assemblies to the churchwide organization. Memorials from synod assemblies are reviewed by the Memorials Committee, which makes appropriate recommendations for assembly action. The committee's review of the memorial shall include information about the financial and personnel implications if adopted. The committee may consult with the Budget and Finance Committee of the Church Council in preparing its recommendations.

Status of Committee's Recommendations

When the Memorials Committee has recommended the passage of a memorial considered by the committee, the committee's recommendation and text of the memorial recommended for passage shall be the main motion before the assembly.

When the Memorials Committee has recommended the adoption of a substitute recommendation for the memorial(s) on a subject, the committee's recommendation shall be the main motion before the assembly.

When the Memorials Committee has recommended referral of a memorial(s), the committee's recommendation shall be the main motion before the assembly.

When the Memorials Committee has recommended that the assembly decline a memorial(s) without the committee making any other recommendation related to the same or closely related subject, the memorial, if then moved by a voting member from the synod originating the memorial and seconded, shall be the main motion, and the committee's recommendation shall be received as information.

En Bloc *Resolution in Response to Certain Memorials*

The responses to the synod memorials, as recommended by the Memorials Committee in a report distributed to assembly members prior to, or at, the first business session of the assembly, may be approved by *en bloc*[1] resolutions when so proposed by the Memorials Committee.

If a voting member desires the assembly to discuss a synod memorial or the Memorials Committee's response that is proposed for *en bloc* consideration, she or he may request that it be removed from the proposed *en bloc* resolution, provided the member's request is supported by 10 other voting members. Such request shall be made in accordance with the following paragraph. The assembly then will consider and vote separately on the proposed response of the Memorials Committee. After removals, the *en bloc* resolution shall be voted upon without amendments or debate.

➤**Separate Consideration:** To call for such separate consideration, a voting member must submit notification electronically or on a paper form to the secretary of this church or the secretary's deputy prior to the established deadline (*see* PART EIGHTEEN: Deadlines *below*) on the memorials form. The form is available in the ELCA Guidebook app, and paper forms are available from the secretary's deputy.

Substitute Proposal

With respect to any recommendation made by the Memorials Committee in a report distributed to the assembly members prior to or at the first business session of the assembly, a voting member of the assembly may offer a substitute motion to the committee's recommendation only if such member has given notice electronically or on a paper form by the established deadline, provided the request is supported by 10 other voting members. For such notice, a voting member who desires to offer a substitute to the recommendation of the Memorials Committee must complete the memorials form and submit it to the secretary of this church or the secretary's deputy prior to the established deadline and provided the request is supported by 10 other voting members. (*See* PART EIGHTEEN: Deadlines *below*.) In addition, the text of the proposed substitute shall be submitted on a Motion Form electronically or on a paper form to the secretary or the secretary's deputy.

Consultation with at least one of the co-chairs of the Memorials Committee is required when a substitute will be moved and is recommended when any other amendment will be proposed to the response recommended by the Memorials Committee.

Recommendation on Same Matter

A voting member's resolution or motion dealing with the same or similar matter as a subject being reported by the Memorials Committee cannot be considered prior to the Memorials Committee's recommendation and motion with respect to that matter. This rule does not apply to a resolution or motion that proposes an amendment to a constitutional provision, bylaw or continuing resolution.

[1]Adoption of several motions by a single assembly resolution; sometimes known as a consent calendar or an omnibus bill or resolution.

PART NINE: RECOMMENDATIONS OF THE REFERENCE AND COUNSEL COMMITTEE

Status of Committee's Recommendations

When the Reference and Counsel Committee has recommended the approval of a resolution or motion considered by the committee, the committee's recommendation and text of the resolution or motion recommended for passage shall be the main motion before the assembly.

When the Reference and Counsel Committee has recommended the adoption of a substitute recommendation for the resolution(s) or motion(s) on a subject, the committee's recommendation shall be the main motion before the assembly.

When the Reference and Counsel Committee has recommended referral of a resolution(s) or motion(s), the committee's recommendation shall be the main motion before the assembly.

When the Reference and Counsel Committee has recommended that the assembly decline a proposed resolution or motion without the committee making any other recommendation related to the same or a closely related subject, the voting member's resolution or motion, if then moved by that voting member and seconded, shall be the main motion and the committee's recommendation shall be received as information.

PART TEN: VOTES ON AND AMENDMENTS TO SOCIAL STATEMENTS AND RELATED ACTIONS

Definition of Social Statements

Social statements are major documents addressing significant social issues. They meet the criteria of and are prepared in accordance with "Policies and Procedures of the Evangelical Lutheran Church in America for Addressing Social Concerns," adopted by the Churchwide Assembly in 1997 and amended by the Church Council.

Deadline for Submission

Any amendment to a social statement, or to recommendations or resolutions concerning a social statement, must be submitted electronically or on a paper form to the secretary of this church or the secretary's deputy prior to the established deadline. (*See* PART EIGHTEEN: Deadlines *below*).

Voting members who submit amendments may be requested to meet with the staff of the unit that developed the statement.

If in the opinion of the chair of the assembly the amendments to a social statement, or to recommendations or resolutions concerning a social statement, are either too voluminous or too complex for the assembly to consider expeditiously, all amendments may be referred by the chair to either the Reference and Counsel Committee or to an *ad hoc* committee appointed by the chair for its recommendations for the consideration of the statement or recommendations or resolutions and the proposed amendments by the assembly.

If a voting member wishes to offer a substantive amendment that was not submitted prior to the deadline, the assembly, by a majority vote, may consent to the consideration of such an amendment.

Vote to Adopt Social Statements

A two-thirds vote of the voting members present and voting in the Churchwide Assembly shall be required for adoption of a social statement.

A social statement of the Evangelical Lutheran Church in America shall be developed pursuant to a policy approved by the Church Council, following consultation with the Conference of Bishops. The text of a proposed social statement shall be reviewed by the Conference of Bishops and approved and recommended to the assembly by the Church Council. A proposed social statement shall require for adoption a vote of two-thirds of those voting members present and voting in a Churchwide Assembly (ELCA 12.12.01.).

Vote to Amend or Repeal

Any matter for which adoption by a vote of two-thirds of those voting in a prior Churchwide Assembly was required by the constitution or bylaws of the Evangelical Lutheran Church in America shall require a two-thirds vote to be amended or repealed by a subsequent Churchwide Assembly (ELCA 12.12.).

Reconsideration of Social Statement

In accordance with the "Policies and Procedures of the Evangelical Lutheran Church in America for Addressing Social Concerns," Churchwide Assemblies may reconsider previously adopted social statements. Such reconsideration may involve either a revision or removal of the statement. This may be done in two ways:

1. A Churchwide Assembly, by a two-thirds vote, may call for the reconsideration of a social statement at the next assembly. Subsequent to such a vote, the social statement shall be referred to the Office of the Presiding Bishop for re-study. The proposed change and the reasons for it shall be made available to this church with an official notice of such proposed action to be sent to the synods by the secretary of this church at least three months prior to the Churchwide Assembly at which it will be considered. A two-thirds vote of the assembly shall be required to revise or remove the social statement.
2. The Church Council, by a two-thirds vote of its voting members, may ask the Churchwide Assembly to reconsider a social statement. Such Church Council action must be taken no later than at the Church Council meeting in the autumn prior to the assembly. The proposed change and the reasons for it shall then be made available to this church with an official notice of such proposed action to be sent to the synods by the secretary of this church at least three months prior to the Churchwide Assembly. A two-thirds vote of the assembly shall be required to reconsider the statement and also to revise or remove it. Both actions may occur at the same assembly.

Vote to Adopt Certain Recommendations or Resolutions from a Social Statement Task Force Requiring Amendment of Constitutional Provisions or Bylaws

A two-thirds vote of the voting members of the Churchwide Assembly present and voting shall be required to adopt recommendations or resolutions originating from or relating to the subject of a social statement task force report or amendments or substitute motions related to such recommendations or resolutions that require amendment of a constitution or bylaw provision for implementation.

PART ELEVEN: VOTES ON PROPOSALS FOR CHURCH-TO-CHURCH AGREEMENTS

This church may establish official church-to-church relationships and agreements. Establishment of such official relationships and agreements shall require a two-thirds vote of the voting members of the Churchwide Assembly (ELCA 8.61.).

Each church body votes on a relationship of full communion using the same resolution. Amendments to a resolution establishing full communion, therefore, are not in order.

PART TWELVE: NOMINATIONS

Nominations Desk

Nominations from the floor at the Churchwide Assembly shall be made at the Nominations Desk, which shall be maintained under the supervision of the secretary of this church (ELCA 19.11.A16.a.).

A nomination from the floor shall be made by using the form provided by the secretary of this church. Nomination forms may be obtained from the Nominations Desk at times prescribed in the assembly's Rules of Organization and Procedure (ELCA 19.11.A16.b.).

Nominations may be submitted electronically prior to the established deadline (*see* PART EIGHTEEN: Deadlines *below*) or on a paper form to the Nominations Desk at the times described below.

Information and additional forms may be obtained from the Nominations Desk on Monday, August 5, 2019, from 12:00 p.m. to 8:30 p.m. and on Tuesday, August 6, 2019, from 8:00 a.m. to 11:00 a.m.

Congregational Membership

Each nominee for an elected position in the churchwide organization and each nominee for a position on the board of a separately incorporated ministry elected by the Churchwide Assembly shall be a voting member of a congregation of this church, unless otherwise specified in the *Constitution, Bylaws, and Continuing Resolutions* of this church (ELCA 19.05.).

Term Limit

Unless otherwise specified in the *Constitution, Bylaws, and Continuing Resolutions*, elections shall be for one six-year term, without consecutive re-election, and with approximately one-half of the members of the Church Council and of each board or advisory committee elected each triennium (ELCA 19.04.).

Nominations Form

The required form to be used in making nominations from the floor shall include the nominee's name, address, phone number, gender, lay or rostered status, white or person of color or primary language other than English status, congregational membership, synodical membership, and affirmation of willingness to serve, if elected; the name, address, and synodical membership of the voting member who is making the nomination; and such other information as the secretary of this church shall require (ELCA 19.11.A16.c.).

The nomination form for the common ballot is also available in the ELCA Guidebook app, and paper forms are available at the Nominations Desk at the times described above.

For purposes of nomination procedures, "synodical membership" means:
1) In the case of a layperson who is not on the official rosters of this church, the synod that includes the congregation in which such person holds membership; and
2) In the case of a rostered minister, the synod on whose roster such person's name is maintained (ELCA 19.11.A16.d.).

Making Floor Nominations

Floor nominations for positions on a board or committee of a churchwide unit require, in addition to the nominator, the written support of at least 10 other voting members. Floor nominations for the Church Council, the Nominating Committee, or other churchwide committee to be elected by the Churchwide Assembly require, in addition to the nominator, the written support of at least twenty other voting members (ELCA 19.11.B05.a.).

A nomination from the floor for any position (other than presiding bishop, vice president, and secretary) shall be made by filing the completed nomination form with the Nominations Desk at times prescribed in the assembly's Rules of Organization and Procedure (ELCA 19.11.B05.b.).

Floor nominations for the board of trustees of each of the separately incorporated ministries identified in Chapter 17 of the *Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America* require, in addition to the nominator, the written support of at least 20 other voting members.

Nominations from the floor for any position (other than presiding bishop, vice president, secretary) shall be made by filing the completed prescribed form electronically before the established deadline (*see* PART EIGHTEEN: Deadlines *below*) or on a paper form with the Nominations Desk on Monday, August 5, 2019, from 12:00 p.m. to 8:30 p.m. and on Tuesday, August 6, 2019, from 8:00 a.m. to 11:00 a.m.

Nominations will be considered made in the order in which filed at the Nominations Desk (ELCA 19.11.B05.c.).

For Boards and Committees: Restrictions on Nominations

Except as otherwise provided, the Nominating Committee shall nominate two persons for each council, board, or committee position, according to the process described in continuing resolutions, for which an election will be held by the Churchwide Assembly. In the case of re-election, if authorized, or for nominees from church bodies with which this church is in a relationship of full communion, only one person need be nominated. Nominations from the floor, where permitted in the nomination process, shall be presented as an alternative to a specific category named by the Nominating Committee and shall therefore meet the same criteria as the persons against whom the nominee is nominated. In the materials provided in advance to each member of the assembly, the Nominating Committee shall set forth the criteria applicable to each category that must be met by persons nominated from the floor (ELCA 19.11.02.).

The Church Council shall endeavor to ensure that every synod has at least one person serving on the Church Council or churchwide boards, committees, task forces, or other groups. Among those persons elected by the assembly, no more than two persons from any one synod shall serve on the Church Council or any one board, committee, task force, or other group (ELCA 19.11.05.).

Nominations from the floor for positions on churchwide boards or committees shall comply with criteria and restrictions established by the Nominating Committee and set forth in materials provided to each voting member of the assembly (ELCA 19.11.C05.a.).

See Section VIII of the *Pre-Assembly Report* for details on restrictions.

A former full-time or part-time employee shall not be eligible for a minimum of six years subsequent to such employment, for nomination or election to the board of the separately incorporated ministry or committee related to the churchwide unit in which the employee served (ELCA 19.06.C13.).

So long as the number of incumbent members from a given synod serving on a board or committee with terms not expiring plus the number of positions on the same board or committee to which individuals from the same synod already have been nominated (whether by the Nominating Committee or from the floor) total less than the maximum number of two individuals from the same synod who may serve on that board or committee, an individual from the same synod may be nominated for another position on that board or committee, provided other criteria and restrictions are met. Individuals from the same synod may be nominated for a position on a board or committee to which individuals from the same synod already have been nominated, provided other criteria and restrictions are met (ELCA 19.11.C05.b.).

For Church Council: Restrictions on Nominations

In preparation for the Churchwide Assembly, the Church Council shall determine how this church's commitment to inclusive representation will affect the next election to the Church Council. For 32 of the council members, the Nominating Committee shall invite each eligible synod to submit suggested nominees and shall then nominate persons who fulfill the categories assigned by the Church Council. With respect to the other nominees, the Church Council shall review its size and composition and take into consideration the experience and expertise of existing members and synodical nominees as well as the needs of the council in seeking to fulfill its duties and responsibilities. Based upon this analysis, the Church Council shall instruct the Nominating Committee to provide nominations in specific categories for the remaining positions up to 13. Excluding the churchwide officers and the chair of the Conference of Bishops, there shall not be more than two members of the Church Council from a synod. The Church Council shall have at least two members from each region. The terms of office of persons elected to regular terms on the Church Council by the Churchwide Assembly shall begin at the conclusion of the Churchwide Assembly at which such persons were elected. If there is no Churchwide Assembly in the year when terms are scheduled to conclude, they end on August 31 (ELCA 19.02.).

Except as otherwise provided, the Nominating Committee shall nominate two persons for each council, board, or committee position, according to the process described in continuing resolutions, for which an election will be held by the Churchwide Assembly. In the case of re-election, if authorized, or for nominees from church bodies with which this church is in a relationship of full communion, only one person need be nominated. Nominations from the floor, where permitted in the nomination process, shall be presented as an alternative to a specific category named by the Nominating Committee and shall therefore meet the same criteria as the persons against whom the nominee is nominated. In the materials provided in advance to each member of the assembly, the Nominating Committee shall set forth the criteria applicable to each category that must be met by persons nominated from the floor (ELCA 19.11.02.).

Nominations for positions on the Church Council shall comply with criteria and restrictions established by the Church Council and Nominating Committee and set forth in materials provided to each voting member of the assembly (ELCA 19.11.D16.).

On behalf of the Nominating Committee, the secretary of the Evangelical Lutheran Church in America—in the year preceding each regular meeting of the Churchwide Assembly—shall solicit from eligible synods on a rotating basis the names of two persons in specified categories, in keeping with the representation principles of this church, for possible election to the Church Council. Upon their selection by the assemblies of the respective synods, the names of the two persons shall be presented to the Nominating Committee for submission to the Churchwide Assembly. In the event that any nominee withdraws or is disqualified from possible service, the Nominating Committee shall submit a replacement name from the same synod as the original nominee. In the event that the vacancy occurs subsequent to the preparation of the report of the Nominating Committee to the Churchwide Assembly, a floor nomination shall be provided from the same synod as the original nominee. Except as provided herein, no floor nominations for positions on the Church Council shall be permitted at the Churchwide Assembly (ELCA 19.02.B11.).

See Section VIII of the *Pre-Assembly Report* for details on restrictions.

For Nominating Committee: Restrictions on Nominations

The Church Council shall place in nomination the names of two persons for each position. The committee shall consist of at least one member but no more than three members from any region. Nominations from the floor shall also be permitted, but each floor nomination shall be presented as an alternative to a specific category named by the Church Council and shall therefore meet the same criteria as the persons against whom the nominee is nominated. In the materials provided in advance to each member of the assembly, the Church Council shall set forth the criteria applicable to each category that must be met by persons nominated from the floor (ELCA 19.11.01.).

Nominations from the floor for positions on the Nominating Committee shall comply with criteria and restrictions established by the Church Council and set forth in materials provided to each voting member of the assembly (ELCA 19.11.E98.a.).

So long as the number of incumbent members from a given region serving on the Nominating Committee with terms not expiring plus the number of Nominating Committee positions to which individuals from the same region have already been nominated (whether by the Church Council or from the floor) total less than the maximum number of three individuals from the same region who may serve on the Nominating Committee, an individual from the same region may be nominated for another Nominating Committee position, provided other criteria and restrictions are met. Provided other criteria and restrictions are met, individuals may be nominated for a Nominating Committee position for which someone from the same region has already been nominated (ELCA 19.11.E98.b.).

PART THIRTEEN: ELECTION PROCEDURES

Election Procedures Utilizing the Common Ballot

The common ballot is used in those elections when the ecclesiastical or nominating ballot is not used (ELCA 19.06.A02.a.).

In each case in which there are floor nominations, there shall be a preliminary ballot that shall include the names of the nominees presented by the Nominating Committee or the Church Council, and the person or persons nominated from the floor, where permitted. The names of the two persons receiving the highest number of votes cast shall be placed on the final ballot (ELCA 19.11.04.).

For the first common ballot, the exact number of ballot forms equal to the number of voting members from each synod will be given to the bishop of that synod. The bishop of the synod, or his or her designee, will be responsible for distributing the ballot forms to each of the voting members from the synod (ELCA 19.06.A02.b.).

Upon recommendation of the chair and with the consent of the assembly, the second common ballot may be conducted by electronic device. Unless the second common ballot is conducted by electronic device, the distribution of ballot forms for the second common ballot will be in the same manner as the first common ballot (ELCA 19.06.A02.c.).

Any discrepancy between the number of ballots given to a synodical bishop and the number of voting members (including the synod bishop) from such synod must be reported by the synodical bishop to the Elections Committee (ELCA 19.06.A02.d.).

Each ticket for which an election is held will be considered a separate ballot (ELCA 19.06.A02.e.).

A voting member may vote for only one nominee on each ticket (ELCA 19.06.A02.f.).

Failure to vote for a nominee for every ticket does not invalidate a ballot for the tickets for which a nominee is marked (ELCA 19.06.A02.g.).

Ballots must be marked in accordance with the instructions presented in plenary session (ELCA 19.06.A02.h.).

Ballot forms shall not be folded (ELCA 19.06.A02.i.).

Marked ballot forms must be deposited at the designated Ballot Stations at certain exits of the hall in which plenary sessions are held (ELCA 19.06.A02.j.).

If a ballot is damaged so that it cannot be scanned, a replacement ballot may be obtained at the Ballot Station upon surrender of the damaged ballot (ELCA 19.06.A02.k.).

Unless otherwise ordered by the assembly, polls for the first common ballot close at the time designated in the assembly's Rules of Organization and Procedure (ELCA 19.06.A02.l.).

(*See* PART EIGHTEEN: Deadlines *below*.)

On each ticket for which balloting is conducted by electronic device, the polls will remain open for a reasonable time, as determined by the chair, to permit members to record their votes (ELCA 19.06.A02.m.).

Unless the second ballot is conducted by electronic device, polls for the second common ballot close at the time designated in the assembly's Rules of Organization and Procedure or as otherwise ordered by the assembly (ELCA 19.06.A02.n.).

(*See* PART EIGHTEEN: Deadlines *below*.)

On the second ballot, whether by common ballot or by electronic device, the first position on each ticket shall be given to the nominee who received the greatest number of votes on the first ballot. If two nominees are tied for the highest vote, the first position on the ticket shall be determined by draw by the chair of the Elections Committee (ELCA 19.06.A02.o.).

Majority Required for Election

In all elections by the Churchwide Assembly, other than for the presiding bishop, vice president, and secretary, a majority of the votes cast on the first ballot shall be necessary for election. If an election does not occur on the first ballot, the names of the two persons receiving the highest number of votes cast shall be placed on the second ballot. On the second ballot, a majority of the legal votes cast shall be necessary for election (ELCA 19.06.02.).

Breaking Ties

On the first common ballot, the blank ballots of the treasurer and vice president shall be held by the chair of the Elections Committee to be presented to the treasurer for her or his vote only in those elections where a tie would otherwise exist, and to be presented to the vice president for his or her vote only in those elections to break a tie remaining after the ballot of the treasurer has been counted (ELCA 19.06.B98.b.).

On the second common ballot, the marked ballot of the treasurer shall be held by the chair of the Elections Committee and shall be counted only where necessary to break a tie that would otherwise exist (ELCA 19.06.B98.c.).

PART FOURTEEN: BUDGET PROPOSALS

Budget Procedures

> The presiding bishop shall . . . provide for the preparation of the budget for the churchwide organization (ELCA 13.21.f.).
>
> At the direction of the presiding bishop, the executive for administration shall . . . develop the budget for the churchwide organization and report to the Church Council and the Churchwide Assembly through the Budget and Finance Committee of the Church Council with regard to the preparation of the budget (ELCA 15.12.A10.d.).
>
> A Budget and Finance Committee shall be composed of members of the Church Council elected by the council. The treasurer of this church shall serve as an *ex officio* member of the committee. This committee shall have staff services provided by the Office of the Presiding Bishop and the Office of the Treasurer. The committee shall prepare and present a comprehensive budget to the Church Council for its consideration and presentation to the Churchwide Assembly. The committee shall relate to the work of the Office of the Treasurer (ELCA 14.41.A15.).
>
> The Church Council, upon recommendation of the presiding bishop, shall submit budget proposals for approval by the Churchwide Assembly and authorize expenditures within the parameters of approved budgets (ELCA 14.21.05.).
>
> The Churchwide Assembly shall . . . adopt a budget for the churchwide organization (ELCA 12.21.e.).
>
> Each synod shall remit to the churchwide organization a percentage or amount of all donor-unrestricted receipts contributed to it by the congregations of the synod. The actual percentage or amount shall be determined through individual consultations with each synod. Consultations may recognize and include receipts other than unrestricted receipts in establishing and reporting the synod's remittance to the churchwide organization (ELCA 10.71.).

Proposed amendments to the budget must be submitted to the secretary of this church or the secretary's deputy electronically or on a paper form prior to the established deadline. (*See* PART EIGHTEEN: Deadlines *below*.) Each amendment must be supported by one other voting member. The secretary shall refer such proposed amendments to the Budget and Finance Committee. During the consideration of the budget by the assembly, the Budget and Finance Committee shall report on the implication of each proposed amendment.

Any amendment to the budget that increases a current program proposal of, or adds a current program proposal to, a churchwide unit must include a corresponding decrease in some other current program proposal of the same or another churchwide unit(s) and/or increase in revenues. Any amendment to the budget that proposes an increase in revenues shall require an affirmative vote by at least two-thirds of those present and voting.

The assembly may refer to the Church Council for final action any amendment to the budget that has been presented in accordance with these Rules of Organization and Procedure. Such referral shall not preclude the assembly from acting on other budget amendments or from adopting the budget.

Appropriations

When a motion calling for an appropriation comes before the Churchwide Assembly from any source other than the Church Council or a memorial from a synod, it shall be referred at once to the Reference and Counsel Committee. The Reference and Counsel Committee shall refer the proposed appropriation to the Budget and Finance Committee of the Church Council. The Budget and Finance Committee may consult with the churchwide unit(s) affected by the proposed appropriation. The Budget and Finance Committee may conclude that it cannot evaluate adequately the proposed appropriation prior to assembly adjournment and may request that the Church Council be designated to receive the evaluation later and to determine whether or not the proposed appropriation shall be authorized. The findings of the Budget and Finance Committee shall be forwarded to the Reference and Counsel Committee, which shall then make its recommendation to the Churchwide Assembly. If the report of the Reference and Counsel Committee is negative, a two-thirds vote of the voting members present and voting shall be required for adoption.

A proposed appropriation that originates with a synod through a memorial will be handled in the same way as in this preceding rule, except that reference shall be to the Memorials Committee rather than to the Reference and Counsel Committee.

New Studies or Research Proposals

Each proposal by a voting member for a study or research project shall be made as a main motion and shall be referred to the Reference and Counsel Committee. The Reference and Counsel Committee shall refer the proposal to Planning, Research and Evaluation in the Office of the Presiding Bishop. Planning, Research and Evaluation, in consultation with the churchwide unit to which the proposal is directed, will seek to determine the purpose, relationship to existing studies and research projects or current programs, potential value, overall costs including staff requirements, and availability of budget and staff. Planning, Research and Evaluation may conclude that it cannot evaluate adequately the proposal prior to assembly adjournment and request that the Church Council be designated to receive the evaluation at a later time and determine whether or not the study or research project should be initiated. The findings of Planning, Research and Evaluation shall be submitted to the Reference and Counsel Committee, which may make its recommendation to the assembly. If the recommendation calls for a new appropriation, the matter also shall be referred at once to the Budget and Finance Committee for consideration and report to the Reference and Counsel Committee. If the report of the Reference and Counsel Committee is negative, a two-thirds vote of the voting members present and voting shall be required for adoption.

A proposal that originates with a synod through a memorial shall be handled the same way, except that reference shall be to the Memorials Committee, rather than to the Reference and Counsel Committee.

Process for Initiation or Reconsideration of Social Statements

The process for initiating the preparation of a social statement or commencing a revision or removal of a social statement adopted at a prior Churchwide Assembly shall be governed by the document, "Policy and Procedures for Addressing Social Concerns," which was adopted by the 1997 Churchwide Assembly (CA97.05.21) and revised by the Church Council in 2006 (CC06.11.51) and in 2011 (CC11.04.28).

PART FIFTEEN: AMENDMENTS TO GOVERNING DOCUMENTS

Constitutional Amendments

This constitution may be amended only through either of the following procedures:

a. The Church Council may propose an amendment, with an official notice to be sent to the synods at least six months prior to the next regular meeting of the Churchwide Assembly. The adoption of such an amendment shall require a two-thirds vote of the members of the next regular meeting of the Churchwide Assembly present and voting.

b. An amendment may be proposed by 25 or more members of the Churchwide Assembly. The proposed amendment shall be referred to the Committee of Reference and Counsel for its recommendation, following which it shall come before the assembly. If such an amendment is approved by a two-thirds vote of members present and voting, such an amendment shall become effective only if adopted by a two-thirds vote of the members present and voting at the next regular Churchwide Assembly (ELCA 22.11.).

A constitutional amendment may be proposed only by a main motion.

A proposed constitutional amendment must be submitted electronically or on a paper form to the secretary of this church or the secretary's deputy prior to the established deadline. (*See* PART EIGHTEEN: Deadlines *below*.)

Bylaw Amendments

Bylaws not in conflict with this constitution may be adopted or amended at any regular meeting of the Churchwide Assembly when presented in writing by the Church Council or by at least 15 members of the assembly. An amendment proposed by members of the assembly shall immediately be submitted to the Committee of Reference and Counsel for its recommendation. In no event shall an amendment be placed before the assembly for action sooner than the day following its presentation to the assembly. A two-thirds vote of the members present and voting shall be necessary for adoption (ELCA 22.21.).

A bylaw amendment may be proposed only by a main motion.

A proposed bylaw amendment must be submitted electronically or on a paper form to the secretary of this church or the secretary's deputy prior to the established deadline. (*See* PART EIGHTEEN: Deadlines *below*.) The secretary first shall report to the assembly any bylaw amendments so submitted and the amendments then shall be referred to the Reference and Counsel Committee.

Any floor amendment that is to be offered to a bylaw amendment proposed by the Church Council must be submitted in accordance with the requirement for bylaw amendments that are proposed by voting members.

Continuing Resolutions

> Continuing resolutions not in conflict with the constitution or bylaws of the Evangelical Lutheran Church in America may be adopted or amended by a majority vote of the Churchwide Assembly or by a two-thirds vote of the Church Council. Such continuing resolutions become effective immediately upon adoption. Matters related to the administrative functions of the churchwide organization shall be set forth in the continuing resolutions (ELCA 22.31.).

Should the conference, committee or board in question disagree with the action of the Church Council in amending a continuing resolution, it may appeal the decision to the Churchwide Assembly. (*See* ELCA 10.81.03., 17.20.07., 17.40.04. and 17.50.07.)

A continuing resolution amendment may be proposed only by a main motion.

A proposed continuing resolution amendment must be submitted electronically or on a paper form to the secretary of this church or the secretary's deputy prior to the established deadline. (*See* PART EIGHTEEN: Deadlines *below*.)

***Amendments to the* Constitution for Synods**

> The *Constitution for Synods* contains mandatory provisions that incorporate and record therein provisions of the constitution and bylaws of this church. Amendments shall be made in accordance with the required provisions in Chapter 18 of the *Constitution for Synods*. Non-mandatory provisions shall not be inconsistent with the constitution and bylaws of this church (ELCA 10.13.).

An amendment to the *Constitution for Synods* may be proposed only by a main motion.

A proposed amendment to the *Constitution for Synods* must be submitted electronically or on a paper form to the secretary of this church or the secretary's deputy prior to the established deadline. (*See* PART EIGHTEEN: Deadlines *below*.)

***Amendments to the* Model Constitution for Congregations**

> A *Model Constitution for Congregations* shall be provided by this church. Amendments to the *Model Constitution for Congregations* shall be made in the same manner as prescribed in Chapter 22 for amendments of the bylaws of this church (ELCA 9.53.02.).

An amendment to the *Model Constitution for Congregations* may be proposed only by a main motion.

A proposed amendment to the *Model Constitution for Congregations* must be submitted electronically or on a paper form to the secretary of this church or the secretary's deputy prior to the established deadline. (*See* PART EIGHTEEN: Deadlines *below*.)

En Bloc ***Resolution for Amendments to Governing Documents***

Amendments to the constitutions, bylaws and continuing resolutions as recommended by the Church Council in a report distributed to assembly members prior to, or at, the first business session of the assembly, may be approved by *en bloc*[2] resolutions when so proposed by the Church Council.

If a voting member desires the assembly to discuss a particular amendment that is included in the *en bloc* resolutions, she or he may request that the particular amendment be removed from the proposed *en bloc* resolutions, provided the member's request is supported by 10 other voting members. Such request shall be made in accordance with the following paragraph. The assembly then will consider and vote separately on the particular proposed amendment. After removals, the *en bloc* resolutions shall be voted upon without amendments or debate.

To call for such separate consideration, a voting member, with the support of 10 other voting members, must submit notification electronically or on a paper form to the secretary of this church or the secretary's deputy prior to the established deadline (*see* PART EIGHTEEN: Deadlines *below*) on the form titled Amendments to Governing Documents.

Notice shall be given by the secretary of this church to the assembly of which constitutional provisions or bylaw proposals have been removed from the *en bloc* resolutions by specific voting members.

Vote to Adopt Certain Recommendations from Reports

A two-thirds vote of the voting members of the Churchwide Assembly present and voting shall be required to adopt recommendations from any report that requires amendment of a constitutional provision or bylaw of this church for implementation.

Reconsideration or Rescission Prohibited

After the adoption by the assembly of a constitutional or bylaw amendment, a motion for reconsideration, or a motion to rescind or amend such action is not in order.

PART SIXTEEN: ELECTIONS OF OFFICERS

Election Procedures

Set forth hereafter are the procedures for the elections of the presiding bishop, the vice president, and the secretary, whether or not there will be an election at this assembly for any of these positions. Elections are required because of completion of the specified term for a position or when a vacancy otherwise occurs.

Background Checks and Screening

> Background checks and screening shall be required and completed for persons nominated as churchwide officers prior to their election, if possible, or as soon as practical after their election. The specific procedures and timing of background checks and screening shall be determined by the Church Council (ELCA 19.01.B09.).

The Protocol for Churchwide Officer Background Checks and Screening and the forms which the nominees need to complete, including a Biographical Information Form,

[2]Adoption of several motions by a single assembly resolution; sometimes known as a consent calendar or an omnibus bill or resolution.

a Disclosure Form, and a Background Check Disclosure and Release Information Form, are available.

Restrictions on Nominations for Officers

The officers shall be the presiding bishop, vice president, secretary, and treasurer. Each officer shall be a voting member of a congregation of this church (ELCA 13.11.).

The presiding bishop shall be a minister of Word and Sacrament of this church (ELCA 13.21.).

The presiding bishop shall be elected by the Churchwide Assembly to a six-year term and serve until a successor takes office (ELCA 13.22.).

The presiding bishop shall be a full-time, salaried position (ELCA 13.22.02.).

The vice president shall be a layperson (ELCA 13.31.).

The vice president shall be elected by the Churchwide Assembly to a six-year term and serve until a successor takes office (ELCA 13.32.).

The vice president shall serve without salary (ELCA 13.32.02.).

The secretary shall be elected by the Churchwide Assembly to a six-year term and serve until a successor takes office (ELCA 13.42.).

The secretary shall be a full-time, salaried position (ELCA 13.42.02.).

The secretary may be either a minister of Word and Sacrament or a lay person.

Ecclesiastical Ballot Defined

An "ecclesiastical ballot" for the election of officers (other than treasurer) of the churchwide organization of the Evangelical Lutheran Church in America is an election process:

a. in which on the first ballot the name of any eligible individual may be submitted for nomination by a voting member of the assembly;
b. through which the possibility of election to office exists on any ballot by achievement of the required number of votes cast by voting members of the assembly applicable to a particular ballot;
c. that precludes spoken floor nominations;
d. in which the first ballot is the nominating ballot if no election occurs on the first ballot;
e. in which the first ballot defines the total slates of nominees for possible election on a subsequent ballot, with no additional nominations;
f. that does not preclude, after the reporting of the first ballot, the right of persons nominated to withdraw their names prior to the casting of the second ballot;
g. in which any name appearing on the second ballot may not be subsequently withdrawn;
h. that does not preclude an assembly's adoption of rules that permit, at a defined point in the election process and for a defined period of time, speeches to the assembly by nominees or their representatives and/or a question-and-answer forum in which the nominees or their representatives participate; and

i. in which the number of names that appear on any ballot subsequent to the second ballot shall be determined in accordance with provisions of the governing documents (ELCA 19.01.C94.).

Election Procedures Utilizing the Ecclesiastical Ballot

For each election by ecclesiastical or nominating ballot, the exact number of appropriate ballot sets equal to the number of voting members from each synod will be given to the bishop of that synod. The bishop of the synod, or his or her designee, will be responsible for distributing the ballot sets to each of the voting members from the synod (ELCA 19.01.D07.a.).

Unless otherwise ordered by the chair, one of the numbered ballots from the appropriate ballot set is to be used on each ballot for elections determined by ecclesiastical or nominating ballot. The chair will announce the number of the ballot from the appropriate ballot set that is to be used for each ballot. Failure to use the correct numbered ballot will result in an illegal ballot (ELCA 19.01.D07.b.).

On the first two ballots for each office being selected by ecclesiastical or nominating ballot, both the first and last names of a nominee should be used. Members should endeavor to use correct spelling and should provide, on the first ballot, any additional accurate information identifying the nominee, such as title, synod, or residence (ELCA 19.01.D07.c.).

On the third and subsequent ballots conducted by written ballot, only the last name of the nominee need be used, provided there is no other nominee with the same or similar name (ELCA 19.01D07.d.).

A member may vote for only one nominee on each ballot (ELCA 19.01.D07.e.).

Ballots should not be marked prior to the time the chair advises the voting members to do so (ELCA 19.01.D07.f.).

Written ballots shall not be folded (ELCA 19.01.D07.g.).

Written ballots will be collected from the voting members in accordance with instructions from the Elections Committee or from the chair (ELCA 19.01.D07.h.).

When the results of the first ballot are presented, the chair will announce when and how persons nominated may withdraw their names prior to the casting of the second ballot (ELCA 19.01.D07.i.).

Whenever the number of names of nominees that will appear on a ballot is nine or less, on recommendation of the chair and with the consent of the assembly, voting may be by means of electronic device (ELCA 19.01.D07.j.).

When voting by electronic device, the first position on each ballot shall be given to the nominee who received the greatest number of votes on the immediately preceding ballot, with the remaining positions assigned to the other nominees in descending order of the number of votes received on the immediately preceding ballot. If two or more nominees were tied with the same vote on the immediately preceding ballot, their respective positions shall be determined by draw by the chair of the Elections Committee (ELCA 19.01.D07.k.).

On each ticket for which balloting is conducted by electronic device, the polls will remain open for a reasonable time, as determined by the chair, to permit voting members to record their votes (ELCA 19.01.D07.l.).

Election of the Presiding Bishop

> The presiding bishop shall be elected by the Churchwide Assembly by ecclesiastical ballot. Three-fourths of the votes cast shall be necessary for election on the first ballot. If no one is elected, the first ballot shall be considered the nominating ballot. Three-fourths of the votes cast on the second ballot shall be necessary for election. The third ballot shall be limited to the seven persons (plus ties) who received the greatest number of votes on the second ballot, and two-thirds of the votes cast shall be necessary for election. The fourth ballot shall be limited to the three persons (plus ties) who receive the greatest number of votes on the third ballot, and 60 percent of the votes cast shall be necessary for election. On subsequent ballots, a majority of the votes cast shall be necessary for election. These ballots shall be limited to the two persons (plus ties) who receive the greatest number of votes on the previous ballot (ELCA 19.01.02.).

Those wishing to withdraw and not let their names to the second ballot may do so in paper form to the Nominations/Elections desk in the registration area, electronically via email (nominations@elca.org), or by phone in the hearing of two members of the elections committee. The deadline for withdrawing is August 6, 2019 at 12:00 p.m.

If there is no election on the second ballot, the seven persons (plus ties) who received the greatest number of votes on the second ballot shall complete the Biographical Information Form, Disclosure Form, and Background Check Disclosure and Release Information Form approved by the Executive Committee of the Church Council. Nominees shall receive instructions on how to complete these forms.

Prior to the third ballot for presiding bishop, biographical data will be distributed for the seven nominees (plus ties).

All nominees will be present for the following forums or be permitted to address the assembly telephonically.

Prior to the third ballot for presiding bishop, a forum shall be held in which the seven nominees (plus ties) are invited to respond to questions submitted. Voting members may submit questions electronically or on a paper form to the secretary of this church or the secretary's deputy. From the questions submitted, the Executive Committee of the Church Council, excluding the presiding bishop and nominees, shall select a sample of questions and determine the process to be followed in the forum. An individual nominee may choose to respond to those questions he or she wishes to address. Each of the nominees shall be asked questions in rotating order, and each response shall be no longer than 90 seconds. The forum shall be limited to 60 minutes.

Prior to the third ballot for presiding bishop, the seven nominees (plus ties) will be invited to address the assembly, with each speech limited to five minutes. If any such person is not present at the assembly and is unable to address the assembly telephonically, the bishop of the synod of such person's roster shall, in consultation with such person, if possible, designate an alternate to speak on behalf of such person.

Prior to the fourth ballot for presiding bishop, the three persons (plus ties) receiving the greatest number of votes on the third ballot will be invited to participate in a question-and-answer period moderated by an individual appointed by the Executive Committee of the Church Council.

Election of the Vice President

In a year when the vice president or secretary shall be elected, the voting members of the Churchwide Assembly shall be invited to identify the names of up to three persons who might be considered for election as vice president. Names shall be submitted to the Office of the Secretary at least four months prior to the assembly. The Office of the Secretary shall contact those persons identified and request biographical information. At least 60 days prior to the Churchwide Assembly, the biographical information received from those persons open to consideration shall be distributed to the voting members (ELCA 19.01.A18).

The vice president shall be elected by the Churchwide Assembly by ecclesiastical ballot. The election shall proceed without oral nominations. If the first ballot for vice president does not result in an election, it shall be considered a nominating ballot. On the first ballot, three-fourths of the votes cast shall be required for election. Thereafter only such votes as are cast for persons who received votes on the first or nominating ballot shall be valid. On the second ballot, three-fourths of the votes cast shall be required for election. On the third ballot, the voting shall be limited to the seven persons (plus ties) receiving the greatest number of votes on the second ballot and two-thirds of the votes cast shall be necessary for election. On the fourth ballot, voting shall be limited to the three persons (plus ties) receiving the greatest number of votes on the previous ballot and 60 percent of the votes cast shall elect. On subsequent ballots, voting shall be limited to the two persons (plus ties) receiving the greatest number of votes on the previous ballot and a majority of votes cast shall elect (ELCA 19.01.03.).

If there is no election on the second ballot, the seven persons (plus ties) who received the greatest number of votes on the second ballot shall complete the Biographical Information Form, Disclosure Form, and Background Check Disclosure and Release Information Form approved by the Executive Committee of the Church Council. Nominees shall receive instructions on how to complete these forms.

All nominees will be present for the following forums or be permitted to address the assembly telephonically.

Prior to the third ballot for vice president, biographical data will be distributed for the seven nominees (plus ties).

Each of the seven nominees (plus ties) will be asked in rotating order to respond to three questions as determined by the Executive Committee of the Church Council, excluding the vice president and nominees. Each nominee's response to each question shall be limited to 90 seconds.

Prior to the fourth ballot for vice president, the three persons (plus ties) receiving the greatest number of votes on the third ballot will be invited to address the assembly, with each speech limited to five minutes. If any such person is not present at the assembly and is unable to address the assembly telephonically, the bishop of the synod of such person's congregation membership shall, in consultation with such person, if possible, designate an alternate to speak on behalf of such person.

Election of the Secretary

> In a year when the vice president or secretary shall be elected, the voting members of the Churchwide Assembly shall be invited to identify the names of up to three persons who might be considered for election as vice president. Names shall be submitted to the Office of the Secretary at least four months prior to the assembly. The Office of the Secretary shall contact those persons identified and request biographical information. At least 60 days prior to the Churchwide Assembly, the biographical information received from those persons open to consideration shall be distributed to the voting members (ELCA 19.01.A18.).The secretary shall be elected by the Churchwide Assembly by ecclesiastical ballot. The election shall proceed without oral nominations. If the first ballot for secretary does not result in an election, it shall be considered a nominating ballot. On the first ballot, three-fourths of the votes cast shall be required for election. Thereafter only such votes as are cast for persons who received votes on the first or nominating ballot shall be valid. On the second ballot, three-fourths of the votes cast shall be required for election. On the third ballot, the voting shall be limited to the seven persons (plus ties) receiving the greatest number of votes on the second ballot and two-thirds of the votes cast shall be necessary for election. On the fourth ballot, voting shall be limited to the three persons (plus ties) receiving the greatest number of votes on the previous ballot and 60 percent of the votes cast shall elect. On subsequent ballots, voting shall be limited to the two persons (plus ties) receiving the greatest number of votes on the previous ballot and a majority of the votes cast shall elect (ELCA 19.01.04.).

Names identified and posted on the assembly website or through the Guidebook App prior to the assembly, shall be removed from the site and the application following the adoption of these rules. The biographical information shall be provided for the top seven nominees plus ties after the second ballot.

Those wishing to withdraw and not let their names to the second ballot may do so in paper form to the Nominations/Elections desk in the registration area, electronically via email (nominations@elca.org), or by phone in the hearing of two members of the elections committee. The deadline for withdrawing is August 8, 2019 at 12:00 p.m.

If there is no election on the second ballot, the seven persons (plus ties) who received the greatest number of votes on the second ballot shall complete the Biographical Information Form, Disclosure Form, and Background Check Disclosure and Release Information Form approved by the Executive Committee of the Church Council. Nominees shall receive instructions on how to complete these forms.

All nominees will be present for the following forums or be permitted to address the assembly telephonically.

Prior to the third ballot for secretary, biographical data will be distributed for the seven nominees (plus ties). Each of the seven nominees (plus ties) will be asked in rotating order to respond to three questions as determined by the Executive Committee of the Church Council, excluding the secretary and nominees. Each nominee's response to each question shall be limited to 90 seconds.

Prior to the fourth ballot for secretary, the three persons (plus ties) receiving the greatest number of votes on the third ballot will be invited to address the assembly, with each speech limited to five minutes. If any such person is not present at the assembly and

is unable to address the assembly telephonically, the bishop of the synod of such person's roster or such person's congregation membership, shall, in consultation with such person, if possible, designate an alternate to speak on behalf of such person.

Majority Required for Election

On the final ballot for the election of presiding bishop, vice president, and secretary of this church, when only two names appear on the ballot, a majority of the legal votes cast is necessary for election.

Breaking Ties

On the ballot for the election of the presiding bishop, vice president, and secretary, when only two names appear, the marked ballot of the treasurer shall be held by the chair of the Elections Committee and shall be counted only where necessary to break a tie that would otherwise exist (ELCA 19.06.B98.a.).

PART SEVENTEEN: STATUS OF REPORTS

Assembly Reports

At least 20 days prior to an assembly the secretary shall prepare and distribute to each congregation and to the voting members-elect a pre-assembly report. Distribution to congregations may be accomplished by posting the report on the website of this church (ELCA 12.31.03.).

Reports of the Presiding Bishop and Secretary of This Church

Following presentation, the presiding bishop's report and the secretary's report shall be referred to the Reference and Counsel Committee.

Status of Reports

All reports published in the *Pre-Assembly Report* shall be treated as having been received by the assembly without formal vote.

Distribution of Materials

Materials may be distributed on the floor of the assembly only with the written consent of the secretary of this church. In cases where the secretary does not consent, appeal may be made to the Reference and Counsel Committee. That committee's decision shall be final.

PART EIGHTEEN: DEADLINES

Monday, August 5, 2019

9:45 p.m. Separate consideration (removal from *en bloc*) of responses to synod memorials

Proposed changes to the responses to synod memorials

Separate consideration (removal from *en bloc*) of social policy resolutions proposed to be archived

Tuesday, August 6, 2019

10:45 a.m. Separate consideration (removal from *en bloc*) of proposed general amendments to the constitutions, bylaws and continuing resolutions

Proposed changes to the general amendments to the constitutions, bylaws and continuing resolutions

Proposed amendments from the floor to the constitutions, bylaws and continuing resolutions

Nominations from the floor

12:00 p.m. Withdrawal from ballot for presiding bishop

Submission of questions for presiding bishop nominee forum

Wednesday, August 7, 2019

8:30 a.m. Proposed amendments to inter-religious policy statement

Proposed amendments to strategy toward authentic diversity statement

11:00 a.m. Non-germane resolutions

Proposed amendments to the 2020–2022 budget proposal

Proposed amendments to women and justice social statement and implementing resolutions

2:15 p.m. First common ballot

Thursday, August 8, 2019

12:00 p.m. Withdrawal from ballot for secretary

2:15 p.m. Second Common Ballot

PART NINETEEN: HEARINGS

Certain proposals that are scheduled for assembly action or information are the subject of hearings. Voting members, advisory members, other members, resource members, official visitors and other categories approved by the Churchwide Assembly may attend with voice. Others may attend only if space permits and shall not have voice. Hearings have no legislative authority.

The chair of the hearing shall endeavor to maintain decorum and order and may call upon the assistance of sergeants-at-arms. Insofar as is possible during discussion, a speaker on one side of the question shall be followed by a speaker on the other side.

PART TWENTY: ELECTRONIC DEVICES

Use of computers and other electronic devices, such as cellphones (in texting mode only), smart phones, tablets and other wireless electronic communication devices is allowed in the plenary hall during assembly sessions, provided that such devices are in a silent mode and do not disturb voting members. Speaking on any device is prohibited in the plenary hall during assembly sessions. Members and others are expected to be courteous and respectful and are encouraged to leave the hall if they intend to engage in communication activities that may disturb others or are not related to the work of the assembly. Use of computers and other electronic devices is precluded during worship.

Members and others using ELCA-issued electronic equipment shall ensure that such equipment is used for assembly purposes only and in a manner that is consistent with good stewardship and the mission and ministry of this church. Use of such equipment and related technology is contingent upon agreement to the terms and conditions of the use agreement.

PART TWENTY-ONE: OTHER MATTERS

College Corporation Meetings

The voting members of the Churchwide Assembly also constitute the voting members of certain college corporations that hold meetings as part of the agenda of the assembly. The assembly will recess to conduct the corporation meeting(s) and reconvene at the conclusion of the corporation meeting(s) or at the beginning of the next scheduled session of the assembly. Quorum requirements for college corporation meetings are specified in the governing documents of each college. The quorum requirement for the Churchwide Assembly does not apply to college corporation meetings.

The chair declared the motion adopted and the "Rules of Organization and Procedure" approved by the assembly.

Committees of the Assembly

Reference: 2019 Pre-Assembly Report, Section I: Rules of Organization and Procedure

Presiding Bishop Elizabeth A. Eaton discussed committees that serve the Churchwide Assembly. The Nominating Committee was elected by previous assemblies. The Reference and Counsel Committee and the Memorials Committee were appointed by the Church Council in accordance with ELCA bylaws. Members of these committees were listed in the "Roll of Assembly Members" in Section I of the *2019 Pre-Assembly Report*.

In accordance with the adopted rules, Presiding Bishop Eaton declared the committees of the assembly authorized and constituted. Without objection, she appointed *ad hoc* committees to consider the proposed social statement "Faith, Sexism, and Justice: A Lutheran Call to Action," the proposed policy statement "A Declaration of Inter-Religious Commitment," and the "Strategy Toward Authentic Diversity within the ELCA."

The presiding bishop appointed the following individuals to the three *ad hoc* committees:

- Social Statement *Ad Hoc* Committee
  - Leslie M. Swenson, *co-chair* (Church Council)
  - James H. Utt, *co-chair* (Church Council)
  - Ann M. Svennungsen (Conference of Bishops)
  - Viviane Thomas-Breitfeld (Women and Justice Task Force)
  - Kathryn Kleinhans (Women and Justice Task Force)

- Mary Lowe (Women and Justice Task Force)
- William Rodriguez (Women and Justice Task Force)
- Brad Wendel (Women and Justice Task Force)
- Kathryn M. Lohre (ELCA Churchwide Office Staff)
- Mary J. Streufert (ELCA Churchwide Office Staff)
- Roger A. Willer (ELCA Churchwide Office Staff)

- Inter-Religious Policy Statement *Ad Hoc* Committee
  - Patricia J. Lull
  - Darrell Jodock
  - Kathryn M. Lohre
  - Don Kreiss, *adviser*
- Strategy Toward Authentic Diversity in the ELCA *Ad Hoc* Committee
  - Abraham D. Allende
  - Cheryl T. Chatman, *chair*
  - Tuhina V. Rasche
  - Judith Roberts
  - Albert Starr

Consideration of the Order of Business

Reference: 2019 Pre-Assembly Report, Order of Business and Section I, Rules of Organization and Procedure

The presiding bishop covered certain items in the "Order of Business" for the voting members.

Secretary Boerger made the following motion on behalf of the Church Council.

Moved;
Seconded: To approve the Order of Business as the agenda of the 2019 Churchwide Assembly of the Evangelical Lutheran Church in America, in keeping with the provisions of the "Rules of Organization and Procedure" for calling items of business before the assembly.

There being no discussion, the chair called for the vote.

ASSEMBLY ACTION ***APPROVED BY MAJORITY VOTE***

CA19.01.02 **To approve the Order of Business as the agenda of the 2019 Churchwide Assembly of the Evangelical Lutheran Church in America, in keeping with the provisions of the "Rules of Organization and Procedure" for calling items of business before the assembly.**

Presiding Bishop Eaton declared the motion adopted. She welcomed Presiding Bishop Emeritus Mark S. Hanson, former Secretary Lowell G. Almen, and former Secretary David D. Swartling. The assembly welcomed these special guests with applause.

Consideration of Certain Constitutional Amendments

Reference: 2019 Pre-Assembly Report, Section V, Amendments to the Constitutions of the ELCA, pages 34 and 43

The 2019 Churchwide Assembly considered the amendments proposed for bylaws 12.51.16. and 12.41.17. Presiding Bishop Eaton explained that these amendments were recommended by the Church Council and would give Church Council members both voice and vote at the Churchwide Assembly. The other proposed amendments included moving the Endowment Fund of the ELCA to Chapter 17 as a separately incorporated ministry, beginning with section 17.60. through 17.60.B19. The ELCA Foundation was merged into the Endowment Fund of the ELCA which created a separately incorporated ministry. The legal name would continue to be the Endowment Fund of the ELCA, but the organization would do business as the ELCA Foundation. The separately incorporated ministries of the ELCA identified in Chapter 17 of this church's constitution have a unique relationship and accountability to the church, especially with the election of board members.

These amendments were presented on Monday as the outcome of the vote would affect the rest of the assembly's work for the week. If adopted, the assembly would elect members to the ELCA Foundation's board of trustees.

The presiding bishop called on Secretary Boerger to read the motion on behalf of the Church Council. The motion did not require a second.

Moved;

Seconded: To adopt, *en bloc*, with the exception of such amendments as may be considered separately, the following amendments to the *Constitutions, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America*: 12.41.16., 12.41.17., and 17.60. through 17.60.B19.

The presiding bishop asked the assembly if there were any amendments or questions for discussion. The Rev. Seth M. Nelson [Montana Synod] asked for clarification on the request to allow Church Council members voice and vote at Churchwide Assemblies. Secretary Boerger elaborated that many synods allow their synod councils to have voice and vote at their synod assemblies. Other synods only allow synod council members to serve as voting members if they were chosen to be voting members by their congregation. Because they have worked with the materials before Churchwide Assemblies, the Church Council felt that this privilege could be granted to Church Council members if they were not already elected as voting members to the assembly by their synod.

There being no further discussion the assembly voted on the motion. Due to problems with the voting machines members used their green and red voting cards.

ASSEMBLY ACTION ***APPROVED BY TWO-THIRDS VOTE***

CA19.01.03 **To adopt, *en bloc*, with the exception of such amendments as may be considered separately, the following amendments to the *Constitutions, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America*: 12.41.16., 12.41.17., and 17.60. through 17.60.B19.**

The chair declared the motion passed. She then stated that the remainder of proposed constitutional amendments would be considered on Friday, Aug. 9.

Always Being Made New: The Campaign for the ELCA

Reference: 2019 Pre-Assembly Report, Section III, Always Being Made New: The Campaign for the ELCA

Presiding Bishop Eaton invited the Rev. Ronald T. Glusenkamp, director of the campaign for the ELCA, and Ms. Christina Jackson-Skelton, executive for the Mission Advancement unit, forward to provide an update on the completion of the campaign.

Always Being Made New: The Campaign for the ELCA launched on Feb. 14, 2014. The campaign focused on four priority areas—congregations, global church, leadership, and hunger and poverty. The assembly watched a video with highlights from the campaign. A more detailed report would be mailed and posted online in September. Pastor Glusenkamp expressed gratitude for Presiding Bishop Eaton and for the campaign steering committee chairs Mr. Loren Anderson and Ms. MaryAnn Anderson, the Church Council, congregation and synod leadership tables, and volunteer leadership tables. Pastor Glusenkamp and Ms. Jackson-Skelton continued the presentation with highlights of stories and work accomplished through the campaign.

Many areas of the campaign met or exceeded fundraising goals. The ELCA Malaria Campaign exceeded its $15 million goal in September 2015. There were 365 new ministries in development in the United States and the Caribbean; of those, 39 were direct recipients of campaign gifts. Another area of the congregation priority was the Disability Ministries and Renewing Congregations initiatives. A total of $5 million was raised for the congregation priority. The leadership priority of the campaign, which included the Fund for Leaders scholarship program, the International Women Leaders program, Young Adults in Global Mission, and youth and young adult ministries, raised $24 million. As part of the global church priority, 11 new global ministry evangelism projects were introduced. ELCA World Hunger made up nearly 60% of the campaign's total goal. The hunger and poverty priority received $117 million through ELCA World Hunger.

At its close on June 30, 2019, cash and multi-year commitments totaled $195 million dollars. Planned gift commitments toward campaign priorities were $55 million. The total impact of the campaign was $250 million. Mr. and Ms. Anderson, co-chairs of the campaign steering committee, invited voting members to a reception in celebration of the campaign at the Milwaukee Art Museum on Wednesday, Aug. 7. They thanked ELCA members for their generosity and reminded the assembly of the campaign's theme that was inspired by 2 Corinthians 5:17. "So if anyone is in Christ, there is a new creation: everything old has passed away; see, everything has become new!"

Elections: First Ballot for Presiding Bishop

Reference: 2019 Pre-Assembly Report, Section I, Rules of Organization and Procedure, and Section V: Election of the Presiding Bishop

The presiding bishop welcomed former Vice President Carlos E. Peña as a special guest of the assembly. She then turned the chair over to Vice President William B. Horne II for the remainder of the plenary. He asked voting members who were not yet registered to do so immediately. He then led the assembly through "Election of the Presiding Bishop" in section V of the *2019 Pre-Assembly Report.* Voting members had to be present on the floor of the hall in order to cast their vote. The first ballot for presiding bishop was done by ecclesiastical ballot. Vice President Horne reminded the assembly that the presiding bishop must be an ELCA minister of Word and Sacrament. According to the ELCA constitution, Presiding Bishop Eaton was eligible to serve another six-year term if reelected. The first ballot required 75% of the votes cast for election. After the first ballot, no additional nominations would be permitted. He stated that the deadline to withdraw

individual's names from the ballot was Tuesday, Aug. 6 at 12:00 p.m. The second ballot would include the names of all individuals nominated who had not removed their name.

Vice President Horne led the assembly in casting the first ballot for presiding bishop. Ms. Aja Favors, associate counsel for the ELCA and member of the Credentials Committee reported that, as of 8:42 p.m., 922 voting members had registered to cast ballots. This number increased from the previous report due to additional registrants and the addition of Church Council members as voting members. The vice president invited the Rev. Deborah K. Hutterer, bishop of the Grand Canyon Synod and member of the Churchwide Assembly prayer team, to lead the assembly in prayer before voting. After Vice President Horne declared voting closed, he announced that results of the first ballot would be announced Tuesday morning.

Announcements

Vice President Horne then called on Secretary Boerger for announcements. Secretary Boerger reported that the offering from opening worship totaled $7,251.17. He shared a number of other announcements and reminders on upcoming deadlines.

- 9:45 p.m., Monday, Aug. 5—Removal from *en bloc* for separate consideration for responses to synod memorials
- 9:45 p.m., Monday, Aug. 5—Removal from *en bloc* for separate consideration for social policy resolution proposals to be archived
- 10:45 a.m., Tuesday, Aug. 6—Removal from *en bloc* for separate consideration of proposed general amendments to the *Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America*
- 10:45 a.m., Tuesday, Aug. 6—Proposed changes to the proposed amendments to the *Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America*
- 12:00 p.m., Tuesday, Aug. 6—Withdrawal from presiding bishop ballot
- 12:00 p.m., Tuesday, Aug. 6—Questions for presiding bishop nominees forum

Hymn and Prayer

Reference: Worship and Song

Vice President Horne closed the plenary session with prayer and invited the assembly to join in singing "All Praise to Thee, My God, This Night."

Recess

Plenary Session One of the fifteenth Churchwide Assembly recessed at 9:13 p.m. on Monday, Aug. 5, 2019.

Plenary Session Two

Tuesday, Aug. 6, 2019
8:30 a.m.–10:30 a.m.

Call to Order

Vice President William B. Horne II called Plenary Session Two of the fifteenth Churchwide Assembly to order at 8:35 a.m. Central Daylight Time (CDT) in Hall A/B of the Wisconsin Center in Milwaukee, Wisconsin.

Morning Prayer

Reference: Worship and Song.

Vice President Horne invited Ms. Sonja Wolfe [Church Council] to lead Morning Prayer. Ms. Wolfe led the assembly in singing "Golden Breaks the Dawn" before prayer.

Consideration of Certain Constitutional Amendments

Reference: 2019 Pre-Assembly Report, Section V, Amendments to the Constitutions of the ELCA, pages 34 and 43

The vice president asked Secretary Wm Chris Boerger to address the assembly. Secretary Boerger apologized and announced that a voting member had brought ELCA constitutional provision 22.21. to his attention. It states, "In no event shall an amendment be placed before the assembly for action sooner than the day following its presentation to the assembly." As such, members of the Church Council should not have been allowed to vote until the following day. He proposed voting on the bylaw proposals and a new first ballot for presiding bishop. The agenda would also need to be amended to allow time for these actions. Vice President Horne declared invalid action CA19.01.03 and the first ballot for presiding bishop from Monday, Aug. 5, 2019.

~~***ASSEMBLY ACTION***~~ ~~***APPROVED BY TWO-THIRDS VOTE***~~

~~**CA19.01.03**~~ ~~**To adopt, *en bloc*, with the exception of such amendments as may be considered separately, the following amendments to the *Constitutions, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America*: 12.41.16., 12.41.17., and 17.60. through 17.60.B19.**~~

The assembly then began discussion on the constitutional amendments regarding establishing Church Council members as voting members and creating the Endowment Fund (ELCA Foundation) as a separately incorporated ministry.

Mr. Dale V. Sandstrom [Western North Dakota Synod] stated that hearings were typically held to allow more discussion on constitutional amendments. He expressed his opinion that there were significant considerations for why Church Council members should not be voting members. He noted that the council affected much of what would be presented to the assembly. He moved to postpone voting on the item until the scheduled time for other amendments to governing documents.

Moved;
Seconded: To postpone voting on these amendments until the scheduled time to discuss other amendments to governing documents.

Mr. Josh Hayes [Sierra Pacific] spoke against the motion to delay the vote on proposed amendments. He asked for confirmation that some Church Council members were serving as voting members for their synods at this Churchwide Assembly.

Vice President Horne stated that there were no Church Council members at this Churchwide Assembly serving as voting members for their synods; some had served as voting members in the past.

The Rev. Sonja Ware [Northeastern Pennsylvania Synod] asked to hear more about making Church Council members voting members of the Churchwide Assembly. She wondered if other first-time voting members had felt rushed in the previous day's decision.

The vice president reminded the assembly that the item on the floor for discussion was the motion to postpone voting on the item.

The Rev. Karl M. Richard [Southeastern Pennsylvania Synod] asked whether postponing a vote on establishing Church Council members as voting members of the assembly would also postpone the first ballot for presiding bishop. The vice president noted that the first ballot and the constitutional amendments were separate items. The assembly could still cast the first ballot if the constitutional amendments were postponed.

Mr. Robert Malecek [Minneapolis Area Synod] spoke in opposition to the motion to postpone. He stated that part of the reason this amendment had come forward was that some synods allow their synod councils to have both voice and vote at their synod assembly even if they had not been chosen by their congregations to be voting members. He asked which synods allow synod council members to be voting members. Secretary Boerger explained that the Office of the Secretary did not conduct a survey of which synods allow synod councils voice and vote at their assemblies. The secretary encouraged voting members to speak with bishops around them.

The Rev. David H. Walters [Metropolitan Chicago Synod] asked whether Church Council members would be added to the total number of voters or if their synod affiliation would be added into the representative numbers that synods were allotted for voting members. The vice president explained that council members would be added to the total.

Mr. Sandstrom noted that the fourteen previous churchwide assemblies did not have Church Council members as voting members. He encouraged voting members to vote to postpone to allow time for deliberation.

Mr. Spencer W. Legred [Saint Paul Area] expressed his opinion that council members' voices were important because they had experience in dealing with the topics on the agenda and could be a valuable resource.

Mr. Matthew Hazzard [Southern Ohio Synod] asked whether bishops from synods with synod councils that have both voice and vote at their synod assemblies could stand so the Churchwide Assembly could be better informed before voting on the item.

After further discussion, the Rev. Jessica L. Felici [West Virginia-Western Maryland] called the question.

Moved;
Seconded; ***Approved by Two-Thirds Vote***
Carried: To end debate.

The vice president declared debate closed; he reminded voting members that the motion to postpone the vote on certain constitutional amendments required a majority. The assembly used their green and red cards to vote.

Moved;
Seconded; ***Defeated by Majority***
Defeated: To postpone voting on these amendments until the scheduled time to discuss other amendments to governing documents.

Mr. Jerry U. Key [Greater Milwaukee] requested that the assembly use the voting machines to ensure the accuracy of the vote.

Moved;
Seconded; **Yes-204; No-670**
Defeated: To postpone voting on these amendments until the scheduled time to discuss other amendments to governing documents.

The vice president then led the assembly in voting on the constitutional amendments. He noted that the assembly would use their green and red cards to ensure that Church Council members were not voting.

ASSEMBLY ACTION ***APPROVED BY TWO-THIRDS VOTE***

CA19.02.03 **To adopt, *en bloc*, with the exception of such amendments as may be considered separately, the following amendments to the *Constitutions, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America*: 12.41.16., 12.41.17., and 17.60. through 17.60.B19.**

The vice president called on Secretary Boerger to read the motion to amend the agenda for the day.

Moved;
Seconded: To allow the chair to amend the agenda to allow the first ballot for bishop at the most appropriate time once the Elections Committee has prepared the ballots.

There being no discussion, the assembly voted on the item.

ASSEMBLY ACTION ***APPROVED BY TWO-THIRDS VOTE***

CA19.02.04 **To allow the chair to amend the agenda to allow the first ballot for bishop at the most appropriate time once the Elections Committee has prepared the ballots.**

Vice President Horne asked for the consent of the assembly to extend the plenary session for 15 minutes to allow time for the first ballot for presiding bishop. The assembly then voted on whether to extend the plenary session.

Moved;
Seconded;
Carried: To extend the plenary session for 15 minutes to allow time for the first ballot for presiding bishop.

Elections: First Ballot for Presiding Bishop

Reference: 2019 Pre-Assembly Report, Section I, Rules of Organization and Procedure, and Section V: Election of the Presiding Bishop

Vice President Horne asked the Rev. Linda Nou, Church Council member from Olympia, Washington, and member of the Churchwide Assembly prayer team, to offer a word of prayer. The vice president then led the assembly in casting the first ballot for presiding bishop. Ms. Aja Favors, associate general counsel and member of the Credentials Committee, reported that, as of 9:16 a.m., 929 voting members had registered to vote. That number included Church Council members. Ms. Courtney J. Peeler [Nebraska Synod] asked that the results of the presiding bishop election and any subsequent elections be told to the assembly before being posted online. Vice President Horne assured the assembly that this would be done and then declared voting closed. He invited the assembly to sing "Come, Thou Fount of Every Blessing."

Report of the Nominating Committee

Reference: 2019 Pre-Assembly Report, Section VIII, Report of the Nominating Committee

Vice President Horne invited the Rev. Eric N. Carlson, co-chair of the Nominating Committee, to present the committee's report. Pastor Carlson directed the assembly to Section VII of the *2019 Pre-Assembly Report*. To prepare this report and slate of nominees, the Nominating Committee met in-person in Chicago and by conference call. He expressed his gratitude for the committee's work and for all those who agreed to stand for nomination, whether or not they were selected for this assembly's slate of nominees.

Nominations needed to comply with inclusive representation and mandatory categories, as explained in Chapters 5, 6, and 19 of the *Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America.* The committee also considered the current composition, geographical distribution, appropriate experience, age, and other necessary factors for each committee and board. Nominations for Church Council paired-synod positions were submitted by synod assemblies; the at-large positions were submitted by the Nominating Committee. Synods eligible to nominate individuals for Church Council positions were designated on a rotating basis. Following the publication of the Nominating Committee report, one of the nominees from the East-Central Synod of Wisconsin removed her name. The synod submitted a floor nomination to replace that nominee. No other floor nominations for the paired-synod nominees could be submitted. The pattern for synod nominations had not changed since its adoption at the 2005 Churchwide Assembly. The resumes for each nominee were available in the report.

Pastor Carlson then highlighted the nominations for separately incorporated ministries. The nominations for the boards of Portico Benefit Services (the ELCA Board of Pensions), the Mission Investment Fund, 1517 Media (the Publishing House of the ELCA), and the ELCA Foundation (the Endowment Fund of the ELCA) were presented in accordance with Chapter 17 of the ELCA's constitution. He reminded voting members that

terms for trustees of separately incorporated ministries were three years with the possibility of two consecutive re-elections. One or two people who were members of a full-communion church could also be elected. If a full-communion member was up for re-election, only one nominee needed to be presented for that position.

He reminded voting members that floor nomination forms were available both electronically and in paper format. Either version needed at least 20 supporting signatures for the at-large Church Council members, the Nominating Committee, the Committee on Discipline, and the Committee on Appeals. These signatures were in addition to the nominator's signature. If a floor nomination completed these requirements, that individual would also need to fill out a biographical form to match the resumes already submitted by the current slate of nominees. The first common ballot would take place Wednesday morning; the deadline to return the ballot was 2:15 p.m. on Wednesday, Aug. 7.

Pastor Carlson concluded his report by thanking the Nominating Committee, Secretary Boerger, and Office of the Secretary staff for their work in this process. He encouraged voting members to identify individuals in their home communities who could serve on a board or committee in the future.

Introduction: Recommended Proposed Social Statement "Faith, Sexism, and Justice: A Lutheran Call to Action"

Reference: 2019 Pre-Assembly Report, Section V, "Faith, Sexism, and Justice: A Lutheran Call to Action," Section VI, User's Guide for "Faith, Sexism, and Justice: A Lutheran Call to Action"

Vice President Horne welcomed the Rev. Viviane Thomas-Breitfeld and Mr. Brad Wendel, co-chairs of the Women and Justice Task Force, to present the proposed social statement and the work of the task force to the assembly. The following individuals also joined them on stage: the Rev. Roger A. Willer, Ph.D., director for theological ethics; Ms. Mary J. Streufert, Ph.D., director for Justice for Women; and Church Council members Ms. Leslie J. Swenson and the Rev. James H. Utt.

Pastor Thomas-Breitfeld explained that the proposed social statement was a culmination of seven years of work on issues related to justice for women in church and society. The social statement was called for by the 2009 Churchwide Assembly; the task force had its first meeting in 2012. Pastor Thomas-Breitfeld stated that the work on the proposed social statement began before the #MeToo movement. Conversations around sexism were not at the forefront as they have been over the past few years. Pastor Thomas-Breitfeld stressed that the task force wanted to signal that sexism was not only about women; it affected all people. Task force members who were serving as voting members at the 2019 Churchwide Assembly shared their experiences of working toward a social statement. These members included the Rev. Lori A. Kochanski [Upstate New York Synod], Ms. Bethany Fayard [Southeastern Synod], and Mr. Heber E. Rast Jr. [South Carolina Synod].

Mr. Wendel stated, "The ELCA's social statements are a wonderful resource for thinking about the ways in which God calls us into the world together, to live out our faith active in love, and to seek justice in the structures of our society." He continued by saying this proposed social statement was the result of thousands of hours of study, prayer, discernment, and conversations with those of differing perspectives and expertise. Mr. Wendel reminded the assembly that social statements were not church doctrine but were teaching documents that set policy for this church, provide moral vision, support its public voice, and that may assist members in forming judgments to guide actions on social issues.

The proposed social statement was divided into a short statement and a long statement, much like the Small Catechism and Large Catechism. Mr. Wendel explained that the short statement was intended to speak concisely and powerfully. The full statement expanded upon the short statement to provide more information for those who would like to dig deeper into the text.

Mr. Wendel thanked "Process Builders" who served as volunteers in synods to facilitate discussions during the listening and study phases of the social statement process. The task force reviewed input received from synods conducting discussions in listening sessions and on the *Faith, Sexism, Justice: Conversations toward a Social Statement* study. A draft social statement was released in 2017. More than 80 hearings were held on the draft statement; additionally, more than 2,000 written responses to the draft were submitted. Each response was read and discussed by task force members. Mr. Wendel noted that three-fourths of responses affirmed the draft. Consideration of all comments led to the proposed statement. Mr. Wendel then led the assembly through sections of the proposed statement and highlighted certain glossary words.

Voting members would vote on the proposed social statement during Plenary Session Eight on Friday, Aug. 9. The deadline to submit amendments to the statement or amendments to implementing resolutions was Wednesday, Aug. 7 at 11:00 a.m.

Introduction: 2020–2022 Budget Proposal

Reference: 2019 Pre-Assembly Report, Section V, 2020–2022 Budget Proposal

Vice President Horne welcomed the Rev. M. Wyvetta Bullock, executive for administration of the churchwide organization, to present the proposed budget for the 2020–2022 triennium, along with the Church Council recommendation to adopt the budget. These items were in Section V of the *2019 Pre-Assembly Report*. Pastor Bullock read Ephesians 2:17–22 and pointed out that the budget proposal was about the mission that God was calling the ELCA to do.

Pastor Bullock reviewed the process that developed the proposal, which was recommended by the Church Council, and reminded voting members about the hearing that would take place to address questions about the proposal. The income proposal for 2020 without ELCA World Hunger was $68,378,325; with ELCA World Hunger, the projected income was $89,878,325. She reviewed Mission Support statistics of ELCA members' donations in previous years and expressed her gratitude for members' support and generosity.

The projections for Mission Support for the next triennium were $42 million for 2020, $41.5 million for 2021, and $41 million for 2022. Pastor Bullock highlighted how these funds would be used across the church, including scholarships for International Women Leaders, Young Adults in Global Mission (YAGM), and Fund for Leaders scholarships. She invited the Rev. Adama Isa, a pastor in the Lutheran Church of Christ in Nigeria and Ph.D. candidate at the Lutheran School of Theology at Chicago; Ms. Laura Hermans, a YAGM alumna; and Deacon Ryan Hostler, a recipient of the Fund for Leaders scholarship, to share the impact these funds have had on their faith life.

The assembly would vote on the recommendation during Plenary Session Seven on Thursday, Aug. 8. The deadline to submit proposed amendments to the budget was 11:00 a.m. on Wednesday, Aug. 7.

Elections: Report of the First Ballot for Presiding Bishop

Reference: 2019 Pre-Assembly Report, Section V, Election of the Presiding Bishop; Section X, Results of the First Ballot for Presiding Bishop

Vice President Horne invited Mr. Thomas A. Cunniff, general counsel of the ELCA and member of the Elections Committee, to report the results of the first ballot for presiding bishop. Of the 893 legal ballots cast, 670 votes were needed for election. Presiding Bishop Elizabeth A. Eaton was reelected to a six-year term as presiding bishop on the first ballot with 725 votes. As there was an election on the first ballot, there was not an opportunity for individuals to remove their name from the ballot if they had wished to do so.

ACTION

CA19.02.05 To reelect the Rev. Elizabeth A. Eaton as presiding bishop of the ELCA for a six-year term beginning Nov. 1, 2019.

Mr. Cunniff did not read the full report as there was an election. Vice President Horne invited the presiding bishop to share a few words with the assembly. Presiding Bishop Eaton said that six years ago she began a conversation with this church to understand and to explore four items. *We are church, we are Lutheran, we are church together, and we are church for the sake of the world.* "God has given us the opportunity to present an alternative face of Christianity," she said. She expressed her belief that God has given this church work to do and ended her remarks by thanking the assembly.

1	Eaton, Elizabeth	725	29	Wells, Lamont	2
2	Rinehart, Michael	26	30	Zeiser, Samuel	2
3	Gafkjen, William	14	31	Aitken, Thomas	1
4	Erwin, Guy	9	32	Allende, Abraham	1
5	Malpica-Padilla, Rafael	8	33	Barbins, Laura	1
6	Schmeling, Bradley	7	34	Beaudoin, Daniel	1
7	Bullock, Wyvetta	5	35	Becklin, Hans	1
8	Davenport, Patricia	5	36	Boggs, Terry	1
9	Svennungsen, Ann	5	37	Burkat, Claire	1
10	Dunlop, James	4	38	Chaney, Tiffany	1
11	Anderson, Jon	3	39	Drebes, David	1
12	El-Yateem, Khader	3	40	Fidlar, Stacie	1
13	Erickson, Paul	3	41	Foster, Katrina	1
14	Gohl, William	3	42	Gerken-Nelson, Amanda	1
15	Lynn, Tara	3	43	Gonia, James	1
16	Narum, Mark	3	44	Graham, Richard	1
17	Suarez, Pedro	3	45	Hanson, Mark	1
18	Boerger, Chris	2	46	Herr, Stephen	1
19	Burk, Michael	2	47	Huebner, Chad	1
20	Curry, Yehiel	2	48	Johnson, Louise	1
21	Gordy, Julian	2	49	Kuempel, Kristen	1
22	Jaech, Richard	2	50	Lake, Chris	1
23	Koesterman, Sue	2	51	Larson, April	1
24	Lull, Patricia	2	52	Linstrom, Robert	1
25	Maas, Brian	2	53	Mansholt, Gerald	1
26	Rhyne, Michael	2	54	Opoien, Tom	1
27	Satterlee, Craig	2	55	Peterson, Cheryl	1
28	Thomas-Breitfeld, Viviane	2	56	Powell, Mark	1

57	Reuer-Welton, Kate	1	63	Starr, Albert	1
58	Riegel, Matthew	1	64	Tesch, Bill	1
59	Schaefer, Robert	1	65	Timm, Christine	1
60	Schofield, Jana	1	66	Ulgenes, Brad	1
61	Skow-Anderson, Laurie	1	67	Bryan Wee, Shelley	1
62	Smith, Timothy	1	68	Zellmer, David	1

Presentation: "Declaration of the ELCA to People of African Descent"

Reference: 2019 Pre-Assembly Report, Section VI, "A Declaration of the ELCA to People of African Descent"

Vice President Horne returned the chair to the presiding bishop. Presiding Bishop Elizabeth A. Eaton, Bishop William J. Gohl, and Church Council members the Rev. Peder J. Johanson, Mr. Clarance M. Smith, and Ms. Emma K. Wagner, presented the "Declaration of the ELCA to People of African Descent" to the assembly. The Rev. Lamont A. Wells, president of the African Descent Lutheran Association, and members of the African Descent Lutheran Association Ms. Tracey A. Beasley and the Rev. Tiffany Chaney accepted the document.

Bishop Gohl read Isaiah 58:1–8 and offered a prayer asking for forgiveness for the church's history of racism and white supremacy. Presiding Bishop Eaton noted that the Church Council adopted the "Declaration of the ELCA to People of African Descent" on June 27, 2019. She then read the document.

> "There is no longer Jew or Greek, there is no longer slave or free, there is no longer male and female; for all of you are one in Christ Jesus" (Galatians 3:28).
>
> The Evangelical Lutheran Church in America (ELCA) apologizes to people of African descent for its historical complicity in slavery and its enduring legacy of racism in the United States and globally. We lament the white church's failure to work for the abolition of slavery and the perpetuation of racism in this church. We confess, repent, and repudiate the times when this church has been silent in the face of racial injustice.
>
> The ELCA acknowledges that slavery created and perpetuated racism, a truth this nation and this church have yet to fully embrace. The enslavement of Africans was based on a false narrative of the racial inferiority and the demonization of black people by the majority culture. Slavery was supported by white religious, legal, political, and scientific leaders and institutions for social, political, and economic gain. During the 246-year transatlantic slave trade, which began in 1619, an estimated 12 million people from Africa were stolen from their native lands, separated from their families, torn from their culture, killed for seeking freedom, tortured through inhumane forms of punishment, and subjected to lifetimes of captivity. While the white church stood silently by, people of African descent resisted through acts of rebellion, created new expressions of spirituality and Christian practice rooted in African traditions, and organized movements for freedom.
>
> The ELCA teaches that racism is sin and that racism denies the reconciling work of the cross. Rooted in slavery, racism is manifested through the history of Jim Crow policies, racial segregation, the terror of lynching, extrajudicial killings by law enforcement, and the disproportionate incarceration of people of color.
>
> Descendants of formerly enslaved Africans are still denied equal access and opportunity in church and society while white people collectively benefit from unequal access, opportunity, and power. Institutional racism currently exists in the ELCA through discriminatory treatment within the call process; inequitable compensation of clergy of color; racial segregation; divestment from black communities and congregations; systemic polices and organizational practices; and failure to fully include the gifts of leadership and worship styles of people of African descent.
>
> The ELCA trusts that repentance begins and ends with the work of a gracious God. In prayerful response to the African Descent Lutheran Association's request for an apology,

> this church enters into a season of confession and lamentation. Beyond empty promises or well-meaning intentions, this church recommits to the work of racial justice, socio-economic equity, and racial reconciliation. This apology is a recommitment to the process of right and equitable relations within this church, and the flourishing of Christ's church universal. This recommitment means working toward a deeper understanding of slavery and its legacy, of institutional and structural racism, of white privilege, and of attitudes and foundations of white supremacy. It means praying for the renewal of this church as disciples of the living Christ.

Pastor Wells offered a response to the apology on behalf of the African Descent Lutheran Association. He noted that there was no easy way to discuss the apology and that there was still a lot of work to do. He continued:

> From colonial rule to this present day, racism has remained constant. This structural racism has resulted in perpetual wage gaps. And the church—this very organization—that has been called to stand in the gap for all of God's people has often expanded the gap into a larger chasm. If this apology is real, we must abandon our lust for oppressive power, wealth, and even our own comfort for the sake of fulfilling God's fulfillment to love others. Throughout history, people have been hurt by this very particular sin. Therefore, we, the people of African Descent of the Evangelical Lutheran Church in America, can receive this apology as a divine mark of repentance that serves as a catalyst for change.

Pastor Wells said that this declaration could not be a "cheap indulgence to clear the conscience" of white Lutherans. He expressed that ELCA members needed to keep working against racism in church and in society. He lamented that African descent ancestors—including the Rev. Earlean Miller, the first black woman ordained to the ministry of Word and Sacrament, and Sister Emma Francis, the first black deaconess—did not live to see this moment. He affirmed that the African Descent Lutheran Organization was committed to helping this church grow in many ways and reminded the assembly that many people of color were still facing challenges in the ELCA. He stressed that Jesus' love was for all and "forgiveness of sins is one of the main deliverances in the death of Jesus." He ended his remarks by referencing Maya Angelou's poem "Still I Rise."

The presiding bishop thanked Pastor Wells for his "inspiring, convicting, challenging, but still hope-giving remarks." She also thanked Ms. Beasley and Pastor Chaney. Presiding Bishop Eaton stated that, by the request of the Church Council, she would be consulting with others to identify a day of repentance for congregations, synods, and the churchwide organization to observe annually.

Hymn and Prayer

Reference: Worship and Song

Presiding Bishop Eaton invited the assembly to join in singing "Lift Every Voice and Sing." After a few announcements from Secretary Wm Chris Boerger, the presiding bishop asked Mr. Clyde A. Walter [Metropolitan Chicago Synod], member of the Churchwide Assembly prayer team, to close Plenary Session Two with prayer.

Recess

Plenary Session Two of the fifteenth Churchwide Assembly recessed at 11:23 a.m. on Tuesday, Aug. 6, 2019.

Plenary Session Three

Tuesday, Aug. 6, 2019
2:30 p.m.–4:30 p.m.

Call to Order

Presiding Bishop Elizabeth A. Eaton called Plenary Session Three of the fifteenth Churchwide Assembly to order at 2:35 p.m. Central Daylight Time (CDT) in Hall A/B of the Wisconsin Center in Milwaukee, Wisconsin. She invited the assembly to sing "God, You Call Us to This Place."

Hear My Voice: A Prison Prayer Book

The presiding bishop presented a video that introduced the new resource *Hear My Voice: A Prison Prayer Book*. This resource was developed as part of the response to the 2013 social statement *The Church and Criminal Justice: Hearing the Cries*. It could be used by individuals, groups, or as a resource for chaplains to pray with others. Presiding Bishop Eaton encouraged voting members to work with institutions in their home areas to determine distribution policies for that institution. She thanked the Rev. Kevin S. Strickland, bishop-elect of the Southeastern Synod and former assistant to the bishop and executive for worship, for his work on this resource.

Federal Chaplain Greeting

Presiding Bishop Eaton welcomed the Rev. Jasmine L. Tesdahl, chaplain, captain in the United States Air Force, and pastor of Faith Lutheran Church in Cuba City, Wisconsin, to address the assembly. Chaplain Tesdahl brought greetings on behalf of the Rev. Christopher L. Otten, assistant to the presiding bishop and director for federal chaplaincies, as well as from ELCA chaplains who serve in federal prisons, Veterans Affairs hospitals, the U.S. army, the U.S. Navy, the Marines, U.S. Air Force, U.S. Coast Guard, U.S. Civil Air Patrol, and Merchant Marine stations across the United States and around the world.

Chaplain Tesdahl thanked ELCA members for sending pastors out into the world "to care for those who feel called to care for their country." She gave thanks that this church trains its pastors well, ordains people of any gender expression, cares for the LGBTQIA+ community, works with and alongside other churches, is dedicated to full communion partnerships, and is committed to multifaith conversations. Those qualities and identities made ELCA rostered ministers some of the most highly sought-after chaplains, Chaplain Tesdahl said. She asked ELCA members to bless those who may feel called to serve in the military and to encourage current or future ELCA pastors to consider federal chaplaincy. Currently, there were 180 ELCA federal chaplains caring for 20 million individuals in active-duty military service, those who are veterans, and those in prison. She ended her remarks by encouraging ELCA members to continue working for peace. "Lutherans have a little bit to say about brokenness and the One who makes us whole; and as long as our country is involved in conflicts around the world, people of faith need to be praying and working consistently for peace."

Presiding Bishop Eaton thanked Chaplain Tesdahl for her remarks. The presiding bishop told the assembly of her experience meeting military leaders at the Pentagon in 2017. She emphasized that ELCA chaplains were highly regarded for the grace and forgiveness they speak of in their contexts—military, Veterans Administration hospitals,

prisons—while discussing the reality of brokenness and sin. The presiding bishop noted that federal chaplains work closely with young people and with ecumenical, interreligious, and multicultural groups, all while providing pastoral and spiritual care, no matter what an individual's tradition may be. She thanked federal chaplains for their ministry and leadership and informed the assembly of a federal chaplaincy scholarship offered through the ELCA Fund for Leaders scholarship program. The assembly thanked the federal chaplains who were standing at the front of the assembly hall with applause.

Greeting: Mission Investment Fund

The presiding bishop welcomed Ms. Shanna Crawford, director for accounting with the Mission Investment Fund and co-host of the ELCA's *Three Sides* podcast, to introduce the Mission Investment Fund video and provide a report. She noted that Ms. Eva Roby was the president and CEO of the Mission Investment Fund.

Ms. Crawford explained that the Mission Investment Fund serves ELCA members, congregations, synods, institutions, other ELCA organizations, and ecumenical partners, and provides loans to build and renovate churches and ministry buildings.

Ms. Crawford detailed that, from 2016–2019, the Mission Investment Fund provided $250 million in new loans. By the end of 2018, total assets reached $705 million and net assets totaled $201 million. Ms. Crawford stated that the Mission Investment Fund consistently ranked among the best-capitalized financial institutions in the United States. This strong financial position allowed the Mission Investment Fund to provide more than $9 million in support of ELCA commitments to vitality and sustainability. The organization also supported the creation and guided the development of the ELCA Federal Credit Union, which celebrated its third year in 2019. Ms. Crawford thanked ELCA members for choosing investments with the Mission Investment Fund and closed her report with a video highlighting the outreach the Mission Investment Fund has done with neighbors.

Report: Conference of Bishops

Presiding Bishop Eaton invited the Rev. William O. Gafkjen, bishop of the Indiana-Kentucky Synod and chair of the Conference of Bishops, to present a report on behalf of the conference. Bishop Gafkjen read Isaiah 43:19. He noted that this verse has helped the Indiana-Kentucky Synod see the new ways that God is working amidst the changes and challenges the church is facing.

The Conference of Bishops continued to grow in diversity in age, race, gender, sexual identity, theological perspectives, cultural backgrounds, and life experiences. Bishop Gafkjen believed the Holy Spirit worked through synods who identified and called bishops. He noted there was still work to be done on the conference's journey of diversity but gave thanks for the progress. He asked voting members to keep new bishops in their prayers during the vulnerable time of transition.

Since the 2016 Churchwide Assembly, 26 new bishops had joined the conference. Thirteen bishops were called in spring 2019. In half the length of a synod bishop's term, 40% of the conference had changed. He expressed that this was a sign of God doing new things.

The conference had a designated workday with churchwide staff in fall 2018 where participants focused on different plans to move forward with *Future Directions 2025*. In spring 2020 the Conference of Bishops would have a joint meeting with the Church Council. This multi-day meeting would be the first time such a meeting had taken place in the history of the ELCA.

The *Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America* refers to the Conference of Bishops with words such as "consult," "advise," "review," and "approve." Bishop Gafkjen said that these words characterize the conference as an advisory, responsive part of the ELCA expressions. He noted that the conference has worked to honor the roles and responsibilities of the Church Council, churchwide staff, and other expressions of the ELCA. Bishop Gafkjen said there have been misunderstandings in the conference's role and responsibilities. The conference continued to examine its role in this church; he wondered if the Spirit could be calling the conference to live into being a more proactive, initiative leadership arm of the ELCA.

Bishop Gafkjen hoped that in being "church together" ELCA members would join their voices and lives to "praise the One who creates, redeems, and sustains all people and creation with Spirit-fueled power and joy that all may know the new, abundant, and lasting life of Jesus."

Memorials Committee

Reference: 2019 Pre-Assembly Report, Section VII, Report of the Memorials Committee

Ms. Cheryl T. Chatman and Mr. Reid A. Christopherson, co-chairs of the Memorials Committee, thanked synods for addressing 88 memorials to the 2019 Churchwide Assembly from their synod assemblies. The memorials were sorted into 34 categories, and the committee prepared a recommendation for each category. Some categories contained a range of topics; in other instances, multiple synods used model memorials that had similar wording. Mr. Christopherson noted that the Memorials Committee had a number of choices with each category. The committee could vote to:

- affirm or decline to approve the action proposed by the synod(s);
- recommend referral to the Church Council, to a churchwide unit, or to another entity for continued consideration or study; or
- reaffirm current policy adopted by the Church Council or a previous Churchwide Assembly.

Voting members had until 9:45 p.m. on Monday, Aug. 5, 2019 to request removal of memorials from *en bloc*, provide substitute motions, or amend the committee's recommended action. The memorials that were removed for separate consideration along with amendments submitted to the Memorials Committee were provided in the "Supplemental Report of the Memorials Committee."

Ms. Chapman acknowledged the committee's consideration of financial impacts and staff capacity for each memorial. The committee had moved 32 of the recommended actions *en bloc* and addressed the remaining two recommendations separately. Voting members removed six recommended actions from *en bloc* consideration. A total of eight memorial topic categories would be discussed over the course of the assembly. The categories to receive separate consideration were:

- Category A2: Peacebuilding
- Category A6: Poor People's Campaign
- Category A9: Sanctuary
- Category C1: Church and State
- Category C3: Migrants
- Category C5: Call to Edit Sexuality Social Statement
- Category D1: 50th Anniversary of the Ordination of Women to the Ministry of Word and Sacrament
- Category D7: Health Care Benefits

Mr. Christopherson moved to approve the responses on for the memorials listed *en bloc*, with the exception of those memorials considered separately, on behalf of the Memorials Committee.

ASSEMBLY ACTION ***YES-829; NO-33***

CA19.02.06 **To approve *en bloc*, with the exception of those memorials considered separately, the following responses to 2017, 2018, and 2019 synod memorials printed in the Report of the Memorials Committee:**

Category A1: Gun Violence
Category A3: Ethiopian Suffering
Category A4: Earth Charter
Category A5: Carbon Fee (and Dividend)
Category A7: Immigrants and Refugees
Category A8: Deportation
Category B1: Just Peace
Category B2: Palestine (No Way to Treat a Child)
Category B3: Augusta Victoria Hospital
Category B4: Engagement in the Holy Land
Category C2: Income Inequality
Category C4: Gender Identity
Category C6: Gun Policy
Category C7: (In Support of) "Faith, Sexism, and Justice" Recommended Proposed Social Statement
Category C8: Implementation of "Faith, Sexism, and Justice" Recommended Proposed Social Statement
Category D2: Sexual Misconduct
Category D3: Unaltered Augsburg Confession
Category D4: Thrivent
Category D5: Social Purpose Funds (Portico)
Category D6: Seminary Tuition
Category D8: Vision and Expectations Task Force
Category D9: Bishop Evaluation
Category D10: Merging or Consolidating Synods
Category E1: Word and Service Constitutional Amendments
Category E2: Binary Designations
Category E3: Titles of Ministers

Category A1: Gun Violence

Reference: 2019 Pre-Assembly Report, Section VII, Report of the Memorials Committee, pages 9–12

1. Oregon Synod (1E) [2018]

WHEREAS, Jesus said, "Blessed are the peacemakers for they will be called children of God" (Matthew 5:9); and

WHEREAS, the prophet Micah declares (as does Isaiah 2:4),

"God shall judge between many peoples,
and shall arbitrate between strong nations far away;
they shall beat their swords into plowshares,
and their spears into pruning hooks;
nation shall not lift up sword against nation,
neither shall they learn war anymore;
but they shall all sit under their own vines and under their own fig trees,
and no one shall make them afraid;
for the mouth of the LORD of hosts has spoken" (Micah 4:3-4); and

WHEREAS, Lutherans are called, as are other Christians and those of other faith traditions, to be prophetic voices of vision and conscience while working for the common good; and

WHEREAS, in the United States, more than 30,000 people die annually through gun violence, creating a public health crisis; and

WHEREAS, Oregon has been home to four mass shootings in recent history, at Thurston High School, Clackamas Town Center, Reynolds High School, and Umpqua Community College, and semiautomatic guns were used in three out of those four shootings; and

WHEREAS, in the 20 years since the school shooting at Thurston High School in Springfield on May 21, 1998, the current generation of Oregon children and youth from preschool to high school have lived with the threat of gun violence and the threat of mass shootings in schools, theaters and malls; and

WHEREAS, Mary spoke with power as a young woman when called by God to risk everything, declaring, "Here am I, the servant of the Lord" (Luke 1:38) and, in the Magnificat that followed, "God has brought down the powerful from their thrones, and lifted up the lowly" (Luke 1:52); and

WHEREAS, the prophet Jeremiah was called to be a prophet as a youth, and God said,

"Do not say, 'I am only a boy';
for you shall go to all to whom I send you,
and you shall speak whatever I command you.
Do not be afraid of them,
for I am with you to deliver you,
says the LORD" (Jeremiah 1:7-8); and

WHEREAS, the voices of young leaders in our state and nation are speaking out with the same clarity and power as those before them, saying, "Enough is enough" and "Now is the time to end the gun violence"; and

WHEREAS, our young leaders' number-one priority is to call on our nation to ban the sale of assault weapons, that they may be freed from fear; therefore, be it

RESOLVED, that the Oregon Synod of the ELCA stand with Augustana Lutheran Church, Congregation Beth Israel, the Muslim Center of Portland, and a rapidly growing interfaith and secular network in answering the clarion call of our prophetic young leaders to work to ban the sale of assault weapons and large-capacity magazines and bump stocks in Oregon; and be it further

RESOLVED, that the churches of the Oregon Synod be encouraged to take action as they deem right in this time and in their context to support this effort through direct action and public dialogue, using scripture, church teachings, the Rev. Dr. Martin Luther King Jr.'s six principles for nonviolent direct action, and the excellent tools designed by the Oregon Synod's Advocacy team; and be it further

RESOLVED, that the Oregon Synod Assembly affirm and recommit itself to existing ELCA social teaching regarding community violence, gender-based violence, mental illness and suicide prevention, and to the advocacy to which the synod is called in these arenas; and be it further

RESOLVED, that the Oregon Synod Assembly memorialize the ELCA Churchwide Assembly to join the call to ban the sale of assault weapons and large-capacity magazines in the United States in response to the prophetic voices of our young people through ongoing public action and the equipping of ELCA congregations to act locally on this issue for the public safety of the youth and all who reside in this land.

2. Greater Milwaukee Synod (5J) [2019]

WHEREAS, the ELCA remains unalterably opposed to violence in communities and committed to the Christian role as peacemakers; and

WHEREAS, mass shootings have continued to increase in the United States since the last Social Policy Resolution on Gun Violence Prevention was passed in 2016; and

WHEREAS, the Congress of the United States failed to pass the Assault Weapons Ban bill of 2018; and

WHEREAS, individuals have watched a rising wave of young people and parents in the United States who are advocating for stricter gun regulation laws in order to create safe schools and safe neighborhoods, therefore, be it

RESOLVED, that the Greater Milwaukee Synod Assembly memorialize the 2019 Churchwide Assembly of the Evangelical Lutheran Church in America to encourage bishops, pastors, deacons, and Lutheran leaders to urge Congress and state legislatures to pass an assault weapons ban to replace the assault weapons ban that expired in 2004, to include a ban on assault-like rifles and high-capacity magazines, to pass laws for strict background checks for all gun sales, including private sales; and to urge members of the ELCA to contact their elected leaders through phone calls, letters, emails, and petitions, urging them to pass such legislation.

3. Delaware-Maryland Synod (8F) [2019]

WHEREAS, deliberate acts to harm or kill innocent people are not God's intention for human community, as commanded in Exodus 20:13, "You shall not murder," and

WHEREAS, Jesus teaches in Matthew 5:38-39 to respond to violence in restorative ways: "If anyone strikes you on the right cheek, turn the other one also;" and

WHEREAS, gun violence in the USA has included recent mass shootings at Tree of Life synagogue in Pittsburgh, Pennsylvania; Marjory Stoneman Douglas High School in Parkland, Florida; Sandy Hook Elementary School in Newtown, Connecticut; First Baptist Church in Sutherland Springs, Texas; a music festival in Las Vegas Nevada; Pulse Nightclub in Orlando, Florida; and many other places where the innocent were murdered with assault rifles; and

WHEREAS, every day, 318 Americans are shot and 96 die from their wounds with marginalized populations twice as likely to die from gun violence; and

WHEREAS, regarding the Second Amendment, which states that "A well-regulated Militia, being necessary to the security of a free State, the right of people to keep and bear Arms, shall not be infringed," the Supreme Court has declared that "The Court's opinion should not be taken to cast doubt on longstanding prohibitions on the possession of firearms by felons and the mentally ill, or laws forbidding the carrying of firearms in sensitive places such as schools and government buildings, or laws imposing conditions and qualifications on the commercial sale of arms"; and

WHEREAS, according to Lutheran theology, government is responsible under God to protect its citizens, and as citizens in a democracy, individuals have the responsibility to hold government accountable for this protection by seeking changes in policies and practices toward these ends; and

WHEREAS, in 1993 the ELCA Churchwide Assembly adopted a resolution to "communicate to Congress and the president of the United States the urgent concern of the Evangelical Lutheran Church in America regarding the violence associated with the widespread availability of handguns and military assault weapons … to call upon congregations, synods, and appropriate agencies to work for the passage and strict enforcement of local, state, and national legislation as appropriate, that rigidly controls the manufacture, importation, exportation, sale, purchase, transfer, receipt, possession of handguns, assault weapons, and assault-like weapons and their parts, excluding rifles and shotguns used for hunting and sporting purposes, for use other than law enforcement and military purposes;" and

WHEREAS, 25 years after the ELCA Churchwide Assembly passed CA93.06.10, more than 30,000 people die and more than 70,000 are injured by guns in the USA annually as gun violence continues to plague the nation, particularly as it relates to the disproportionate loss of life among those marginalized and the mass murders of the nation's most vulnerable citizens; therefore be it

RESOLVED, that the Delaware-Maryland Synod of the ELCA advocate with lawmakers on a local and national level to adequately fund gun violence research by the Centers for Disease Control, and to create and pass gun laws that save lives, such as: banning semiautomatic weapons that fire high-velocity rounds, banning accessories that simulate automatic weapons, establishing a database of gun sales and universal background checks, closing gun show and secondhand sales loopholes, raising the firearm purchase age to 21, dedicating more funds to mental health research and professionals, increasing funding for school security, encouraging responsible gun ownership, and holding gun owners responsible when their weapons are used illegally due to their negligence; and be it further

RESOLVED, that the Delaware-Maryland Synod of the ELCA request the synod bishop to appoint a task force of rostered leaders and lay leaders, including representatives of particularly vulnerable communities and marginalized voices, that will convene to provide resources and guidance to congregations and other ministries on how to address gun violence and assist those who are victims of gun violence; and be it further

RESOLVED, that the Delaware-Maryland Synod of the ELCA memorialize the 2019 ELCA Churchwide Assembly to adequately fund gun violence research by the Centers for Disease Control, and to advocate with lawmakers on a local and national level to create and pass gun laws that save lives, such as: banning semiautomatic weapons that fire high-velocity rounds, banning accessories that simulate automatic weapons, establishing a database of gun sales and universal background checks, closing gun show and secondhand sales loopholes, raising the firearm purchase age to 21, dedicating more funds to mental health research and professionals, increasing funding for school security, encouraging responsible gun ownership, and holding gun owners responsible when their weapons are used illegally due to their negligence.

ASSEMBLY ACTION ***[EN BLOC]***

CA19.02.06a **To receive with gratitude the memorials from the Oregon, Delaware-Maryland and Greater Milwaukee synods concerning assault weapons and large-capacity magazines;**

To reaffirm the 2016 Churchwide Assembly action [CA16.02.03l] "to reaffirm this church's commitment to addressing the broad issues of violence in society through worship, education, service, advocacy and ongoing moral deliberation as called for in the 1994 social message on 'Community Violence,' and the 2013 Conference of Bishops' Pastoral Letter on Violence; to reaffirm that ELCA social policy does not reject gun ownership or the recreational activities associated with guns as morally wrong; and to urge bishops, pastors, and Lutheran leaders to communicate to members of Congress and state legislators this church's sense of urgency to advocate with lawmakers to create and pass gun laws that save lives, including the renewal or replacement of the Federal Assault Weapons Ban (expired in 2004), including a definition of assault weapons comparable to that in the renewal attempt of the Assault Weapons Ban bill of 2013; and

To advocate for adequate funding for gun violence research by the Centers for Disease Control.

Category A3: Ethiopian Suffering

Reference: 2019 Pre-Assembly Report, Section VII, Report of the Memorials Committee, pages 13–14

1. Northeastern Minnesota Synod (3E) [2017]

WHEREAS, we believe in a God who loves and desires to heal the suffering of everyone on earth; and

WHEREAS, the current Ethiopian government:

- harasses people, in violation of their constitutional rights;
- confiscates and destroys homes, leaving residents helpless on the street;
- indiscriminately kills people; and
- deprives people of their human rights; and

WHEREAS, the current Ethiopian government imprisons persons simply for protesting against an unjust administration; and

WHEREAS, the U.S. government is providing military assistance to the current government of Ethiopia, that is reportedly being used to kill men, women and children; and

WHEREAS, the current Ethiopian regime uses martial law to subdue and control citizens, which prevents the development of the country; therefore, be it

RESOLVED, that the congregations and members of the Northeastern Minnesota Synod be encouraged to hold our brothers and sisters in Ethiopia in prayer and educate ourselves about their plight; and be it further

RESOLVED, that the Northeastern Minnesota Synod direct its conferences and bishop to bring these concerns before legislative leaders; and be it further

RESOLVED, that the congregations and members of the Northeastern Minnesota Synod be encouraged to contact their elected state and federal leaders and the president of the United States, urging their elected leaders to demand:

- oversight of U.S. humanitarian aid to the hungry, sick, and naked in Ethiopia;
- that the U.S. government stop any form of military aid to Ethiopia;
- an end to martial law in Ethiopia; and
- that political prisoners in Ethiopia be given fair trials under the observation of the international community, and that those found innocent are released; and be it further

RESOLVED, that the Northeastern Minnesota Synod Assembly memorialize the 2019 Churchwide Assembly to take similar action.

ASSEMBLY ACTION ***[EN BLOC]***

CA19.02.06b **To receive with gratitude the memorial from the Northeastern Minnesota Synod concerning Ethiopian suffering;**

To encourage ELCA synods, congregations, members and the churchwide organization to advocate for robust funding of humanitarian and development assistance programs to Ethiopia and other low-income countries; and

To direct the churchwide organization to encourage the U.S. government to support the Ethiopian government in its efforts to undertake political, economic, and social improvements on behalf of its citizens.

Category A4: Earth Charter

Reference: 2019 Pre-Assembly Report, Section VII, Report of the Memorials Committee, pages 14–18

1. Texas-Louisiana Gulf Coast Synod (4F) [2019]

WHEREAS, it is clear that urgent action is needed to reverse the current course of environmental degradation and becoming a signatory to the Earth Charter will re-affirm publicly the commitment of the ELCA to act as stewards of God's creation; and

WHEREAS, the ELCA's social statement *Church in Society* (1991) calls people to support institutions, such as the Earth Charter Initiative, that serve the common good and further calls individuals to exercise their baptismal vocation to work for freedom, justice, peace, environmental well-being, and good order in public life, becoming a signatory to the Earth Charter will allow new avenues to pursue this vocation. The Earth Charter specifically promotes increased freedom, social and economic justice, a culture of peace, and respect and care for the community of life; and

WHEREAS, the ELCA's social statement *Caring for Health* indicates our enduring commitment to work for and support health care for all people, and it is clear that human health is very much dependent on the health of all creation; these goals are in concord with The Earth Charter call to ensure universal access to health care; and

WHEREAS, the ELCA's social statement *Sufficient, Sustainable Livelihood for All* states that human impoverishment is incompatible with the reign of God and calls for family planning and enhanced opportunities for women, reduction of overwhelming international debt burdens, and respect for the integrity and limits of the earth; and

WHEREAS, these limits are being exceeded, and population growth is a major driver, and the Earth Charter specifically calls for support for family planning and greater opportunity for women, the eradication of poverty, and the empowerment of every human being with education and resources to secure a sustainable livelihood; and

WHEREAS, the ELCA's social statement *For Peace in God's World* makes clear that we are all responsible to God for earthly peace, and the Earth Charter recognizes that peace is the wholeness

created by right relationships with oneself, other persons, other cultures, other life, Earth, and the larger whole of which all are a part; and

WHEREAS, the ELCA social statement further states that humans are made for life in community—with God, with others, and with the rest of creation, so these statements are in concord, so that by becoming a signatory to the Earth Charter, the ELCA will become an even greater "presence for peace" by working with other signatories to pursue peace; and

WHEREAS, the ELCA's social statement *Caring for Creation* tells that people are called to care for the Earth as God cares for the Earth and to advance international acceptance of the principles of participation, solidarity, sufficiency, and sustainability in resolving environmental issues; and

WHEREAS, as a signatory to the Earth Charter, this synod can promote these principles because the Earth Charter aims to bring forth a sustainable global society, the equitable sharing of finite resources and the benefits of development, a shared responsibility for the well-being of the human family and the larger living world, in a spirit of solidarity: therefore be it

RESOLVED, that the Texas-Louisiana Gulf Coast Synod memorializes the 2019 Churchwide Assembly of the Evangelical Lutheran Church in America:

1. To endorse the Earth Charter;
2. To encourage development of educational materials for all ages about the Earth Charter and its relationship to the ELCA's social statements;
3. To encourage members of ELCA congregations to pray for the whole of Creation, to respect the rights of all species, to acknowledge the integrity of all elements and to hold what God has entrusted to this generation in trust for future generations; and
4. To encourage ELCA synods, seminaries, colleges, congregations, members and other entities to join with other endorsers of the Earth Charter to promote its precepts and engage in collective action to accomplish its aims.

2. New England Synod (7B) [2018]

WHEREAS, it is clear that urgent action is needed to reverse the continuing course of environmental degradation and that this action is consistent with the commitments of the ELCA to act as stewards of God's creation made in the social statement *Caring for Creation: Vision, Hope, and Justice* (1993); and

WHEREAS, *Caring for Creation* states that this church is called to advance international acceptance of the principles of participation, solidarity, sufficiency, and sustainability in resolving environmental issues and these principles are evident in the Earth Charter; and

WHEREAS, the ELCA social statement *The Church in Society: A Lutheran Perspective* (1991) calls this church to support institutions and efforts that serve the common good and further calls this church to exercise our baptismal vocation to work for freedom, justice, peace, environmental well-being and good order in public life. The Earth Charter specifically promotes this vocation; and

WHEREAS, the ELCA social statement *Caring for Health: Our Shared Endeavor* (2003) indicates this church's enduring commitment to work for and support health care for all people, and it is clear that human health is very much dependent on the health of all creation and these goals are in accord with the Earth Charter call to ensure universal access to health care; and

WHEREAS, the ELCA social statement *Sufficient, Sustainable Livelihood for All* (1999) states that human impoverishment is incompatible with the reign of God and calls for family planning and enhanced opportunities for women, reduction of overwhelming international debt burdens, and respect for the integrity and limits of the earth. These concerns are in accord with the Earth Charter; and

WHEREAS, these limits are being exceeded, and population growth is a major driver, and the Earth Charter specifically calls for support for family planning and greater opportunity for women, the eradication of poverty, and the empowerment of every human being with education and resources to secure a sustainable livelihood; and

WHEREAS, the ELCA social statement *For Peace in God's World* (1995) makes clear that we are all responsible to God for earthly peace, and the Earth Charter recognizes that peace is the

wholeness created by right relationships with oneself, other persons, other cultures, other life, Earth and the larger whole of which all are a part; and

WHEREAS**,** ELCA social statements further state that humans are made for life in community—with God, with others and with the rest of creation—so these statements are in concord, so that by becoming a signatory to the Earth Charter the ELCA will become an even greater "presence for peace" by working with other signatories to pursue peace; and

WHEREAS**,** as a signatory to the Earth Charter, the ELCA could promote all of these principles because the Earth Charter aims to bring forth a sustainable global society, the equitable sharing of finite resources and the benefits of development, a shared responsibility for the well-being of the human family and the larger living world, in a spirit of solidarity; therefore, be it

RESOLVED, that the New England Synod Assembly memorialize the 2019 Churchwide Assembly of the Evangelical Lutheran Church in America:

1. To endorse the Earth Charter;
2. To encourage development of educational materials for all ages about the Earth Charter and its relationship to the ELCA's social statements;
3. To encourage members of ELCA congregations to pray for the whole of creation, to respect the rights of all species, to acknowledge the integrity of all elements and to hold what God has entrusted to this generation in trust for future generations; and
4. To encourage ELCA synods, seminaries, colleges, congregations, members and other entities to join with other endorsers of the Earth Charter to promote its precepts and engage in collective action to accomplish its aims.

3. Upstate New York Synod (7D) [2019]

WHEREAS**,** it is clear that urgent action is needed to reverse the current course of environmental degradation and becoming a signatory to the Earth Charter will reaffirm publicly the commitment of the ELCA to act as stewards of God's creation; and

WHEREAS**,** the ELCA's social statement *Church in Society* (1991) calls people to support institutions, such as the Earth Charter Initiative, that serve the common good and further calls individuals to exercise their baptismal vocation to work for freedom, justice, peace, environmental well-being, and good order in public life, becoming a signatory to the Earth Charter will allow new avenues to pursue this vocation. The Earth Charter specifically promotes increased freedom, social and economic justice, a culture of peace, and respect and care for the community of life; and

WHEREAS**,** the ELCA's social statement *Caring for Health* (2003) indicates our enduring commitment to work for and support health care for all people, and it is clear that human health is very much dependent on the health of all creation; these goals are in concord with the Earth Charter call to ensure universal access to health care; and

WHEREAS**,** the ELCA's social statement *Sufficient, Sustainable Livelihood for All* (1999) states that human impoverishment is incompatible with the reign of God and calls for family planning and enhanced opportunities for women, reduction of overwhelming international debt burdens, and respect for the integrity and limits of the earth; and

WHEREAS**,** these limits are being exceeded, and population growth is a major driver, and the Earth Charter specifically calls for support for family planning and greater opportunity for women, the eradication of poverty, and the empowerment of every human being with education and resources to secure a sustainable livelihood; and

WHEREAS**,** the ELCA's social statement *For Peace in God's World* (1995) makes clear that we are all responsible to God for earthly peace, and the Earth Charter recognizes that peace is the wholeness created by right relationships with oneself, other persons, other cultures, other life, Earth, and the larger whole of which all are a part; and

WHEREAS**,** our social statement further states that humans are made for life in community with God, with others, and with the rest of creation, so these statements are in concord, so that by becoming

a signatory to the Earth Charter, the ELCA will become an even greater "presence for peace" by working with other signatories to pursue peace; and

WHEREAS**,** the ELCA's social statement *Caring for Creation* tells that people are called to care for the Earth as God cares for the Earth and to advance international acceptance of the principles of participation, solidarity, sufficiency and sustainability in resolving environmental issues; and

WHEREAS**,** as a signatory to the Earth Charter, this synod can promote these principles because the Earth Charter aims to bring forth a sustainable global society, the equitable sharing of finite resources and the benefits of development, a shared responsibility for the well-being of the human family and the larger living world, in a spirit of solidarity: therefore be it

RESOLVED, that the Upstate New York Synod memorializes the 2019 Churchwide Assembly of the Evangelical Lutheran Church in America:

1. To endorse the Earth Charter; and
2. To develop educational materials for all ages about the Earth Charter and its relationship to the ELCA's social statements; and
3. To encourage members of the ELCA congregations to pray for the whole of creation, to respect the rights of all species, to acknowledge the integrity of all elements, and to hold what God has entrusted to this generation in trust for future generations; and
4. To encourage ELCA synods, seminaries, colleges, congregations, members and other entities to join with other endorsers of the Earth Charter to promote its precepts and engage in collective action to bring out its aims.

4. Southeastern Pennsylvania Synod (7F) [2019]

WHEREAS**,** it is clear that this action is consistent with the commitments of the ELCA to act as stewards of God's creation made in the social statement *Caring for Creation: Vision, Hope and Justice* (1993); and

WHEREAS**,** *Caring for Creation* states that people are called to advance international acceptance of the principles of participation, solidarity, sufficiency, and sustainability in resolving environmental issues and these principles are evident in the Earth Charter; and

WHEREAS**,** the ELCA's social statement *Church in Society: A Lutheran Perspective* (1991) calls people to support institutions and efforts that serve the common good and further calls individuals to exercise their baptismal vocation to work for freedom, justice, peace, environmental well-being, and good order in public life, and the Earth Charter specifically promotes these same principles; and

WHEREAS**,** the ELCA's social statement *Caring for Health: Our Shared Endeavor* (2003) indicates the ELCA's enduring commitment to work for and support health care for all people, and it is clear that human health is very much dependent on the health of all creation and these goals are in accord with the Earth Charter call to ensure universal access to health care; and

WHEREAS**,** the ELCA's social statement *Sufficient, Sustainable Livelihood for All* (1999) states that human impoverishment is incompatible with the reign of God and calls for family planning and enhanced opportunities for women, reduction of overwhelming international debt burdens, and respect for the integrity and limits of the earth; these concerns are in accord with the Earth Charter; and

WHEREAS**,** the social statement *For Peace in God's World* (1995) makes clear that all people are responsible to God for earthly peace, and the Earth Charter recognizes that peace is the wholeness created by right relationships with oneself, other persons, other cultures, other life, Earth, and the larger whole of which all are a part; and

WHEREAS**,** ELCA social statements further state that humans are made for life in community—with God, with others, and with the rest of creation—so these statements are in concord, so that by becoming a signatory to the Earth Charter, the ELCA will become an even greater "presence for peace" by working with other signatories to pursue peace; therefore be it

RESOLVED, that the Southeastern Pennsylvania Synod memorializes the 2019 Churchwide Assembly of the Evangelical Lutheran Church in America:

1. To endorse and become a signatory of the Earth Charter; and
2. To promote the use of the ELCA's existing social statements and other available materials about the Earth Charter and its relationship to the ELCA's social statements; and
3. To encourage members of ELCA congregations to pray for the whole of creation, to respect the rights of all species, to acknowledge the integrity of all elements, and to hold what God has entrusted to this generation in trust for future generations; and
4. To encourage ELCA synods, seminaries, colleges, congregations, members and other entities to join with other endorsers of the Earth Charter to promote its precepts and engage in collective action to accomplish its aims.

ASSEMBLY ACTION ***[EN BLOC]***

CA19.02.06c **To receive with gratitude the memorials from the Texas-Louisiana Gulf Coast, New England, Upstate New York, and Southeastern Pennsylvania synods concerning endorsement of the "The Earth Charter";**

To endorse the Earth Charter;

To reaffirm the commitment of this church to engage in creation care through principles of sufficiency, sustainability, solidarity, and participation; and

To refer to the Domestic Mission unit for implementation consistent with this memorial.

Category A5: Carbon Fee (and Dividend)

Reference: 2019 Pre-Assembly Report, Section VII, Report of the Memorials Committee, pages 18–19

1. South-Central Synod of Wisconsin (5K) [2019]

WHEREAS, this synod became the first major religious denominational body to join the growing secular movement to address greenhouse gas emission causing climate change; with the landmark 2017 resolution endorsing Carbon Fee and Dividend; and

WHEREAS, this synod's advocacy continues with current congressional legislation for Carbon Fee and Dividend, HR 763, "The Energy Innovation and Carbon Dividend Act"; and

WHEREAS, the urgency for action becomes ever more apparent for all of God's creation—plants and animals, human lives, and entire ecosystems—especially on behalf of the most vulnerable; therefore, be it

RESOLVED, that the South-Central Synod of Wisconsin memorialize the ELCA Churchwide Assembly to encourage ELCA members to learn about and advocate for a national strategy for Carbon Fee and Dividend.

ASSEMBLY ACTION ***[EN BLOC]***

CA19.02.06d **To receive with gratitude the memorial from the South-Central Synod of Wisconsin concerning Carbon Fee and Dividend;**

To reaffirm the commitment of this church to engage in advocacy that seeks sufficient, sustainable livelihood for all; and

To refer to the Domestic Mission unit for the development of a plan that promotes educational resources on Carbon Fee and Dividend to assist in forming the basis for any potential advocacy strategy.

Category A7: Immigrants and Refugees

Reference: 2019 Pre-Assembly Report, Section VII, Report of the Memorials Committee, pages 21–23

1. Southeastern Pennsylvania Synod (7F) [2019]

WHEREAS**,** our faith calls upon us to welcome the sojourner, care for the most vulnerable among us, and reflect God's love for the stranger and "alien" in our land, and this is made clear in scripture (Matthew 25:35, Exodus 22:21); and

WHEREAS**,** Lutheran Immigration and Refugee Service has researched Temporary Protected Status (TPS), granted by the Secretary of the U.S. Department of Homeland Security to eligible foreign-born individuals, who are unable to return home safely due to conditions or circumstances preventing their country from adequately handling their return, and recommends this status as a humane and essential support for immigrants to our country; and

WHEREAS, TPS means that during a designated period, TPS holders are not removable from the U.S. and not detainable by DHS on the basis of immigration status, are eligible for an employment authorization document (EAD), and are eligible for travel authorization; and

WHEREAS, TPS provides these men and women the opportunity to rebuild their lives and raise a family in safety; and

WHEREAS, the Lutheran Church throughout its history has been a church with deep roots in migration, immigration, and care for the stranger and vulnerable among us; therefore, be it

RESOLVED, that the Southeastern Pennsylvania Synod encourages its congregations to advocate for the protection of TPS holders and for temporary protected status for all those who are eligible; and be it further

RESOLVED, that the Southeastern Pennsylvania Synod recommits to being an advocate and justice seeker for immigrants, and communicates the synod's concerns to members of Congress and other federal, state and local elected officials, and encourages all congregations and their members to express their love for immigrants to their elected officials; and be it further

RESOLVED, that the Southeastern Pennsylvania Synod encourages its congregations to participate in Lutheran Immigration and Refugee Services (LIRS) Migrant and Refugee Sunday activities and encourages its congregations to pray for immigrants, for just and humane governmental policies that reflect the nation's core values of welcome and inclusivity, and for a world where no one need flee their home for fear of violence, oppression, or economic hardship; and be it further

RESOLVED, that the Southeastern Pennsylvania Synod encourages its congregations to discern ways to lift up World Refugee Day in worship and service; and be it further

RESOLVED, that the Southeastern Pennsylvania Synod memorialize the 2019 ELCA Churchwide Assembly to recommit to being an advocate and justice seeker for immigrants

and communicate the church's resolute commitment to the protection of TPS holders to the president and members of Congress.

ASSEMBLY ACTION ***[EN BLOC]***

CA19.02.06e **To receive with gratitude the memorial from the Southeastern Pennsylvania Synod concerning advocacy for immigrants and refugees;**

To recommit to advocacy for Temporary Protected Status extensions through ELCA Advocacy and Accompanying Migrant Minors with Protection, Advocacy, Representation and Opportunities (AMMPARO);

To reaffirm the ELCA's partnership with Lutheran Immigration and Refugee Service in calling for fair and compassionate immigration policies and practices that keep families together and the joint work with AMMPARO; and

To encourage synods, congregations and members to advocate for legislation that welcomes the stranger to this country and to their communities through AMMPARO.

Category A8: Deportation

Reference: 2019 Pre-Assembly Report, Section VII, Report of the Memorials Committee, pages 23–24

1. Greater Milwaukee Synod (5J) [2019]

WHEREAS, the Book of Leviticus states, "When an alien resides with you in your land, you shall not oppress the alien. The alien who resides with you shall be to you as the citizen among you; you shall love the alien as yourself, for you were aliens in the land of Egypt: I am the Lord your God," and

WHEREAS, the policy of the government of the United States has moved from acceptance of refugees to harassment, detention and deportation; and

WHEREAS, the brutality of this policy has been visited directly upon Betty Rendón, a student pastor in the Greater Milwaukee Synod, and her family; therefore, be it

RESOLVED, that the Greater Milwaukee Synod Assembly memorialize the 2019 Churchwide Assembly of the Evangelical Lutheran Church in America to speak in opposition to the inhumane policies of harassment, detention and deportation implemented by the United States government, policies that are in opposition to the biblical teachings at the foundation of the church and that congregation members in the ELCA are encouraged to communicate to their elected officials to:

1. Protect migrants, refugees and those fleeing violence;
2. Stop separating immigrant or refugee families;
3. Increase the number of refugees we are willing to accept from the current historically low numbers, and
4. Remove practices that create unreasonable and insurmountable barriers to those seeking asylum.

ASSEMBLY ACTION ***[EN BLOC]***

CA19.02.06f **To receive with gratitude the memorial from the Greater Milwaukee Synod concerning deportations;**

To reaffirm the long-term and growing commitment of this church to migrants and refugees and to the policy questions involved, as exemplified most recently in the comprehensive strategy Accompanying Migrant Minors with Protection, Advocacy, Representation, and Opportunities (AMMPARO);

To call congregations, synods and the churchwide organization to speak in opposition to the inhumane policies of harassment, detention and deportation implemented by the U.S. government; and

To request that appropriate staff in AMMPARO and the Domestic Mission, Global Mission, and Mission Advancement units develop a plan for additional tools that provide for education and discernment around deportation.

Category B1: Just Peace

Reference: 2019 Pre-Assembly Report, Section VII, Report of the Memorials Committee, pages 26–28

1. Southeastern Minnesota Synod (3I) [2017]

WHEREAS, in regard to the Israeli-Palestinian conflict, United States financial support and media coverage have favored Israel; and

WHEREAS, the Israeli government has: since 1948, in violation of international law, subjected Palestinians to human rights abuse and ethnic cleansing; daily intimidated and harassed the Palestinians by setting up check points, road blocks and curfews; demolished homes; confiscated land; and illegally arrested, beat, killed and confined Palestinians; and

WHEREAS, 4.5 million Palestinians remain in refugee camps in Gaza, the West Bank, Lebanon, Syria and Jordan; and

WHEREAS, the wall built by the Israeli government inhibits the access of Palestinians to medical treatment, employment, and contact with family and friends; and

WHEREAS, many Jewish people and Jewish organizations, in Israel and the United States, defend and support Palestinians; therefore, be it

RESOLVED, that the Southeastern Minnesota Synod, in assembly,

1. encourage its members to learn about all aspects of the Israeli-Palestinian conflict;
2. request its bishop to recommend resources for learning about this conflict;
3. support its members in urging their congressional representatives to work for a just and peaceful resolution of this conflict; and
4. memorialize the 2019 ELCA Churchwide Assembly to divest any church-related investments that support Israel until this conflict is resolved.

ASSEMBLY ACTION ***[EN BLOC]***

CA19.02.06g **To receive with gratitude the memorial from the Southeastern Minnesota Synod concerning "Support for the Palestinians: A Way to a Just Peace";**

To acknowledge the adoption of the human rights social message [CC17.11.26] and the human rights social criteria investment screen [CC18.04.12i] developed in part to address concerns related to investments; and

To commend and encourage Portico Benefit Services to continue its implementation of the human rights social criteria investment screen as it relates to investments in Israel and Palestine.

Category B2: Palestine (No Way to Treat a Child)

Reference: 2019 Pre-Assembly Report, Section VII, Report of the Memorials Committee, pages 28–34

1. Northwest Washington Synod (1B) [2019]

RESOLVED, that the Northwest Washington Synod, in assembly, memorialize the 2019 ELCA Churchwide Assembly, requesting the assembly to urge the U.S. Congress to call on the State of Israel to guarantee basic due process rights in the Israeli military court system; ensure the absolute prohibition against torture and ill-treatment in accordance with international law; ensure that operations are carried out in accordance with the U.N. Convention on the Rights of the Child, and call on the United States to fully enforce its own established law, including the U.S. Foreign Assistance Act; and be it further

RESOLVED, that the Northwest Washington Synod, in assembly, memorialize the 2019 ELCA Churchwide Assembly to request that Presiding Bishop Eaton contact the appropriate U.S. governmental officials, encouraging them to ensure that United States taxpayer funds do not support ill-treatment of Palestinian children in violation of international law; and be it further

RESOLVED, that the Northwest Washington Synod, in assembly, memorialize the 2019 ELCA Churchwide Assembly to request that the assembly encourage ELCA members and congregations to learn more about the experiences of Palestinian children held in the Israeli military courts and the lives of children in Palestinian Lutheran congregations and to contact their congressional representatives and senators; and be it further

RESOLVED, that the Northwest Washington Synod, in assembly, memorialize the 2019 ELCA Churchwide Assembly to request that ELCA members contact their members of Congress to support legislation that prohibits U.S. foreign aid to be used to violate the rights of Palestinian children, including any proposed 2019 bill which requires the secretary of state to certify that United States funds do not support military detention, interrogation, abuse, or ill-treatment of Palestinian children in violation of international law.

2. Rocky Mountain Synod (2E) [2019]

WHEREAS, the ELCA, in 2005, established an initiative, Peace Not Walls: Stand for Justice in the Holy Land, which seeks "peace with justice for both Palestinians and Israelis and the continuation of the Christian witness in the Holy Land"; and

WHEREAS, the ELCA, in its social statement *For Peace in God's World* (1995) has committed to promote respect for human rights, especially for "groups most susceptible to violations, especially all minorities, women, and children"; and

WHEREAS, the ELCA is in a relationship of accompaniment with the six Palestinian Lutheran congregations and the seven schools and educational programs of the Evangelical Lutheran Church in Jordan and the Holy Land; and

WHEREAS, the ELCA Peace Not Walls initiative issued an action alert in December 2017, supporting HR 4391, "Promoting Human Rights by Ending Israeli Military Detention of Palestinian Children Act"; therefore be it

RESOLVED, that the Rocky Mountain Synod Assembly memorialize the 2019 ELCA Churchwide Assembly, requesting the assembly to urge the U.S. Congress to call on the State of Israel to guarantee basic due process rights in the Israeli military court system; ensure the absolute prohibition against torture and ill-treatment in accordance with international law; ensure that operations are carried out in accordance with the U.N. Convention on the Rights of the Child, and call on the United States to fully enforce its own established law, including the U.S. Foreign Assistance Act; and be it further

RESOLVED, that the Assembly memorialize the 2019 ELCA Churchwide Assembly, requesting that the ELCA presiding bishop, synod bishops, and staff of every ELCA synod advocate with elected officials, encouraging them to ensure that United States taxpayer funds do not support ill-treatment of Palestinian children in violation of international law; and be it further

RESOLVED, that the Rocky Mountain Synod memorialize the 2019 ELCA Churchwide Assembly to request that the Peace Not Walls strategy consider creating a resource enabling congregations to learn more about the lives of Palestinian children—especially those living in the Occupied Territories; and be it further

RESOLVED, that the Rocky Mountain Synod memorialize the 2019 ELCA Churchwide Assembly, requesting that the assembly encourage ELCA members to contact their members of Congress in support of legislation that prohibits U.S. foreign aid to be used in ways that violate the rights of Palestinian children, like H.R. 2407, introduced by Rep. Betty McCollum, which requires the secretary of state to certify that United States funds do not support military detention, interrogation, abuse, or ill-treatment of Palestinian children in violation of international law.

3. Metropolitan Chicago Synod (5A) [2018]

WHEREAS, the Evangelical Lutheran Church in America (ELCA), in its social message on "Human Rights," adopted unanimously by the Church Council of the ELCA on November 12, 2017, affirms this church teaches that "human dignity is God's gift to every person and that the commitment to universal rights protects that dignity." Further the council "gives renewed attention to addressing human rights as a church. It also believes the time is right for more Christians to enter public conversation and take action to safeguard the dignity due to all children of God"; and

WHEREAS, the ELCA, in its social message on "Human Rights," also affirms, "ELCA social teaching is clear: 'The God who justifies expects all people to do justice'"; and

WHEREAS, the ELCA, in its social message on "Human Rights," further states, "The ELCA affirms the Universal Declaration of Human Rights as 'a common universal standard of justice for living with our differences, and they give moral and legal standing to the individual in the international community'"; and

WHEREAS, the ELCA, in its social message on "Human Rights," further states, "Christians cannot be satisfied simply with responding to injustice that has already occurred. We also are called to take actions that prevent rights abuses from happening in the first place, whether by personal intervention in injustice or publicly addressing rights abuses. Support for legal protections and means of enforcement is also our responsibility"; and

WHEREAS, the ELCA, in 2005, established [CA05.06.23] an initiative, "Peace Not Walls: Stand for Justice in the Holy Land," with three components—awareness building, accompaniment and advocacy—which seeks "peace with justice for both Palestinians and Israelis and the continuation of the Christian witness in the Holy Land" (Churchwide Strategy for Engagement in Israel and Palestine); and

WHEREAS, the ELCA, in its social statement *For Peace in God's World* (1995), has committed to promote respect for human rights, especially for "groups most susceptible to violations, especially all minorities, women and children"; and

WHEREAS, the ELCA is in relationship with the six Lutheran congregations of the Evangelical Lutheran Church in Jordan and the Holy Land; and

WHEREAS, Israel operates two separate and unequal legal systems in the same territory. Military law has applied to Palestinians in the West Bank since 1967, when Israeli forces occupied the West Bank, including East Jerusalem, and the Gaza Strip. Jewish settlers, however, who reside within the bounds of the occupied West Bank, in violation of international law, are subject to the Israeli civilian legal framework; and

WHEREAS, Israel is the only country in the world that automatically and systematically prosecutes children in military courts that lack fundamental fair-trial rights and protections, detaining and prosecuting an estimated 500 to 700 Palestinian children in military courts each year; and

WHEREAS, Palestinian children detained in the Israeli military detention system commonly report being arrested in the middle of the night and typically arrive to interrogation bound, blindfolded, frightened and sleep-deprived, and often give confessions after verbal abuse, threats, physical and psychological violence that in some cases amounts to torture. Israeli military law provides no right to legal counsel during interrogation, and 96 percent of children have no parents present during interrogation; and

WHEREAS, Israel has ratified the Convention on the Rights of the Child on October 3, 1991, which states in article 37(a), "No child shall be subject to torture or other cruel, inhumane or degrading treatment or punishment"; and

WHEREAS, after 50 years of Israeli military occupation the situation for children living in the Occupied Palestinian Territory (the West Bank, including East Jerusalem, and the Gaza Strip) continues to deteriorate, making children increasingly vulnerable; therefore, be it

RESOLVED, that the Metropolitan Chicago Synod Assembly memorialize the 2019 ELCA Churchwide Assembly, requesting that the assembly call on the State of Israel to guarantee basic due process rights in the Israeli military court system, respect and ensure the absolute prohibition against torture and ill-treatment in accordance with international law (specifically the U.N. Convention on the Rights of the Child), and call on the government of the United States to fully implement and enforce its own established law, including the U.S. Foreign Assistance Act; and be it further

RESOLVED, that the Metropolitan Chicago Synod Assembly memorialize the 2019 ELCA Churchwide Assembly, requesting that the ELCA presiding bishop and the bishops and staff of every ELCA synod advocate with elected officials, encouraging them to ensure that U.S. taxpayer funds, including the over $3 billion annual foreign aid to Israel, do not support military detention, interrogation, abuse or ill-treatment of Palestinian children in violation of international law, including but not limited to cruel, inhumane or degrading treatment, stress positions, hooding, death threats, coerced confessions, and denial of parents or legal counsel during interrogations; and be it further

RESOLVED, that the Metropolitan Chicago Synod Assembly memorialize the 2019 ELCA Churchwide Assembly to request that the Peace Not Walls strategy consider creating a resource enabling congregations to learn more about the lives of Palestinian children—especially the treatment of Palestinian children in the Israeli military courts, the Lutherans in the six congregations of the Evangelical Lutheran Church in Jordan and the Holy Land, and how Israel is spending U.S. foreign aid dollars; and be it further

RESOLVED, that the Metropolitan Chicago Synod Assembly memorialize the 2019 ELCA Churchwide Assembly, requesting that the assembly encourage ELCA members to contact their members of Congress in support of legislation that prohibits U.S. foreign aid to be used in ways that violate human rights for Palestinian children, like H.R. 4391 (115th Congress), which requires the Secretary of State to certify that U.S. funds do not support military detention, interrogation, abuse or ill-treatment of Palestinian children in violation of international law.

4. Southeastern Iowa Synod (5D) [2018]

WHEREAS, the Evangelical Lutheran Church in America (ELCA), in 2005, established [CA05.06.23] an initiative, "Peace Not Walls: Stand for Justice in the Holy Land," with three components—awareness building, accompaniment and advocacy—which seeks "peace with justice for both Palestinians and Israelis and the continuation of the Christian witness in the Holy Land" (Churchwide Strategy for Engagement in Israel and Palestine); and

WHEREAS, the ELCA, in its social statement *For Peace in God's World* (1995), has committed to promote respect for human rights, especially for "groups most susceptible to violations, especially all minorities, women and children"; and

WHEREAS, the ELCA is in relationship with the six Lutheran congregations of the Evangelical Lutheran Church in Jordan and the Holy Land; and

WHEREAS, Israel operates two separate and unequal legal systems in the same territory. Military law has applied to Palestinians in the West Bank since 1967, when Israeli forces occupied the West Bank, including East Jerusalem, and the Gaza Strip. Jewish settlers, however, who reside within the bounds of the occupied West Bank, in violation of international law, are subject to the Israeli civilian legal framework; and

WHEREAS, the Israeli Defense Forces systematically prosecutes children in military courts which lack fundamental fair trial rights and protections, detaining and prosecuting an estimated 500 to 700 Palestinian children in military courts each year, and

WHEREAS, Palestinian children detained in the Israeli military detention system commonly report being arrested in the middle of the night and typically arrive to interrogation bound, blindfolded, frightened and sleep-deprived, and often give confessions after verbal abuse, threats, physical and psychological violence that in some cases amounts to torture. Israeli military law provides no right to legal counsel during interrogation, and 96 percent of children have no parents present during interrogation; and

WHEREAS, Israel has ratified the Convention on the Rights of the Child on October 3, 1991, which states in article 37(a), "No child shall be subject to torture or other cruel, inhumane or degrading treatment or punishment"; and

WHEREAS, after 50 years of Israeli military occupation, the situation for children living in the Occupied Palestinian Territory (including the West Bank, Jerusalem and the Gaza Strip) continues to deteriorate, making children increasingly vulnerable; therefore, be it

RESOLVED, that the Southeastern Iowa Synod Assembly memorialize the 2019 Churchwide Assembly of the ELCA, to ask its members and Presiding Bishop Elizabeth A. Eaton to correspond with the U.S. President, the U.S. Department of State and members of Congress, asking them to urge the State of Israel to:

1) guarantee basic due process rights in the Israeli military system,
2) respect and ensure the absolute prohibition of torture and ill-treatment in accordance with international law, and
3) carry out its operations and procedures, from the moment of arrest, in accordance with international juvenile-justice standards, specifically the U.N. Convention on the Rights of the Child, and urging the president, State Department and Congress to fully implement and enforce established law, including the U.S. Foreign Assistance Act, by monitoring and tracking gross human rights violations

committed by Israeli armed forces and police and ensuring that the U.S. military and financial assistance is provided to the government of Israel in accordance with existing U.S. law; and be it further

RESOLVED, that the Southeastern Iowa Synod Assembly urge its bishop and members of this synod to advocate with elected officials, encouraging them to:

1) ensure that the U.S. taxpayer funds, including the over $3 billion annual foreign aid to Israel, do not support military detention, interrogation, abuse or ill-treatment of Palestinian children in violation of international law, including, but not limited to, cruel, inhumane or degrading treatment, stress positions, hooding, death threats, coerced confessions, and denial of parents or legal counsel during interrogations, and
2) support legislation that prohibits U.S. foreign aid to be used in ways that violate human rights for Palestinian children, such as H.R. 4391 (115th Congress), which requires the Secretary of State to certify that U.S. funds do not support military detention, interrogation, abuse or ill-treatment of Palestinian children in violation of international law; and be it further

RESOLVED, that the Southeastern Iowa Synod Assembly encourage its congregations to learn more about how Israel is spending U.S. foreign aid dollars to oppress the people of the Holy Land, especially Palestinian children, and about the treatment of Palestinian children in Israeli military detention, using the website of the ELCA's partner, Defense for Children International Palestine, at http://www.dci-palestine.org/.

5. Western Iowa Synod (5E) [2019]

WHEREAS, the Evangelical Lutheran Church in America (ELCA), in 2005, established [CA05.06.23] an initiative, "Peace Not Walls: Stand for Justice in the Holy Land," with three components—awareness building, accompaniment and advocacy —which seeks "peace with justice for both Palestinians and Israelis and the continuation of the Christian witness in the Holy Land" (Churchwide Strategy for Engagement in Israel and Palestine); and

WHEREAS, the ELCA is in relationship with the six Lutheran congregations of the Evangelical Lutheran Church in Jordan and the Holy Land; and

WHEREAS, the (ELCA), in its social message on "Human Rights," adopted unanimously by the Church Council of the ELCA on November 12, 2017, affirms this church teaches that "human dignity is God's gift to every person and that the commitment to universal rights protects that dignity"; and

WHEREAS, the ELCA, in its social message on "Human Rights," also affirms, "ELCA social teaching is clear: 'The God who justifies expects all people to do justice"; and

WHEREAS, the ELCA, in its social message on "Human Rights," further states, "Christians cannot be satisfied simply with responding to injustice that has already occurred. We also are called to take actions that prevent rights abuses from happening in the first place, whether by personal intervention in injustice or publicly addressing rights abuses. Support for legal protections and means of enforcement is also our responsibility"; and

WHEREAS, the ELCA, in its social statement *For Peace in God's World* (1995), has committed to promote respect for human rights, especially for "groups most susceptible to violations, especially all minorities, women and children"; and

WHEREAS, Israel operates two separate and unequal legal systems in the same territory. Military law has applied to Palestinians in the West Bank since 1967, when Israeli forces occupied the West Bank, including East Jerusalem, and the Gaza Strip, while Jewish settlers, who reside within the bounds of the occupied West Bank, in violation of international law, are subject to the Israeli civilian legal framework (see U.S. Library of Congress control number: 2012382263); and

WHEREAS, per the UNICEF 2013 report on Children in Israeli Military Detention, Observations and Recommendations, Israel is the only country in the world, in violation of the U.N. Convention on the Rights of the Child, that automatically and systematically prosecutes children in military courts

that lack fundamental fair-trial rights and protections, detaining and prosecuting an estimated 500 to 700 Palestinian children in military courts each year; and

WHEREAS, Palestinian children detained in the Israeli military detention system commonly report being arrested in the middle of the night and typically arrive to interrogation bound, blindfolded, frightened and sleep-deprived, and often give confessions after verbal abuse, threats, physical and psychological violence that in some cases amounts to torture, while Israeli military law provides no right to legal counsel during interrogation, and 95 percent of children in East Jerusalem having no parents present during interrogation; and

WHEREAS, Israel has ratified the Convention on the Rights of the Child on October 3, 1991, which states in article 37(a), "No child shall be subject to torture or other cruel, inhumane or degrading treatment or punishment"; therefore, be it

RESOLVED, that the Western Iowa Synod Assembly memorialize the 2019 ELCA Churchwide Assembly, requesting that, in the spirit of justice, the assembly call on the State of Israel to guarantee basic due process rights in the Israeli military court system, respect and ensure the absolute prohibition against torture and ill-treatment in accordance with international law (specifically the U.N. Convention on the Rights of the Child), and call on the government of the United States to fully implement and enforce its own established law, including the U.S. Foreign Assistance Act; and be it further

RESOLVED, that the Western Iowa Synod Assembly memorialize the 2019 ELCA Churchwide Assembly, requesting that the ELCA presiding bishop and the bishops and staff of every ELCA synod advocate with elected officials, encouraging them to ensure that U.S. taxpayer funds, including the over $3 billion annual foreign aid to Israel, do not support military detention, interrogation, abuse or ill-treatment of Palestinian children; and be it further

RESOLVED, that the Western Iowa Synod Assembly memorialize the 2019 ELCA Churchwide Assembly, to request that the "Peace Not Walls" strategy consider creating a resource enabling congregations to learn more about the lives of Palestinian children—especially those living in occupied territories; and be it further

RESOLVED, that the Western Iowa Synod Assembly memorialize the 2019 Church wide Assembly, requestingthat the assembly encourage ELCA members to contact their members of Congress in support of legislation that prohibits U.S. foreign aid to be used in ways that violate human rights for Palestinian children; and to contact the president of the United States to request reinstatement of financial support to the Palestinian Authority, to be distributed to Augusta Victoria Hospital and other West Bank Hospitals providing critical health care to Palestinian children and their families.

6. South-Central Synod of Wisconsin (5K) [2019]

WHEREAS, the Evangelical Lutheran Church in America (ELCA) in its social message on "Human Rights," adopted unanimously by the Church Council of the ELCA on November 12, 2017, affirms that this church teaches that "human dignity is God's gift to every person and that the commitment to universal rights protects that dignity." Further, the council, in its adoption of this message, "gives renewed attention to addressing human rights as a church. It also believes the time is right for more Christians to enter the public conversation and take action to safeguard the dignity due to all children of God"; and

WHEREAS, through the "Peace Not Walls" campaign, this church pledges accompaniment with the Evangelical Lutheran Church in Jordan and the Holy Land (ELCJHL), whose Bishop, Ibrahim Azar, in an interview shortly after his installation, stated, "The church is concerned with the daily life of the people, their dreams and everyday struggles. … And what do the people need? They need security, hope and to be reassured that they are worthy of fundamental human rights"; and

WHEREAS, the State of Israel operates two separate and unequal legal systems in

the occupied territories—Israeli civilian law for Israeli citizens and military law for Palestinians, including children, and an increasing majority of children detained by the military testify to abuse while in detention, a violation of human rights as outlined in the United Nations Convention on the Rights of the Child, which both the United States and Israel have ratified; and

WHEREAS, the United States gives $3.8 billion in aid to Israel each year while the U.S. Foreign Assistance Act states "No assistance shall be furnished under this Act or the Arms Export Control Act to any unit of the security forces of a foreign country if the secretary of state has credible information that such unit has committed a gross violation of human rights"; therefore, be it

RESOLVED, that the South-Central Synod of Wisconsin Assembly memorialize the ELCA Churchwide Assembly to encourage this church's members, congregations, synods, agencies and the presiding bishop to call on their U.S. representatives, senators, the U.S. president and the U.S. Department of State to: urge the State of Israel to comply with the U.N. Convention on the Rights of the Child, particularly in regard to Palestinian children, by guaranteeing basic due process and juvenile justice rights and by ensuring the prohibition of torture and abuse; and to fully implement and enforce the U.S. Foreign Assistance Act by monitoring Israeli military actions for human rights violations, especially in regard to Palestinian children; and by enacting into law a requirement that the secretary of state certify that United States foreign aid does not support human rights violations, including military detention, abuse or other treatment of Palestinian children that violates international human rights standards.

7. Southeast Michigan Synod (6A) [2019]

RESOLVED, that the Southeast Michigan Synod memorialize the 2019 ELCA Churchwide Assembly to request Presiding Bishop Eaton, on behalf of the assembly, to urge the U.S. president, secretary of state and Congress to call on the State of Israel to guarantee basic due process rights in the Israeli military court system; ensure the absolute prohibition against torture and ill-treatment in accordance with international law; and ensure that operations are carried out in accordance with the U.N. Convention on the Rights of the Child; and be it further

RESOLVED, that the Southeast Michigan Synod Assembly memorialize the 2019 ELCA Churchwide Assembly to request Presiding Bishop Eaton, on behalf of the Assembly, contact the appropriate U.S. governmental officials, encouraging them to fully enforce U.S. law, including the U.S. Foreign Assistance Act, to ensure that United States taxpayer funds do not support ill-treatment of Palestinian children; and be it further

RESOLVED**,** that the Southeast Michigan Synod Assembly memorialize the 2019 ELCA Churchwide Assembly to request Presiding Bishop Eaton, synod bishops and ELCA members contact their members of Congress to support legislation that specifically prohibits U.S. foreign aid to be used to violate the rights of Palestinian children and requires the secretary of state to certify that United States funds do not support military detention, interrogation, abuse, or ill-treatment of Palestinian children in violation of international law.

8. New England Synod (7B) [2019]

WHEREAS, the ELCA has a long history of engagement with the Palestinian Christians in the Holy Land. In 2005, we established the initiative "Peace Not Walls: Stand for Justice in the Holy Land" that seeks "peace with justice for both Palestinians and Israelis and the continuation of the Christian witness in the Holy Land." And

WHEREAS, the primary outcomes of the "Peace Not Walls" campaign are accompaniment, advocacy, and awareness raising about the context and situation of Palestinians. And

WHEREAS, the New England Synod has a companion relationship with the Evangelical Lutheran Church in Jordan and the Holy Land (ELCJHL), which has six Palestinian Lutheran congregations

and four K-13 schools serving the youth of their communities regardless of gender, race, religion, or ability to pay. And

WHEREAS, one of the many concerns related to the ongoing struggle between the government of Israel and the Palestinians under occupation in Gaza and the West Bank has been the treatment of children held in detention by the Israeli Defense Forces. Israel operates two separate legal systems in the same territory—civilian courts for Israeli settlers and separate military courts for Palestinians that lack internationally accepted fair-trial rights and protections. After 52 years of Israeli military occupation the situation for children living in the Occupied Palestinian Territory (the West Bank, including East Jerusalem, and the Gaza Strip) continues to deteriorate, making children increasingly vulnerable. Each year Palestinian children are detained and prosecuted in military courts. And

WHEREAS, in December 2017, the ELCA Peace Not Walls initiative issued an Action Alert supporting the bill HR 4391, Promoting Human Rights by Ending Israeli Military Detention of Palestinian Children Act, by Rep. Betty McCollum, and asking for its passage. This bill was never considered by the House in that session but similar legislation is anticipated in 2019; therefore, be it

RESOLVED, that the New England Synod Assembly memorialize the 2019 ELCA Churchwide Assembly to direct Presiding Bishop Eaton on behalf of the ELCA in assembly to express concern to the president, secretary of state and applicable legislators about the treatment of Palestinian children detained and prosecuted in military courts; about their basic due process rights in the Israeli military court system; and about the violation here of both the U.S. Foreign Assistance Act that seeks to ensure United States taxpayer funds do not support such violations of human rights, as well as the clear violation of the U.N. Convention on the Rights of the Child; and be it further

RESOLVED, that the New England Synod Assembly memorialize the 2019 ELCA Churchwide Assembly to urge ELCA members to advocate for the rights of children under occupation by contacting their members of Congress to support legislation that specifically prohibits U.S. foreign aid from being used to violate the rights of Palestinian children, and requires the Secretary of State to certify that United States funds do not support military detention, interrogation, abuse, or ill-treatment of Palestinian children in violation of international law.

9. Delaware-Maryland Synod (8F) [2018]

WHEREAS, the Evangelical Lutheran Church in America (ELCA), in its social message on "Human Rights," adopted unanimously by the Church Council of the ELCA on November 12, 2017, affirms this church teaches that "human dignity is God's gift to every person and that the commitment to universal rights protects that dignity." Further the council "gives renewed attention to addressing human rights as a church. It also believes the time is right for more Christians to enter public conversation and take action to safeguard the dignity due to all children of God"; and

WHEREAS, the ELCA, in its social message on "Human Rights," also affirms, "ELCA social teaching is clear: 'The God who justifies expects all people to do justice'"; and

WHEREAS, the ELCA, in its social message on "Human Rights," further states, "The ELCA affirms the Universal Declaration of Human Rights as 'a common universal standard of justice for living with our differences, and they give moral and legal standing to the individual in the international community'"; and

WHEREAS, the ELCA, in its social message on "Human Rights," further states, "Christians cannot be satisfied simply with responding to injustice that has already occurred. We also are called to take actions that prevent rights abuses from happening in the first place, whether by personal intervention in injustice or publicly addressing rights abuses. Support for legal protections and means of enforcement is also our responsibility"; and

WHEREAS, the ELCA, in 2005, established [CA05.06.23] an initiative, "Peace Not Walls: Stand for Justice in the Holy Land," with three components—awareness building, accompaniment and advocacy—which seeks "peace with justice for both Palestinians and Israelis and the continuation of

the Christian witness in the Holy Land" (Churchwide Strategy for Engagement in Israel and Palestine); and

WHEREAS, the ELCA, in its social statement *For Peace in God's World* (1995), has committed to promote respect for human rights, especially for "groups most susceptible to violations, especially all minorities, women and children"; and

WHEREAS, the ELCA is in relationship with the six Lutheran congregations of the Evangelical Lutheran Church in Jordan and the Holy Land; and

WHEREAS, Israel operates two separate and unequal legal systems in the same territory. Military law has applied to Palestinians in the West Bank since 1967, when Israeli forces occupied the West Bank, including East Jerusalem, and the Gaza Strip. Jewish settlers, however, who reside within the bounds of the occupied West Bank, in violation of international law, are subject to the Israeli civilian legal framework; and

WHEREAS, Israel is the only country in the world that automatically and systematically prosecutes children in military courts that lack fundamental fair-trial rights and protections, detaining and prosecuting an estimated 500 to 700 Palestinian children in military courts each year; and

WHEREAS, Palestinian children detained in the Israeli military detention system commonly report being arrested in the middle of the night and typically arrive to interrogation bound, blindfolded, frightened and sleep-deprived, and often give confessions after verbal abuse, threats, physical and psychological violence that in some cases amounts to torture, while Israeli military law provides no right to legal counsel during interrogation, and 95 percent of children in East Jerusalem having no parents present during interrogation; and

WHEREAS, Israel has ratified the Convention on the Rights of the Child on October 3, 1991, which states in article 37(a), "No child shall be subject to torture or other cruel, inhumane or degrading treatment or punishment"; therefore, be it

RESOLVED, that the Delaware-Maryland Synod Assembly memorialize the 2019 ELCA Churchwide Assembly, requesting that, in the spirit of justice, the assembly call on the State of Israel to guarantee basic due process rights in the Israeli military court system, respect and ensure the absolute prohibition against torture and ill-treatment in accordance with international law (specifically the U.N. Convention on the Rights of the Child), *and* call on the government of the United States to fully implement and enforce its own established law, including the U.S. Foreign Assistance Act; and be it further

RESOLVED, that the Delaware-Maryland Synod Assembly memorialize the 2019 ELCA Churchwide Assembly, requesting that the ELCA presiding bishop and the bishops and staff of every ELCA synod advocate with elected officials, encouraging them to ensure that U.S. taxpayer funds, including the over $3 billion annual foreign aid to Israel, do not support military detention, interrogation, abuse or ill-treatment of Palestinian children; and be it further

RESOLVED, that the Delaware-Maryland Synod Assembly memorialize the 2019 ELCA Churchwide Assembly, to request that the Peace Not Walls strategy consider creating a resource enabling congregations to learn more about the lives of Palestinian children—especially those living in occupied territories; and be it further

RESOLVED, that the Delaware-Maryland Synod Assembly memorialize the 2019 ELCA Churchwide Assembly, requesting that the assembly encourage ELCA members to contact their members of Congress in support of legislation that prohibits U.S. foreign aid to be used in ways that violate human rights for Palestinian children.

ASSEMBLY ACTION ***[EN BLOC]***

CA19.02.06h **To receive with gratitude the memorials from the Northwest Washington, Rocky Mountain, Metropolitan Chicago, Southeastern Iowa, Western Iowa, South-Central Synod of Wisconsin, Southeast Michigan, New England, and Delaware-Maryland synods concerning protecting the human rights of Palestinian children;**

To urge ELCA members and the presiding bishop to correspond with the U.S. president, the U.S. Department of State and members of Congress, asking them to:

a) urge the State of Israel to guarantee basic due process rights in the Israeli military court system; respect the absolute prohibition against torture and ill-treatment in accordance with international law; and carry out its operations and procedures, from the moment of arrest, in accordance with international juvenile justice standards; and

b) fully implement and enforce established law, including the U.S. Foreign Assistance Act, by monitoring and tracking gross human rights violations committed by Israeli armed forces and police and ensuring that the U.S. military and financial assistance is provided to the government of Israel in accordance with internationally recognized human rights standards;

To request that the "Peace Not Walls" campaign create a resource enabling congregations to learn more about the lives of Palestinian children and how Israel is spending U.S. military assistance to detain Palestinian children; and

To urge the presiding bishop and the bishops and staff of every ELCA synod to advocate with federal elected officials, encouraging them to:

a) ensure that U.S. taxpayer funds not support military detention, interrogation, abuse or ill-treatment of Palestinian children, and

b) support legislation, such as H.R. 2407 (116th Congress), that prohibits U.S. foreign aid to be used in ways that violate human rights for Palestinian children.

Category B3: Augusta Victoria Hospital

Reference: 2019 Pre-Assembly Report, Section VII, Report of the Memorials Committee, pages 35–39

1. Southeastern Iowa Synod (5D) [2019]

WHEREAS, followers of Christ are called by God in their baptismal covenant to work for justice and peace on the earth; and

WHEREAS, the 2019 ELCA Advocacy Policy Priorities includes a commitment to "work to build broad support for international development and humanitarian aid in Congress. Specifically, we will:

- Advocate to bolster funding levels to international poverty-focused programs as appropriate in the International Affairs budget;
- Oppose efforts by Administration or Congress to cut funds to these programs …"; and

WHEREAS, the United States government has historically provided direct aid to the Palestinian Authority, through the U.S. Agency for International Development (USAID) and other agents; and

WHEREAS, this aid was severely cut in 2018, and as a result of the Anti-Terrorism Clarification Act legislation enacted in 2018, which amends that Anti-Terrorism Act. The Anti-Terrorism Clarification Act as written may result in no aid being provided to the Palestinian people by the United States in the future and have a devastating effect on life-saving services affecting over 5 million Palestinians in Gaza and the West Bank; and

WHEREAS, one of the institutions directly affected by the cuts is Augusta Victoria Hospital (AVH), a program of the Lutheran World Federation (LWF), which is a center of medical excellence in East Jerusalem, providing specialty care for all Palestinians in the West Bank and Gaza that is not available in other hospitals; and

WHEREAS, for several years AVH and other East Jerusalem hospitals have been facing cash-flow problems because the Palestinian Authority has not been able to pay the bills of the patients which it refers to these hospitals, with total debt for the six hospitals at $80 million as of March 1, 2019, with AVH debt of $35 million; and

WHEREAS, in fiscal year 2017, $25 million in U.S. funding was appropriated by Congress for the hospitals but later repurposed by the Administration and therefore permanently lost to the hospital; and

WHEREAS, future funding is now in doubt because of restrictions placed on aid by the Anti-Terrorism Clarification Act; therefore, be it

RESOLVED, that the Southeastern Iowa Synod Assembly encourages ministers of Word and Service and ministers of Word and Sacrament to learn more about these issues; and to encourage congregation members to learn more and to engage in advocacy to request the president of the United States and all applicable legislators to amend the Anti-Terrorism Clarification Act of 2018 to remove legislative barriers to future funding of U.S. humanitarian assistance to West Bank, Gaza and East Jerusalem;

RESOLVED, that the Southeastern Iowa Synod Assembly memorialize the 2019 Churchwide Assembly of the Evangelical Lutheran Church in America to request Presiding Bishop Elizabeth Eaton and synodical bishops, to request the president of the United States and all applicable legislators to restore the fiscal year 2018 funding to the East Jerusalem Hospitals, and continue funding at 2018 levels until the Israeli/Palestinian conflict is resolved;

RESOLVED, that the Southeastern Iowa Synod Assembly memorialize the 2019 Churchwide Assembly of the Evangelical Lutheran Church in America to request Presiding Bishop Elizabeth Eaton and synodical bishops, to request the president of the United States and all applicable legislators to amend the Anti-Terrorism Clarification Act of 2018 to remove legislative barriers to future funding of U.S. humanitarian assistance to West Bank, Gaza and East Jerusalem.

2. Southeastern Iowa Synod (5D) [2019]

WHEREAS, followers of Christ are called by God in their baptismal covenant to work for justice and peace on the earth; and

WHEREAS, the 2019 Evangelical Lutheran Church in America (ELCA) Advocacy Policy Priorities includes a commitment to "… work to build broad support for international development and humanitarian aid in Congress. Specifically, we will:

- Advocate to bolster funding levels to international poverty-focused programs as appropriate in the International Affairs budget;
- Oppose efforts by Administration or Congress to cut funds to these programs…"; and

WHEREAS, The United States government has historically provided direct aid to the Palestinian Authority, through grants to the United Nations Relief and Works Agency (UNRWA) for Palestine Refugees in the Near East and other agents; and

WHEREAS, U.S. financial support to UNRWA for Palestine Refugees in the Near East, was reduced in January of 2018, creating a fiscal crisis for the agency, and stopped altogether in fall of 2018; and

WHEREAS, the impact of these cuts will threaten "general education for 525,000 students, essential primary health care for 3 million patients and food assistance for 1.7 million refugees," therefore, be it

RESOLVED, that the Southeastern Iowa Synod Assembly encourages ministers of Word and Service and ministers of Word and Sacrament to learn more about these issues; and to encourage congregation members to learn more and to engage in advocacy to request the president of the United States and all applicable legislators to restore funding at 2017 levels or higher for fiscal year 2018 and beyond to the UNRWA for Palestine Refugees in the Near East, until the Israeli/Palestinian conflict is resolved;

RESOLVED, that the Southeastern Iowa Synod Assembly memorialize the 2019 Churchwide Assembly of the ELCA to request Presiding Bishop Elizabeth Eaton and synodical bishops, to request the president of the United States and all applicable legislators to restore funding at 2017 levels or higher for fiscal year 2018 and beyond to the UNRWA for Palestine Refugees in the Near East, until the Israeli/Palestinian conflict is resolved.

3. Southeast Michigan Synod (6A) [2019]

RESOLVED, that the Southeast Michigan Synod Assembly memorialize the 2019 Churchwide Assembly of the Evangelical Lutheran Church in America to request Presiding Bishop Elizabeth Eaton, member synods, and congregations to petition the president and all applicable legislators to restore funding to the East Jerusalem Hospitals in FY2018 and beyond and restore lost funds from FY2017, and continue funding at previous levels until the Israeli/Palestinian conflict is resolved; and be it further

RESOLVED, that the Southeast Michigan Synod Assembly memorialize the 2019 Churchwide Assembly of the Evangelical Lutheran Church in America to request Presiding Bishop Elizabeth Eaton, member synods, and congregations to petition the president and all applicable legislators to restore funding to the United Nations Relief and Works Agency for Palestine Refugees in the Near East (UNRWA) in FY2018, and beyond, restoring lost funds from FY2017, and continue funding at previous levels until the Israeli/Palestinian conflict is resolved; and be it further

RESOLVED, that the Southeast Michigan Synod Assembly memorialize the 2019 Churchwide Assembly of the Evangelical Lutheran Church in America to request Presiding Bishop Elizabeth Eaton, member Synods, and Congregations to petition the President and all applicable Legislators to amend or repeal the Anti-Terrorism Clarification Act of 2018 in order to remove legislative barriers to future funding of humanitarian aid to the Palestinian Authority.

4. New England Synod (7B) [2019]

WHEREAS, the ELCA has a long history of engagement with the Palestinian Christians in the Holy Land. In 2005, we established the initiative "Peace Not Walls: Stand for Justice in the Holy Land" that seeks "peace with justice for both Palestinians and Israelis and the continuation of the Christian witness in the Holy Land." And

WHEREAS, the primary outcomes of the PNW campaign are accompaniment, advocacy, and awareness raising about the context and situation of Palestinians. And

WHEREAS, the Lutheran World Federation has operated the Augusta Victoria Hospital (AVH) since 1950, providing a center of medical excellence in East Jerusalem that serves all Palestinians in the West Bank and Gaza. AVH has the following care centers and departments: Cancer Care Center, Hematology and Bone Marrow Transplantation Center, Kidney Care Center, Surgery and Ear, Nose and Throat Care Center, Community Care Department, Specialized Center for Child Care, Skilled Nursing and Long-Term Care Facility, Laboratory Medicine Department, and the Diagnostic Radiology Department. In 2018, AVH had 20,918 inpatient admissions, 21,064 dialysis sessions, 17,590 chemotherapy sessions, and 24,570 radiation sessions. And

WHEREAS, in 2017 the Lutheran World Federation in Assembly adopted a resolution to express "appreciation for the life-saving work of the Lutheran World Federation's ministries, including the Augusta Victoria Hospital and calls upon the member churches, governments and intergovernmental bodies to continue to support these ministries in their humanitarian service to the Palestinian people." And

WHEREAS, the United States Government has historically provided financial aid to the Palestinian Authority (PA), primarily through the U.S. Agency for International Development (USAID), and to the United Nations Relief and Works Agency for Palestine Refugees in the Near East (UNRWA). However, aid to both agencies was severely cut in 2018 by direct action of the U.S. Administration and as a result of legislation enacted in 2018. These actions could result in no aid being provided to the Palestinians in any form from the United States in the future. This could have a devastating effect on life-saving services for over five million Palestinians in Gaza and the West Bank. And

WHEREAS, for several years, AVH and other East Jerusalem hospitals have been facing cash-flow problems because the PA has been unable to pay the bills of the patients whom it refers to these hospitals. In December 2018, the total debt for AVH alone was $38M. Foreign aid from the U.S., the European Union and others have contributed financially to the PA to help them pay the bills and avoid a mounting financial crisis, even collapse, of the hospitals. In FY2017, $25M in U.S. funding was appropriated for the hospitals but not sent, because in September 2018, the Administration reprogrammed that funding along with another $200M for bilateral aid to the PA. Funding for FY2018 and FY2019 is in doubt, due to stated Administration policy and the Anti-Terrorism Clarification Act of 2018 (ATCA), which makes any bilateral or economic aid illegal. And

WHEREAS, compounding the cuts to direct aid are similar cuts to UNRWA. U.S. funding to UNRWA in FY2018 was only $65M, contrasted with $359.3M in FY2017. The U.S. decision to end contributions could greatly affect UNRWA, which provides education, health care, and other forms of humanitarian assistance for about 5.4 million Palestinian refugees throughout the Middle East. The U.S. has been a major contributor to UNRWA since its establishment shortly after the 1948 Arab/Israeli War. U.S. funding provided approximately one-third of UNRWA' s annual budget in 2017. And

WHEREAS, the ELCA "Peace Not Walls" initiative issued an Action Alert in January 2018 communicating to the members of the ELCA these drastic funding cuts and urging them to contact the Administration and their applicable legislators to advocate to restore funding for the hospitals; therefore, be it

RESOLVED, that the New England Synod Assembly memorialize the 2019 Churchwide Assembly of the Evangelical Lutheran Church in America to direct Presiding Bishop Elizabeth Eaton, and to likewise urge ELCA members, to request the president and their appropriate legislators to expend before the end of fiscal year 2019 all the bilateral assistance to the West Bank and Gaza that Congress appropriated for such assistance in fiscal year 2018, including funding for the East Jerusalem Hospitals Network, and to

continue funding at previous levels until the Israeli/Palestinian conflict is resolved. And be it further

RESOLVED, that the New England Synod Assembly memorialize the 2019 Churchwide Assembly of the Evangelical Lutheran Church in America to direct Presiding Bishop Elizabeth Eaton, and likewise to urge ELCA members, to request the president and all applicable legislators to restore funding to the United Nations Relief and Works Agency for Palestine Refugees in the Near East (UNRWA) in FY2018, and to continue funding at previous levels until the Israeli/Palestinian conflict is resolved; and be it further

RESOLVED, that the New England Synod Assembly memorialize the 2019 Churchwide Assembly of the Evangelical Lutheran Church in America to direct Presiding Bishop Elizabeth Eaton, and likewise to urge ELCA members, to request the president and all applicable legislators to amend the Anti-Terrorism Clarification Act of 2018 to remove legislative barriers to future funding of humanitarian aid to the Palestinian Authority so that regular payments can be made to the hospitals.

5. Lower Susquehanna Synod (8D) [2019]

WHEREAS**,** the Lutheran World Federation has operated the Augusta Victoria Hospital (AVH) since 1950 and is a center of medical excellence in East Jerusalem, serving all Palestinian people in the West Bank and Gaza; and

WHEREAS, in 2017 the Lutheran World Federation (LWF) in assembly adopted a resolution to express "appreciation for the life-saving work of the Lutheran World Federation's ministries, including the Augusta Victoria Hospital and calls upon the LWF member churches, governments and intergovernmental bodies to continue to support these ministries in their humanitarian service to the Palestinian people"; therefore be it

RESOLVED, that the Lower Susquehanna Synod Assembly memorialize the 2019 Churchwide Assembly of the Evangelical Lutheran Church in America to direct the presiding bishop, and urge ELCA members, to request the president of the United States and appropriate legislators to expend before the end of fiscal year 2019 all bilateral assistance to the West Bank and Gaza that Congress appropriated for such assistance in fiscal year 2018, including funding for the East Jerusalem Hospitals Network, and continue funding at previous levels until the Israeli/Palestinian conflict is resolved; and be it further

RESOLVED, that the Lower Susquehanna Synod Assembly memorialize the 2019 Churchwide Assembly of the Evangelical Lutheran Church in America to direct the presiding bishop, and urge ELCA members, to advocate to request the president and all applicable legislators to restore funding to the United Nations Relief and Works Agency for Palestine Refugees in the Near East (UNRWA), and continue funding at previous levels until the Israeli/Palestinian conflict is resolved.

ASSEMBLY ACTION ***[EN BLOC]***

CA19.02.06i **To receive with gratitude the memorials from the Southeastern Iowa, Southeast Michigan, New England, and Lower Susquehanna synods concerning Augusta Victoria Hospital;**

To request the presiding bishop, ELCA synods, and congregations to petition the U.S. president and all relevant legislators to release FY2018 funding intended by Congress to support the East Jerusalem hospitals in FY2018, and continue

funding at previous levels until the Israeli/Palestinian conflict is resolved;

To request the presiding bishop, ELCA synods, and congregations to petition the U.S. president and all applicable legislators to restore FY2018 funding to the United Nations Relief and Works Agency for Palestine Refugees in the Near East (UNRWA) and beyond, and continue funding at previous levels until the Israeli/Palestinian conflict is resolved; and

To request the presiding bishop, ELCA synods, and congregations to petition the U.S. president and all relevant legislators to amend the Anti-Terrorism Clarification Act of 2018 in order to remove legislative barriers to future funding of humanitarian aid to the Palestinian Authority.

Category B4: Engagement in the Holy Land

Reference: 2019 Pre-Assembly Report, Section VII, Report of the Memorials Committee, pages 39–41

1. Southwestern Texas Synod (4E) [2019]

WHEREAS, the Evangelical Lutheran Church in America (ELCA) is committed to continuing its awareness-building, accompaniment, and advocacy on behalf of a peaceful and just resolution of the conflict between Israel and Palestine and on behalf of ending the occupation; and

WHEREAS, the ELCA in its three expressions continues to pray for and accompany the Evangelical Lutheran Church in Jordan and the Holy Land ("ELCJHL"); and

WHEREAS, the ELCA's 2013 Glocal Mission Gathering document "Accompaniment" states, "…we are called to love and be loved by those who are not like us, whom we might have to work quite hard to understand, or who may not understand us at all. God's reconciliation is across borders and boundaries"; and

WHEREAS, the ELCA's 2013 Glocal Mission Gathering document "Accompaniment" further states "God calls us to include everyone in the mission of reconciliation … In accompanying one another, we look to see who is excluded, and why, and commit to change community structures and habits that can exclude people without any deliberate intention." Therefore, accompaniment of companion churches should not mean excluding people outside of the church; therefore, be it

RESOLVED, that the Southwestern Texas Synod Assembly memorialize the 2019 Churchwide Assembly to encourage this church's members, congregations, synods, and churchwide office, including the Office of the Presiding Bishop, to expand relationships and dialogue beyond accompaniment with companion churches to engagement with those nonchurch groups and individuals in the Holy Land whose perspective may not yet be understood, including mainstream Jewish Israelis and Muslims, "to undo the boundary of strangeness or suspicion between us" while at the same time continuing to affirm the ELCA's unique relationship with and accompaniment of Palestinian Christians and the Evangelical Lutheran Church in Jordan and the Holy Land (ELCJHL).

2. Lower Susquehanna Synod (8D) [2019]

WHEREAS, the Evangelical Lutheran Church in America (ELCA) is committed to continuing its awareness-building, accompaniment, and advocacy on behalf of a peaceful and just resolution of the conflict between Israel and Palestine and on behalf of ending the occupation; and

WHEREAS, the ELCA in its three expressions continues to pray for and accompany the Evangelical Lutheran Church in Jordan and the Holy Land (ELCJHL); and

WHEREAS, the ELCA's 2013 Glocal Mission Gathering document "Accompaniment" states "…we are called to love and be loved by those who are not like us, whom we might have to work

quite hard to understand, or who may not understand us at all. God's reconciliation is across borders and boundaries"; and

WHEREAS, the ELCA's 2013 Glocal Mission Gathering document "Accompaniment" further states "God calls us to include everyone in the mission of reconciliation … In accompanying one another, we look to see who is excluded, and why, and commit to change community structures and habits that can exclude people without any deliberate intention." Therefore, accompaniment of companion churches should not mean excluding people outside of the church; therefore, be it

RESOLVED, that the Lower Susquehanna Synod Assembly memorialize the 2019 Churchwide Assembly to encourage this church's members, congregations, synods, and churchwide office, including the Office of the Presiding Bishop, to expand relationships and dialogue beyond accompaniment with companion churches to engagement with those nonchurch groups and individuals in the Holy Land whose perspective may not yet be understood, including mainstream Jewish Israelis, "to undo the boundary of strangeness or suspicion between us" while at the same time continuing to affirm the ELCA's unique relationship with and accompaniment of Palestinian Christians and the Evangelical Lutheran Church in Jordan and the Holy Land (ELCJHL).

3. Upper Susquehanna Synod (8E) [2019]

WHEREAS, the Evangelical Lutheran Church in America (ELCA) is committed to continuing its awareness-building, accompaniment, and advocacy on behalf of a peaceful and just resolution of the conflict between Israel and Palestine and on behalf of ending the occupation; and

WHEREAS, the ELCA in its three expressions continues to pray for and accompany the Evangelical Lutheran Church in Jordan and the Holy Land ("ELCJHL"); and

WHEREAS, the ELCA's 2013 Glocal Mission Gathering document "Accompaniment" states, "…we are called to love and be loved by those who are not like us, whom we might have to work quite hard to understand, or who may not understand us at all. God's reconciliation is across borders and boundaries"; and

WHEREAS, the ELCA's 2013 Glocal Mission Gathering document "Accompaniment" further states "God calls us to include everyone in the mission of reconciliation…In accompanying one another, we look to see who is excluded, and why, and commit to change community structures and habits that can exclude people without any deliberate intention." Therefore, accompaniment of companion churches should not mean excluding people outside of the church; therefore, be it

RESOLVED, that the Upper Susquehanna Synod Assembly memorialize the 2019 Churchwide Assembly to encourage this church's members, congregations, synods, and churchwide office, including the Office of the Presiding Bishop, to expand relationships and dialogue beyond accompaniment with companion churches to engagement with those nonchurch groups and individuals in the Holy Land whose perspective may not yet be understood, including, ***but not limited to***, mainstream Jewish Israelis and Muslims, "to undo the boundary of strangeness or suspicion between us" while at the same time continuing to affirm the ELCA's unique relationship with and accompaniment of Palestinian Christians and the Evangelical Lutheran Church in Jordan and the Holy Land (ELCJHL).

4. West Virginia-Western Maryland Synod (8H) [2019]

WHEREAS, The Evangelical Lutheran Church in America (ELCA) is committed to continuing its awareness-building, accompaniment, and advocacy on behalf of a peaceful and just resolution of the conflict between Israel and Palestine and on behalf of ending the occupation; and

WHEREAS, The ELCA in its three expressions continues to pray for and accompany the Evangelical Lutheran Church in Jordan and the Holy Land ("ELCJHL"); and

WHEREAS, The ELCA's 2013 Glocal Mission Gathering document "Accompaniment" states, "… we are called to love and be loved by those who are not like us, whom we might

have to work quite hard to understand, or who may not understand us at all. God's reconciliation is across borders and boundaries"; and

WHEREAS, The ELCA's 2013 Glocal Mission Gathering document "Accompaniment" further states, "God calls us to include everyone in the mission of reconciliation…In accompanying one another, we look to see who is excluded, and why, and commit to change community structures and habits that can exclude people without any deliberate intention." As a result, accompaniment of companion churches should not mean otherwise excluding people outside of the church; therefore, be it,

RESOLVED, that the West Virginia-Western Maryland Synod Assembly memorialize the 2019 Churchwide Assembly to encourage this church's members, congregations, synods, churchwide office including the Office of the Presiding Bishop to expand relationships and dialogue beyond accompaniment with companion churches to engagement with those nonchurch groups and individuals in the Holy Land, whose perspective we may not yet understand, including mainstream Jewish Israelis "to undo the boundary of strangeness or suspicion between us" while at the same time continuing to affirm the unique relationship with and accompaniment of Palestinian Christians and the Evangelical Lutheran Church in Jordan and the Holy Land (ELCJHL).

ASSEMBLY ACTION ***[EN BLOC]***

CA19.02.06j **To receive with gratitude the memorials from Lower Susquehanna, Upper Susquehanna, West Virginia-Western Maryland, and Southwestern Texas synods concerning engagement in the Holy Land; and**

To reaffirm that the ELCA, in its various expressions, continue to listen to the voices of persons holding various perspectives on the Israeli-Palestinian conflict.

Category C2: Income Inequality

Reference: 2019 Pre-Assembly Report, Section VII, Report of the Memorials Committee, pages 43–44

1. Rocky Mountain Synod (2E) [2018]

WHEREAS, recent advances in technology have resulted in a growing disparity of wealth that affects not only the poor but the middle class and establishes a barrier to the opportunity of upward mobility; and

WHEREAS, this church's advocacy for government officials to consider theological and ethical guidance regarding public policy in the areas of education, employment, health and taxation (e.g., individual and corporate deductions) can be used to address and ameliorate the potential of widespread income loss and displacement of blue- and white-collar workers; therefore, be it

RESOLVED, that the Rocky Mountain Synod meeting in assembly memorialize the 2019 Churchwide Assembly to establish a churchwide study and social statement that:

- applies Luther's teachings regarding the dignity, importance and role of work/vocation;
- considers public policy as applied to work/vocation in a transformative time;
- examines how income inequality affects urban, suburban and rural communities using a modern lens; and
- articulates theology-based legislative and public policy recommendations designed for the digital age.

ASSEMBLY ACTION ***[EN BLOC]***

CA19.02.06k **To receive with gratitude the memorial from the Rocky Mountain Synod concerning work, vocation and income inequality in the digital age;**

To recognize that the ELCA adopted the social statement *Sufficient, Sustainable Livelihood for All* (1999), and this church continues to speak out on issues of income inequality; and

To decline to authorize a social statement process regarding work, vocation and income equality that addresses contemporary questions and dynamics.

Category C4: Gender Identity

Reference: 2019 Pre-Assembly Report, Section VII, Report of the Memorials Committee, pages 46–48

1. Sierra Pacific Synod (2A) [2019]

WHEREAS, the ELCA adopted *Human Sexuality: Gift and Trust* as a social statement of this church by a two-thirds vote at its 2009 Churchwide Assembly in Minneapolis, Minnesota, and

WHEREAS, the ELCA intends to consider "Faith, Sexism, and Justice: A Lutheran Call to Action" as a social statement of this church at its upcoming 2019 Churchwide Assembly in Milwaukee, Wisconsin, and

WHEREAS, the proposed social statement "Faith, Sexism, and Justice: A Lutheran Call to Action" acknowledges people who identify as gender-nonconforming, nonbinary, queer, genderqueer, intersex, and transgender, while the document *Human Sexuality: Gift and Trust* does not, and

WHEREAS, neither *Human Sexuality: Gift and Trust* nor "Faith, Sexism, and Justice: A Lutheran Call to Action" addresses the complexities of human sexuality and human sexual expression across the gender spectrum, and

WHEREAS, society is undergoing a paradigm shift as it regards its understanding of biological sex, gender identity, gender expression, and sexual orientation, and

WHEREAS, members of ELCA congregations and rostered ministers of the ELCA—as well as prospective members and prospective rostered ministers—identify across the gender spectrum; therefore, be it

RESOLVED, that the Sierra Pacific Synod memorialize the 2019 Churchwide Assembly of the ELCA to commission a study leading to a social statement on gender identity, gender expression, and human sexuality; and be it further

RESOLVED, that this study should facilitate education among ELCA members so as to build awareness of the broad varieties of gender identity, gender expression, and sexual orientation among God's people, as well as provide pastoral care insights regarding concerns and issues of the transgender experience and gender nonconformity.

ASSEMBLY ACTION ***[EN BLOC]***

CA19.02.06l **To receive with gratitude the memorial from the Sierra Pacifica Synod concerning development of a social statement on gender identity and gender expression;**

To request the Office of the Presiding Bishop provide materials to facilitate education among ELCA members so as to build awareness of the broad varieties of gender identity,

gender expression, and sexual orientation among God's people, as well as to provide pastoral care insights regarding concerns and issues of the transgender experience and gender nonconformity; and

To request that the Church Council consider authorizing development of a social message on gender identity and gender expression.

Category C6: Gun Policy

Reference: 2019 Pre-Assembly Report, Section VII, Report of the Memorials Committee, pages 50–51

1. Metropolitan Chicago Synod (5A) [2018]

WHEREAS, since its first Churchwide Assembly in 1989, the Evangelical Lutheran Church in America (ELCA) has spoken numerous times on gun violence and public policy on guns in social policy resolutions (e.g., "Ban of Military-Style Semi-Automatic Weapons" [1989], "Community Violence—Gun Control" [1993] and "Gun Violence Prevention" [2016]), in the social message on "Community Violence" (1994), in the social statement *Our Calling in Education* (2007) and through pastoral statements by the Conference of Bishops and by the presiding bishop; and

WHEREAS, the social message on "Community Violence," despite mentioning gun violence and public policy on guns, is a broad statement about violence in community and, therefore, does not take into consideration the causes of, impacts of, and solutions to gun violence, nor does it provide members of this church with sufficient moral guidance to act as Christian citizens on the issues of gun violence and public policy; and

WHEREAS, since the adoption of the social message on "Community Violence" in 1994, important developments have occurred in the areas of gun violence and public policy on guns (e.g., an increase in mass shootings and suicides using guns, changes to open and concealed weapon carry laws, the proliferation of gun sales not subject to background checks, the expiration in 2004 of the Assault Weapons Ban, court decisions concerning the Second Amendment, and data on mental health as a factor in gun violence) that have rendered previous actions of the ELCA in addressing gun violence and public policy on guns inadequate; and

WHEREAS, recent mass shootings, especially in schools, have created an urgent need for a reevaluation of the issues of gun violence and the development of a more comprehensive and cohesive statement concerning gun violence and public policy on guns; therefore, be it

RESOLVED, that the Metropolitan Chicago Synod of the Evangelical Lutheran Church in America memorialize the 2019 Churchwide Assembly to develop study materials about gun violence and public policy on guns; and be it further

RESOLVED, that the Metropolitan Chicago Synod memorialize the 2019 Churchwide Assembly to encourage synods and member congregations to dedicate a time of study and exhortation to action on the issue of gun violence and public policy on guns; and be it further

RESOLVED, that the Metropolitan Chicago Synod memorialize the 2019 Churchwide Assembly of the Evangelical Lutheran Church in America to develop a social message on gun violence and public policy on guns that "point[s] to human suffering, grave injustice, pending danger, (and) social perplexity" that are part of this social issue ("Policies and Procedures of the Evangelical Lutheran Church in America for Addressing Social Concerns").

ASSEMBLY ACTION ***[EN BLOC]***

CA19.02.06m **To receive with gratitude the memorial from the Metropolitan Chicago Synod concerning gun violence and gun policy;**

To reaffirm the ELCA's long-standing teaching, policy, and pastoral address to gun violence, public policy, and the complex issues of which they are a part;

To encourage synods and congregations to dedicate a time of study and exhortation to action on the issue of gun violence and public policy on guns; and

To request that the Church Council consider authorizing development of a social message on gun violence and public policy that points to human suffering, grave injustice, pending danger, public health, and social perplexity.

Category C7: (In Support of) "Faith, Sexism, and Justice" Recommended Proposed Social Statement

Reference: 2019 Pre-Assembly Report, Section VII, Report of the Memorials Committee, pages 51–54

1. Oregon Synod (1E) [2019]

WHEREAS, all people are created in the image of God, and are therefore deserving of equality and equity in church and society; and

WHEREAS, God has made all One in Christ as Christian people, and as a public church the ELCA teaches that people are called to address significant social issues that affect the common good and seek to bring God's justice to all; and

WHEREAS, sexism continues to exist in many forms throughout society and brings harm to all; and

WHEREAS, sexism continues to exist in many forms, even within this church as evidenced by the gender inequity in leadership roles and access to call for women who are rostered; and

WHEREAS, the Evangelical Lutheran Church in America (ELCA) at its 2009 Churchwide Assembly voted to "develop a social statement on the topic of justice for women in church and society" [CA09.06.31]; and

WHEREAS, listening events, studies, and forums have allowed the whole church to participate and engage in the social statement development process with meaningful dialogue; and

WHEREAS, hearings on the draft version of the social statement have been held throughout the church body; and

WHEREAS, after review by the Conference of Bishops and the Church Council, the proposed statement will be considered for adoption by the 2019 ELCA Churchwide Assembly; therefore, be it

RESOLVED, that the 2019 Oregon Synod Assembly memorialize the 2019 ELCA Churchwide Assembly to adopt the recommended proposed social statement "Faith, Sexism, and Justice: A Lutheran Call to Action"; and be it further

RESOLVED, that congregations of the Oregon Synod be encouraged to pray, advocate, and work for justice for all who are affected by sexism and patriarchy.

2. Minneapolis Area Synod (3G) [2019]

WHEREAS, all people are created in the image of God, and are therefore deserving of equality and equity in church and society; and

WHEREAS, God has made all one in Christ as Christian people and, as a public church, the ELCA teaches that people are called to address significant social issues that affect the common good and seek to bring God's justice to all; and

WHEREAS, sexism continues to exist in many forms throughout society and brings harm to all; and

WHEREAS, even within this church, sexism continues to exist in many forms as evidenced by the gender inequity in leadership roles and access to call for women who are rostered; and

WHEREAS, the Evangelical Lutheran Church in America (ELCA) at its 2009 Churchwide Assembly voted to "develop a social statement on the topic of justice for women in church and society" [CA09.06.31]; and

WHEREAS, listening events, studies, and forums have allowed the ELCA to participate and engage in the social statement development process with meaningful dialogue; and

WHEREAS, hearings on the draft version of the social statement have been held throughout the ELCA and around the Minneapolis Area Synod; and

WHEREAS, after review by the Conference of Bishops and the Church Council, the proposed statement will be considered for adoption by the 2019 Churchwide Assembly; therefore, be it

RESOLVED, that the 2019 Minneapolis Area Synod in Assembly memorialize the 2019 Churchwide Assembly to adopt the recommended proposed social statement "Faith, Sexism, and Justice: A Lutheran Call to Action."

3. Nebraska Synod (4A) [2019]

WHEREAS, all people are created in the image of God, and are therefore deserving of equality and equity in church and society; and

WHEREAS, God has made all One in Christ as Christian people, and as a public church the ELCA teaches that people are called to address significant social issues that affect the common good and seek to bring God's justice to all; and

WHEREAS, sexism continues to exist in many forms throughout society and brings harm to all; and

WHEREAS, sexism continues to exist in many forms, even within this church as evidenced by the gender inequity in leadership roles and access to call for women who are rostered; and

WHEREAS, the Evangelical Lutheran Church in America (ELCA) at its 2009 Churchwide Assembly voted to "develop a social statement on the topic of justice for women in church and society" [CA09.06.31]; and

WHEREAS, listening events, studies, and forums have allowed the whole church to participate and engage in the social statement development process with meaningful dialogue; and

WHEREAS, hearings on the draft version of the social statement have been held throughout the church body, including at the 2018 Nebraska Synod Assembly; and

WHEREAS, after review by the Conference of Bishops and the Church Council, the proposed statement will be considered for adoption by the 2019 ELCA Churchwide Assembly; therefore be it

RESOLVED, that the 2019 Nebraska Synod Assembly memorialize the 2019 ELCA Churchwide Assembly to adopt the recommended proposed social statement "Faith, Sexism, and Justice: A Lutheran Call to Action"; and be it further

RESOLVED, that congregations of the Nebraska Synod be encouraged to pray, advocate, and work for justice for all who are affected by sexism and patriarchy.

4. Metropolitan Chicago Synod (5A) [2019]

WHEREAS, social statements are social teaching documents that "equip the saints for the work of ministry, for building up the body of Christ" (Ephesians 4:12) by bringing into "dialogue the convictions of faith with the realities of the world and the experience of Christians living out their baptismal vocation"—and "Faith, Sexism, and Justice: A Lutheran Call to Action" is a comprehensive, creatively organized teaching document that will equip members and build up the church by clarifying biblical texts, utilizing scientific knowledge and human reason, and articulating Lutheran theology that speaks truth with charity; and

WHEREAS, social statements are intended to help members "discern God's will for today," offer moral direction on how to view an issue, foster moral conversation, and act justly as followers of Christ—and "Faith, Sexism, and Justice: A Lutheran Call to Action" sets forth ethical thinking and evaluation by: analyzing the complex effects of patriarchy and sexism on church and society, including on women and girls of color, the LGBTQ community, and gender-nonconforming people; introducing

the concept of neighbor justice, intersecting forms of discrimination, and principles for creating and supporting justice; and calling the church to redress the wrongs of the past and present; and

WHEREAS, social statements are the result of extensive, participatory discussion throughout the Evangelical Lutheran Church in America and are shaped by careful listening to all quarters of this church, to society, as well as to other church bodies and ecumenical organizations*—and "Faith, Sexism, and Justice: A Lutheran Call to Action" has been a decade in the making that has consisted of: listening events in 2013, 2014, and 2015; the publication of study materials in 2014 and 2015; the production of the Church Council-approved social message "Gender-based Violence" (2015); the publishing of the study "Faith, Sexism, and Justice: Conversations Toward a Social Statement" (2016) with responses to it throughout 2017; the writing of the draft women and justice statement (2017) with responses to it as well as synodical hearings on it in 2018, including at last year's Metropolitan Chicago Synod Assembly; interaction with other denominations and with the Lutheran World Federation; and review by the ELCA Conference of Bishops and Church Council; and

WHEREAS, social statements, as the ELCA's primary social teaching documents, govern this church's institutional life, its policies and practices, setting forth expectations for the church's agencies and institutions, its advocacy to government and the private sector, and its ecumenical and interfaith relations—and "Faith, Sexism, and Justice: A Lutheran Call to Action," in response to theological convictions and social analysis, calls the ELCA to commitments within its institutional life to honor and support women and girls "in ways more consistent with life-giving theology and faith practices," and to commitments in society to "seek justice in earthly relationships, structures, and systems"; therefore be it

RESOLVED, that the Metropolitan Chicago Synod in assembly memorialize the 2019 ELCA Churchwide Assembly to adopt the recommended proposed social statement "Faith, Sexism, and Justice: A Lutheran Call to Action" and all implementing resolutions.

5. Northeastern Iowa Synod (5F) [2019]

WHEREAS, all people are created in the image of God, and are therefore deserving of equality and equity in church and society; and

WHEREAS, God has made all One in Christ as Christian people, and as a public church the ELCA teaches that people are called to address significant social issues that affect the common good and seek to bring God's justice to all; and

WHEREAS, sexism continues to exist in many forms throughout society and brings harm to all; and

WHEREAS, sexism continues to exist in many forms, even within this church as evidenced by the gender inequity in leadership roles and access to call for women who are rostered; and

WHEREAS, the Evangelical Lutheran Church in America (ELCA) at its 2009 Churchwide Assembly voted to "develop a social statement on the topic of justice for women in church and society" [CA09.06.31]; and

WHEREAS, listening events, studies, and forums have allowed the whole church to participate and engage in the social statement development process with meaningful dialogue; and

WHEREAS, hearings on the draft version of the social statement have been held throughout the church body; and

WHEREAS, after review by the Conference of Bishops and the Church Council, the proposed statement will be considered for adoption by the 2019 ELCA Churchwide Assembly; therefore, be it

RESOLVED, that the 2019 Northeastern Iowa Synod Assembly memorialize the 2019 ELCA Churchwide Assembly to adopt the recommended proposed social statement "Faith, Sexism, and Justice: A Lutheran Call to Action"; and be it further

RESOLVED, that congregations of the Northeastern Iowa Synod be encouraged to pray, advocate, and work for justice for all who are affected by sexism and patriarchy.

6. South-Central Synod of Wisconsin (5K) [2019]

WHEREAS, all people are created in the image of God, and are therefore deserving of equality and equity in church and society; and God has made all One in Christ as Christian people, and as a

public church the ELCA teaches that people are called to address significant social issues that affect the common good and seek to bring God's justice to all; and

WHEREAS, sexism continues to exist in many forms throughout society and brings harm to all; even within this church as evidenced by the gender inequity in leadership roles and access to call for women who are rostered; and

WHEREAS, the Evangelical Lutheran Church in America (ELCA) at its 2009 Churchwide Assembly voted to "develop a social statement on the topic of justice for women in church and society" [CA09.06.31]; and

WHEREAS, listening events, studies, and forums have allowed the whole church to participate and engage in the social statement development process with meaningful dialogue; and

WHEREAS, hearings on the draft version of the social statement have been held throughout the church body, including the 2018 South-Central Synod of Wisconsin-ELCA Assembly; and

WHEREAS, recent actions by the Conference of Bishops and the Church Council, the proposed statement will be considered for adoption by the 2019 Churchwide Assembly; therefore be it

RESOLVED, that the 2019 South-Central Synod of Wisconsin-ELCA Assembly memorialize the 2019 Churchwide Assembly to adopt the proposed social statement "Faith, Sexism, and Justice: A Lutheran Call to Action"; and be it further

RESOLVED, that congregations of the South-Central Synod of Wisconsin-ELCA be encouraged to pray, advocate, and work for justice for all who are affected by sexism and patriarchy.

7. Upstate New York Synod (7D) [2019]

WHEREAS, all people are created in the image of God, and are therefore deserving of equality and equity in church and society; and

WHEREAS, God has made all One in Christ as Christian people, and as a public church the ELCA teaches that people are called to address significant social issues that affect the common good and seek to bring God's justice to all; and

WHEREAS, sexism continues to exist in many forms throughout society and brings harm to all; and

WHEREAS, sexism continues to exist in many forms, even within this church as evidenced by the gender inequity in leadership roles and access to call for women who are rostered; and

WHEREAS, the Evangelical Lutheran Church in America (ELCA) at its 2009 Churchwide Assembly voted to "develop a social statement on the topic of justice for women in church and society" [CA09.06.31]; and

WHEREAS, listening events, studies, and forums have allowed the whole church to participate and engage in the social statement development process with meaningful dialogue; and

WHEREAS, hearings on the draft version of the social statement have been held throughout the church body, including at the 2018 Upstate New York Synod Assembly; and

WHEREAS, the proposed statement will be considered for adoption by the 2019 Churchwide Assembly; therefore, be it

RESOLVED, that the 2019 Upstate New York Synod Assembly memorialize the 2019 Churchwide Assembly to adopt the recommended proposed social statement "Faith, Sexism, and Justice: A Lutheran Call to Action"; and be it further

RESOLVED, that congregations of the Upstate New York Synod be encouraged to pray, advocate, and work for justice for all who are affected by sexism and patriarchy.

ASSEMBLY ACTION ***[EN BLOC]***

CA19.02.06n **To receive with gratitude the memorials from the Oregon, Minneapolis Area, Nebraska, Metropolitan Chicago, Northeastern Iowa, South-Central Synod of Wisconsin and**

Upstate New York Synods recommending adoption of the proposed social statement "Faith, Sexism, and Justice: A Lutheran Call to Action;" and

To acknowledge the action of the 2019 Churchwide Assembly of the Evangelical Lutheran Church in America as the response of the Churchwide Assembly to the memorials from these synods.

Category C8: Implementation of "Faith, Sexism, Justice" Recommended Proposed Social Statement

Reference: 2019 Pre-Assembly Report, Section VII, Report of the Memorials Committee, pages 54–55

1. Sierra Pacific Synod (2A) [2019]

WHEREAS, at its 2019 Churchwide Assembly, the Evangelical Lutheran Church in America (ELCA) will consider the proposed social statement "Faith, Sexism, and Justice: A Lutheran Call to Action"; and

WHEREAS, this proposed statement acknowledges that "humans live in a state of sin … [and] collectively live out this [state of sin] through disobedience to God … and acts against others"; and

WHEREAS, this proposed statement claims "Just as this church identifies patriarchy and sexism as sin. We confess that we are simultaneously liberated and sinful"; and "Our tradition's complicity in patriarchy and sexism"; and confesses "that Christianity [including Lutheranism] has been complicit in the sins of patriarchy and sexism"; and

WHEREAS, this proposed statement asserts that "everyone knowingly or unknowingly participates in this patriarchal system" which "makes us complicit in maintaining systems of oppression"; and

WHEREAS, this proposed statement confesses that "we are captive to sin and cannot free ourselves" and concludes "once we understand our own participation in this systemic harm we can identify it as sin, confess it, and … begin to act differently"; and

WHEREAS, this proposed statement concludes: "The fundamental commitment needed is not to a particular program, practice, or process. Rather, we are called to repentance"; and

WHEREAS, the ELCA has previously issued statements of repentance in such documents as the "Declaration of the Evangelical Lutheran Church in America to the Jewish Community" in 1994 and the "Repudiation of the Doctrine of Discovery" in 2016; therefore, be it

RESOLVED, that the Sierra Pacific Synod memorialize the 2019 Churchwide Assembly of the ELCA to include among the implementing resolutions appended to "Faith, Sexism, and Justice: A Lutheran Call to Action" commitments to make a public statement of repentance for the sins of patriarchy and sexism, to establish a national day of confession and repentance for the sins of sexism and patriarchy, and to provide worship and educational resources to synods and congregations so as to equip this church to meaningfully embrace this call to repentance.

2. Sierra Pacific Synod (2A) [2019]

WHEREAS, at its 2019 Churchwide Assembly, the Evangelical Lutheran Church in America (ELCA) will consider the proposed Social Statement "Faith, Sexism, and Justice: a Lutheran Call to Action"; and

WHEREAS, Lutherans believe in the paramount importance of Scripture as the inspired word of God and the authoritative source and norm of its proclamation, faith, and life; and

WHEREAS, translations and interpretations of Scripture have been used to portray women as sinners and prostitutes as with Eve, Rahab, and Mary Magdalene, or written out of scripture as in the case of Junia; and

WHEREAS, the proposed social statement asserts that language for and images of God in the Christian faith are often androcentric, and that the use of only male language leads us to forget the incomprehensible mystery of God, and therefore the statement commends all Christians to retrieve

and reform theological language, images, and themes so that they support faithful proclamations of God's grace in Jesus Christ to all persons; and

WHEREAS, the proposed social statement acknowledges that all people knowingly or unknowingly participate in the patriarchal system and that people are socialized to conform to these patterns of power, privilege, and prejudice making them complicit in maintaining social systems of oppression; and

WHEREAS, the proposed social statement calls people to "new commitments and actions as a church" (A. IV, l. 1236ff); and

WHEREAS, in the past the ELCA has responded to the need for increasingly inclusive and diverse worship materials (for example, by initiating the creation of the Evangelical Lutheran Worship hymnal and commending it for use in the ELCA); therefore, be it

RESOLVED, that the Sierra Pacific Synod Assembly memorializes the 2019 Churchwide Assembly of the ELCA to create and initiate through various means the creation of commended resource materials for rostered ministers, lay leaders, and congregations to implement the goals of the proposed social statement. And, be it further

RESOLVED, that the creation of materials intended to implement the goals of the proposed social statement will:

- Include more stories of women in scripture (e.g. Deborah, Ruth, Naomi, Mary Magdalene, Junia) and in our Christian tradition (e.g. the Desert Mothers) when developing future documents and resources relating to women, gender, and justice; and
- Include the most current translations of biblical scholarship regarding stories of women in the Bible in any further documents and resources on gender and justice; and
- Endorse an inclusive language Bible; and
- Provide non-gender-biased and inclusive materials for worship including hymnody, adult education, confirmation, and Sunday school; and
- Use expansive language for God in ELCA worship resources (*Sundays and Seasons*, etc.); and
- Develop pastoral care resources for the care and healing of traumatized victims and survivors of sexism and patriarchy, and for the public acknowledgement of, and social dialogue about, the sins of sexism and patriarchy. These resources might include counseling information, healing services, etc. for victims and survivors of sexism and patriarchy; and
- Develop alternative scripture and worship, liturgy, and resource materials that address internalized misogyny (when women have been so conditioned to conform to the social system that includes patterns of male power, privilege, and prejudice that they work against their own interests often unknowingly); and
- Adopt intersectionality as a lens through which we see how institutionalized sexism, racism, homophobia, transphobia, xenophobia, classism, etc., are interconnected.

ASSEMBLY ACTION ***[EN BLOC]***

CA19.02.06o **To receive with gratitude the memorials from the Sierra Pacific Synod concerning the implementation of the proposed social statement "Faith, Sexism, and Justice: A Lutheran Call to Action"; and**

To acknowledge the action of the 2019 Churchwide Assembly of the Evangelical Lutheran Church in America as the response of the Churchwide Assembly to the memorials from this synod.

Category D2: Sexual Misconduct

Reference: 2019 Pre-Assembly Report, Section VII, Report of the Memorials Committee, pages 74–78

1. Central States Synod (4B) [2019]

RESOLVED, that the Central States Synod of the Evangelical Lutheran Church in America (ELCA) clearly and explicitly renounces sexism and sexual misconduct in all its forms and its continued impact on the church and the communities that the church serves. Further, this synod repents of all the ways in which people of this synod have been complicit, either explicitly or implicitly, in acts of sexism and sexual misconduct. This synod also commits to higher standards of accountability for those who commit acts of sexism or sexual misconduct, thus fulfilling the promise of Jesus that the truth has the power to set people free of the powers of sin and evil that attempt to bind individuals; and be it further

RESOLVED, that the Central States Synod memorializes the 2019 Churchwide Assembly of the ELCA to clearly and explicitly renounce sexism and sexual misconduct in all its forms as well as its continued impact on the church and the communities that the ELCA serves; and be it further

RESOLVED, that the ELCA Churchwide Assembly is called upon to repent of all the ways in which people have been complicit, either explicitly or implicitly, in acts of sexism and sexual misconduct and then commit to higher standards of accountability for those who commit acts of sexism or sexual misconduct, by enacting the following measures:

- Direct the crafting of "Trustworthy Servants of the People of God," or equivalent guide to clergy conduct in a timely manner including voices from women, non-gender-conforming persons, lay and rostered leaders, people of color, members of the LGBTQ community, and people representing multiple generations, so that it frees and empowers victims of sexual misconduct, who are either in candidacy or rostered, to come forward without fear of being removed from the candidacy process or roster or experience other forms of recrimination.
- Direct the seminaries, colleges, and universities of the ELCA to take steps to increase the visibility of Title IX policies. (Title IX of the Education Amendments of 1972 is a federal law that provides: No person in the United States shall, on the basis of sex, be excluded from participation in, be denied the benefits of, or be subject to discrimination under any educational program or activity receiving Federal financial assistance.)
- Commit to a renewed diligence on matters pertaining to sexual misconduct which prevents misconduct from being dismissed or hidden.

2. Southeast Michigan Synod (6A) [2019]

RESOLVED**,** that the Southeast Michigan Synod memorializes the 2019 Churchwide Assembly of the ELCA to reaffirm the actions of the 1989 Churchwide Assembly by clearly and explicitly renouncing sexism and sexual misconduct in all its forms and acknowledging its continued impact on the church and the communities that the church serves; and be it further

RESOLVED, that the Southeast Michigan Synod calls upon the ELCA to offer up a statement of repentance of the ways in which the ELCA has been complicit, either explicitly or implicitly, in acts of sexual misconduct and then commits to higher standards of accountability for those who commit acts of sexual misconduct, by enacting the following:

- Encourage any future revisions of "Vision and Expectations" and "Definitions and Guidelines for Discipline" to be worded so that they free and empower victims of sexual misconduct, who are either in candidacy or rostered, to come forward without fear of being removed from the candidacy process or the roster or of experiencing other forms of recrimination;
- Encourage the seminaries, colleges, and universities of the ELCA to take steps to increase the visibility of Title IX policies and officers; and
- Set up a system of reporting, that pertains to all institutions of the ELCA, that prevents confirmed incidents of sexual misconduct from being dismissed or hidden.

3. North/West Lower Michigan Synod (6B) [2019]

WHEREAS, "Nothing is covered up that will not be uncovered, and nothing secret that will not become known" (Luke 12:2, NSRV).

WHEREAS, in 2006, Tarana Burke sparked the #metoo movement, which sought to bring light to incidents of sexual misconduct while also seeking to support the victims of said misconduct, particularly in underprivileged communities. This movement took off in 2017 with allegations against and revelations about highly visible individuals within society. The list of perpetrators also includes multiple public members of the church at large.

WHEREAS, in light of the #metoo movement, how instances of sexual misconduct are handled is decidedly important to maintaining public trust so that the church can continue the faithful proclamation of the gospel. As followers of Christ, this synod acknowledges that individuals are all broken people living in a broken world. People are called as the church, by virtue of their baptism, to act in ways that maintain the public trust so that the proclamation of the good news of the redemptive work of Jesus Christ can continue to be spread to all nations. This call includes creating safe spaces for victims where their stories can be heard and believed without fear of recrimination as well as where victims can find advocates to help them navigate what it means for perpetrators to have forgiveness while still being held properly accountable and called to repentance. Therefore, be it

RESOLVED**,** that the North/West Lower Michigan Synod memorializes the 2019 Churchwide Assembly to request that the churchwide and synodical constitutions and the Candidacy Manual of the ELCA be revised so that they free and empower victims of sexual misconduct, who are either in candidacy or rostered, to come forward without fear of being removed from the candidacy process or the roster or experience other forms of recrimination (and revise all pertinent policy and procedural documents to the same end); and be it further

RESOLVED, that the seminaries, colleges, and universities of the ELCA take steps to increase reporting transparency of all incidents of sexual harassment and sexual assault; and be it further

RESOLVED, that the above-mentioned institutions set up a system of reporting that prevents confirmed incidents of sexual misconduct from being dismissed or hidden. This should include requiring all institutions of the ELCA to disclose incidents of sexual

misconduct to appropriate bodies as it pertains to candidacy, call or other hiring processes, and bishop elections.

ASSEMBLY ACTION ***[EN BLOC]***

CA19.02.06p **To receive with gratitude the memorials from the Central States, Southeast Michigan and the North/West Lower Michigan synods concerning sexism and sexual misconduct;**

To reaffirm the actions of the 1989 ELCA Churchwide Assembly action [CA89.4.18] "to make our church a safe place for all persons" and to "not tolerate any forms of sexual abuse or harassment by any of its personnel";

To renounce sexism and sexual misconduct in all its forms and acknowledge its continued impact on the Church and the communities it serves;

To encourage synods to review and, as necessary, revise their sexual misconduct and safety policies to ensure they are updated and represent current best practices, provide for the confidentiality and protection of victims, including protection against retaliation, and recognize the power imbalances often present in such misconduct;

To encourage the seminaries, colleges, and universities of the ELCA to continue making their Title IX policies and officers visible to their campus communities and the general public and to implement the policies clearly and fairly; and

To urge synods to commit to a renewed diligence on matters pertaining to sexual misconduct which prevents misconduct from being dismissed or hidden, including accurately recording information related to misconduct in roster files and sharing such information with other synods as appropriate.

Category D3: Unaltered Augsburg Confession

Reference: 2019 Pre-Assembly Report, Section VII, Report of the Memorials Committee, pages 78–80

1. Allegheny Synod (8C) [2019]

WHEREAS, the Evangelical Lutheran Church in America (ELCA) confesses "This church accepts the Unaltered Augsburg Confession as a true witness to the Gospel, acknowledging as one with it in faith and doctrine all churches that likewise accept the teachings of the Unaltered Augsburg Confession" (2.05.); and

WHEREAS, the ELCA requires its synods to accept and only recognizes congregations that accept the Unaltered Augsburg Confession as a true witness to the gospel (†S4.05., *C2.05., and 9.21.b); and

WHEREAS, the ELCA requires ministers of Word and Sacrament and ministers of Word and Service to accept and adhere to the Confession of Faith of this church (7.22. and 7.52.); and

WHEREAS, the Unaltered Augsburg Confession is what gives the diverse church its Lutheran identity and its unity by grounding Lutherans in the proper proclamation of the gospel (Unaltered Augsburg Confession Article VII); and

WHEREAS, the Church Council of the ELCA, the presiding bishop, and the Conference of Bishops have stated that "Our values are grounded in faith, in our biblical and Lutheran confessional sources and our love of God and neighbor. They speak to the way this church lives and practices our faith, and they will guide how we journey forward in Christ as church together" (*ELCA Future Directions*, 2016); and

WHEREAS, the ELCA commemorated the 500th anniversary of the start of the Reformation in 2017, in part, by promoting the study and knowledge of Luther's Small Catechism while working to increase access to it (elca500.org); and

WHEREAS, the 500th anniversary of the presentation of the Augsburg Confession will be June 25, 2030; therefore, be it

RESOLVED, that the Allegheny Synod Assembly memorialize the 2019 Churchwide Assembly to call for all three expressions of this church, the churchwide organization, synods, and congregations, to refresh and renew their knowledge of the Unaltered Augsburg Confession; and be it further

RESOLVED, that the Allegheny Synod Assembly memorialize the 2019 Churchwide Assembly to request 1517 Media to produce affordable resources to help individuals and congregations in their study, application, and appreciation of the Unaltered Augsburg Confession; and be it further

RESOLVED, that the Allegheny Synod Assembly memorialize the 2019 Churchwide Assembly to invite and encourage the seminaries of the ELCA to broaden their use of and references to the Unaltered Augsburg Confession in coursework, particularly (but not exclusively) in homiletics and liturgics, as well as offering workshops on the Augsburg Confession; and be it further

RESOLVED, that the Allegheny Synod Assembly memorialize the 2019 Churchwide Assembly to direct the ELCA churchwide organization to promptly begin negotiations with 1517 Media to determine a means by which members of the ELCA could have online access to the translation of the Unaltered Augsburg Confession found in the *Book of Concord* edited by Robert Kolb and Timothy Wengert after which the potential cost will be considered in the budget presented at the 2022 Churchwide Assembly; and be it further

RESOLVED, that the Allegheny Synod Assembly memorialize the 2019 Churchwide Assembly to direct the ELCA churchwide organization to recommend, encourage, and equip the synods, particularly for the 2030 synod assemblies, as well as congregations, agencies, and institutions of this church to celebrate the 500th anniversary of the presentation of the Augsburg Confession.

RESOLVED, that the Allegheny Synod Assembly memorialize the 2019 Churchwide Assembly to increase awareness of the Unaltered Augsburg Confession.

2. Southeastern Synod (9D) [2019]

WHEREAS, the Evangelical Lutheran Church in America (ELCA) confesses "This church accepts the Unaltered Augsburg Confession as a true witness to the Gospel, acknowledging as one with it in faith and doctrine all churches that likewise accept the teachings of the Unaltered Augsburg Confession" (2.05.); and

WHEREAS, the ELCA requires its synods to accept and only recognizes congregations that accept the Unaltered Augsburg Confession as a true witness to the gospel (†S4.05., *C2.05., and 9.21.b); and

WHEREAS, the ELCA requires ministers of Word and Sacrament and ministers of Word and Service to accept and adhere to the Confession of Faith of this church (7.22. and 7.52.); and

WHEREAS, the Unaltered Augsburg Confession is what gives the diverse church its Lutheran identity and its unity by grounding Lutherans in the proper proclamation of the gospel (Unaltered Augsburg Confession Article VII); and

WHEREAS, the Church Council of the ELCA, the presiding bishop, and the Conference of Bishops have stated that "Our values are grounded in faith, in our biblical and Lutheran confessional

sources and our love of God and neighbor. They speak to the way this church lives and practices our faith, and they will guide how we journey forward in Christ as church together" (*ELCA Future Directions*, 2016); and

WHEREAS, the ELCA commemorated the 500th anniversary of the start of the Reformation in 2017, in part, by promoting the study and knowledge of Luther's Small Catechism while working to increase access to it (elca500.org); and

WHEREAS, the 500th anniversary of the presentation of the Augsburg Confession will be June 25, 2030; therefore, be it

RESOLVED, that the Southeastern Synod Assembly memorialize the 2019 Churchwide Assembly to call for all three expressions of this church, the churchwide organization, synods, and congregations, to refresh and renew their knowledge of the Unaltered Augsburg Confession; and be it further

RESOLVED, that the Southeastern Synod Assembly memorialize the 2019 Churchwide Assembly to request 1517 Media to produce affordable resources to help individuals and congregations in their study, application, and appreciation of the Unaltered Augsburg Confession; and be it further

RESOLVED, that the Southeastern Synod Assembly memorialize the 2019 Churchwide Assembly to invite and encourage the seminaries of the ELCA to broaden their use of and references to the Unaltered Augsburg Confession in coursework, particularly (but not exclusively) in homiletics and liturgics, as well as offering workshops on the Augsburg Confession; and be it further

RESOLVED, that the Southeastern Synod Assembly memorialize the 2019 Churchwide Assembly to direct the ELCA churchwide organization to promptly begin negotiations with 1517 Media to determine a means by which members of the ELCA could have online access to the translation of the Unaltered Augsburg Confession found in the *Book of Concord* edited by Robert Kolb and Timothy Wengert after which the potential cost will be considered in the budget presented at the 2022 Churchwide Assembly; and be it further

RESOLVED, that the Southeastern Synod Assembly memorialize the 2019 Churchwide Assembly to direct the ELCA churchwide organization to recommend, encourage, and equip the synods, particularly for the 2030 synod assemblies, as well as congregations, agencies, and institutions of this church to celebrate the 500th anniversary of the presentation of the Augsburg Confession.

ASSEMBLY ACTION ***[EN BLOC]***

CA19.02.06q **To receive with gratitude the memorials from Allegheny and Southeastern synods concerning renewed awareness and use of the Unaltered Augsburg Confession; and**

To refer the proposed actions to the Office of the Presiding Bishop, in consultation with 1517 Media, Mission Advancement unit and other units, for additional analysis and planning in the churchwide organization for a report and possible recommendations to the Church Council.

Category D4: Thrivent

Reference: 2019 Pre-Assembly Report, Section VII, Report of the Memorials Committee, pages 80–81

1. Eastern Washington-Idaho Synod (1D) [2018]

WHEREAS, over the years Thrivent Financial, a member-owned fraternal organization, and its predecessors have been financial advisors and have sold insurance and other financial products to Lutherans and their families, and many Lutherans have served on its boards at the local, regional and national levels, helping to distribute funds to charities and individuals in need either through direct grants or service products; and

WHEREAS, Thrivent Financial has provided funds and resources to local programs such as Habitat for Humanity, regional Lutheran camps, local and regional food banks, local congregations, church schools and other ministries; and

WHEREAS, Thrivent Financial has opened its membership to other Christians and moved from local branch decision-making regarding many of its grant distributions to Regional Member Networks that may not necessarily appreciate ELCA positions on social issues; and

WHEREAS, Thrivent Financial has changed its method of fund dispersal to a more individual basis, such as Choice Dollars, but has limited dispersals to 501(c)(3) organizations "whose principal purpose is [not] to influence law, policy or church doctrine or practice" thus prohibiting funds to organizations that are dedicated to civil rights, environmental concerns, LGBTQ+ rights or women's reproductive rights while allowing Choice Dollars to be contributed to such organizations as Christian Life Resources and Focus on the Family, both of which say homosexuality is a sin that can be cured and want to limit reproductive choice; and

WHEREAS, such activities run counter to the ELCA positions on church in society, human sexuality, reproductive choice, and women and justice (pending); therefore, be it

RESOLVED, that the Eastern Washington-Idaho Synod Assembly memorialize the ELCA Churchwide Assembly to encourage the presiding bishop to express concern to the Thrivent Financial home office about how Thrivent Choice Dollars are being restricted from organizations that support civil rights, congregational inclusion for LGBTQ+ people and women's reproductive rights; and be it further

RESOLVED, that Thrivent Financial be encouraged to develop a more open and transparent policy allowing individuals to contribute to 501(c)(3) organizations without restrictions as long as they meet IRS criteria and are domiciled in the United States; and be it further

RESOLVED, that regional bishops, pastors, congregations and especially Thrivent members contact the Thrivent Financial regional vice presidents/general agents, the Regional Member Networks and local agents to express their concerns about how Choice Dollars are limited.

ASSEMBLY ACTION ***[EN BLOC]***

CA19.02.06r **To receive with gratitude the memorial from the Eastern Washington-Idaho Synod concerning Thrivent Financial; and**

To thank the presiding bishop for the conversation with Thrivent Financial staff and to encourage ELCA Thrivent members to express concerns to Thrivent about how Thrivent Choice Dollars are being restricted from organizations that support civil rights, congregational inclusion for LGBTQ+ people and women's reproductive rights.

Category D5: Social Purpose Funds (Portico)

Reference: 2019 Pre-Assembly Report, Section VII, Report of the Memorials Committee, pages 81–83

1. Greater Milwaukee Synod (5J) [2019]

WHEREAS, new Portico Benefit Services members are currently automatically enrolled in the ELCA 60e Balanced Fund; and

WHEREAS, according to an email sent by Portico to plan members on February 2, 2017, "about 45% of plan members have all of their ELCA Retirement Plan savings invested in the plan's default fund, the ELCA 60e Balanced Fund"; and

WHEREAS, some plan members who were automatically enrolled in the ELCA 60e Balanced Fund have no preference for what plan they are enrolled in or do not know how to make an enrollment selection; and

WHEREAS, the ELCA 60e Balanced Fund is partially invested in alcohol, business practices that negatively impact community development, fossil fuels and business practices that degrade the environment, gambling, military weapons, pornography, and tobacco, and private prisons (including the companies that operate the private prisons that held immigrant children separated from their parents); and

WHEREAS, the ELCA already has created alternative funds, the eight ELCA Social Purpose Funds, screens (does not invest in) investments in alcohol, business practices that negatively impact community development, fossil fuels and business practices that degrade the environment, gambling, military weapons, pornography, and tobacco, and private prisons; and

WHEREAS, the ELCA Social Purpose Funds positively invests in activities that promote: community development, affordable housing, sustainable forestry, women- and minority-owned businesses, and clean energy and the environment; and

WHEREAS, the ELCA Social Purpose Funds are in alignment with our biblical tradition that encourages us to seek the welfare of our communities. (See Jeremiah 29:4-7); and

WHEREAS, the ELCA Social Purpose Funds are in alignment with our biblical tradition that teaches us to love our neighbor (see Luke 10:25-37); and

WHEREAS, Continuing Resolution 17.20.B11 of the governing documents of the ELCA states that "The Corporate Social Responsibility Committee of the Board of Pensions shall receive advice and counsel from the churchwide organization and, within the context of fiduciary responsibility for ELCA assets, make appropriate recommendations to the board"; therefore, be it

RESOLVED, that the Greater Milwaukee Synod Assembly memorialize the 2019 Churchwide Assembly of the Evangelical Lutheran Church in America to recommend that Portico Benefit Services conduct a campaign designed to increase awareness of and participation in their Social Purpose Investment Funds by plan members, reporting annually to the ELCA Church Council on the status of this effort.

ASSEMBLY ACTION ***[EN BLOC]***

CA19.02.06s **To receive with gratitude the memorial from the Greater Milwaukee Synod concerning Portico Benefit Services Social Purpose Funds; and**

To urge Portico Benefit Services to conduct an educational campaign for plan members designed to increase awareness of the Social Purpose Investment Funds and provide an update to the November 2020 Church Council meeting.

Category D6: Seminary Tuition

Reference: 2019 Pre-Assembly Report, Section VII, Report of the Memorials Committee, pages 83–84

1. Montana Synod (1F) [2018]

WHEREAS, the Conference of Bishops has declared that the Evangelical Lutheran Church in America (ELCA) has a critical need for rostered ministers; and

WHEREAS, seminary student debt is a major factor in the ability of rostered ministers to serve congregations; and

WHEREAS, debt is a deterrent to students entering seminary; and

WHEREAS, the burdens of seminary costs for the individual candidates for rostered ministry are burdens of the whole church; therefore, be it

RESOLVED, that the Montana Synod Assembly memorialize the 2019 Churchwide Assembly that the ELCA commit to paying all seminary tuition costs for all entranced candidates for rostered ministry by 2023.

ASSEMBLY ACTION ***[EN BLOC]***

CA19.02.06t **To receive with gratitude the memorial from the Montana Synod concerning seminary tuition for rostered ministry candidates;**

To recognize an ongoing concern regarding the funding of seminary tuition;

To commend synods, congregations, the churchwide organization and other agencies for their roles in partnering with seminaries to fund seminary tuition;

To direct the Domestic Mission unit, in consultation with other churchwide units, to conduct a comprehensive analysis of current and potential seminary tuition funding sources, with a report and recommendations regarding funding for seminary tuition to be provided to the Church Council by its spring 2021 meeting.

Category D8: *Vision and Expectations* Task Force

Reference: 2019 Pre-Assembly Report, Section VII, Report of the Memorials Committee, pages 87–88

1. Delaware-Maryland Synod (8F) [2019]

WHEREAS, the Conference of Bishops and churchwide organization of the Evangelical Lutheran Church in America (ELCA) discerned a pastoral need to address both the deficiencies of *Vision and Expectations* and the ways in which that document has been applied in the life of this Church; and

WHEREAS, the Evangelical Lutheran Church in America is an interdependent church where "each expression of this church—churchwide, synod, and congregation—is held together in a relationship of interdependence that encourages each to respond to its context" (Secretary Wm Chris Boerger, Introduction to *Constitutions, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America*, August 18, 2016 pg. 9); therefore, be it

RESOLVED, that the Delaware-Maryland Synod Assembly memorialize the 2019 ELCA Churchwide Assembly to call for the creation of a task force comprising members of the Church Council and Conference of Bishops as well as pastors, deacons, and lay members of this Church, with a majority of this task force being persons who self-identify as LGBTQIA+, persons of color, persons with disabilities, and persons whose first language is other than English; and be it further

RESOLVED, that the Delaware-Maryland Synod Assembly memorialize the 2019 ELCA Churchwide Assembly to charge this task force to discern and propose an inclusive process in the creation of a new document regarding the vision and expectations of rostered leaders to replace the current *Vision and Expectations*, reflecting the interdependence of this church to discern faithful ways forward; and be it further

RESOLVED, that the Delaware-Maryland Synod Assembly memorialize the 2019 ELCA Churchwide Assembly to request that the proposed process be reported to the Church Council for review and comment, giving an appropriate amount of time so all voices are heard, and in keeping with the goal of having a new draft document to present to the Church Council in the fall of 2020.

2. Metropolitan Washington, D.C. Synod (8G) [2019]

WHEREAS, the document *Vision and Expectations* (V&E) has outlined standards of behavior for rostered ministers of the Evangelical Lutheran Church in America (ELCA) since 1990, including the prohibition of publicly out and partnered LGBTQIA people from seeking and attaining positions of public ministry within the ELCA; and

WHEREAS, the 2009 ELCA Churchwide Assembly adopted a social statement on human sexuality that affirmed human sexuality is a gift from God and *Vision and Expectations* was subsequently updated to be inclusive of "lifelong, monogamous, same-gendered relationships"; and

WHEREAS, civil same-sex marriage became legal nationwide in 2015; and

WHEREAS, the Domestic Mission unit of the ELCA began a process in 2018 to further update *Vision and Expectations* as a result of roster consolidation and to reflect legal same-sex civil marriage nationwide resulting in a draft document entitled "Trustworthy Servants of the People of God"; and

WHEREAS, due in part to the fact that this draft document was only available for public comment for 10 days, the ELCA Church Council at its meeting on April 6, 2019, voted "to decline to consider" "Trustworthy Servants of the People of God" and referred it back to the Domestic Mission unit for further study and revision, to bring a replacement document for *Vision and Expectations* to be considered by the ELCA Church Council in the fall of 2020; therefore, be it

RESOLVED, that the Metropolitan Washington, D.C. Synod Assembly memorialize the 2019 ELCA Churchwide Assembly to acknowledge the ways *Vision and Expectations* has been used to disqualify LGBTQIA people from rostered leadership and has perpetuated a culture of shame and secrecy regarding human sexuality and repent for the pain and harm it has caused by directing the Domestic Missions unit of the ELCA to take the following actions in preparing a successor document to *Vision and Expectations* for consideration by the ELCA Church Council:

- establish and promptly disclose a process to intentionally engage LGBTQIA rostered ministers and lay people in the further development of a replacement document to *Vision and Expectations*; and
- make the draft replacement document to *Vision and Expectations* open to comments by rostered ministers, members of the church, and other interested parties for no fewer than 60 days; and to provide a means for such comments to be offered anonymously if so desired by a commenter; and
- submit a written report to the Church Council that documents their consideration of the ELCA's social teachings and the process by which it was determined which teachings should be elevated into expectations for rostered ministers, including justifications for expectations in the draft successor document which were not previously part of *Vision and Expectations* and the rationale for decisions that omit expectations previously part of *Vision and Expectations*; and
- reaffirm in the draft successor document the expectations of *Vision and Expectations* for rostered ministers "to be committed to justice in the life of the

church, society, and in the world" and "to acknowledge the church's past and present failures and to lead the church in its repentance and renewal."

ASSEMBLY ACTION ***[EN BLOC]***

CA19.02.06u **To receive with gratitude the memorials from Delaware-Maryland and Metropolitan Washington, D.C. synods concerning the redrafting of the "Vision and Expectations" document; and**

To affirm the inclusive process begun by Church Council action [CC19.04.11] which involves diverse voices and decline to take further action at this time.

Category D9: Bishop Evaluation

Reference: 2019 Pre-Assembly Report, Section VII, Report of the Memorials Committee, pages 88–89

1. Western Iowa Synod (5E) [2019]

WHEREAS, ELCA bishops, at their installation are asked,

Will you carry out this ministry in accordance with the Holy Scriptures and the Confessions of the Lutheran Church, and in harmony with the constitutions of the Evangelical Lutheran Church in America ...

Will you be diligent in your study of the Holy Scriptures and in your use of the means of grace? Will you love, serve, and pray for God's people, nourish them with the Word and Holy Sacraments, and lead them by your own example in faithful service and holy living ...

Will you give faithful witness in the world, that God's love may be known in all that you do ...

Will you guide, encourage, and support the ministers and the congregations of this Synod in their ministries ... ; and

WHEREAS, the people of the synod are asked, upon their bishop's installation, *"Will you pray for him/her, help and honor him/her for his/her work's sake, and in all things strive to live together in the peace and unity of Christ?"*; and

WHEREAS, the bishops have stated in their pastoral message regarding "Trustworthy Servants," "We aspire and pledge in the future to apply the church's standards for ministry with equity and compassion, to listen and take seriously the concerns of all our leaders—particularly those who historically have been marginalized—and to treat with dignity all those seeking to lead in our church"; and

WHEREAS, the bishops have also stated in *A Relational Agreement Among Synodical Bishops in the ELCA*: *A Shared Vision of Episcopacy and a Relational Agreement*, "Bishops also are accountable to those among whom they serve, to one another, and to this entire church";

WHEREAS, pastors are expected to undergo mutual ministry evaluations and discussions with a select group of people to self-evaluate as well as mutually evaluate their job descriptions, (†S14.12, S14.13, S14.14, S14.15 for pastors, †S8.12. for bishops) to identify what's going well and what needs help in their ministry together for the purpose of identifying goals and objectives for their shared ministry; and

WHEREAS, current policy and polity structure does not provide to those whom bishops serve (synod staff, congregation members and rostered leaders) the opportunities commensurate with the mutual ministry evaluation process developed for pastors to evaluate and make accountability guidelines and recommendations in concert with the bishop and synod council in an effort to faithfully fulfill their vows made at that bishop's installation; and

WHEREAS, a mutually agreed-upon ongoing process of evaluation and accountability of bishops by those they serve would foster a healthier and more effective approach to faithfully fulfilling the vows made by both bishop and church at the bishop's installation, therefore be it

RESOLVED, that the Western Iowa Synod memorialize the 2019 Churchwide Assembly of the ELCA form a Trustworthy Bishops: A Mutual-Ministry Episcopal Evaluation Commission to provide a structure by which bishops are elected, evaluated, and participate in appropriate accountability standards to the expectations of their role as bishop by those in their synod whom they serve; and be it further

RESOLVED, that the evaluation process be clearly defined and added into the ELCA constitution and model constitution for synods by the next Churchwide Assembly.

RESOLVED, that there be adequate education, financial resources, and support to ensure the evaluative structures are put into place in the year following.

RESOLVED, that there be clear and just responses, such as Chapter 20.21.07 in the ELCA constitution, and added in the model synod constitution, in the event that such episcopal evaluation and accountability is not practiced faithfully within the synod.

ASSEMBLY ACTION ***[EN BLOC]***

CA19.02.06v To receive with gratitude the memorial from the Western Iowa Synod concerning evaluation of synod bishops; and To decline to take action.

Category D10: Merging or Consolidating Synods

Reference: 2019 Pre-Assembly Report, Section VII, Report of the Memorials Committee, pages 89–90

1. Western Iowa Synod (5F) [2019]

WHEREAS, the Evangelical Lutheran Church in America (ELCA) celebrated its thirtieth anniversary in 2018 and

WHEREAS, the ELCA continues to function under the original structure of sixty-five synods in nine regions; and

WHEREAS, the number of congregations, rostered leaders, and congregational members constituting the ELCA has declined significantly throughout those years: 5.2 million members in 1988 to 3.5 million today; 11,138 congregations in 1988 to 9,062 in 2018; 9,105 clergy with active calls to 6,868 between the years of 2005 to 2014; and

WHEREAS, contributions to synods and to the churchwide organization continue to decline at a rate that is raising serious concerns and questions about the fiscal sustainability of these structures of the church; and

WHEREAS, ELCA members as a church body are called to be excellent stewards of all God's resources, including but not limited to financial and people resources; and

WHEREAS, decline cannot steal this church's vibrancy and vitality it does invite and challenge the ELCA to become more efficient, faithful, and intentional about how the ELCA structure itself for faithful mission and how the ELCA functions best to the glory of God; and

WHEREAS, the constitution of the ELCA Chapter 10.01. states: "This church shall be divided into synods, the names and boundaries of which shall be determined by the Churchwide Assembly and included in the bylaws"; therefore, be it

RESOLVED, that the Western Iowa Synod Assembly memorialize the 2019 ELCA Churchwide Assembly, requesting that a working group be established to work with and assist synods to evaluate the number and composition of synods needed to carry out faithful mission in a manner consistent with a Lutheran understanding of faithful stewardship and mission; and be it further

RESOLVED, that this working group report back to the ELCA Church Council at or before their November 2020 meeting; and be it further

RESOLVED, that the ELCA Church Council encourage the Conference of Bishops to take actions in their respective synods to implement changes that will strengthen the ELCA in its sustainability for mission and service to God's Kingdom and to the world.

ASSEMBLY ACTION ***[EN BLOC]***

CA19.02.06w **To receive with gratitude the memorial from the Western Iowa Synod concerning merging or consolidating synods; and**

To encourage the Conference of Bishops to continue their work and planning on the number and composition of synods in accordance with goal five of Future Directions 2025.

Category E1: Word and Service Constitutional Amendments

Reference: 2019 Pre-Assembly Report, Section VII, Report of the Memorials Committee, pages 90–91

1. Nebraska Synod (4A) [2019]

WHEREAS, the Church is forever reforming its means of witness and service; and

WHEREAS, the current era of the Church brings both echoes of the Church of the first century and outlines of expanded models of witness for the Church of the twenty-first century; and

WHEREAS, the Evangelical Lutheran Church in America has combined its Word and Service rosters into a single roster for Ministers of Word and Service, otherwise known as deacons; and

WHEREAS, deacons have served in varied but consistently service-based ministry since the first generation of the Church and continue to minister in continually adapting modes and contexts; and

WHEREAS, at its 2019 Churchwide Assembly in Milwaukee, the ELCA will be considering a number of changes to its *Constitutions, Bylaws, and Continuing Resolutions* relative to ministers of Word and Service, including making ordination the rite whereby deacons enter the roster of Word and Service; and

WHEREAS, the Nebraska Synod recognizes and gives thanks for the gifts that ministers of Word and Service bring to its congregations and ministries, and envisions the faithful and creative adaptability that deacons offer its mission today and into the future; therefore, be it

RESOLVED, that the Nebraska Synod in Assembly memorializes the 2019 ELCA Churchwide Assembly to adopt the changes to its *Constitutions, Bylaws, and Continuing Resolutions* regarding the office of Word and Service as put forth by the ELCA Church Council.

ASSEMBLY ACTION ***[EN BLOC]***

CA19.02.06x **To receive with gratitude the memorial from the Nebraska Synod recommending adoption of the constitutional amendments related to the roster of Ministers of Word and Service; and**

To acknowledge the action of the 2019 Churchwide Assembly of the Evangelical Lutheran Church in America as the response of the Churchwide Assembly to the memorial from this synod.

Category E2: Binary Designations

Reference: 2019 Pre-Assembly Report, Section VII, Report of the Memorials Committee, pages 91–92

1. New Jersey Synod (7A) [2019]

WHEREAS, "humankind was created as God's reflections" and "there is no longer Jew or Greek, slave or citizen, male or female" and "all are one in Christ Jesus"; and

WHEREAS, gender identity is increasingly recognized as a fluid, nonbinary facet of human identity, societal expectation, and social interaction; and

WHEREAS, the current gender expectations for "lay members of assemblies, councils, committees, boards, or other organizational units" found within the Synod's constitution arose out of the need for gender diversity, gender justice, and equal representation amongst all members of the Church; and

WHEREAS, requiring the use of binary gender terms erases the self-declared and God-given identity of individuals within the Body of Christ, particularly of those transgender, gender-fluid, and nonbinary expressions; therefore, be it

RESOLVED, that the New Jersey Synod of the Evangelical Lutheran Church in America memorialize the 2019 Churchwide Assembly to *include nonbinary gender designations* within its Constitution and other governing documents; and be it further

RESOLVED, that the New Jersey Synod of the Evangelical Lutheran Church in America memorialize this church's Domestic Mission unit to *include nonbinary gender references* within its Candidacy and Mobility documents.

ASSEMBLY ACTION ***[EN BLOC]***

CA19.02.06y **To receive with gratitude the memorial from the New Jersey Synod concerning the use of nonbinary gender designations or references in the ELCA constitution, other governing documents, candidacy manual, and mobility documents;**

To request the Office of the Presiding Bishop, in consultation with the Conference of Bishops' Domestic Mission: Leadership Committee, to update mobility documents to allow for nonbinary gender designations and/or references;

To acknowledge the recent updates to the Candidacy Manual and scheduled updates to candidacy forms; and

To refer to the Church Council consideration of a continuing resolution that would identify the unnamed 10% in constitutional provisions naming 45% women/45% men as "women, men and gender nonbinary."

Category E3: Titles of Ministers

Reference: 2019 Pre-Assembly Report, Section VII, Report of the Memorials Committee, page 92

1. Southwestern Pennsylvania Synod (8B) [2019]

WHEREAS, the term "minister of Word and Sacrament" is used as a title for ordained pastors in the ELCA, and the term "minister of Word and Service" is used as a title for deacons in the ELCA, and

WHEREAS, the titles are confusing to clergy and laity alike, and

WHEREAS, the title of "pastor" and of "deacon" are not confusing but specific titles for specific responsibilities as outlined in the Model Constitution for Congregations of the ELCA"; therefore, be it

RESOLVED, the Southwestern Pennsylvania Synod memorializes the 2019 Evangelical Lutheran Church in America Churchwide Assembly to change the title of "minister of Word and Sacrament" to "pastor" and to change the title of "minister of Word and Service" to "deacon" for simplicity and clarity.

ASSEMBLY ACTION ***[EN BLOC]***

CA19.02.06z **To receive with gratitude the memorial from the Southwestern Pennsylvania Synod concerning the title of ministers in the ELCA constitution but to decline to take action.**

Presiding Bishop Eaton declared the *en bloc* memorials approved. She then called the orders of the day and invited the assembly to sing "God Who Stretched the Spangled Heavens."

Endowment Fund of the ELCA (ELCA Foundation)

Reference: 2019 Pre-Assembly Report, Section IV, "Endowment Fund of the ELCA (ELCA Foundation"

The presiding bishop reminded the assembly that after approving constitutional amendments in Plenary Session Two, the ELCA Foundation was now a separately incorporated ministry of the ELCA. She welcomed Ms. Christina Jackson-Skelton, executive director of the Mission Advancement unit and president and CEO of the ELCA Foundation, to present the foundation's report. Ms. Jackson-Skelton explained that the foundation supported planned giving, managed the endowments of the churchwide organization, and offered investment services to ELCA congregations and institutions. She noted that the ELCA endowment fund pool trust has $680 million invested in over 1,000 congregations and institutions. In 2018, the ELCA Foundation distributed nearly $28 million to ELCA ministries.

Presiding Bishop Eaton thanked Ms. Jackson-Skelton for her 30 years of service with the churchwide organization. Ms. Jackson-Skelton served with the Global Mission unit, with the Office of the Treasurer as treasurer of the ELCA, and most recently with the Mission Advancement unit. The assembly expressed its gratitude with applause.

Introduction: "A Declaration of Inter-Religious Commitment"

Reference: 2019 Pre-Assembly Report, Section V, "A Declaration of Inter-Religious Commitment"

Presiding Bishop Eaton invited the Rev. Patricia J. Lull, bishop of the Saint Paul Area Synod and chair of the Inter-Religious Task Force, and members of the task force to present the proposed policy statement, "A Declaration of Inter-Religious Commitment." Bishop Lull noted that the Church Council unanimously recommended that the Churchwide Assembly adopt the proposed policy statement.

The Inter-Religious Task Force was convened in 2016 with twelve participants. Bishop Lull expressed her gratitude for both Presiding Bishop Eaton and Vice President Horne who had actively participated in the task force's work. She also thanked ELCA members who submitted feedback on the draft document. Bishop Lull explained that the mandate for the inter-religious policy statement began with the 1991 Churchwide Assembly in Orlando, Florida, which adopted the policy statement on ecumenical commitment, "Ecumenism: The Vision of the Evangelical Lutheran Church in America." The ecumenism policy statement highlighted the ELCA predecessor bodies' commitment

to inter-religious witness and indicated that "a separate, official statement to describe [our inter-religious] commitment and aspirations" was needed. The Church Council adopted the "Declaration of the ELCA to the Jewish Community" in 1994. The inter-religious policy statement differed in that it describes how the ELCA would interact in a world of many religions and offers guidance for individual members.

Bishop Lull stressed that the declaration was not designed to offer neither an introduction to nor a theology of world religions. She continued by explaining that the declaration was not a statement on evangelism; "rather, the declaration sets out how we in the ELCA will engage with others out of our deepest identity and vocation as people of faith." She noted that the declaration calls ELCA members to be witnesses to the good news of Christ and "to seek right, peaceful, and just relationships with all our neighbors."

The Rev. Lamont A. Wells, president of the African Descent Lutheran Association and member of the task force, expressed the importance of the experiences of people of color and their forced changes of religious traditions that added to the complexity of the United States' identity as a multireligious nation. He said, "Our Lutheran vocation both shapes and is shaped by our engagement with this treasure of religious diversity." He articulated that Lutherans are freed in Christ to engage the neighbor in a multireligious world. This included confronting the compounding oppressions experienced by people of different religions and worldviews based on race, ethnicity, gender, and class as well as working to dispel fear and religious bigotry. He hoped that ELCA members could work to foster healthy relationships and communities where all of God's creation is regarded with value and treated with care.

Ms. Carol Schersten Lahurd, professor of world religions at the Lutheran School of Theology at Chicago, member of the ELCA Consultative Panel on Lutheran–Muslim Relations, and member of the task force, reminded the assembly that Lutherans have a dual calling: "to love God and our neighbors, and to share through words and actions the good news of God in Christ." She continued by saying that Martin Luther recognized that God interacts with communities through the grace of new life in Christ and by "working through social and political institutions to serve the common good." She stressed Luther's belief that the neighbor is any human being, especially those in need of help. The Rev. Peg Schultz-Akerson, member of the ELCA Consultative Panel on Lutheran–Jewish Relations and member of the task force, added to Ms. Schersten Lahurd's remarks by stating that Lutherans respond alongside the neighbor to meet the needs of others for the sake of the world.

Vice President Horne and Ms. Kathryn M. Lohre, executive and assistant to the bishop for ecumenical and inter-religious relations and theological discernment and staff resource person for the task force, read the twelve commitments which provided a summary of the policy statement.

1. The ELCA will pray for the well-being of our wonderfully diverse human family, including our neighbors of other religions and worldviews (ELW, "Prayer for the Human Family," p. 79).
2. The ELCA will articulate why we both cherish the gospel, Scripture, the creeds, and confessions at the core of our Christian identity and Lutheran self-understanding and seek to understand our neighbor's core identity and self-understanding in a spirit of mutual respect ("Christian Witness in a Multi-Religious World: Recommendations for Conduct," the World Council of Churches, Pontifical Council for Interreligious Dialogue and World Evangelical Alliance, 2011).
3. The ELCA will witness to the power of life in Christ in and through our daily lives. We will seek to be ethical, transparent, and concerned for the integrity of our neighbor's rights and religious sensibilities as we share our faith with others (Report

from Inter-Religious Consultation on Conversion, World Council of Churches, Pontifical Council for Interreligious Dialogue, 2006).

4. The ELCA, in dialogue with our partners, will seek to understand the religions of the world so as to enhance mutual understanding as well as to be able to identify the misuse of any religion to justify oppression, such as violence, genocide, or terrorism.
5. The ELCA will seek to know our neighbors in order to overcome stereotypes about them, "to come to their defense, speak well of them, and interpret everything they do in the best possible light" (Small Catechism, Eighth Commandment).
6. The ELCA will explore and encourage inter-religious friendship, accompaniment, and partnership with all who seek justice, peace, human wholeness, and the well-being of creation (ELCA Constitution, Chapter 4.03.f.).
7. The ELCA will, whenever possible, work with other Christians and through ecumenical and inter-religious coalitions in its quest for inter-religious understanding and cooperation ("Lund Principle," 1952).
8. The ELCA will seek counsel from other religious groups in its discernment of and advocacy for the common good.
9. The ELCA will defend the full participation of all in our religiously diverse society, "strengthening public space as a just place for all" regardless of religion or worldview ("The Church in the Public Space: A Statement of The Lutheran World Federation," 2016).
10. The ELCA will defend human rights and oppose all forms of religious bigotry, violence, discrimination, and persecution and stand in solidarity with those who experience them, whether they are Christian or of another religion or worldview ("Human Rights" ELCA Social Message, 2017; *For Peace in God's World,* ELCA Social Statement, 1995; *Freed in Christ: Race, Ethnicity, and Culture*, ELCA Social Statement, 1993; *Church in Society: A Lutheran Perspective,* ELCA Social Statement, 1991).
11. The ELCA will confess when our words or deeds (or lack thereof) cause offense, harm, or violence to our neighbors of other religions and worldviews and will repent and seek forgiveness from God and reconciliation with our neighbors ("Luther, Lutheranism, and Jews," The Lutheran World Federation, 1984; ELCA "Declaration of the ELCA to the Jewish Community," 1994; ELCA "Repudiation of the Doctrine of Discovery," 2016).
12. The ELCA will produce study and dialogue materials and pastoral guidelines for understanding and engaging with our neighbors of other religions and worldviews and seek counsel from inter-religious partners in the development of such resources.

The Rev. Darrell H. Jodock, chair of the ELCA Consultative Panel on Lutheran-Jewish Relations and member of the task force, reviewed the "Afterword" section of the Declaration that drew connections between Lutheran theology and inter-religious work. He concluded that Luther called individuals to serve the community so that all could be full members of the community.

Ms. Jacqueline Bussie, professor of religion at Concordia College in Moorhead, Minnesota, and member of the task force, stated the declaration was "a love letter made public"—a letter that declared love, solidarity, and friendship with interfaith neighbors.

Bishop Lull completed the introduction to the declaration by inviting voting members to attend the hearings on the document that would be held at 5:00 and 7:00 p.m. on Tuesday.

Presiding Bishop Eaton thanked the task force and stated that the assembly would vote on the recommendation on Thursday evening, Aug. 8, during Plenary Session Seven. The deadline to submit amendments to the proposed policy was Wednesday, Aug. 7 at 8:30 a.m.

Greeting: Evangelical Church of the Lutheran Confession in Brazil

The presiding bishop introduced the Rev. Sílvia Genz, pastor president of the Evangelical Church of the Lutheran Confession in Brazil.

Speaking through her translator and colleague, Pastor Second Vice President Mauro Batista, Pastor President Genz gave thanks for the invitation and expressed her joy to be present to celebrate 50 years of the ordination of women to Word and Sacrament ministry. The pastor president reflected on the theme, "We are church." She noted the urgency to work together for climate justice and the need to share Christ's good news through ecumenism. While the church is for everyone, she said, she encouraged the assembly to pay special attention to the needs and situations of vulnerable people.

Presiding Bishop Eaton thanked Pastor President Genz for her remarks and for the Evangelical Church of the Lutheran Confession in Brazil's accompaniment with the ELCA since 1988 as well as with the ELCA's predecessor bodies before that time. The two leaders signed an agreement to recommit the two churches in their shared mission and partnership in the gospel. Presiding Bishop Eaton stated that the ELCA would accompany the Lutheran churches in the Americas as they witnessed to the love of God in Christ for all and presented a gift as a token of the ELCA's partnership with the Evangelical Church of the Lutheran Confession in Brazil.

Announcements

Presiding Bishop Eaton provided information on the evening's hearings. She then called on Secretary Boerger to share announcements. Secretary Boerger reported that the morning's offering totaled $5,774.80. He reviewed the schedule for the next day and asked voting members to turn in their voting machines.

Hymn and Prayer

Reference: Worship and Song

Mr. Antonio Vargas [Caribbean Synod] closed the plenary with prayer and invited the assembly to sing "All Praise to Thee, My God, This Night."

Recess

Plenary Session Three of the fifteenth Churchwide Assembly recessed at 4:43 p.m. on Tuesday, Aug. 6, 2019.

Plenary Session Four

Wednesday, Aug. 7, 2019
8:30 a.m.–10:45 a.m.

Call to Order

Presiding Bishop Elizabeth A. Eaton called Plenary Session Four of the fifteenth Churchwide Assembly to order at 8:35 a.m. Central Daylight Time (CDT) in Hall A/B of the Wisconsin Center in Milwaukee, Wisconsin.

Morning Prayer

Reference: Worship and Song.

The presiding bishop asked Ms. Man Hei Yip [Church Council] to lead morning prayer. Ms. Yip invited the assembly to sing "How Clear Is Our Vocation, Lord" before prayer.

Announcements

Presiding Bishop Eaton gave instructions for those attending the Accompanying Migrant Minors with Protection, Advocacy, Representation, and Opportunities (AMMPARO) prayer vigil walk to the Milwaukee Immigration and Customs Enforcement building and alerted the assembly to changes in the schedule for the day. The proposed updated "Order of Business" was as follows:

Report of the Secretary
Recognition of the Secretary's Service
Report of the Memorials Committee
First Common Ballot
First Ballot for Secretary

Hearing no objection, the chair declared the amended "Order of Business" adopted.

Report of the Secretary

Reference: 2019 Pre-Assembly Report, Section II, Report of the Secretary

The Rev. Wm Chris Boerger, secretary of the ELCA, opened his report with a reflection on the assembly's theme, "We are church." He stated that the constitutions and policies of this church were tools to serve the ELCA's mission of proclaiming the gospel and administering the sacraments. Secretary Boerger highlighted the intricacies of the three expressions—congregations, synods, and the churchwide organization—and the difficulties in managing which expression works with an item and what it would mean for another expression to assist. While there is overlap in responsibilities, primary responsibility usually rests with a particular expression. He stressed that the expressions were interdependent and all related. "Not understanding our polity will inhibit the way in which we work together," he said.

Secretary Boerger detailed the responsibilities of the secretary of the ELCA so that voting members would consider these items as they elected a new secretary. Any voting member of an ELCA congregation was eligible for election. The secretary may be a rostered minister or a layperson and is a full-time salaried officer of this church. Specific leadership tables the secretary is a part of include the administrative team of the churchwide organization, the executive committee of the Church Council, and the executive committee of the Conference of Bishops.

After reviewing other roles performed by the secretary, Secretary Boerger urged voting members to review and update their congregation's constitution every three years. As congregations are separate legal identities, they must vote to adopt the changes.

Secretary Boerger reviewed proposed amendments to the constitutions of the ELCA. If the fifteenth Churchwide Assembly were to adopt the amendments concerning ordination of ministers of Word and Service, deacons would need to be considered ordained ministers for future representational principles. As the first common ballot would occur before the vote on proposed constitutional amendments, deacons were to be considered laypersons for this assembly.

The secretary lamented that little progress had been made in the ELCA's diversity. As of Dec. 2018, the ELCA's membership was 94% white. The ELCA was not reflective of the communities its congregations served. "If there is to be a future for this denomination, we need to pay attention to who is living in our neighborhood and our community," he said.

Congregation reports had a 77% return rate in 2018. Three synods have had a 100% response rate: the Northern Great Lakes Synod, the Slovak Zion Synod, and the La Crosse Area Synod. Secretary Boerger stressed that, while these reports did not demonstrate the vitality or work the congregation accomplished, they were a diagnostic tool that helped the churchwide organization ask better questions.

Baptized membership was 3,363,281 members. This was a 2.8% decline from 2017 to 2018. There was also a decline in baptisms for both children and adults.

ELCA members gave around $1.8 billion to congregations; congregations shared 5.4% of those funds with synods and the churchwide organization. In addition, congregations gave 11.7% of unrestricted giving to ministries outside of the congregation.

The average indebtedness of congregations was reported to be $434,000. That represented a reduction of 19% since 2016; 71% of congregations reported having no debt.

Secretary Boerger concluded his report by thanking the assembly for trusting him to serve as the secretary of the ELCA. He thanked the staff of the Office of the Secretary for their dedicated work, Presiding Bishop Eaton for her leadership and friendship, and his family for their support and love. "We are church," he said. "We are the people God has called to serve in this moment in time."

Servus Dei Award Presentation

Presiding Bishop Eaton asked Secretary Boerger to remain on stage and invited his spouse, Ms. Anita M. "DeDe" Boerger, to join him.

Vice President William B. Horne II explained the history of the *Servus Dei* award. The award honors and expresses appreciation for officers of the ELCA at the completion of their terms of service. The Church Council offered the following citation:

> WHEREAS, Secretary Wm Chris Boerger has excelled at preserving and promoting the importance of the LAW in the life of this church, both in his comprehensive knowledge of the *Constitutions, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America* and in his commanding grasp of the impact of civil law on the mission of the church in the world, all while continuing to pursue with enthusiasm and clarity his life's calling to preach and teach the GOSPEL at every opportunity;
>
> WHEREAS, Secretary Boerger has fulfilled his constitutional responsibilities as secretary with attentiveness and care, joining with his predecessors in describing the Office of the Secretary as a service unit for the whole church; and
>
> WHEREAS, Secretary Boerger has helped the three expressions of this church realize their unique polity for the whole church; and

WHEREAS, Secretary Boerger has demonstrated that sense of interdependence in his responsiveness to congregations; his collegiality with members of the Conference of Bishops, synod officers, and staff; and his open-door policy to churchwide colleagues; and

WHEREAS, Secretary Boerger has contributed valuable insight to the boards of 1517 Media, Portico Benefit Services, and the Mission Investment Fund; and

WHEREAS Secretary Boerger has faithfully read the constitutions of this church monthly and the Augsburg Confession every Lent; and

WHEREAS, Secretary Boerger has embodied not only "God's Work. Our Hands." but also "God's Work. Our Feet." with his colorful collection of sock apparel; and

WHEREAS, Secretary Boerger in his proclamation of the Word continually points people to the "font that both claims us and sends us;" therefore, be it

RESOLVED, that this church expresses its deepest appreciation to the Rev. Wm Chris Boerger for the many ways in which he has lived out his vocation in this church through the years, but particularly as secretary of this church; and, be it further

RESOLVED, that the Evangelical Lutheran Church in America, upon action of the Church Council, confers upon the Rev. Wm Chris Boerger, secretary of the Evangelical Lutheran Church in America, 2013–2019, the *Servus Dei* Award; and, be it further

RESOLVED, that this church gives thanks to God for this dedicated servant of the gospel who, in word and deed, boldly proclaims, "We are church. We are Lutheran. We are church together. We are church for the sake of the world."

Presiding Bishop Eaton then presented Secretary Boerger with the award, and the gift of a commemorative hymn written in his honor titled "No Deeper Well," written by the Rev. Paul Hoffman of Seattle, Washington. A calligraphy rendering of the hymn was designed by Ms. Laura Norton of Bellingham, Washington. The presiding bishop asked the assembly to sing the hymn. The text was set to the tune "Praise to the Lord, the Almighty."

No deeper well than the font that both claims us and sends us.
No richer grace than our God's that so mercif'lly tends us.
Water and Word!
Faith that is both seen and heard.
Gift for each day, yet gift endless.

Each day reborn we rejoice that Christ lovingly claims us.
Each day ordained and sent out by the Risen who names us.
Marked with his cross,
All gain now counted as loss,
Breath of God's Spirit sustains us.

Deep storied waters wash o'er us, transforming, transcending.
Baptism's flood sweeps away all proud human pretending.
Waters abound:
Ocean, creek, river, and sound
Streaming with grace never-ending.

Secretary Boerger noted that the hymn tune used for "No Deeper Well" was used at many significant events in his life including his wedding, and many installation services. He concluded by saying, "Thank you. Thanks be to God, and thanks to his people, you."

Report of the Memorials Committee *(continued)*

Reference: 2019 Pre-Assembly Report, Section VII, Report of the Memorials Committee

The presiding bishop called on Ms. Cheryl T. Chatman and Mr. Reid A. Christopherson, co-chairs of the Memorials Committee, to continue the committee's report with the memorials removed for separate consideration.

Category D1: 50th Anniversary of the Ordination of Women to the Ministry of Word and Sacrament

Reference: 2019 Pre-Assembly Report, Section VII, Report of the Memorials Committee

Ms. Chatman introduced "Category D1: 50th Anniversary of the Ordination of Women to the Ministry of Word and Sacrament."

1. Oregon Synod (1E) [2018]

WHEREAS, in 1970, the conventions of both the Lutheran Church in America and American Lutheran Church voted to ordain women; and

WHEREAS, the Evangelical Lutheran Church in America (ELCA) rejoices in these actions of its predecessor church bodies and in 2020 will recognize the 50th anniversary of the ordination of women; and

WHEREAS, the Oregon Synod expresses its profound gratitude for the many and varied ways that the gifts of ordained women have advanced God's mission through this church; and

WHEREAS, the ELCA learned in research related to the 45th anniversary of women's ordination of some progress but also significant disparities for women in the areas of preparation for ministry, all calls including first calls, mobility, compensation, ministry roles, and debt following seminary education; and

WHEREAS, the same research uncovered denigrating and discriminatory experiences of many ordained women, some particularly acute for ordained women of color; and

WHEREAS, this church is called to reflect in church and society its roles as advocate and model for the respect, dignity and equal rights due all women, including the ordained women of this church; and

WHEREAS, this church is simultaneously addressing justice and women in its social statement under consideration and the 50th anniversary of the ordination of women; therefore, be it

RESOLVED, that the Oregon Synod Assembly memorialize the 2019 Churchwide Assembly of the Evangelical Lutheran Church in America to:

- Call upon all ELCA synods in their 2020 assemblies to include celebration and special recognition of ordained women upon the 50th anniversary of authorizing this ordination practice;
- Call upon ELCA seminaries, colleges, campus ministries, outdoor ministries, social ministry organizations, synods and congregations to highlight women preachers, teachers and speakers throughout 2020 in recognition of the diversity of gifts women's ordination has brought to this church;
- Call upon congregations throughout the ELCA to participate in the 50th anniversary of the ordination of women in this church through worship services, Bible studies and other efforts celebrating and recognizing the importance and contributions of ordained women;
- Call upon all members of this church to examine their consciences and to confess their sins and complicity in whichever circumstances, by outright or silent actions, that women have faced including barriers, discrimination or sexual harassment as they prepared for and served as ordained women in this church;
- Call upon this church to renew efforts in education on the intersection of the sins of sexism, racism, homophobia, transphobia and classism, and to develop healing interventions offering hope and support to those who experience these sins to the point of despair about ministry;
- Call upon ELCA seminaries to include intentional course work and resources to equip pastoral leaders in identifying and ministering in situations of gender-based discrimination and violence;
- Urge all congregations, synods and the churchwide organization in 2020 to conduct a gender analysis wherein each can develop strategies to promote and

protect gender equity and justice, with particular focus on addressing the areas of preparation for ministry, call process including first calls, mobility, compensation, ministry roles, and debt following seminary education;

- Call upon this church to establish goals and strategies in each synod of achieving for ordained women comparable compensation with that of ordained men in all calls by 2025, reporting the outcome of this action step to the Churchwide Assembly in 2025;
- Call upon this church to establish goals and strategies in each synod of achieving for ordained women access to ministry roles where women are currently underrepresented, with a particular focus on the challenges faced by women of color receiving viable first and second calls;
- Call upon the churchwide organization's Domestic Mission unit to develop, undertake and successfully complete a strategy specifically related to the debt that women of color experience after seminary;
- Call upon all candidacy committees to examine their practices in light of the findings in the 45th anniversary research;
- Ask the Office of the Presiding Bishop to provide in 2025 updated research on the achievement of these initiatives and other matters pertinent to the full and just participation of ordained women in this church;
- Ask all church publications to plan features in 2020 on the ordination of women, lifting up the amazing talents and gifts this church has received from its ordained women, the barriers ordained women still experience in this church, and the steps outlined in this memorial to overcome those barriers; and
- Invite the prayers of all members of this church for the successful outcome of these initiatives.

2. Southwest California Synod (2B) [2018]

WHEREAS, in 1970, the conventions of both the Lutheran Church in America and American Lutheran Church voted to ordain women; and

WHEREAS, the Evangelical Lutheran Church in America (ELCA) rejoices in these actions of its predecessor church bodies and in 2020 will recognize the 50th anniversary of the ordination of women; and

WHEREAS, the Southwest California Synod expresses its profound gratitude for the many and varied ways that the gifts of ordained women have advanced God's mission through this church; and

WHEREAS, the ELCA learned in research related to the 45th anniversary of women's ordination of some progress but also significant disparities for women in the areas of preparation for ministry, all calls including first calls, mobility, compensation, ministry roles, and debt following seminary education; and

WHEREAS, the same research uncovered denigrating and discriminatory experiences of many ordained women, some particularly acute for ordained women of color; and

WHEREAS, this church is called to reflect in church and society its roles as advocate and model for the respect, dignity and equal rights due all women, including the ordained women of this church; and

WHEREAS, this church is simultaneously addressing justice and women in its social statement under consideration and the 50th anniversary of the ordination of women; therefore, be it

RESOLVED, that the Southwest California Synod Assembly memorialize the 2019 Churchwide Assembly of the Evangelical Lutheran Church in America to:

- Call upon all ELCA synods in their 2020 assemblies to include celebration and special recognition of ordained women upon the 50th anniversary of authorizing this ordination practice;

- Call upon ELCA seminaries, colleges, campus ministries, outdoor ministries, social ministry organizations, synods and congregations to highlight women preachers, teachers and speakers throughout 2020 in recognition of the diversity of gifts women's ordination has brought to this church;
- Call upon congregations throughout the ELCA to participate in the 50th anniversary of the ordination of women in this church through worship services, Bible studies and other efforts celebrating and recognizing the importance and contributions of ordained women;
- Call upon all members of this church to examine their consciences and to confess their sins and complicity in whichever circumstances, by outright or silent actions, that women have faced including barriers, discrimination or sexual harassment as they prepared for and served as ordained women in this church;
- Call upon this church to renew efforts in education on the intersection of the sins of sexism, racism, homophobia, transphobia and classism, and to develop healing interventions offering hope and support to those who experience these sins to the point of despair about ministry;
- Call upon ELCA seminaries to include intentional course work and resources to equip pastoral leaders in identifying and ministering in situations of gender-based discrimination and violence;
- Urge all congregations, synods, candidacy committees and the churchwide organization in 2020 to conduct a gender analysis wherein each can develop strategies to promote and protect gender equity and justice, with particular focus on addressing the areas of preparation for ministry, call process including first calls, mobility, compensation, ministry roles, and debt following seminary education;
- Call upon this church to establish goals and strategies in each synod of achieving for ordained women comparable compensation with that of ordained men in all calls by 2024, reporting the outcome of this action step to the Churchwide Assembly in 2025;
- Call upon this church to establish goals and strategies in each synod of achieving for ordained women access to ministry roles where women are currently underrepresented, with a particular focus on the challenges faced by women of color receiving viable first and second calls;
- Call upon the churchwide organization's Domestic Mission unit to develop, undertake and successfully complete a strategy specifically related to the debt that women of color experience after seminary;
- Call upon all candidacy committees to examine their practices in light of the findings in the 45th anniversary research;
- Ask the Office of the Presiding Bishop to provide in 2025 updated research on achievement of these initiatives and other matters pertinent to the full and just participation of ordained women in this church;
- Ask all church publications to plan features in 2020 on the ordination of women, lifting up the amazing talents and gifts this church has received from its ordained women, the barriers ordained women still experience in this church, and the steps outlined in this memorial to overcome those barriers; and
- Invite the prayers of all members of this church for the successful outcome of these initiatives.

3. Western North Dakota Synod (3A) [2018]

WHEREAS, in 1970, the conventions of both the Lutheran Church in America and American Lutheran Church voted to ordain women; and

WHEREAS, the Evangelical Lutheran Church in America (ELCA) rejoices in these actions of its predecessor church bodies and in 2020 will recognize the 50th anniversary of the ordination of women; and

WHEREAS, the Western North Dakota Synod expresses its profound gratitude for the many and varied ways that the gifts of ordained women have advanced God's mission through this church; and

WHEREAS, the ELCA learned in research related to the 45th anniversary of women's ordination of some progress but also significant disparities for women in the areas of preparation for ministry, all calls including first calls, mobility, compensation, ministry roles, and debt following seminary education; and

WHEREAS, the same research uncovered denigrating and discriminatory experiences of many ordained women, some particularly acute for ordained women of color; and

WHEREAS, this church is called to reflect in church and society its roles as advocate and model for the respect, dignity and equal rights due all women, including the ordained women of this church; and

WHEREAS, this church is simultaneously addressing justice and women in its social statement under consideration and the 50th anniversary of the ordination of women; therefore, be it

RESOLVED, that the Western North Dakota Synod Assembly memorialize the 2019 Churchwide Assembly of the Evangelical Lutheran Church in America to:

- Call upon all ELCA synods in their 2020 assemblies to include celebration and special recognition of ordained women upon the 50th anniversary of authorizing this ordination practice;
- Call upon ELCA seminaries, colleges, campus ministries, outdoor ministries, social ministry organizations, synods and congregations to highlight women preachers, teachers and speakers throughout 2020 in recognition of the diversity of gifts women's ordination has brought to this church;
- Call upon congregations throughout the ELCA to participate in the 50th anniversary of the ordination of women in this church through worship services, Bible studies and other efforts celebrating and recognizing the importance and contributions of ordained women;
- Call upon all members of this church to examine their consciences and to confess their sins and complicity in whichever circumstances, by outright or silent actions, that women have faced including barriers, discrimination or sexual harassment as they prepared for and served as ordained women in this church;
- Call upon this church to renew efforts in education on the intersection of the sins of sexism, racism, homophobia, transphobia and classism, and to develop healing interventions offering hope and support to those who experience these sins to the point of despair about ministry;
- Call upon all candidacy committees to examine their practices in light of the findings in the 45th anniversary research;
- Ask the Office of the Presiding Bishop to provide in 2025 updated research on the achievement of these initiatives and other matters pertinent to the full and just participation of ordained women in this church;
- Ask all church publications to plan features in 2020 on the ordination of women, lifting up the amazing talents and gifts this church has received from its ordained women, the barriers ordained women still experience in this church, and the steps outlined in this memorial to overcome those barriers; and
- Invite the prayers of all members of this church for the successful outcome of these initiatives.

4. Northeastern Minnesota Synod (3E) [2018]

WHEREAS, in 1970, the conventions of both the Lutheran Church in America and American Lutheran Church voted to ordain women; and

WHEREAS, the Evangelical Lutheran Church in America (ELCA) rejoices in these actions of its predecessor church bodies and in 2020 will recognize the 50th anniversary of the ordination of women; and

WHEREAS, the Northeastern Minnesota Synod expresses its profound gratitude for the many and varied ways that the gifts of ordained women have advanced God's mission through this church; and

WHEREAS, the ELCA learned in research related to the 45th anniversary of women's ordination of some progress but also significant disparities for women in the areas of preparation for ministry, all calls including first calls, mobility, compensation, ministry roles, and debt following seminary education; and

WHEREAS, the same research uncovered denigrating and discriminatory experiences of many ordained women, some particularly acute for ordained women of color; and

WHEREAS, this church is called to reflect in church and society its roles as advocate and model for the respect, dignity and equal rights due all women, including the ordained women of this church; and

WHEREAS, this church is simultaneously addressing justice and women in its social statement under consideration and the 50th anniversary of the ordination of women; therefore, be it

RESOLVED, that the Northeastern Minnesota Synod Assembly memorialize the 2019 Churchwide Assembly of the Evangelical Lutheran Church in America to:

- Call upon all ELCA synods in their 2020 assemblies to include celebration and special recognition of ordained women upon the 50th anniversary of authorizing this ordination practice;
- Call upon ELCA seminaries, colleges, campus ministries, outdoor ministries, social ministry organizations, synods and congregations to highlight women preachers, teachers and speakers throughout 2020 in recognition of the diversity of gifts women's ordination has brought to this church;
- Call upon congregations throughout the ELCA to participate in the 50th anniversary of the ordination of women in this church through worship services, Bible studies and other efforts celebrating and recognizing the importance and contributions of ordained women;
- Call upon all members of this church to examine their consciences and to confess their sins and complicity in whichever circumstances, by outright or silent actions, that women have faced including barriers, discrimination or sexual harassment as they prepared for and served as ordained women in this church;
- Call upon this church to renew efforts in education on the intersection of the sins of sexism, racism, homophobia, transphobia and classism, and to develop healing interventions offering hope and support to those who experience these sins to the point of despair about ministry;
- Call upon ELCA seminaries to include intentional course work and resources to equip pastoral leaders in identifying and ministering in situations of gender-based discrimination and violence;
- Urge all congregations, synods and the churchwide organization in 2020 to conduct a gender analysis wherein each can develop strategies to promote and protect gender equity and justice, with particular focus on addressing the areas of preparation for ministry, call process including first calls, mobility, compensation, ministry roles, and debt following seminary education;
- Call upon this church to establish goals and strategies in each synod of achieving for ordained women comparable compensation with that of ordained men in all

calls by 2024, reporting the outcome of this action step to the Conference of Bishops in 2024 and to the Churchwide Assembly in 2025;
- Call upon this church to establish goals and strategies in each synod of achieving for ordained women access to ministry roles where women are currently underrepresented, with a particular focus on the challenges faced by women of color receiving viable first and second calls;
- Call upon the churchwide organization's Domestic Mission unit to develop, undertake and successfully complete a strategy specifically related to the debt that women of color experience after seminary;
- Call upon all candidacy committees to examine their practices in light of the findings in the 45th anniversary research;
- Ask the Office of the Presiding Bishop to provide in 2025 updated research on the achievement of these initiatives and other matters pertinent to the full and just participation of ordained women in this church;
- Ask all church publications to plan features in 2020 on the ordination of women, lifting up the amazing talents and gifts this church has received from its ordained women, the barriers ordained women still experience in this church, and the steps outlined in this memorial to overcome those barriers; and
- Invite the prayers of all members of this church for the successful outcome of these initiatives.

5. Minneapolis Area Synod (3G) [2018]

WHEREAS, in 1970, the conventions of both the Lutheran Church in America and American Lutheran Church voted to ordain women; and

WHEREAS, the Evangelical Lutheran Church in America (ELCA) rejoices in these actions of its predecessor church bodies and in 2020 will recognize the 50th anniversary of the ordination of women; and

WHEREAS, the Minneapolis Area Synod expresses its profound gratitude for the many and varied ways that the gifts of ordained women have advanced God's mission through this church; and

WHEREAS, the ELCA learned in research related to the 45th anniversary of women's ordination of some progress but also significant disparities for women in the areas of preparation for ministry, all calls including first calls, mobility, compensation, ministry roles, and debt following seminary education; and

WHEREAS, the same research uncovered denigrating and discriminatory experiences of many ordained women, some particularly acute for ordained women of color; and

WHEREAS, this church is called to reflect in church and society its roles as advocate and model for the respect, dignity and equal rights due all women, including the ordained women of this church; and

WHEREAS, this church is simultaneously addressing justice and women in its social statement under consideration and the 50th anniversary of the ordination of women; therefore, be it

RESOLVED, that the Minneapolis Area Synod Assembly memorialize the 2019 Churchwide Assembly of the Evangelical Lutheran Church in America to:
- Call upon all ELCA synods in their 2020 assemblies to include celebration and special recognition of ordained women upon the 50th anniversary of authorizing this ordination practice;
- Call upon ELCA seminaries, colleges, campus ministries, outdoor ministries, social ministry organizations, synods and congregations to highlight women preachers, teachers and speakers throughout 2020 in recognition of the diversity of gifts women's ordination has brought to this church;
- Call upon congregations throughout the ELCA to participate in the 50th anniversary of the ordination of women in this church through worship services,

Bible studies and other efforts celebrating and recognizing the importance and contributions of ordained women;

- Call upon all members of this church to examine their consciences and to confess their sins and complicity in whichever circumstances, by outright or silent actions, that women have faced including barriers, discrimination or sexual harassment as they prepared for and served as ordained women in this church;
- Call upon this church to renew efforts in education on the intersection of the sins of sexism, racism, homophobia, transphobia and classism, and to develop healing interventions offering hope and support to those who experience these sins to the point of despair about ministry;
- Call upon ELCA seminaries to include intentional course work and resources to equip pastoral leaders in identifying and ministering in situations of gender-based discrimination and violence;
- Urge all congregations, synods and the churchwide organization in 2020 to conduct a gender analysis wherein each can develop strategies to promote and protect gender equity and justice, with particular focus on addressing the areas of preparation for ministry, call process including first calls, mobility, compensation, ministry roles, and debt following seminary education;
- Call upon this church to establish goals and strategies in each synod of achieving for ordained women comparable compensation with that of ordained men in all calls by 2024, reporting the outcome of this action step to the Churchwide Assembly in 2025;
- Call upon this church to establish goals and strategies in each synod of achieving for ordained women access to ministry roles where women are currently underrepresented, with a particular focus on the challenges faced by women of color receiving viable first and second calls;
- Call upon the churchwide organization's Domestic Mission unit to develop, undertake and successfully complete a strategy specifically related to the debt that women of color experience after seminary;
- Call upon all candidacy committees to examine their practices in light of the findings in the 45th anniversary research;
- Ask the Office of the Presiding Bishop to provide in 2025 updated research on the achievement of these initiatives and other matters pertinent to the full and just participation of ordained women in this church;
- Ask all church publications to plan features in 2020 on the ordination of women, lifting up the amazing talents and gifts this church has received from its ordained women, the barriers ordained women still experience in this church, and the steps outlined in this memorial to overcome those barriers; and
- Invite the prayers of all members of this church for the successful outcome of these initiatives.

6. Saint Paul Area Synod (3H) [2018]

WHEREAS, in 1970, the conventions of both the Lutheran Church in America and American Lutheran Church voted to ordain women; and

WHEREAS, the Evangelical Lutheran Church in America (ELCA) rejoices in these actions of its predecessor church bodies and in 2020 will recognize the 50th anniversary of the ordination of women; and

WHEREAS, the Saint Paul Area Synod expresses its profound gratitude for the many and varied ways that the gifts of ordained women have advanced God's mission through this church; and

WHEREAS, the ELCA learned in research related to the 45th anniversary of women's ordination of some progress but also significant disparities for women in the areas of preparation for ministry, all calls including first calls, mobility, compensation, ministry roles, and debt following seminary education; and

WHEREAS, the same research uncovered denigrating and discriminatory experiences of many ordained women, some particularly acute for ordained women of color; and

WHEREAS, this church is called to reflect in church and society its roles as advocate and model for the respect, dignity and equal rights due all women, including the ordained women of this church; and

WHEREAS, this church is simultaneously addressing justice and women in its social statement under consideration and the 50th anniversary of the ordination of women; therefore, be it

RESOLVED, that the Saint Paul Area Synod Assembly memorialize the 2019 Churchwide Assembly of the Evangelical Lutheran Church in America to:

- Call upon all ELCA synods in their 2020 assemblies to include celebration and special recognition of ordained women upon the 50th anniversary of authorizing this ordination practice;
- Call upon ELCA seminaries, colleges, campus ministries, outdoor ministries, social ministry organizations, synods and congregations to highlight women preachers, teachers and speakers throughout 2020 in recognition of the diversity of gifts women's ordination has brought to this church;
- Call upon congregations throughout the ELCA to participate in the 50th anniversary of the ordination of women in this church through worship services, Bible studies and other efforts celebrating and recognizing the importance and contributions of ordained women;
- Call upon all members of this church to examine their consciences and to confess their sins and complicity in whichever circumstances, by outright or silent actions, that women have faced including barriers, discrimination or sexual harassment as they prepared for and served as ordained women in this church;
- Call upon this church to renew efforts in education on the intersection of the sins of sexism, racism, homophobia, transphobia and classism, and to develop healing interventions offering hope and support to those who experience these sins to the point of despair about ministry;
- Call upon ELCA seminaries to include intentional course work and resources to equip pastoral leaders in identifying and ministering in situations of gender-based discrimination and violence;
- Urge all congregations, synods and the churchwide organization to conduct a gender analysis in 2020 wherein each can develop strategies to promote and protect gender equity and justice, with particular focus on addressing the areas of preparation for ministry, the call process including first calls, mobility, compensation, ministry roles, and debt following seminary education;
- Call upon this church to establish goals and strategies in each synod of achieving for ordained women comparable compensation with that of ordained men in all calls by 2024, reporting the outcome of this action step to the Churchwide Assembly in 2025;
- Call upon this church to establish goals and strategies in each synod of achieving for ordained women access to ministry roles where women are currently underrepresented, with a particular focus on the challenges faced by women of color receiving viable first and second calls;

- Call upon the churchwide organization's Domestic Mission unit to develop, undertake and successfully complete a strategy specifically related to the debt that women of color experience after seminary;
- Call upon all candidacy committees to examine their practices in light of the findings in the 45th anniversary research;
- Ask the Office of the Presiding Bishop to provide in 2025 updated research on the achievement of these initiatives and other matters pertinent to the full and just participation of ordained women in this church;
- Ask all church publications to plan features in 2020 on the ordination of women, lifting up the amazing talents and gifts this church has received from its ordained women, the barriers ordained women still experience in this church, and the steps outlined in this memorial to overcome those barriers; and
- Invite the prayers of all members of this church for the successful outcome of these initiatives.

7. Nebraska Synod (4A) [2018]

WHEREAS, in 1970, the conventions of both the Lutheran Church in America and American Lutheran Church voted to ordain women; and

WHEREAS, the Evangelical Lutheran Church in America (ELCA) rejoices in these actions of its predecessor church bodies and in 2020 will recognize the 50th anniversary of the ordination of women; and

WHEREAS, the Northeastern Minnesota Synod expresses its profound gratitude for the many and varied ways that the gifts of ordained women have advanced God's mission through this church; and

WHEREAS, the ELCA learned in research related to the 45th anniversary of women's ordination of some progress but also significant disparities for women in the areas of preparation for ministry, all calls including first calls, mobility, compensation, ministry roles, and debt following seminary education; and

WHEREAS, the same research uncovered denigrating and discriminatory experiences of many ordained women, some particularly acute for ordained women of color; and

WHEREAS, this church is called to reflect in church and society its roles as advocate and model for the respect, dignity and equal rights due all women, including the ordained women of this church; and

WHEREAS, this church is simultaneously addressing justice and women in its social statement under consideration and the 50th anniversary of the ordination of women; therefore, be it

RESOLVED, that the Nebraska Synod Assembly memorialize the 2019 Churchwide Assembly of the Evangelical Lutheran Church in America (ELCA) to call upon all synods in their 2020 assemblies to include celebration and special recognition of ordained women upon the 50th anniversary of authorizing this ordination practice; and be it further

RESOLVED, that the Nebraska Synod Assembly memorialize the 2019 Churchwide Assembly of the ELCA to call upon congregations throughout the ELCA to participate in the 50th anniversary of the ordination of women in this church through worship services, Bible studies and other efforts to celebrate and recognize the importance and contributions of ordained women; and be it further

RESOLVED, that the Nebraska Synod Assembly memorialize the 2019 Churchwide Assembly of the ELCA to call upon all members of this church to examine their consciences and confess their sins and complicity in whichever circumstances, by the outright or silent actions, that women have faced including barriers, discrimination or sexual harassment as they prepared for and served as ordained women in this church; and be it further

RESOLVED, that the Nebraska Synod Assembly memorialize the 2019 Churchwide Assembly of the ELCA to urge all congregations, synods and the churchwide organization

in 2020 to conduct conversations and develop strategies to promote and protect gender equity and justice, with particular focus on addressing the areas of preparation for ministry, call process including first calls, mobility, compensation, ministry roles, and debt following seminary education; and be it further

RESOLVED, that the Nebraska Synod Assembly memorialize the 2019 Churchwide Assembly of the ELCA to call upon each synod to establish goals and strategies of achieving for ordained women comparable compensation with that of ordained men in all calls by 2024, reporting the outcome of this action step at the Churchwide Assembly in 2025; and be it further

RESOLVED, that the Nebraska Synod Assembly memorialize the 2019 Churchwide Assembly of the ELCA to call upon this church to establish goals and strategies in each synod of achieving for ordained women access to ministry roles where women are currently underrepresented, with a particular focus on the challenges faced by women of color receiving viable first and second calls; and be it further

RESOLVED, that the Nebraska Synod Assembly memorialize the 2019 Churchwide Assembly of the ELCA to invite the prayers of all members of this church for the successful outcome of these initiatives.

8. Central States Synod (4B) [2018]

RESOLVED, that the Central States Synod Assembly memorialize the 2019 Churchwide Assembly of the Evangelical Lutheran Church in America to:

- Call upon all ELCA synods in their 2020 assemblies to include celebration and special recognition of ordained women upon the 50th anniversary of authorizing this ordination practice;
- Call upon congregations throughout the ELCA to participate in the 50th anniversary of the ordination of women in this church through worship services, Bible studies and other efforts celebrating and recognizing the importance and contributions of ordained women;
- Call upon this church to renew efforts in education on the intersection of the sins of sexism, racism, homophobia, transphobia and classism, and to develop healing interventions offering hope and support to those who experience these sins to the point of despair about ministry;
- Urge all congregations, synods and the churchwide organization in 2020 to conduct a gender analysis wherein each can develop strategies to promote and protect gender equity and justice, with particular focus on addressing the areas of preparation for ministry, call process including first calls, mobility, compensation, ministry roles, and debt following seminary education;
- Call upon this church to establish goals and strategies in each synod of achieving for ordained women comparable compensation with that of ordained men in all calls by 2024, reporting the outcome of this action step to the Churchwide Assembly in 2025;
- Call upon this church to establish goals and strategies in each synod of achieving for ordained women access to ministry roles where women are currently underrepresented, with a particular focus on the challenges faced by women of color receiving viable first and second calls;
- Call upon the churchwide organization's Domestic Mission unit to develop, undertake and successfully complete a strategy specifically related to the debt that women of color experience after seminary;

- Ask the Office of the Presiding Bishop to provide in 2025 updated research on the achievement of these initiatives and other matters pertinent to the full and just participation of ordained women in this church; and
- Ask all church publications to plan features in 2020 on the ordination of women, lifting up the amazing talents and gifts this church has received from its ordained women, the barriers ordained women still experience in this church, and the steps outlined in this memorial to overcome those barriers; and
- Invite the prayers of all members of this church for the successful outcome of these initiatives.

9. Arkansas-Oklahoma Synod (4C) [2018]

WHEREAS, in 1970, the conventions of both the Lutheran Church in America and American Lutheran Church voted to ordain women; and

WHEREAS, the Evangelical Lutheran Church in America (ELCA) rejoices in these actions of its predecessor church bodies and in 2020 will recognize the 50th anniversary of the ordination of women; and

WHEREAS, the Arkansas-Oklahoma Synod expresses its profound gratitude for the many and varied ways that the gifts of ordained women have advanced God's mission through this church; and

WHEREAS, the ELCA learned in research related to the 45th anniversary of women's ordination of some progress but also significant disparities for women in the areas of preparation for ministry, all calls including first calls, mobility, compensation, ministry roles, and debt following seminary education; and

WHEREAS, the same research uncovered denigrating and discriminatory experiences of many ordained women, some particularly acute for ordained women of color; and

WHEREAS, this church is called to reflect in church and society its roles as advocate and model for the respect, dignity and equal rights due all women, including the ordained women of this church; and

WHEREAS, this church is simultaneously addressing justice and women in its social statement under consideration and the 50th anniversary of the ordination of women; therefore, be it

RESOLVED, that the Arkansas-Oklahoma Synod Assembly memorialize the 2019 Churchwide Assembly of the Evangelical Lutheran Church in America to:

- Call upon all ELCA synods in their 2020 assemblies to include celebration and special recognition of ordained women upon the 50th anniversary of authorizing this ordination practice;
- Call upon ELCA seminaries, colleges, campus ministries, outdoor ministries, social ministry organizations, synods and congregations to highlight women preachers, teachers and speakers throughout 2020 in recognition of the diversity of gifts women's ordination has brought to this church;
- Call upon congregations throughout the ELCA to participate in the 50th anniversary of the ordination of women in this church through worship services, Bible studies and other efforts celebrating and recognizing the importance and contributions of ordained women;
- Call upon all members of this church to examine their consciences and to confess their sins and complicity in whichever circumstances, by outright or silent actions, that women have faced including barriers, discrimination or sexual harassment as they prepared for and served as ordained women in this church;
- Call upon this church to establish goals and strategies in each synod of achieving for rostered women comparable compensation with that of rostered men in all calls by 2024 and access to ministry roles where women are currently underrepresented, with a particular focus on the challenges faced by women of color receiving viable first and second calls;

- Ask all church publications to plan features in 2020 on the ordination of women, lifting up the amazing talents and gifts this church has received from its ordained women, the barriers ordained women still experience in this church, and the steps outlined in this memorial to overcome those barriers; and
- Invite the prayers of all members of this church for the successful outcome of these initiatives.

10. Northern Illinois Synod (5B) [2019]

WHEREAS, in 1970 both the Lutheran Church in America and American Lutheran Church in their national conventions voted to ordain women; and

WHEREAS, the ELCA rejoices in these actions of its predecessor church bodies and will recognize the 50th anniversary in 2020 of the ordination of women; and

WHEREAS, this synod expresses profound gratitude for the many and varied ways the gifts of ordained women have advanced God's mission through this church; and

WHEREAS, this synod learned in the research related to the 45th anniversary of women's ordination of some progress but also significant disparities for women in the areas of preparation for ministry, all calls including first calls, mobility, compensation, ministry roles, and debt following seminary education; and

WHEREAS, the same research uncovered denigrating and discriminatory experiences of many ordained women, some particularly acute for ordained women of color; and

WHEREAS, the church is called to reflect in church and society its roles of advocate and model for the respect, dignity, and equal rights due all women, including the ordained women of this church; and

WHEREAS, this church is simultaneously addressing justice and women in its social statement under consideration and the 50th anniversary of the ordination of women; therefore, be it

RESOLVED, that the Northern Illinois Synod memorialize the 2019 Churchwide Assembly of the ELCA to urge all synods in their 2020 assemblies to include celebration and special recognition of ordained women upon the 50th anniversary of authorizing this ordination practice; and be it further

RESOLVED, that the ELCA call upon seminaries, colleges, campus ministries, outdoor ministries, social ministry organizations, and congregations to highlight women preachers, teachers and speakers throughout 2020 in recognition of the diversity of gifts women's ordination has brought to our church; and be it further

RESOLVED, that this synod calls upon congregations throughout the Northern Illinois Synod to participate in the 50th anniversary of the ordination of women through worship services, bible studies and other efforts to celebrate and recognize the importance and contributions of ordained women; and be it further

RESOLVED, that the Northern Illinois Synod Assembly calls upon all members of the Northern Illinois Synod to examine their consciences, and confess their sins and complicity in circumstances whereby actions concerning women have involved creating barriers, discrimination, or perpetrating sexual harassment as women have prepared for and served as ordained women in this church; and be it further

RESOLVED, that the Northern Illinois Synod Assembly memorialize our churchwide organization at the 2019 Churchwide Assembly to conduct a gender analysis in 2020, whereby strategies are developed to promote and protect gender equity and justice, with particular focus on addressing the areas of preparation for ministry, call process including first calls, mobility, compensation, ministry roles, and debt following seminary education; and be it further

RESOLVED, that we call upon this Synod to establish goals and strategies for our congregations to achieve for ordained women, comparable compensation packages commensurate with that of ordained men in all calls within this Synod by 2025; and be it further

RESOLVED, that the Northern Illinois Synod Assembly call upon the Northern Illinois Synod to establish goals and strategies for achieving for ordained women, access to ministry roles where women are currently underrepresented, with an emphasis on the challenges faced by women of color receiving viable first and second calls; and be it further

RESOLVED, that the Northern Illinois Synod Assembly request the Northern Illinois Synod's publications to plan features in 2020 on the ordination of women, lifting-up the amazing talents and gifts this church has received from its ordained women, the barriers ordained women still experience in this church; and be it further

RESOLVED, that the Northern Illinois Synod Assembly invite the prayers of all members of the Northern Illinois Synod for the successful outcome of these initiatives.

11. Southeastern Iowa Synod (5E) [2018]

WHEREAS, in 1970, the conventions of both the Lutheran Church in America and American Lutheran Church voted to ordain women; and

WHEREAS, the Evangelical Lutheran Church in America (ELCA) rejoices in these actions of its predecessor church bodies and in 2020 will recognize the 50th anniversary of the ordination of women; and

WHEREAS, the Southeastern Iowa Synod expresses its profound gratitude for the many and varied ways that the gifts of ordained women have advanced God's mission through this church; and

WHEREAS, the ELCA Task Force on Women and Justice: One in Christ is leading work to develop a social statement on women and justice; and

WHEREAS, the ELCA learned in research related to the 45th anniversary of women's ordination of some progress but also significant disparities for women in the areas of preparation for ministry, all calls including first calls, mobility, compensation, ministry roles, and debt following seminary education—some particularly acute for ordained women of color; therefore, be it

RESOLVED, that the Southeastern Iowa Synod Assembly memorialize the 2019 Churchwide Assembly to urge synods and synod bishops to include celebration and special recognition of ordained women in their 2020 synod assemblies upon the 50th anniversary of authorizing this ordination practice; and be it further

RESOLVED, that the Southeastern Iowa Synod Assembly memorialize the 2019 Churchwide Assembly to urge the seminaries, colleges, campus ministries, outdoor ministry organizations, synods and congregations of the ELCA to highlight women preachers, teachers and speakers throughout 2020 in recognition of the diversity of the gifts the ordination of women has brought to this church; and be it further

RESOLVED, that the Southeastern Iowa Synod Assembly memorialize the 2019 Churchwide Assembly to urge the Office of the Presiding Bishop to develop worship resource materials for the celebration of the 50th anniversary of the ordination of women in the ELCA; and be it further

RESOLVED, that the Southeastern Iowa Synod Assembly memorialize the 2019 Churchwide Assembly to urge congregations throughout the ELCA to participate in the 50th anniversary of the ordination of women in this church through worship services, Bible studies and other efforts to celebrate and recognize the importance and contributions of ordained women; and be it further

RESOLVED, that the Southeastern Iowa Synod Assembly memorialize the 2019 Churchwide Assembly to urge 1517 Media and all ELCA publications to plan features in 2020 on the ordination of women; and be it further

RESOLVED, that the Southeastern Iowa Synod Assembly encourage its congregations to study the draft social statement on women and justice, providing feedback to the ELCA Task Force on Women and Justice: One in Christ; and be it further

RESOLVED, that the Southeastern Iowa Synod Assembly memorialize the 2019 Churchwide Assembly to request the Office of the Presiding Bishop to provide updated research in 2025 on all matters pertinent to the full and just participation of ordained women in this church; and be it further

RESOLVED, that the Southeastern Iowa Synod Assembly memorialize the 2019 Churchwide Assembly to invite the prayers of all members of this church for the successful outcome of these initiatives.

12. Western Iowa Synod (5E) [2018]

WHEREAS, in 1970, the conventions of both the Lutheran Church in America and American Lutheran Church voted to ordain women; and

WHEREAS, the Evangelical Lutheran Church in America (ELCA) rejoices in these actions of its predecessor church bodies and in 2020 will recognize the 50th anniversary of the ordination of women; and

WHEREAS, the Western Iowa Synod expresses its profound gratitude for the many and varied ways that the gifts of ordained women have advanced God's mission through this church; and

WHEREAS, the ELCA learned in research related to the 45th anniversary of women's ordination of some progress but also significant disparities for women in the areas of preparation for ministry, all calls including first calls, mobility, compensation, ministry roles, and debt following seminary education; and

WHEREAS, the same research uncovered denigrating and discriminatory experiences of many ordained women, some particularly acute for ordained women of color; and

WHEREAS, this church is called to reflect in church and society its roles as advocate and model for the respect, dignity and equal rights due all women, including the ordained women of this church; and

WHEREAS, this church is simultaneously addressing justice and women in its social statement under consideration and the 50th anniversary of the ordination of women; therefore, be it

RESOLVED, that the Western Iowa Synod Assembly memorialize the 2019 Churchwide Assembly of the Evangelical Lutheran Church in America to:

- Call upon all ELCA synods in their 2020 assemblies to include celebration and special recognition of ordained women upon the 50th anniversary of authorizing this ordination practice;
- Call upon ELCA seminaries, colleges, campus ministries, outdoor ministries, social ministry organizations, synods and congregations to highlight women preachers, teachers and speakers throughout 2020 in recognition of the diversity of gifts women's ordination has brought to this church;
- Call upon congregations throughout the ELCA to participate in the 50th anniversary of the ordination of women in this church through worship services, Bible studies and other efforts celebrating and recognizing the importance and contributions of ordained women;
- Call upon all members of this church to examine their consciences and to confess their sins and complicity in whichever circumstances, by outright or silent actions, that women have faced including barriers, discrimination or sexual harassment as they prepared for and served as ordained women in this church;
- Call upon this church to renew efforts in education on the intersection of the sins of sexism, racism, homophobia, transphobia and classism, and to develop healing interventions offering hope and support to those who experience these sins to the point of despair about ministry;

- Call upon ELCA seminaries to include intentional course work and resources to equip pastoral leaders in identifying and ministering in situations of gender-based discrimination and violence;
- Urge all congregations, synods and the churchwide organization in 2020 to conduct a gender analysis wherein each can develop strategies to promote and protect gender equity and justice, with particular focus on addressing the areas of preparation for ministry, call process including first calls, mobility, compensation, ministry roles, and debt following seminary education;
- Call upon this church to establish goals and strategies in each synod of achieving for ordained women comparable compensation with that of ordained men in all calls by 2024, reporting the outcome of this action step to the Churchwide Assembly in 2025;
- Call upon this church to establish goals and strategies in each synod of achieving for ordained women access to ministry roles where women are currently underrepresented, with a particular focus on the challenges faced by women of color receiving viable first and second calls;
- Call upon the churchwide organization's Domestic Mission unit to develop, undertake and successfully complete a strategy specifically related to the debt that women of color experience after seminary;
- Call upon all candidacy committees to examine their practices in light of the findings in the 45th anniversary research;
- Ask the Office of the Presiding Bishop to provide in 2025 updated research on the achievement of these initiatives and other matters pertinent to the full and just participation of ordained women in this church;
- Ask all church publications to plan features in 2020 on the ordination of women, lifting up the amazing talents and gifts this church has received from its ordained women, the barriers ordained women still experience in this church, and the steps outlined in this memorial to overcome those barriers; and
- Invite the prayers of all members of this church for the successful outcome of these initiatives.

13. North/West Lower Michigan Synod (6B) [2018]

WHEREAS, the Evangelical Lutheran Church in America (ELCA) rejoices in the actions of its predecessor church bodies, the Lutheran Church in America and the American Lutheran Church, when, in their national conventions in 1970, they voted to ordain women, and wishing to express profound gratitude for the many and varied gifts ordained women have contributed to God's mission in this church; and

WHEREAS, research has revealed some progress but also significant disparities for women, especially for women of color, in the areas of preparation for ministry including first calls, mobility, compensation, ministry roles and debt following seminary education; and

WHEREAS, this church is called to reflect in church and society its roles of advocate and model for respect, dignity, and equal rights due all women, including the ordained women of this church; therefore, be it

RESOLVED, that the North/West Lower Michigan Synod Assembly memorialize the 2019 Churchwide Assembly of the Evangelical Lutheran Church in America to:

- Call upon all synods in their 2020 assemblies include celebration and special recognition of ordained women upon the 50th anniversary of authorizing this ordination practice;

- Call upon this church to establish goals and strategies in each synod of achieving for ordained women, especially women of color, access to ministry roles where women are currently underrepresented, and develop strategies of achieving for ordained women comparable compensation with that of ordained men in all calls by 2024; and
- Call upon ELCA seminaries, colleges, campus ministries, outdoor ministries, social ministry organizations, synods and congregations to highlight women preachers, teachers and speakers throughout 2020 in recognition of the diversity of gifts women's ordination has brought to our church.

14. Northeastern Ohio Synod (6E) [2018]

WHEREAS, in 1970, the conventions of both the Lutheran Church in America and American Lutheran Church voted to ordain women; and

WHEREAS, the Association of Evangelical Lutheran Churches began ordaining women as soon as it was formed in 1976; and

WHEREAS, the Evangelical Lutheran Church in America (ELCA) rejoices in these actions of its predecessor church bodies and in 2020 will recognize the 50th anniversary of the ordination of women; and

WHEREAS, the Northeastern Ohio Synod expresses its profound gratitude for the many and varied ways that the gifts of ordained women have advanced God's mission through this church; and

WHEREAS, the ELCA learned in research related to the 45th anniversary of women's ordination of some progress but also significant disparities for women in the areas of preparation for ministry, all calls including first calls, mobility, compensation, ministry roles, and debt following seminary education; and

WHEREAS, the same research uncovered denigrating and discriminatory experiences of many ordained women, some particularly acute for ordained women of color; and

WHEREAS, this church is called to reflect in church and society its roles as advocate and model for the respect, dignity and equal rights due all women, including the ordained women of this church; and

WHEREAS, this church is simultaneously addressing justice and women in its social statement under consideration and the 50th anniversary of the ordination of women; therefore, be it

RESOLVED, that the Northeastern Ohio Synod Assembly memorialize the 2019 Churchwide Assembly of the Evangelical Lutheran Church in America to:

- Call upon all ELCA synods in their 2020 assemblies to include celebration and special recognition of ordained women upon the 50th anniversary of authorizing this ordination practice;
- Call upon ELCA seminaries, colleges, campus ministries, outdoor ministries, social ministry organizations, synods and congregations to highlight women preachers, teachers and speakers throughout 2020 in recognition of the diversity of gifts women's ordination has brought to this church;
- Call upon congregations throughout the ELCA to participate in the 50th anniversary of the ordination of women in this church through worship services, Bible studies and other efforts celebrating and recognizing the importance and contributions of ordained women;
- Call upon all members of this church to examine their consciences and to confess their sins and complicity in whichever circumstances, by outright or silent actions, that women have faced including barriers, discrimination or sexual harassment as they prepared for and served as ordained women in this church;
- Call upon this church to renew efforts in education on the intersection of the sins of sexism, racism, homophobia, transphobia and classism, and to develop healing

interventions offering hope and support to those who experience these sins to the point of despair about ministry;

- Call upon ELCA seminaries to include intentional course work and resources to equip pastoral leaders in identifying and ministering in situations of gender-based discrimination and violence;
- Urge all congregations, synods and the churchwide organization in 2020 to conduct a gender analysis wherein each can develop strategies to promote and protect gender equity and justice, with particular focus on addressing the areas of preparation for ministry, call process including first calls, mobility, compensation, ministry roles, and debt following seminary education;
- Call upon this church to establish goals and strategies in each synod of achieving for ordained women comparable compensation with that of ordained men in all calls by 2024, reporting the outcome of this action step to the Churchwide Assembly in 2025;
- Call upon this church to establish goals and strategies in each synod of achieving for ordained women access to ministry roles where women are currently underrepresented, with a particular focus on the challenges faced by women of color receiving viable first and second calls;
- Call upon the churchwide organization's Domestic Mission unit to develop, undertake and successfully complete a strategy specifically related to the debt that women of color experience after seminary;
- Call upon all candidacy committees to examine their practices in light of the findings in the 45th anniversary research;
- Ask the Office of the Presiding Bishop to provide in 2025 updated research on the achievement of these initiatives and other matters pertinent to the full and just participation of ordained women in this church;
- Ask all church publications to plan features in 2020 on the ordination of women, lifting up the amazing talents and gifts this church has received from its ordained women, the barriers ordained women still experience in this church, and the steps outlined in this memorial to overcome those barriers; and
- Invite the prayers of all members of this church for the successful outcome of these initiatives.

15. New Jersey Synod (7A) [2018]

WHEREAS, in 1970, the conventions of both the Lutheran Church in America and American Lutheran Church voted to ordain women; and

WHEREAS, the Evangelical Lutheran Church in America (ELCA) rejoices in these actions of its predecessor church bodies and in 2020 will recognize the 50th anniversary of the ordination of women; and

WHEREAS, the New Jersey Synod expresses its profound gratitude for the many and varied ways that the gifts of ordained women have advanced God's mission through this church; and

WHEREAS, the ELCA learned in research related to the 45th anniversary of women's ordination of some progress but also significant disparities for women in the areas of preparation for ministry, all calls including first calls, mobility, compensation, ministry roles, and debt following seminary education; and

WHEREAS, the same research uncovered denigrating and discriminatory experiences of many ordained women, some particularly acute for ordained women of color; and

WHEREAS, this church is called to reflect in church and society its roles as advocate and model for the respect, dignity and equal rights due all women, including the ordained women of this church; and

WHEREAS, this church is simultaneously addressing justice and women in its social statement under consideration and the 50th anniversary of the ordination of women; therefore, be it

RESOLVED, that the New Jersey Synod Assembly memorialize the 2019 Churchwide Assembly of the Evangelical Lutheran Church in America to:

- Call upon all ELCA synods in their 2020 assemblies to include celebration and special recognition of ordained women upon the 50th anniversary of authorizing this ordination practice;
- Call upon ELCA seminaries, colleges, campus ministries, outdoor ministries, social ministry organizations, synods and congregations to highlight women preachers, teachers and speakers throughout 2020 in recognition of the diversity of gifts women's ordination has brought to this church;
- Call upon congregations throughout the ELCA to participate in the 50th anniversary of the ordination of women in this church through worship services, Bible studies and other efforts celebrating and recognizing the importance and contributions of ordained women;
- Call upon all members of this church to examine their consciences and to confess their sins and complicity in whichever circumstances, by outright or silent actions, that women have faced including barriers, discrimination or sexual harassment as they prepared for and served as ordained women in this church;
- Call upon this church to renew efforts in education on the intersection of the sins of sexism, racism, homophobia, transphobia and classism, and to develop healing interventions offering hope and support to those who experience these sins to the point of despair about ministry;
- Call upon ELCA seminaries to include intentional course work and resources to equip pastoral leaders in identifying and ministering in situations of gender-based discrimination and violence;
- Urge all congregations, synods and the churchwide organization in 2020 to conduct a gender analysis wherein each can develop strategies to promote and protect gender equity and justice, with particular focus on addressing the areas of preparation for ministry, call process including first calls, mobility, compensation, ministry roles, and debt following seminary education;
- Call upon this church to establish goals and strategies in each synod of achieving for ordained women comparable compensation with that of ordained men in all calls by 2024, reporting the outcome of this action step to the Churchwide Assembly in 2025;
- Call upon this church to establish goals and strategies in each synod of achieving for ordained women access to ministry roles where women are currently underrepresented, with a particular focus on the challenges faced by women of color receiving viable first and second calls;
- Call upon the churchwide organization's Domestic Mission unit to develop, undertake and successfully complete a strategy specifically related to the debt that women of color experience after seminary;
- Call upon all candidacy committees to examine their practices in light of the findings in the 45th anniversary research;
- Ask the Office of the Presiding Bishop to provide in 2025 updated research on the achievement of these initiatives and other matters pertinent to the full and just participation of ordained women in this church;

- Ask all church publications to plan features in 2020 on the ordination of women, lifting up the amazing talents and gifts this church has received from its ordained women, the barriers ordained women still experience in this church, and the steps outlined in this memorial to overcome those barriers; and
- Invite the prayers of all members of this church for the successful outcome of these initiatives.

16. New England Synod (7B) [2018]

WHEREAS, in 1970, the conventions of both the Lutheran Church in America and American Lutheran Church voted to ordain women; and

WHEREAS, the Evangelical Lutheran Church in America (ELCA) rejoices in these actions of its predecessor church bodies and in 2020 will recognize the 50th anniversary of the ordination of women; and

WHEREAS, the New England Synod expresses its profound gratitude for the many and varied ways that the gifts of ordained women have advanced God's mission through this church; and

WHEREAS, the ELCA learned in research related to the 45th anniversary of women's ordination of some progress but also significant disparities for women in the areas of preparation for ministry, all calls including first calls, mobility, compensation, ministry roles, and debt following seminary education; and

WHEREAS, the same research uncovered denigrating and discriminatory experiences of many ordained women, some particularly acute for ordained women of color; and

WHEREAS, this church is called to reflect in church and society its roles as advocate and model for the respect, dignity and equal rights due all women, including the ordained women of this church; and

WHEREAS, this church is simultaneously addressing justice and women in its social statement under consideration and the 50th anniversary of the ordination of women; therefore, be it

RESOLVED, that the New England Synod Assembly memorialize the 2019 Churchwide Assembly of the Evangelical Lutheran Church in America to:

- Call upon all ELCA synods in their 2020 assemblies to include celebration and special recognition of ordained women upon the 50th anniversary of authorizing this ordination practice;
- Call upon ELCA seminaries, colleges, campus ministries, outdoor ministries, social ministry organizations, synods and congregations to highlight women preachers, teachers and speakers throughout 2020 in recognition of the diversity of gifts women's ordination has brought to this church;
- Call upon congregations throughout the ELCA to participate in the 50th anniversary of the ordination of women in this church through worship services, Bible studies and other efforts celebrating and recognizing the importance and contributions of ordained women;
- Call upon all members of this church to examine their consciences and to confess their sins and complicity in whichever circumstances, by outright or silent actions, that women have faced including barriers, discrimination or sexual harassment as they prepared for and served as ordained women in this church;
- Call upon this church to renew efforts in education on the intersection of the sins of sexism, racism, homophobia, transphobia and classism, and to develop healing interventions offering hope and support to those who experience these sins to the point of despair about ministry;
- Call upon ELCA seminaries to include intentional course work and resources to equip pastoral leaders in identifying and ministering in situations of gender-based discrimination and violence;

- Urge all congregations, synods and the churchwide organization in 2020 to conduct a gender analysis wherein each can develop strategies to promote and protect gender equity and justice, with particular focus on addressing the areas of preparation for ministry, call process including first calls, mobility, compensation, ministry roles, and debt following seminary education;
- Call upon this church to establish goals and strategies in each synod of achieving for ordained women comparable compensation with that of ordained men in all calls by 2024, reporting the outcome of this action step to the Churchwide Assembly in 2025;
- Call upon this church to establish goals and strategies in each synod of achieving for ordained women access to ministry roles where women are currently underrepresented, with a particular focus on the challenges faced by women of color receiving viable first and second calls;
- Call upon the churchwide organization's Domestic Mission unit to develop, undertake and successfully complete a strategy specifically related to the debt that women of color experience after seminary;
- Call upon all candidacy committees to examine their practices in light of the findings in the 45th anniversary research;
- Ask the Office of the Presiding Bishop to provide in 2025 updated research on the achievement of these initiatives and other matters pertinent to the full and just participation of ordained women in this church;
- Ask all church publications to plan features in 2020 on the ordination of women, lifting up the amazing talents and gifts this church has received from its ordained women, the barriers ordained women still experience in this church, and the steps outlined in this memorial to overcome those barriers; and
- Invite the prayers of all members of this church for the successful outcome of these initiatives.

17. Metropolitan New York Synod (7C) [2018]

RESOLVED, that the Metropolitan New York Synod Assembly memorialize the 2019 Churchwide Assembly of the Evangelical Lutheran Church in America to:

- Call upon all ELCA synods in their 2020 assemblies to include celebration and special recognition of ordained women upon the 50th anniversary of authorizing this ordination practice;
- Call upon ELCA seminaries, colleges, campus ministries, outdoor ministries, social ministry organizations, synods and congregations to highlight women preachers, teachers and speakers throughout 2020 in recognition of the diversity of gifts women's ordination has brought to this church;
- Call upon congregations throughout the ELCA to participate in the 50th anniversary of the ordination of women in this church through worship services, Bible studies and other efforts celebrating and recognizing the importance and contributions of ordained women;
- Call upon all members of this church to examine their consciences and to confess their sins and complicity in whichever circumstances, by outright or silent actions, that women have faced including barriers, discrimination or sexual harassment as they prepared for and served as ordained women in this church;
- Call upon this church to renew efforts in education on the intersection of the sins of sexism, racism, homophobia, transphobia and classism, and to develop healing

interventions offering hope and support to those who experience these sins to the point of despair about ministry;

- Call upon ELCA seminaries to include intentional course work and resources to equip pastoral leaders in identifying and ministering in situations of gender-based discrimination and violence;
- Urge all congregations, synods and the churchwide organization in 2020 to conduct a gender analysis wherein each can develop strategies to promote and protect gender equity and justice, with particular focus on addressing the areas of preparation for ministry, call process including first calls, mobility, compensation, ministry roles, and debt following seminary education;
- Call upon this church to establish goals and strategies in each synod of achieving for ordained women comparable compensation with that of ordained men in all calls by 2024, reporting the outcome of this action step to the Churchwide Assembly in 2025;
- Call upon this church to establish goals and strategies in each synod of achieving for ordained women access to ministry roles where women are currently underrepresented, with a particular focus on the challenges faced by women of color receiving viable first and second calls;
- Call upon the churchwide organization's Domestic Mission unit to develop, undertake and successfully complete a strategy specifically related to the debt that women of color experience after seminary;
- Call upon all candidacy committees to examine their practices in light of the findings in the 45th anniversary research;
- Ask the Office of the Presiding Bishop to provide in 2025 updated research on the achievement of these initiatives and other matters pertinent to the full and just participation of ordained women in this church;
- Ask all church publications to plan features in 2020 on the ordination of women, lifting up the amazing talents and gifts this church has received from its ordained women, the barriers ordained women still experience in this church, and the steps outlined in this memorial to overcome those barriers; and
- Invite the prayers of all members of this church for the successful outcome of these initiatives.

18. Upstate New York Synod (7D) [2018]

WHEREAS, in 1970, the conventions of both the Lutheran Church in America and American Lutheran Church voted to ordain women; and

WHEREAS, the Evangelical Lutheran Church in America (ELCA) rejoices in these actions of its predecessor church bodies and in 2020 will recognize the 50th anniversary of the ordination of women; and

WHEREAS, the Upstate New York Synod expresses its profound gratitude for the many and varied ways that the gifts of ordained women have advanced God's mission through this church; and

WHEREAS, the ELCA learned in research related to the 45th anniversary of women's ordination of some progress but also significant disparities for women in the areas of preparation for ministry, all calls including first calls, mobility, compensation, ministry roles, and debt following seminary education; and

WHEREAS, the same research uncovered denigrating and discriminatory experiences of many ordained women, some particularly acute for ordained women of color; and

WHEREAS, this church is called to reflect in church and society its roles as advocate and model for the respect, dignity and equal rights due all women, including the ordained women of this church; and

WHEREAS, this church is simultaneously addressing justice and women in its social statement under consideration and the 50th anniversary of the ordination of women; therefore, be it

RESOLVED, that the Upstate New York Synod Assembly memorialize the 2019 Churchwide Assembly of the Evangelical Lutheran Church in America to:

- Call upon all members of this church to examine their consciences and to confess their sins and complicity in whichever circumstances, by outright or silent actions, that women have faced including barriers, discrimination or sexual harassment as they prepared for and served as ordained women in this church;
- Call upon this church to renew efforts in education on the intersection of the sins of sexism, racism, homophobia, transphobia and classism, and to develop healing interventions offering hope and support to those who experience these sins to the point of despair about ministry; and
- Invite the prayers of all members of this church for the successful outcome of these initiatives.

19. Southeastern Pennsylvania Synod (7F) [2018]

RESOLVED, that the Southeastern Pennsylvania Synod Assembly memorialize the 2019 Churchwide Assembly of the Evangelical Lutheran Church in America to:

- Call upon all ELCA synods in their 2020 assemblies to include celebration and special recognition of ordained women upon the 50th anniversary of authorizing this ordination practice;
- Call upon ELCA seminaries, colleges, campus ministries, outdoor ministries, social ministry organizations, synods and congregations to highlight women preachers, teachers and speakers throughout 2020 in recognition of the diversity of gifts women's ordination has brought to this church, urging all congregations to have an ordained woman preach and preside at a service in 2020;
- Ask all church publications to plan features in 2020 on the ordination of women, lifting up the amazing talents and gifts this church has received from its ordained women, the barriers ordained women still experience in this church, and the steps outlined in this memorial to overcome those barriers;
- Call upon congregations throughout the ELCA to participate in the 50th anniversary of the ordination of women in this church through worship services, Bible studies and other efforts celebrating and recognizing the importance and contributions of ordained women;
- Call upon all members of this church to examine their consciences and to confess their sins and complicity in whichever circumstances, by outright or silent actions, that women have faced including barriers, discrimination or sexual harassment as they prepared for and served as ordained women in this church;
- Call upon this church to renew efforts in education on the intersection of the sins of sexism, racism, homophobia, transphobia and classism, and to develop healing interventions offering hope and support to those who experience these sins to the point of despair about ministry;
- Call upon ELCA seminaries to include intentional course work and resources to equip pastoral leaders in identifying and ministering in situations of gender-based discrimination and violence;
- Urge all congregations, synods and the churchwide organizations to use the social statement currently under development and its accompanying resources as a means of educating themselves about intersectionality and sexism;

- Urge all congregations, synods, candidacy committees and the churchwide organization in 2020 to develop strategies promoting and protecting gender equity and justice in all areas of their work and life, in light of the findings of the 45th anniversary research;
- Call upon this church to establish goals and strategies in each synod of achieving for ordained women comparable compensation with that of ordained men in all calls by 2024, reporting the outcome of this action step to the Conference of Bishops in 2024 and to the Churchwide Assembly in 2025;
- Call upon this church to establish goals and strategies in each synod of achieving for ordained women access to ministry roles where women are currently underrepresented, with a particular focus on the challenges faced by women of color receiving viable first and second calls;
- Call upon the churchwide organization's Domestic Mission unit to develop, undertake and successfully complete a strategy specifically related to the debt that women of color experience after seminary;
- Ask the Office of the Presiding Bishop to provide in 2025 updated research on the achievement of these initiatives and other matters pertinent to the full and just participation of ordained women in this church; and
- Invite the prayers of all members of this church for the successful outcome of these initiatives.

20. Allegheny Synod (8C) [2018]

WHEREAS, in 1970, the conventions of both the Lutheran Church in America and American Lutheran Church voted to ordain women; and

WHEREAS, the Evangelical Lutheran Church in America (ELCA) rejoices in these actions of its predecessor church bodies and in 2020 will recognize the 50th anniversary of the ordination of women; and

WHEREAS, the Allegheny Synod expresses its profound gratitude for the many and varied ways that the gifts of ordained women have advanced God's mission through this church; and

WHEREAS, the ELCA learned in research related to the 45th anniversary of women's ordination of some progress but also significant disparities for women in the areas of preparation for ministry, all calls including first calls, mobility, compensation, ministry roles, and debt following seminary education; and

WHEREAS, the same research uncovered denigrating and discriminatory experiences of many ordained women, some particularly acute for ordained women of color; and

WHEREAS, this church is called to reflect in church and society its roles as advocate and model for the respect, dignity and equal rights due all women, including the ordained women of this church; and

WHEREAS, this church is simultaneously addressing justice and women in its social statement under consideration and the 50th anniversary of the ordination of women; therefore, be it

RESOLVED, that the Allegheny Synod Assembly memorialize the 2019 Churchwide Assembly of the Evangelical Lutheran Church in America to:

- Call upon all ELCA synods in their 2020 assemblies to include celebration and special recognition of ordained women upon the 50th anniversary of authorizing this ordination practice;
- Call upon ELCA seminaries, colleges, campus ministries, outdoor ministries, social ministry organizations, synods and congregations to highlight women preachers, teachers and speakers throughout 2020 in recognition of the diversity of gifts women's ordination has brought to this church;
- Call upon congregations throughout the ELCA to participate in the 50th anniversary of the ordination of women in this church through worship services,

Bible studies and other efforts celebrating and recognizing the importance and contributions of ordained women;

- Call upon all members of this church to examine their consciences and to confess their sins and complicity in whichever circumstances, by outright or silent actions, that women have faced including barriers, discrimination or sexual harassment as they prepared for and served as ordained women in this church;
- Call upon this church to renew efforts in education on the intersection of the sins of sexism, racism, homophobia, transphobia and classism, and to develop healing interventions offering hope and support to those who experience these sins to the point of despair about ministry;
- Call upon ELCA seminaries to include intentional course work and resources to equip pastoral leaders in identifying and ministering in situations of gender-based discrimination and violence;
- Urge all congregations, synods and the churchwide organization in 2020 to conduct a gender analysis wherein each can develop strategies to promote and protect gender equity and justice, with particular focus on addressing the areas of preparation for ministry, call process including first calls, mobility, compensation, ministry roles, and debt following seminary education;
- Call upon this church to establish goals and strategies in each synod of achieving for ordained women comparable compensation with that of ordained men in all calls by 2024, reporting the outcome of this action step at the Churchwide Assembly in 2025;
- Call upon this church to establish goals and strategies in each synod of achieving for ordained women access to ministry roles where women are currently underrepresented, with a particular focus on the challenges faced by women of color receiving viable first and second calls;
- Call upon the churchwide organization's Domestic Mission unit to develop, undertake and successfully complete a strategy specifically related to the debt that women of color experience after seminary;
- Call upon all candidacy committees to examine their practices in light of the findings in the 45th anniversary research;
- Ask the Office of the Presiding Bishop to provide in 2025 updated research on the achievement of these initiatives and other matters pertinent to the full and just participation of ordained women in this church;
- Ask all church publications to plan features in 2020 on the ordination of women, lifting up the amazing talents and gifts this church has received from its ordained women, the barriers ordained women still experience in this church, and the steps outlined in this memorial to overcome those barriers; and
- Invite the prayers of all members of this church for the successful outcome of these initiatives.

21. Virginia Synod (9A) [2018]

WHEREAS, in 1970, the conventions of both the Lutheran Church in America and American Lutheran Church voted to ordain women; and

WHEREAS, the Evangelical Lutheran Church in America (ELCA) rejoices in these actions of its predecessor church bodies and in 2020 will recognize the 50th anniversary of the ordination of women; and

WHEREAS, the Virginia Synod expresses its profound gratitude for the many and varied ways that the gifts of ordained women have advanced God's mission through this church; and

WHEREAS, the ELCA learned in research related to the 45th anniversary of women's ordination of some progress but also significant disparities for women in the areas of preparation for ministry, all calls including first calls, mobility, compensation, ministry roles, and debt following seminary education; and

WHEREAS, the same research uncovered denigrating and discriminatory experiences of many ordained women, some particularly acute for ordained women of color; and

WHEREAS, this church is called to reflect in church and society its roles as advocate and model for the respect, dignity and equal rights due all women, including the ordained women of this church; and

WHEREAS, this church is simultaneously addressing justice and women in its social statement under consideration and the 50th anniversary of the ordination of women; therefore, be it

RESOLVED, that the Virginia Synod Assembly memorialize the 2019 Churchwide Assembly of the Evangelical Lutheran Church in America to:

- Call upon all ELCA synods in their 2020 assemblies to include celebration and special recognition of ordained women upon the 50th anniversary of authorizing this ordination practice;
- Call upon congregations throughout the ELCA to participate in the 50th anniversary of the ordination of women in this church through worship services, Bible studies and other efforts celebrating and recognizing the importance and contributions of ordained women;
- Call upon all members of this church to examine their consciences and to confess their sins and complicity in whichever circumstances, by outright or silent actions, that women have faced including barriers, discrimination or sexual harassment as they prepared for and served as ordained women in this church;
- Call upon this church to establish goals and strategies in each synod of achieving for ordained women comparable compensation with that of ordained men in all calls by 2024, reporting the outcome of this action step to the Churchwide Assembly in 2025; and
- Invite the prayers of all members of this church for the successful outcome of these initiatives.

Ms. Chatman moved the motion on behalf of the committee.

Moved;

Seconded;

To receive with gratitude the memorials from the Oregon, Southwest California, Western North Dakota, Northeastern Minnesota, Minneapolis Area, Saint Paul Area, Nebraska, Central States, Arkansas-Oklahoma, Northern Illinois, Southeastern Iowa, Western Iowa, North/West Lower Michigan, Northeastern Ohio, New Jersey, New England, Metropolitan New York, Upstate New York, Southeastern Pennsylvania, Allegheny, and Virginia synods concerning the 50th anniversary of the ELCA's ordination of women to the ministry of Word and Sacrament;

To encourage all synods and congregations to commemorate the 50th anniversary of the ELCA's ordination of women in 2020 and the occasion of the 40th anniversary of the ordination of women of color in the Lutheran tradition in the United States recognize the diversity of gifts that women's ordination brings to this church;

To call upon synods, congregations and the churchwide organization to recognize the need for repentance and continued

examination regarding equity for ministerial leadership and to collaborate in systemic work to address disparities based on gender and race for people in rostered ministry;

To direct the Office of the Presiding Bishop, in consultation with other churchwide units, to conduct a gap analysis of rostered women, with a particular focus on the challenges faced by rostered women of color; and

To recognize the implementing resolutions for the proposed social statement "Faith, Sexism, and Justice: A Lutheran Call to Action" as a response to the sexism and racism concerns raised by these memorials.

The Rev. Ann M. Tiemeyer [Metropolitan New York Synod] offered an amendment.

Moved;
Seconded:

To amend the second paragraph of the motion by addition:

To encourage all synods and congregations to commemorate the 50th anniversary of the ELCA's ordination of women in 2020, ~~and~~ the occasion of the 40th anniversary of the ordination of women of color in the Lutheran tradition in the United States, and the 10th anniversary of the ELCA's decision to remove the barriers to ordination for people in same-gendered relationships and recognize the diversity of gifts that women's ordination brings to this church;

Pastor Tiemeyer referenced the diversity of ministers of Word and Sacrament. She expressed her opinion that it was important to reference the intersecting identities and experiences of pastors. She explained that the best way to recognize intersecting identities was to include the three anniversaries: the 50th anniversary of the first woman's ordination, the 40th anniversary of the first woman of color's ordination, and the 10th anniversary of the ELCA's decision to remove barriers to ordination for people in same-gendered relationships.

Ms. Petra R. Wickland [Metropolitan New York Synod] spoke in favor of the amendment. She noted her privilege as a cisgender person in a heterosexual marriage. She asked voting members to examine the "unfair burdens that our queer siblings have shouldered in the church" and that those experiences did not "diminish our recognition of the struggles of women of color or women generally."

The Rev. Gretchen S. Rode [Minneapolis Area Synod] supported the amendment. Pastor Rode and her wife both serve as ELCA pastors. She shared her joy to be a female pastor celebrating the 50th anniversary of the first woman's ordination to Word and Sacrament ministry and the 40th anniversary of the first woman of color to be ordained to Word and Sacrament ministry. She noted that she would not be a pastor if the ELCA had not removed the barrier to people in same-gendered relationships in 2009.

Ms. Marret E. Arfsten [Metropolitan New York Synod] shared her support for the amendment. She expressed her opinion that in order to fully recognize the diversity of women in ministry voting members must recognize that barriers remained for women in the LGBTQIA+ community.

There being no further discussion, the chair called for the vote on the motion to amend.

Moved;
Seconded; ***Yes-824; No-75***
Carried: ***To amend the second paragraph of the motion by addition:***

To encourage all synods and congregations to commemorate the 50th anniversary of the ELCA's ordination of women in 2020, ~~and~~ the occasion of the 40th anniversary of the ordination of women of color in the Lutheran tradition in the United States, and the 10th anniversary of the ELCA's decision to remove the barriers to ordination for people in same-gendered relationships and recognize the diversity of gifts that women's ordination brings to this church;

Presiding Bishop Eaton declared that the motion to amend was adopted and invited voting members to speak to the amended motion.

The Rev. Jessica R. Crist, bishop of the Montana Synod, asked assembly members to read the motion carefully and celebrate the anniversary. As chair of the 50th Anniversary of the Ordination of Women Committee, she invited ELCA members to the celebration that would occur in summer 2020 between the Rostered Ministers Gathering and the Women of the ELCA Triennial Gathering in Phoenix, Arizona. She asked voting members to share resources the committee produced with synods and congregations as one way to celebrate the anniversaries.

As a member who was born in 1986, the Rev. Jennifer A. Chrien [Southwest California Synod] gave thanks that she had only ever known a church that ordained women. She celebrated that the ELCA continues to work for the full inclusion of all people.

Mr. Iván A. Perez [Metropolitan Chicago Synod] noted that the motion asked the assembly to consider the implementing resolutions of the proposed social statement, "Faith, Sexism, and Justice: A Lutheran Call to Action," before the passage of that document.

The presiding bishop stated one possibility would be to consider the memorial after the vote on the proposed social statement. A voting member moved the recommendation.

Moved;
Seconded: To consider this memorial after the vote on the proposed social statement "Faith, Sexism, and Justice: A Lutheran Call to Action" and its implementing resolutions.

The chair called for the vote to postpone, which the assembly conducted with their green and red voting cards.

Moved;
Seconded;
Carried: **To consider this memorial after the vote on the proposed social statement "Faith, Sexism, and Justice: A Lutheran Call to Action" and its implementing resolutions.**

Mr. Christopherson directed the assembly to "Category A9: Sanctuary."

Category A9: Sanctuary

Reference: 2019 Pre-Assembly Report, Section VII, Report of the Memorials Committee

1. Metropolitan New York Synod (7C) [2019]

RESOLVED that Sanctuary not only means the provision of shelter but is a

- RESPONSE to raids, detentions, deportations, and the criminalization of immigrants and refugees; a
- STRATEGY to fight individual cases of deportation, to advocate for an end of mass detention and amplify immigrant voices; a
- VISION for what our communities and world can be; and a
- MORAL IMPERATIVE to take prophetic action of radical hospitality rooted in the ancient traditions of our faith communities; and be it further

RESOLVED that the Metropolitan New York Synod declare itself one of the first major metropolitan Sanctuary Synods of the ELCA ready to help protect refugees and undocumented people from arrest and deportation by Immigration and Customs Enforcement officers (ICE), in partnership with organizations like Lutheran Immigration and Refugee Service, The New Sanctuary Coalition, The New York Immigration Coalition, New York Legal Aid Society, and the ELCA's AMMPARO program by:

- Developing a network of sanctuary congregations
- Coordinating accompaniment trainings— being silent advocates during check-ins or hearings
- Creating a plan for awareness building around issues of immigration and refugees
- Advocating for just immigration policies, including fairness in admitting and protecting refugees; and be it further

RESOLVED that the Metropolitan New York Synod endorse, fully support, and help train congregations seeking to be sanctuary congregations, creating a network of sanctuary in our synod, whose work would include but not be limited to:

- Help congregations explore why and how to identify themselves as sanctuary congregations,
- Reach out to nearby immigrant congregations or communities,
- Expand or redevelop existing programs with a focus on reaching out to immigrants and refugees,
- Create and distribute "Know Your Rights Cards" to undocumented persons,
- Reach out and network with other sanctuary congregations to share support and information,
- Provide short-term respite sanctuary during immediate crisis,
- Train in and participate in accompaniment program,
- Participate in the ELCA's AAMPARO program for unaccompanied minors,
- Encourage participation in "Jericho Walks" around Federal Plaza, and
- Host Immigration Consultations with legal professionals for immigrants; and be it further

RESOLVED, that the Metropolitan New York Synod memorialize the 2019 ELCA Churchwide Assembly to adopt a similar resolution for the whole Evangelical Lutheran Church in America.

Mr. Christopherson made the motion on the behalf of the Memorials Committee.

Moved;
Seconded; To receive with gratitude the memorial from the Metropolitan New York Synod concerning sanctuary;

To reaffirm the long-term and growing commitment of this church to migrants and refugees and to the policy questions involved, as exemplified most recently in the comprehensive strategy, "Accompanying Migrant Minors with Protection, Advocacy, Representation and Opportunities (AMMPARO)";

To recognize that the ELCA in congregations, synods and the churchwide organization are already taking the actions requested by this memorial; and

To request that appropriate staff on the AMMPARO team and the Domestic Mission, Global Mission, and Mission Advancement units review the existing strategies and practices by the five current sanctuary synods and develop a plan for additional tools that provide for education and discernment around sanctuary.

Mr. Christopher A. Vergara [Metropolitan New York] offered an amendment to the motion.

Moved;
Seconded: *To amend the motion by adding the following as the last clause*
To declare the Evangelical Lutheran Church in America a sanctuary church body.

Mr. Vergara noted that 28 synods have created an immigration task force or AMMPARO task force in the past three years. There were 41 synods working with AMMPARO and 141 sanctuary congregations in the ELCA. He stressed that Lutherans had a unique voice that was needed in the public square. He defined sanctuary as "a response to the struggles of immigrants and refugees, a strategy to advocate for and amplify immigrant voices a vision for what our communities and world can be, and a moral imperative to take prophetic action of radical hospitality rooted in the ancient traditions of our church."

Ms. Petra R. Wickland [Metropolitan New York Synod] noted that her synod was a sanctuary synod. As the synod vice president, she often explained what sanctuary meant for the synod. She referenced Matthew 25 and expressed that sanctuary was about being called to serve others and welcoming others to God's table.

The Rev. Tracie L. Bartholomew, bishop of the New Jersey Synod, explained that while she was committed to welcoming and protecting immigrants, she spoke against the amendment as there was no legal definition for sanctuary. It could be interpreted differently by each congregation and synod.

Mr. Charles B. Wilson [Southwestern Texas Synod], speaking in support of the amendment, reflected on his experience living in a border state and asked voting members to think on Leviticus 19.

Mr. David Tindell [Northwest Synod of Wisconsin] spoke against the amendment and expressed his concerns about not having a clear legal definition for sanctuary. He wondered if every ELCA church would have to provide sanctuary regardless of individual members' feelings. He asked if doing so would be illegal or might endanger the local community.

Secretary Boerger reminded the assembly of the ELCA's polity and that the Churchwide Assembly could request and recommend synods and congregations participate; however, the assembly could not bind other legally incorporated entities unless those entities chose to participate. Congregations would still make their own decisions. This item would be a "strong recommendation."

The Rev. Michael W. Rinehart, bishop of the Texas-Louisiana Gulf Coast Synod, spoke in favor of the amendment. He described sanctuary as congregations providing safe spaces while working through the "injustices" of the U.S. immigration system. He said that the sanctuary movement in the United States began 40 years ago among many different denominations when "the federal government made it extremely difficult to receive asylum status."

The Rev. Israel A. Mejia-Porras [South Carolina Synod] stressed that this action goes beyond legal terms. "This is about the gospel," he said. "As Hispanics, we are facing difficult times, and I think I speak for my community: We are terrified. I am terrified." He said that adding this language and passing this motion would send a message of courage and a message of grace in Jesus Christ. He concluded that the Lutheran movement began as a response to oppression and as a response for the sake of God's people.

The Rev. Jenifer L. Collins [Saint Paul Area Synod] said this bold statement was an opportunity for the ELCA to continue to learn and speak boldly. She expressed that this motion was about life, especially for those who were most marginalized and most at risk.

The Rev. Kelley M. Ketcham [Northwestern Ohio Synod] asked members to look to the Metropolitan New York Synod's memorial and read the definition for sanctuary provided there.

Mr. Brian L. Campbell [Western Iowa Synod] called the question to end debate.

The chair noted that four people had spoken in favor of the amendment with no others speaking against, so that the question had been called.

Mr. Bryan L. Penvose [Northeastern Ohio Synod] asked for a word of prayer before voting on the amendment.

Ms. Cynthia M. Gustavson [Church Council], member of the Churchwide Assembly prayer team, invited the assembly to join her in prayer.

After prayer the presiding bishop called for the vote on the amendment.

Moved;
Seconded; ***Yes-718; No-191***
Carried: ***To amend the motion by adding the following as the last clause***
To declare the Evangelical Lutheran Church in America a sanctuary church body.

The chair declared the amendment adopted. She reminded voting members that if they provided an explanation before a motion they would be ruled out of order.

The presiding bishop recognized the Rev. Matthew L. Riegel, bishop of the West Virginia-Western Maryland Synod.

Bishop Riegel explained that given the nature of the ELCA's polity the only entity required to follow the actions of the assembly was the churchwide organization. While synods and congregations could choose to provide sanctuary, the churchwide organization would be "forced" to do so. He expressed that the Lutheran Center building in Chicago would not be an adequate facility to accomplish this.

Mr. Paule E. Bohnsack II presented an amendment to the motion.

Moved;
Seconded: *To amend the motion by addition to the fourth paragraph following "AMMPARO team"*
, LIRS

Mr. Bohnsack stated that it seemed appropriate to add Lutheran Immigration and Refugee Service as the motion related to immigration.

There being no further discussion on the proposed amendment, the chair called for the vote.

Moved;
Seconded; ***Passed by majority***
Carried: ***To amend the motion by addition to the fourth paragraph following "AMMPARO team"***
, LIRS

The presiding bishop declared the motion passed.

Ms. Angela E. Czarnik-Neimeyer [Northwest Washington Synod] related that her congregation provided sanctuary for a man who pursued all legal resources available to him and was eventually detained. She urged the assembly to be a prophetic church on this "urgent issue."

Ms. Patricia A. Austin [Southeastern Synod] asked assembly members to be consistent and clear in language used. She noted that voting members were using "migrant" and "refugee" interchangeably.

Deacon Judy H. Mica Guerin [Upstate New York Synod] observed that sanctuary could also be related to people who were disabled, disadvantaged, experiencing mental health problems, and those released from prison.

Mr. Joseph T. Nolte [Church Council], member of the Memorials Committee, expressed his opinion that the amendments to the original motion added ambiguity and could create potential legal issues for the church. He asserted that adding the word "sanctuary" did not change the response the church is called to do, but rather created issues the church may not be able to address in the future.

The Rev. Mark E. Erson [Metropolitan New York Synod] spoke in support of the motion. He clarified that congregations were given the opportunity to decide their involvement with sanctuary. It would not necessarily mean that congregations would be required to house people.

Mr. Kennedy Nyangacha [New Jersey Synod], who was originally from Kenya, gave thanks for the United States, the ELCA, and for the love he has been shown over the past 10 years. He encouraged voting members to show the world this love by passing the sanctuary motion.

Presiding Bishop Eaton asked voting members to remember their places in the microphone queues and called for the orders of the day.

Elections: First Common Ballot

Reference: 2019 Pre-Assembly Report, Section VIII, Report of the Nominating Committee

The presiding bishop explained that the first common ballot would elect members of the Church Council, the boards of four separately incorporated ministries, and three churchwide committees.

Mr. Thomas A. Cunniff, general counsel for the ELCA and member of the elections committee, asked for the first common ballot to be distributed to voting members. He provided instructions on the process to cast the common ballot and gave corrections to the ballot.

Presiding Bishop Eaton reminded voting members that ballots needed to be submitted no later than 2:15 p.m. on Wednesday, Aug. 7, 2019.

Elections: First Ballot for Secretary

Reference: 2019 Pre-Assembly Report, Section V, Election of the secretary, and Section I, Rules of Organization and Procedure

Presiding Bishop Eaton detailed the responsibilities and credentials for the secretary of the ELCA. She reviewed the balloting process and asked synod bishops to distribute the first ballot for secretary to their synod's voting members.

Ms. Aja M. Favors, associate general counsel for the ELCA and member of the Credentials Committee, reported that there were 932 voting members as of 9:47 a.m.

Mr. Arundel T. Clarke [New Jersey Synod], member of the Churchwide Assembly prayer team, led the assembly in prayer before the vote.

After the completed ballots were collected, the chair declared the first ballot for secretary closed. She restated the process to withdraw a nominee's name from consideration on the second ballot for secretary.

Announcements

Secretary Boerger provided details and instructions for the AMMPARO prayer vigil walk. A Thursdays in Black lunch discussion with special guests Ms. Agnes Abuom, moderator of the World Council of Churches, and the Rev. Nicole Ashwood, World Council of Churches program executive for a just community of women and men, would be held from 12:00 to 1:00 p.m. He concluded with upcoming deadlines.

Prayer

Deacon Erin A. Power [Rocky Mountain Synod] led the assembly in prayer.

Recess

Plenary Session Four of the fifteenth Churchwide Assembly recessed at 10:36 a.m. on Wednesday, Aug. 7, 2019.

Plenary Session Five

Wednesday, Aug. 7, 2019
2:30 p.m.–5:30 p.m.

Call to Order

Presiding Bishop Elizabeth A. Eaton called Plenary Session Five of the fifteenth Churchwide Assembly to order at 2:35 p.m. Central Daylight Time (CDT) in Hall A/B of the Wisconsin Center in Milwaukee, Wisconsin.

Hymn

Reference: Worship and Song.

Deacon John E. Weit, interim assistant to the presiding bishop for worship, led the assembly in singing "God Welcomes All."

Announcements

Presiding Bishop Eaton instructed voting members how to use the voting machines to better avoid errors. She proposed an updated "Order of Business" for the plenary session.

Report of the Vice President/Church Council
Greetings from Invited Guests
College Corporation Meeting
Report of the Memorials Committee
Report of the Reference and Counsel Committee
Election Results from the First Ballot for Secretary

Hearing no objection, the chair declared the amended "Order of Business" adopted.

Report of the Vice President/Church Council

Reference: 2019 Pre-Assembly Report, Section II, Report of the Vice President, Section V, Recommendations of the Church Council, and Section XI, Report of the Church Council

The chair recognized Mr. William B. Horne II, vice president of the ELCA, to present the reports of the vice president and the Church Council.

The vice president opened his report with prayer and reflected on Galatians 3:27–29. He said that he had been encouraged to witness ELCA members consistently emphasizing their unity in Christ during the nation's divisive times.

He directed the assembly to Section V, "Recommendations of the Church Council" in the *2019 Pre-Assembly Report*. The vice president covered the items in Section V and relevant background information on each topic.

Section XI of the *Pre-Assembly Report* reviewed the actions of the Church Council over the 2016–2018 triennium. He gave thanks for the council's work, especially for the completion of the "Governance Policy Manual," which would assist council members in defining their role in this church.

Vice President Horne thanked council members, church officers, and churchwide staff for their companionship and work. He thanked the assembly for the opportunity to serve as the vice president of the ELCA. The assembly responded with applause.

Presiding Bishop Eaton thanked the vice president for his report and his service.

Greeting: Evangelical Lutheran Church in Canada

The presiding bishop introduced the Rev. Susan C. Johnson, national bishop of the Evangelical Lutheran Church in Canada (ELCIC).

Bishop Johnson extended greetings on behalf of the ELCIC and offered Presiding Bishop Eaton congratulations on her reelection. The national bishop reflected on the intertwined histories of the ELCA, ELCIC, and both denominations' predecessor bodies, as well as the work the two denominations accomplished as the North American Region of the Lutheran World Federation. Other shared ministries included global mission and continuing education opportunities for bishops through the Bishops Academy of the Conference of Bishops. Bishop Johnson referenced a resolution passed at the ELCIC convention a month prior conveying support and solidarity with the ELCA on behalf of asylum seekers and detainees. She presented Presiding Bishop Eaton with a letter containing the resolution.

The presiding bishop thanked Bishop Johnson for the shared ministry of the ELCA and ELCIC.

Greeting: Lutheran World Federation

Presiding Bishop Eaton welcomed the Rev. Panti Filibus Musa, archbishop of the Lutheran Church of Christ in Nigeria (LCCN) and president of the Lutheran World Federation (LWF).

Archbishop Musa brought greetings on behalf of the LWF and the LCCN to the assembly and congratulated the presiding bishop on her reelection. He elaborated on how "We are church" extended to the LWF's work creating a gender justice policy document, engaging in ecumenical dialogues, and serving the neighbor through the Augusta Victoria Hospital in Jerusalem.

He encouraged ELCA members to reject violence and hate speech and to share "God's liberating presence in this world that sets us free to serve, to love, to reconcile, and to care." He thanked the presiding bishop for her work with other faith leaders in speaking out against family separation at the U.S.-Mexico border.

The chair thanked Archbishop Musa and asked the assembly to stand and sing "Joyful, Joyful We Adore Thee."

Greeting: Board of Pensions of the ELCA, Portico Benefit Services

Presiding Bishop Eaton invited the Rev. Jeffrey D. Thiemann, president and CEO of Portico Benefit Services, Board of Pensions of the ELCA, to introduce a video highlighting Portico's work.

Pastor Thiemann said it was a joy to join the assembly and congratulated the presiding bishop on her reelection. He covered the history and work of Portico, a separately incorporated ministry of the ELCA. He hoped the assembly's theme "We are church" would highlight how Portico worked to provide healthcare and investments so that individuals could better do God's work together.

Network of ELCA Colleges and Universities

The chair expressed her appreciation for the faculty, staff, and students of the 26 colleges and universities of the ELCA. She thanked those who serve on governance boards of those higher education institutions. She noted that the mission of ELCA colleges and universities was overseen by the Network of ELCA Colleges and Universities (NECU).

She asked the Rev. Philip R. Johnson, president of Finlandia University and president of NECU, to greet the assembly.

President Johnson extended greetings on behalf of college and university presidents, faculty, and staff. Over 50,000 students are educated on ELCA campuses each year. He explained that NECU better allows higher education institutions to share their Lutheran identity and share their educational mission. Since the 2016 Churchwide Assembly, NECU had endorsed a shared statement on the vocation of Lutheran higher education titled, "Rooted and Open: The Common Calling of the Network of ELCA Colleges and Universities."

President Johnson stressed that colleges and universities must deepen relationships with congregations and synods. He invited assembly members to a reception Wednesday evening at the Milwaukee Art Museum.

Presiding Bishop Eaton thanked President Johnson and called on the Rev. Mark N. Wilhelm, program director for college and universities and the network's executive director, to introduce the presidents of the ELCA colleges and universities who were present.

Ms. Stephanie Herseth Sandlin, *Augustana University, Sioux Falls, S.D.*
Mr. Christopher E. Kimball, *California Lutheran University, Thousand Oaks, Calif.*
Mr. John R. Swallow, *Carthage College, Kenosha, Wis.*
Pr. Philip R. Johnson, *Finlandia University, Hancock, Mich.*
Mr. Kent L. Henning, *Grand View University, Des Moines, Iowa*
Ms. Rebecca M. Bergman, *Gustavus Adolphus College, St. Peter, Minn.*
Mr. Frederick K. Whitt, *Lenoir-Rhyne University, Hickory, N.C.*
Ms. Jenifer K. Ward, *Luther College, Decorah, Iowa*
Mr. Michael C. Maxey, *Roanoke College, Salem, Va.*
Mr. David R. Anderson, *St. Olaf College, Northfield, Minn.*
Ms. Debbie Cottrell, *Texas Lutheran University, Seguin, Texas*
Ms. Susan Traverso, *Thiel College, Greenville, Pa.*
Mr. Michael L. Frandsen, *Wittenberg University, Springfield, Ohio*

The presiding bishop thanked the presidents for their leadership and commitment to Lutheran higher education. The assembly thanked the presidents with applause.

College Corporation Meetings

2019 Pre-Assembly Report, Other, 2019 College Corporation Meetings

The 2019 Churchwide Assembly recessed and convened sequentially at 3:44 p.m. as the college corporation meetings for Wartburg College, Waverly, Iowa and Luther College, Decorah, Iowa. This was in accordance with bylaw 8.22.02. of the *Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America*. The minutes of those meetings were kept in the records of those institutions.

Ms. Jennifer K. Ward, president, represented Luther College; Mr. Daniel Kittle, vice president for student life and dean of students, represented Wartburg College.

At the conclusion of the college corporation meetings, Presiding Bishop Eaton resumed Plenary Session Five of the 2019 Churchwide Assembly at 3:52 p.m.

Introduction of Seminary Leaders

The chair introduced the leaders from the seven ELCA seminaries to the assembly:

Pr. Robin J. Steinke, president, *Luther Seminary, St. Paul, Minn.*
Pr. James R. Nieman, president, *Lutheran School of Theology at Chicago, Chicago, Ill.*
Pr. Mary Hinkle Shore, rector and dean, *Lutheran Theological Southern Seminary of Lenoir-Rhyne University, Columbia, S.C.*
Pr. Raymond W. Pickett, rector, *Pacific Lutheran Theological Seminary of California Lutheran University, Berkeley, Calif.*
Pr. Kathryn A. Kleinhans, dean, *Trinity Lutheran Seminary at Capital University, Columbus, Ohio*
Mr. Richard Green, interim president, *United Lutheran Seminary, Gettysburg and Philadelphia, Pa.*
Pr. Louise N. Johnson, president, *Wartburg Theological Seminary, Dubuque, Iowa*

Presiding Bishop Eaton thanked the seminary leaders for their faithful leadership in training and preparing rostered ministers to share the good news of Jesus Christ.

Greeting: Publishing House of the ELCA, 1517 Media

The presiding bishop called on Mr. Tim Blevins, president and CEO of 1517 Media, Publishing House of the ELCA, to share an introduction to 1517 Media's work..

Mr. Blevins noted that 1517 Media creates a wide array of resources for congregations, seminaries, colleges and universities, as well as resources for children and adults to use at home for their edification and faith development.

After a video presentation, the assembly thanked Mr. Blevins with a round of applause.

Report of the Memorials Committee *(continued)*

Reference: 2019 Pre-Assembly Report, Section VII, Report of the Memorials Committee

The presiding bishop called on Ms. Cheryl T. Chatman and Mr. Reid A. Christopherson, co-chairs of the Memorials Committee, to continue the report and discussion on memorials for separate consideration. The chair asked voting members to return to their places in the speaking queue from the previous conversation on the sanctuary memorial. The amended motion for consideration was:

Moved;
Seconded;

To receive with gratitude the memorial from the Metropolitan New York Synod concerning sanctuary;

To reaffirm the long-term and growing commitment of this church to migrants and refugees and to the policy questions involved, as exemplified most recently in the comprehensive strategy Accompanying Migrant Minors with Protection, Advocacy, Representation and Opportunities (AMMPARO);

To recognize that the ELCA in congregations, synods, and the churchwide organization are already taking the actions requested by this memorial; and

To request that appropriate staff on the AMMPARO team**, LIRS,** and the Domestic Mission, Global Mission, and Mission Advancement

units review the existing strategies and practices by the five current sanctuary synods and develop a plan for additional tools that provide for education and discernment around sanctuary.

To declare the Evangelical Lutheran Church in America a sanctuary church body.

Mr. Thomas Askegaard [Arkansas-Oklahoma Synod], member of the Memorials Committee, noted his initial excitement at the amended action; he explained that his excitement faded in the Memorial's Committee meeting as support staff detailed that the word "sanctuary" was not well defined. He took issue with making a promise that the ELCA could not fully keep. "This memorial cannot just be words," he said.

The Rev. Bruce G. Osterhout [Northeast Pennsylvania Synod] referred to Luther's saying that God works through three institutions: family, church, and government. "When the government fails to do the right thing, the church needs to step up," he said. Pastor Osterhout stated the assembly did not need to worry about the definition of the term "sanctuary"; rather, he encouraged the assembly to be bold and to advocate for justice for all.

The Rev. Laurie A. Larson Caesar, bishop of the Oregon Synod, explained that the Oregon Synod voted three years prior to become a sanctuary synod. After pondering the legal and theological definitions of "sanctuary," the synod decided to act in faith and boldness, even though the synod could not precisely define what that meant legally. She expressed that members in her synod have become more active Christians. Congregations had engaged in conversations they would not have otherwise. She expressed her opinion that there had been few negative ramifications.

Mr. David Tindell [Northwest Synod of Wisconsin] spoke in opposition to the motion. He encouraged voting members to consider the rule of law. He urged members to work toward changing the law through government representatives and elections.

Ms. Elizabeth M. Yoder [Western North Dakota Synod] noted that the Metropolitan New York Synod defined sanctuary in their memorial submission. She expressed her opinion that the definition provided on page 24 of the "Report of the Memorials Committee" was vague enough to be shaped to each congregation's context.

The Rev. Dawn Roginski [Sierra Pacific Synod] told the assembly a story of providing sanctuary to a man in a Sierra Pacific Synod congregation. Pastor Roginski urged voting members to think of the people these policies affect.

Mr. Maren Hulden [Church Council] moved to amend the motion.

Moved;
Seconded:

To amend the motion by adding the following as the last clause

To request the ELCA Church Council, in consultation with the appropriate churchwide units and offices, provide guidance for the three expressions of this church about what it means to be a sanctuary church body and provide a report to the 2022 Churchwide Assembly.

Ms. Hulden noted the different concerns voiced during discussion and expressed that the Church Council could provide guidance to each expression if the sanctuary motion passed.

Mr. Clarance Smith [Church Council] spoke in favor of the amendment. As there was no common definition for sanctuary, he supported the amendment to include guidance.

Bishop Larson Caesar agreed with the amendment. She expressed that it would have been helpful to have had more guidance to have assisted the Oregon Synod in discerning

how to move into becoming a sanctuary synod. She expressed her belief that the Church Council could compile tools to help others discern what sanctuary means in each context.

The Rev. Peter R. Olson [Arkansas-Oklahoma Synod] conveyed the importance of educating ELCA members in the ways the ELCA cares for issues. He supported the amendment and hoped information could be easily accessible to the public.

Mr. Thomas W. Salber [Southeastern Pennsylvania Synod] spoke in opposition to the amendment. He expressed his opinion that the church must act now, and not wait three years.

Pastor Osterhout affirmed Mr. Salber's concerns for urgent action. He also stressed the Lutheran church's experiences in helping refugees and immigrants, especially through Lutheran Immigration and Refugee Services.

Mr. Paul E. Bohnsack II [Minneapolis Area Synod] spoke in favor of the amendment stating that the amendment created more order to the process.

The Rev. Brian D. Maas, bishop of the Nebraska Synod, moved the previous question.

Moved;
Seconded; ***Approved by Two-Thirds Vote***
Carried: **To end debate.**

The presiding bishop then led voting on the amendment.

Moved;
Seconded; ***Passed by majority***
Carried: ***To amend the motion by adding the following as the last clause***
To request the ELCA Church Council, in consultation with the appropriate churchwide units and offices, provide guidance for the three expressions of this church about what it means to be a sanctuary church body and provide a report to the 2022 Churchwide Assembly.

The chair declared the amendment adopted.

Mr. Eddie Kim [La Crosse Area Synod] spoke in favor of the main motion. He acknowledged that, while there were no precise definitions and further details to be resolved, he believed that God would provide.

The Rev. Ann M. Tiemeyer [Metropolitan New York Synod] moved the previous question.

Moved;
Seconded; ***Approved by Two-Thirds Vote***
Carried: **To end debate.**

The chair then led the vote on the main motion.

ASSEMBLY ACTION ***BY MAJORITY***

CA19.03.07 **To receive with gratitude the memorial from the Metropolitan New York Synod concerning sanctuary;**

To reaffirm the long-term and growing commitment of this church to migrants and refugees and to the policy questions involved, as exemplified most recently in the comprehensive strategy Accompanying Migrant Minors with Protection, Advocacy, Representation and Opportunities (AMMPARO);

To recognize that the ELCA in congregations, synods, and the churchwide organization are already taking the actions requested by this memorial;

To request that appropriate staff on the AMMPARO team, LIRS, and the Domestic Mission, Global Mission, and Mission Advancement units review the existing strategies and practices by the five current sanctuary synods and develop a plan for additional tools that provide for education and discernment around sanctuary;

To declare the Evangelical Lutheran Church in America a sanctuary church body; and

To request the ELCA Church Council, in consultation with the appropriate churchwide units and offices, provide guidance for the three expressions of this church about what it means to be a sanctuary church body and provide a report to the 2022 Churchwide Assembly.

The chair declared the action adopted.

Ms. Chatman transitioned discussion to the Sierra Pacific Synod's memorial on peacebuilding and moved the committee's recommended action on peacebuilding.

Category A2: Peacebuilding

Reference: 2019 Pre-Assembly Report, Section VII, Report of the Memorials Committee

1. Sierra Pacific Synod (2A) [2017]

WHEREAS, Jesus Christ, the Prince of Peace, admonishes us with the words "Blessed are the peacemakers, for they will be called children of God" (Matthew 5:9); and

WHEREAS, Scripture calls us to pursue what makes for peace (Romans 14:19), peace in marriage (1 Corinthians 7:15), peace in our relationships with others (2 Corinthians 13:11), to strive for peace with all people (Hebrews 12:14); and

WHEREAS, the Churchwide Assembly of the ELCA in 1995 adopted the social statement "For Peace in God's World" on the responsibility of this church to work for peace; and

WHEREAS, House Resolution 1111 (HR1111) would implement action in keeping with the goals stated in "For Peace in God's World" by creating a Cabinet-level Department of Peacebuilding that will work to reduce domestic and international violence, to gather and coordinate information and recommendations, to teach violence prevention, generosity, compassion and mediation to America's school children, to treat and dismantle gang psychology, to rehabilitate prison populations and to support our military with complementary approaches to ending violence; and

WHEREAS, "There is a convergence of the ELCA's peace-building priorities with the constitutive goals of a United States Department for Peace worthy of further exploration by the ELCA's expressions and affiliated and related independent organizations" (November 2009 response of the Church in Society unit of the ELCA to a resolution of the Northwestern Minnesota Synod related to a Department of Peace within the U.S. government); therefore, be it

RESOLVED that the Sierra Pacific Synod, meeting in assembly 2017, memorialize the 2019 Churchwide Assembly of the ELCA to endorse and advocate for HR1111 by calling on the Domestic Mission unit of the ELCA to notify the nationwide network of state public policy advocacy offices and the members of the United States House of Representatives of this church's support for HR1111; and be it further

RESOLVED that the Sierra Pacific Synod, meeting in assembly, memorialize the 2019 Churchwide Assembly of the ELCA to endorse and advocate for HR1111 by calling on the Domestic Mission unit of the ELCA to encourage "affiliation" between The Peace Alliance/U.S. Department of Peace-building and the Evangelical Lutheran Church in America; and be it further

RESOLVED that the Sierra Pacific Synod, meeting in assembly, memorialize the 2019 Churchwide Assembly of the ELCA to call for the Strategic Communications team to provide ELCA congregation members and staff with information about HR1111 through all appropriate media, including but not limited to *Living Lutheran* magazine and the ELCA website; and be it further

RESOLVED, that the Sierra Pacific Synod in assembly direct the Synod Council or its designee to communicate to member congregations of this Synod and to all other Synods of the Evangelical Lutheran Church in America through their appropriate units the substance of this "peace initiative" by the distribution of the Delegate Packet entitled "Regarding: Creations of a Cabinet-level Department of Peacebuilding in the U.S. Government HR1111," encouraging the study of its content, followed by the consideration of endorsement and advocacy of HR 1111 through all means available to those engaged.

Moved;
Seconded: To receive with gratitude the memorial from the Sierra Pacific Synod concerning the creation of a U.S. Department of Peacebuilding but to decline to take action at this time.

Mr. Joshua M. Hayes [Sierra Pacific Synod] moved to amend the recommendation.

Moved;
Seconded: *To amend by deletion and insertion.*

To receive with gratitude the memorial from the Sierra Pacific Synod concerning the creation of a U.S. Department of Peacebuilding ~~**but to decline**~~ **and** to take action **as stated in the resolveds** at this time.

Mr. Hayes referenced *Future Directions 2025,* Goal Four, "A visible church deeply committed to working ecumenically and with other people of faith for justice, peace, and reconciliation in communities and around the world." He cited HR 1111 which calls for the creation of a cabinet-level Department of Peacebuilding in the United States.

The Rev. Dawn M. Roginski [Sierra Pacific Synod] spoke in favor of the amendment and referenced current events in the United States to stress the need for such a department.

There being no further speaking to the amendment, the chair called for the vote.

Moved;
Seconded; ***Yes-398; No-477***
Defeated: *To amend by deletion and insertion.*

To receive with gratitude the memorials from the Sierra Pacific Synod concerning the creation of a U.S. Department of Peacebuilding ~~but to decline~~ **and** to take action **as stated in the resolveds** at this time.

The presiding bishop declared the amendment defeated. She then opened discussion on the main motion. There being no discussion she called for the vote.

ASSEMBLY ACTION ***YES-656; NO-224***

CA19.03.08 **To receive with gratitude the memorials from the Sierra Pacific Synod concerning the creation of a U.S. Department of Peacebuilding but to decline to take action at this time.**

Presiding Bishop Eaton declared the action passed.

Mr. Christopherson introduced Category C1: Church and State and moved the recommended action on behalf of the Memorials Committee.

Category C1: Church and State

Reference: 2019 Pre-Assembly Report, Section VII, Report of the Memorials Committee

1. Minneapolis Area Synod (3G) [2019]

WHEREAS, the Lutheran tradition historically has been strongly supportive of the need for, and functions of, government; and

WHEREAS, the increasingly bitter politics of the past decade have generated much skepticism about, and hostility towards, the role of government in a free society—even calling into question the basic legitimacy of government; and

WHEREAS, the members of the ELCA could benefit from thoughtful exploration of the many issues concerned with the functions of government and civic engagement; and

WHEREAS, the ELCA social statements address the great social institutions of contemporary life, but have not yet addressed the nature and role of government, the call to civic engagement, or the relation of church to state in any churchwide document; and

WHEREAS, the ELCA has significant resources to draw upon, including the statements of predecessor Lutheran bodies, recent publications, and members involved with government at all levels and from many perspectives; therefore, be it

RESOLVED, that the Minneapolis Area Synod in Assembly memorialize the 2019 Churchwide Assembly of the Evangelical Lutheran Church in America to initiate the development of a social statement on the role of government, the nature of civic engagement, and the relationship of church and state.

Moved;
Seconded: To receive with gratitude the memorial from the Minneapolis Area Synod requesting a social statement on the role of government, the nature of civic engagement, and the relationship of church and state; and

To authorize the development of an ELCA social statement on government, civic engagement and the relationship of church and state in accordance with the "Policies and Procedures of the Evangelical Lutheran Church in America for Addressing Social Concerns" (2018).

The Rev. Stephen R. Herr [Lower Susquehanna Synod] asked how this social statement would impact the next triennium budget proposal.

The Rev. M. Wyvetta Bullock, executive for administration for the churchwide organization, explained that a social statement typically has a five-year development with an estimated cost of $300,000. The triennial budget proposal included funding for one social statement.

The Rev. Patricia J. Lull, bishop of the Saint Paul Area Synod, asserted that there were already many writings to draw from regarding church and state, including writings by Saint Paul, Martin Luther, and ecumenical partners. She expressed that those available resources negated a need for a new social statement.

The Rev. Mark E. Parker [Delaware-Maryland Synod] noted that there were four different memorials that called for the development of social statements on different topics. He pointed out that the Memorials Committee had decided to recommend a statement on church and state and had declined the other three, stating a lack of resources and the desire to focus on one statement at a time. Pastor Parker suggested that one of the other three topics, such as migrants and refugees, might be more a pressing issue to consider.

The Rev. Ann M. Svennungsen, bishop of the Minneapolis Area Synod, acknowledged the importance of being careful stewards of church resources. She expressed her belief that one of the great crises currently facing the United States was the role of government. Bishop Svennungsen noted that Luther had many useful things to say about the positive role of government and how God works through government; she said the ELCA could contribute to the political landscape of the country with a social statement on this topic.

The Rev. Nathan L. Metzger [Nebraska Synod] spoke against the motion, noting that individuals could draw upon the scriptures and other resources without spending resources on a five-year process.

Mr. Joseph T. Nolte [Church Council], member of the Memorials Committee, asked the Rev. Roger A. Willer, director for theological ethics, to provide background information on the topic.

Pastor Willer explained the differences between social statements and social messages. Social statements addressed large social institutions; social messages were more topical and could be completed in a year or less. He indicated that a social statement on church and state seemed appropriate to the Church Council because the social institution of government was in crisis. It would allow this church to participate and dig deeper into questions. Pastor Willer expressed his opinion that some of the other requests for social statements would be more appropriately categorized as social messages.

In addition to resources, Pastor Willer acknowledged the importance of examining which topic would be the proper focus and what kind of social statement this church should develop. That was why the Church Council had recommended church and state as the topic for a social statement.

The Rev. James W. Gonia, bishop of the Rocky Mountain Synod, spoke in favor of the motion. His synod has two advocacy offices that often speak on the distinctiveness of the Lutheran witness to the Gospel in the public sphere and in government. Bishop Gonia said that, while there are other resources on the topic of government, it would be helpful to have a document that brought all of those resources together to teach and equip people.

Pastor Parker moved to postpone the motion.

Moved;

Second: To postpone consideration of the motion to create a social statement on church and state until after consideration of the memorial calling for a social statement on migrants and refugees.

Pastor Parker acknowledged that the topic of church and state was important but felt that there should also be consideration and debate on a statement on migrants and refugees before voting on this item. Pastor Parker explained that the original request in the memorial from the Delaware-Maryland Synod was for a social statement on migrants and refugees. He stated it was the intent of the authors of the original memorial to push for a full social statement, which was not the recommendation of the Memorials Committee.

Pastor Willer noted that there were social messages on immigration.

Ms. Cheryl Stuart [Florida-Bahamas Synod] spoke in opposition to the motion to postpone. She asserted that the topic of migration required a faster response such as the one-year social message process allows, rather than a five-year social statement process. She expressed that it would be very helpful to have a document explaining how people of faith interact in the public square.

The Rev. Sonja Ware [Northeastern Pennsylvania Synod] spoke in favor of the motion to postpone and urged voting members to be cautious in creating a competition among social statements. She asked if the assembly had the power to authorize two social statements.

The presiding bishop relayed that the assembly had the power to authorize as many social statements to be worked on at once as it deemed appropriate; however, the question guiding the reasoning for a single social statement was staff capacity and finances.

The presiding bishop called for the orders of the day and asked members to remember their positions in the microphone queues.

Report of the Reference and Counsel Committee

Reference: 2019 Pre-Assembly Report, Section IX, Report of the Reference and Counsel Committee

Presiding Bishop Eaton introduced Ms. Emma K. Wagner and Mr. James J.F. Jennings, Church Council members and co-chairs of the Reference and Counsel Committee, who would introduce non-germane resolutions for consideration.

Motion A: Resolution to Establish June 17th as Emanuel 9 Feast Day of Repentance

Reference: 2019 Pre-Assembly Report, Section IX, Report of the Reference and Counsel Committee

Ms. Wagner presented Motion A.

Motion A: Resolution to Establish June 17th as Emanuel 9 Feast Day of Repentance. Submitted by the Rev. Kwame L. Pitts [Metropolitan Chicago Synod]

WHEREAS, the Lord teaches us "Those who are well have no need of a physician, but those who are sick; I have come to call not the righteous but sinners to repentance" (Luke 5:31-32); and

WHEREAS, the Emanuel 9 (Rev. Clementa C. Pinckney, Cynthia Marie Graham Hurd, Susie Jackson, Ethel Lee Lance, Depayne Middleton-Doctor, Tywanza Sanders, Rev. Daniel L. Simmons, Sharonda Coleman-Singleton, and Myra Thompson) on June 17, 2015, while in prayer and Bible study at the historic African-American church, Emanuel African Methodist Episcopal (AME) Church in Charleston, South Carolina were murdered by a self-professed white supremacist adult who was raised and formed in the ELCA; and

WHEREAS, that self-professed white supremacist espoused racist rhetoric and epithets before and after committing these murders; and

WHEREAS, two of his victims, Rev. Daniel Lee Simmons Sr. and Rev. Clementa Pickney, were graduates of Lutheran Theological Southern Seminary, one of eight ELCA seminaries.; and

WHEREAS, the deep sin of white supremacy and racism continues to be a plague and hindrance in the life of the ELCA as a church called to proclaim the gospel of Jesus Christ; therefore, be it

RESOLVED, that the Evangelical Lutheran Church in America reaffirm its commitment to repentance from racism by:

1. Venerating June 17th as a feast day of repentance in the ELCA for the martyrdom of the Emanuel 9; and
2. Having the names of the Emanuel 9 (Clementa C. Pinckney, Cynthia Marie Graham Hurd, Susie Jackson, Ethel Lee Lance, Depayne Middleton-Doctor, Tywanza Sanders, Daniel L. Simmons, Sharonda Coleman Singleton, and Myra Thompson) added to future ELCA publications to venerate their martyrdom and lead us to repentance because of the white supremacy and racism in our church; and
3. Calling for this feast day be grounded in prayer as the Emanuel 9 were murdered while in prayer at the end of the Bible study; and
4. Directing the Division on Worship to help develop future worship prayers and litanies around repentance from racism; and
5. To encourage giving both prayer and financial support for the memorial to be built in remembrance of the Emanuel 9 (https://www.emanuelnine.org/); and
6. Be in deeper conversations with the AME church on ways of reconciliation and repentance on the matters of white supremacy and racism.

Ms. Wagner made the following motion on behalf of the Reference and Counsel Committee.

Moved;
Second: To adopt Motion A.

The Rev. Michael L. Burk, bishop of the Southeastern Iowa Synod, moved offered an amendment.

Moved;
Second: *To amend by deletion and insertion:*

Motion A: Resolution to Establish June 17th as Emanuel 9 ~~Feast~~ Commemoration and Day of Repentance

1. ~~Venerating~~ Commemorating June 17th as a ~~feast~~ day of repentance in the ELCA for the martyrdom of the Emanuel 9; and
2. Having the names of the Emanuel 9 (Clementa C. Pinckney, Cynthia Marie Graham Hurd, Susie Jackson, Ethel Lee Lance, Depayne Middleton-Doctor, Tywanza Sanders, Daniel L. Simmons, Sharonda Coleman Singleton, and Myra Thompson) added to future ELCA publications to venerate their martyrdom and lead us to repentance because of the white supremacy and racism in our church; and
3. Calling for this ~~feast day~~ commemoration to be grounded in prayer as the Emanuel 9 were murdered while in prayer at the end of the Bible study; and
4. Directing the ~~Division on Worship~~ Office of the Presiding Bishop to help develop future worship prayers and litanies around repentance from racism; and

5. To encourage giving both prayer and financial support for the memorial to be built in remembrance of the Emanuel 9 (https://www.emanuelnine.org/); and
6. Be in deeper conversations with the AME church on ways of reconciliation and repentance on the matters of white supremacy and racism.

Bishop Burk explained that he did not seek to change the intent of the resolution; his amendments meant to use language that this church has consistently used. He noted there is no Division on Worship; worship functioned within the Office of the Presiding Bishop.

The Rev. Kwame L. Pitts [Metropolitan Chicago Synod] spoke against the motion to amend and explained the reasoning for the chosen language and the history of the original motion. She stressed that this motion could be a powerful statement to the world to honor the memory of those who died and empower others to live out their faith through action.

The Rev. Hans E. Becklin [Church Council] spoke in favor of the amendment. He agreed that those who died should be commemorated.

The Rev. Jennifer A. Chrien [Southwest California Synod] spoke against the amendment. She expressed that assembly members should respect the work of those who prepared the resolution and encouraged assembly members to vote for the resolution as originally presented.

Mr. Jerry U. Key [Greater Milwaukee Synod] asked assembly members to question why they felt resistance to the original language. He noted that the writers of the resolution were intentional with the words they chose.

The Rev. Andreas H. Teich [North/West Lower Michigan Synod] explained that the amendment focused on the language the ELCA uses to describe certain days of the liturgical year. He noted that there was no Division on Worship.

The presiding bishop called the orders of the day.

Elections: Report of the First Ballot for Secretary

Reference: 2019 Pre-Assembly Report, Section X, Report of the Elections Committee

Presiding Bishop Eaton asked Mr. Thomas A. Cunniff, general counsel for the ELCA and member of the Elections Committee, to detail the results of the first ballot for secretary.

Mr. Cunniff shared that 866 ballots were cast. Of the ballots cast, five were illegal and 861 were legal. The number of votes required for election was 646. There was no election on the first ballot.

1	Rothmeyer, Sue	252	17	Anderson, Jon	6
2	Herr, Stephen	95	18	McAnally, Scott	6
3	Wells, Lamont	79	19	Stuart, Cheryl	6
4	Riegel, Matthew	42	20	Bullock, Wyvetta	4
5	Emery, John	37	21	Horne, William	4
6	Baglyos, Paul	31	22	Burk, Michael	3
7	Rasmussen, Tyler	28	23	Gordy, Julian	3
8	Vehar, Jonathan	24	24	Line, Rachel	3
9	Kowitz, Peter	23	25	Wickland, Renee	3
10	Severson, Peter	22	26	Aldrich, Peter	2
11	Madden, Thomas	21	27	Barnett, Edward	2
12	Pennington, Jeff	18	28	Bartholomew, Tracie	2
13	Pitts, Kwame	17	29	Boone, Felicia	2
14	Piro, Rocky	15	30	Emory, John	2
15	Gaule, Christopher	13	31	Erickson, Paul	2
16	Rinehart, Michael	7	32	Maas, Brian	2

33	McElroy-Thomas, Linda	2	74	Jacobson, Harold	1
34	Miller, Wayne	2	75	Jahn, David	1
35	Wohlrabe, Larry	2	76	Johnston, Douglas	1
36	Abrams, Rob	1	77	Kaderbhai, Salim	1
37	Aitken, Thomas	1	78	Konitz, Peter	1
38	Allende, Abraham	1	79	Kravitz, Peter	1
39	Al-Yateim, Khader	1	80	Kuester, Janel	1
40	Anderson, Kevin	1	81	Kusserow, Kurt	1
41	Arneson, Gwen	1	82	Linstrom, Robert	1
42	Beaudoin, Daniel	1	83	Lull, Patricia	1
43	Behrendt, Mark	1	84	Malpica, Rafael	1
44	Bodenstab, Eric	1	85	Maston, Sam	1
45	Boerger, Chris	1	86	Matthias-Long, Wayne	1
46	Brandt, Terry	1	87	Miller, Theodore	1
47	Breashears-Schultz, Tracey	1	88	Odgren, Amy	1
48	Brown, Kwame	1	89	Palmer, Herb	1
49	Brudvig, Jon	1	90	Penrose, Bryan	1
50	Carlson, Erick	1	91	Peterson, Ann	1
51	Chatman, Cheryl	1	92	Pugh, Tammy	1
52	Cunniff, Thomas	1	93	Richard, Karl	1
53	Cunningh, Jeffery	1	94	Rodrick-Schnaath, Heidi	1
54	Demmis, Moses	1	95	Rothleri, Sue	1
55	Derr, Amandus	1	96	Rothmeir, Sue	1
56	Dietz, John	1	97	Rouse, Lamont	1
57	Doering, Daniel	1	98	Saveman, Peter	1
58	Dunlop, James	1	99	Schfield, Jana	1
59	Eaton, Elizabeth	1	100	Schlesinger, Sandy	1
60	Endruschat, Robert	1	101	Severson, Kyle	1
61	Erdmann, Cherl	1	102	Sevenson, Peter	1
62	Erwin, Guy	1	103	Sevrenson, Peter	1
63	Favors, Aja	1	104	Shankweiler, Carl	1
64	Fehrman, Kerry	1	105	Smyth, Dominic	1
65	Fisher, Jason	1	106	Speidel, Russel	1
66	Gohl, Bill	1	107	Starr, Albert	1
67	Graham, Richard	1	108	Stewart, Cheryl	1
68	Grau, Joyce	1	109	Sugden, Casey	1
69	Hassanally, Regina	1	110	Svennungsen, Ann	1
70	Heir, Stephen	1	111	Teich, Andreas	1
71	Hester, Heidi	1	112	Wildermuth, Deanna	1
72	Howe, Libby	1	113	Wilson, Chip	1
73	Hudson, Nicole	1	114	Wollner, Paul	1

The presiding bishop reminded nominees of the deadline to withdraw their names from the second ballot for secretary.

Announcements

Secretary Boerger announced that the morning's offering was $5,002. He encouraged voting members to wear black on Thursday in support of the World Council of Church's Thursdays in Black Campaign to end gender-based violence. The secretary reminded voting members about the receptions taking place at the Milwaukee Art Museum and transportation options to get to the museum. He concluded with upcoming deadlines.

Pastor Ronald T. Glusenkamp extended a personal invitation to voting members to celebrate the end of the campaign at the Milwaukee Art Museum on Wednesday evening.

Hymn and Prayer

The assembly sang "God's Work, Our Hands." Mr. Seth M. Zimmann [Church Council] offered a word of prayer.

Recess

Plenary Session Five of the fifteenth Churchwide Assembly recessed at 5:21 p.m. on Wednesday, Aug. 7, 2019.

Plenary Session Six

Thursday, Aug. 8, 2019
8:30 a.m.–10:30 a.m.

Call to Order

Presiding Bishop Elizabeth A. Eaton called Plenary Session Six of the fifteenth Churchwide Assembly to order at 8:30 a.m. Central Daylight Time (CDT) in Hall A/B of the Wisconsin Center in Milwaukee, Wisconsin.

Announcements

Presiding Bishop Eaton proposed an updated "Order of Business" for the session.

Greetings from the World Council of Churches
Report of the Reference and Counsel Committee *(continued)*
Report of the Presiding Bishop
Elections: Report of the First Common Ballot
Elections: Second Common Ballot
Report of the Memorials Committee *(continued)*

Hearing no objection, the chair declared the amended "Order of Business" adopted.

The presiding bishop noted members' desires to discuss issues and reminded voting members of the assembly's firm deadline of 12:00 p.m. on Saturday, Aug. 10. Anything not covered by the assembly would be forwarded to the Church Council for its consideration and action.

Morning Prayer

Reference: Worship and Song.

The chair introduced Ms. Agnes Abuom, moderator of the Central Committee of the World Council of Churches (WCC), to lead Morning Prayer. Ms. Abuom invited the assembly to sing "God, Whose Almighty Word."

Greeting: World Council of Churches

Ms. Abuom congratulated the presiding bishop on her reelection and thanked her for her leadership. She brought greetings on behalf of the WCC and asked God's blessings as the assembly considered "A Declaration of Inter-Religious Commitment: A Policy Statement of the ELCA."

The moderator described her many years of work in Kenya and across the African continent addressing violence, poverty, and injustice. She acknowledged the current widespread issues of xenophobia, racism, populist nationalism, war, and violence. Ms. Abuom noted that women were often the first impacted by these issues. She detailed that rape was becoming normalized as a part of the culture of war and urged ELCA members to not normalize the abnormal. She explained that the WCC was committed to drawing attention to these problems and creating awareness through programmatic work and the work of member churches.

The "Thursdays in Black" campaign was part of the WCC's multi-prong plan to combat gender-based violence. Ms. Abuom invited all to join the movement and wear black on Thursdays to demonstrate their commitment to a world without rape and violence.

Report of the Reference and Counsel Committee *(continued)*

Reference: 2019 Pre-Assembly Report, Section IX, Report of the Reference and Counsel Committee

The presiding bishop thanked Ms. Abuom and invited Ms. Emma K. Wagner and Mr. James J.F. Jennings, co-chairs of the Reference and Counsel Committee, to continue the committee's report.

Motion E: #ThursdaysinBlack Campaign of the World Council of Churches

Reference: 2019 Pre-Assembly Report, Section IX, Report of the Reference and Counsel Committee

Ms. Wagner presented Motion E.

Motion E: Resolution on Support for Engagement of the Evangelical Lutheran Church in America through the #ThursdaysinBlack Campaign of the World Council of Churches
Submitted by: Bishop Donald Kreiss [Southeast Michigan, 6A]

WHEREAS, in 2015, the ELCA Church Council adopted the ELCA social message "Gender-based Violence" in order to increase awareness, accountability, and action across the church about the alarming degree of gender-based violence in church and society; and

WHEREAS, the companion "Foundational Documentation for a Social Message on Gender-based Violence" provides additional resources for understanding gender-based violence as a deeply systemic social problem, a theological concern, a pastoral challenge, and a critical matter for faith-based action and advocacy; and

WHEREAS, in 2013, the Lutheran World Federation Council adopted a "Gender Justice Policy," laying out a biblically-rooted framework for the global Lutheran communion of churches to take concrete, contextually-appropriate steps to implement gender justice; and

WHEREAS, the XII Assembly of the LWF in 2017 passed a resolution encouraging member churches to partner with civil society on sex education and the elimination of all forms of sexual and gender-based violence in church and society; and

WHEREAS, the World Council of Churches (WCC) Decade of Churches in Solidarity with Women (1988–1998) gave witness to the movements of women against gender-based violence around the world and inspired the launch of a global, ecumenical campaign, Thursdays in Black: Resistance and Resilience; and

WHEREAS, the WCC, on the occasion of its 70th anniversary in 2018, relaunched its #ThursdaysinBlack campaign, calling upon its member churches and the global ecumenical family to recommit to work toward education about and elimination of gender-based violence; therefore, be it

RESOLVED, that the Evangelical Lutheran Church in America calls upon all people across all expressions of the church to participate in the #ThursdaysinBlack campaign by wearing black on Thursdays and actively participating in the various reflection and action items detailed in the ELCA "Gender-based Violence" social message and documentation; the LWF Gender Justice Policy; and the WCC resources for #ThursdaysinBlack.

Ms. Wagner presented the following motion on behalf of the committee.

Moved;
Seconded: To adopt Motion E.

There being no discussion, the chair called for the vote on Motion E.

ASSEMBLY ACTION ***YES-891; NO-4***

CA19.04.09 To adopt Motion E.

The presiding bishop declared the motion adopted.

Report of the Presiding Bishop

Reference: 2019 Pre-Assembly Report, Section II, Report of the Presiding Bishop

Presiding Bishop Eaton turned the chair over to William B. Horne, vice president of the ELCA. The vice president then invited the presiding bishop to present her report.

"We are church," the presiding bishop said.

"Six years ago, at the Churchwide Assembly, we had a conversation about who we are as the ELCA. My four emphases then and now are: We are church. We are Lutheran. We are church together. We are church for the sake of the world.

"I was deliberate in the order of those four emphases. 'We are church' comes first. 'We Are Church' is the theme of this assembly. Everything we do—our ministries, programs, social statements, advocacy, ELCA World Hunger, Lutheran Disaster Response, our networks—is based in and flows from our life as the baptized people of God, transformed by the Word and nourished by the body and blood of Christ. The church's unique mission is to preach the gospel purely, and to administer the sacraments rightly. No other institution has been called by God to this ministry. The church is God's creation. The ELCA constitution states, 'The church is a people created by God in Christ, empowered by the Holy Spirit.' The church is not what we do, it is not the organization we have created and maintain. The church is what God has made us—Christ's body in the world.

"In this report, you will see and hear what God has been up to through this community of faith, created in Christ Jesus for the good God is working in the world. My colleague, the Rev. Dr. Marcus Kunz, points out that the Book of Acts is mistitled. The actual title is 'The Acts of the Apostles' but should really be called 'The Acts of the Holy Spirit.' It was the Spirit at work, using the early disciples, that gave the gospel free course in the world then and does now.

"As has been said, 'God's church doesn't have a mission, God's mission has a church.' Our constitution also states that 'to participate in God's mission this church shall … Serve in response to God's love to meet human needs, caring for the sick and the aged, advocating dignity and justice for all people, working for peace and reconciliation among the nations, and standing with the poor and powerless and committing itself to their needs.' Luther put it this way, 'The church that preaches the gospel in all its fullness, except as it applies to the great social ills of the day, is failing to preach the gospel.'

[*Assembly participants responded with applause.*]

"Following the 2016 Churchwide Assembly, the Church Council adopted *Future Directions 2025*, which identified five goals for this church in discerning God's call for us. Each goal tells the story of the church we are becoming.

"Goal One is about deepening faith, strengthening evangelism, and equipping all of us to communicate Lutheran theology in accessible and compelling ways. We know the gospel has the power to change lives, but, as Saint Paul says, '… how are they to call on one in whom they have not believed? And how are they to believe in one of whom they have never heard? And how are they to hear without someone to proclaim him? And how are they to proclaim him unless they are sent?'

"In places across the world and here at home, our church is inviting people to know the blessings of living Lutheran. Even in Arkansas where people often ask, 'What's a Lutheran?' we are telling God's story and sharing the love of Jesus Christ.

"We visited Neighborhood Church in Bentonville, Arkansas, to learn about how this growing mission congregation participates in the work of the Spirit to deepen faith.

[*Assembly participants were invited to watch a video.*]

"The growth of Neighborhood Church and the exciting ways they are worshiping and engaging their community is inspiring. And led by two Wartburg Seminary graduates!

[*Assembly participants responded with cheers and applause.*]

"Imagine the future leaders who may come from Neighborhood Church.

"Goal Two is about equipping for vocation. We believe that God calls us to form and equip the baptized to express their faith through their life and witness as followers of Jesus and to provide space, support, and opportunities for youth and young adults to participate in ministries and pursue their calling. The Youth Leadership Summit is an annual gathering that brings together youth leaders.

"Do we have any participants from the Youth Leadership Summit? Yes! All right.

[*Assembly participants responded with applause.*]

"It brings youth leaders from each synod to share God's love and grace, learn about the needs of the world around them, and take back what they have learned to inspire others to action.

[*Assembly participants were invited to watch a video.*]

"Youth are not the future of the church. Jesus is. Youth are the church now.

[*Assembly participants responded with applause.*]

"And God will use them in service of the gospel, and to create welcoming and diverse congregations and worshiping communities.

"Goal Three is about being God's diverse and welcoming church. Diversity is God's intention and gift. In Genesis and in Revelation, we hear about the diversity of creation and the gloriously diverse multitude from every nation, from all tribes and peoples and languages, standing before the throne and before the Lamb. As God forms us into a welcoming church, we support congregations and worshiping communities in actively reaching out to people in their neighborhoods through relationships, in service, and with an openness for mutual learning.

"Welcome Church in Philadelphia is a church with no walls. It is truly an authentic worshiping community that shares the good news of Jesus Christ in their neighborhood, welcoming all to join. The story of Waverly, one of the church leaders, is a beautiful example.

[*Assembly participants were invited to watch a video. Following the video, the presiding bishop led the assembly in singing "This Little Light of Mine."]*

"Goal Four is about justice and peace. Not our justice and peace, but the justice and peace that comes from God's reconciling work in Jesus Christ, and our participation in that. God is working in the world. We pray that our work in poverty and hunger, our response to disasters and humanitarian crises, our work on economic justice, racial justice, gender justice, and climate justice is of visible witness of God's work in the world God so loves.

"Gang violence. Domestic abuse. No jobs. These are the realities our siblings in Christ face in Central America. Through the ELCA's AMMPARO strategy and our partners, the Lutheran World Federation and the Mennonite Social Action Committee, our church is answering God's call to love and serve our neighbors in Honduras. With holistic vocational and trauma counseling, returned migrants discover meaningful work and hope in their communities.

[*Assembly participants were invited to watch a video.*]

"I had a chance to go with our AMMPARO leadership team to Honduras in March, and we learned that for those who are returned migrants, there's a huge stigma against them in their neighborhoods because they have failed. Not only have they endured the trauma of, as you saw, physical and sexual trauma of going for two months to try to get to the United States, but they're considered failures in their own country.

"The work that we're doing is giving these people a sense of dignity, and also helping them establish themselves so that they have their own agency. So that they can have their

own lives. And this is important, because yesterday, as we were marching and praying, ICE [U.S. Immigration and Customs Enforcement] rounded up nearly 700 employees in Mississippi. So, our work continues.

"Goal Five is about a sustainable church. This is not about survival but being a church ready to serve in changing contexts. It is also about being a connected church—about being church together as we share ideas, best practices, and what we have learned. Congregational vitality is about connecting communities of Jesus and nurturing life changing relationships with God, each other, and the world. This is the work of the whole church—small congregations, large congregations, medium congregations, old congregations, new congregations.

"This past February, eight synods partnered for an event called 'Hope in the Heartland' that connected more than 100 congregations of 100 members or fewer. The daylong event was hosted in Sioux Falls, South Dakota. Many of the participating congregations were from rural areas spread across great distances. They leveraged technology and live-streamed the event in 17 sites across the region so that more than 400 people could participate. Let's learn more.

[*Assembly participants were invited to watch a video.*]

"New partnerships and connections were formed that day, and the 'Hope in the Heartland' event was only the beginning of the work these congregations will do together. Through ongoing collaboration and sharing with each other, these small member congregations in the heartland are helping to build a sustainable, connected church.

"All of these stories show what God is up to in the world and in this church. I am grateful to be part of God's work, the churchwide staff, the Conference of Bishops, the Church Council, and all of you.

"In two days, we will leave this assembly and return to our parts of the Lord's vineyard. Life will continue to happen, and we could, like Martha, become distracted with much serving. The collect for Tuesday in Holy Week prays, 'Lord Jesus, you have called us to follow you. Grant that our love may not grow cold in your service, and that we may not fail or deny you in the time of trial ….'

"There are many demands on our time. Our 'to do' lists seem endless. The world's needs are great. We might be burdened with the belief that it is up to us to save the world. None of these things are unimportant, but they are peripheral.

"I heard from my colleague Phil Hirsch this call: 'Dear church, it's time to come back to the center.' To the Incarnate One laid in a wooden manger. To the Glorified One raised on a wooden cross. To the fierce, tender love of God that the tomb could not restrain. It's time to come back to the center. To hearing the Word gladly, to the strengthening and forgiving sacraments, to corporate worship, to prayer.

"It's time to come back to the center—to Luther's clear exposition of God's grace. God waits for us there, the source of our life who gives integrity and power to our works of love and justice. We can't do this on our own. Let's come back to the center.

"Thank you."

Vice President Horne thanked Presiding Bishop Eaton for her report and returned the chair to her.

Elections: Report of the First Common Ballot

Reference: 2019 Pre-Assembly Report, Section X, Report of the Elections Committee

Presiding Bishop Eaton asked Mr. Thomas A. Cunniff, general counsel for the ELCA and member of the Elections Committee, to disclose the results of the first common ballot.

Mr. Cunniff stated that on 109 of the 112 tickets a candidate received a majority of the votes. The presiding bishop announced if there was no objection, those who received a majority of votes would be declared elected. There being no objection, Presiding Bishop Eaton declared those individuals elected to the Church Council, boards, and committees.

ASSEMBLY ACTION

CA19.04.10 To declare elected all those who received a majority of votes cast on the first ballot.

Church Council

Pr. Joanne E. Engquist, Seattle, Wash. (1B)
Ms. Loni Taylor, Box Elder, Mont. (1F)
Ms. Valerie J. Shaw, Los Angeles, Calif. (2B)
Pr. Karn S. Carroll, Phoenix, Ariz. (2D)
Mr. Loren A. Solberg, Bovey, Minn. (3E)
Ms. Susan Boxberger, Olathe, Kan. (4B)
Pr. Nicholas Billardello III, Southlake, Texas (4D)
Pr. Marcus A. Bigott, Seguin, Texas (4E)
Pr. William H. Callister, Streator, Ill. (5E)
Ms. Patricia C. Kluetz, Plover, Wis. (5I)
Pr. Kjersten L. Priddy, Battle Creek, Mich. (6B)
Mr. David M. Lenz, Mentor, Ohio (6E)
Pr. Pamela J. Hoh, Clifton Park, N.Y. (7D)
Pr. Tara R. Lynn, Butler, Penn. (8B)
Mr. Noah F. Roux, Turbotville, Penn. (8E)
Pr. Emily C. Hartner, Charlotte, N.C. (9B)
Ms. Tracey A. Beasley, Philadelphia, Penn. (7F)
Ms. Divine Cubwa, Omaha, Neb. (4A)
Mr. Kevin D. Anderson, Gaithersburg, Md. (8G)
Ms. Cherrish Holland, New London, Minn. (3F)
Ms. Merritt G. Zesinger, Madison, Ala. (9D)
Mr. Ismael E. Castillo-Danforth, Richmond, Texas (4F)

Mission Investment Fund of the ELCA

Pr. John E. Mack, Jersey City, N.J. (7A)
Pr. Wm Chris Boerger, Park Ridge, Ill. (1B)
Ms. Kathryn E. Baerwald, Washington, D.C. (8G)
Ms. Heather Miller, Clive, Iowa (5D)
Ms. Susan Troutman, Greenville, S.C. (9C)
Ms. Nicole Hudson, Brooklyn. N.Y. (7C)
Mr. Michael F. Fallon Jr., Haddonfield, N.J. (7A)
Mr. Mark E. Fiebrink, Naples, Fla. (9E)
Mr. Paul Opgrand, University Place, Wash. (1C)
Mr. Robert J. Chillison II, Los Angeles, Calif. (2B)

Board of Pensions of the ELCA (Portico Benefit Services)

Pr. Kathie Bender Schwich, Park Ridge, Ill. (5A)
Sr. Elizabeth-Ann (Becky) I. Swanson, Holmen, Wis. (5L)
Ms. Angela M. Dejene, Corcoran, Minn. (3G)
Ms. Helen Doerpinghaus, Columbia, S.C. (9C)
Ms. Diana G. Haywood, Durham, N.C. (9B)
Ms. Lori A. Lewis, Byron, Minn. (3I)
Ms. Jennifer L. McGinnis, Fort Wayne, Ind. (6C)
Mr. Steven R. Brown, Baltimore, Md. (8F)
Mr. Vincent P. Brown, El Cajon, Calif. (2C)
Mr. Peter J. Enko, Leawood, Kan. (4B)
Mr. John R. Hoffman, Minneapolis, Minn. (3G)
Mr. Bruce E. Johnson, Roanoke, Va. (9A)
Mr. Morris L. Larson, Chesterfield, Mo. (4B)
Mr. Frank A. Roth, Havertown, Pa. (7F)
Mr. Leon J. Schwartz, Winterset, Iowa (5D)
Mr. James B. Vos, St. Louis Park, Minn. (3G)
Ms. Catharine C. Burkett, Atlanta, Ga. *(Episcopalian)*
Pr. Adam J. Copeland, Rochester, Minn. *(Presbyterian)*

Publishing House of the ELCA (1517 Media)

Pr. Pamela Smith, Nashville, Tenn. (9D)
Pr. Mark G. Vitalis Hoffman, Middletown, Md. (8F)
Ms. Linda J. Brown, Moorhead, Minn. (3D)
Ms. Ileana (Lilly) Kimmelshue, Sacramento, Calif. (2A)
Ms. Lisa J. Peck, Overland Park, Kan. (4B)
Ms. Christine M. Smith, Waunakee, Wis. (5K)
Ms. Jill Yetman, Seattle, Wash. (1B)
Mr. Fred D. Halvin, Austin, Minn. (3I)
Mr. Michael A. Miller, Saint Paul, Minn. (3H)
Mr. Joel Peterson, La Cañada, Flintridge, Calif. (2B)
Mr. T. Mark Brokering, Mill Valley, Calif. *(Episcopalian)*
Pr. Michele E. Watkins, San Diego, Calif *(Methodist)*

Endowment Fund of the ELCA (ELCA Foundation)

Ms. Kristi L. Albrecht, Fargo, N.D. (3B)
Ms. Naomi M. Horsager, Apple Valley, Minn. (3H)
Ms. Karen A. Bohn, Edina, Minn. (3G)
Ms. Kori E. Reed Becker, Elkhorn, Neb. (4A)
Ms. Liza Canino, Charlotte, N.C. (9B)
Mr. Eric Brudos, Palo Alto, Calif. (2A)
Mr. Keith J. Christensen, Decorah, Iowa (5F)
Mr. Bruce D. George, Westborough, Mass. (7B)
Mr. Eric R. Golberg, New York, N.Y. (7C)
Mr. John Quello, Sioux Falls, S.D. (3C)
Pr. Kelly W. France, Atwater, MN (3F)
Mr. Charles H. Self, Appleton, Wis. *(Presbyterian)*

Committee on Appeals

Pr. Paul J. Blom, Georgetown, Texas (4E)
Pr. Christine A. Timm, Lake Ann, Mich. (6B)
Pr. Paul A. Wollner, Winston Salem, N.C. (9B)
Pr. Linda M. Pederson, Brownton, Minn. (3F)
Ms. Lesley M. Houston, Suffolk, Va. (1C)
Deacon Erin Power, Denver, Colo. (2E)
Ms. Cheyenne C. Boykin, Los Angeles, Calif. (2B)
Mr. George K. Rahdert, St. Petersburg, Fla. (9E)
Mr. Emanuel Alves, Philadelphia, Pa. (7F)

Committee on Discipline

Pr. Tor K. Berg, Bothell, Wash. (1B)
Pr. Mia Baumgartner, Seattle, Wash. (1B)
Pr. Dana K. Nelson, Roseville, Minn. (3H)
Pr. Kristina N. Heise, Wooster, Ohio (6E)
Pr. Nathan D. Pipho, Worcester, Mass. (7B)
Pr. Emily Hamilton, Malden, Mass. (7B)
Pr. Angela L. Shannon, Bowie, Md. (8G)
Pr. James R. Thomas, Columbia, S.C. (9C)
Deacon Shelly M. Allen, Moore, S.C. (9C)
Ms. Tanisha Pitre, Los Angeles, Calif. (2B)
Ms. Gwen E. Arneson, Cottonwood, Minn. (3F)
Ms. Rachel Davis, Loveland, Colo. (2E)
Ms. Sarah J. Downs, Stephens City, Va. (9A)
Mr. David Lewis, Fairfax, Va. (8G)
Mr. Kevin J. Boatright, Lawrence, Kan. (4B)
Mr. Andrew A. Springhorn, Shoreview, Minn. (3H)

Nominating Committee

Ms. Jessica M. Potts, Camas, Wash. (1C)
Mr. N. Uzoma Ariguzo, Bowie, Md. (8G)
Ms. Gwendolynn Edwards, Bellevue, Neb. (4A)
Ms. Doris M. Underwood, Montgomery, Ala. (9D)
Pr. Lawrence J. Clark, Chicago, Ill. (5A)
Pr. Andrew Tucker, Pickerington, Ohio (6F)
Mr. Hierald E. Osorto, Ithaca, N.Y. (7D)
Ms. Desta R. Goehner, Thousand Oaks, Calif. (2B)
Pr. Sarah C. Anderson, Drexel Hill, Pa. (7F)
Ms. C. Caroline Parrott, Salisbury, N.C. (9B)

Elections: Second Common Ballot

Reference: 2019 Pre-Assembly Report, Section X, Report of the Elections Committee

Mr. Cunniff explained that three tickets did not receive a majority and required a second ballot which would be cast electronically. The two individuals receiving the highest number of votes from each of the tickets in the first common ballot would be on the second ballot.

Mr. Cunniff asked for the names of the two nominees receiving the highest number of votes from Ticket 19 to be displayed for the assembly.

Church Council: Lay male (*PC/L*)
Mr. Keoni R. Newman, Spanaway, Wash. (1C)
Mr. LaMont Rouse, East Orange, N.J. (7A)

The chair called for the vote. The results were displayed.

Church Council: Lay male (*PC/L*)
Mr. Keoni R. Newman, Spanaway, Wash. (1C) 537
Mr. LaMont Rouse, East Orange, N.J. (7A) 314

ASSEMBLY ACTION

CA19.04.11 To declare elected to the Church Council: Mr. Keoni R. Newman, Spanaway, Wash. (1C).

The presiding bishop declared Mr. Newman elected.

Mr. Cunniff then presented to the assembly the names of the two nominees for the board of the Publishing House of the ELCA (1517 Media) for Ticket 52.

Publishing House (1517 Media): Minister of Word and Sacrament
Pr. Kathleen O. Reed, Cambridge, Mass. (7B)
Pr. Daphne Burt, Amherst, Mass. (7B)

Presiding Bishop Eaton called for the vote then asked for the results to be displayed and declared Pastor Burt elected.

Publishing House (1517 Media): Minister of Word and Sacrament
Pr. Kathleen O. Reed, Cambridge, Mass. (7B) 424
Pr. Daphne Burt, Amherst, Mass. (7B) 434

ASSEMBLY ACTION

CA19.04.12 To declare elected to the board of trustees of the Publishing House of the ELCA (1517 Media): Pr. Daphne Burt, Amherst, Mass. (7B).

Mr. Cunniff stated that the final ticket for consideration was Ticket 99 for a lay male, person of color or first language other than English position on the Committee on Discipline.

Committee on Discipline: Lay Male (PC/L)
Mr. Peter S.J. McKinney, Grand Rapids, Mich. (6B)
Mr. David K. Tap, Saint Cloud, Minn. (3F)

The chair called for the vote. She then asked for the results.

Committee on Discipline: Lay Male (PC/L)
Mr. Peter S.J. McKinney, Grand Rapids, Mich. (6B) 472
Mr. David K. Tap, Saint Cloud, Minn. (3F) 409

ASSEMBLY ACTION

CA19.04.13 **To declare elected to the Committee on Discipline: Mr. Peter S.J. McKinney, Grand Rapids, Mich. (6B).**

Mr. Cunniff announced the completion of the Second Common Ballot.

Report of the Memorials Committee *(continued)*

Reference: 2019 Pre-Assembly Report, Section VII, Report of the Memorials Committee

Presiding Bishop Eaton called on Ms. Cheryl T. Chatman and Mr. Reid A. Christopherson, co-chairs of the Memorials Committee, to continue the report and discussion on memorials for separate consideration. The chair reminded the assembly that the motion being considered was the motion to postpone.

Mr. David Severson [Minneapolis Area Synod] spoke in opposition to the motion. He asserted that there were other available resources for immigration and migrant policies. He expressed concern that this would delay work toward a statement on church and state.

There being no further discussion, the chair called for the vote.

Moved;
Second; ***Yes-285; No-594***
Defeated: To postpone consideration on the motion to create a social statement on church and state until after consideration of the memorial calling for a social statement on migrants and refugees.

The main motion was now on the floor.

The Rev. Matthew L. Riegel, bishop of the West Virginia-Western Maryland Synod, spoke in opposition to the main motion, citing Bishop Lull's references to works by Augustine and Luther. He conveyed that predecessor church body statements could also be useful. He pointed to the 1966 statements on church and state from the Lutheran Church in America and the American Lutheran Church. He encouraged voting members to read those predecessor statements.

Mr. William J. Middeke [Minneapolis Area Synod] said he was in favor of the main motion, as a document on church and state could provide helpful guidelines. He noted the complexities some churches in other denominations have created by endorsing candidates. Those actions have made some wonder whether churches should lose their tax-exempt status if they endorse a candidate.

Mr. Paul G. Archer [Southeast Michigan Synod] moved to amend the motion.

Moved;
Seconded; *To amend by deletion and insertion:*

To receive with gratitude the memorial from the Minneapolis Area Synod requesting a social statement on the role of government, the nature of civic engagement, and the relationship of church and state; and

To ~~authorize the development of an ELCA social statement on government, civic engagement and the relationship of church and state~~ **refer the request for a social statement on church and state to the Church Council for further consideration and action** in accordance

with the "Policies and Procedures of the Evangelical Lutheran Church in America for Addressing Social Concerns" (2018).

Mr. Archer explained that the "Policies and Procedures" document stipulates that a request for a social statement is to be referred to the Church Council for consideration of the capacity of the churchwide organization and of any overlap there may be with existing documents.

The Rev. Roger A. Willer, director for theological ethics, clarified that a Churchwide Assembly must authorize a social statement before cost and capacity discussions would be sent to the Church Council. The Church Council would then exercise oversight of a social statement development process in consultation with the Office of the Presiding Bishop.

After Pastor Willer's clarification, the presiding bishop declared the amendment out of order. The assembly returned to discussion of the main motion on sanctuary.

The Rev. Laura M. Hall-Schordje [Metropolitan Chicago Synod] expressed her belief that a more up-to-date teaching tool, rather than the predecessor church body statements from 1966, would be very helpful for her congregation. It could provide constructive information on how to address social justice issues without being partisan.

Ms. Bethany Fayard [Southeastern Synod] asked what specific issues could be covered in a social statement on church and state.

Pastor Willer pointed to the Minneapolis Area Synod's background information in the "Report of the Memorials Committee." Possible items to be covered in a social statement could include:

- How do Lutherans understand the nature of government?
- How do Lutherans understand civic engagement?
- What does it mean to be a citizen?
- What is the relationship between one's faith and democracy?

The Rev. Gladys G. Moore offered an amendment.

Moved;
Seconded:

To amend by deletion and insertion:

To receive with gratitude the memorial from the Minneapolis Area Synod requesting a social statement on the role of government, the nature of civic engagement, and the relationship of church and state; and

To **~~authorize~~** **request** the development of an ELCA **~~social statement~~** **social message** on government, civic engagement **and what it means to be a public church,** and the relationship of church and state in accordance with the "Policies and Procedures of the Evangelical Lutheran Church in America for Addressing Social Concerns" (2018).

Pastor Moore explained her opinion that a social message developed in one year would be helpful, especially for those who were preaching in a tumultuous time. She thought more people might read a one- to two-page social message, rather than a long social statement.

Mr. Joshua L. Copeland [North Carolina Synod] spoke in opposition to the amendment. He believed that a social message would not provide enough material for necessary, substantial conversation.

The Rev. Jenifer L. Collins [Saint Paul Area Synod] stated her approval for the amendment. She noted that social messages are for pressing matters of social concern. She felt a one-year timeline to complete a social message met the urgency of current events.

Mr. Ivan A. Perez [Metropolitan Chicago Synod] wondered whether it would be possible to request both a social message and a social statement on church and state.

Pastor Willer noted that it would not be possible to request a social message and a social statement at the same time; however, many times, a social message has been generated out of a social statement process. The Women and Justice Task Force called for an immediate social message on gender-based violence which was created through the request of the Church Council. A task force on church and state could initiate a faster response during the larger process.

Mr. Thomas J. Askegaard [Arkansas-Oklahoma Synod], member of the Memorials Committee, asked for the Memorials Committee chairs to provide background information as to why church and state was chosen as the topic for the social statement process.

Mr. Christopherson explained that the topic of church and state appeared to be the most significant "missing piece" of guidance within this church and a topic that required the most attention for a social statement at this point in time.

The Rev. Mae J. Zelle [South-Central Synod of Wisconsin] asked for a description of the process for a social message and how congregations would be engaged in a social message's development versus engagement in a process for a social statement.

Pastor Willer noted that a social message is usually completed in a year. The draft message would be posted online for congregations to review and provide feedback. While not as extensive as a social statement process, it would provide similar participatory engagement.

Ms. Victoria R. Bosin [Saint Paul Area Synod] was in favor of a social message due to its timeliness. She expressed that it could provide helpful information on the role of the church, the role of the state, and the difference between the two in an election year. She requested that more information about what the church says on major issues also be included. She remembered receiving a brochure in two previous elections that helped congregation members speak with each other on difficult issues.

Pastor Moore offered an amendment to her amendment.

Moved;
Seconded:

To amend the proposed amendment by deletion and insertion:

To receive with gratitude the memorial from the Minneapolis Area Synod requesting a social statement on the role of government, the nature of civic engagement, and the relationship of church and state; and

To ~~**authorize**~~ **request** the development of an ELCA ~~**social statement**~~ **social message** on government, civic engagement~~**, and**~~ **what it means to be a public church,** and the relationship of church and state in accordance with the "Policies and Procedures of the Evangelical Lutheran Church in America for Addressing Social Concerns" (2018).

Pastor Moore stated her amendment to the amendment was to provide grammatical corrections to her previous submission.

There being no discussion on the amendment to the amendment the chair led the vote.

Moved;
Seconded; ***Passed by majority***
Carried: *To amend the proposed amendment by deletion and insertion:*

To receive with gratitude the memorial from the Minneapolis Area Synod requesting a social statement on the role of government, the nature of civic engagement, and the relationship of church and state; and

To **~~authorize~~** **request** the development of an ELCA **~~social statement~~** **social message** on government, civic engagement**~~, and~~** **what it means to be a public church,** and the relationship of church and state in accordance with the "Policies and Procedures of the Evangelical Lutheran Church in America for Addressing Social Concerns" (2018).

The amendment to the proposed amendment carried. The presiding bishop resumed discussion on the motion to amend.

The Rev. Ann M. Tiemeyer questioned whether, if the assembly asked for a social message, it would then lose the opportunity to ask for a social statement on church and state. She asked what precluded the assembly asking for both at this time.

Pastor Willer stated nothing would preclude using both sets of language. It could go either way. He noted that staff of the churchwide organization who work with social documents heard the urgency and desire for a timely response.

Mr. Brian L. Campbell [Western Iowa Synod] moved the previous question.

Moved; ***Two-Thirds Vote***
Seconded: To end debate.

The chair called for the vote.

Moved;
Seconded; ***Approved by Two-Thirds Vote***
Carried: **To end debate.**

The presiding bishop then called for the assembly to vote on the amendment.

Moved;
Seconded; ***Passed by majority***
Carried: *To amend by deletion and insertion:*

To receive with gratitude the memorial from the Minneapolis Area Synod requesting a social statement on the role of government, the nature of civic engagement, and the relationship of church and state; and

To **~~authorize~~** **request** the development of an ELCA **~~social statement~~** **social message** on government, civic engagement**, what it means to be a public church,** and the relationship of church and state in accordance with the "Policies and Procedures of the Evangelical Lutheran Church in America for Addressing Social Concerns" (2018).

The chair declared the amendment passed and called the orders of the day.

Announcements

Secretary Boerger drew the assembly's attention to the proposed amendments to the *Constitutions, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America* in Section V of the *Pre-Assembly Report* in order to prepare for Friday's discussion. He encouraged voting members to attend a Bible study led by the Rev. Amy Valdez Parker, executive director of the global mission connections for the United Methodist Board of Global Ministries, following worship and lunch. The deadline to withdraw a person's name for consideration for the election for secretary was 12:00 p.m.

Prayer

Ms. Petra R. Wicklund, vice president of the Metropolitan New York Synod, led the assembly in prayer.

Recess

Plenary Session Six of the fifteenth Churchwide Assembly recessed at 10:32 a.m. on Thursday, Aug. 8, 2019.

Plenary Session Seven

Thursday, Aug. 8, 2019
2:30 p.m.–5:30 p.m.

Call to Order

Presiding Bishop Elizabeth A. Eaton called Plenary Session Seven of the fifteenth Churchwide Assembly to order at 2:32 p.m. Central Daylight Time (CDT) in Hall A/B of the Wisconsin Center in Milwaukee, Wisconsin.

Hymn

Reference: Worship and Song.

The presiding bishop invited the assembly to sing "Dona Nobis Pacem."

Elections: Second Ballot for Secretary

Reference: 2019 Pre-Assembly Report, Section X, Report of the Elections Committee

The chair stated that the results of the first ballot for secretary could be found in Section X of the *Pre-Assembly Report*. Presiding Bishop Eaton called on Mr. Thomas A. Cunniff, general counsel for the ELCA and member of the Elections Committee, to detail the results of the first ballot for secretary and to lead the process of the second ballot.

Mr. Cunniff announced that 114 individuals were nominated on the first ballot. Of those, 53 individuals withdrew their names from consideration, and 63 names continued to the second ballot. The remaining candidates were listed in order of the most votes received to the fewest votes received.

Rothmeyer, Sue
Herr, Stephen
Wells, Lamont
Riegel, Matthew
Emery, John
Baglyos, Paul
Rasmussen, Tyler
Vehar, Jonathan
Kowitz, Peter
Severson, Peter
Pennington, Jeff
Piro, Rocky
Gaule, Christopher
Anderson, Jon
McAnally, Scott
Aldrich, Peter
Bartholomew, Tracie
Boone, Felicia
Emory, John
McElroy-Thomas, Linda
Al-Yateim, Khader
Anderson, Kevin
Behrendt, Mark
Brown, Kwame
Brudvig, Jon
Cunningh, Jeffery
Demmis, Moses
Derr, Amandus
Endruschat, Robert
Erwin, Guy
Fisher, Jason
Gohl, Bill
Heir, Stephen
Hudson, Nicole
Jacobson, Harold
Jahn, David
Johnston, Douglas
Kaderbhai, Salim
Konitz, Peter
Kravitz, Peter
Linstrom, Robert
Malpica, Rafael
Maston, Sam
Palmer, Herb
Pugh, Tammy
Rodrick-Schnaath, Heidi
Rothleri, Sue
Rothmeir, Sue
Rouse, Lamont
Saveman, Peter
Schfield, Jana
Sevenson, Peter
Sevrenson, Peter
Shankweiler, Carl
Speidel, Russel
Starr, Albert
Stewart, Cheryl
Sugden, Casey
Svennungsen, Ann
Teich, Andreas
Wildermuth, Deanna

Mr. Cunniff asked for the ballots to be distributed. Any nominee who received three-fourths of the votes cast on the second ballot would be elected as secretary. Ms. Aja Favors, associate general counsel and member of the Credentials Committee, reported that, as of

2:16 p.m., 932 voting members were registered. The presiding bishop called on the Rev. William O. Voss [Church Council] to lead the assembly in prayer before voting.

Presiding Bishop Eaton instructed members to cast the second ballot for secretary. After the ballots were collected, the presiding bishop declared the second ballot for secretary closed.

Ecumenical Greetings

Presiding Bishop Eaton presented the history of "A Declaration of Ecumenical Commitment: A Policy Statement of the ELCA" (1991) and how that document led to the proposed "A Declaration of Inter-Religious Commitment: A Policy Statement of the ELCA." She highlighted full communion anniversaries with the Presbyterian Church (USA), the Reformed Church in America, the United Church of Christ, the Moravian Church, The Episcopal Church, and the United Methodist Church.

Lutheran–Catholic relations were also acknowledged, represented by "The Joint Declaration on the Doctrine of Justification" (1999), the document *Declaration on the Way: Church, Ministry, and Eucharist* (2016), and the Lutheran–Catholic dialogue document "Faithful Teaching" (2019).

The presiding bishop welcomed Bishop Denis J. Madden, Roman Catholic co-chair for *Declaration on the Way* and member of the U.S. Lutheran–Catholic Dialogue, to greet the assembly. He reflected on the progress and hopes for Christian unity.

The chair outlined the work the ELCA had engaged in with the African Methodist Episcopal Church (AME) as well as the discourse with the African Methodist Episcopal Zion Church (AME Zion). She noted that these relationships had been strengthened through the National Council of Churches and through the "Act Now: Unite to End Racism" initiative. In the four years following the martyrdom of the "Emanuel 9" in Charleston, South Carolina, the ELCA has been invited into cross-racial dialogues convened at the annual Consultation on the Conference of National Black Churches—an organization of the eight largest historic black churches in the United States. She felt that this work allowed the ELCA to address justice issues, including structural racism and white supremacy.

Presiding Bishop Eaton invited Bishop W. Darin Moore, presiding prelate of the Mid-Atlantic Episcopal District of the African Methodist Episcopal Zion Church, chairman of the board of the National Council of the Churches of Christ in the USA, and member of the board of directors of the Conference on National Black Churches to address the assembly. Bishop Moore presented a history of the AME Zion church and celebrated the invitation to work with the ELCA. "It is noteworthy that a church whose membership is 94% white and a church whose membership is 95% black are in continuing conversation with the other, building trust and deepening our relationships," he said.

The presiding bishop asked the Rev. Darrell Jodock, chair of the ELCA Consultative Panel on Lutheran–Jewish Relations, and the Rev. Peg Schultz-Akerson, member of the panel, to lead the assembly in a litany based on the 1994 "Declaration of the ELCA to the Jewish Community," which marked the 25th anniversary of the declaration. Presiding Bishop Eaton then invited Rabbi Jonah Dov Pesner, director of the Religious Action Center of Reform Judaism and senior vice president of the Union for Reform Judaism, to greet the assembly. He spoke about how many Lutherans have become like family to him, and he thanked ELCA members for their work toward justice.

Presiding Bishop Eaton welcomed Mr. Ahmed Qureshi, member of the Islamic Society of North America, and Ms. Nina Fernando, program director of the Shoulder to

Shoulder campaign. Mr. Qureshi highlighted Islamic principles that coincided with interreligious aims of caring for the neighbor. He noted tragedies targeting Muslim mosques around the world and urged voting members to "not allow fear and the normalization of hateful rhetoric and vitriol to overpower our common humanity and what our faith traditions teach us." Ms. Fernando detailed the history of the Shoulder to Shoulder campaign and the work of combating anti-Muslim bias in the United States. She felt "encouraged and inspired" by the proposed "Declaration of Inter-Religious Commitment." She thanked ELCA members for their work and looked forward to continued collaboration.

The presiding bishop introduced ecumenical and interreligious guests.

Bishop W. Darin Moore	African Methodist Episcopal Church
The Rev. Joy Gallmon	African Methodist Episcopal Church
Ms. Emily Soloff	American Jewish Committee
The Very Rev. Dr. Peter Wall	Anglican Church of Canada
Mr. Dick Smith	Baha'i Faith of Milwaukee
The Rev. Reirin Gumbel	Buddhist Peace Fellowship Milwaukee
The Rev. Paul Tché	Christian Church (Disciples of Christ)
The Rev. Terri Hord Owens	Christian Church (Disciples of Christ)
The Rev. Carlos Malavé	Christian Churches Together in the USA
The Rev. Dr. Richard Shaw	The Christian Methodist Episcopal Church
The Rev. John McCullough	Church World Service
The Rev. Dr. W. Franklyn Richardson	The Conference of National Black Churches
The Rev. Margaret Rose	The Episcopal Church
Mr. Nicholas Anton	Greek Orthodox Archdiocese of America
Mr. Kishore Acharaya	Hindu Temple of Wisconsin
Mr. Girish Shah	Hindu Temple of Wisconsin
Mr. Ahmed Quereshi	Islamic Society of North America and the Islamic Society of Milwaukee
Mr. Tom Heinen	Interfaith Conference of Greater Milwaukee
Ms. Katie Heinen	Interfaith Conference of Greater Milwaukee
Mr. Pardeep Sing Kaleka	Interfaith Conference of Greater Milwaukee
Ms. Jaspreet Kaleka	Interfaith Conference of Greater Milwaukee
Ms. Elana Kahn	Jewish Community Relations Council and the Milwaukee Jewish Federation of Wisconsin
The Rev. Dr. Betsy Miller	Moravian Church-Northern Province
Mr. Jim Winkler	National Council of Churches USA
Dr. Dianna Wright	Presbyterian Church (USA)
Dr. Monica Schaap Pierce	Reformed Church in America
Rabbi Jonah Dov Pesner	Religious Action Center of Reform Judaism
Dr. Tarunjit Singh Butalia	Religions for Peace USA, the Parliament of the World's Religions, and the Sikh Council for Interfaith Relations
Ms. Nooshin Nekooei	School of Islamic Sufism
Ms. Nina Fernando	Shoulder to Shoulder Campaign
Bishop Denis Madden	U.S. Conference of Catholic Bishops
The Rev. Walter Kedjierski	U.S. Conference of Catholic Bishops
Bishop B. Michael Watson	The United Methodist Church
The Rev. Dr. Amy Valdez Barker	The United Methodist Church
The Rev. Kerri Parker	Wisconsin Council of Churches
Dr. Agnes Abuom	World Council of Churches Central Committee
The Rev. Nicole "Nicqui" Ashwood	World Council of Churches

Presiding Bishop Eaton noted that Mr. Pardeep Sing Kaleka's father, Satwant Singh Kaleka, was the founder and president of the Sikh Temple of Wisconsin in Oak Creek and was killed in the 2012 terror attack of a white supremacist. She expressed gratitude on behalf of the Rev. Paul D. Erickson, bishop of the Greater Milwaukee Synod, and the ELCA for Mr. Sing Kaleak's courageous bridge-building work while honoring his father's legacy.

The assembly responded with applause. The chair asked the guests to remain on stage for the following item on the assembly's agenda.

A Declaration of Inter-Religious Commitment

Reference: 2019 Pre-Assembly Report, Section V, Recommendations of the Church Council

Presiding Bishop Eaton reminded voting members of the previous opportunity to raise questions and discuss the proposed policy statement at hearings. She referred the assembly to Section V of the *Pre-Assembly Report* to view the document and read the report of the Policy Statement *Ad Hoc* committee. The presiding bishop invited the Rev. Patricia J. Lull, bishop of the Saint Paul Area Synod and chair of the Inter-Religious Task Force, to the podium and asked the Rev. William Chris Boerger, secretary of the ELCA, to make the motion on behalf of the Church Council.

Moved;
Seconded: To adopt the proposed policy statement, "A Declaration of Inter-Religious Commitment: A policy statement of the Evangelical Lutheran Church in America."

Bishop Lull presented the report of the Policy Statement *Ad Hoc* Committee. She expressed gratitude on behalf of the committee to voting members for participating in the hearing and for voting members' response to the text. She noted that the committee had received one proposed amendment.

The amendment submitted to the committee proposed: "to strike lines 630 to 655 as inconsistent with scripture. John 14:6 clearly states 'I am the way, and the truth, and the life. No one comes to the Father except through me.' We have a clear statement from Jesus, who is fully God and fully man. We do therefore have a basis to know God's views on religions that do not require faith in Jesus Christ as God's son. The lines to be deleted are not necessary to the document and should be stricken as inconsistent with God's word."

Bishop Lull shared that concerns raised in this amendment were discussed and addressed by the full task force following the review processes across the ELCA and with ecumenical and interreligious partners. The task force and the *ad hoc* committee discerned that the proposed amendment should be declined for two primary reasons:

- The designated lines define a theological perspective based on Luther's teachings and interpretation of scripture.
- The cited section strove to curiously and humbly learn from and engage with interreligious neighbors.

Bishop Lull conveyed that the committee was not forwarding any recommendations to the assembly for consideration.

The chair asked if there was any discussion on the item.

Mr. Zachary H. Johnson [Northwestern Minnesota Synod] moved an amendment.

Moved;
Seconded: To strike lines 630 to 655 from the declaration.

~~*Limits on our knowing*~~

~~The Lutheran tradition offers other reasons for caution about our claims to know.~~

- ~~Luther said that no human could know another person's relationship with God. What that person says or does gives us clues, but, ultimately, we cannot see into someone else's heart (Luther, *Bondage of the Will*).~~
- ~~Similarly, Luther insisted that we cannot know the inner workings of God. God has revealed God's attitude toward us, overall purpose, and character, but the inner workings of God remain hidden. Hence, we must be careful about claiming to know God's judgments regarding another religion or the individual human beings who practice it.~~
- ~~There is another reason for caution. As mentioned above, the Lutheran tradition has understood the word "faith" to mean trust rather than affirming beliefs. Hence, we also must be careful not to judge our neighbors only on the basis of their religious beliefs, as they may or may not tell us much about how our neighbors relate to God. There is no substitute for exploring together what matters most to others and to us.~~

~~The full story of the relationship between our neighbor and God is beyond our knowledge, and even our calling. In the context of inter-religious relations, we do not need answers to these questions in order to treat one another with love and respect, find ways to cooperate for the sake of the larger community, practice hospitality, or witness to the good news of God's love, forgiveness, and new life in Christ. All we know, and all we need to know, is that our neighbors are made in God's image and that we are called to love and serve them.~~

Mr. Johnson directed the assembly to lines 639 and 640 of the declaration which read " … we must be careful about claiming to know God's judgments regarding another religion …." He cited 2 Timothy 3:16–17 and John 14:6 to describe the triune God and stressed, "No one comes to the Father except through me." Mr. Johnson stated Lutherans do not need to be careful about proclaiming that message while still respecting, caring for, and loving non-Christians. "I submit that the best way to respect and love our neighbors is to share the truth of the good news of Jesus Christ with them," he said.

The Rev. Jennifer A. Chrien [Southwest California Synod] spoke against the amendment, stating that God can include interfaith siblings in God's family, and "Our God is big enough for us to admit that we do not know everything there is to know."

Mr. Jeffrey W. Thone [Minneapolis Area Synod] moved the previous question.

The presiding bishop called for the vote by a show of hands.

Moved; ***Two-Thirds Vote***
Seconded;
Carried: To end debate.

The presiding bishop then led voting on the amendment by a show of hands.

Moved; ***Two-Thirds Vote***
Seconded;
Defeated: To strike lines 630 to 655 from the declaration.

~~*Limits on our knowing*~~

~~The Lutheran tradition offers other reasons for caution about our claims to know.~~

- ~~Luther said that no human could know another person's relationship with God. What that person says or does gives us clues, but, ultimately, we cannot see into someone else's heart (Luther, *Bondage of the Will*).~~
- ~~Similarly, Luther insisted that we cannot know the inner workings of God. God has revealed God's attitude toward us, overall purpose, and character, but the inner workings of God remain hidden. Hence, we must be careful about claiming to know God's judgments regarding another religion or the individual human beings who practice it.~~
- ~~There is another reason for caution. As mentioned above, the Lutheran tradition has understood the word "faith" to mean trust rather than affirming beliefs. Hence, we also must be careful not to judge our neighbors only on the basis of their religious beliefs, as they may or may not tell us much about how our neighbors relate to God. There is no substitute for exploring together what matters most to others and to us.~~

~~The full story of the relationship between our neighbor and God is beyond our knowledge, and even our calling. In the context of inter-religious relations, we do not need answers to these questions in order to treat one another with love and respect, find ways to cooperate for the sake of the larger community, practice hospitality, or witness to the good news of God's love, forgiveness, and new life in Christ. All we know, and all we need to know, is that our neighbors are made in God's image and that we are called to love and serve them.~~

The presiding bishop asked if there was any speaking to the motion.

Mr. Charles B. Wilson [Southwestern Texas Synod] moved to amend the rules of the assembly.

Moved; ***Two-thirds Vote Required***
Seconded: *To amend the rules of the assembly*
To change the time of debate from two minutes to one minute.

Mr. Wilson noted that there was still much to discuss in the assembly and thought it would be more effective to limit the time of speeches rather than limit the number of speakers.

The Rev. Matthew L. Riegel, bishop of the West Virginia-Western Maryland Synod, spoke in opposition to the amendment, stating that deliberation required sufficient and nuanced arguments. He reminded voting members that any unfinished business from the assembly would be referred to the Church Council.

There being no further discussion on amending the rules of the assembly, the chair called for the vote.

Moved; ***Two-thirds Vote Required***
Seconded; ***Yes-453; No-447***
Defeated: *To amend the rules of the assembly*
To change the time of debate from two minutes to one minute.

The presiding bishop asked if there were any speaking to the motion to pass the proposed policy statement.

Mr. Matthew Hazzard [Southern Ohio Synod] stated his approval of the document and highlighted commitment 12, which referred to producing study materials and pastoral guidelines on the policy statement. He hoped that resources would also be created for children.

The Rev. Emily L. Shipman [Western North Dakota Synod] reflected on her experiences with people of other faiths as a seminary student on internship in Malaysia and demonstrated her approval for the motion.

Deacon Steve L. Beumer [Florida-Bahamas Synod] moved the previous question. The chair ruled him out of order because he had given a speech prior to offering his motion.

Ms. Lucinda Bringman [Lower Susquehanna Synod] moved the previous question.

Moved; ***Two-Thirds Vote***
Seconded; ***Yes-887; No-20***
Carried: To end debate.

Before voting on the proposed policy statement, the presiding bishop asked the Rev. Hans E. Becklin [Church Council] to lead the assembly in prayer.

ASSEMBLY ACTION ***YES-890; NO-23***

CA19.04.14 **To adopt the proposed policy statement, "A Declaration of Inter-Religious Commitment: A policy statement of the Evangelical Lutheran Church in America."**

The chair declared the policy statement adopted and thanked the task force, Bishop Lull, and churchwide staff for their work.

Bishop Lull thanked all who participated in the policy statement process. She expressed her hope that the policy statement would serve as a "living document" to be used to "support, encourage, and nurture our interreligious relations across diverse ministry contexts."

The presiding bishop thanked the task force for its work and asked assembly members to sing "Peace, Salaam, Shalom."

Report of the Treasurer

Reference: 2019 Pre-Assembly Report, Section II, Report of the Treasurer

Presiding Bishop Eaton asked Ms. Lori S. Fedyk, treasurer of the ELCA, to present her report.

Treasurer Fedyk reviewed financial highlights from the past three years and encouraged members to examine her written report in the *Pre-Assembly Report* for further details. More than $5.2 billion was given in offerings to support ministries of the ELCA.

Another $114 million was given through *Always Being Made New: The Campaign for the ELCA*. She shared trends in Mission Support giving and explained the Synod Mission Support Experiments, which included five synods. The experiment began in 2016; a final analysis of the impact of the experiment would be completed in 2021.

Treasurer Fedyk asked members to think of supporting the ELCA as the primary way they could make a difference locally, nationally, and throughout the world, and to consider incremental increases in their offerings. She posited that increases in Mission Support would increase the impact and possibilities of serving the ELCA's neighbors.

The treasurer noted that gifts to ELCA World Hunger and malaria prevention exceeded the five-year campaign goal of $130 million. From 2016 to 2018, $67 million was received in gifts to ELCA World Hunger. Lutheran Disaster Response received $41 million in the triennium. She detailed the ELCA's current fund expenditures, operating results, financial support grants, commitments, and information on annual spending and sources of income for the churchwide organization.

Treasurer Fedyk thanked members for their partnership and for the opportunity to serve the ELCA.

Report of the Reference and Counsel Committee *(continued)*

Reference: 2019 Pre-Assembly Report, Section IX, Report of the Reference and Counsel Committee

The presiding bishop called on Ms. Emma K. Wagner and Mr. James J.F. Jennings, co-chairs of the Reference and Counsel Committee, to present the committee's recommendation on a requested change to the budget proposal.

Motion F: Assistant Program Director, Justice for Women

Reference: 2019 Pre-Assembly Report, Section IX, Report of the Reference and Counsel Committee

Mr. Jennings presented Motion F.

Motion F: Resolution to Hire an Assistant Program Director for Justice for Women
Submitted by: Ms. Bethany Fayard [Southeastern Synod, 9D]

WHEREAS, the ELCA has invested considerable time and resources developing the proposed social statement, "Faith, Sexism, and Justice: A Lutheran Call to Action"; and

WHEREAS, a primary concern of the church body as expressed throughout the hearings process is that the church take action on any resulting implementing resolutions; and

WHEREAS, the office of Theological Discernment has an insufficient budget to support additional staff that would be necessary to implement the resolutions; therefore, be it

RESOLVED, that, should the proposed social statement pass, $100,000 be allocated from budget line item "address social issues and work for justice" to the Office of the Presiding Bishop for Justice for Women to monitor, assess, and ensure the fulfillment of proposed commitments.

Mr. Jennings moved the action on behalf of the committee.

Moved;
Seconded: To refer Motion F to the Office of the Presiding Bishop.

Ms. Bethany Fayard [Southeastern Synod], member of Women and Justice Task Force, explained that many voting members were concerned that, should the proposed social statement pass, action might still not be taken. She expressed her belief that the best way to ensure action from a social statement was to allocate part of the budget to that work.

She noted that much of the implementing resolution work from the proposed "Faith, Sexism, and Justice: A Lutheran Call to Action" social statement would be designated to the Justice for Women program which had one full time staff person.

There being no further discussion, the chair called for the vote.

ASSEMBLY ACTION ***YES-789; NO-59***

CA19.04.15 **To refer Motion F to the Office of the Presiding Bishop.**

Consideration of the 2020–2022 Budget Proposal

Reference: 2019 Pre-Assembly Report, Section V, 2020–2022 Budget Proposal

Presiding Bishop Eaton greeted Treasurer Fedyk, the Rev. M. Wyvetta Bullock, executive for administration, and Mr. Clarance M. Smith [Church Council], to present the proposed budget for the next triennium.

Secretary Boerger moved the following on behalf of the Church Council:

Moved;
Seconded:

2020 Budget Proposal

To approve a 2020 current fund spending authorization of $68,378,325;

To approve a 2020 ELCA World Hunger spending authorization of $21,500,000; and

To authorize the Church Council to revise the spending authorization after periodic review of revised income estimates.

2021 Budget Proposal

To approve a 2021 current fund income proposal of $68,442,034;

To approve a 2021 ELCA World Hunger income proposal of $21,500,000; and

To authorize the Church Council to establish a spending authorization after periodic review of revised income estimates.

2022 Budget Proposal

To approve a 2022 current fund income proposal of $68,507,018;

To approve a 2022 ELCA World Hunger income proposal of $21,500,000; and

To authorize the Church Council to establish a spending authorization after periodic review of revised income estimates.

The Rev. Mark R. Olson [Northwestern Minnesota Synod] spoke in favor of the motion for the proposed budget. He encouraged different expressions of the ELCA to better share information with each other and with full communion partners to better accomplish work at grassroots levels across the church.

There being no further discussion the presiding bishop asked the Rev. Deborah K. Hutterer, bishop of the Grand Canyon Synod and member of the Churchwide Assembly Prayer Team, to lead the assembly in prayer before voting.

ASSEMBLY ACTION ***YES-880; NO-10***

CA19.04.16 **2020 Budget Proposal**

To approve a 2020 current fund spending authorization of $68,378,325;

To approve a 2020 ELCA World Hunger spending authorization of $21,500,000; and

To authorize the Church Council to revise the spending authorization after periodic review of revised income estimates.

2021 Budget Proposal

To approve a 2021 current fund income proposal of $68,442,034;

To approve a 2021 ELCA World Hunger income proposal of $21,500,000; and

To authorize the Church Council to establish a spending authorization after periodic review of revised income estimates.

2022 Budget Proposal

To approve a 2022 current fund income proposal of $68,507,018;

To approve a 2022 ELCA World Hunger income proposal of $21,500,000; and

To authorize the Church Council to establish a spending authorization after periodic review of revised income estimates.

The chair declared the budget adopted.

The Rev. Linda Nou [Church Council] moved to extend Plenary Session Seven by one hour.

Moved; ***Two-thirds vote required***
Seconded; To extend Plenary Session Seven by one hour.

Pastor Nou noted that there was a lot of important business to cover and argued that extending the plenary was the only option to complete business in adequate time.

The Rev. Michael W. Rinehart, bishop of the Texas-Louisiana Gulf Coast Synod, spoke against the motion to extend the plenary, stating that work could often be finished in a condensed timeline.

There being no further discussion, the chair called for the vote.

Moved; ***Two-thirds vote required***
Seconded; ***Yes-162; No-726***
Defeated: To extend Plenary Session Seven by one hour.

The presiding bishop declared that the motion to extend the plenary session had failed.

Report of the Reference and Counsel Committee *(continued)*

Reference: 2019 Pre-Assembly Report, Section IX, Report of the Reference and Counsel Committee

The presiding bishop asked voting members to return to their spot in the queue for discussion on an amendment to Motion A. Ms. Wagner and Mr. Jennings joined her on the stage.

Motion A: Resolution to Establish June 17th as Emanuel 9 Feast Day of Repentance (continued)

Reference: 2019 Pre-Assembly Report, Section IX, Report of the Reference and Counsel Committee

The amendment under discussion was as follows:

Moved;
Second: *To amend by deletion and insertion:*

Motion A: Resolution to Establish June 17th as Emanuel 9 ~~Feast~~ Commemoration and Day of Repentance

7. ~~**Venerating**~~ **Commemorating** June 17th as a ~~**feast**~~ day of repentance in the ELCA for the martyrdom of the Emanuel 9; and

8. Having the names of the Emanuel 9 (Clementa C. Pinckney, Cynthia Marie Graham Hurd, Susie Jackson, Ethel Lee Lance, Depayne Middleton-Doctor, Tywanza Sanders, Daniel L. Simmons, Sharonda Coleman-Singleton, and Myra Thompson) added to future ELCA publications to venerate their martyrdom and lead us to repentance because of the white supremacy and racism in our church; and

9. Calling for this ~~**feast day**~~ **commemoration** be grounded in prayer as the Emanuel 9 were murdered while in prayer at the end of the Bible study; and

10. Directing the ~~**Division on Worship**~~ **Office of the Presiding Bishop** to help develop future worship prayers and litanies around repentance from racism; and
11. To encourage giving both prayer and financial support for the memorial to be built in remembrance of the Emanuel 9 (https://www.emanuelnine.org/); and

12. Be in deeper conversations with the AME church on ways of reconciliation and repentance on the matters of white supremacy and racism.

The Rev. Gladys G. Moore [New Jersey Synod] spoke in favor of the amendment for the purposes of ecclesiastical accuracy. She noted that *Evangelical Lutheran Worship* denoted lesser festivals and commemorations to lift up the lives of those who followed Christ in their living and dying, including commemorations for Martin Luther King Jr., Harriet Tubman, and Sojourner Truth. She explained that there was no Division for Worship, so the resolution should be referred to the Office of the Presiding Bishop.

Ms. Wagner, co-chair of the Reference and Council Committee, reported that members of the committee had spoken with the authors of the resolution, who told the committee to proceed with the amended language.

With that clarification, the chair called for the vote on the amendment.

Moved;
Second; ***Yes-851; No-35***
Carried: *To amend by deletion and insertion:*

Motion A: Resolution to Establish June 17th as Emanuel 9 ~~Feast~~ Commemoration and Day of Repentance

1. ~~**Venerating**~~ **Commemorating** June 17th as a ~~**feast**~~ day of repentance in the ELCA for the martyrdom of the Emanuel 9; and

2. Having the names of the Emanuel 9 (Clementa C. Pinckney, Cynthia Marie Graham Hurd, Susie Jackson, Ethel Lee Lance, Depayne Middleton-Doctor, Tywanza Sanders, Daniel L. Simmons, Sharonda Coleman-Singleton, and Myra Thompson) added to future ELCA publications to venerate their martyrdom and lead us to repentance because of the white supremacy and racism in our church; and

3. Calling for this ~~**feast day**~~ **commemoration** be grounded in prayer as the Emanuel 9 were murdered while in prayer at the end of the bible study; and

4. Directing the ~~**Division on Worship**~~ **Office of the Presiding Bishop** to help develop future worship prayers and litanies around repentance from racism; and

5. To encourage giving both prayer and financial support for the memorial to be built in remembrance of the Emanuel 9 (https://www.emanuelnine.org/); and

6. Be in deeper conversations with the AME church on ways of reconciliation and repentance on the matters of white supremacy and racism.

The presiding bishop declared the amendment adopted and opened the floor to discussion of the amended main motion.

The Rev. Michael L. Rhyne, bishop of the Allegheny Synod, spoke in favor of the resolution. He studied at Lutheran Theological Southern Seminary with Clementa Pinckney. He stated his belief that this resolution would be a message of thanksgiving for the witness of the nine who died.

The Rev. Kwame L. Pitts [Metropolitan Chicago Synod] spoke in favor of the resolution and explained the history of ancestral veneration for people of the African diaspora. She said if the ELCA was committed to public theology and faith through action, this resolution "should be a non-issue."

The Rev. Shelley M. Bryan Wee, bishop of the Northwest Washington Synod, lamented the use of a minstrel painting that was used during worship earlier in the day and said that Lutherans of European descent "need to continue to atone for our sinfulness."

Ms. Bethany Fayard [Southeastern Synod] commended the authors of the resolution and encouraged voting members to vote for it. She reflected on her sadness when she learned the shooter of the Emanuel 9 was raised in an ELCA congregation.

Because there had been four speeches in succession with no opposing arguments, the chair closed debate on the motion and called for the vote.

ASSEMBLY ACTION ***YES-887; NO-8***

CA19.04.17 **To adopt Motion A as amended.**

Motion B: ELCA Condemnation of White Supremacy

Reference: 2019 Pre-Assembly Report, Section IX, Report of the Reference and Counsel Committee

Ms. Wagner introduced Motion B.

Motion B: Resolution for the ELCA to Condemn White Supremacy
Submitted by: The Rev. Kerry L. Nelson [Texas-Louisiana Gulf Coast Synod, 4F]

WHEREAS, we are members of the Body of Christ called to love and serve a hurting world; and

WHEREAS, each of us is called through our Baptisms to proclaim that God's love is for all people, not just for people who are white; and

WHEREAS, we have observed with alarm a rising tide of racist rhetoric, hate crimes, and domestic terrorism in the name of white supremacy in our nation; and

WHEREAS, we have now seen again the terrible consequences of violence visited on immigrants and people of color in the name of so-called "Christian Nationalism" or "white supremacy;" and

WHEREAS, we now grieve with the communities of El Paso, Texas and Dayton, Ohio, who have experienced terrible losses as a result of mass shootings or racist violence directed against their neighbors, friends, and loved ones; and

WHEREAS, we continue to grieve with and remember the communities of Charleston, South Carolina and Charlottesville, Virginia, who have also been victims of hate crimes in the name of white supremacy; and

WHEREAS, as Lutherans, we have a unique historical calling to recognize, name, and condemn racist acts, imagery, and violence that seeks to injure, demean, or marginalize persons who are not white or Christian; and

WHEREAS, we acknowledge with horror that Christians, including persons raised in congregations of the Evangelical Lutheran Church in America, have committed mass shootings in our nation; and

WHEREAS, we understand that interpretations of Scripture that seek to legitimize racism or white supremacy are false teachings that must be named and condemned as such by this Church with one, powerful voice; therefore, be it

RESOLVED, that the Churchwide Assembly of the Evangelical Lutheran Church in America does hereby resolve and proclaim that:

1. White supremacy is racism and we condemn it;
2. Violent rhetoric against persons of color in the name of so-called "Christian Nationalism" is not a true Christian faith. It is idolatry and we condemn it;
3. The love of God is for all people, without exception, and we proclaim it;
4. The justice and mercy of God are for all people, without exception, and we proclaim this;

5. Our religious and political leaders have a moral responsibility to condemn racist rhetoric and to speak with respect for the innate dignity of all persons, regardless of their race, ethnicity, national origin, immigration status, or faith tradition and we call our leaders to honor this responsibility; and

6. Language that refers to people of color or immigrants with words like "invasion" or "infestation" or "white replacement" is racism and we condemn it;

7. We are called by Jesus to "love our neighbors as ourselves." As persons called to love one another as God has loved us, we therefore proclaim our commitment to speak with one voice against racism and white supremacy. We stand with those who are targets of racist ideologies and actions. With them, we demand and will advocate for a more just, loving, and peaceful world where the gifts of all people are appreciated, and the lives of all people are treasured; and

8. We call all congregations of the Evangelical Lutheran Church in America to engage in communal study of the structures and rhetoric that empower and fuel racism and white supremacy and to take to heart the teaching of Scriptures, so we may all be better equipped to speak boldly about the equal dignity of all persons in the eyes of God.

Ms. Wagner moved the motion on behalf of the committee.

Moved;
Seconded: To refer Motion B to the Office of the Presiding Bishop.

Mr. Thomas W. Salber [Southeastern Pennsylvania Synod] questioned why the resolution was being referred. He expressed that the assembly should take a stand.

Ms. Wagner noted that it was the committee's intention to support the resolution. The committee believed that the work resided with the Office of the Presiding Bishop.

The chair noted that the assembly could defeat the initial motion, and the committee could provide a new recommendation.

The presiding bishop called for the vote on the motion.

Moved;
Seconded; ***Yes-178; No-708***
Defeated: To refer Motion B to the Office of the Presiding Bishop.

Ms. Wagner presented a new motion on behalf of the committee.

Moved;
Seconded: To adopt Motion B.

The Rev. Kerry L. Nelson [Southwestern Texas Synod] spoke in favor of the motion. He said it was important that "a family as complicated as the Evangelical Lutheran Church in America can speak very directly against the sin of racism, white supremacy, and white privilege."

Mr. Michael E. Franklin [Southeastern Synod] moved to amend the resolution.

The chair ruled the amendment out of order as the amendment was related to the committee's prior recommendation.

Mr. Stephen M. Converse [Northeastern Iowa Synod] moved to call the previous question to end debate.

The chair called for the vote.

Moved; ***Two-thirds vote required***
Seconded; ***Yes-848; No-32***
Carried: To end debate.

The assembly voted on the motion.

ASSEMBLY ACTION ***YES-893; NO-5***

CA19.04.18 To adopt Motion B.

The presiding bishop declared the motion adopted and called for the orders of the day.

Greeting: Women of the ELCA

Reference: 2019 Pre-Assembly Report, Section IV, Women of the ELCA

Presiding Bishop Eaton called on Ms. Lisa Plorin, president of the Women of the Evangelical Lutheran Church in America.

Ms. Plorin detailed the work Women of the ELCA accomplished and invited members to attend the Women of the ELCA Triennial Gathering in Phoenix, Arizona, in 2020. She concluded by asking the assembly to watch a video.

Elections: Results of the Second Ballot for Secretary

Reference: 2019 Pre-Assembly Report, Section V, Election of the Secretary, and Section X, Report of the Elections Committee

Presiding Bishop Eaton called on Mr. Cunniff to present the results of the second ballot for secretary of the ELCA.

Of the 865 ballots, three were invalid, leaving 862 legal ballots. Mr. Cunniff stated that 647 ballots were needed to elect. He read the names of the top seven nominees who moved forward to the third ballot. Complete results were made available electronically.

1	**Rothmeyer, Sue**	**358**
2	**Herr, Stephen**	**116**
3	**Wells, Lamont**	**95**
4	**Anderson, Jon**	**48**
5	**Emery, John**	**38**
6	**Severson, Peter**	**27**
7	**Rasmussen, Tyler**	**23**
8	Riegel, Matthew	22
9	Baglyos, Paul	20
10	Vehar, Jonathan	19
11	Pennington, Jeff	16
12	Kowitz, Peter	11
13	Boone, Felicia	8
14	Gaule, Christopher	7
15	Piro, Rocky	7
16	McAnally, Scott	6
17	Erwin, Guy	5
18	Bartholomew, Tracie	3
19	Brudvig, Jon	3
20	Palmer, Herb	3
21	Starr, Albert	3
22	Brown, Kwame	2
23	Heir, Stephen	2
24	Linstrom, Robert	2
25	Svennungsen, Ann	2
26	Teich, Andreas	2
27	Aldrich, Peter	1
28	Al-Yateim, Khader	1
29	Anderson, Kevin	1
30	Cunningh, Jeffrey	1
31	Demmis, Moses	1
32	Emory, John	1
33	Jacobson, Harold	1
34	Kravitz, Peter	1
35	Malpica, Rafael	1
36	Maston, Sam	1

37	Rothleri, Sue	1	50	Konitz, Peter	0
38	Rothmeir, Sue	1	51	McElroy-Thomas, Linda	0
39	Shankweiler, Carl	1	52	Pugh, Tammy	0
40	Stewart, Cheryl	1	53	Rodrick-Schnaath, Heidi	0
41	Behrendt, Mark	0	54	Rouse, Lamont	0
42	Derr, Amandus	0	55	Savemen, Peter	0
43	Endruschat, Robert	0	56	Schfield, Jana	0
44	Fisher, Jason	0	57	Sevenson, Peter	0
45	Gohl, Bill	0	58	Sevrenson, Peter	0
46	Hudson, Nicole	0	59	Speidel, Russel	0
47	Jahn, David	0	60	Sugden, Casey	0
48	Johnston, Douglas	0	61	Wildermuth, Deanna	0
49	Kaderbhai, Salim	0			

The presiding bishop declared that there was no election. She noted that biographical information for the top seven nominees would be made available electronically.

Announcements

Secretary Boerger announced that the day's offering in cash and checks totaled $5,891.59. He explained changes in the evening schedules and referred assembly members to the Guidebook electronic schedule. The secretary referenced important details for those traveling at the completion of the assembly.

Prayer

The Rev. Donald P. Kreiss, bishop of the Southeast Michigan Synod, led the assembly in closing prayer.

Recess

Plenary Session Seven of the fifteenth Churchwide Assembly recessed at 5:26 p.m. on Thursday, Aug. 8, 2019.

Plenary Session Eight

Friday, Aug. 9, 2019
8:30 a.m.–10:30 a.m.

Call to Order

Presiding Bishop Elizabeth A. Eaton called Plenary Session Eight of the fifteenth Churchwide Assembly to order at 8:31 a.m. Central Daylight Time (CDT) in Hall A/B of the Wisconsin Center in Milwaukee, Wisconsin.

Hymn and Prayer

Reference: Worship and Song.

The Rev. Joyce M. Graue [Church Council] asked the assembly to sing "Mothering God, You Gave Me Birth." She then led the assembly in prayer.

Orders of the Day

A voting member moved to amend the orders of the day.

Moved; ***Two-thirds vote required***
Seconded: To amend the orders of the day to have Bible study at 12:30 p.m. and begin Plenary Session Nine at 1:00 p.m.

The voting member stated this timeline would allow another hour of discussion so that the assembly could finish its work.

Seeing no further discussion, the chair called for the vote.

Moved; ***Two-thirds vote required***
Seconded; ***Yes-561; No-272***
Carried: To amend the orders of the day to have Bible study at 12:30 p.m. and begin Plenary Session Nine at 1:00 p.m.

The presiding bishop declared the change to the orders of the day adopted.

The Rev. Jessica L. Felici [West Virginia-Western Maryland Synod] moved to add a special order of the day.

Moved; ***Two-thirds vote required***
Seconded: To discuss the amendments to the constitution regarding 5.01. be set as a special order for the day at 2:30 p.m. on Friday, Aug. 9, 2019.

Pastor Felici noted that amendments to the constitutions of the ELCA were scheduled near the end of the agenda. She stressed the importance of addressing the business related to the entrance rite for ministers of Word and Service.

The Rev. Thomas S. Drobena [Slovak Zion Synod] emphasized the importance of addressing constitutional amendments as, if they were not addressed, they would have to wait until the 2022 Churchwide Assembly.

There being no further discussion, the chair called for the vote.

Moved; ***Two-thirds vote required***
Seconded; ***Yes-743; No-90***
Carried: To discuss the amendments to the constitution regarding 5.01. be set as a special order for the day at 2:30 p.m. on Friday, Aug. 9, 2019.

The chair declared the motion adopted.

The Rev. Mark E. Erson [Metropolitan New York Synod] moved to amend the orders of the day.

Moved; ***Two-thirds vote required***
Seconded: To add the Report of the Memorials Committee to the agenda after the third ballot for secretary, if time allows.

Pastor Erson asserted that it was the assembly's responsibility to address the memorials sent to this Churchwide Assembly. He wanted to set the memorials as a priority.

The Rev. Jessica R. Crist, bishop of the Montana Synod, asked whether the agenda could be updated electronically to reflect the current schedule.

The presiding bishop explained that if the Report of the Reference and Counsel Committee could be completed in a timely manner the assembly would then move to the Report of the Memorials Committee.

Ms. Cheryl Stuart [Florida-Bahamas Synod] asked Presiding Bishop Eaton what the original plan had been to accomplish the day's business.

The presiding bishop listed the election of the secretary, the consideration of the proposed social statement, "Faith, Sexism, and Justice: A Lutheran Call to Action," the Report of the Reference and Counsel Committee, and the Report of the Memorials Committee, if time allowed. She acknowledged assembly members' concerns related to running out of time for the business at hand.

The Rev. Matthew L. Riegel, bishop of the West Virginia-Western Maryland Synod, reminded assembly members that any unfinished memorials business would be referred to the Church Council. He reminded the assembly that proposed amendments to the *Constitutions, Bylaws, and Continuing Resolutions of the ELCA* needed to be addressed by this assembly, not the Church Council.

There being no further discussion, the chair called for the vote.

Moved; ***Two-thirds vote required***
Seconded; ***Yes-370; No-485***
Defeated: To add the Report of the Memorials Committee after the third ballot for secretary, if time allows.

The chair declared that the motion had failed.

Question and Answer Forum for Seven Nominees for Secretary

Reference: 2019 Pre-Assembly Report, Section V, Election of the Secretary, and Section X, Report of the Elections Committee

The chair invited the nominees for secretary—Deacon Sue E. Rothmeyer, the Rev. Stephen R. Herr, the Rev. Lamont A. Wells, the Rev. Jon V. Anderson, Mr. Peter Severson, and the Rev. Tyler D. Rasmussen—to address the assembly in a question-and-answer forum. Mr. John R. Emery was unable to attend due to a medical emergency. Each nominee would answer three questions developed by the Executive Committee of the Church

Council. Nominees had been allowed to prepare answers in advance of the forum. Answers were to be limited to 90 seconds.

Presiding Bishop Eaton asked the first question: "Within *Future Directions 2025*, the Church Council and the Conference of Bishops have identified congregational vitality and leadership as key priorities for this church. How do you see the role of the Office of the Secretary in implementing these priorities?"

Deacon Rothmeyer responded: "Good morning to a very large call committee. In the area of leadership, as this office is charged with managing the rosters of pastors and deacons of this church, the Office of the Secretary works with synods to keep good records of these rostered leaders, attentive to rules while equally concerned with relationships. Our legal team partners with synods to ensure healthy relationships, mindful of the need for respectful boundaries. We support the lay and rostered leaders of this church by providing webinars and workshops on everything from legal matters to congregational constitutions to record retention. Our meetings team will once again support the gathering of rostered ministers next summer in Phoenix. In the area of congregational vitality, the annual congregational report—and I might hear a few groans—we prepare asks questions about congregational vitality for the purpose of gathering important information that can be of benefit in encouraging vitality throughout this church. We worked with our colleagues in Multicultural Ministries to draft continuing resolutions that ask each expression of this church to assess ethnic and racial diversity, believing there's an important connection between a congregation's vitality and the ways in which it reflects the diversity of its neighborhood. And, yes, congregational vitality can be enhanced by constitutional viability so that when awkward situations arise a constitution can be an asset and not a liability."

Mr. Severson answered: "Good morning, members of the assembly. It's an honor to be here to offer my perspective on these questions. In terms of congregational vitality, I believe the Office of the Secretary has the important task of providing guidance for what we mean when we talk about vitality. The information requested annually from congregations on forms A and C by the secretary should reflect our common discernment about how to tell that story. Are the metrics we pursue consistent with the vision of what God is calling the ELCA to be in the future? In my own Rocky Mountain Synod, we've learned participation in our common life as church. 'Better Together,' is a key promoter of a sense of vitality within our congregations, emphasizing our connectedness across our vast western geography. That's an example of something we could consider assessing more formally as we move into deeper commitment to ecumenism and interreligious dialogue. As for leadership, I recognize that the rostered ministers of our church, deacons and pastors, are critical to our future, and leadership in our church also takes many forms outside the roster as well. The secretary is part of the administrative team of the churchwide organization and should promote an inclusive vision of leadership in all the interdependent expressions of our church, one that, for example, includes and values the voices of youth and young adults and recognizes the structural barriers to developing leadership that still exist for many communities. This can be accomplished with deep listening and respect to the gifts that God has given the people of this church."

Pastor Herr replied: "Bishop Eaton and members of the Churchwide Assembly, grace and peace to you in the name of the Father, Son, and Holy Spirit. Amen. The Office of the Secretary's role in these important *Future Directions* goals is to first listen to those whom our governing documents most directly affect—namely our synods, our congregations, our laity, our bishops, pastors, and deacons—and to partner with them. The secretary shares governance knowledge and faithful interpretation to assist in fostering faithful and

congregational vitality, and developing leadership across this church, as we move forward together. A crucial piece of this goal is our relationships with one another, with people, and [with] congregations. And, as a parish pastor for 25 years, I've served congregations that have experienced vitality through what God has done in their midst. As a supervisor of over 20 seminarians, both diaconal and pastoral candidates, I've had the opportunity to work with those who are developing and nurturing and cultivating the future leaders of the ELCA. In this role I've had the opportunity to work with and see how the *Constitutions, Bylaws and Continuing Resolutions* of this church affect those who are in these roles, and sometimes how they hinder ministry. These documents impact people and congregations. They should always support our ministry, provide good order and healthy boundaries, and be adaptive enough to change as ministry contexts change. Thank you."

Pastor Rasmussen responded: "First, good morning and thank you for this honor. This church says that vital congregations strengthen relationships with God, with one another, and with the community. I think if there's anything the Office of the Secretary can do to lead us into a more vital future it is to help us and envision a church that is not choked by that little word 'membership.' People regularly leave this church and walk away from God by that one little word. We need a constitution that recognizes there are more realities in which one participates in this church, and enters into relationship with God, than formally joining. We need to be able to tell the child brought by their grandparents but whose parents do not want them baptized, 'You count in this community.' We need to be able to tell the teen who doesn't fit into the model of confirmation, 'You matter in our community.' We need to be able to tell the person who prays at our food pantry but is unable to join us in worship, 'You are part of God's community.' We need to be able to say to anyone who feels called to discipleship by God, no matter where they are in that calling, 'You are part of this church.' The church once recognized catechumens—unbaptized disciples on a journey toward the sacraments. We need to be able to celebrate every disciple of Christ no matter if they are just beginning their journey or have been walking the road their whole lives. Thank you."

Pastor Wells answered: "Grace and peace be unto you and peace from God our Holy Parent. This is the day the Lord has made, and we are rejoicing and glad to be in it. In order to promote congregational vitality for each of our faith communities, I would ensure that our constitution and governing documents are used as missional guidance to encourage the prioritization of this strategy. As there is a greater need for trusting relationships within our church, the Office of the Secretary needs to offer some critical guidance in protecting our organizational structures, rostered leadership, and local congregations by providing clear direction in establishing safe church practices and policies, including vetting and background checks, and guidance in filing other legal documents. I found in my work that many congregations simply need help with procedures, like even opening a bank account, changing signers, or need to digitize files, approve minutes for the sake of good order, and archives. In order to spark authentic leadership, diversity, I'd like to see us become more strategic in our nominating process by becoming more relational with synods, bishops, and other ELCA associations and organizations seeking leaders to serve."

Bishop Anderson responded: "Grace to you, and peace, my gifted colleagues. Each of them are gifted in very distinctive ways: our presiding bishop, our secretary, the whole assembly. One of the things we need to do is bring the gift of memory. I remember being in the *Future Directions* task force, and I remember the amazing longings of people that were brought to our task force. People disagreed about the pace of change. They disagreed about how we should change, but there was a general sense that we needed to prioritize.

And so I want you to know if I was called to serve as secretary, I'm in complete agreement with the priorities that we've chosen, and then that leads to a group of things. First off, my word for the year is 'agile.' Our church body needs to become more agile. I'm a big-picture person, so if you want somebody to focus on details, please call someone else, but I'm caring about the whole, and because of my gift of serving as a bishop, I'm able to see the whole in different ways. I would be a teaching secretary. I would be someone interpreting decisions and discernment. I'd be listening, evaluating, and then we'd be trying to move forward in the mission field we have, faithfully and fruitfully."

The presiding bishop posed the second question: "How do you see the Office of the Secretary and your leadership interacting with the churchwide organization, congregations, synods, and other parts of this church?"

Bishop Anderson answered: "Well, I like the biblical language about the body of Christ, because all of our church body, it's a beautifully complex thing like our bodies, and Paul uses that language. As I think about the way the Office of the Secretary would relate to the whole, we'd want to think about it in terms of 'body' talk. I would think the Office of the Secretary serves alongside all of the other expressions of the church: congregations, synods, institutions, churchwide organizations, board, and governance work. If I was called to be the secretary of the ELCA, I'd focus on equipping people. We've explored using video technology to defeat the distance issue in southwest Minnesota and increase relationships. We'd be noticing things. We'd be looking for gifts. I have a 'treasure hunting document' where I keep track of gifted people. We'd try to be process shepherds as an office and a team, and we would try to treat one another with respect. Now respect also means listening, but it also includes being honest. I like to invite people into dilemmas with leaders. And, we need to attend to our regional and contextual differences and try to think about the whole while we serve this church. Thank you."

Deacon Rothmeyer replied: "Secretary Boerger and his predecessors often describe the Office of the Secretary as a service unit for this whole church. We maintain a directory of the synods, congregations, rostered ministers, and agencies and institutions so that this whole church can keep in contact. Our archives staff have provided valuable information as we seek to mark the 50th anniversary of the ordination of women to Word and Sacrament ministry. We support our colleagues in the churchwide organization with everything from contract oversight for the Youth Gathering to risk management assessment, to assistance with rostered matters for global personnel, to review of significant documents, to making arrangements for this Churchwide Assembly. We support congregations, largely through our interaction with the 65 synods. When people ask me what I enjoy most about my current role, I say, 'Working with the synods.' After 7 years, folks know that if they email me with a question, I'll probably pick up the phone and give them a call. I like to say that 10% of the time I provide an answer, 40% of the time I point them to the right page in the constitution or roster manual, and 50% of the time it's more like, 'Come, let us reason together,' which also means I might lay down the phone and go consult with one of my colleagues. The secretary is the bishop's liaison to several separately incorporated ministries. The Office of the Secretary plays an important role …."

Pastor Rasmussen responded: "The Office of Secretary has a daunting level of responsibility and power. Among other things, the secretary has the job of interpreting our laws, monitoring their execution, and even writing our future rules. Because of this, many think that this office is primarily about the law side of law and gospel, but I disagree. In worldly government, the law simply convicts and executes judgment. In the church, the law doesn't just convict, it calls us to repentance. And, it doesn't stop there. No prophet

ever stopped at 'Look how bad you are! Repent!' The prophets always continue 'For God is merciful and kind, ever ready to forgive,' and we are met with the judgment of grace. We don't need someone who simply tells us the law. We need a secretary that is steeped in the freedom of repentance and the cost of forgiveness, and is able to help this church participate in the ministry of reconciliation. I know repentance, forgiveness, and reconciliation are hard. I continually fail at it. But I'm also continually relearning, making it the exclusive thing I teach in pre-marital counseling and worked with my congregation to be more faithful together. I believe this church needs the head of our laws to have their eyes fixed on Christ's reconciliation. Thank you."

Pastor Herr answered: "The Office of the Secretary exists to serve—to serve God, to serve the proclamation of the gospel of Jesus Christ, and to serve the church and the church's ministry. And, to that end, people and process matter. As secretary, I would prioritize these things: building relationships, caring for people, listening, fostering a spirit of collaboration, empowering others to serve, [and] sharing leadership. In these ways, I would seek to link my faith and my gifts with others around this church as we work in service to the gospel of Jesus Christ. Healthy processes are important, and they are embodied in our governing documents. And those should serve the common good, facilitating ministry and mission and providing for the involvement and the participation of all in the life of the church. I would foster deepened relationships with all expressions and organizations of this church for the building up of the body of Christ, and also look to our ecumenical partners, to find ways to collaborate and learn from them on matters of good governance, church structures, and other things that can help our efficiencies. Finally, Bishop Eaton has set four emphases for this church: We are church, we are Lutheran, we are church together and we are church for the sake of the world. As secretary I would support her and her vision and her emphases for this church."

Pastor Wells replied: "As someone who has worked as a leader within each of the three expressions of our church, under my leadership as secretary, I would use the Office of Secretary and continue to use it as a team that would be supportive of our church's ecology by efficiently communicating and sharing information as appropriate and in timely, clear, and helpful ways across the church, helping to promote transparency. I would also like to seek to help our interdependent relationships by responding to the needs of our church when we enter constitutional crises because we are oftentimes found bereft of accountability measures that are needed to protect synods, bishops, rostered ministers, and congregations. For instance, in a growing need to address issues around synod administration, the constitutional provision †S13.24 and S13.25 have been used by synods and congregations in varied ways. Therefore, better consultation is needed to provide opportunity to make sure the best interests of congregations and synods are truly being established. In the age of gentrification, this is even more relevant to our urban churches and synods that need clarity on policies regarding administration and preservation. As a primary resource for constitutional matters I'd like to support bishops in provisions for discipline regarding discrimination, racism, …."

Mr. Severson responded: "My Rocky Mountain Synod colleagues have reflected to me that good leadership is, in part, learning how to disappoint people at a rate they can handle. But it also means, in addition to that, leading by example through faith, humility, and love. The Office of Secretary is a critical component of the churchwide organization. Recordkeeping and statistics, legal counsel, archives, meeting planning, roster management, and constitutional oversight are indispensable parts of good governance for our churchwide expression. The staff of the Office of Secretary should be known and

accessible for synods, particularly administrators and assistants to the bishop, whose work is critically connected to relating to our rostered ministers. Congregations should feel that the information that is requested from them annually by the Office of Secretary is relevant and not overly burdensome to collect and well stewarded for the sake of our life together. Finally, as I mentioned in my answer to the first question, the secretary has the important role of serving on the administrative team of the churchwide organization. The secretary ought to model servant leadership as an individual with significant power to structure the shape of the organization, and, in so doing, to model the responsible use of that power for all the expressions of our church. Thank you."

Presiding Bishop Eaton asked the third question: "Goal 5 of *Future Directions 2025* is 'a well governed, connected and sustainable church.' How would you use the role of the Office of the Secretary to enhance the governance in this church?"

Pastor Herr answered, "Well, Goal 5 has yet to rise to the top of our priorities. It is an essential part of the *Future Directions,* and when I was on that task force, we identified this as something that is essential to undergirding the other goals. And, so, as secretary, I would prioritize building connections and relationships. The work of the secretary naturally connects with all three expressions of this church and its leaders. God's church needs good governance: structures and processes that provide clarity, sharpen focus, keep us connected, and provide for the involvement of all people. It requires this because the proclamation of Jesus Christ and the good news of the gospel demand nothing less. I would want to hear from synodical leaders, bishops, and vice presidents, fellow secretaries and treasurers, and from congregational leaders, pastors, and deacons, from missionaries, from mission developers, federal chaplains, agencies, institutions, the Church Council, and colleagues in the churchwide organization, so that together, we might collaborate and that we might come together to find the kind of structures and governance and sustainability that can help us continue to maintain a Lutheran witness and the proclamation of the gospel in an ever-changing religious climate. Martin Luther's explanation of the fourth commandment in the Large Catechism speaks of the importance of a well-governed household. In keeping with Luther's intent, we strive for such a thing in our governance as the ELCA."

Pastor Wells replied: "Our church polity is unique. It is neither congregational nor hierarchical. To be a well governed, connected, and sustainable church, we must always maintain our center and starting point of ministry with Jesus. We must readily apply strategic governance principles, best practices, and constitutional interpretations that help move the mission of this church forward and protect its best interests. This can be done with a secretary that is a strategic thinker, utilizing well developed skills in administration and juridical analysis—gifts I would bring to this office. Lowell Almen described three aspects of strategic authority that are crucial for the continuity and unity of the ELCA as a church body: the right to define what shall be the church's confession of faith; who shall serve as this church ordained ministers; criteria for who shall be congregations of this church. We should continue to engage each of these by maintaining a strong Lutheran identity, but at the same time, remain responsive to a changing society. This is evidenced by the adoption of our various declarations and policies. I believe a key role of the secretary is not only to archive, but to provide reminders and support for all of our bishops and church leadership, to implement and maintain good governance through strong mutual connections."

Mr. Severson responded: "Governance takes many forms across this church, on scales ranging from congregational councils in small rural churches to the administrative team of our churchwide organization. All are co-equal expressions of who we are as the ELCA.

The Office of the Secretary, if it is to be future-oriented and driven by holy imagination, ought to give some of its institutional leverage to witnessing the ways our roster, our church, and our wider communities are changing and offering its assistance in building ways for the ELCA to support those engaging in truly adaptive leadership. Much of the structure of the Office of the Secretary is built to provide technical assistance and to do the technical work that undergirds our policy and procedures and governance, and that is important and necessary. The secretary could also explore more deeply what it means to use these tools in support not just of technical change but of transformative change. The Office of the Secretary and all the staff which support and sustain its functions are vital pieces of our particular Lutheran witness within the body of Christ. It is truly an honor just to be nominated for this position, and I'm grateful for the discernment it's offered me. And, I pray your discernment will be fruitful in this assembly as well. Thank you."

Deacon Rothmeyer answered: "The Church Council recently adopted a governance manual to better define its roles and responsibilities, and I would look forward to working with the council as secretary in bringing that manual to life. Shortly after joining the Office of the Secretary, I realized that my service as Luther League president or even synod secretary wasn't going to cut it when it came to knowing *Robert's Rules*, so I registered for the parliamentary procedure course through none other than the University of Wisconsin and am now a card carrying member of the National Association of Parliamentarians. As geeky as that sounds, I've come to a greater appreciation of the ways in which *Robert's* truest intent was to allow for the fairest and fullest and most fruitful deliberation possible and look forward to using this knowledge to enhance the deliberations of this assembly and other leadership bodies. My copies of the constitutions and policy manuals of this church are well worn and heavily notated, and I hope that knowledge can benefit the governance of this church. As secretary, one is a member of the churchwide administrative team, the Church Council, and the Conference of Bishops. A joint leadership table has been formed, which allows for interaction between these three groups. And, I would welcome the opportunity to be part of this collective, so that through good governance, God's mission can better be served."

Bishop Anderson responded: "I would seek to be a faithful steward of an amazingly gifted team. Day after day, as a synod bishop, I've called this Office of the Secretary and received exactly the support I need, so I am very appreciative of this team. And, I would seek to be a good steward of that team, as I would serve. And, I think that the call to be well governed inside the *Future Directions* statement is really important. It takes a lot of work to build relationships, to write legislation, to actually enact that legislation, and we have worked hard at governance. We need to work harder at it. One observation I have is, sometimes we might choose a more simple path once in a while, instead of always the most complex path. Connected—we live in a church body and in a time in our culture where people all feel like, somehow, they are underrepresented. So, we have to keep working at having people have a sense of connection. As a secretary, I would work at building and continuing a culture that I believe leans forward, that's curious, that exhibits common sense, and is willing to do hard work. I've served on three Reference and Counsel Committees. I can get into the details and I enjoy that kind of work, and I know it's important. I care about systems. My dairy farming dad cared about sustainability, and we should as a church body, as well."

Pastor Rasmussen replied: "As chair of my synod's constitution committee, I can't tell you the number of times the congregation has come and yelled, 'Help! We have no idea what we're doing!' When I first started that position, I, too, yelled, 'Help!' because the

ELCA had few resources I could point to. In my synod, many of the legal problems we faced have been 100% due to poor governance, unnecessarily wasting untold sums of time and money that could have been used for ministry. To sustain this church, we must provide the wisdom and guidance needed to make the work of governance easy, so that we can focus our energies on the joy of ministry. Governance is important, but we don't want congregations bogged down in committees anymore. We want congregations overflowing in love. We don't want faith communities tied up in legal issues. We want them taking Christ into the world and meeting Christ in the world. To do that, we need access to the wisdom that is already present in this church, so we can be free from having to be experts in the law, and instead, be zealous proclaimers of the gospel. For my part, I have already created a constitutional website to help congregations do this, ergofabulous.org/model, and as secretary, I promise to continue creating resources to this end. Thank you."

The assembly displayed its appreciation for the nominees with applause. Presiding Bishop Eaton noted that the third ballot would be cast at the end of the plenary session.

Ms. Courtney J. Peeler [Nebraska Synod] asked if Mr. Emery's reflections could be shared electronically with the assembly. The presiding bishop stated that he had not submitted his reflections and could not be contacted due to his medical emergency.

Consideration: Faith, Sexism, and Justice Social Statement

Reference: 2019 Pre-Assembly Report, Section V, Faith, Sexism, and Justice: A Lutheran Call to Action

Presiding Bishop Eaton explained the process and order for consideration of the social statement which would begin with the report of the Social Statement *Ad Hoc* Committee. The committee had met with those who had proposed amendments. The presiding bishop covered the process the assembly would follow for considering the document, amendments to it, and its implementing resolutions. The following resource persons joined the presiding bishop on the stage: the Rev. Viviane Thomas-Breitfeld and Mr. Bradley Wendel, co-chairs of the Women and Justice Task Force; Ms. Leslie J. Swenson and the Rev. James H. Utt, co-chairs of the Social Statement *Ad Hoc* Committee; the Rev. Kathryn A. Kleinhans, Ms. Mary E. Lowe, and Mr. William Rodriguez, members of the task force; Ms. Mary J. Streufert, ELCA director for the Justice for Women program; and the Rev. Roger A. Willer, ELCA director for theological ethics.

Ms. Joyce A. Caldwell, vice president of the Greater Milwaukee Synod, led prayer.

Ms. Aja M. Favors, associate general counsel and member of the Credentials Committee, reported that, as of 8:45 a.m., 932 voting members were registered. The chair called on Secretary Boerger for the motion.

Moved; ***Two-thirds vote required***

Seconded: To adopt the proposed social statement, "Faith, Sexism, and Justice: A Lutheran Call to Action," as a social statement of the Evangelical Lutheran Church in America in accordance with the "Policies and Procedures of the Evangelical Lutheran Church in America for Addressing Social Concerns" (2018).

The presiding bishop called on Ms. Swenson to provide an overview of the Social Statement *Ad Hoc* Committee's recommendations. Ms. Swenson detailed that the motions brought forward by the committee were meant to help strengthen the intent and coherence of the existing text. Members of the committee met with each author of proposed amendments. The first amendments presented dealt with the text of the proposed social statement.

Pastor Utt offered the following motion on proposed amendment A1, submitted by Ms. Donna M. Bergstrom [Northeastern Minnesota Synod] and Mr. Matthew Hazzard [Southern Ohio Synod], on behalf of the Social Statement *Ad Hoc* committee:

Moved;
Seconded: *To amend line 93 by addition under Article 9 and at line 624 of the full statement of the recommended social statement:*

9) Though God desires fullness of life and equity for everyone, as a church we recognize that women and girls in particular suffer a range of harm and injustice due to sex (biological), gender, or both. In addition to sex and gender, the experiences of individuals and groups are shaped and complicated by intersecting factors. These include race, ethnicity, national origin, nationality (including American Indian and Alaska native), religious identity, immigration status, sexuality, marital status, economic means, age, ability, embodied experiences, and education. This reality is known as intersectionality. This statement's references to women and girls are intended to be inclusive of all people who identify as women or girls in the diversity of their individual and communal identities and expressions.

Pastor Utt shared that the rationale for this amendment was to expand the list of intersectional categories and identities through which people see themselves.

There being no further discussion, the chair called for the vote.

Moved; ***Yes- 807;No-* 32**
Seconded;
Carried: *To amend line 93 by addition under Article 9 and at line 624 of the full statement of the recommended social statement:*

9) Though God desires fullness of life and equity for everyone, as a church we recognize that women and girls in particular suffer a range of harm and injustice due to sex (biological), gender, or both. In addition to sex and gender, the experiences of individuals and groups are shaped and complicated by intersecting factors. These include race, ethnicity, national origin, nationality **(including American Indian and Alaska native), religious identity**, immigration status, sexuality, marital status, economic means, age, ability, embodied experiences, and education. This reality is known as intersectionality. This statement's references to women and girls are intended to be inclusive of all people who identify as women or girls in the diversity of their individual and communal identities and expressions.

The chair declared the amendment adopted.

Ms. Swenson presented proposed amendment A2, submitted by the Rev. S. John Roth, bishop of the Central/Southern Illinois Synod, and moved it on behalf of the committee.

Moved;
Seconded: *To amend footnote 11 referenced on line 437 by deletion and insertion:*

> [11]For reference to the science and to an engagement by Christian thinkers, see Patricia Beattie Jung and Aana Marie Vigen, eds., *God, Science, Sex, Gender: An Interdisciplinary Approach to Christian Ethics* (Urbana: University of Illinois Press, 2010). It is important to note here that recognition of this diversity follows the contemporary scientific consensus. ~~For the ELCA's teaching about how to regard marriage relations or publicly accountable, lifelong, monogamous same-sex relationships, see *Human Sexuality: Gift and Trust* (Chicago: Evangelical Lutheran Church in America, 2009), www.ELCA.org/socialstatements, 19.~~ This statement does not revisit the matters addressed in the 2009 social statement, *Human Sexuality: Gift and Trust.* It should not be interpreted as contradicting this church's recognition of all four conviction sets identified in that social statement, p. 18, www.elca.org/socialstatements.

Ms. Swenson stated that this amendment aimed to clarify concerns expressed by voting members.

Hearing no speaking to the amendment, the chair called for the vote.

Moved; ***Yes- 778;No-* 63**
Seconded;
Carried: *To amend footnote 11 referenced on line 437 by deletion and insertion:*

> [11]For reference to the science and to an engagement by Christian thinkers, see Patricia Beattie Jung and Aana Marie Vigen, eds., *God, Science, Sex, Gender: An Interdisciplinary Approach to Christian Ethics* (Urbana: University of Illinois Press, 2010). It is important to note here that recognition of this diversity follows the contemporary scientific consensus. ~~**For the ELCA's teaching about how to regard marriage relations or publicly accountable, lifelong, monogamous same-sex relationships, see Human Sexuality: Gift and Trust (Chicago: Evangelical Lutheran Church in America, 2009), www.ELCA.org/socialstatements, 19.**~~ **This statement does not revisit the matters addressed in the 2009 social statement, *Human Sexuality: Gift and Trust.* It should not be interpreted as contradicting this church's recognition of all four conviction sets identified in that social statement, p. 18, www.elca.org/socialstatements.**

Presiding Bishop Eaton declared the amendment adopted.

Pastor Utt introduced proposed amendment A3, submitted by the Rev. H. Julian Gordy, bishop of the Southeastern Synod, and moved it on behalf of the committee.

Moved;
Seconded: *To amend the subtitle by deletion at lines 2, 38, 309, and 1686:*

"Faith, Sexism, and Justice: A ~~Lutheran~~ Call to Action"

Pastor Utt explained that, with the exception of the very first social statement, titles of other ELCA social statements focused on the subject discussed and did not use "Lutheran." He argued that removing "Lutheran" would provide clarity that this document speaks to both public and ecumenical audiences.

There being no discussion, the presiding bishop called for the vote.

Moved; ***Yes- 769; No-* 108**
Seconded;
Carried: *To amend the subtitle by deletion at lines 2, 38, 309, and 1686:*

"Faith, Sexism, and Justice: A ~~**Lutheran**~~ Call to Action"

The presiding bishop declared the amendment adopted.

The three amendments concluded the amendments to the social statement text in the report of the Social Statement *Ad Hoc* Committee. Presiding Bishop Eaton asked whether there were any further proposed amendments to the text.

Seeing no further amendments, the chair declared the document amended and called for the vote on the text. Ms. Cynthia M. Gustavson, Church Council and Churchwide Assembly prayer team, led the assembly in prayer before the vote.

ASSEMBLY ACTION ***TWO-THIRDS VOTE REQUIRED YES-863; NO-26***

CA19.05.19 **To adopt the amended proposed social statement, *Faith, Sexism, and Justice: A Call to Action*, as a social statement of the Evangelical Lutheran Church in America in accordance with the "Policies and Procedures of the Evangelical Lutheran Church in America for Addressing Social Concerns" (2018).**

Faith, Sexism, and Justice: A Call to Action

| Short Statement |

I. Fundamental Teaching: God desires abundant life for all.

1) We of the Evangelical Lutheran Church in America believe God's intention revealed through the Scriptures is that all people have life abundantly and flourish.

2) We believe all people are created equally in the image of God. Every individual is dependent upon God, and all share in the God-given vocation to contribute their gifts to help all of creation flourish. Being in the image of the triune God means that we humans are relational, that we are interconnected. Just as we interact with God, we are social creatures relating with each other and all of creation.

3) Despite God's intention for creation, humans exist in a state of sin. Because we fail to trust God as we should, we are alienated from God, from other people, and from creation itself. Not only individually, but also collectively, we live out this alienation through disobedience to God, pride, complacency, self-abasement, and acts against others, all of which limit the abundant life God intends.

4) We believe that we are healed and redeemed from this alienation. That is, Lutherans confess that we are justified by God's grace through faith in Jesus Christ, no matter what we have done or left undone. This promise means we are freed from bondage to the people and things we trust and love more than God or the ways we try to justify ourselves, sometimes at the expense of others. God's grace frees us and empowers us to love others as God loves all of creation.

5) Our focus as Lutheran Christians on Jesus Christ affects how this church understands the call to do justice. Because we are freed in Christ for others, we are able to respond to God's call to love our neighbor as ourselves. In society, neighbor love takes the form of neighbor justice.

6) This focus on Jesus Christ also affects how we understand the Scriptures. While the Scriptures speak both Law and Gospel, Martin Luther emphasized that the Scriptures should be read by paying attention to what proclaims Christ—what carries the Gospel message of God's grace and mercy to all people.

7) As Lutheran Christians, we recognize human reason and knowledge as gifts from God to be used for the common good. While the scriptural call to neighbor justice is clear, human reason and knowledge are essential to discern the specific forms, policies, and structures that best enable us to enact justice in particular contexts. Recognizing that the gifts of reason and knowledge are given to people of all religions and worldviews, Christians are freed to work together with them for the common good.

8) We believe that the church is called to live as the body of Christ in the world even while we struggle with the realities of sin. As Lutherans, we recognize that acting justly within family, church, and society for the common good is central to the vocation to which God calls all people.

II. Analysis of the Problem: Sin subverts human flourishing in many ways.

9) Though God desires fullness of life and equity for everyone, as a church we recognize that women and girls in particular suffer a range of harm and injustice due to sex (biological), gender, or both. In addition to sex and gender, the experiences of individuals and groups are shaped and complicated by intersecting factors. These include race, ethnicity, national origin, nationality (including American Indian and Alaska Native), religious identity, immigration status, sexuality, marital status, economic means, age, ability, embodied experiences, and education. This reality is known as intersectionality.[1] This statement's references to women and girls are intended to be inclusive of all people who identify as women or girls in the diversity of their individual and communal identities and expressions.

10) The experiences of women and girls from a variety of backgrounds, both in the past and in the present moment, reveal that they have often been restricted in realizing abundant life on the basis of sex (biological) or gender.

11) The far-reaching harm experienced by women and girls is rooted in a pattern of power, privilege, and prejudice, the key elements in any social system of oppression. This is the basis of the ELCA's understanding of racism.[2] When power, privilege, and prejudice are associated with sex, gender, and sexuality, sociologists use the terms patriarchy and sexism.[3]

    Patriarchy is a social system dominated by men, identified with men, and centered on men's actions, voices, and authority. Patriarchy does not mean that males are bad and females are good, or that only males support this unfair system. However, in patriarchal systems, men are typically viewed as superior to women, are given more power than women, and have more authority than women. A patriarchal worldview and way of life grants male privilege. Sexism is the reinforcement of male privilege, which leads to discrimination. It promotes the silencing, controlling, and devaluing of women, girls, and people whose gender expression is different from the conventional expressions of masculinity and femininity.

    Because people live within social and religious systems, everyone knowingly or unknowingly participates in this patriarchal system. Although patriarchy and sexism affect different people in different ways, as individuals we are socialized to conform to these patterns of power, privilege, and prejudice. This makes us complicit in maintaining social systems of oppression.

12) Although men and boys often benefit from this social system, patriarchal structures and values also harm men and boys, including gay and transgender men. They are harmed when they are pressured to conform to narrow gender stereotypes or are unable to live out a false ideal of male superiority and control. People of all genders who do not conform to gender-based roles and stereotypes often are not seen or valued; sometimes they are violently oppressed and even killed. Men of all racial and ethnic minorities in North America may experience patriarchy and sexism particularly intertwined with white privilege. The message of white-identified patriarchy and sexism is that men and boys of color are not fully men and boys.

13) Some social and religious beliefs compound patriarchy. Most instances of gender-based harm are connected to commonly held beliefs and customs. For example, ideas that people are created into a hierarchy based on sex—being only male or female—reinforce and sometimes lead to gender-based injustice.

14) The ELCA celebrates that humans are relational beings and that we live in social systems. Positive, equitable social systems can lead to joy and gladness. However, social systems can also have negative consequences.

Even though individuals make choices within social systems, those systems are more powerful than any individual, government, culture, or religious community. Beliefs and customs are reflected in laws, policies, and practices within both secular and religious institutions, which makes them so systemic that they are difficult to identify and dismantle.

This church's commitment to neighbor justice compels us to expose how patriarchy and sexism are woven into individual, social, and religious life, causing harm to all people and even to all of creation.

15) As Christians, we see that patriarchy and sexism prevent all human beings from living into the abundant life for which God created them. Patriarchy and sexism reflect a lack of trust in God and result in harm and broken relationships. Just as this church has identified racism as sin, this church identifies patriarchy and sexism as sin. We confess that, as God's people forgiven in Jesus Christ, we are simultaneously liberated and sinful. We are broken, yet we are made new by grace through faith. This good news is true even as we participate in cultures and societies that are broadly patriarchal and sexist.

III. The Christian Tradition: It is both challenge and resource.

16) In faith, this church confesses that Christianity has been complicit in the sin of patriarchy and sexism through certain beliefs, practices, and aspects of its history. At the same time, we believe God provides resources within the Christian faith and the Lutheran tradition to challenge the harmful beliefs and effects of patriarchy and sexism and to bring forth new ways of living.

17) The ELCA teaches that God's Word of Law and Gospel speaks through the Scriptures. We also recognize that there are words and images, social patterns, and moral beliefs in the Scriptures that reflect values rooted in what today we call patriarchy and sexism. Some aspects of the Scriptures reflect the cultures and societies in which they arose. Their continued misuse contributes to maintaining hierarchies and patterns of inequity and harm. A Lutheran reading of the Scriptures through Christ, focused on the devotional, historical, literary, and theological aspects of texts, frees us from the harm of taking all the Scriptures only literally.

18) The Christian theological tradition is full of ideas and teaching that can negatively or positively affect people. In particular, some doctrines affect our understanding

of humanity and God more than others. Teachings about the cross and suffering, the image of God, the incarnation, the body of Christ, and the Trinity have sometimes been misused to support patriarchal beliefs, attitudes, church practices, behaviors, and structures. These teachings affect our use of language and our understandings of humanity and Christian ministry. At the same time, these doctrines can be liberating resources for healing the effects of the sins of patriarchy and sexism.

19) The central Lutheran belief that we are justified by grace through faith empowers this church to challenge patriarchy and sexism, which devalue people according to sinful human standards.

20) The Lutheran understanding of the sacraments of Baptism and Holy Communion, in which the Word of God is connected with tangible, physical elements, grounds efforts to prevent the harm that sexism and patriarchy cause to the bodies, minds, and spirits of human beings.

21) The ELCA has identified sufficiency, sustainability, solidarity, and participation as the key principles for creating and supporting justice.[4] This church commends these principles to create and support neighbor justice, specifically gender justice for the neighbor. Social and religious structures and institutions—including ideas, beliefs, religious teachings, laws, policies, practices, and language—must be assessed and should be guided by these principles.

22) The ELCA recognizes that some progress has been made to address patriarchy and sexism and to reduce their effects; however, more effort is required. We believe that this church, together with many other partners, can identify and challenge the complexities of patriarchy and sexism and advance equity. Gender-based equity happens through beliefs and ideas that are gender just and through laws, policies, and practices that support an equitable common good—abundant life for all.

IV. Response: The ELCA is called to new commitments and action as a church.

23) Propelled by these theological convictions and the robust resources of the Lutheran heritage, this church responds to God's call to justice with the following commitments to promote and support action toward a more equitable life together in Christ.

24) This church recognizes that the body of Christ is called to honor and support women and girls from a variety of backgrounds, identities, and personal experiences in ways more consistent with life-giving theology and faith practices. As a church, we commit ourselves to celebrating and affirming the gifts and insights that women and girls bring to every expression and dimension of this church.

The Evangelical Lutheran Church in America specifically commits to:

25) Promote the practice and use of scriptural translation and interpretation that acknowledge the contexts in which the Scriptures were written and reject the misuse of Scripture that has supported sexist attitudes and patriarchal structures.

26) Promote theological reflection that responds to the gender-based needs of the neighbor. Teachers and theologians need to be honest about how church teachings have been misused to support patriarchy and sexism. More importantly, this church calls upon its teachers and theologians to work toward worthier expressions of the historic faith that honor God's desire for all people to thrive.

27) Use inclusive language (all genders) for humankind and inclusive and expansive language (other than human) for God. This church is committed to the deepest Christian understanding of the Trinity revealed through Jesus Christ and to the importance of imagining and speaking about God in faithful ways that expand rather than limit the expression of God's self-revelation and mystery. In particular, we support developing liturgies, hymns, prayers, and educational materials that broaden use beyond predominantly masculine language. This practice follows the scriptural witness that God transcends human categories. Therefore, as in the Scriptures, metaphors for and images of God should be drawn frequently from the lives of people of all identities and experiences and gleaned from nature in all its diversity. Employing inclusive and expansive language for and images of God helps human beings approach and encounter the God of beauty and love who reveals God's self to humanity in rich and mysterious ways.

28) Develop and support more extensive policies and practices within the ELCA that promote equitable authority and leadership within this church in all its expressions. In many instances this requires promoting the leadership of women, with special concern for women of color. In other cases, this means promoting the participation of men in more varied roles, including those traditionally seen as "women's work."

29) Promote changes that are economically just, including equitable pay and benefits, for women in all ELCA institutions and organizations, with special attention to the situations of people affected by intersecting forms of discrimination.

30) Seek and encourage faithful dialogue, discernment, and, when possible, joint action on issues of patriarchy and sexism with other members of the body of Christ and with partners of other religions and worldviews. As a member of a global communion, the ELCA affirms the Lutheran World Federation's "Gender Justice Policy." www.lutheranworld.org/content/women-church-and-society.

V. Response: The ELCA calls for action and new commitments in society.

31) This church teaches that the God who justifies expects all people to seek justice in earthly relationships, structures, and systems. The ELCA calls for sustained and renewed efforts through which women, girls, and gender non-conforming people

experience greater equity and justice. The following commitments express this church's firm hope for renewed social relationships and structures that benefit the common good.

The Evangelical Lutheran Church in America commits itself to:

32) Advocate for and support laws, policies, and practices that respect diverse bodies rather than discriminating against, objectifying, or devaluing them. Women, girls, and people who identify as non-binary must not be deprived of their human or civil rights. (See the ELCA's social message "Human Rights," ELCA.org/socialmessages.)

33) Advocate for and support the eradication of gender-based violence within the church and more broadly in society by addressing both the systemic aspects of such violence and the personal responsibility of those who perpetrate harm. (See the ELCA's social messages "Gender-based Violence" and "Commercial Sexual Exploitation," ELCA.org/socialmessages.)

34) Advocate for and support medical research, health care delivery, and access to equitable and affordable health care services, including reproductive health care, that honor how bodies differ and eliminate discrimination due to sex (biological), gender, or sexual orientation. (See the ELCA social statements *Caring for Health: Our Shared Endeavor* and *Abortion*, ELCA.org/socialstatements.)

35) Advocate for and support economic policies, regulations, and practices that enhance equity and equality for women and girls, with special concern for raising up women and girls who experience intersecting forms of oppression. (See the ELCA's social statement *Sufficient, Sustainable Livelihood for All*, ELCA.org/socialstatements.)

36) Advocate for and support multifaceted understandings of social and economic roles so that neither our human traits (such as courage or compassion) nor our callings (such as business leader or stay-at-home parent) are dictated by our sex (biological) and gender. Encourage and empower all people to use their gifts for the sake of the common good, whether at home, at work, or in the public sphere.

37) Advocate for and support resources for families of various configurations and the communities in which they live. Empower parents and all who raise or care for children or other family members to nurture, protect, and provide for their households in ways that do not reinforce gender-based stereotypes. In particular, advocate for institutional changes that support and encourage men and boys to participate in all family roles associated with the home, caregiving, parenting, and nurturing.

38) Advocate for and support legal reforms, humane policies, and adequate services for migrants, immigrants, refugees, and asylum seekers, especially those who experience intersecting forms of oppression. (See the ELCA's social message "Immigration," ELCA.org/socialmessages.)

39) Advocate for and support portrayals in entertainment, media, and advertising that do not objectify or stereotype people but rather show all people as capable of the wide variety of human characteristics and roles.

40) Advocate for and support means for increasing women's participation in local, state, and national politics, with special attention to the proportionate advocacy and support needed by those who face intersecting forms of oppression.

Faith, Sexism, and Justice: A Call to Action

| Full Statement |

A Shared Vision: We trust God's promises, and we hope for justice.

We of the Evangelical Lutheran Church in America (ELCA) rejoice that God is always at work to transform and inspire us to new ways of living, ways that more fully embody God's intention of abundant life. However, due to sexism, many are deprived of God's good intention that all flourish. Over time and in many places, people have made changes to counter the effects of sexism. Yet we accept that we are called to seek even fuller measures of justice and equity for all those affected by this sin. We do not presume to have quick, perfect, or easy solutions as we work together with all people who strive for justice in the world. Yet, grounded in God's promises, we know that Christians have both the freedom and the responsibility to serve all neighbors in love.

In the Book of Isaiah, God sends the prophet "to bring good news to the oppressed, to bind up the brokenhearted, to proclaim liberty to the captives, and release to the prisoners; to proclaim the year of the LORD's favor" (Isaiah 61:1b–2a). God promises new heavens and a new earth—for all God's people. God envisions not only healing and freedom from bondage, but also gladness, joy, and abundant and flourishing life for all people, which we will feel even in the bones of our bodies (Isaiah 65–66). Mirroring a mother's care for her child (Isaiah 66:13), God desires harmony and integrity for individuals and communities, physically and spiritually. God's promise of new creation is the vision of what will come to be and the assurance of God's faithfulness. What hardly seems possible will be possible, for even the wolf and the lamb will feed together (Isaiah 65:25).

In the Gospel of Luke, Jesus proclaims at the beginning of his ministry that he is the one through whom God acts to bring good news to the oppressed and captive, to heal, and to set free. Women respond to God's promise. Mary proclaims God's favor. An unnamed woman anoints Jesus' feet. Women—among them, Mary and Martha—follow Jesus publicly and use their means to support Jesus' ministry. A bleeding woman trusts in Jesus' power to heal. Mary Magdalene, Joanna, Mary the mother of James, and "the other women" witness the empty tomb and the angels who announce the resurrection of Jesus; they spread the word that God reaches from the promised future to raise Jesus Christ to new life, as the first fruit of the new creation. (See Luke 1:39–56; 7:36–50; 8:1–3; 8:42b–48; 10:38–42; and 24:1–12; and I Cor. 15:20–23.) The incarnate and risen Jesus Christ is the embodiment of the new creation God promises.

We of the Evangelical Lutheran Church in America join the witness of these women and live in the hope of God's promise of new creation through the life, death, and resurrection of Jesus Christ. We offer thanksgiving to the holy Trinity, whose love intends an abundant life for every person (John 10:10). We live in hope, anticipating God's promise of a just

world without the oppression of sin and evil. God's vision in Isaiah is that people live in gladness, joy, safety, and harmony until old age—so that "your bodies shall flourish like the grass" (Isaiah 66:14).

We believe that the Holy Spirit is always at work through God in Jesus Christ to transform us, to draw us into the promised life of the new creation. In this church, we confess that we ourselves are always being made a new creation in Christ through baptism. Who we are becoming in Christ by the power of the Holy Spirit gives meaning to who we are and how we act right now.

Society and the church universal are gifts from God. Nevertheless, personal, social, and religious forces often work in opposition to God's desire for abundant and flourishing life for all. This church sees and denounces all the ways human sin interferes with flourishing. With thanksgiving for God's gracious promise through Jesus Christ to break the bonds of sin, this church lives in the confidence that we are always being made new to love and serve the neighbor.

Love of neighbor is expressed in seeking justice for the neighbor. This includes gender justice. Gender justice is for all people and requires particular attention to seeking fuller justice for women and girls. Because we rely on God as a God of promise, this church speaks about sexism and the harm it causes for all people. Those who support gender justice are intent on righting gender-based wrongs that prevent the abundant and flourishing life God intends.

We in this church rejoice in the ways God's people are already being led forth in joy (Isaiah 55:12). We are thankful God gives the vision and sustenance to change what seems unchangeable, even as we wait for God to wipe away every tear (Isaiah 25:8). Most of all, we live in hope because, through Jesus Christ, we trust that God's promises will not fail.

I. Fundamental Teaching: God desires abundant life for all.

1) We of the Evangelical Lutheran Church in America believe God's intention revealed through the Scriptures is that all people have life abundantly and flourish.

From creation to redemption in the Christian story, the Scriptures reveal God's intention of abundant and flourishing life for creation, including for human beings. On the sixth day of creation, "God saw everything that [God] had made, and indeed, it was very good" (Genesis 1:31a). Creation stories tell of the goodness, flourishing, and majestic diversity that flow from God's creative and sustaining power (e.g., Genesis 1 and 2, Psalms 8 and 104, and Job 38). Throughout the stories of the life of God's people in ancient Israel, God is ever-present, willing them into flourishing life and often showing them ways out of situations that seem to have no way out.[5]

The Gospels underscore God's desire for abundant life. Jesus Christ, the Word made flesh, embodies and proclaims God's desire. In the Gospel of John, Jesus declares, "I came that they may have life, and have it abundantly" (John 10:10b). Jesus put this into action by eating with everyone, including marginalized people (Mark 2:15). Jesus lived compassionately, healing and casting out evil spirits (Matthew 14:14). Jesus criticized those who neglect justice and mercy (Matthew 23:23) and delivered God's call to respond

to the needs of anyone who is disadvantaged, marginalized, and unjustly treated (Matthew 25:35–40). Jesus Christ embodied God's urgent and persistent desire for the well-being of all people yesterday, today, tomorrow, and in the promised, future life.

The Book of Revelation speaks of the healing of the nations and closes with a vision of new heavens and earth as the ultimate outcome of God's resolve (Revelation 22:1–2). This church believes the triune God intends creation to flourish and is ever at work so that all people may thrive.

2) We believe all people are created equally in the image of God. Every individual is dependent upon God, and all share in the God-given vocation to contribute their gifts to help all of creation flourish. Being in the image of the triune God means that we humans are relational, that we are interconnected. Just as we interact with God, we are social creatures relating with each other and all of creation.

As the Scriptures witness, all of creation originates from God, who sustains creation and will ultimately bring creation to its fullness. In Genesis 1, God speaks creation into existence; by a word, humans are created in the image of God (*imago Dei*). "Then God said, 'Let us make *'ādām* [the Hebrew word for "humankind"] in our image, according to our likeness'" (Genesis 1:26a).[6] Human dignity flows from the reality that all humans are made in the image of God. When we see one another, we see the image of God.

In the ancient world, typically only kings were thought to be in the image of God. Genesis offers a striking contrast to a hierarchical view that sets rulers over those they rule or men over women. The point of the creation story in Genesis 1 is that all humankind is created at the same time and with the same value, in the image of God.

The account of creation in Genesis 2 emphasizes human dependence upon God as the one who gives us life and breath. In this text, God makes humans by forming them from the soil (*humus*), the source of trees and all vegetation. Humanity comes to life only when God breathes the breath of life into the first human.

In both Genesis 1 and 2, the emphasis is on God's creation of humankind in unity and equality.[7] A translation of the Hebrew text helps to explain this:

> "[T]hen Yahweh God formed the earth creature [*hā-'ādām*]
> dust from the earth [*hā-ʾdāmâ*]
> and breathed into its nostrils the breath of life,
> and the earth creature [*hā-'ādām*] became a living *nephesh* [being]"
> (Genesis 2:7).[8]

In Hebrew, the word for "Adam" means "earth creature;" it is not a proper name but a poetic play upon the Hebrew word for earth.

English translations of Genesis refer to "Adam" being formed first and refer to this earth creature as a male, but the original language never suggests that a man was created first.[9] Rather, it recounts the creation of all humanity. Only later does the text refer to distinct bodies, called "Adam" and "Eve."

The differentiation of humankind expressed in the creation stories communicates the joy humans find in having true partners, true peers: "This at last is bone of my bones and flesh of my flesh" (Genesis 2:23a). God creates community and family within an interdependent creation that wholly depends upon its creator, not upon a hierarchy of humans.

The Scriptures reveal the diversity and interconnectedness of creation. God creates a teeming universe filled with plants and animals, the fish of the sea and the birds of the air, and humans—all remarkably diverse. We believe God creates humanity in diversity. Scientific research in conversation with the Christian tradition shows that this diversity encompasses a wide variety of experiences, identities, and expressions, including sex (human biology), gender (how humans understand and express themselves), and sexuality (sexual attraction).[10] These are interconnected yet distinct aspects of humanity.

Many Christians, in the past and still today, interpret the creation and fall stories in Genesis 1–3 to support the belief that females are secondary to males and more sinful than males. For example, repeating an ancient belief, some early Christian theologians defined women as malformed men.[11] Martin Luther sometimes repeated the idea that women are inferior. Genesis has also been used to argue for seemingly fixed realities about human identity based on being male or female.[12] Some Christian communities and individuals continue to teach and practice these ideas.

The concept of "the image of God" has often been used problematically. Sometimes it has been used to describe men as a "fuller" image of God and women as a "lesser" image of God. In particular, the description of the woman being created second, to be the man's "helper" (Genesis 2:18), has been used to reinforce the idea that women and girls are inferior and subordinate. Actually, the Hebrew word translated in English as "helpmate" is a word most often used in the Scriptures for God! Misuses, misunderstandings, and the limitations of translations have led to and still reinforce beliefs and actions that devalue women and girls.

This church focuses instead on God's delight in the diversity of creation, as well as God's intention of equality, unity, and relationality within that diversity. God says, "Let us make humanity in our own image." Just as there is relationality among the persons of the Trinity, there is relationality between the humans God creates and between God and humans. This reading of the Scriptures promotes an understanding of human diversity that is not limited by either a binary or a hierarchical view of gender.

We honor the image of God in others when we do everything in our collective and personal power to meet others' needs and to empower them to flourish. We believe that God creates human beings not just in marvelous diversity but also with the intention of equity, including gender-based equity. The God in whose image we are made calls us to use our creativity, freedom, responsibility, diversity, and compassion for the fulfillment of creation. Just as God uses wisdom, understanding, and knowledge to create and nourish (Proverbs 3:19–29), humans are to use these same means to serve all of creation. In creation, no human is granted domination over another human. Rather, all are given the responsibility to care for creation, including the responsibility to address the effects of sin (Genesis 1:26–31; 2:15).[13]

3) Despite God's intention for creation, humans exist in a state of sin. Because we fail to trust God as we should, we are alienated from God, from other people, and from creation itself. Not only individually, but also collectively, we live out this alienation through disobedience to God, pride, complacency, self-abasement, and acts against others, all of which limit the abundant life God intends.

As Christians, we understand humanity's fall into a state of sin through the story of Adam and Eve in the Garden of Eden. "'[Y]ou will be like God,'" (Genesis 3:5b) the serpent promises. The Genesis story shows that the human desire to be powerful disrupts God's intention for human flourishing and for the well-being of creation.

Sin is a condition in which we humans live because we do not trust God for our sense of identity and value.[14] This may take the form of pride (being centered on ourselves), idolatry (placing someone or something else other than God at the center of our lives), or self-abasement (not recognizing our value and dignity as a person created by God). As a result of this broken trust in God, human relationships also become broken and distorted. We hurt each other, God's creation, and ourselves.

Particular sinful actions (sins) are expressions of our human life in a state of sin. Individuals, families, communities, institutions, governments, and societies can all sin. Sin is not only individual; it is also collective or communal. Sinful humans create structures, organizations, and societies that perpetuate sin, sometimes unintentionally. This is called "structural sin."

God gives the Law to help us see humanity's sinful state—our sinful thoughts and actions and our sinful systems. It also helps to curb these. The Law helps us see that what breaks and distorts human relationships is sinful and unjust.

4) We believe that we are healed and redeemed from this alienation. That is, Lutherans confess that we are justified by God's grace through faith in Jesus Christ, no matter what we have done or left undone. This promise means we are freed from bondage to the people and things we trust and love more than God or the ways we try to justify ourselves, sometimes at the expense of others. God's grace frees us and empowers us to love others as God loves all of creation.

The Lutheran tradition emphasizes that we do not have to do anything for God to be gracious to us. The gift of salvation is a divine work, not a human work. "For we hold that a person is justified by faith apart from works prescribed by the law" (Romans 3:28). God's justification of us overturns both our own attempts to justify ourselves and our own injustice. Faith unites believers with Christ; union with Christ transforms believers. God's redemption of believers is not simply a transaction but an intimate relationship that influences who we are becoming in Christ.

Although we have been called into the freedom of the Gospel, we remain sinners. Martin Luther described this as being "simultaneously saint and sinner." We are freed in Christ to love and serve others, but our efforts to live out God's love are always imperfect. Through our baptism, we experience daily renewal, and so we continue to respond to the divine call to love God, self, and neighbor and to work for justice.

5) Our focus as Lutheran Christians on Jesus Christ affects how this church understands the call to do justice. Because we are freed in Christ for others, we are able to respond to God's call to love our neighbor as ourselves. In society, neighbor love takes the form of neighbor justice.

The Scriptures repeatedly remind us of God's call to show love and justice to others. The prophet Micah insists that what God wants from us is "to do justice, and to love kindness, and to walk humbly with your God" (Micah 6:8). Isaiah provides some specific examples of what this means: "[L]earn to do good; seek justice, rescue the oppressed, defend the orphan, plead for the widow" (Isaiah 1:17). The psalms describe the blessing of living according to God's intention: "Happy are those who observe justice, who do righteousness at all times" (Psalm 106:3).

In the parable of the good Samaritan (Luke 10:25–33), Jesus teaches that compassion for others is how we express love for God; neighbors are people who need acts of love. Martin Luther reflected, "Now our neighbor is any human being, especially one who needs our help."[15] Neighbor love means we are called to be a neighbor. Depending on the neighbor's needs, this may require not only direct service in response to an immediate situation, but also working more broadly for justice. Because justice is the form love takes in society,[16] we refer to this as neighbor justice.

Faith active in the form of love of neighbor is not our own doing but God's gift.[17] We respond to and exercise God's gift by loving others. In society, this responsive love takes the form of justice for the neighbor in an unjust world. Grounded in faith and love, we seek justice for ourselves and our neighbors within congregations, religious and secular institutions, governments, and societies. This love includes gender justice.[18]

Reading the Scriptures with a neighbor-justice perspective helps us challenge and uproot oppression, brokenheartedness, and captivity. This approach can be understood as an extension of the traditional Lutheran focus on interpreting the Scriptures through the vantage point of the proclamation of Christ. When, through the Scriptures, we have heard the Good News of justification by God's grace through faith in Jesus Christ, we are able to return to the Scriptures, reading them in light of the call to live out our faith in service of our neighbors.

Striving for justice for the neighbor and for ourselves encourages Christians to live, worship, and work in ways that empower all people to live with dignity, responsibility, equity, and justice. God in Christ, through the power of the Holy Spirit, frees the Church to live now into the future God promises. Both as individuals and as communities, we are called into God's new creation.

6) This focus on Jesus Christ also affects how we understand the Scriptures. While the Scriptures speak both Law and Gospel, Martin Luther emphasized that the Scriptures should be read by paying attention to what proclaims Christ—what carries the Gospel message of God's grace and mercy to all people.

Lutherans understand the Scriptures as speaking both Law and Gospel—God's judgment and God's promise. Both Law and Gospel are God's Word, but they have different purposes. God's Law commands us to love God above all else and to live for the sake of the common good; it judges us when we fail. The Gospel is the promise of God's grace and mercy freely given to us for Christ's sake.

Luther taught that Christians should read the Scriptures through the lens of the Gospel promise: "The Gospel itself is our guide and instructor in the Scriptures."[19] Being guided by the Gospel helps Christians interpret difficult texts in the Scriptures in light of the Good News of Jesus Christ.

This way of reading the Scriptures also frees us to look at the Scriptures within their historical and cultural contexts.[20] Some things apply to people in every generation, and some things do not. For example, Luther pointed out that some of the Old Testament laws were given by God to the Jewish people at particular times in their history; these laws do not necessarily apply to Christians today.[21] Luther even warned against the temptation of "changing Christ into a Moses" by misunderstanding the gift and promise of the Gospel as laws and commandments.[22]

Because of this Christ-centered focus, Lutherans not only interpret but also translate the Scriptures in ways that keep proclamation of God's Word central. When Luther translated the Scriptures from Hebrew and Greek into German, he took great care to use language that Germans of his day could understand. Sometimes this meant using common German idioms instead of a literal, word-for-word translation of the original languages. Sometimes this meant adding a word to emphasize the central proclamation.[23] Luther always translated the Scriptures so that the living Word of God could be received by people in their context.

7) As Lutheran Christians, we recognize human reason and knowledge as gifts from God to be used for the common good. While the scriptural call to neighbor justice is clear, human reason and knowledge are essential to discern the specific forms, policies, and structures that best enable us to enact justice in particular contexts. Recognizing that the gifts of reason and knowledge are given to people of all religions and worldviews, Christians are freed to work together with them for the common good.

The Lutheran theological tradition places a strong emphasis on the appropriate use of human reason and knowledge. Thus, this statement draws on current scientific research, including the social sciences. It also assumes that such values as human rights are commonly shared. While sin can distort our use of these gifts, they remain important tools for work in the world, especially as common ground for working with others.

This church recognizes that people of other religions and worldviews may accept some of the analysis and share many of the convictions expressed here. For example, many individuals of other religions and worldviews believe that all people, including every woman and girl, deserve full human dignity, equality, equity, and the opportunity to thrive. Many others share the conviction of this church that all people have the responsibility to seek and safeguard universal rights for others, as well as for themselves.

With thanks to God for the gift of reason, the ELCA offers this statement as a contribution to public discussion about how to understand and advance full and equitable participation of women and girls in an equitable society. This statement is an invitation to conversation with and action by those who may not share the same starting point of faith but who share underlying values, such as human dignity. This church seeks to join in common cause with all who desire that all people may thrive.

8) We believe that the church is called to live as the body of Christ in the world even while we struggle with the realities of sin. As Lutherans, we recognize that acting justly within family, church, and society for the common good is central to the vocation to which God calls all people.

As Christians, we confess that Jesus Christ is the true image of God (Colossians 1:15). In baptism, all Christians are unified in Christ and are equal members of the body of Christ. The apostle Paul compared the early Christian community to the human body. He wrote that Christians are united in the body of Christ, that this body has many diverse parts, and that the members of the body need one another. Members of the body that we think are weaker than others are, in fact, indispensable. (See Romans 12:4–5 and 1 Corinthians 12:12–18.) The body of Christ is made of physical bodies, of human persons. The health of the body of Christ is linked to our human flesh and blood.

In the face of ever-present ways in which we humans sin against each other, including in this church, we confess that God's Word affirms the goodness of our bodies, minds, and spirits and those of our neighbors. The Gospels testify to the full, embodied humanity of Jesus, who was born, walked, ate, slept, and wept. The Hebrew Scriptures, the Gospels, and the New Testament letters all teach that human bodies are a good gift of God.

Because of our understanding of the body of Christ, we are called not to objectify other people, diminish their worth, or define them by gender-based stereotypes. Paul taught that what happens to one part of the body affects every part of the body. This church seeks to value all people and recognize that we depend upon one another. We will not dominate or politicize other people but will respect them, promote their health and well-being, and suffer and rejoice together as we strive for justice for all bodies—indeed, for all persons.

II. Analysis of the Problem: Sin subverts human flourishing in many ways.

9) Though God desires fullness of life and equity for everyone, as a church we recognize that women and girls in particular suffer a range of harm and injustice due to sex (biological), gender, or both. In addition to sex and gender, the experiences of individuals and groups are shaped and complicated by intersecting factors. These include race, ethnicity, national origin, nationality (including American Indian and Alaska Native), religious identity, immigration status, sexuality, marital status, economic means, age, ability, embodied experiences, and education. This reality is known as intersectionality.[24] This statement's references to women and girls are intended to be inclusive of all people who identify as women or girls in the diversity of their individual and communal identities and expressions.

Grounded in the Scriptures and in Christ, the living Word of God, this church affirms that God creates humanity in diversity and desires all in creation to flourish. However, everyone does not flourish. Talking about this reality requires care and attention to the language and framework we use to understand the complexities of the situation and to serve all our neighbors adequately.

Intersectionality refers to the ways in which various forms of discrimination and oppression, linked to aspects of a person's identity, overlap. The concept of intersectionality helps to express the multiple discriminations many women face daily. This church recognizes that each person is uniquely created in God's image and that each

person's identity consists of different aspects. One individual might be a mother, an employee, a Christian, and a college graduate; she might be middle- class, able-bodied, heterosexual, Spanish-speaking, and Latina. Some aspects of this woman's identity are affirmed by the dominant culture in the United States (e.g., Christian, college graduate), yet other aspects are devalued (e.g., Spanish-speaking, Latina). Broadly speaking, the dominant culture treats some identities as ideal (e.g., white, able-bodied, heterosexual) and other identities as less than ideal, or even imperfect (e.g., person of color, older adult, lesbian). What the dominant culture affirms affects people's lives.

Many women experience intersectional sexism. For a woman of color, sexism in the workplace is compounded by the discriminatory effects of racism. If someone is also transgender, data show staggering levels of discrimination and violence. Intersectionality helps to explain why some women and girls benefit more than others within a society that operates with intersectional patterns of dominance and submission. For example, white women in the predominant culture in North America benefit at the expense of women of color. This is illustrated in arrangements in which women of color are often caregivers for the children of affluent white women.

Therefore, references to women and girls in this document mean all people who identify as women and girls. A word such as women often fails to convey its full meaning because our minds tend to default either to our own experiences and identities or to what the culture validates as a normative, "desired," or dominant meaning.

In the United States, the word *women* has been typically associated with being white, young, and heterosexual unless qualified with other adjectives. The life stories, challenges, hopes, and gifts of women of color, lesbian and other queer women, transgender women, women with disabilities, and immigrant women, for example, have been often ignored and sometimes maligned. By using women and girls to refer to us in all our diversity, this church seeks to shift our thinking from limitation or discrimination to inclusiveness.

This statement acknowledges both the usefulness and the complexity of the phrase *women and girls*. Social, cultural, economic, religious, and political groups use *women* to describe women's experiences that differ from the experiences of many men. Nevertheless, the phrase should not be used to give the impression that all women and girls have the same experiences, gifts, or identities.

10) The experiences of women and girls from a variety of backgrounds, both in the past and in the present moment, reveal that they have often been restricted in realizing abundant life on the basis of sex (biological) or gender.

Women and girls from a variety of identities and backgrounds experience forms of oppression that affect our lives in profound and intimate ways. The personal experiences of women and girls are connected with larger social, institutional, and religious forces. For example, in the United States many legal rights were granted to women only over the course of the 20th century. These include the rights to vote, serve on juries, own land or businesses, inherit property, divorce, retain custody of their children, and attend any school for which they are qualified.

However, even when these rights were legislated, factors such as race and ethnicity, education, wealth, and social class intersected to exclude many women. This was the case

for women of African descent, who struggled for many of those same rights decades later in the civil rights movement. Even in the latter half of the 20th century, women still had to struggle to secure rights pertaining to voting, safety, health care, and public life.

Legal, social, and religious forces continue to curb women's and girl's rights and prevent them from affirming, celebrating, and expressing themselves fully as God's good creatures and flourishing. The situation is extensive and complex.[25] Poverty and economic insecurity negatively affect women's lives. Far fewer women than men have access to wealth, and in the United States more women than men live in or at the edge of poverty. This is especially true for older adults, single women, divorced women, women of color, women living with disabilities, and child brides, which a number of states allow. Poverty rates among women and children in Native American and Native Alaskan communities, for instance, suggest that sexism is compounded by racism.

Women's earnings are not equal to men's earnings. Occupational pay disparities affect women's earnings. More women than men work in service industries, which typically pay less than other occupations. In addition, women in the United States on average earn less than their male peers earn with equivalent experience and expertise. This wage gap is even wider for most women of color. Furthermore, there are wide income disparities within groups of women by race and ethnicity. The term *glass ceiling* refers broadly to gender-based limits on employment, but women of African descent also experience what is known as "the black ceiling," and Asian women experience what is referred to as "the bamboo ceiling."

Work, money, and violence often are intertwined. Some occupations, such as food service and agriculture, are particularly fraught with gender-based discrimination and violence. Workplace and educational harassment and assault directed at women and girls curtail their safety, productivity, and livelihood.

The ELCA has teaching and policy on gender-based violence that guides this church in greater specificity.[26] On average, women, girls, and people with diverse gender identities experience high rates of gender-based violence. This violence includes but is not limited to domestic violence; intimate partner violence; sexual assault; rape; human trafficking; pornography; female genital mutilation; early and forced marriages; cyberbullying, stalking, and harassment; and murder.

Although men and boys experience some of these forms of violence, women and girls experience the majority of them at the hands of men and boys. Racism particularly compounds gender-based violence for some communities of color. For example, the Centers for Disease Control and Prevention have consistently reported that Native American and Native Alaskan women suffer greater rates of gender-based violence and assault than do other ethnic groups. Society often blames women for gender-based crimes and oppression, excusing the perpetrators. A prime example lies in this society's culture of sexualized violence.

Objectifying and assaulting people, particularly sexually, has long been tolerated, often to the point where gender-based objectification and assault seem normal. Objectification and the normalization of assault are evident in the media we consume (including pornography),[27] the games we play, the male role models we idolize, the jokes we tell, and the behaviors we tolerate. Many of these distortions spring from stereotypes, of not only white women, but also women of color. It is further evident in the low rates of conviction

and penalty in rape cases and the high number of untested rape kits across this country. All these factors together can be described as rape culture.

U.S. health care policies and practices also affect women's and girls' very own bodies. Because health care in the United States has developed from a male-centered model of physiology, disease, and well-being, the medical system sometimes operates as if women do not know their own bodies or as if their bodies are not their own.

Here again, women's health problems and the sexism of health care are compounded by intersectionality. For instance, women of African descent on all economic levels suffer from high rates of infant and maternal mortality, and many Latina women lack the reproductive and maternal health care they need.

A lack of affordable health care means many women do not get the care they need. In many regions, laws restrict women's access to reproductive health care. In the 20th century, many women and girls were forcibly sterilized because they were considered less valuable than white or able-bodied women. Forced sterilization continues, often in prison systems.

Bodies are further managed, manipulated, exaggerated, and made invisible by the media based on age, skin color, and body type. Not every type of woman and girl is shown in the media. Entertainment, beauty, and fashion-industry standards and practices promote narrow, unrealistic images of "acceptable" women's bodies, erasing "unacceptable" lines, spots, colors, or features. The ideals generated by these industries shape the way people think about their bodies. Many women and girls develop eating disorders or seek plastic surgery as they pursue an idealized version of womanhood or girlhood.

Despite this cultural obsession with "perfect" women, sports, journalism, and entertainment (including Hollywood movies) are largely focused on men and boys and what they do. Even language referring to people in society is male-identified, with words such as mankind, chairman, alderman, guys, etc.

Women constitute a minority in U.S. civic and business leadership. The number of women holding political office is growing but still significantly lower than in other nations. There are prominent women in business, but the total number of women in top leadership positions with access to wealth and decision-making is still disproportionately small. Women who do hold office and prominent leadership roles in society often experience overt and indirect hostility, including gender-based discrimination, speech, and threats.

Religious institutions in the United States may limit and prevent women and girls from affirming, celebrating, and expressing themselves fully as God's good creatures and from flourishing as God desires. Women of color continue to be woefully underrepresented in religious leadership. In this church, for example, there are gender-based inequities and discrimination related to compensation and benefits, authority and leadership, and harassment and violence.[28]

11) The far-reaching harm experienced by women and girls is rooted in a pattern of power, privilege, and prejudice, the key elements in any social system of oppression. This is the basis of the ELCA's understanding of racism.[29] When power, privilege, and prejudice are associated with sex, gender, and sexuality, sociologists use the terms patriarchy and sexism.[30]

Patriarchy is a social system dominated by men, identified with men, and centered on men's actions, voices, and authority. Patriarchy does not mean that males are bad and females are good, or that only males support this unfair system. However, in patriarchal systems, men are typically viewed as superior to women, are given more power than women, and have more authority than women. A patriarchal worldview and way of life grants male privilege. Sexism is the reinforcement of male privilege, which leads to discrimination. It promotes the silencing, controlling, and devaluing of women, girls, and people whose gender expression is different from the conventional expressions of masculinity and femininity.

Because people live within social and religious systems, everyone knowingly or unknowingly participates in this patriarchal system. Although patriarchy and sexism affect different people in different ways, as individuals we are socialized to conform to these patterns of power, privilege, and prejudice. This makes us complicit in maintaining social systems of oppression.

Although the dominant culture in the United States often emphasizes individualism, the Scriptures and human reason also stress the importance of social or communal understandings of life and the world. To respond in love to the problems experienced by women, girls, and people who identify as non-binary, we must move beyond individual experiences to analyze how patriarchy functions as a social system. This church believes we need to address the roots of the problems that threaten abundant life.

An honest assessment of patriarchy can be hard to face, yet it is necessary in order to address such a complex social reality. Harm and injustice result not simply from the acts of an individual or group but from policies, laws, attitudes, customs, habits, words, images, and religious beliefs and practices that inform and sanction those acts.

As a society, we have fostered patriarchal values that permeate our social organization and impair the distribution of goods and services, the application of justice, and the division of labor. Sexism (that which supports male privilege) affects human imagination and convictions, which influence how individuals and groups understand gender, human bodies, employment, immigration policies, and gender-based violence. Sexism sustains human trafficking and the politicization of the female body and health care, including reproductive health care.[31]

Because of our convictions about the right use of reason and knowledge in our shared pursuit of justice, this statement draws on the results of current scientific research as a basis for our work. A scientific consensus now holds that there are more than two biological sexes and more than two genders. Studies of humans reveal rich diversity, showing that individuals do not neatly fall into two categories. Some people are intersex: their bodies are neither male nor female. People have a diversity of characteristics, most of which

cannot be assigned exclusively to one sex or gender or another. Among humans, sex and gender are more accurately characterized as multidimensional.[32]

It is not possible to address patriarchy and sexism without recognizing these scientific insights. Much harm has been caused by systems and worldviews that assume a binary division of sex (bodies) and gender (characteristics). These patriarchal systems enforce this binary division with various levels of control and violence that affect everyone.

12) Although men and boys often benefit from this social system, patriarchal structures and values also harm men and boys, including gay and transgender men. They are harmed when they are pressured to conform to narrow gender stereotypes or are unable to live out a false ideal of male superiority and control. People of all genders who do not conform to gender-based roles and stereotypes often are not seen or valued; sometimes they are violently oppressed and even killed. Men of all racial and ethnic minorities in North America may experience patriarchy and sexism particularly intertwined with white privilege. The message of white-identified patriarchy and sexism is that men and boys of color are not fully men and boys.

Men and boys also suffer mentally, physically, emotionally, and spiritually from the dehumanization of patriarchy and sexism, which distorts how they see others and themselves. Misogyny, a deep-seated hatred of the female and feminine, is an ancient problem that still informs contemporary life, even when unintentional. Misogynistic values can instill men and boys with a false sense of superiority; patriarchy and sexism can contribute to exaggerated ideals of dominance and control, usually violent, that men and boys are expected to display. If they fail to match the ideal model of masculinity, they can be targets of hatred, harassment, bullying, and violence. These expectations go hand in hand with denying and suppressing vulnerability, empathy, and interdependence. This is toxic masculinity. The effect of toxic masculinity is that men and boys trying to live by its code hurt themselves and others, including other men and boys. The effect is harm to society.

The ideals of patriarchy and sexism can prevent men and boys from having meaningful friendships with other men and boys, and they are often punished when they try to resist male privilege or to live in a way that is authentic to their sense of self. Cut off from emotions, interactions, activities, and careers that are stereotyped as feminine, men and boys are also denied the fullness of life that is God's gift. Within broad social and religious systems, we can end up idolizing men and embracing toxic masculinity.

Although this is an overall picture of society, one should note that, within marginalized communities, patriarchy and sexism affect women and men differently. For example, while black lives and bodies are valued less than white lives and bodies in the United States, men of African descent may have more status within their communities than women of African descent do. This same pattern is largely true in many communities of color. However, within the broader society, men and boys of color are uniquely affected by sexism because white male privilege operates against them, too. The message is often that men and boys of color are not "real" men or boys. The pressure to conform to one idea of white, male-identified humanity denies the diversity of humans.

13) Some social and religious beliefs compound patriarchy. Most instances of gender-based harm are connected to commonly held beliefs and customs. For example, ideas that people are created into a hierarchy based on sex—being only male or female—reinforce and sometimes lead to gender-based injustice.

Early church theologians were often misogynistic, describing women as "the devil's gateway" and rebuking them as "a feeble race, untrustworthy and of mediocre intelligence."[33] Throughout much of the history of the Christian church, women were therefore excluded from Christian leadership, including ordained leadership; taught to be submissive in marriage, church, and society; and coerced to endure suffering and violence.

In the more recent past, the intersection of patriarchal violence, submission, and Christianity flourished in the mores and actions of colonialism. The United States was forged through this colonialism, and its patriarchal values continue to affect many people, including American Indian and Native Alaskan people, often in heightened ways for women and girls from these various communities. For example, the intersection of state and federal laws and tribal laws virtually eliminates successful legal recourse in cases of sexual violence against women and girls from these communities. More broadly, this is illustrated by how people of color continue to experience the negative effects of colonialism on mental health.

Misuse and misinterpretation of the Scriptures within contemporary Christianity have also reinforced viewpoints and teaching about the inferiority of women. Many Christian churches continue to support the subservience and obedience of women and girls to men, sometimes in subtle ways. For example, the belief and practice that men are meant to be the head of the church and the family and that women are meant to be the followers reinforce a gender-based hierarchy of importance, authority, and value.[34] This is illustrated when some people rebel at having a pastor who is a woman or when they challenge her ministry, either subtly or explicitly.

Throughout history, human beings, including Christians, have often created hierarchies in which one group dominates another because of their differences. Not all hierarchies are inherently harmful, but hierarchies based on gender are. The Christian church has often reflected and taught a pre-Christian belief that all men and women are created with God-given dominant and subordinate roles. This idea that people exist within a complementary hierarchy continues to affect and infect people's self-understanding and relationships.

Some Christians, both in this country and around the world, strongly believe that men and women were created to live in complementary relationships with clearly defined roles. This means that a person's identity, self-understanding, vocation, and social roles are fixed at birth and willed by God according to sex (biological) and gender.[35] This understanding of complementary roles is sometimes described in terms of men and women as "opposites."

Not all persons, however, experience or know themselves to be defined in these ways. Stereotypes about male and female characteristics cause harm because they shape our understandings of ourselves and others from a very early age. Limiting certain roles to people according to their sex or gender interferes with the expression of their full humanity and the vision of abundant life for all people. Placing these limitations on individuals also

diminishes the social and religious communities in which they live. The idea that humans are to experience life through gender-based hierarchies contributes to the overwhelming tendency to value what is male and/or masculine at the expense of what is female and/or feminine. The result is male privilege, often expressed through toxic masculinity.

In Christianity, male privilege has been and continues to be expressed through a male-identified, male-centered, and male-dominant symbolic universe of language and images. Through its stories and theological tradition, the Christian imagination focuses on what men and boys say and do, even when women are part of the story of God's people from the beginning. Within the Lutheran tradition, the same holds true for hundreds of years of Reformation thought, even though women were part of the Reformation movement. Male privilege leads to ignoring women's presence, women's experiences, and women's voices.

14) The ELCA celebrates that humans are relational beings and that we live in social systems. Positive, equitable social systems can lead to joy and gladness. However, social systems can also have negative consequences.

Even though individuals make choices within social systems, those systems are more powerful than any individual, government, culture, or religious community. Beliefs and customs are reflected in laws, policies, and practices within both secular and religious institutions, which makes them so systemic that they are difficult to identify and dismantle.

This church's commitment to neighbor justice compels us to expose how patriarchy and sexism are woven into individual, social, and religious life, causing harm to all people and even to all of creation.

Social systems are necessary because we are relational beings. When social systems are detrimental to well-being, the Scriptures refer to them as evil "powers." (See Ephesians 6:12 and Romans 8:38.) These powers dwarf any one individual, community, government, or culture, and they distort human flourishing. This church recognizes the systemic character of patriarchy in the way social and religious ideas and beliefs are linked with laws, policies, and practices that result in injustice. This combination of sexist ideas and beliefs with laws, policies, and practices leads to and reinforces gender-based harm and injustice, including gender-based violence.

The effects of patriarchy and sexism diminish, damage, and often destroy people. Our church's faith and a commitment to neighbor justice require us to examine the various components of patriarchy and sexism in order to understand the harm they cause and to seek renewed, life-giving partnerships and approaches to an equitable society. The call to justice specifically means that we seek equity and justice for women and girls and others who experience oppression due to sexism and patriarchy.

15) As Christians, we see that patriarchy and sexism prevent all human beings from living into the abundant life for which God created them. Patriarchy and sexism reflect a lack of trust in God and result in harm and broken relationships. Just as this church has identified racism as sin, this church identifies patriarchy and sexism as sin. We confess that, as God's people forgiven in Jesus Christ, we are simultaneously

liberated and sinful. We are broken, yet we are made new by grace through faith. This good news is true even as we participate in cultures and societies that are broadly patriarchal and sexist.

Sin is not expressed just in individual acts. Sin is also expressed in organizations and institutions. Sexism and patriarchy are sinful because they foster attitudes and actions that distort relationships, violate God's law, and result in injustice. They are social sins that involve and affect individuals, families, communities, nations, religions, and cultures.

Because they are so deeply imbedded in our social systems, the power of patriarchy and sexism can be largely invisible. Because it is invisible, we are often unaware that everyone participates in some measure, sometimes in obvious and intentional ways and sometimes in subtle and unconscious ways. We may hold attitudes and beliefs and support laws, policies, and practices that harm even ourselves. This is the power of systemic sin.

In our liturgy, we name this systemic reality in the confession: "We are captive to sin and cannot free ourselves." Once we understand our own participation in this systemic harm, we can identify it as sin, confess it, and, through the grace and strength of God, begin to act differently. We reject patriarchy and sexism as sinful because they deny the truth that all people are created equally in God's image and because they disrupt joy, gladness, and flourishing life for all people.

III. The Christian Tradition: It is both challenge and resource.

16) In faith, this church confesses that Christianity has been complicit in the sin of patriarchy and sexism through certain beliefs, practices, and aspects of its history. At the same time, we believe God provides resources within the Christian faith and the Lutheran tradition to challenge the harmful beliefs and effects of patriarchy and sexism and to bring forth new ways of living.

Some central emphases of Lutheran theology offer renewed vision and resources for resisting and dismantling patriarchy and sexism and for transforming social systems. This church believes that a Lutheran theological perspective rings true with insights into God's gift that we are a new creation in Jesus Christ and can live more fully into that promise by the power of the Holy Spirit.

In our corporate confession, we recognize that we sin individually and collectively in thought, word and deed, by what we have done and by what we have left undone. We do not always live and act as God intends. God's Law helps us to see that we sin and judges us for our failure to live up to God's intentions. The recognition of our sins leads us to confession. When we confess, we give up trying to justify ourselves and our actions. By grace, God forgives us, heals us, and frees us from the state of sin that alienates us from God, neighbors, and ourselves.

As a church, we recognize that patriarchy and sexism harm people in many ways. As a church, we confess that we cannot justify our own participation in sinful ways of thinking, believing, and acting. We confess that our actions often reflect patriarchal Christian beliefs that portray women as subservient and inferior to men. As a church, we confess our

complicity in the exclusion, exploitation, and oppression of those who do not reflect idealized understandings of masculinity. We confess not only overt complicity but also the complicity of silence and passive acceptance of patriarchal and sexist beliefs and practices. As a church, we also believe and trust God's mercy, love, and forgiveness. We trust that, through faith, God empowers us to identify resources for abundant and flourishing life within the Christian tradition, through which God has been at work through all people, including women. We believe that we share the responsibility to address the ways in which the Christian faith and tradition have been used to reinforce gender-based actions and attitudes that in particular harm women and girls from a variety of backgrounds, identities, and personal experiences.

17) The ELCA teaches that God's Word of Law and Gospel speaks through the Scriptures. We also recognize that there are words and images, social patterns, and moral beliefs in the Scriptures that reflect values rooted in what today we call patriarchy and sexism. Some aspects of the Scriptures reflect the cultures and societies in which they arose. Their continued misuse contributes to maintaining hierarchies and patterns of inequity and harm. A Lutheran reading of the Scriptures through Christ, focused on the devotional, historical, literary, and theological aspects of texts, frees us from the harm of taking all the Scriptures only literally.

Within the ELCA, we read the Bible in ways that are grounded in our theological heritage and that can reform sexist uses of the Scriptures. The Word of God is first and foremost Jesus Christ, God incarnate. Secondarily, we encounter the Word as Law and Gospel in preaching and teaching. The canonical Scriptures are the written Word of God, which proclaims God's grace and sustains faith in Jesus Christ.[36] The Word of God is living and active. We accept the written form of the Word of God as the authoritative source and norm for faith.

Nevertheless, we recognize that many biblical texts originated in cultures that were male-identified and male-dominated, and that they say things about women and girls that we now recognize as harmful. Genesis 3:16, "[A]nd he shall rule over you," seems to support patriarchy if read as a reflection of God's original intention for humans rather than as a result of human sin. Other Scriptural texts relate chilling acts of male domination, such as a host offering his unmarried daughter to a mob of men to dissuade them from raping a Levite man (Judges 19). Many Christian communities struggle with how to interpret such texts.

The New Testament reflects what now are understood as patriarchal values of various cultures through its rules and ideals about women. Scholars refer to these New Testament texts as "the household codes." One example seems to tie salvation to women's fertility: "[Women] will be saved through childbearing, provided they continue in faith and love and holiness, with modesty" (1 Timothy 2:15). Another example admonishes wives to obey their husbands and instructs them on how to dress. Although husbands are told to be considerate and respect their wives, they are told women are "the weaker sex" (1 Peter 3:1–7; see also 1 Corinthians 11:6).

We recognize that the Scriptures have been interpreted within the Lutheran faith in ways that accept these limits on women and girls and sanction relationships of power and domination. Likewise, these interpretations grant men roles that afford them agency, decision-making power, leadership, and prominence in communities and societies. The result is an androcentric tradition. Our tradition's complicity in patriarchy and sexism is connected to such biblical interpretation.

This misuse of the Scriptures continues to foster inequity based on sex (biological) and gender. It subverts the abundant life God intends. Even today some would deny women positions of leadership in the church or in society, calling the arrangement "natural" and citing such scriptural texts as "[W]omen should be silent in the churches. For they are not permitted to speak, but should be subordinate. … For it is shameful for a woman to speak in church" (1 Corinthians 14:34–35).

This church believes that God calls Christians into a different vision. Jesus Christ calls us to a new kind of freedom in service to God and neighbor. This is not a revision of the Lutheran tradition but a reaffirmation of its core emphasis. As Lutherans, we interpret the Scriptures in light of the Gospel promise. This emphasis on the Gospel as God's promise characterizes a Lutheran reading of Scripture.

When scriptural passages are unclear or even contradictory, this Lutheran reading suggests that Christ, as God's gift of forgiveness, reconciliation, and new life, is the lens through which such passages are to be read. Our church, for instance, places more weight on Galatians 3:28 ("[T]here is no longer male and female; for all of you are one in Christ Jesus.") because of its Gospel focus, than on 1 Timothy 2:12 ("I permit no woman to teach or to have authority over a man."). This church's teaching about how to interpret the Scriptures reinforces this Gospel orientation. In this way, Scripture interprets Scripture.

This church emphasizes a fourfold reading of the Scriptures: devotional, historical, literary, and theological.[37] We recognize that some passages were given to God's faithful people in specific historical contexts that are quite different from our own.[38] This is why, for example, Christians no longer feel bound by certain Old Testament laws, such as kosher dietary principles, or by New Testament instructions concerning women's hairstyles, jewelry, and clothing (1Timothy 2:9). Our fidelity to the Scriptures does not require us to conform to the social and cultural practices of the ancient world. Similarly, this Lutheran interpretive practice extends to the writings of our tradition.

Although the Scriptures sometimes reflect patriarchal structures and values, this does not mean that God has prescribed patriarchal structures and values. We read the written Word guided by Christ the living Word speaking today. We do so for the sake of proclaiming a life-giving word for all people. This approach interprets the Scriptures with an emphasis on what the Word does; it frees us to read the Scriptures in such a way that God's Word can be heard as genuinely "good news."

18) The Christian theological tradition is full of ideas and teaching that can negatively or positively affect people. In particular, some doctrines affect our understanding of humanity and God more than others. Teachings about the cross and suffering, the image of God, the incarnation, the body of Christ, and the Trinity have sometimes been misused to support patriarchal beliefs, attitudes, church practices, behaviors, and structures. These teachings affect our use of language and our understandings of humanity and Christian ministry. At the same time, these doctrines can be liberating resources for healing the effects of the sins of patriarchy and sexism.

Theological images and themes are used in multiple ways. The same concept can be understood and applied to reinforce a patriarchal status quo or to support gender justice.

Two interrelated themes of Christian faith have often been misused to encourage women and girls to accept and endure harm because they are women and girls. Sometimes Genesis 3:16 (pain in childbirth) is invoked to teach women and girls that they deserve gender-based suffering. Sometimes the language of taking up one's cross (Mark 8:34) has been used to encourage women and girls to endure their pain in order to be like Jesus. Some women report that their pastors have characterized domestic violence or rape as "their cross to bear."

Lutheran theology can help to reject the misuse of these biblical texts in such ways. First, Lutheran biblical interpretation reminds us that what is said to Eve about bearing children in pain has less to do with punishment than with pain humans experience after the fall.

Second, a theology of the cross can remind us that Jesus Christ suffers on our account. We are not called to endure violence for its own sake. We might endure violence because we confess faith in Jesus Christ and live as Christians, but women and girls are not called to endure gender-based violence. In addition, a Lutheran view of the cross reminds us that we see God hidden in suffering; despite Jesus' feeling of abandonment on the cross, we can confess that God is present even in the depths of our worst experiences.

A number of other theological themes have also been misused to affect how Christians understand God and humanity. These teachings include the image of God (See Article 2.), the incarnation, the body of Christ, and the Trinity.[39] It is important to consider how these beliefs about God influence human self- understanding and relationships.

The Christian tradition confesses that God is infinite mystery beyond human comprehension. Human language and human concepts about God are never enough to know God. Unfortunately, language for and images of God in the Christian faith are often androcentric—male-centered or male-identified. Insistence on predominantly male-oriented language and images restricts our understanding of God, who is beyond gender, to one human category. This narrows our theology, our thinking about God. The use of only male language leads us to forget the incomprehensible mystery of God and can reduce the living God to an understanding of God to the figure of an infinitely powerful man. This is flawed theology.

In addition, insisting on only male language can make maleness itself a false idol. It can persuade Christians that men have more in common with God than women do and thus that maleness is a higher form of humanity. This is flawed theological anthropology— thinking about humans—and is pastorally harmful. If God is understood as male and women are seen as inferior to men, one can easily justify attitudes and behaviors that discriminate against and devalue women, girls, and people whose gender identity and expression fall outside of familiar categories. Taking God literally as male or only masculine also alienates people who are intersex.

Many voices in the Christian church have argued that the maleness of Jesus justifies sexist ideas and structures in church and society. Many Christians, including some in predecessor bodies of the Evangelical Lutheran Church in America, have argued that only men should serve as heads of the church and the home, in part because Jesus was a man. In the New Testament and in Christian thought, Jesus was often depicted as a groom promised to a bride (the church). Sometimes this description of the church as the bride of Christ has contributed to a male-identified God and his male-identified representatives in relationship with a female-identified church.

We must reject the idea that the maleness of Jesus is somehow related to redemption. In the original Greek, the Nicene Creed makes clear that God the Son became human (*an-thró-pous*), not male (*anér*), "for us and for our salvation." The point of the creed is Jesus' humanity, not his sex or gender. The longtime generic use of the word *man* in English translations has obscured the original meaning of the Nicene Creed and fed patriarchal biases and assumptions. The biblical narrative that Jesus was male, compounded by translations that default to androcentric language, has led to faulty assumptions about the maleness of the Trinity. However, the Scriptures and Christian theology witness to an understanding of God that transcends gender. They offer life-giving ways to proclaim the Gospel so that all may receive it and share the Good News.

In the Scriptures, God is described as a mother in labor—also as a rock, a hen, and a bear (Isaiah 42:14, Psalm 89:26, Matthew 23:37; Hosea 13:8). God is not literally any of these, just as God is not literally a man or a father. For instance, Jesus taught, "[W]hat woman having ten silver coins, if she loses one of them, does not light a lamp, sweep the house, and search carefully until she finds it?" (Luke 15:8). Through the prophet Isaiah, God declares, "Can a woman forget her nursing child, or show no compassion for the child of her womb? Even these may forget, yet I will not forget you" (Isaiah 49:15).

Teachers of the faith have amplified the multiple images within the Scriptures. St. Anselm of Canterbury wrote, "But you, Jesus ... Are you not that mother who, like a hen collects her chickens under her wing? Truly master, you are a mother."[40] Julian of Norwich wrote, "A mother can hold her child tenderly to her breast, but our tender mother, Jesus, can lead us in friendly fashion into his blessed breast by means of his sweet open side."[41]

These and other teachers of the faith invert the Savior's gender to say something important about faith in God through Jesus Christ. In fact, the Scriptures make use of gender inversion, such as when the apostle Paul compares himself in ministry to a mother in labor (Galatians 4:19). Jesus also subverted gender-based expectations when, washing his followers' feet, he cast himself in the role of a female slave or a wife—and then called on the male disciples to do the same thing (John 13:3–5, 15).

At the same time, this church's understanding of the body of Christ goes beyond the literal, physical body of Jesus. As Galatians 3:28 reminds us, the body of Christ is inclusive; identity markers that we have regarded as irreconcilable no longer hold meanings that divide us. Just as "Jew or Greek" are not the only ethnic identities joined to and in Christ, so "male and female" do not limit the gender identity of those joined to and in Christ. Understanding the unity in Christ of persons of various identities frees us from the idolatry of the maleness of Christ—or of human maleness.

Although most Christian liturgy favors androcentric and Eurocentric language and imagery, expansive language and imagery are both scripturally rooted and theologically faithful. In their paradoxes and multiplicity, they communicate the mystery and intimacy of the triune God. Using inclusive and expansive scriptural and theological language and images therefore honors the Lutheran tradition. This church commends all Christians to retrieve and reform theological language, images, and themes so that they support faithful proclamations of God's grace in Jesus Christ to all persons.

19) The central Lutheran belief that we are justified by grace through faith empowers this church to challenge patriarchy and sexism, which devalue people according to sinful human standards.

A robust understanding of justification by grace enriches a Christian commitment to gender justice. A Lutheran expression of the doctrine of justification underscores gender justice as a concern of faith in three ways.[42]

First, justification is wholly God's work through Christ; we cannot justify ourselves. Justification as God's act challenges the self- centeredness of self-justification, of trying to put ourselves above or before others, as with male privilege. From a Lutheran faith perspective, no particular group is superior to another based on sex (biological) or gender. Because God redeems us, we cannot rely on a belief that one group can justify themselves in the world or with God because of their supposed superiority or "headship." Sin and grace are great equalizers. All Christians are sinful, and all Christians are equally dependent upon God's grace.

Second, justification frees us from bondage. Being freed in Christ involves being freed from all that tries to replace Jesus Christ as Lord in our lives, including systems of patriarchy. This reality changes our life with respect to issues of sex and gender. We are freed to recognize God's work in creation through human variation, human imagination, and human expression of gender. We are able to see that humans are not created to be limited in our experience of being human through a gender-based hierarchy.

Third, justification gives Christians the freedom of a new perspective—to be more concerned with what the neighbor needs and less concerned with following and enforcing gender-based rules and assumptions. We are freed to see and support one another in all our uniqueness. Justification helps us to see gender justice from the perspective of faith.

20) The Lutheran understanding of the sacraments of Baptism and Holy Communion, in which the Word of God is connected with tangible, physical elements, grounds efforts to prevent the harm that sexism and patriarchy cause to the bodies, minds, and spirits of human beings.

Lutheran theology can help reorient sexist and racist theology and practices that limit the full participation of varied human bodies in the sacraments. According to the Lutheran Confessions, when the material things of water, bread, and wine are combined with God's Word, God is really present: "Baptism is not simply plain water. Instead it is water enclosed in God's command and connected with God's Word."[43] When we feel the water of baptism and consume the bread and wine of the eucharist, God is present to our diverse, individual bodies and in the unity of the church that is the body of Christ. Drawing on the apostle Paul, Luther taught that the Lord's Supper unites us in one body: "[S]o that by this sacrament … and through this mutual love there is one bread, one drink, one body, one community."[44]

We must continue to embrace our unity and diversity so that we welcome and uplift people of every sex (biological) and gender—indeed, every body—in our work together as the body of Christ in the world. God's love feeds the body of Christ so that it might live in love. The sacramental promise that God is present in water, bread, and wine, along with the good news that God became human, leads this church to treasure, hold, and advocate for the embodied lives of all people.

21) The ELCA has identified sufficiency, sustainability, solidarity, and participation as the key principles for creating and supporting justice.[45] This church commends these principles to create and support neighbor justice, specifically gender justice for the neighbor. Social and religious structures and institutions—including ideas, beliefs, religious teachings, laws, policies, practices, and language—must be assessed and should be guided by these principles.

As Lutherans, we understand that God intends not only individuals, but also cultures and governments, to develop in ways that enable all people to flourish. With other members of society, we affirm the national ideal toward which people in the United States continually strive—that all people are created equal and endowed with inalienable rights to life, liberty, and the pursuit of happiness. We also believe that all people have the responsibility to safeguard these rights for others as well as themselves. Insofar as this ideal allows everyone to flourish, the ELCA joins people of other religions and worldviews to advance a universal vision of an equitable society in which all people participate fully.[46]

Although we recognize that perfect worldly justice is not possible, this church holds that efforts toward justice should stress the principles of sufficiency, sustainability, solidarity, and participation. These principles guide us away from injustices against women and girls from a variety of backgrounds, identities, and personal experiences and toward justice for all those affected by patriarchy and sexism.

The principle of sufficiency inspires us to meet the basic needs (physical, emotional, intellectual, social, and spiritual) of all women and those who depend on them. This means, for example, that society must protect them from violence and provide them with equitable opportunities in education and employment. The principle of sufficiency supports not only passive respect but also advocacy in matters of health care, immigration, violence, human trafficking, and the workplace, for example.

The principle of sustainability compels society to provide all generations of women with the means toward an acceptable quality of life. This applies to both the emotional and the material aspects of life. Both church and society should evaluate how their structures ensure—or fail to ensure—that all people have livelihoods and the means for well-being.
The principle of solidarity commits society to see and experience our own well-being as connected to the well-being of others and their communities. It often involves people aligning themselves with others who have different experiences. Solidarity encompasses empathy and respect for the lived experience of women and girls; it encourages people not only to share in their suffering but also to participate in their liberation.

The principle of participation urges us to structure our communities so that women participate equitably in the personal, local, and political decisions affecting their lives. All people need to participate in the structures that affect their lives and the decisions that affect their communities. No one's access to decision-making should be limited by sex or gender.

22) The ELCA recognizes that some progress has been made to address patriarchy and sexism and to reduce their effects; however, more effort is required. We believe that this church, together with many other partners, can identify and challenge the complexities of patriarchy and sexism and advance equity. Gender-based equity happens through beliefs and ideas that are gender-just and through laws, policies, and practices that support an equitable common good—abundant life for all.

Working together, people from many walks of life have brought about change in the North American context, diluting the power of patriarchy and sexism. Positive social and religious views about gender have influenced laws and policies that advance women's rights; conversely, changes in laws have positively influenced social and religious views. This nation and this church have seen and supported many positive changes in attitudes and laws that have helped women and girls to thrive, but more work remains to be done to support neighbor justice.

Individuals and groups must challenge harmful social ideas and practices, reject sexist religious beliefs, and work to change laws, policies, and practices that justify and reinforce patriarchy. When enough people—especially people of faith—work, pray, stand, and struggle together, they can transform attitudes, beliefs, laws, policies, and practices so that all people of all sexes and genders enjoy God's vision of abundant life.

IV. Response: The ELCA is called to new commitments and action as a church.

23) Propelled by these theological convictions and the robust resources of the Lutheran heritage, this church responds to God's call to justice with the following commitments to promote and support action toward a more equitable life together in Christ.

This section draws out the implications of this statement's convictions, analysis, and resources in our tradition. It sets forth this church's commitments to reshape beliefs, attitudes, policies, and practices. Inevitably, meeting such commitments draws upon judgments of reason in discerning what exactly must be done, when it must be done, and how. The process may involve difficult conversations and unforeseen challenges calling for both determination and patience. The particulars may well be subject to correction and further deliberation. This church, however, views the following commitments as a signal that our life together in Christ can be renewed in ways that promote and support greater equity and justice.

24) This church recognizes that the body of Christ is called to honor and support women and girls from a variety of backgrounds, identities, and personal experiences in ways more consistent with life-giving theology and faith practices. As a church, we commit ourselves to celebrating and affirming the gifts and insights that women and girls bring to every expression and dimension of this church.

Over the centuries, women have carried immense responsibility in serving the church despite being denied ministerial authority. They have served through religious education, music, elder care, parish nursing, and Bible study. They have pursued their vocations in myriad ways that support the growth of the Gospel and the life of their local congregations. The Lutheran movement, including the ELCA, has only begun to recognize how we have failed to honor the full range of Spirit-given gifts that have equipped women and girls to serve.

The fundamental commitment needed, then, is not to a particular program, practice, or process. Rather, we are called to repentance that reorients perspectives and actions, and we commit to encouraging, celebrating, and affirming the full range of gifts prepared by the Spirit for use in every expression and dimension of this church.

The Evangelical Lutheran Church in America specifically commits to:

25) Promote the practice and use of scriptural translation and interpretation that acknowledge the contexts in which the Scriptures were written and reject the misuse of Scripture that has supported sexist attitudes and patriarchal structures.

Drawing deeply upon our Lutheran heritage, the ELCA promotes an understanding of Scripture that both honors its Word-centered purpose and acknowledges its historical sources and contexts. This church listens to God's Word speaking through the Scripture to sustain Christian faith and empower the community for service and justice in the world.

Mindful of how the Christian Scriptures, through translation and interpretation, have been misused to support patriarchal structures and sexist attitudes, this church will promote translation and scriptural interpretation sensitive to the concerns of this statement.[47] Scriptural texts in which females are degraded, terrorized, debased, dominated, or valued less than males should be interpreted in light of God's resolve for abundant life through Christ.

26) Promote theological reflection that responds to the gender-based needs of the neighbor. Teachers and theologians need to be honest about how church teachings have been misused to support patriarchy and sexism. More importantly, this church calls upon its teachers and theologians to work toward worthier expressions of the historic faith that honor God's desire for all people to thrive.

This church affirms the gifts of the Lutheran Christian tradition— the faithful witness of the Confessions, the power of the preached Word, and the reflection of theologians. At the same time, in recent decades this church has begun to recognize how these treasured gifts have sometimes been misused. Even while proclaiming the life-giving Gospel and the call for service and justice, preachers and theologians often have omitted or suppressed the stories, reflections, and experiences of women and girls. For some, this suppression has contributed to a crisis of faith.

The commitment to articulate and proclaim the Christian faith in a more inclusive manner calls for renewed efforts from preachers, teachers, and theologians. It means preaching and writing that make full use of stories and insights from the lives of women and girls with a variety of backgrounds, identities, and personal experiences. It involves teaching and preaching about justification and a theology of the cross that recognize how the motifs of Christlikeness and suffering have been used harmfully. It entails teaching and research that reflect transformative understandings, with special concern around key doctrines such as Christology and creation.

27) Use inclusive language (all genders) for humankind and inclusive and expansive language (other than human) for God. This church is committed to the deepest Christian understanding of the Trinity revealed through Jesus Christ and to the importance of imagining and speaking about God in faithful ways that expand rather than limit the expression of God's self-revelation and mystery. In particular, we support developing liturgies, hymns, prayers, and educational materials that broaden use beyond predominantly masculine language. This practice follows the scriptural witness that God transcends human categories. Therefore, as in the Scriptures, metaphors for and images of God should be drawn frequently from the lives of people

of all identities and experiences and gleaned from nature in all its diversity. Employing inclusive and expansive language for and images of God helps human beings approach and encounter the God of beauty and love who reveals God's self to humanity in rich and mysterious ways.

Words are powerful because they shape how humans relate to one another. For this reason, the ELCA has long urged inclusive language regarding human beings in both worship and everyday use.[48] This statement reinforces that commitment. This church urges renewed efforts to move us together from the habits of predominantly male-oriented wording to language that embraces all people.

Words about God carry even greater substance and subconscious meaning because they are religious symbols. The God revealed in Christ defies all human comprehension and speech. Still, humans must use words and images to pray and praise. The words that are used carry historical depth and communal power and have meaning for an individual's self-understanding and relationships.

Moving beyond exclusive language and imagery presents a complex challenge, both personally and communally. Changing or expanding Christian symbolism may be both unsettling and life-giving. For instance, paternal or maternal references to God may be liberating for some people but deeply painful for others. Despite the complexity, this church urges Christians to work together to confront the problem of exclusive language and imagery because these contribute significantly to patriarchal religious beliefs and practices.

The formulation of Father, Son, and Holy Spirit is at the center of the conversation. Many Christians think this is the only correct way to speak of God, which reinforces exclusively masculine associations. Others think that the traditional Trinitarian formulation should be changed or discarded because it promotes a faulty understanding of God as essentially male.

The ELCA affirms the creedal witness to the mystery, relations, and actions of the three persons of the Trinity. At the same time, this church holds that exclusive use of a male-oriented formula to refer to God is problematic. The use of expansive language for God reflects faithfulness to God's self-revelation in the Scriptures and in human experience.

In our life together, we call upon leaders and members to enlarge the dialogue about and practice of inclusive and expansive language and images for God. It is vital to explore the often-neglected variety of symbols for God recorded in the Scriptures, and to plumb the historical insights found in theology and religious art. In this spirit, this statement urges the continued exploration and development of expansive liturgies, hymnody, and worship resources.

28) Develop and support more extensive policies and practices within the ELCA that promote equitable authority and leadership within this church in all its expressions. In many instances this requires promoting the leadership of women, with special concern for women of color. In other cases, this means promoting the participation of men in more varied roles, including those traditionally seen as "women's work."

In the 1970s, the three predecessor churches of the ELCA made independent decisions to ordain women for the public ministry of Word and Sacrament.[49] While multiple viewpoints

were argued, these churches concluded that the Scriptures present a mixed record regarding ordination and that nothing definitive precluded women from serving in this office.

Since then, the experience of this church has shown those decisions to be God-pleasing, consistent with the words of the prophet Joel (Joel 2) and embodied in the Pentecost story of Acts in which the Spirit falls upon all without respect to age, gender, nationality, or ability (Acts 2). Women serving in lay leadership, ministries of Word and Sacrament, and ministries of Word and Service have borne powerful witness to the Gospel and enlivened this church's ministry. However, individual journeys have been difficult for many, and the communal journey since 1970 has been agonizingly slow.

In light of this experience, this church gives thanks, rejoices, and remains committed to developing and supporting additional policies and practices that promote women's authority and leadership within the ELCA, both rostered and lay. Given the continual struggles of women of color for acceptance, equity, and leadership, this church's commitments with them require special attention.[50]

This commitment to confront continuing sexism and promote equitable authority and leadership of women belongs to the entire church. It also includes encouraging men to seek more varied roles in lay service and on the roster of Word and Service.

The commitment speaks to, but is not limited to, call committees, boards, and councils. It requires attention to formal and informal mentoring and succession planning. It requires attention to practices in seminaries, colleges and universities, social ministry organizations, preschools and grade schools, and youth ministries. Together we can open ourselves joyfully to the Spirit, who clearly has used the gifts of female leadership to enhance and empower her work.

29) Promote changes that are economically just, including equitable pay and benefits, for women in all ELCA institutions and organizations, with special attention to the situations of people affected by intersecting forms of discrimination.

In support of women's authority and leadership, this church must continue to seek new ways to redress economic injustice. As of this writing,[51] rostered women of the ELCA average higher pay than ordained women nationally but their compensation remains inequitable compared to that of men within the ELCA. The ELCA is called to renew efforts to support equitable benefits and pay across our church. These should include particular attention to women affected by intersecting forms of discrimination.

These efforts should not overlook the economic concerns of lay women serving in church callings, including those serving in less-recognized roles such as office administrators, preschool teachers, or in ministries of hospitality. The various organizations and institutions of this church need to review their compensation, including insurance and other benefits.

Finally, this church needs to offer greater support for women's ministry and leadership in policies related to pregnancy, parental leave, and breastfeeding. Improved arrangements for ELCA rostered leaders and for employees of ELCA-related organizations and institutions should support these leaders and demonstrate this church's commitment to family.

30) Seek and encourage faithful dialogue, discernment, and, when possible, joint action on issues of patriarchy and sexism with other members of the body of Christ and with partners of other religions and worldviews. As a member of a global communion, the ELCA affirms the Lutheran World Federation's "Gender Justice Policy." (www.lutheranworld.org/sites/default/files/DTPW-WICAS_Gender_Justice.pdf)

Governed by the framework of this statement, we in this church acknowledge our responsibility to continue to address our own actions, attitudes, policies, and practices as members of the body of Christ. We believe that the Holy Spirit is leading faithful Christians, as well as people of diverse religions and worldviews, into deeper discernment about questions of patriarchy and sexism.

In our own exploration of these issues, we seek whenever possible to engage our Christian siblings in mutual discernment and common action, acknowledging our own complicity in patriarchy and sexism. This approach is apparent in the ELCA's "A Declaration of Ecumenical Commitment": "The first word, which the Church speaks ecumenically, may well be a word of self- criticism, a word against itself, because we are called to be seekers of a truth that is larger than all of us and that condemns our parochialism, imperialism, and self-preoccupation."[52] Dialogue, while necessary and mutual, begins through self-examination.

Given the diverse but strongly held perspectives in society and throughout Christ's church, conversations about patriarchy and sexism can be challenging as well as promising. ELCA leaders and members encounter commitments and perspectives among neighbors of other religions and worldviews that are quite different from those endorsed by this statement. In our commitment to engage with and accompany our neighbors, we need to be clear about ELCA social teaching but also listen carefully to different ideas. This is part of how we seek mutual understanding and pursue neighbor justice. The goal is to join in honest conversation and to challenge each other to greater justice while accompanying women and girls in their own contexts.

The ELCA is grateful for the faithful and courageous witness of our global communion, the Lutheran World Federation (LWF). While this ELCA social statement is situated in the diverse cultural context of the United States, we recognize the biblical rationale, principles, and methodology of the LWF "Gender Justice Policy" as a global benchmark toward conversation and common practice. In a spirit of "mutual conversation and consolation,"[53] the ELCA will continue to accompany and to be accompanied in implementing that policy within the global Lutheran community. Similar efforts by the World Council of Churches, supported by local and regional councils, also encourage us in our collective task.

We invite ecumenical partners, especially full communion partners, to work with us for gender justice in church and society. The fundamental biblical commitment to justice should undergird and guide our common attention to the problems caused by patriarchy and sexism, even when we have different ideas about how to remedy these problems. In those areas where we are not of one mind in our discernment, we will continue to walk together in the bond of Christian unity, seeking the Spirit's leading.

We also invite partners of other religions and worldviews, especially where we serve together in coalition, to continue to collaborate with us whenever possible in seeking justice for women and girls. That search is integral to the common good.

V. Response: The ELCA calls for action and new commitments in society.

31) This church teaches that the God who justifies expects all people to seek justice in earthly relationships, structures, and systems. The ELCA calls for sustained and renewed efforts through which women, girls, and gender nonconforming people experience greater equity and justice. The following commitments express this church's firm hope for renewed social relationships and structures that benefit the common good.

The Scriptures are clear that the God who justifies is the same God who insists that "justice roll down like waters, and righteousness like an ever-flowing stream" (Amos 5:24). The ELCA affirms that God's Law, in its civil use, permeates and undergirds basic structures of human society to support life and protect all people in a world that remains under the sway of sin. God works through shared human endeavor and intends that all people work together to deter evil and seek justice.

Lutheran Confessional teachings identify the primary structures of human society—the church, family, civil authority, and economic arrangement—as God's gifts. Justice is the measure by which God's Law guides and assesses these basic structures. Social structures and institutions that fail to do justice are not fulfilling the purpose for which God created them. They must be challenged and held accountable; this is a matter of great urgency because human life depends upon them.

In seeking the well-being of the human community, the Lutheran tradition places a strong reliance upon human reason and knowledge tested and exercised through the sciences and social analysis. Although imperfect, social movements—enlivened by the insights of human reason and knowledge—can be expressions of God's work through the Law to bring about greater justice and social liberation. The women's movement, broadly understood, is one of these.

In identifying the following aspects of society that require engagement, this church does not presume to have quick or easy solutions for the deeply rooted, intertwined, and complex problems that permeate earthly systems and structures. Time, study, effort, and discernment are required. Nevertheless, it is both a clear biblical teaching and a matter of neighbor justice that God's people hold governing authorities and social structures accountable to their purpose, ensuring greater equity and justice for all.[54] These commitments to advocate for and support social renewal express this church's firm trust that God works to create improved social relations.

<u>The Evangelical Lutheran Church in America commits itself to:</u>

32) Advocate for and support laws, policies, and practices that respect diverse bodies rather than discriminating against, objectifying, or devaluing them. Women, girls and people who identify as non-binary must not be deprived of their human or civil rights. (See the ELCA's social message "Human Rights," ELCA.org/socialmessages.)

ELCA social teaching supports human rights for all people, regardless of their sex (biological), gender, or sexuality. This stance is rooted in respect and welcome for all

people as created in the image of God and evident in the ELCA's longstanding commitment to protecting civil and human rights. While members may hold differing views on matters related to sexual orientation or gender identity,[55] this church is nevertheless united in opposing discrimination, objectification, abuse, or control of the bodies of women, girls, or individuals who identify as genderqueer.[56] The ELCA's commitment to civil and political rights helps to orient the changes and challenges addressed in the following commitments. Minimal steps include developing and enforcing laws, policies, and practices that do not deprive any people of their human or civil rights.

33) Advocate for and support the eradication of gender-based violence within the church and more broadly in society by addressing both the systemic aspects of such violence and the personal responsibility of those who perpetrate harm. (See the ELCA's social messages "Gender-based Violence" and "Commercial Sexual Exploitation," ELCA.org/socialmessages.)

All people deserve safety and protection from violence, along with due process and support when violence is experienced. Although anyone may experience gender-based violence, the overwhelming number of attacks target women, girls, and individuals who identify as genderqueer. Such violence often occurs in domestic settings, yet gender-based violence includes any physical, sexual, psychological, emotional, economic, or other personal harm inflicted on someone for reasons of gender, regardless of the setting.[57]

Although individuals are ultimately responsible for their actions, gender-based violence is rooted in systemic sin. A patriarchal social system affirms, sometimes implicitly, that women and girls should be controlled or subordinated. In this way, it underwrites, justifies, or at least permits acts of violence, whether by individuals or communities. Patriarchy, even when seemingly harmless or unrecognized, often reinforces the conditions, attitudes, and values that undergird harmful action.

The wide scope of theological, pastoral, and societal matters related to gender-based violence is addressed in the ELCA's social message "Gender-based Violence."[58] In it, this church calls upon itself and upon society to resist and change harmful attitudes, beliefs, and systems. This social statement affirms the analysis, insights, and commitments expressed there.

34) Advocate for and support medical research, health care delivery, and access to equitable and affordable health care services, including reproductive health care, that honor how bodies differ and eliminate discrimination due to sex (biological), gender, or sexual orientation. (See the ELCA social statements *Caring for Health: Our Shared Endeavor* and *Abortion*, ELCA.org/socialstatements.)

The ELCA teaches that a just society provides equitable access to health care for all.[59] Health is a shared endeavor, requiring both personal responsibility and social commitment. "Health care is the kind of good most appropriately given on the basis of need."[60]

The U.S. medical system is widely recognized as a global leader in research, prevention, and treatment. As a church, we are grateful for amazing medical advancements. At the same time, U.S. health care has carried a bias against women and girls in its practice and delivery.

This church gives thanks for those who have drawn attention to these problems. We urge everyone in medical research and health care delivery to recognize that diverse bodies have differing needs. We look for further advancement in medical research and the health care system, both rural and urban, that eliminate discrimination based on sex and gender, economic resources, ability, ethnicity, or race.

This statement affirms previous ELCA teaching on reproductive health care. Such care is to be provided according to need in all cases,[61] and this church opposes any effort to roll back that delivery. While questions about how best to organize and finance mechanisms of care leave room for legitimate debate, the mandate for equitable access to reproductive health care remains.

The ELCA social statement *Abortion* (ELCA.org/socialstatements) addresses in a nuanced way this critical, complex, and controversial aspect of reproductive health care. It teaches that the life and decisions of someone who is pregnant, as well as the developing life in a womb, must be respected and protected through a complex assessment of moral and social factors. On that basis, this church teaches that abortion ought to be an option of last resort for pregnant persons and the people in their lives. At the same time, ELCA teaching opposes laws that deny access to safe and affordable abortions. It urges efforts to reduce the conditions that encourage many to turn to abortion as the response to unintended pregnancy.[62]

35) Advocate for and support economic policies, regulations, and practices that enhance equity and equality for women and girls, with special concern for raising up women and girls who experience intersecting forms of oppression. (See the ELCA's social statement *Sufficient, Sustainable Livelihood for All*, ELCA.org/socialstatements.)

Through human decisions and actions, God intends economic arrangements to support human thriving. This church's benchmark on economic arrangements is that they should provide "sufficient, sustainable livelihood for all."[63]

The U.S. economic system has made notable movement in this direction for women over the last 40 years. However, economic inequality between men and women remains stark, especially when it overlaps or intersects with social identities. This is evident not only in pay discrepancy but also in other forms of compensation. Such economic inequalities disproportionately harm women and their families.

This church expects workers to be paid equitably for similar work. There should be no discrepancies in benefits nor in access to capital for business or investment. There should be no discrepancies in access to Social Security or pensions. Intersecting factors such as race, ethnicity, and ability should not worsen the disparities.

There are various strategies to correct these systemic problems. Some stress regulations aimed at equity whereas others emphasize market freedom. The primary criteria should be what provides sufficient, sustainable livelihood, because the lives of providers and their dependents are at stake.

36) Advocate for and support multifaceted understandings of social and economic roles so that neither our human traits (such as courage or compassion) nor our

callings (such as business leader or stay-at-home parent) are dictated by our sex (biological) and gender. Encourage and empower all people to use their gifts for the sake of the common good, whether at home, at work, or in the public sphere.

Some people and communities understand gender-assigned roles and characteristics to be largely fixed. These roles, often connected to the teaching of complementarity, are considered to be immutably defined by God or nature. The historical evidence demonstrates that many of the injustices and power inequities visited upon women have followed from that teaching. However, this church holds that roles within social structures are intended for the sake of human well-being and are provisional rather than fixed.

As social beings, we humans need social structures and guidance for the roles we live out. Social structures and roles are not solely social constructions; some aspects of biology influence some behavioral tendencies. Yet, the admission of women into professions such as law or the military in recent decades, and their success in those fields, demonstrate that gender-assigned roles are not immutable as once believed.[64] Social roles and structures require ongoing evaluation in light of God's intent that human community should flourish.[65]

This church celebrates when women find their places of responsibility, whether as heads of a corporation or full-time homemakers. Either choice illustrates the calling to contribute to society's good. Men should explore similar variety in the roles they seek. Because there are many phases in each person's life journey, we also honor roles that are not compensated, such as retirement or volunteerism. The aim is for individuals in community to seek the most life-giving roles within the structures of church, family, work, or civil society.

Toward this end, the ELCA urges that society's laws, policies, and practices foster diversity and flexibility so that all may contribute their gifts to society, regardless of their gender.

U.S. courts and legislatures today generally support women's vocations outside the home. In addition, this society needs laws and policies that will eliminate hidden discrimination, including when one becomes pregnant.

37) Advocate for and support resources for families of various configurations and the communities in which they live. Empower parents and all who raise or care for children or other family members to nurture, protect, and provide for their households in ways that do not reinforce gender-based stereotypes. In particular, advocate for institutional changes that support and encourage men and boys to participate in all family roles associated with the home, caregiving, parenting, and nurturing.

This church continues to affirm the goodness of marriage and family but also recognizes that patriarchy has affected these relationships in harmful ways. The family is "an indispensable social institution because of its role in establishing conditions of trust and protection of the vulnerable."[66] We teach that families are formed in various configurations; the primary concern is how well they meet their intended purpose of helping all family members flourish.

Historically, in this society men have assumed the "headship" of their households and women have been expected to be subordinate and to fulfill roles with lower social status, such as nurturing and caring for others. In justification, Christians in the past, and many today, cite

the so-called "Household Codes" (Ephesians 5:22–6:9; Colossians 3:18–4:1). Indeed, some point to gender-based rules presented as a form of works righteousness (1 Timothy 2:15).[67]

By contrast, this church holds that God intends the leadership of families to be shared in full and equitable partnerships, which can be arranged in various ways. Social science research indicates that families and households benefit most when roles are adjusted according to the personalities and circumstances involved rather than fixed according to gender, insisting on the male as sole head of the house.[68]

Such adjustments empower those who raise or care for children to share authority and household roles, which allows everyone to thrive. Flexibility permits shared responsibility for all caring relationships in a household, from infant care to elder care. This necessarily means balancing demands of work and income, individual strengths and interests, and the particular needs of the family or household.

Society's economic and social arrangements should provide generously in support of families. For instance, the one who gives birth needs adequate paid leave, but so do other caregivers. Every caregiver needs the opportunity to bond with a newborn and, in relevant cases, to support a partner's recovery from labor and delivery. U.S. society must find ways to increase paid family leave for parents and primary caregivers and to strengthen support for child care. Those returning to work after raising children also need profession-specific support for reentering the work force.

38) Advocate for and support legal reforms, humane policies, and adequate services for migrants, immigrants, refugees, and asylum seekers, especially those who experience intersecting forms of oppression. (See the ELCA's social message "Immigration," ELCA.org/socialmessages.)

This statement affirms previous ELCA teaching and policy that stress fairness and generosity in responding to newcomers in the United States. The ELCA's commitment to U.S. legal and policy reform includes several social-policy resolutions anchored by compassion, justice, and wisdom.[69] Those resolutions prioritize addressing the root causes of mass migration, the unification of families, and just, humane enforcement.

Migrants, immigrants, refugees, and asylum seekers often suffer more when they are women, girls, or gender non-conforming people. At every point in their journey, and even when living and working in the U.S., they are especially vulnerable to degradation, rape, and other forms of violence. Their immigration status must not compromise their safety and well-being. On the contrary, their status as sojourners in this society invokes biblical injunctions for special care and concern (Leviticus 19:34).

39) Advocate for and support portrayals in entertainment, media, and advertising that do not objectify or stereotype people but rather show all people as capable of the wide variety of human characteristics and roles.

The power of entertainment and media to shape individual thought and cultural beliefs is immense and often underestimated. This church expects that entertainment and media

should seek to be gender just. The gender-based stereotypes and sexist attitudes in film, print, advertisements, and social media are many and require serious efforts for reform.

The purpose of entertainment is to provide release and enjoyment, while art offers an interpretation of human experience that probes our understanding. This church encourages entertainment and media decision-makers to portray gender diversity and to show that individuals are capable of a wide variety of human characteristics and status. Consumers are encouraged to think critically about both the production and their own consumption of these media. Those who raise or educate children and youth are especially encouraged to seek greater media literacy.

40) Advocate for and support means for increasing women's participation in local, state, and national politics, with special attention to the proportionate advocacy and support needed by those who face intersecting forms of oppression.

The Lutheran theological heritage teaches that God intends governing authorities to serve the good of society. When women are underrepresented in this country's political offices and public leadership, the common good and the vocations of women are not fully served. This church encourages change in social beliefs and attitudes about women that often inform their exclusion from political life and public leadership. This church likewise calls for mentoring, education, and equitable practices toward political leadership, and for services for families and households that enable women to serve. Especially acute is the need to encourage and support women of color and others in marginalized groups to serve in political and leadership roles at local, state, and national levels.

A Shared Challenge: Living in hope, we are called to action.

We of the ELCA acknowledge the inspiring and yet challenging vision expressed in the rich convictions and significant commitments of this statement addressing justice for women and girls. We recognize that this requires the difficult and critical work of confronting and dismantling patriarchy, sexism, and male privilege. We accept this summons with confidence in the triune God—revealed in the Scriptures and celebrated in Word and Sacrament—who lovingly intends that all people flourish.

We recognize as God's gifts the society and the church of which we are part, even while analysis reveals how patriarchy and sexism pervade our lives within them. We give thanks for the social advances made in this society against systemic and personal harm. Yet we affirm this statement's convictions and commitments as a summons to seek even greater justice and equity for all.

We are grateful that God grants us in faith both the freedom and the obligation for neighbor justice, a commitment to seek equity and equality for all. We celebrate the Holy Spirit's work in our church and pray she will empower us to live in hope and into action, because through Jesus Christ we trust that God's promises ultimately will prevail.

| End Notes |

1 Kimberlé Crenshaw, "Demarginalizing the Intersection of Race and Sex: A Black Feminist Critique of Antidiscrimination Doctrine, Feminist Theory and Antiracist Politics," *University of Chicago Legal Forum* (1989): 139–167.

2 *Freed in Christ: Race, Ethnicity, and Culture* (Chicago: Evangelical Lutheran Church in America, 1995), 4, ELCA.org/socialstatements.

3 See Allan G. Johnson, *The Gender Knot: Unraveling Our Patriarchal Past*, 3rd ed. (Philadelphia: University Press, 2014).

4 These principles are evident throughout ELCA social teaching and policy. Examples include the social statements *Caring for Creation; Sufficient, Sustainable Livelihood for All* and *Genetics, Faith and Responsibility*. Visit ELCA.org/socialstatements.

5 The adage that God provides a way out of no way comes from African-descent religious traditions and is developed by Delores S. Williams in *Sisters in the Wilderness* (Maryknoll: Orbis Books, 1993). Two examples of God's provision are the stories of Hagar and Ishmael in Genesis 16 and 21 and the Israelites' passage through the Red Sea in Exodus 10.

6 See Phyllis Trible, *God and the Rhetoric of Sexuality* (Philadelphia: Fortress Press, 1978), 18, 78.

7 Ibid., 18.

8 Translation by Trible, 78.

9 Ibid., 72–81.

10 For reference to the science and to an engagement by Christian thinkers, see Patricia Beattie Jung and Aana Marie Vigen, eds., *God, Science, Sex, Gender: An Interdisciplinary Approach to Christian Ethics* (Urbana: University of Illinois Press, 2010). It is important to note here that recognition of this diversity follows the contemporary scientific consensus. This statement does not revisit the matters addressed in the 2009 social statement *Human Sexuality: Gift and Trust*. It should not be interpreted as contradicting this church's recognition of all four conviction sets identified in that social statement, p. 18, ELCA.org/ socialstatements.

11 Although philosophers Aristotle and Plato initiated the belief that women are inferior to men and potentially "malformed" men, many early Church Fathers maintained a similar understanding of women. See Nancy Tuana, *The Less Noble Sex: Scientific, Religious and Philosophical Conceptions of Women's Nature* (Bloomington: Indiana University Press, 1993), 21, 169.

12 This argument is known as an ontological argument based on what sex a person is. According to a sex-based understanding of humans, there are two kinds of human nature, based strictly on being male or being female. According to this idea, humans are particular, fixed beings strictly set by biological sex. This idea stands in contrast to a different understanding of humanity (a different ontological argument), that there is a single "human beingness" (ontology) in which everyone shares. Understanding humans from this viewpoint allows for the actual diversity of human bodies and characteristics.

13 See Kristen E. Kvam on Luther's reading of Genesis in "God's Heart Revealed in Eden: Luther on the Character of God and the Vocation of Humanity" in *Transformative Lutheran Theologies*, ed. Mary J. Streufert (Minneapolis: Fortress Press, 2010), 57–67.

14 The Lutheran Confessions explain sin fundamentally as the failure to fear and trust God. "Apology of the Augsburg Confession, Article II," *The Book of Concord: The Confessions of the Evangelical Lutheran Church*, eds. Robert Kolb and Timothy J. Wengert (Minneapolis: Fortress Press, 2000), 112. The Lutheran Confessions are Reformation-era writings, central to Lutheran theology and practice and constitutionally affirmed by the ELCA.

15 Martin Luther, "Letters to Galatians, 1535," *Luther's Works (LW)*, eds. Jaroslav Pelikan and Helmut T. Lehmann (St. Louis: Concordia Publishing House, 1955–1986), 27:58.

16 See Carl E. Braaten, *Principles of Lutheran Theology*, 2nd ed. (Minneapolis: Fortress Press, 2007), 160–161.
17 See *Church in Society: A Lutheran Perspective* (Chicago: Evangelical Lutheran Church in America, 1991), 2.
18 See also "The Lutheran World Federation Gender Justice Policy" (Geneva: Lutheran World Federation, 2013), www.lutheranworld.org/sites/default/files/ DTPW-WICAS_Gender_Justice.pdf.
19 Martin Luther, "A Brief Instruction on What to Look for and Expect in the Gospels, 1522," *LW* 35:123.
20 See the ELCA "Book of Faith" initiative's emphases on reading the Scriptures, www.bookoffaith.org.
21 Martin Luther, "How Christians Should Regard Moses, 1525," *LW* 35:170–172.
22 Martin Luther, "A Brief Instruction on What to Look for and Expect in the Gospels, 1522," *LW* 35:123.
23 Martin Luther, "On Translating—An Open Letter, 1530" and "Defense of the Translation of the Psalms, 1531," *LW* 35.
24 Kimberlé Crenshaw, "Demarginalizing the Intersection of Race and Sex: A Black Feminist Critique of Antidiscrimination Doctrine, Feminist Theory and Antiracist Politics," *University of Chicago Legal Forum* (1989): 139–167.
25 The reader should consult ELCA resources or the many reputable resources for contemporary facts and figures that support claims in this article.
26 For a fuller explanation of this church's teaching on gender-based violence, see "Gender-based Violence" (Chicago: Evangelical Lutheran Church in America, 2015), ELCA.org/Faith/Faith-and-Society/Social-Messages/Gender-Violence.
27 "Commercial Sexual Exploitation" (Chicago: Evangelical Lutheran Church in America, 2001), ELCA.org/Faith/Faith-and-Society/Social-Messages/Commercial- Sexual-Exploitation.
28 For up-to-date information on these issues in recurring church studies, visit ELCA.org. To date, reports have been posted on the 25th, 35th, and 45th anniversaries of the ordination of women as pastors.
29 *Freed in Christ, Race, Ethnicity, and Culture*, (Chicago: Evangelical Lutheran Church in America, 1995): 4, ELCA.org/socialstatements.
30 See Johnson, *The Gender Knot*.
31 Many of these topics are addressed in ELCA social teaching documents. Visit ELCA.org/socialstatements and ELCA.org/socialmessages.
32 See Cordelia Fine, *Delusions of Gender: How Our Minds, Society, and Neurosexism Create Difference* (New York: W.W. Norton & Company, 2010), 176–177, 235–239, and Anne Fausto-Sterling, *Sexing the Body* (New York: Basic Books, 2000).
33 Tertullian, *De Cultu Feminarum*, Book 1, Chapter 1, and Epiphanius, *Panarion*, sect 79.1, respectively.
34 This view is an ancient problem rooted in philosophical ideas and in some religious teachings. See David Balch, *Let Wives Be Submissive: The Domestic Codes in 1 Peter* (Chico: Scholars' Press, 1981).
35 See Linda Hogan, "Conflicts Within the Roman Catholic Church," in *Oxford Handbook of Theology, Sexuality, and Gender*, ed. Adrian Thatcher (Oxford: Oxford University Press, 2015), 343–339, esp. 325–327.
36 *Constitutions, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America* (Chicago: Evangelical Lutheran Church in America, 1987), 2.02, http://download.elca.org/ELCA%20Resource%20Repository/Constitutions_Bylaws_

and_Continuing_Resolutions_of_the_ELCA.pdf.

37 See www.bookoffaith.org/.

38 See Martin Luther, "How Christians Should Regard Moses, 1525," *LW* 35:170–172.

39 See Elizabeth A. Johnson, *Quest for the Living God* (New York: Continuum, 2008).

40 St. Anselm of Canterbury (1033–1109) in Prayer 10 to St. Paul, "Opera Omnia" 3:33 and 39–41, based on Matthew 23:37.

41 Julian of Norwich (1342–c.1416) in "Revelations of Divine Love," chapter 60, para. 6, based on Isaiah 46:3–4; 49:15.

42 See Mary J. Streufert, "Idolatry-Critical Justification and the Foreclosed Gendered Life," in *Lutheran Identity and Political Theology*, ed. Carl-Henric Grenholm and Göran Gunner, Church of Sweden Series 9 (Eugene: Pickwick Publications, 2014), 134–152.

43 Martin Luther "Small Catechism," *The Book of Concord*, 359.

44 Martin Luther, "A Treatise Concerning the Blessed Sacrament and Concerning the Brotherhoods," cited in *A Compendium of Luther's Theology*, ed. Hugh Kerr (Philadelphia: Westminster Press, 1943), 176.

45 These principles are evident throughout ELCA social teaching and policy. Examples include the social statements *Caring for Creation; Sufficient, Sustainable Livelihood for All*; and *Genetics, Faith and Responsibility*. Visit ELCA. org/socialstatements.

46 See *Church in Society* and "Human Rights" (Chicago: Evangelical Lutheran Church in America, 2017), ELCA.org/Faith/Faith-and-Society/Social-Messages/ Human-Rights.

47 The many different translations of the Scriptures from their original languages are not of equal accuracy or value.

48 "ELCA Style Guide" (Chicago: Evangelical Lutheran Church in America, 2014), 48.

49 The Lutheran Church in America in 1970, the American Lutheran Church in 1972, and the Association of Evangelical Lutheran Churches in 1976.

50 See "45th Anniversary of the Ordination of Women" (Chicago: Evangelical Lutheran Church in America, 2016), download.elca.org/ELCA%20Resource%20 Repository/45th_Anniversary_of_the_Ordination_Women_Ordained_Full_Report.pdf.

51 Ibid.

52 The policy statement continues: "If it can speak such a word of self-criticism, the Church will be free to reject a triumphalist and magisterial understanding of itself and cultivate instead an understanding of itself as a community of mission and witness that seeks to be serviceable to the in-breaking of the reign of God." See "A Declaration of Ecumenical Commitment" (Chicago: Evangelical Lutheran Church in America, 1991), download.elca.org/ELCA%20Resource%20Repository/The_Vision_Of_The_ELCA.pdf).

53 Martin Luther "Smalcald Articles," *The Book of Concord*, 319.

54 *Church in Society*, 4.

55 See *Human Sexuality: Gift and Trust* (Chicago: Evangelical Lutheran Church in America, 2009), 19.

56 This statement uses terms regarding sex, gender, and sexuality that are preferred in 2019. Preferences will likely change in the future. See the "GLAAD Media Reference Guide" 10th ed., www.glaad.org/sites/default/files/GLAAD- Media-Reference-Guide-Tenth-Edition.pdf.

57 "Gender-based Violence," 2, 6–7 and "Foundational Documentation for a Social Message on Gender-based Violence" (Chicago: Evangelical Lutheran Church in America, 2015), 6.

58 Ibid.

59 *Caring for Health: Our Shared Endeavor* (Chicago: Evangelical Lutheran Church in America, 2003), 18.

60 Ibid.

61 Ibid.
62 *Abortion* (Chicago: Evangelical Lutheran Church in America, 1991), 4–10.
63 *Sufficient, Sustainable Livelihood for All* (Chicago: Evangelical Lutheran Church in America, 1999), 3.
64 In 1872 the U.S. Supreme Court ruled that the right to practice law is not one of the privileges and immunities protected by the U.S. Constitution. Siding with the majority, Justice Joseph P. Bradley argued that "the civil law, as well as nature herself, has always recognized a wide difference in the respective spheres and destinies of man and woman. …The Constitution of the family organization, which is founded in the divine ordinance as well as in the nature of things, indicates the domestic sphere as that which properly belongs to the domain and functions of womanhood." *Bradwell v. Illinois*, 83 U.S. 130, 141 (1872) (Bradley, J., concurring).
65 *Human Sexuality*, 7.
66 Ibid., 22.
67 Balch, *Let Wives Be Submissive*. These social stipulations were borrowed from the pagan social order of the first century and adapted by some New Testament writers. Despite their pagan origin, they have been treated as matters of revelation because they appear in the Scriptures.
68 Don S. Browning, *Equality and the Family: A Fundamental, Practical Theology of Children, Mothers, and Fathers, in Modern Societies* (Grand Rapids: William B. Eerdmans Publishing Company, 2007), 285ff.
69 Since 2009, policy actions include: "Toward Compassionate, Just, and Wise Reform" (ELCA social policy resolution (SPR), 2008); "AMMPARO Strategy" (ELCA SPR, 2016); "Dream Act" (ELCA SPR, 2011); "Uniting American Families Act" (ELCA SPR, 2013); and "Welcoming and Advocating for Refugees" (ELCA SPR, 2016). These can be viewed at ELCA.org/Resources/Faith-and-Society.

| Glossary |

Androcentric: Male-centered, focused on men.

Binary (Gender Binary): The concept that there are only two genders, man or woman, which are inherently distinct and "opposite."

Complementary/Complementarity: The belief that God gave men and women inherently different roles and purposes that complement each other to mutual benefit. Men's roles have often related to leadership and decision-making; women's roles have included obeying males and caring for others. These roles are informed by the structural dynamic of dominance (male) and submission (female). The imbalance of power in the relationship contributes to male privilege.

Domestic violence: See entry for "Gender-based violence."

Equality: The idea that people have the same rights and should receive the same resources. Equality can refer to the equal worth of all people or to people having equal experiences of their rights and their potential in life.

Equity: Fair treatment of people according to their needs. The principle of equity takes into account that people exist on inherently uneven playing fields due to poverty, sexism, racism, etc. Because of these different contexts, individuals or groups may require different

resources and support to ensure that they have the same rights and abilities to make choices as others do (such as having a choice of quality doctors, careers, neighborhoods, etc.). The goal of equity is to ensure each person receives what each person needs to flourish and is not disadvantaged.

Ex. A simple example of equality in public restrooms would be having changing tables in all restrooms, because male caregivers may also need a space to change diapers. A simple example of equity in public restrooms would be putting more stalls in women's restrooms in order to serve the specific needs women have.

Expansive language: Language (or imagery) referring to God that is not limited to humanity or human categories: water, a rock, a hiding place, a mighty fortress, etc. See "inclusive language."

Gender: Identities, roles, behaviors, and attributes that cultures, societies, and individuals shape, most often linked to femininity and masculinity. The most common gender identities are woman/girl and man/boy, but other identities exist. For more, see "gender non-conforming."

Gender identity: How a person understands one's own gender; one's internal sense of one's gender.

Gender justice: Gender justice is expressed through equality and balanced power relations for people of all genders to live into their individual callings. Gender justice is sought by eliminating power imbalances among people at individual and societal levels, as well as eliminating discrimination against women and people who do not adhere to stereotypes associated with men and women.

Gender non-conforming, Non-binary, Genderqueer: Words that people who do not identify as "men" or "women" use to describe their gender (not sexuality). Their gender identity and/or biological characteristics may not completely fit with the dominant and expected ways of acting as, or being, a man or woman or a boy or girl. Each term might be used differently by different people, as an umbrella term or as a specific label for their gender identity. This document uses all three terms in an effort to be inclusive. (Terminology will change over time. Readers are referred to contemporary communities for up-to-date language.) For more, see "gender," "intersex," "transgender," and "queer."

Gender-based violence: Physical, sexual, psychological, emotional, or other personal harm inflicted on someone for gender-based reasons, including but not limited to intimate-partner violence and domestic violence. This can include such things as catcalling women or bullying boys who are not perceived as "man enough." Perpetrators commit gender-based violence to assert power over someone.

Genderqueer: See "Gender non-conforming, Non-binary, Genderqueer."

Hierarchy: A system in which groups are ranked and certain groups have power over other groups. Sometimes this power over others leads to more value being assigned to the group or individuals with dominance.

Human trafficking: Coercion, abduction, and/or imprisonment of people for forced labor, often of a sexual nature. This problem is pervasive around the world, including in the U.S. Also known as modern-day slavery.

Inclusive language: Language that includes all genders when referring to humanity or God, for instance, using humans or humankind to talk about humanity, rather than man or mankind. See "expansive language."

Intersecting, intersectionality: Humans have multiple aspects to their identities, including gender, ethnicity, religion, sexual orientation, age, social class, etc. These aspects of human identities are tied to systemic privilege and oppression; gender is tied to sexism, ethnicity is tied to racism, etc. Intersectionality describes the ways different forms of discrimination and systemic oppression affect each other and shape the lives of individuals and communities in distinct ways. All human identities and all forms of privilege and oppression are made up of many intersections.

Ex. A woman of African descent may have a Ph.D. and make a healthy salary, but she will still suffer from racism and sexism. However, she would experience that racism and sexism differently from how a man of African descent, a white woman, or an impoverished person might experience them. The injustices she faces, therefore, may have solutions different from those for other people.

Intersex: As described by the Intersex Society of North America, a term for a variety of conditions people are born with: physical characteristics, anatomy, and/or genes that vary from standards set by doctors' expectations for being "female" or "male." The term refers to the fact of biological variation among humans. Some people identify as intersex, rather than using the term solely to refer to a condition; others may also identify as gender non-conforming or a similar term.

Justice: Generally, justice refers to an underlying sense of fairness, right treatment, and reciprocity. This statement emphasizes the aspects of justice that include fair and equal treatment under the law, ending oppression based on power differences, and, as emphasized in the Bible, a right relationship with God and within community.

Neighbor justice: A term proposed in this social statement that is rooted in the biblical directive to "love your neighbor as yourself." This term expresses the idea that faith is active in love and love necessarily calls for justice in relationships and in the structures of society. Neighbor justice is meeting neighbors' needs across the globe and in our local communities.

Non-binary: See "Gender non-conforming, Non-binary, Genderqueer."

Objectification: Thinking of or portraying people as objects, erasing their humanity, emotions, and rights.

Ex. Catcalling, advertisements that use sexualized images to sell merchandise, and stories in which female characters exist only as props for male characters.

Patriarchy: A social system that enables men to have more power than, and power over, women and people who do not conform to socially accepted gender roles. A patriarchal social system is dominated by men, identified with men, and centered on men's actions, voices, and authority. In various ways, this kind of social system operates to control women, girls, and people who do not fit society's predominant ideas of maleness and masculinity.

Privilege: This term refers to the relationships between groups of people in society, to the social advantage or special treatment of a group or persons in a group. This advantage is unearned and results from how a group's identity is perceived as "normal" or "better." Privilege is lived out on an individual and societal scale. Privilege is not something a person deliberately opts into or out of, nor is it experienced by everyone in the same ways.

> Ex. A man benefits from male privilege when his opinion is subconsciously valued more highly in a meeting, when he is paid more for equal work, or when he walks down a street without harassment or fear of sexual assault. White people benefit from white privilege when they can shop without being followed or monitored by staff who think they may shoplift, or when the majority of heroes in textbooks and movies look like them. For a white male, the combination of white privilege and male privilege can work together. A white man may have fewer risk factors for some stress-related illnesses such as Type 2 diabetes, while his complaints of pain are more likely to be taken seriously by his doctor. For more, see "intersectionality."

Queer: Umbrella term regarding sex, gender, and sexual orientation, often used by individuals who identify as somehow "other" from society's sexual, romantic, or gender norms. Although historically used in a derogatory manner, the term has since been reclaimed as a positive label by some members within that community.

Rape culture: An environment in which the objectification of and assault on human bodies, particularly in a sexual way, is normalized and tolerated. Rape culture primarily harms women and girls. Blaming rape victims for their assaults and maintaining a biased justice system are both parts of rape culture and how it is propagated.

Reproductive health care: Health services related to the reproductive system at all stages of life for all genders, including the menstrual cycle, fertility, and cancer.

Sex (biological): A scientific label assigned at birth that describes an individual's reproductive organs and whether they have XX chromosomes (female) or XY chromosomes (male). People whose biology varies from standards set by doctors' expectations of being "female" or "male" are typically called "intersex." Biological sex characteristics and traits of people who are said to be female or male are also variable.

Sexism: Refers to what supports male privilege and reinforces prejudice and discrimination against women and girls due to their gender and against people who do not conform to socially accepted gender roles. Human actions and speech can be sexist, as can institutions, policies, and practices.

Sexuality: A complex individual and social concept. Individually, sexuality includes the romantic and/or sexual feelings and desires that a person experiences. People's sexuality is also influenced by the social and cultural forces in which they find themselves.

Toxic masculinity: Refers to forms of masculinity that emphasize aggression, power, and control and sometimes violent or unhealthy sexuality. It deemphasizes weakness, caring, and vulnerability. Masculinity itself is not harmful; however, it is described as toxic when these forms of masculinity cultivate harm to self, others, and society. Toxic masculinity limits the humanity and compassion of men.

Transgender: Describes a person whose gender is different from the sex assigned or identified at birth. Some transgender individuals identify as men or as women; others don't identify with one of those words. Some people use this term to describe their identity; for others it serves as an umbrella term. Over time its meaning may change as language evolves. See "gender non-conforming."

Presiding Bishop Eaton declared the social statement adopted.

The assembly rose and applauded.

Before proceeding to consideration of the social statement's implementing resolutions, the presiding bishop asked the assembly to sing "Canticle of the Turning."

Consideration: Social Statement Implementing Resolutions

Reference: 2019 Pre-Assembly Report, Section V, Faith, Sexism, and Justice: A Lutheran Call to Action, pages 1–3

The presiding bishop received consent from the assembly to dispense with reading all the implementing resolutions and moved the motion for the assembly's consideration.

Moved; ***Two-thirds vote required***
Seconded: To adopt the recommended proposed implementing resolutions.

1. To urge members, congregations, synods, churchwide ministries, social ministry organizations, church-related institutions, ecumenical partners, and all people of good will to be guided by this statement's convictions and commitments to resist and dismantle patriarchy and sexism, and to transform life in the church and in society;
2. To call upon members of this church to pray, work, and advocate for justice for all those affected by sexism and patriarchy and to draw upon this statement in forming their judgments and actions in daily life;

3. To encourage members to be guided by the ELCA social message on "Gender-based Violence" (2015) in taking action, such as urging their congregations to implement policies and to become intentional sites of advocacy and support for local efforts that serve those affected by such violence;

4. To call upon all members of this church to reflect on how mass media (films, video games, etc.) and social media distort sex, gender, and sexuality and to address this problem in their own actions (especially their care for children);

5. To call upon congregational leaders, rostered and lay, to encourage women and girls to pursue leadership roles within congregations and in discernment toward rostered ministry;

6. To encourage ELCA congregations to present positive gender roles in their educational activities, preschools, and day care, and to urge youth-related ministries within this church to adopt positive modeling of gender equity in all leadership, programs, and educational events;

7. To urge congregations, synods, and the churchwide organization (CWO) to address inequities (in pay, senior leadership, availability of second and third calls, etc.) for rostered and lay women of various backgrounds, identities, and personal experiences;

8. To call upon the Conference of Bishops, synods, and the churchwide organization to use gender-inclusive and expansive language for God, and to direct the ELCA worship team
    a) to use such language whenever it commissions, curates, or develops new liturgical and related educational resources and
    b) to supplement existing resources toward that end;

9. To direct the Mission Advancement unit of the CWO to collaborate with the Office of the Presiding Bishop in creating a single page at ELCA.org where readers can access the existing resources of the ELCA and the Lutheran World Federation related to the concerns of this statement and to work to make those resources available in languages other than English;

10. To call upon this church's advocacy and related ministries, such as ELCA Advocacy and ELCA World Hunger, to support and advocate for measures, policies, and laws consistent with this social statement and to give sustained attention to its convictions and commitments in the creation of programs and projects;

11. To recognize past and present CWO efforts to address institutional sexism and foster gender justice in this church, and to urge sustained devotion of resources, such as support for the CWO's Justice for Women program;

12. To commend the ongoing ministries of Women of the ELCA and Lutheran Men in Mission, and to encourage participation in their work, especially as they address the issues identified in this social statement;

13. To call upon those engaged in publishing activities throughout the ELCA to continue and extend their support for gender equity in ELCA resources and communications through such dimensions as language, images, stories, themes, and representation of contributors;

14. To urge faculty, staff, and administrators of ELCA-related colleges, universities, and seminaries to renew their efforts to develop syllabi and best practices that affirm and promote the gifts of women from varied identities and backgrounds;

15. To call upon rostered and lay congregational leaders, synod and CWO staff, social ministry organizations, and faculty and staff at ELCA colleges, seminaries, and universities to renew their efforts to welcome, care for, and support the lives and gifts of LGBTQIA persons and to oppose discrimination against these persons so that they may live into the promise of gender justice envisioned in this social statement;

16. To call for the church in all its expressions and related agencies, organizations, and institutions to embed and incorporate anti-sexism training and protocols in their ongoing work; and

17. To call upon the Office of the Presiding Bishop, in collaboration with appropriate units in the CWO, to establish and oversee processes for implementation of and accountability for these resolutions and to report to the fall meeting of ELCA Church Council in 2021.

Ms. Swenson presented proposed amendments to the proposed implementing resolutions on behalf of the *Ad Hoc* committee. She began with amendment B1 submitted by the Rev. Hannah L. Benedict [Upstate New York Synod].

Moved;
Seconded: *To amend Implementing Resolution 7 by substitution:*

7. ~~To urge congregations, synods, and the churchwide organization (CWO) to address inequities (in pay, senior leadership, availability of second and third calls, etc.) for rostered and lay women of various backgrounds, identities, and personal experiences;~~
To urge congregations, synods, and the churchwide organization (CWO) to address inequities (in pay, senior leadership, availability of second and third calls, etc.), as well as the systemic causes of such inequities, for rostered and lay women of various backgrounds, identities, and personal experiences and to advocate for adequate and equitable leave for all parents and families;

Ms. Swenson explained that this amendment was designed to address both individual circumstances as well as systemic causes and recognized that the need for equitable parental and family leave affected all persons.

The chair asked if there was any speaking to the amendment.

The Rev. Marjorie H. Keiter [Slovak Zion Synod] stated her request was not to the motion but asked if the assembly could lift Mr. Emery, one of the seven nominees for secretary of the ELCA, in prayer during his medical emergency. The presiding bishop offered a prayer for Mr. Emery.

There being no speaking to the amendment, the chair called for the vote.

Moved; ***Yes- 838;No- 22***
Seconded;
Carried: *To amend Implementing Resolution 7 by substitution:*

7. ~~To urge congregations, synods, and the churchwide organization (CWO) to address inequities (in pay, senior leadership, availability of second and third calls, etc.) for rostered and lay women of various backgrounds, identities, and personal experiences;~~
To urge congregations, synods, and the churchwide organization (CWO) to address inequities (in pay, senior leadership, availability of second and third calls, etc.), as well as the systemic causes of such inequities, for rostered and lay women of various backgrounds, identities, and personal

experiences and to advocate for adequate and equitable leave for all parents and families;

The presiding bishop declared the amendment adopted.

The Rev. Gerald L. Mansholt, bishop of the East-Central Synod of Wisconsin, moved to amend the orders of the day. The chair ruled his motion out of order.

Pastor Utt presented amendment B2 submitted by the Sierra Pacific Synod and moved the motion on behalf of the committee.

Moved;
Seconded: *To amend Implementing Resolution 8 by addition:*

8. To call upon the Conference of Bishops, synods, and the churchwide organization to use gender-inclusive and expansive language for God, and to direct the ELCA worship team
    a) to use such language whenever it commissions, curates, or develops new liturgical and related educational resources;
    b) to supplement existing resources toward that end; and
    c) to explore the development of an inclusive language lectionary similar to the Psalter in *Evangelical Lutheran Worship.*

Pastor Utt detailed that this amendment was designed to provide specificity in the document's encouragement for using inclusive scriptural resources.

The Rev. Hans E. Becklin [Church Council] spoke against the proposed amendment, stating that the ELCA uses a lectionary with given scripture citations where each congregation may decide which translation to use. Pastor Becklin expressed his opinion that there were already many inclusive language lectionaries available and that the ELCA would not need to develop more.

The Rev. Dawn M. Roginski [Sierra Pacific Synod] spoke in favor of the amendment, arguing that the ELCA does not have its own inclusive language lectionary. Pastor Roginski expressed her thoughts on how such a lectionary would help educate congregations as to what it means to use inclusive and expansive language.

There being no further speaking to the amendment, the chair called for the vote on the proposed amendment.

Moved; ***Yes- 553;No- 312***
Seconded;
Carried: *To amend Implementing Resolution 8 by addition:*

8. To call upon the Conference of Bishops, synods, and the churchwide organization to use gender-inclusive and expansive language for God, and to direct the ELCA worship team
    a) to use such language whenever it commissions, curates, or develops new liturgical and related educational resources**;**
    b) to supplement existing resources toward that end; **and**
    c) to explore the development of an inclusive language lectionary similar to the Psalter in *Evangelical Lutheran Worship*.

Ms. Swenson moved amendment B3 which was submitted by Mr. Charles Wilson [Southwestern Texas Synod].

Moved;
Seconded: *To amend Implementing Resolution 12 by substitution:*

12. ~~To commend the ongoing ministries of Women of the ELCA and Lutheran Men in Mission, and to encourage participation in their work, especially as they address the issues identified in this social statement~~;
To encourage the ministries of Women of the ELCA and Lutheran Men in Mission to continue and expand their work to address the issues identified in this social statement and to commend greater participation in these efforts;

Based on voting member feedback, Ms. Swenson noted that this amendment was designed to encourage the ongoing gender and neighbor justice work in these ministries.

Seeing none who wished to speak to the proposed amendment, the presiding bishop called for the vote.

Moved; ***Yes- 823; No- 47***
Seconded;
Carried: *To amend Implementing Resolution 12 by substitution:*

12. **~~To commend the ongoing ministries of Women of the ELCA and Lutheran Men in Mission, and to encourage participation in their work, especially as they address the issues identified in this social statement~~;**
To encourage the ministries of Women of the ELCA and Lutheran Men in Mission to continue and expand their work to address the issues identified in this social statement and to commend greater participation in these efforts;

The presiding bishop declared the amendment adopted.

Pastor Utt presented amendment B4, which was submitted by the Sierra Pacific Synod, and moved it on behalf of the committee.

Moved;
Seconded: *To amend Implementing Resolution 13 by addition:*

13. To call upon those engaged in publishing activities throughout the ELCA to continue and extend their support for gender equity in ELCA resources and communications through such dimensions as language, images, stories, Bible studies, themes, and representation of contributors;

Pastor Utt explained that this proposed amendment added scriptural resources to the list which were requested by voting members.

There being no discussion, Presiding Bishop Eaton called for the vote.

Moved; ***Yes- 844;No- 32***
Seconded;
Carried: *To amend Implementing Resolution 13 by addition:*

13. To call upon those engaged in publishing activities throughout the ELCA to continue and extend their support for gender equity in ELCA resources and communications through such dimensions as language, images, stories**, Bible studies**, themes, and representation of contributors;

The chair declared the amendment adopted.

Ms. Swenson moved amendment B5, which was submitted by the Rev. Hannah L. Benedict [Upstate New York].

Moved;
Seconded: *To amend Implementing Resolution 16 by substitution:*

16. ~~To call for the church in all its expressions and related agencies, organizations, and institutions to embed and incorporate anti-sexism training and protocols in their ongoing work; and~~
To call on the church in all its expressions and related agencies, organizations, and institutions to embed and incorporate anti-sexism training and protocols in their ongoing work, including appropriate adaptations to boundaries training for rostered ministers, and to create institutional resources to support rostered ministers who experience sexual misconduct or gender-based harassment, as well as pastoral care resources for all affected by sexism;

Ms. Swenson explained this amendment was drafted to encourage all members of the ELCA to respect one another's boundaries, engage individual implicit biases, and to recognize that rostered ministers also experience gender-based harassment. Voting members had submitted feedback that called for resources to address these realities.

Seeing no one wishing to speak to the motion, the presiding bishop called for the vote.

Moved; ***Yes- 849; No- 37***
Seconded;
Carried: *To amend Implementing Resolution 16 by substitution:*

16. ~~To call for the church in all its expressions and related agencies, organizations, and institutions to embed and incorporate anti-sexism training and protocols in their ongoing work; and~~
To call on the church in all its expressions and related agencies, organizations, and institutions to embed and incorporate anti-sexism training and protocols in their ongoing work, including appropriate adaptations to boundaries training for rostered ministers, and to create institutional resources to support rostered ministers who experience sexual misconduct or gender-based harassment, as well as pastoral care resources for all affected by sexism;

Presiding Bishop Eaton declared the amendment adopted.

Pastor Utt moved amendment B6, which was submitted by the Sierra Pacific Synod.

Moved;
Seconded: *To amend by inserting a new Implementing Resolution 17, which would turn the current Implementing Resolution 17 into Implementing Resolution 18.*

17. To direct the ELCA Church Council to establish a process for public repentance regarding the sins of patriarchy and sexism and establish a churchwide day of confession and repentance no later than the 2022 ELCA Churchwide Assembly; and

Pastor Utt clarified that, due to voting member feedback, a new resolution seemed necessary. The ELCA confessed the complicity of the sins of sexism and patriarchy in Article 16; however, this resolution would put that into action in worship. He noted that the Church Council would be the most appropriate body to lead this church in such a public act of confession and repentance.

There being no one wishing to speak to the amendment, the chair called for the vote.

Moved; ***Yes- 745; No- 131***
Seconded;
Carried: *To amend by inserting a new Implementing Resolution 17, which would turn the current Implementing Resolution 17 into Implementing Resolution 18.*

17. To direct the ELCA Church Council to establish a process for public repentance regarding the sins of patriarchy and sexism and establish a churchwide day of confession and repentance no later than the 2022 ELCA Churchwide Assembly; and

The presiding bishop declared the amendment adopted.

Ms. Swenson concluded the Report of the Social Statement *Ad Hoc* Committee on the recommended amendments to the proposed implementing resolutions.

The presiding bishop thanked the committee and asked the assembly if there were any additional proposals for implementing resolutions. Hearing none, the chair asked Mr. Arundel T. Clark, vice president of the New Jersey Synod and member of the Churchwide Assembly Prayer Team, to lead prayer.

Mr. Stephen M. Converse [Northeastern Iowa Synod] asked for a point of clarification regarding the requirement for a two-thirds vote for the implementing resolutions. He did not remember that being a requirement in the past.

Pastor Willer explained that the two-thirds requirement for implementing resolutions was adopted by the Church Council in November 2018 when the council passed the updated "Policies and Procedures of the Evangelical Lutheran Church in America for Addressing Social Concerns" (2018). The reasoning was that implementing resolutions were significant commitments on the part of this church which required significant support from the assembly to put them into action.

Mr. Jerry U. Key [Greater Milwaukee Synod] asked for clarification on the renumbering of the implementing resolutions, which Ms. Swenson then provided.

There being no further discussion, the presiding bishop called for the vote on the proposed implementing resolutions as amended.

ASSEMBLY ACTION ***TWO-THIRDS VOTE REQUIRED YES-864; NO-30***

CA19.05.20 **To adopt the recommended proposed implementing resolutions as amended.**

1. **To urge members, congregations, synods, churchwide ministries, social ministry organizations, church-related institutions, ecumenical partners, and all people of good will to be guided by this statement's convictions and commitments to resist and dismantle patriarchy and sexism, and to transform life in the church and in society;**

2. **To call upon members of this church to pray, work, and advocate for justice for all those affected by sexism and patriarchy and to draw upon this statement in forming their judgments and actions in daily life;**
3. **To encourage members to be guided by the ELCA social message on "Gender-based Violence" (2015) in taking action, such as urging their congregations to implement policies and to become intentional sites of advocacy and support for local efforts that serve those affected by such violence;**

4. **To call upon all members of this church to reflect on how mass media (films, video games, etc.) and social media distort sex, gender, and sexuality and to address this problem in their own actions (especially their care for children);**

5. **To call upon congregational leaders, rostered and lay, to encourage women and girls to pursue leadership roles within congregations and in discernment toward rostered ministry;**

6. **To encourage ELCA congregations to present positive gender roles in their educational activities, preschools, and day care, and to urge youth-related ministries within this church to adopt positive modeling of gender equity in all leadership, programs, and educational events;**

7. **To urge congregations, synods, and the churchwide organization (CWO) to address inequities (in pay, senior leadership, availability of second and third calls, etc.), as well as the systemic causes of such inequities, for rostered and lay women of various backgrounds, identities, and personal experiences and to advocate for adequate and equitable leave for all parents and families;**

8. **To call upon the Conference of Bishops, synods, and the churchwide organization to use gender-inclusive and expansive language for God, and to direct the ELCA worship team**
    a) **to use such language whenever it commissions, curates, or develops new liturgical and related educational resources;**
    b) **to supplement existing resources toward that end; and**
    c) **to explore the development of an inclusive language lectionary similar to the Psalter in *Evangelical Lutheran Worship.***

9. **To direct the Mission Advancement unit of the CWO to collaborate with the Office of the Presiding Bishop in creating a single page at ELCA.org where readers can access the existing resources of the ELCA and the Lutheran World Federation related to the concerns of this statement and to work to make those resources available in languages other than English;**

10. **To call upon this church's advocacy and related ministries, such as ELCA Advocacy and ELCA World Hunger, to support and advocate for measures, policies, and laws consistent with this social statement and to give sustained attention to its convictions and commitments in the creation of programs and projects;**

11. **To recognize past and present CWO efforts to address institutional sexism and foster gender justice in this church, and to urge sustained devotion of resources, such as support for the CWO's Justice for Women program;**

12. **To encourage the ministries of Women of the ELCA and Lutheran Men in Mission to continue and expand their work to address the issues identified in this social statement and to commend greater participation in these efforts;**

13. **To call upon those engaged in publishing activities throughout the ELCA to continue and extend their support for gender equity in ELCA resources and communications through such dimensions as language, images, stories, Bible studies, themes, and representation of contributors;**

14. **To urge faculty, staff, and administrators of ELCA-related colleges, universities, and seminaries to renew their efforts to develop syllabi and best practices that affirm and promote the gifts of women from varied identities and backgrounds;**

15. **To call upon rostered and lay congregational leaders, synod and CWO staff, social ministry organizations, and faculty and staff at ELCA colleges, seminaries, and universities to renew their efforts to welcome, care for, and support the lives and gifts of LGBTQIA persons and to oppose discrimination against these persons so that they may live into the promise of gender justice envisioned in this social statement;**

16. **To call on the church in all its expressions and related agencies, organizations, and institutions to embed and incorporate anti-sexism training and protocols in their ongoing work, including appropriate adaptations to boundaries training for rostered ministers, and to create institutional resources to support rostered ministers who experience sexual misconduct or gender-based harassment, as well as pastoral care resources for all affected by sexism;**

17. **To direct the ELCA Church Council to establish a process for public repentance regarding the sins of patriarchy and sexism and establish a churchwide day of confession and repentance no later than the 2022 ELCA Churchwide Assembly; and**

18. **To call upon the Office of the Presiding Bishop, in collaboration with appropriate units in the CWO, to establish and oversee processes for implementation of and accountability for these resolutions and to report to the fall meeting of ELCA Church Council in 2021.**

The chair declared the implementing resolutions relating to the social statement *Faith, Sexism, and Justice: A Call to Action* adopted.

The assembly responded with applause.

Bishop Mansholt moved to amend the orders of the day.

Moved; ***Two-thirds vote required***
Seconded: To amend the orders of the day to have Bible study at 1:00 p.m. and begin Plenary Session Nine at 1:30 p.m.

Bishop Mansholt expressed concern that the current schedule placed the Bible study leader in a difficult position, especially as worship services had been running over time.

The Rev. Cristopher D. Frigm [Delaware-Maryland Synod] spoke against the motion considering it would shorten the time allotted for Bible study. After a point of clarification, Pastor Frigm acknowledged the amount of time allotted for Bible study remained a half hour.

There being no further discussion, the chair called for the vote.

Moved; ***Two-thirds vote required***
Seconded; ***Yes-512; No-322***
Defeated: To amend the orders of the day to have Bible study at 1:00 p.m. and begin Plenary Session Nine at 1:30 p.m.

The chair stated because the motion required a two-thirds vote, it was defeated.

Recognition of the 50th Anniversary of the Decision to Ordain Women to Word and Sacrament Ministry

Reference: 2019 Pre-Assembly Report, Section V, Faith, Sexism, and Justice: A Lutheran Call to Action, pages 1–3

Presiding Bishop Eaton welcomed the Rev. April C. Ulring Larson, the first woman bishop of the ELCA, to speak to the assembly as part of the recognition of the 50th anniversary of the decision to ordain women to Word and Sacrament ministry.

[*The assembly rose and responded with cheers and applause*]

"You're cutting into my seconds," former Bishop Ulring Larson said.

[*The assembly responded with laughter*.]

"What a time. What a day for me to be here with you, and I'm so thankful to God and to our wonderful church.

"I grew up with color everywhere. My mother loved it. Her flowers were endless and broadly varied. It was impossible for Mom to have too many flowers or varieties or colors. In a town where white houses are the right houses, our house was never white. Our yards were filled with vast beauty of God's creation. I have lived to see the day where the Conference of Bishops is starting to remind me of my mother's gardens.

[*The assembly responded with cheers and applause.*]

"My good friend Andrea Degroot Nesdahl, the second woman bishop elected in our church three years after me, called me early this summer, and we said over and over and over again, 'Did we ever think we would live to see such a day?'

"Years ago, I was sitting next to one of my dearest bishop friends. In addition to his deep faith, he was a feminist and a person of justice. I said to this dear and trusted friend, 'What do you think would be a good percentage of women clergy in the Conference of Bishops?' I could see his discomfort. He paused and answered, 'Thirty-five percent?' I replied, 'How can this be a good number? Across the entire world, 60% of the adults in the pews at worship are women. How is 35% of the Conference of Bishops a good percentage?'

"Well, I thought I would never live to see what has happened these past two summers in our church. All the women, new women, elected and joining the Conference of Bishops. And, did we ever, on the 25th celebration of the ordination of women, did we ever imagine a celebration like we will begin tonight?—50, 40, and 10.

[*The assembly responded with applause.*]

"We are changing. We are being made new. God is busy with us. Thirty-plus years ago, Marlene Helgemo and others dreamed of such a church. At the last church assembly of my predecessor body, the ALC [American Lutheran Church], I met Marlene for the first time, and she and others with great joy sparkled around that event and envisioning this dream of opening the doors and seeing all the people. Even in our celebrating, Lutherans always understand that one of the cores of our theology is that we are totally saint and totally sinner at the same time. *Simul justus et peccator*. We are not afraid in our most joyous celebrations to look at our sin. I stand in awe of the women clergy who in our brokenness have stayed in the ELCA struggling, but not quitting.

[*The assembly responded with applause.*]

"Amazing. We celebrate you tonight.

"By God's extravagant forgiveness and grace we enter into the kickoff of this year-long celebration—50, 40, 10—kicking it off with this banquet tonight. We will stand side by side, dance, sing, and lament, and eat—very Lutheran. [*The assembly laughed in response.*]

"Forty-five years ago, when I entered seminary, we had no women professors. I never, ever heard a single word about any Biblical women in scripture. Except one day, I will

never forget where I was sitting in that church history class. My professor said, 'One of the core differences between the Roman Catholic and the Orthodox is explained with this phrase: For the Roman Catholic, it is Mary, *Mother* of our Lord. For the Orthodox, it is Mary, Mother of our *Lord*.' That's the total summary of my Biblical learning about women in scripture at seminary. Like so many others, the day I heard my first woman preacher, it was my own voice speaking. These are the fun stories and ask any of these very early women to share the difficult and sometimes abusive experiences they have had in our beloved church, fully saint and fully sinner, side by side. We are church, and we never forget. We hope those within, those outside, and those in other church bodies all over this world who are in need of our active solidarity and accompaniment, walking beside them.

"When our daughter-in-law Renee lost her husband, our son, in the Haiti earthquake, the night before ordination, this deeply grief stricken young widow, I shared with her a blessing that I wrote for her that evening, and now I share it with, particularly the women clergy, but also our beloved church today.

"Proclaimer to the proclaimers, priest to the priest, Christ bearer to the Christ bearers, you are and have been and will be a blessing to so many.

"Your mothers raise their hands and bless you.

"Apostle Mary Magdalene; evangelist number one from Samaria; the great confessor Martha; the widow who gave up everything; prophets of the great reversal, Mary and Hannah; women of courage and vision, Esther, Ruth Deborah; prophet; musician, liberator, Miriam; women of justice, Syrophoenician women; Shifrah and Puah, daughters of Zelophehad, models of Christ; and the unnamed priest anointing Jesus' head, pastor to Jesus; mothers in faith, Sarah and Hagar; missionary Priscilla; to you, dearest priests, pastors, your mothers in the faith bless you and give thanks to God for your call as priest, leader, mother in faith, shepherd to God's people.

"We celebrate you, and we give God thanks for your leadership."

[*The assembly rose and responded with applause.*]

Presiding Bishop Eaton provided instructions for the anniversary banquet, which was celebrated on Friday evening, Aug. 9.

Elections: Third Ballot for Secretary

Reference: 2019 Pre-Assembly Report, Section V, Election of the Secretary, and Section X, Report of the Elections Committee

The presiding bishop called on Ms. Favors for the report of the Credentials Committee. Ms. Favors stated that the number of voting members remained unchanged at 932 voting members.

Presiding Bishop Eaton explained that a candidate needed two-thirds of the votes cast to be elected. She noted that this ballot and all subsequent ballots would be cast electronically via the voting machines. The order of the names presented on the screen at the front of the hall was the order to be used on the voting machines. The order was determined by the vote totals on the second ballot.

Deacon Sue E. Rothmeyer
The Rev. Stephen R. Herr
The Rev. Lamont A. Wells
The Rev. Jon V. Anderson
Mr. John R. Emery
Mr. Peter Severson
The Rev. Tyler D. Rasmussen

The presiding bishop invited the assembly to sing "Veni Sancte Spiritus" and then asked the Rev. Linda Nou [Church Council] to lead the assembly in prayer. Following prayer, the chair asked the assembly to cast their votes, then declared voting closed.

While votes were being tallied, the assembly was invited to watch a video on the 50th anniversary of women's ordination to Word and Sacrament ministry and a video on *Future Directions 2025*.

Elections: Results of the Third Ballot for Secretary

Reference: 2019 Pre-Assembly Report, Section V, Election of the Secretary, and Section X, Report of the Elections Committee

The presiding bishop called on Mr. Thomas A. Cunniff, general counsel for the ELCA and member of the elections committee, to present the results of the third ballot.

Mr. Cunniff detailed that 908 votes were received; 606 votes were needed for election. He asked for the results to be displayed on the screen.

Deacon Sue E. Rothmeyer	251
The Rev. Stephen R. Herr	184
The Rev. Lamont A. Wells	170
Mr. Peter Severson	114
The Rev. Jon V. Anderson	101
The Rev. Tyler D. Rasmussen	78
Mr. John R. Emery	10

Presiding Bishop Eaton declared that there was no election. Mr. Cunniff stated that the top three nominees would proceed to the fourth ballot: Deacon Sue E. Rothmeyer, the Rev. Stephen R. Herr, and the Rev. Lamont A. Wells. The presiding bishop noted that the nominees would be invited to speak for five minutes each before the fourth ballot during Plenary Session Nine.

Announcements

Secretary Boerger provided further details about the evening's banquet for the ordination anniversaries to Word and Sacrament ministry. He instructed voting members to leave their voting machines at their seats and reminded voting members of the instructions to return borrowed iPads at the conclusion of the assembly.

Prayer

The presiding bishop called on the Rev. Mary Anderson, member of the Churchwide Assembly Prayer team, to lead the assembly in closing prayer.

Recess

Plenary Session Eight of the fifteenth Churchwide Assembly recessed at 10:29 a.m. on Friday, Aug. 9, 2019.

Plenary Session Nine

Friday, Aug. 9, 2019
1:00 p.m.–5:30 p.m.

Call to Order

Presiding Bishop Elizabeth A. Eaton called Plenary Session Nine of the fifteenth Churchwide Assembly to order at 1:16 p.m. in Hall A/B of the Wisconsin Center in Milwaukee, Wisconsin.

Announcements

The presiding bishop noted that the Rev. Maria de Jesús, one of the pastors in the procession in the morning's worship, was 104 years old. The worship service recognized the 50th anniversary of the decision to ordain women to Word and Sacrament ministry. The assembly responded with applause.

Presiding Bishop Eaton reminded voting members of the special order for the day for secretary nominee speeches at 2:00 p.m. which would be followed by the fourth ballot for secretary. The special order to consider amendments to the *Constitutions, Bylaws, and Continuing Resolutions of the ELCA* would take place at 2:30 p.m.

The Rev. Jessica L. Felici [West Virginia-Western Maryland] provided a point of clarification regarding her motion in Plenary Session Eight to consider the amendments to the constitutions at 2:30 p.m. She stated that she misspoke in the previous plenary. She had mentioned discussion of 5.01 but meant to discuss 7.52.

Hearing no objection, the presiding bishop declared the amended "Order of Business" adopted.

Greeting: Evangelical Lutheran Church in Jordan and the Holy Land

Presiding Bishop Eaton explained that, due to visa complications, the Rev. Ibrahim Azar, bishop of the Evangelical Lutheran Church in Jordan and the Holy Land, was unable to attend the Churchwide Assembly. She invited the assembly to view a video greeting from Bishop Azar.

Greeting: Lutheran Church in Senegal

The presiding bishop welcomed the Rev. Adama Faye, president of the Lutheran Church in Senegal. President Faye thanked partners, global companions, and the Lutheran Church in Senegal's companion synod, the Grand Canyon Synod. He reflected on the assembly's theme "We are church" and on the contributions the Lutheran Church in Senegal could offer the larger Lutheran communion.

Consideration: Strategy Toward Authentic Diversity within the ELCA

Reference: 2019 Pre-Assembly Report, Section V, Strategy Toward Authentic Diversity within the ELCA

The chair invited members of the Strategy Toward Authentic Diversity Task Force to join her on stage. Members included the Rev. Priscilla Austin, the Rev. Joseph Castañeda Carrera, Ms. Kelly Sherman-Conroy, the Rev. Khader Khalilia, Ms. Maribel Lorenzana, Ms. Donna Matteis, the Rev. Sureka Neavala, the Rev. Tuhina Rasche, the Rev. Lamont A. Wells, the Rev. Joann Conroy, the Rev. Khader El Yateem, the Rev. Martin Lopez Vega, the Rev. Daniel Peter Penumaka, Ms. Judith Roberts (ELCA program director for Racial

Justice ministries), and the co-conveners of the task force, the Rev. Abraham D. Allende (bishop of the Northeastern Ohio Synod), and the Rev. Albert Starr Jr. (ELCA director for ethnic-specific and multicultural ministries).

Bishop Allende and Pastor Austin presented an introduction to the strategy recommendation. Pastor Austin reminded the assembly that the task force's work was called for by the 2016 Churchwide Assembly. The task force had identified five key strategic areas: theological framing and equipping, healing action, structural accountability, theological education and leadership, and partnership with full communion ecumenical partners. Pastor Austin explained that these five areas represented the basis for how the ELCA could change how it thinks about ethnic diversity and inclusivity in this church.

The chair noted that no amendments had been submitted to the *Ad Hoc* committee and called on Bishop Allende to move the committee's recommended action.

Moved;
Seconded:

To thank the Task Force for Strategic Authentic Diversity and all who contributed to its work to develop a report and recommendations on how this church exhibits authentic diversity and formulates its own goals and expectations for racial diversity and inclusion;

To call this church in all its expressions into a time of confession, reflection, and healing as its members renew an honest relational engagement in the body of Christ;

To urge the church in all its expressions and related agencies, organizations, and institutions to intentionally engage more deeply in the recommendations named in the report and to provide funds in support of these recommendations; and

To call upon the Office of the Presiding Bishop, in collaboration with appropriate units in the churchwide organization, to establish and oversee processes for consideration, assignment, implementation of and accountability for these recommendations identified to the churchwide organization and to report regularly to the Church Council.

The presiding bishop opened the floor to discussion.

The Rev. Dawn M. Roginski [Sierra Pacific Synod] spoke in favor of the motion and read a letter in support of the motion from the Proclaimed Community, a community of LGBTQIA+ candidates and rostered ministers in the ELCA.

The Rev. Jessica L. Cain [Southwestern Texas Synod] spoke in support of the motion on behalf of 53 young leaders of this church. She quoted 1 John 1:8–10 and offered a confession of how those of European descent participated in racist systems and benefitted from white privilege. She pledged her support of the task force's recommendation, and that of the 53 young persons she represented..

The Rev. Shelley M. Bryan Wee, bishop of the Northwest Washington Synod, spoke in support of the motion as a person who was deeply concerned about racism, white supremacy, and white privilege. She confessed her own bias and urged the assembly to pass this recommendation.

Ms. Marret E. Arfsten [Metropolitan New York Synod] thanked the task force members for their work on the document and encouraged the assembly to pass the recommendations in the document. She asked assembly members to consider how this action could affect and teach young people in the ELCA.

Hearing four speeches in favor of the motion and none opposed, the chair closed debate.

The Rev. Idalia Negrón Caamaño, bishop of the Caribbean Synod and member of the Churchwide Assembly prayer team, offered prayer before the vote.

ASSEMBLY ACTION ***YES-855; NO-13***

CA19.05.21 **To thank the Task Force for Strategic Authentic Diversity and all who contributed to its work to develop a report and recommendations on how this church exhibits authentic diversity and formulates its own goals and expectations for racial diversity and inclusion;**

To call this church in all its expressions into a time of confession, reflection, and healing as its members renew an honest relational engagement in the body of Christ;

To urge the church in all its expressions and related agencies, organizations, and institutions to intentionally engage more deeply in the recommendations named in the report and to provide funds in support of these recommendations; and

To call upon the Office of the Presiding Bishop, in collaboration with appropriate units in the churchwide organization, to establish and oversee processes for consideration, assignment, implementation of and accountability for these recommendations identified to the churchwide organization and to report regularly to the Church Council.

The chair declared the Strategy Toward Authentic Diversity within the Evangelical Lutheran Church in America adopted.

Consideration: Archival of Certain Social Policy Resolutions

Reference: 2019 Pre-Assembly Report, Section V, Archival of Certain Social Policy Resolutions

Presiding Bishop Eaton noted that social policy resolutions serve as the ELCA's policy directives until they are replaced by subsequent resolutions, are rendered moot by subsequent social teaching documents, or are archived by a Churchwide Assembly. In accordance with the "Policies and Procedures of the ELCA for Addressing Social Concerns," a review was conducted after 25 years. Twenty-one social policy resolutions were proposed for archival; none were removed from *en bloc* consideration.

Secretary Boerger moved the recommendation:

Moved;

Seconded: To archive the social policy resolutions identified in the "2019 Archival of Certain Social Policy Resolutions" document as suitable for archive, in accordance with the "Policies and Procedures of the Evangelical Lutheran Church in America for Addressing Social Concerns" (2018).

Hearing no discussion, the chair called for the vote.

ACTION ***YES-840; NO-16***

CA19.05.22 **To archive the social policy resolutions identified in the "2019 Archival of Certain Social Policy Resolutions" document as suitable for archive, in accordance with the "Policies and Procedures of the Evangelical Lutheran Church in America for Addressing Social Concerns" (2018).**

Presiding Bishop Eaton declared the archival plan adopted.

Addresses by Three Nominees for Secretary

Reference: 2019 Pre-Assembly Report, Section V, Election of the Secretary, and Section X, Report of the Elections Committee

Presiding Bishop Eaton invited the final three nominees for secretary of the ELCA to address the assembly for five minutes each. Speaking order was determined by drawing names: Deacon Sue E. Rothmeyer, the Rev. Stephen R. Herr, and the Rev. Lamont A. Wells.

Deacon Rothmeyer opened by saying, "Words and the Word.

"My life has been shaped by both. My decision to major in English at Luther College was influenced not only by the words I heard from professors in the classroom but in their witness to the Word as part of their daily presence in chapel. My gap year experience at Holden Village introduced meaningful words about God's justice and inclusivity as we centered ourselves in the Word nightly at vespers.

"Most of my graduate thesis was written in a secluded upper room in the University of Wisconsin Madison Campus Ministry center. It was my campus pastor, Phil Knutsen, who posed the 'what next' question, and asked me if I thought about campus ministry as a vocation. I thought about it for 10 plus years as a lay campus minister at Iowa State University.

"I continued to think about campus ministry, schools and early childhood education, youth ministry and the Youth Gathering, young adult ministry, and outdoor ministry for the next 17 years as I lived out my vocation in various ways within the churchwide organization. Whether drafting board meeting minutes, creating policies for campus ministry, or preaching for chapel, word and the Word continued to meet and mingle.

"Seven years ago I moved into the Office of the Secretary where attention to words and comma placement made me appreciate those English professors even more. As I work with colleagues to create and edit minutes, prepare the over 1,400 pages of the *Pre-Assembly Report*, and respond to questions concerning governing documents and policy manuals. When I lead workshops on the *Model Constitution for Congregations*, I like to point out that the required sections are part of every congregation's governing documents, because they speak to the ways in which we are church, we are Lutheran, we are church together, we are church for the sake of the world.

"That is true of the *Constitution for Synods*, and the constitutions of our whole church. And, while those documents contain a lot of words, those words are informed by the Word. For as we read in Chapter 2 of our church's constitution, 'The proclamation of God's message to us as both Law and Gospel is the Word of God … beginning with the word in creation, … and centering in all its fullness in the person and work of Jesus Christ.'

"Words and the Word.

"The governing documents of this church are shaped by both. Heidi Schreck in her Broadway play, *What the Constitution Means to Me,* begins her analysis by saying that the

U.S. Constitution is a living document. The same could and should be said about the constitutions of this church. Every three years, this assembly has the opportunity to breathe new life into those documents, as you take action on amendments that have been forwarded for your consideration.

"The Lutheran Church in America, meeting in 1970, changed one word in its constitution, striking 'man' and inserting 'person,' which made it possible for women to be ordained. One little word, as Martin Luther would say, changed the course of history.

"Secretary Boerger often speaks of the Office of the Secretary as a service unit to the church. This is an apt description of the ways in which this office supports congregations, synods, and the churchwide organization. It has been my privilege to work with gifted and committed colleagues who serve this church by offering legal and risk management services, planning meetings, managing the rosters of this church, archiving this church's history, and caring for the words of this church in many and various documents.

"This minister of Word and Service would be humbled and honored to serve as secretary with these colleagues and with you, as together we care for the living words of this church, and boldly proclaim the living Word of God."

Pastor Herr began, "Presiding Bishop Eaton, Secretary Boerger, Vice President Horne, voting members, guests, and churchwide staff: Grace, mercy, and peace to you in the name of Jesus Christ. Amen.

"I give thanks to God for this church which I love deeply, and I am deeply humbled and grateful for the opportunity to stand before you this day.

"The Office of Secretary is first and foremost one of service to this church in all of its expressions. My work on the Legal and Constitutional Review Committee of the Church Council and co-chairing two Churchwide Assembly Memorials Committees, and working with all three of the ELCA secretaries has shaped my understanding of this office as one of service and assistance to this church. It exists to serve the ministries, unfolding throughout this church and the world in new and engaging ways.

"This week, we have made known what we value as a church, and it has been inspiring. We value that we are church. We value spreading God's love and grace to all the world. We value working towards greater authentic ethnic and racial diversity. We value the role of all God's people in the life of this church, and in the world, regardless of their ethnicity, race, gender, sexual orientation, or age. We value justice—justice for women, the oppressed, and the marginalized. We value ecumenical and inter-religious relationships that seek mutual understanding and cooperation with all our neighbors of all faiths. And, we value and celebrate the wonderful gifts of women who serve as pastors, bishops, deacons, and deaconesses. With all of these and so much more that we value and hold dear, the role of the secretary's office is to help this church move forward with these values and priorities, in good order, with clarity, transparency, and faithfulness.

"I believe the secretary's role is one of service to help members of this church come together as we have done this week, to articulate our common will. Part of this moving forward will require working together to examine governing documents, to see where they may need to be challenged or changed. How might these documents better reflect these values that we have set forth this week? How might our governing documents facilitate new models and structures of ministry emerging all across our country?

"This is an exciting time to be part of the ELCA. We draw on a deep Lutheran theological tradition rooted in a reforming movement. Working together with unity, with a spirit of collaboration among congregations, synods, and the churchwide expression, how

might we look to both reform and renew our governance structures to meet both the challenges and the opportunities facing this church as we move into a third decade in the 21st century? We will need good governance that is accountable and adaptive to support the new ministries and emphases emerging throughout this church. Good governance through our constitutions, roster manuals, meeting planning, and archiving can position us to face the challenges ahead and address the larger structural and governance questions that are before us. None of this governance work takes place without being intentional to cultivate, nurture, and maintain good relationships across the church.

"As Lutherans, we are about reform and renewal. And, as we look to reform and renew our governance, we can do so only knowing that God is with us, and that we must be an interconnected church. As secretary, I would be deeply committed to fostering those connections, instilling a spirit of service in this church, supporting the vision of our presiding bishop, and working together with all of you.

"Drawing on our rich history, we find inspiration from God's word and from our ancestors in faith, and at the same time, we embrace the gifts of the saints of today whose gifts and talents are come together to reevaluate and to enhance our governance for the sake of proclaiming the love of God to all and the good news of Jesus Christ, the crucified and resurrected one, whose grace and faithfulness is the source of our faith and our hope for the future. Thanks be to God."

Pastor Wells said, "Grace and peace be unto you and peace from God our Holy Parent.

"If you're happy in Jesus, can you clap your hands and let me hear you?

[*The assembly responded with applause.*]

"Amen.

"Let me tell you a little bit more about me.

"In northwest Philadelphia, I was born and raised. On the playground is where I spent most of my days. Chilling out, maxing, relaxing all cool, or playing golf outside in the school. So, then a couple of guys who were up to no good started making trouble in my neighborhood.

"Brothers and sisters, I have never ever been in a fight in my life but as the song goes, my mom got scared. And, I'm only standing here today before you in this assembly because of the grace of God and because a black mother named Beverly Ann Wells saved my life. Nothing else makes me a better secretary and leader for this church than the unconditional love and training she gives me, and I still honor her today.

"The inter-religious work this church has been doing, and that I was a part of bringing before this assembly as a part of the team—thank God that we passed it—I was a little embarrassed there for a quick second, but we got it together. And, we became the church. That very work that we saw yesterday is my very family foundation.

"My grandmother Elnora who raised me in the Christian church; my grandfather Lindberg was an atheist until he was on his death bed, and he wanted some assurance. My dad Ali was a Muslim studying to be an Imam, and my mother was an African spiritualist until I became a Lutheran in the late '90s, and now she hangs out with us. I have a great friend and family support system even now and an even greater cloud of witnesses that watch over me.

"The secretary is an officer of the ELCA, and I'd be an officer and a gentle person who is willing and able to serve under our Presiding Bishop Elizabeth Eaton with other officers and leaders in this church.

"I have reviewed the description many times in our governing documents, and I still said 'Yes.' I have studied the nuances of our constitution and have vision for some appropriate changes that will help meet our needs in this present age. And, most importantly, I have prayed about this position for quite a while, as I have felt the call to this role in our church by faith. Furthermore, I have read and observed and watched those who have been in this role before me, so much so that even though I have my own sense of style, I have learned how to step my sock game up for such a time as this.

"Each candidate—Sue and Steve—brings great gifts to this role, and I respect and acknowledge their vast experiences. Sue and I worked together in campus ministry for many years, and we work well together.

"Without reservation, I am committed as a servant leader who will provide an array of support for leaders, deacons, pastors, bishops, congregations, and councils by showing love, offering spiritual and juridical wisdom, providing guidance and protection, and governing humbly.

"I'm a diligent worker who will not be outworked. But as the keeper of the roster, I have learned to be a better example of a healthy leader and take time off to care for myself. In fact, I've got a whole glass of water waiting for me when I get off stage.

"As I said in my bio, I've pledged my life to lead the church into radical welcome and inclusion for everyone and especially make room for the oppressed, ethnic specific, impoverished, differently abled, LGBTQIA+ communities and all of God's children. However, what you need to know most is I will always be open-minded, flexible, and objectively fair with views that I may not agree with personally because I'm committed to unity and advancing the kingdom of God—or God's reign. Moreover, I will always be passionately deliberate on those matters that necessitate such posture.

"As the point person for our church for governance and administrative services, with the Office of Secretary as a team, including your interdependent support and prayers, I pledge to have a communication system and relationships with each of you that will provide helpful rapid responses to constitutional, legal, and leadership crisis which is my priority.

"In this role I want to support all of Lutheran history, and I will be your secretary who loves and cares for you in Jesus' name."

Presiding Bishop Eaton thanked the nominees and asked the assembly to express their thanks to the nominees. The assembly responded with applause.

Elections: Fourth Ballot for Secretary

Reference: 2019 Pre-Assembly Report, Section V, Election of the Secretary, and Section X, Report of the Elections Committee

Following a short video celebrating the 50th anniversary of the decision to ordain women to Word and Sacrament ministry, Ms. Aja M. Favors, associate general counsel and member of the Credentials Committee, stated that, as of 2:05 p.m., there were 932 voting members registered to vote.

The chair noted that a nominee needed to receive 60% of the votes on the fourth ballot for the individual to be elected secretary. She asked for the names of the nominees to be presented on the screen at the front of the hall in the order determined by the number of votes each individual received on the third ballot.

Deacon Sue E. Rothmeyer
The Rev. Stephen R. Herr
The Rev. Lamont A. Wells

The vote would be taken electronically. Before voting, the assembly sang "Come, Holy Spirit, Come." The Rev. Hans E. Becklin, Church Council member and member of the Churchwide Assembly prayer team, led the assembly in prayer.

The presiding bishop invited the assembly to vote, and subsequently declared voting closed. She then invited the assembly to view a video on *Future Directions 2025*.

Elections: Results of the Fourth Ballot for Secretary

Reference: 2019 Pre-Assembly Report, Section V, Election of the Secretary, and Section X, Report of the Elections Committee

Presiding Bishop Eaton called on Mr. Thomas A. Cunniff, general counsel for the ELCA and chair of the Elections Committee, to report the results of the fourth ballot.

Mr. Cunniff noted that 906 votes were cast with 544 needed for election. He asked for the results to be displayed on the screen. He stated there was no election.

The Rev. Lamont A. Wells	347
Deacon Sue E. Rothmeyer	338
The Rev. Stephen R. Herr	221

The presiding bishop announced that, according to the "Rules of Organization and Procedure," the two individuals receiving the most votes, the Rev. Lamont A. Wells and Deacon Sue E. Rothmeyer, would continue to the fifth ballot.

Consideration: *En Bloc* Amendments to the *Constitutions, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America*

Reference: 2019 Pre-Assembly Report, Section V, Amendments to the Constitution of the ELCA

The chair directed the assembly to Section V of the *Pre-Assembly Report* in order to consider amendments to the constitutions of this church. The presiding bishop noted that the following items were removed from *en bloc* consideration: 4.02.c., 5.01., 7.31.02, 7.41.03, 7.52., 7.61.02, 7.71.02, S14.12, S14.32, C9.03, and C9.23.

Secretary Boerger made the motion.

Moved: ***Two-thirds vote required***

Seconded; To adopt, *en bloc*, with the exception of such amendments as may be considered separately, the amendments to the *Constitutions, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America*; and

To authorize the Office of the Secretary to make appropriate changes in the *Constitution for Synods* and the *Model Constitution for Congregations* congruent with the ELCA constitution as amended.

Mr. Dale V. Sandstrom [Western North Dakota] presented a point of order. He noted that, while Pastor Felici had later stated that she misspoke when she asked to remove 5.01. for separate consideration, that is what the assembly had voted to consider. He stated that he had no objection if Pastor Felici wished to make a new motion to consider 7.52. separately.

Secretary Boerger noted that both items had been removed from *en bloc* consideration and thus were not being considered under this *en bloc* action.

Mr. Logan M. Lee [Southeastern Iowa Synod] asked if he could debate a specific motion within the *en bloc* action. The chair ruled this request out of order.

Mr. Sandstrom moved to remove 9.21. for separate consideration as it was a parallel provision to 5.01.

The secretary stated that the deadline to remove items from *en bloc* consideration had passed. He noted that the Office of the Secretary had editorial power to correct parallel provisions to bring them into alignment if one was changed and the other was not separately considered.

There being no further discussion, the chair called for the vote.

ACTION ***TWO-THIRDS VOTE REQUIRED***
CA19.05.23 ***YES-840; NO-21***

To adopt, *en bloc*, with the exception of such amendments as may be considered separately, the amendments to the *Constitutions, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America*; and

To authorize the Office of the Secretary to make appropriate changes in the *Constitution for Synods* and the *Model Constitution for Congregations* congruent with the ELCA constitution as amended.

5.01.B169. *Each synod shall submit its goals and strategies to the appropriate churchwide unit or office and shall annually submit a report on progress toward its goals to ~~the Church Council~~ such unit or office.*

5.01.E19. *The Church Council shall establish triennial percentage goals for this church to meet the commitment expressed in 5.01.A16. The minimum goal shall be that at least 10 percent of the members of this church shall be persons of color or whose primary language is other than English.*

5.01.F19 *It is the goal of this church that at least 10 percent of the voting members of the Churchwide Assembly, Church Council, and churchwide boards and committees be youth and young adults. The Church Council shall establish a plan for implementing this goal. For purposes of the* Constitution, Bylaws, and Continuing Resolutions of the ELCA, *the term "youth" means a voting member of a congregation who has not reached the age of 18 at the time of election or appointment for service. The term "young adult" means a voting member of a congregation between the ages of 18 and 30 at the time of election or appointment for service.*

5.01.G19 *To implement* **5.01.g**., *those deacons elected as laypersons prior to the adoption of this provision may complete the term to which they were elected as a layperson. They would not be eligible for reelection as a layperson if such reelection were otherwise possible.*

CHAPTER 6: MEMBERSHIP

6.02. **Membership status and the obligations and rights of congregation members are determined by reference to Chapter 8 of the *Model Constitution for Congregations of the Evangelical Lutheran Church in America*.**

6.03. **The synods of this church and the churchwide organization have no individual members except for those congregation members who serve as voting members of the synod corporations and churchwide organization corporation.**

6.04. **The voting members of the synods and churchwide organization shall be those ~~persons elected to serve~~ congregation members serving as members of the synod assemblies and the Churchwide Assembly respectively. Membership in a congregation does not, in and of itself, confer voting rights in ~~this~~ these corporations.**

~~6.02.A09.~~ ~~*It is the goal of this church that at least 10 percent of the voting members of the Churchwide Assembly, Church Council, and churchwide boards and committees be youth and young adults. The Church Council shall establish a plan for implementing this goal. For purposes of the* Constitution, Bylaws, and Continuing Resolutions of the ELCA*, the term "youth" means a voting member of a congregation who has not reached the age of 18 at the time of election or appointment for service. The term "young adult" means a voting member of a congregation between the ages of 18 and 30 at the time of election or appointment for service.*~~

CHAPTER 7: MINISTRY

7.25. **Ministers of Word and Sacrament shall be subject to discipline as set forth in Chapter 20 of this constitution.**

7.31.03.

d. completed at least one year of residency in a seminary of this church or of the Evangelical Lutheran Church in Canada, except when waived by the appropriate committee in consultation with the faculty of a seminary of this church or of the Evangelical Lutheran Church in Canada
e. been recommended for approval by the faculty of a seminary of this church or of the Evangelical Lutheran Church in Canada or have received the waiver described in **7.31.03.d.**;

7.31.05. Roster status in more than one church body is precluded in the Evangelical Lutheran Church America. As required by constitutional provision 7.22. and bylaw 7.31.01., ministers on the Word and Sacrament roster of the Evangelical Lutheran Church in America must accept and adhere to this church's Confession of Faith, as well as abide by this church's standards and policies for ministers of Word and Sacrament.

7.31.06. **Reinstatement.** A person seeking reinstatement as a minister of Word and Sacrament, whether having served previously in this church or in one of its predecessor bodies, shall be registered by the pastor and council of the congregation of which such a person is a member with the candidacy committee of the synod in which the person was last rostered or, upon mutual agreement of the synod~~ical~~ bishops involved, after consultation with and approval by the secretary of this church, with the candidacy committee of the synod of current residence. The person then shall be interviewed, examined,

and approved for reinstatement by the candidacy committee under criteria, policies, and procedures recommended by the appropriate churchwide unit, reviewed by the Conference of Bishops, and adopted by the Church Council. In this process, the committee shall review the circumstances related to the termination of earlier service together with subsequent developments. The person is reinstated after receiving and accepting a letter of call to serve as a minister of Word and Sacrament in this church.

7.31.0~~6~~7. **On Leave from Call.** A minister of Word and Sacrament of this church, serving under a regularly issued letter of call, who leaves the work of that ministry without accepting another regularly issued letter of call, may be retained on the roster of Ministers of Word and Sacrament of this church, upon endorsement by the synod~~ical~~ bishop, by action of the Synod Council in the synod of which the minister of Word and Sacrament is a member, under policy developed by the appropriate churchwide unit, reviewed by the Conference of Bishops, and adopted by the Church Council.

a. Normative Pattern: By annual action of the Synod Council in the synod of which a member, upon endorsement by the synod~~ical~~ bishop, a minister of Word and Sacrament who is without a current letter of call may be retained on the roster of Ministers of Word and Sacrament of this church for a maximum of three years, beginning at the completion of an active call.

b. Study Leave: By annual action of the Synod Council in the synod of which a member, with approval of the synod~~ical~~ bishop and in consultation with the appropriate churchwide unit, a minister of Word and Sacrament engaged in graduate study, in a field of study that will enhance service in the ministry of Word and Sacrament, may be retained on the roster of Ministers of Word and Sacrament of this church for a maximum of six years.

c. Family Leave: A minister of Word and Sacrament ~~who has been in active service under call for at least three years~~ may request leave for family responsibilities. By annual action of the Synod Council in the synod of which a member, upon endorsement by the synod~~ical~~ bishop, such a minister of Word and Sacrament who is without a current letter of call and who requests leave for the birth or care of a child or children of the minister of Word and Sacrament or the care of an immediate family member (child, spouse, or parent) with a serious health condition may be retained on the roster of Ministers of Word and Sacrament of this church—under policy developed by the appropriate churchwide unit, reviewed by the Conference of Bishops, and adopted by the Church Council—for a maximum of six years, beginning at the completion of an active call.

d. Exception to these limits for the purpose of serving the needs of this church may be granted in accordance with established policy of this church by the Synod Council in the synod of current roster after having received approval by the Conference of Bishops.

7.31.0~~7~~8. **Ordination in Unusual Circumstances.** For pastoral reasons in unusual circumstances, a synod~~ical~~ bishop may provide for the ordination by another minister of Word and Sacrament of the Evangelical Lutheran Church in America of an approved candidate who has received and accepted a properly issued, duly attested letter of call for the office of ministry of Word and Sacrament. Prior to authorization of such an ordination, the bishop of the synod of the candidate's first call shall consult with the presiding bishop as this church's chief ecumenical officer and shall seek the advice of the Synod Council. The pastoral decision of the synod~~ical~~ bishop shall be in accordance with policy developed by the appropriate churchwide unit, reviewed by the Conference of Bishops, and adopted by the Church Council.

7.31.0~~8~~9. **Invitation to Service.** In accord with bylaw ~~8.62.11.~~ 8.63.01. and following, a minister of Word and Sacrament of a church body with which a relationship of full communion has been established by the Churchwide Assembly of the Evangelical Lutheran Church in America may serve contractually in a ministry setting of this church under a "Letter of Invitation to Service" upon the authorization of the bishop of the synod in which such service occurs.

7.31.~~0~~910. **~~Licensure and Synodically Authorized~~ Synod-authorized Ministry.** When need exists to render Word and Sacrament ministry for a congregation or ministry of this church where it is not possible to provide appropriate pastoral leadership, the synod bishop—acting with the consent of the congregation or ministry, in consultation with the Synod Council, and in accord with standards and qualifications developed by the appropriate churchwide unit, reviewed by the Conference of Bishops, and approved by the Church Council—may authorize a person who is a member of a congregation of the Evangelical Lutheran Church in America to offer this ministry. Such an individual shall be supervised by a minister of Word and Sacrament appointed by the synod bishop; such service shall be rendered during its duration under the sacramental authority of the bishop as the synod's pastor. Such an individual will be trained ~~and licensed~~ to fulfill this ministry for a specified period of time and in a given location only. Authorization, remuneration, direct supervision, and accountability are to be determined by the appropriate synod~~ical~~ leadership according to churchwide standards and qualifications for this type of ministry. Authorization for such service shall be reviewed annually and renewed only when a demonstrated need remains for its continuation.

7.31.11. No person who currently belongs to any organization such as a lodge or fraternal order which claims to possess in its teachings and ceremonies that which the Lord has given solely to the Church shall be called and received onto the roster of Ministers of Word and Sacrament or otherwise received into the ministry of this church, nor shall any person so called and received onto the roster of Ministers of Word and Sacrament or otherwise received by this church be retained in its ministry who subsequently joins or is discovered to be a current member of such an organization.

7.41.01. **Service under Call.** A minister of Word and Sacrament of this church shall serve under a letter of call properly extended by a congregation, a Synod Council, a Synod Assembly, the Church Council, or the Churchwide Assembly.

a. Calls may be extended for stated periods of time and for shared-time ministry by the appropriate calling body under criteria recommended by the appropriate churchwide unit, reviewed by the Conference of Bishops, and adopted by the Church Council for service in a congregation, synod, or churchwide unit, in an institution or agency of this church, or in another setting in a category of work as provided by continuing resolution 7.44.A16~~0~~9.

c. Ministers of Word and Sacrament serving in interim ministry appointed by the synod~~ical~~ bishop may serve under a letter of call, according to policies developed by the appropriate churchwide unit, reviewed by the Conference of Bishops, and approved by the Church Council. A call to interim ministry shall be a term call extended by the Synod Council upon recommendation of the synod~~ical~~ bishop.

7.41.02. **Initial Call to Congregational Service.** Because the responsibilities of the office of the ministry of Word and Sacrament are most clearly focused in the congregational pastorate, experience in which is deemed by this church to be invaluable for all other ministry of Word and Sacrament, initial service of at least three years shall be in a congregation of this church or, with the approval of the synod~~ical~~ bishop, a congregation of a church body with which a relationship of full communion exists. Exceptions to the three-year requirement may be granted under criteria and procedures recommended by the appropriate churchwide unit, reviewed by the Conference of Bishops, and adopted by the Church Council.

7.41.04. **Non-Stipendiary Service Under Call.** When it is deemed necessary for the mission needs of this church, a letter of call may be issued by the Synod Council—according to criteria, policies, and procedures recommended by the appropriate churchwide unit, reviewed by the Conference of Bishops, and adopted by the Church Council—to a minister of Word and Sacrament for non-stipendiary service after the Synod Council has sought and received approval by the Conference of Bishops. Care is to be exercised so that positions in the church and in the world that can be filled adequately and appropriately by the laity not be filled by ministers of Word and Sacrament for their convenience, status, or personal preference. A call to non-stipendiary service is to be reviewed at least annually by the Synod Council and continued only as warranted for the ministry needs of this church. Such a call may be terminated by the Synod Council when it is ~~deemed to be fulfilling~~ no longer serving the mission needs of this church.

7.41.05. **Calls to Serve in Unusual Circumstances.** When it is deemed to be in the interests of this church in the care of the Gospel, ministers of Word and Sacrament may be called for a stated period of time, not to exceed three years, to minister on behalf of this church while employed in an occupation outside

the traditional range of the ministry of Word and Sacrament. Such calls may be extended by a Synod Council or the Church Council upon recommendation by the Conference of Bishops according to criteria and procedures recommended by the appropriate churchwide unit, reviewed by the Conference of Bishops, and adopted by the Church Council. ~~Such calls shall be reviewed annually.~~ A call to serve in unusual circumstances is to be reviewed at least annually by the Synod Council or Church Council and continued only as warranted for the ministry needs of this church. Such a call may be terminated when it is no longer serving the mission needs of this church.

7.41.06. **Calls in Predecessor Church Bodies.** Calls extended in predecessor church bodies that have not terminated are to be treated as current calls issued by and responsible to the appropriate expression of this church. Accountability for specific calls to service extended in predecessor church bodies shall be exercised ~~according to the~~ in compliance with the governing documents, policies, and procedures of this church.

7.41.07. **Retirement.** Ministers of Word and Sacrament may retire upon attainment of age 60, or after 30 years on the roster of Ministers of Word and Sacrament of this church or one of its predecessor bodies, and continue to be listed on the roster of Ministers of Word and Sacrament of this church, upon endorsement by the synod~~ical~~ bishop, by action of the Synod Council in the synod in which the minister of Word and Sacrament is listed on the roster.

b. If a minister of Word and Sacrament who has been granted retired status resides at too great a distance from any congregation of this church to be able to sustain an active relationship with that congregation, or if there are no ~~ELCA~~ congregations of this church in the vicinity, other than a congregation previously served, the bishop of the synod in which the minister of Word and Sacrament is listed on the roster may grant permission for the minister of Word and Sacrament to hold membership in a congregation of a church body with which a relationship of full communion has been declared and established by the Evangelical Lutheran Church in America.

7.41.08. **Disability.** Ministers of Word and Sacrament may be ~~designated as disabled~~ granted disability status and continue to be listed on the roster of Ministers of Word and Sacrament of this church, upon endorsement by the synod~~ical~~ bishop, by action of the Synod Council in the synod in which the minister of Word and Sacrament is listed on the roster.

a. The policies and procedures for designation of disability on the roster of Ministers of Word and Sacrament shall be developed by the appropriate churchwide unit, reviewed by the Conference of Bishops, and adopted by the Church Council.

b. If a minister of Word and Sacrament who has been granted ~~disabled~~ disability status resides at too great a distance from any congregation of this church to be able to sustain an active relationship with that congregation, or if there are no ~~ELCA~~ congregations of this church in the vicinity, other than a congregation previously served, the bishop of

the synod in which the minister of Word and Sacrament is listed on the roster may grant permission for the minister of Word and Sacrament to hold membership in a congregation of a church body with which a relationship of full communion has been declared and established by the Evangelical Lutheran Church in America.

7.41.09. **Retention of Roster Records.** When a minister of Word and Sacrament resigns or is removed from the roster of this church, the roster record shall be retained by the secretary of this church, and the synod~~ical~~ bishop shall invite the person at the time of resignation or removal to provide, annually, appropriate current information for the roster record.

7.42. **Each person on the roster of Ministers of Word and Sacrament of this church shall be related to that synod:**

d. on whose roster the minister of Word and Sacrament, if a seminary teacher or administrator, was assigned by the seminary board, subject to approval by the synod~~ical~~ bishop and Synod Council of each affected synod, to promote proportionate representation of faculty and administration in each synod of its region;

e. on whose roster the minister of Word and Sacrament was listed at the time of the issuance of a call to federal chaplaincy or on the roster of the synod of current address, if approved by the synod~~ical~~ bishop and received by the Synod Council;

g. on whose roster the minister of Word and Sacrament ~~was listed when placed on leave from call~~, if granted on-leave-from-call status, was listed when last called or the synod of current address, upon application by the minister of Word and Sacrament for transfer and the mutual agreement of the synod bishops involved after consultation with and approval by the secretary of this church;

h. on whose roster the minister of Word and Sacrament, if ~~designated as disabled~~ granted disability status, was listed when last called or the synod of current address, upon application by the minister of Word and Sacrament for transfer and the mutual agreement of the synod~~ical~~ bishops involved after consultation with and approval by the secretary of this church; or

i. on whose roster the minister of Word and Sacrament, if granted retired status, was listed when last called or the synod of current address, upon application by the minister of Word and Sacrament for transfer and the mutual agreement of the synod~~ical~~ bishops involved after consultation with and approval by the secretary of this church.

7.42.01. If the service of a minister of Word and Sacrament who receives and accepts a letter of call from this church, under 7.42.c., would be enhanced through transfer of roster status from the previous synod of roster to the synod of current address, such a transfer may be authorized upon mutual agreement of the synod~~ical~~ bishops involved after consultation with and approval by the secretary of this church.

~~7.42.02.~~ ~~In unusual circumstances, the transfer of a minister of Word and Sacrament who is on leave from call may be authorized upon mutual agreement of the synodical bishops involved after consultation with and approval by the secretary of this church.~~

7.42.0~~3~~2. In certain circumstances for the sake of the ministry and mission needs of this church, the transfer of roster status of a minister of Word and Sacrament serving under call in the churchwide organization may be authorized, at the initiative of the presiding bishop of this church, upon mutual agreement of the synod~~ical~~ bishops involved in such a transfer after consultation with and approval by the secretary of this church.

7.44. Each synod shall maintain a roster containing the names of those ministers of Word and Sacrament who are related to it on the basis of 7.42. of this constitution. All additions, deletions, changes, and corrections to this roster shall be reported promptly to the Office of the Secretary.

7.44.A1~~6~~9. ***Sources of Calls for Ministers of Word and Sacrament***

b. Table of Sources of Calls for Ministers of Word and Sacrament

Setting	Calling Body
1.0 Congregational ministry	
1.1 Single congregation	*Congregation meeting*
1.11 Pastor	
1.12 Senior pastor	
1.13 Associate/assistant pastor	
1.14 Co-pastor	
1.15 Shared-time pastor	
1.2 Multiple-congregation parish	*Congregation meetings, acting on a common proposal*
1.21 Pastor	*One of the participating congregations*
1.22 Other pastoral arrangements	*One of the participating congregations*
1.3 Coalition and cluster ministry	*Synod Council*
1.4 Congregations beyond ~~ELCA~~ this church	
1.41 Independent Lutheran congregation	*Synod Council*
1.42 Overseas independent Lutheran congregation	*Church Council upon request of appropriate churchwide unit*
1.43 Full communion congregation	*Synod Council*

	1.44 Other	*Synod Council or Church Council*
1.5	*Interim pastor*	*Synod Council*
1.6	*Pastor in a ~~congregation under development~~ synod-authorized ministry*	*Synod Council*
2.0	*Synod~~ical~~ ministry*	
2.1	*Bishop*	*Synod Assembly*
2.2	*Assistant to bishop*	*Synod Council*
2.3	*Shared staff by two or more synods*	*Synod Council of one of the participating synods*
2.4	*Synod staff partially supported by grants from churchwide units*	*Synod Council*
3.0	*Regional ministry*	
3.1	*Staff*	*Church Council*
3.2	*Shared synod~~ical~~ churchwide staff*	*Church Council*
4.0	*Churchwide ministry*	
4.1	*Presiding bishop and secretary*	*Churchwide Assembly*
4.2	*Treasurer*	*Church Council*
4.3	*Staff of the churchwide organization*	*Church Council*
5.0	*Chaplaincy and institutional ministry*	
5.1	*Institution/agency related or unrelated to a synod*	*Synod Council*
5.2	*Institution/agency related to more than one synod*	*Synod Council of one of the synods*
5.3	*ELCA-related institution/agency*	*Church Council upon request of appropriate churchwide unit*
5.4	*Federal agency/institution*	*Church Council*
5.5	*Military*	*Church Council*
6.0	*Campus ministry*	
6.1	*Staff*	*Synod Council*
7.0	*Outdoor ministry*	
7.1	*Staff*	*Synod Council*
8.0	*Ecumenical/Inter-religious ministry*	
8.1	*Related to a synod*	*Synod Council*
8.2	*Related to more than one synod*	*Synod Council of one of the synods*
8.3	*National/international organization*	*Church Council*
9.0	*Inter-Lutheran ministry*	
9.1	*Related to a synod*	*Synod Council*
9.2	*Related to more than one synod*	*Synod Council of one of the synods*

9.3	*National/International*	*Church Council*
10.0	*Educational ministry*	
10.1	*ELCA-related seminary chaplain/faculty/ administrator*	*Church Council upon request of appropriate churchwide unit*
10.2	*Chaplain/faculty/ administrator of seminary unrelated to ELCA*	*Church Council upon request of appropriate churchwide unit*
10.3	*ELCA-related college chaplain/faculty/ administrator*	*Synod Council of the synod in which college is located*
10.4	*Chaplain/faculty/ administrator of a college unrelated to ELCA*	*Synod Council of the synod in which college is located*
10.5	*ELCA-related school chaplain/faculty/ administrator*	*Congregation of which the school is a part or, if related to several congregations, Synod Council of the synod in which the school is located*
10.6	*Chaplain/faculty of a school unrelated to ELCA*	*Synod Council of the synod in which school is located*
10.7	*Director/staff of a continuing education center related to a churchwide unit*	*Synod Council in which the main office of center is located upon the request of appropriate churchwide unit*
11.0	*Missionary ministry*	
11.1	*Outside United States*	*Church Council upon request of appropriate churchwide unit*
11.2	*Within United States*	*Church Council upon request of appropriate churchwide unit*
12.0	*Independent Lutheran Organization*	*Church Council upon request of appropriate churchwide unit*
13.0	*Separately Incorporated Ministry*	*Church Council*
14.0	*Other*	
12~~.~~4.1	*Non-stipendiary service under call*	*Synod Council upon approval by the Conference of Bishops*
12~~.~~4.2	*Unusual ministries (as in conjunction with occupations and in approved situations not otherwise specified)*	*Synod Council or Church Council upon recommendation by the Conference of Bishops*

7.46. **The provisions for termination of the mutual relationship between a minister of Word and Sacrament and a congregation shall be as follows:**

a. The call of a congregation, when accepted by a pastor, shall constitute a continuing mutual relationship and commitment which shall be terminated only by the pastor's death or, following consultation with the synodical bishop, for the following reasons:

c. In case of alleged physical disability or mental incapacity under paragraph a.4) above, the bishop's committee shall obtain and document competent medical opinion concerning the pastor's condition. When a disability or incapacity is evident to the committee, the bishop of this synod may declare the pastorate vacant. When the pastorate is declared vacant, the Synod Council shall list the pastor on the roster of Ministers of Word and Sacrament as disabled with disability status. Upon removal of the disability and restoration of the pastor to health, the bishop shall take steps to enable the pastor to resume the ministry, either in the congregation last served or in another appropriate call.

e. If either party fails to assent to the recommendations of the bishop's committee concerning the pastor's call, the congregation may dismiss the pastor only at a legally called meeting after consultation with the bishop, either (a) by a two-thirds majority vote of the voting members present and voting where the bishop and the committee did not recommend termination of the call, or (b) by a simple majority vote of the voting members present and voting where the bishop and the committee recommended termination of the call.

f. If, in the course of proceedings described in paragraph c. or paragraph d. above, the bishop's committee concludes that there may be grounds for discipline, the committee shall make recommendations concerning disciplinary action in accordance with the provisions of this church's constitution, bylaws, and continuing resolutions.

~~**7.47.**~~ ~~**Ministers of Word and Sacrament shall be subject to discipline as set forth in Chapter 20 of this constitution.**~~

~~**7.47.01.**~~ ~~No person who belongs to any organization other than the Church which claims to possess in its teachings and ceremonies that which the Lord has given solely to the Church shall be called and received onto the roster of Ministers of Word and Sacrament or otherwise received into the ministry of this church, nor shall any person so called and received onto the roster of Ministers of Word and Sacrament or otherwise received by this church be retained in its ministry who subsequently joins such an organization.~~

~~**7.54.A16.**~~ ~~*Those persons rostered in predecessor church bodies as commissioned church staff (The American Lutheran Church), deaconesses (The Association of Evangelical Lutheran Churches), deaconesses (The American Lutheran Church), deacons (The Association of Evangelical Lutheran Churches), lay professional leaders (the Lutheran Church in America), and commissioned teachers (The Association of Evangelical Lutheran Churches) shall be*

~~*retained as deacons of this church (except for removals in accord with the governing documents, criteria, policies, and procedures of this church). Accountability for specific calls shall be exercised according to the policies and procedures of this church.*~~

7.54.~~B~~A16. *Those persons previously rostered as associates in ministry, deaconesses, or diaconal ministers in the Evangelical Lutheran Church in America shall be retained as deacons of this church (except for removals in accord with the governing documents, criteria, policies, and procedures of this church). Accountability for specific calls shall be exercised according to the policies and procedures of this church.*

7.55. Ministers of Word and Service of this church shall be subject to discipline as set forth in Chapter 20 of this constitution.

7.61.05. No person who currently belongs to any organization such as a lodge or fraternal order which claims to possess in its teachings and ceremonies that which the Lord has given solely to the Church shall be called and received onto the roster of Ministers of Word and Service or otherwise received into the ministry of this church, nor shall any person so called and received onto the roster of Ministers of Word and Service or otherwise received by this church be retained in its ministry who subsequently joins or is discovered to be a current member of such an organization.

7.61.06. Roster status in more than one church body is precluded in the Evangelical Lutheran Church in America. As required by constitutional provision 7.52. and bylaw 7.61.01., ministers on the Word and Service roster of the Evangelical Lutheran Church in America must accept and adhere to this church's Confession of Faith, as well as abide by this church's standards and policies for ministers of Word and Service.

7.61.07. **Reinstatement.** A person seeking reinstatement as a minister of Word and Service shall be registered by the pastor and council of the congregation of which such a person is a member with the candidacy committee of the synod in which the person was last rostered or, upon mutual agreement of the synod~~ical~~ bishops involved, after consultation with and approval by the secretary of this church, with the candidacy committee of the synod of current residence. The person then shall be interviewed, examined, and approved for reinstatement by the candidacy committee under criteria, policies, and procedures recommended by the appropriate churchwide unit, reviewed by the Conference of Bishops, and adopted by the Church Council. In this process, the committee shall review the circumstances related to the termination of earlier service together with subsequent developments. The person is reinstated after receiving and accepting a letter of call to serve as a minister of Word and Service in this church.

7.61.0~~6~~8. **On Leave from Call.** A minister of Word and Service of this church, serving under a regularly issued letter of call, who leaves the work of that ministry

without accepting another regularly issued letter of call, may be retained on the roster of Ministers of Word and Service of this church, upon endorsement by the synod~~ical~~ bishop, by action of the Synod Council in the synod of which the minister of Word and Service is a member, under policy developed by the appropriate churchwide unit, reviewed by the Conference of Bishops, and adopted by the Church Council.

a. Normative Pattern: By annual action of the Synod Council in the synod of which a member, upon endorsement by the synod~~ical~~ bishop, a minister of Word and Service who is without a current letter of call may be retained on the roster of Ministers of Word and Service of this church for a maximum of three years, beginning at the completion of an active call.
b. Study Leave: By annual action of the Synod Council in the synod of which a member, with the approval of the synod~~ical~~ bishop and in consultation with the appropriate churchwide unit a minister of Word and Service engaged in graduate study, in a field of study that will enhance service in the ministry of Word and Service in this church, may be retained on the roster of Ministers of Word and Service of this church for a maximum of six years.
c. Family Leave: A minister of Word and Service ~~who has been in active service under call for at least three years~~ may request leave for family responsibilities. By annual action of the Synod Council in the synod of which a member, upon endorsement by the synod~~ical~~ bishop, such a minister of Word and Service who is without a current letter of call and who requests leave for the birth or care of a child or children of the minister of Word and Service or the care of an immediate family member (child, spouse, or parent) with a serious health condition may be retained on the roster of Ministers of Word and Service of this church—under policy developed by the appropriate churchwide unit, reviewed by the Conference of Bishops, and adopted by the Church Council—for a maximum of six years, beginning at the completion of an active call.

7.71.01. **Service under Call.** A minister of Word and Service of this church shall serve under a letter of call properly extended by a congregation, ~~the Synod Council, the Synod Assembly,~~ a synod council, a synod assembly, the Church Council, or the Churchwide Assembly.

a. Calls may be extended ~~either~~ for stated periods of time and for shared-time ministry by the appropriate calling body under criteria recommended by the appropriate churchwide unit, reviewed by the Conference of Bishops, and adopted by the Church Council for service in a congregation, synod, or churchwide unit, in an institution or agency of this church, or in another setting in a category of work as provided by continuing resolution 7.74.A16~~9~~.
b. A minister of Word and Service serving under call to a congregation shall be a member of that congregation. In a parish of multiple congregations, a minister of Word and Service shall be a member of one of the congregations being served.

7.71.03. **Non-Stipendiary Service Under Call.** When it is deemed necessary for the mission needs of this church, a letter of call may be issued by the Synod Council—according to criteria, policies, and procedures recommended by the appropriate churchwide unit, reviewed by the Conference of Bishops, and adopted by the Church Council—to a minister of Word and Service for non-stipendiary service after the Synod Council has sought and received approval by the Conference of Bishops. A call to non-stipendiary service is to be reviewed at least annually by the Synod Council and continued only as warranted for the ministry needs of this church. Such a call may be terminated by the Synod Council when it is ~~deemed to be fulfilling~~ no longer serving the mission needs of this church.

7.71.0~~3~~4. **Calls in Predecessor Church Bodies.** Calls extended in predecessor church bodies that have not terminated are to be treated as current calls issued by and responsible to the appropriate expression of this church. Accountability for specific calls to service extended in predecessor church bodies shall be exercised ~~according to the~~ in compliance with the governing documents, policies and procedures of this church.

7.71.0~~4~~5. **Retirement.** Ministers of Word and Service may retire upon attainment of age 60, or after 30 years on a roster of this church or one of its predecessor bodies, and continue to be listed on the roster of Ministers of Word and Service of this church, upon endorsement by the synod~~ical~~ bishop, by action of the Synod Council in the synod in which the minister of Word and Service is listed on the roster.

b. If a minister of Word and Service who has been granted retired status resides at too great a distance from any congregation of this church to be able to sustain an active relationship with that congregation, or if there are no ~~ELCA~~ congregations of this church in the vicinity ~~besides the~~, other than a congregation previously served, the bishop of the synod in which the minister of Word and Service is listed on the roster may grant permission for the minister of Word and Service to hold membership in a congregation or parish of a church body with which a relationship of full communion has been declared and established by the Evangelical Lutheran Church in America.

7.71.0~~5~~6. **Disability.** Ministers of Word and Service may be ~~designated as disabled~~ granted disability status, and continue to be listed on the roster of Ministers of Word and Service of this church, upon endorsement by the synod~~ical~~ bishop, by action of the Synod Council in the synod in which the minister of Word and Service is listed on the roster.

a. The policies and procedures for designation of disability on the official roster of Ministers of Word and Service shall be developed by the appropriate churchwide unit, reviewed by the Conference of Bishops, and adopted by the Church Council.

b. If a minister of Word and Service who has been granted ~~disabled~~ disability status resides at too great a distance from any congregation of this church to be able to sustain an active relationship with that

congregation, or if there are no ~~ELCA~~ congregations of this church in the vicinity ~~besides the~~, other than a congregation previously served, the bishop of the synod in which the minister of Word and Service is listed on the roster may grant permission for the ~~individual~~ minister of Word and Service to hold membership in a congregation of a church body with which a relationship of full communion has been declared and established by the Evangelical Lutheran Church in America.

7.71.0~~6~~7. Retention of Roster Records. When a minister of Word and Service resigns or is removed from the roster of this church, the roster record shall be retained by the secretary of this church, and the synod~~ical~~ bishop shall invite the person at the time of resignation or removal to provide, annually, appropriate current information for the roster record.

7.72. Each person on the roster of Ministers of Word and Service of this church shall be related to that synod:

d. on whose roster the minister of Word and Service, if a seminary teacher or administrator, was assigned by the seminary board, subject to approval by the synod~~ical~~ bishop and Synod Council of each affected synod, to promote proportionate representation of faculty and administration in each synod of its region;

f. on whose roster the minister of Word and Service ~~was listed when placed on leave from call~~, if granted on-leave-from-call status, was listed when last called or the synod of current address, upon application by the minister of Word and Sacrament for transfer and the mutual agreement of the synod bishops involved after consultation with and approval by the secretary of this church;

g. on whose roster the minister of Word and Service, if ~~designated as disabled~~ granted disability status, was listed when last called, or the synod of current address, upon application by the minister of Word and Service for transfer and the mutual agreement of the synod~~ical~~ bishops involved after consultation with and approval by the secretary of this church; or

h. on whose roster the minister of Word and Service, if granted retired status, was listed when last called, or the synod of current address, upon application by the minister of Word and Service for transfer and the mutual agreement of the synod~~ical~~ bishops involved after consultation with and approval by the secretary of this church.

7.72.01. If the service of a minister of Word and Service who receives and accepts a letter of call from this church, under 7.72.c., would be enhanced through transfer of roster status from the previous synod of roster to the synod of current address, such a transfer may be authorized upon mutual agreement of the synod~~ical~~ bishops involved after consultation with and approval by the secretary of this church.

~~**7.72.02.** In unusual circumstances, the transfer of a minister of Word and Service who is on leave from call may be authorized upon mutual agreement of the~~

~~synodical bishops involved after consultation with and approval by the secretary of this church.~~

7.72.0~~3~~2. In certain circumstances for the sake of the ministry and mission needs of this church, the transfer of roster status of a minister of Word and Service serving under call in the churchwide organization may be authorized, at the initiative of the presiding bishop of this church, upon mutual agreement of the synod~~ical~~ bishops involved in such a transfer after consultation with and approval by the secretary of this church.

7.74. Each synod shall maintain a roster containing the names of those ministers of Word and Service who are related to it on the basis of 7.72. of this constitution. All additions, deletions, changes, and corrections to this roster shall be reported promptly to the Office of the Secretary.

7.74.A1~~6~~9. ***Sources of Calls for Ministers of Word and Service***

b. Table of Sources of Call for Ministers of Word and Service

Setting	Calling Body
1.0 Congregational ministry	
1.1 Single congregation	*Congregation meeting*
1.4 Congregations beyond ~~the ELCA~~ this church	
1.41 Independent Lutheran congregations	*Synod Council*
1.42 Full communion congregation	*Synod Council*
1.43 Deacon in a synod-authorized ministry	*Synod Council*
1.44 Other	*Synod Council*
2.0 Synod~~ical~~ ministry	
3.0 Regional ministry	
3.1 Staff	*Church Council*
3.2 Shared synod~~ical~~ churchwide staff	*Church Council*
8.0 Ecumenical/Inter-religious ministry	
12.0 Independent Lutheran Organization	*Church Council*
13.0 Separately Incorporated Ministry	*Church Council*
14.0 Other	
1~~2~~4.1 Non-stipendiary service under call	*Synod Council upon approval by the Conference of Bishops*
1~~2~~4.2 Unusual ministries (as in conjunction with occupations and in approved situations not otherwise specified)	*Synod Council or Church Council upon recommendation by the Conference of Bishops*

7.75. The provisions for termination of the mutual relationship between a minister of Word and Service and a congregation shall be as follows:

a. The call of a congregation, when accepted by a minister of Word and Service, shall constitute a continuing mutual relationship and commitment which shall be terminated only by the deacon's death or following consultation with the synodical bishop for the following reasons:

c. In case of alleged physical disability or mental incapacity under paragraph a.4) above, the bishop's committee shall obtain and document competent medical opinion concerning the minister of Word and Service's condition. When a disability or incapacity is evident to the committee, the bishop of this synod may declare the position vacant. When the position is declared vacant, the Synod Council shall list the deacon on the roster of Ministers of Word and Service as disabled with disability status. Upon removal of the disability and restoration of the minister of Word and Service to health, the bishop shall take steps to enable the minister of Word and Service to resume the ministry, either in the congregation last served or in another appropriate call.

e. If either party fails to assent to the recommendations of the bishop's committee concerning the minister of Word and Service's call, the congregation may dismiss the minister of Word and Service only at a legally called meeting after consultation with the bishop, either (a) by a two-thirds majority vote of the voting members present and voting where the bishop and the committee did not recommend termination of the call, or (b) by a simple majority vote of the voting members present and voting where the bishop and the committee recommended termination of the call.

~~**7.76. Ministers of Word and Service of this church shall be subject to discipline as set forth in Chapter 20 of this constitution.**~~

~~**7.76.01.** No person who belongs to any organization other than the Church which claims to possess in its teachings and ceremonies that which the Lord has given solely to the Church shall be called and received onto the roster of Ministers of Word and Service or otherwise received into the ministry of this church, nor shall any person so called and received onto the roster of Ministers of Word and Service or otherwise received by this church be retained in its ministry who subsequently joins such an organization.~~

CHAPTER 8: RELATIONSHIPS

8.11. This church shall seek to function as people of God through congregations, synods, and the churchwide organization, all of which shall be interdependent. Each part, while fully the church, recognizes that it is not the whole church and therefore lives in a partnership an interdependent relationship with the others.

8.15. **~~Since~~ The three expressions of this church—congregations, synods, and the churchwide organization—~~are partners that share in God's mission,~~ all share in the responsibility to develop, implement, and strengthen the financial support program of this church.**

8.18. **This church shall not, in any manner, be responsible for the debts or liabilities of other religious or charitable organizations, institutions, or agencies, whether independent of or affiliated with this church, or whether denominated as Lutheran or related to any Lutheran church body.**

8.19. **This church affirms the relationship established through The Lutheran World Federation as a communion of churches that confess the triune God, agree in the proclamation of the Word of God, and are united in pulpit and altar fellowship.**

8.1~~8~~9.01. The bylaws on ecumenical availability of ministers of Word and Sacrament under relationships of full communion shall apply to such service within this church of such ministers of other member churches of The Lutheran World Federation.

8.19.02. The bylaws on ecumenical availability of ministers of Word and Sacrament under relationships of full communion shall apply to such ministers of churches who have established a full communion relationship with a member church of The Lutheran World Federation provided that church is a member of a World Christian Communion that has a member church that is in full communion with this church.

8.21.07. The seminaries shall receive churchwide and synod~~ical~~ financial support. The amount of such support shall be determined through a consultation process involving seminaries, synods, and the appropriate churchwide unit. To implement financial support by this church, synods shall be assigned to specific seminaries in such manner as to attain equitable distribution of synods. Normally, all synods in a given region will be assigned to one seminary. Churchwide funds shall be distributed according to a formula developed by the appropriate churchwide unit and approved by the Church Council. Seminaries shall provide for their remaining financial requirements through tuition, fees, endowment income, and fundraising programs. Fundraising in the congregations of supporting synods, however, shall be conducted only upon approval of the synods.

8.21.08. Aid to students preparing for the ministries of this church shall be administered by the seminaries under guidelines developed by the appropriate churchwide units in consultation with the presidents of the seminaries~~ and adopted by the Church Council~~.

8.22.02. Colleges and universities of the Evangelical Lutheran Church in America may relate to this church in various ways, including relationship with the Churchwide Assembly, the Church Council, a synod~~ical~~ assembly, or a corporation whose voting members are, or have been elected by, synod~~ical~~

assemblies, other organizational units (conferences, clusters, etc.), or congregations. Subject to approval by the appropriate synods, a college or university may be owned by a not-for-profit corporation (1) that has voting members, at least a majority of whom shall consist of members of the Churchwide Assembly or the Church Council, and (2) that shall hold the meeting of such a corporation in conjunction with the Churchwide Assembly or the Church Council for the purpose of approving amendments to the articles of incorporation, and approving amendments to other governing documents which affect the relationship between the college or university and this church. A majority of the members of the governing board of a corporation that meets in conjunction with the Churchwide Assembly or Church Council shall be members of this church or of a church body with which this church is in a relationship of full communion, but under no circumstances shall fewer than forty (40) percent of the members of such board be members of this church.

8.23.01. ~~Through membership in Lutheran Services in America and the appropriate churchwide unit as designated by the Church Council, this church shall, with affiliated social ministry organizations, develop criteria for their ministries, establish affiliations and alliances within this church and within society, and carry out a comprehensive social ministry witness.~~
Social ministry organizations affiliate with this church through criteria and policies developed by the appropriate churchwide unit and through membership in Lutheran Services in America.

~~8.42.~~ **~~This church shall not, in any manner, be responsible for the debts or liabilities of other Lutheran organizations, institutions, or agencies, whether independent of or affiliated with this church.~~**

~~8.62.10.~~ **~~Ecumenical Availability of Ministers of Word and Sacrament and Ministers of Word and Service~~**

8.63. **The provisions governing ecumenical availability and service of ministers of Word and Sacrament and ministers of Word and Service shall be set forth in the bylaws.**

8.6~~2~~3.1~~0~~1. A minister of Word and Sacrament of this church or a minister of Word and Service, serving temporarily in a church body with which a relationship of full communion has been declared and established by a Churchwide Assembly of the Evangelical Lutheran Church in America, may be retained on the roster ~~of Ministers of Word and Sacrament~~ —upon endorsement by the synod~~ical~~ bishop and by action of the Synod Council in the synod in which the minister ~~of Word and Sacrament~~ is listed on the roster—under policies developed at the direction of the presiding bishop and secretary, reviewed by the Conference of Bishops, and adopted by the Church Council. ~~A minister of Word and Service of this church serving temporarily in a church body with which a relationship of full communion has been declared and established by a Churchwide Assembly of the Evangelical Lutheran Church in America,~~

~~may be retained on the roster—upon endorsement by the synodical bishops and by action of the Synod Council in the synod in which the minister of Word and Service is listed on the roster—under policies developed at the direction of the presiding bishop and secretary, reviewed by the Conference of Bishops, and adopted by the Church Council.~~

a. A letter of call may be issued to a minister of Word and Sacrament of this church, serving temporarily in such a church body, by the Church Council of the Evangelical Lutheran Church in America or a Synod Council, in accord with the Table of Sources of Calls (~~ELCA churchwide continuing resolution~~ 7.44.A16~~9~~.b.).

b. A letter of call may be issued to a minister of Word and Service of this church, serving temporarily in such a church body, by the Church Council of the Evangelical Lutheran Church in America or a Synod Council, in accord with the Table of Sources of Calls (~~ELCA churchwide continuing resolution~~ 7.74.A16~~9~~.b.).

c. A letter of call issued by the Church Council or a Synod Council for service in a church body with which a relationship of full communion has been established by the Churchwide Assembly shall be governed by ~~churchwide—constitutional—~~provision 7.43. and ~~churchwide—~~bylaw 7.43.01.

8.6~~2~~3.~~1~~0~~2~~2. A minister of Word and Sacrament of a church body with which a relationship of full communion has been declared and established by a Churchwide Assembly of the Evangelical Lutheran Church in America may be authorized by the synod~~ical~~ bishop to serve in a congregation or employing entity of this church. Such service shall be rendered under a contract between the congregation or employing entity and the minister of Word and Sacrament in a form proposed by the synod~~ical~~ bishop and approved by the congregation or employing entity. Any such service shall be in accord with churchwide policies developed at the direction of the presiding bishop and secretary, reviewed by the Conference of Bishops, and adopted by the Church Council of the Evangelical Lutheran Church in America.

8.6~~2~~3.~~1~~0~~3~~3. Whenever a rostered minister of the Evangelical Lutheran Church in America is to serve or is serving in a church body with which a relationship of full communion has been declared and established by the Churchwide Assembly, or whenever a minister of Word and Sacrament of a church body with which a relationship of full communion has been so declared and established is to serve or is serving in this church, a full sharing of relevant information concerning such rostered minister's experience and fitness for ministry is expected between the synod~~ical~~ bishop (or other appropriate office or entity) of this church and the appropriate person, office, or entity in the other church. Relevant information related to fitness for ministry shall include, but is not limited to, any information concerning disciplinary proceedings or allegations that could result, or could have resulted, in disciplinary proceedings.

8.6~~2~~3.~~1~~04. A minister of Word and Sacrament from a church body with which a relationship of full communion has been declared and established by a Churchwide Assembly of the Evangelical Lutheran Church in America may be granted the privilege of both voice and vote in the Synod Assembly during the period of that minister's service in a congregation of this church, in accord with ~~ELCA churchwide~~ bylaw ~~8.62.12.~~ 8.63.02.

8.6~~2~~3.~~1~~05. The availability of a minister of Word and Sacrament from a church body with which a relationship of full communion has been declared and established by a Churchwide Assembly of the Evangelical Lutheran Church in America shall be understood normally in three categories: availability to serve in an occasional situation; availability to meet an extended need, including service in "yoked parish" settings; and availability for a transfer of roster status.

a. *Occasional service:* An occasional situation is defined as one in which a minister of Word and Sacrament of a church body with which a relationship of full communion exists may be asked to preach or administer the sacraments in ~~an ELCA~~ a congregation of this church on an occasional basis with the authorization of the synod~~ical~~ bishop.

b. *Extended service:* A minister of Word and Sacrament of a church body with which a relationship of full communion exists may be invited to serve as the pastor of ~~an ELCA~~ a congregation of this church for an extended period of time, yet remain a minister of Word and Sacrament of his or her present church body. Such a person would be expected to preach, teach, and administer the sacraments in ~~an ELCA~~ a congregation of this church in a manner that is consistent with the Confession of Faith of the Evangelical Lutheran Church in America and to live in a manner consistent with the ministerial policy of this church. Such service shall be rendered only as authorized by the synod~~ical~~ bishop in order to serve the ministry and mission needs of ~~the ELCA~~ this church in a given situation.

c. *Transfer:* A minister of Word and Sacrament of a church body with which a relationship of full communion exists who seeks to serve indefinitely within the ministry of Word and Sacrament of the Evangelical Lutheran Church in America may apply for admission to the roster of Ministers of Word and Sacrament of the Evangelical Lutheran Church in America and be approved through the candidacy process for admission to the roster. Such a minister would then become ~~an ELCA pastor~~ a minister on the roster of Ministers of Word and Sacrament of this church upon receipt and acceptance of a regular call and installation in ~~an ELCA~~ a congregation or other setting in this church.

~~d. Roster status in more than one church body is precluded in the Evangelical Lutheran Church in America. As required by ELCA churchwide constitutional provision 7.22. and bylaw 7.31.01., ministers on the Word and Sacrament roster of the Evangelical Lutheran Church in America must accept and adhere to this church's Confession of Faith, as well as abide by this church's standards and policies for ministers of Word and Sacrament.~~

8.623.106. Rostered ministers of the Evangelical Lutheran Church in America, while serving in an ecumenical setting, remain subject to the standards, policies, and discipline of the Evangelical Lutheran Church in America. A minister of Word and Sacrament of a church body with which a relationship of full communion exists is understood by the Evangelical Lutheran Church in America as subject to the standards, policies, and discipline of the church body in which the minister is rostered or holds ministerial membership. Such a minister, while serving in an ELCA a congregation or other ministry of this church, is expected to abide by the standards and policies of this church related to ministers of Word and Sacrament.

8.623.107. When a minister of Word and Sacrament from a church body with which a relationship of full communion has been declared and established by a Churchwide Assembly of the Evangelical Lutheran Church in America completes a contract for extended service, the synodical file on that minister shall be sent to and retained by the Office of the Secretary.

8.634. This church, in accord with constitutional provision 2.05., acknowledges as one with it in faith and doctrine all churches that accept the teaching of the Unaltered Augsburg Confession and understands that altar and pulpit fellowship with congregations and other entities of such churches may be locally practiced. Local practice of altar and pulpit fellowship, in accord with churchwide constitutional provision 2.05., is subject to the approval of the Synod Council, upon endorsement by the synodical bishop. Notice of such approval is to be given to the presiding bishop as the chief ecumenical officer of the Evangelical Lutheran Church in America.

8.634.01. The approval is granted initially for one year only and must be reviewed and approved annually by the Synod Council. Any time that the local practice of altar and pulpit fellowship no longer serves the mission and ministry needs of this church, the synodical bishop may withdraw endorsement and the Synod Council may withdraw the approval.

8.634.02. A minister of Word and Sacrament of a church body with which the ELCA is not in full communion who is with this church, while serving in a ministry involving the local practice of altar and pulpit fellowship with an ELCA a congregation of this church, is understood to be subject to the standards, policies, and discipline of the church body in which the minister is rostered or holds ministerial membership. Such a minister, while serving an ELCA a congregation or other ministry of this church, is expected to abide by the standards and policies of this church related to ministers of Word and Sacrament. A minister of Word and Sacrament of this church, while serving in a ministry involving the local practice of altar and pulpit fellowship with a non-ELCA congregation, remains subject to the standards, policies, and discipline of the Evangelical Lutheran Church in America.

8.645. Synods of the Evangelical Lutheran Church in America and units of the churchwide organization are encouraged to engage in cooperative work,

wherever possible, with churches that accept the teachings of the Unaltered Augsburg Confession. Units engaging in this work shall advise the presiding bishop of such developments.

CHAPTER 9: CONGREGATIONS

9.21. **This church shall recognize, receive, and maintain on the roster those congregations which by their practice as well as their governing documents:**

d. agree to call pastoral leadership from the roster of Ministers of Word and Sacrament of this church in accordance with the call procedures of this church, except in special circumstances as defined in the bylaws accompanying this provision, and with the approval of the synod~~ical~~ bishop;

e. agree to be responsible for their life as a Christian community; ~~and~~

f. agree to support the life and work of this church; and

g. adhere to the additional commitments expressed in this chapter of the *Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America*.

9.21.01. Approval of the synod~~ical~~ bishop, as required in 9.21.d., involves the bishop's attesting that a candidate for the roster of Ministers of Word and Sacrament of this church has been approved, in conformity with the governing documents and policies of this church, through the synod~~ical~~ candidacy process for first call as a seminary graduate or for call in this church through approval for reception into this church from another Lutheran church body or another Christian church body. Consultation with the synod~~ical~~ bishop in accordance with the call procedures and governing documents of this church and the synod is required for the calling of pastoral leadership from among persons on the roster of Ministers of Word and Sacrament of this church or persons who are approved as eligible candidates for the roster of Ministers of Word and Sacrament of this church.

9.21.02. Under special circumstances, subject to the approval of the synod~~ical~~ bishop and the concurrence of the congregation, a minister of Word and Sacrament of a church body with which the Evangelical Lutheran Church in America officially has established a relationship of full communion by action of a Churchwide Assembly may serve temporarily under contract as pastor of a congregation of this church.

9.22. **~~All congregations of this church shall abide by the provisions of 9.21., 9.62., and 7.46. The judgment on whether a congregation meets the criteria listed in 9.21. shall be made by this church through the synod of this church to which the congregation relates.~~**

In addition to this Chapter 9, all congregations of this church shall abide by the provisions of 6.01., 7.46., and 7.75., and bylaws 20.41.01. through 20.41.11.

9.23. **In accord with constitutional provision 9.21.d. and bylaw 9.21.01. and without invoking the provisions of Chapter 20, a congregation that maintains as its pastor a minister of Word and Sacrament who has resigned or been removed from this church's roster of Ministers of Word and Sacrament or that calls as its pastor one who has not been approved for the roster of Ministers of Word and Sacrament may be removed from the roster of congregations of this church by the Synod Council upon recommendation of the synod~~ical~~ bishop.**

9.25. **A congregation newly formed by this church and any congregation seeking recognition and reception by this church shall:**

a. Accept the criteria for recognition and reception as a congregation of this church, fulfill the functions of the congregation, and accept the governance provisions as provided in Chapter 9 of ~~the ELCA constitution and bylaws~~ this constitution.

c. Accept the commitments expected of all congregations of ~~the ELCA~~ this church as stated in *C6.01., *C6.02., and *C6.03. of the *Model Constitution for Congregations*.

~~If a congregation is a member of another church body, the leaders of the congregation first should consult with the appropriate authorities of that church body before taking action to leave its current church body. After such consultation, leaders of the congregation should make contact with the ELCA synod bishop or staff where the congregation is located.~~

9.26. **Recognition and reception into this church of transferring or independent congregations by the Evangelical Lutheran Church in America is based on the judgment of the synod and action by the synod through the Synod Council and Synod Assembly. The synod bishop shall provide for prompt reporting of such additions to the secretary of this church for addition to the ~~register~~ roster of congregations.**

a. If a congregation is a member of another church body, the leadership of the congregation first should consult with the appropriate authorities of that church body before taking action to leave its current church body. After such consultation, leaders of the congregation should contact the synod bishop or synod staff in this church where the congregation is located.

b. The synod bishop or synod staff where the transferring or independent congregation is located shall confer with the congregation to assure its understanding and acceptance of commitment to and affiliation with the Evangelical Lutheran Church in America.

9.27. **Each congregation, except those which are in relationship with the Slovak Zion Synod, shall establish a relationship with the synod in whose territory it is located.**

9.51. **Each congregation shall structure itself in such a way as to involve its members in fulfilling the definition, purpose, and functions of a congregation of this church.**

9.52. **The governing documents of congregations recognized at the establishment of this church shall continue to govern such congregations until amended. When such a congregation wishes to amend any provision of its governing documents, the governing documents of that congregation shall be so amended to conform to 9.25.b. The synod responsible for the review of such amendments may permit, for good cause, a congregation to retain particular unamended provisions in the congregation's governing documents that were in force at the establishment of this church.**

~~**9.52.A93.** *The Church Council, in cooperation with the synods, shall provide an ongoing process for congregations whose governing documents have been accepted into this church under 9.52. to review those documents and compare them with the required elements of the* Model Constitution for Congregations *listed in 9.25.b., applicable to the extent provided in 9.52. to congregations recognized and received by this church as of January 1, 1988. Congregations are encouraged to resolve significant conflicts between their governing documents and the* Model Constitution for Congregations.~~

9.53. **Each congregation shall have governing documents, no terms of which shall conflict with provision 9.21. Subject to the provisions of 9.52., these documents shall contain the elements listed in the bylaws. The judgment on whether a congregation meets the criteria listed in 9.21. shall be made by the synod to which the congregation relates.**

9.53.01. The governing documents of congregations shall include:

d. a process for calling a ~~pastor~~ rostered minister;
e. a listing of the duties of a ~~pastor~~ rostered minister;
f. provisions describing the role of the ~~pastor~~ rostered minister in the governance of the congregation;
g. a process for removal of a ~~pastor~~ rostered minister;
h. provisions regulating the disposition of property;
k. a definition of each ~~structural~~ organizational component (*e.g.*, committees, boards);

9.53.02. A *Model Constitution for Congregations* shall be provided by this church. Amendments to the *Model Constitution for Congregations* shall be made in the same manner as prescribed in Chapter 22 for amendments of the bylaws of this church. Congregations are expected to resolve conflicts between their current governing documents and the *Model Constitution for Congregations*.

9.53.03. Each congregation shall provide a copy of its governing documents to the synod. All proposed changes in the constitution or incorporation documents of a congregation shall be referred to the synod with which the congregation

is affiliated. The synod shall notify the congregation of its decision to approve or disapprove the proposed changes; the changes shall go into effect upon notification that the synod has approved them. The synod shall recognize that congregations may organize themselves in a manner which they deem most appropriate, consistent with this chapter.

9.53.04. Each congregation shall take the necessary steps to protect its members and this church from liability, including incorporation as indicated in 9.24., appropriate insurance coverage, indemnification, and similar actions.

9.53.07. A congregation considering development of an additional site to be used regularly for worship shall confer with the bishop of the synod in which it is territorially located before any steps are taken leading to such action.

9.53.08. Congregations shall have the right to petition this church. Such petitions will be presented as resolutions or memorials in the form prescribed by the secretary of this church. Any ~~petition~~ resolution or memorial shall be addressed to the synod to which the congregation relates for response by the synod. By action of the Synod Council or Synod Assembly, ~~petitions~~ resolutions or memorials may be forwarded to the Church Council or Churchwide Assembly.

~~**9.53.08.** A congregation considering development of an additional site to be used regularly for worship shall confer with the bishop of the synod in which it is territorially located and the appropriate unit of the churchwide organization before any steps are taken leading to such action.~~

9.61. The relationship between a congregation and this church ~~may be~~ is terminated in one of the following ways:

e. The congregation is removed by the synod pursuant to 9.23.

f. ~~The membership of the congregation becomes so scattered or diminished in numbers as to make it impracticable for such congregation to fulfill the purposes for which it was organized. In such case, the synod, in order to protect the property from waste and deterioration, through the Synod Council or trustees appointed by it, may take~~

The synod takes charge and control of the property of the congregation to hold, manage, and convey the same on behalf of the synod pursuant to †S13.24. of the synod constitution. The congregation shall have the right to appeal the decision to the next Synod Assembly.

9.62. A congregation may terminate its relationship with this church by the following procedure:

a. A resolution indicating the intent to terminate its relationship must be adopted at ~~a~~ two legally called and conducted special meetings of the congregation by a two-thirds vote of the voting members present at each meeting. ~~Such~~ The first such meeting may be held no sooner than 30 days after written notice of the meeting is received by the bishop of the synod, during which time the congregation shall consult with the bishop and the bishop's designees, if any. The times

and manner of the consultation shall be determined by the bishop in consultation with the Congregation Council. Unless he or she is a voting member of the congregation, the bishop and the bishop's designees, if any, shall have voice but not vote at the meeting.

b. ~~The~~ Within 10 days after the resolution has been voted upon, the secretary of the congregation shall submit a copy of the resolution to the bishop, attesting that the special meeting was legally called and conducted and certifying the outcome of the vote, and shall ~~mail a copy~~ send copies of the resolution and certification to the voting members of the congregation. ~~This notice shall be submitted within 10 days after the resolution has been adopted.~~

c. ~~The~~ If the resolution was adopted by a two-thirds vote of the voting members present at the meeting, the bishop of the synod and the congregation shall continue in consultation, as specified in paragraph a. above, during a period of at least 90 days after receipt by the ~~synod~~ bishop of the ~~notice~~ attestation and certification as specified in paragraph b. above.

d. If the congregation, after such consultation, ~~still seeks to terminate~~ is still considering termination of its relationship with this church, such action may be taken at a legally called and conducted special meeting by a two-thirds vote of the voting members present. Notice of the meeting shall be ~~mailed~~ sent to all voting members and to the bishop at least 10 days in advance of the meeting. Unless he or she is a voting member of the congregation, the bishop and the bishop's designees, if any, shall have voice but not vote at the meeting.

e. ~~A~~ Within 10 days after the resolution has been voted upon, the secretary of the congregation shall submit a copy of the resolution to the bishop, attesting that the second special meeting was legally called and conducted and certifying the outcome of the vote, ~~shall be sent to the bishop within 10 days after the resolution has been adopted, at which time~~ and shall send copies of the resolution and certification to the voting members of the congregation. If the resolution was adopted by a two-thirds vote of the voting members present at the meeting, the relationship between the congregation and this church shall be terminated, subject to Synod Council approval as required by paragraphs g., h., and i. below.

f. Unless this notification to the bishop also certifies that the congregation has voted ~~by a two-thirds vote~~ to affiliate with another Lutheran denomination, the congregation ~~will be conclusively presumed to be~~ shall be deemed an independent or non-Lutheran church, in which case 9.71.e. shall apply.

~~f. Notice of termination shall be forwarded by the bishop to the secretary of this church, who shall report the termination to the Churchwide Assembly.~~

h. Congregations which had been members of the Lutheran Church in America shall be required, in addition to complying with the foregoing provisions in 9.62., to receive synod~~ical~~ approval before terminating their membership in this church.

j. **If a congregation fails to achieve the required two-thirds vote ~~of voting members present~~ at the congregation's first meeting as specified in paragraph a. above, another ~~special meeting~~ first meeting as specified in paragraph a. above to consider termination of relationship with this church may be called no sooner than six months after that first meeting. If a congregation fails to achieve the required two-thirds vote of voting members present at the congregation's second meeting as specified in paragraph d. above, another attempt to consider termination of relationship with this church must follow all requirements of 9.62. and may begin no sooner than six months after that second meeting.**

k. **Notice of a congregation's termination of its relationship with this church shall be forwarded by the bishop to the secretary of this church, who shall report the termination to the Churchwide Assembly.**

9.71. **Subject to the provisions of 9.52., the following shall govern the ownership of property by congregations of this church:**

d. **Title to the property of a congregation that has acted to terminate its relationship with this church by the provisions of 9.62. and has ~~acted by a two-thirds vote~~ voted to relate to another Lutheran church body shall continue to reside in the congregation.**

e. **Title to the property of a congregation that has acted to terminate its relationship with this church by the provisions of 9.62. and has ~~acted by a two-thirds vote~~ voted to become independent or to relate to a non-Lutheran church body shall continue to reside in the congregation only with the consent of the Synod Council. The Synod Council, after consultation with the congregation ~~by an established synodical process~~, may give approval to the request to become independent or to relate to a non-Lutheran church body, in which case title shall remain with the majority of the congregation. If the Synod Council fails to give such approval, title shall remain with those members who desire to continue as a congregation of this church. In neither case does title to the congregation's property transfer to the synod.**

9.80. **~~FEDERATED OR~~ UNION OR FEDERATED CONGREGATIONS**

9.81.01. A ~~federated~~ union congregation is one congregation that is formed and maintained with the approval of both the synod in which the congregation is located and the comparable ecclesiastical entity of one or more church bodies with which a relationship of full communion has been established. A ~~federated~~ union congregation shall conduct its life and work under a plan of agreement adopted by the ~~federated~~ union congregation in accord with policy of the synod in which the ~~federated~~ union congregation is located and the comparable entity or entities of a church body or church bodies with which a relationship of full communion has been declared by the Evangelical Lutheran Church in America, in accord with 8.61. and 9.81.

a. The plan of agreement shall follow, as clearly as is practicable, the model provisions developed by the secretary of this church, after consultation with the appropriate churchwide unit or units and the Conference of Bishops~~, and approved by the Church Council, and such~~. Such a plan of agreement shall be subject to the constitutions of each church body involved.
   1) Whenever the constitutions of the respective church bodies differ, the mandatory provisions of one shall apply in all cases when the others are permissive.
   2) Whenever conflicting mandatory provisions or conflicting permissive provisions exist, petition shall be made to the appropriate governing bodies of the church bodies involved to resolve the conflict under the internal procedures of the respective church bodies.

b. The plan of agreement of a ~~federated~~ union congregation shall be consistent with the commitments made by the Evangelical Lutheran Church in America in church-to-church resolutions and documents for the continuing relationship of full communion.

c. The plan of agreement of each ~~federated~~ union congregation shall be subject to review and ratification by the Synod Council of the synod in which the ~~federated~~ union congregation is located.

d. Implementation of the plan of agreement of a ~~federated~~ union congregation shall be guided by policies and procedures developed in consultation with the appropriate churchwide unit or units by the Office of the Secretary, reviewed by the Conference of Bishops, and approved by the Church Council of the Evangelical Lutheran Church in America.

e. A ~~federated~~ union congregation shall be incorporated, when legally possible, under the laws of the state of location. A ~~federated~~ union congregation shall take the necessary steps to protect its members and the related church bodies from liability.

9.81.02. A ~~union~~ federated congregation may be formed by two separate congregations that shall continue to exist as separate but cooperating entities. The separate congregations in a ~~union~~ federated congregation shall be related to their respective church bodies that have established a relationship of full communion in accord with 8.61. and 9.81. A ~~union~~ federated congregation shall conduct its life and work under a plan of agreement approved by the two separate congregations upon recommendation of the synod in which the congregation is located, with the synod acting in concert with the comparable ecclesiastical entity of a church body with which a relationship of full communion exists.

a. The plan of agreement of a ~~union~~ federated congregation shall follow, as clearly as is practicable, the model provisions of such a plan of agreement developed by the secretary of this church, after consultation with the appropriate churchwide unit or units and the Conference of Bishops~~, and approved by the Church Council, and such~~. Such a plan of agreement for a ~~union~~ federated congregation shall be subject to the constitutions of each church body involved.

b. The plan of agreement of a ~~union~~ federated congregation shall be consistent with the commitments made by the Evangelical Lutheran Church in America in church-to-church resolutions and documents for the continuing relationship of full communion.

c. The plan of agreement of a ~~union~~ federated congregation shall be subject to review and ratification by the Synod Council of the synod in which the ~~union~~ federated congregation is located.

d. Implementation of the plan of agreement of a ~~union~~ federated congregation shall be guided by policies and procedures developed in consultation with the appropriate churchwide unit or units by the Office of the Secretary, and reviewed by the Conference of Bishops~~, and approved by the Church Council of the Evangelical Lutheran Church in America~~.

e. Each congregation in a ~~union~~ federated congregation shall take the necessary steps to protect its members and the related church body from liability.

CHAPTER 10: SYNODS

10.01. **~~This~~ The territory of this church shall be divided into geographic synods, except the Slovak Zion Synod, the names and boundaries of which shall be determined by the Churchwide Assembly and included in the bylaws.**

10.01.01. Names and Boundaries. The names and boundaries of the synods shall be:

Synod 1.D—~~Eastern Washington Idaho~~ Northwest Intermountain. The state of IDAHO; the counties of Adams, Asotin, Benton, Chelan, Columbia, Douglas, Ferry, Franklin, Garfield, Grant, Kittitas, Klickitat, Lincoln, Okanogan, Pend Oreille, Spokane, Stevens, Walla Walla, Whitman, Yakima in the state of WASHINGTON; ~~the congregation Shepherd of the Mountains, Teton County, and the congregation Star Valley United, Lincoln County, in the state of WYOMING~~ the counties of Lincoln and Teton in the state of WYOMING; the congregation St. Paul, Malheur County, in the state of OREGON.

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Synod 2.D—Grand Canyon. The state of ARIZONA; the counties of Clark, Esmeralda, Lincoln, Nye in the state of NEVADA; the congregation New Promise, Washington County, in the state of UTAH.

Synod 2.E—Rocky Mountain. The states of COLORADO; NEW MEXICO; UTAH; ~~and WYOMING, excluding the counties of Big Horn, Park, Sheridan, and Washakie;~~ the counties of Brewster, Culberson, El Paso, Hudspeth, Jeff Davis, Loving, Presidio, Reeves, Ward, Winkler in the state of TEXAS; the counties of Albany, Campbell, Carbon, Converse, Crook, Fremont, Goshen, Hot Springs, Johnson, Laramie, Natrona, Niobrara, Platte, Sublette, Sweetwater, Uinta, Weston in the state of WYOMING.

Synod 3.A—Western North Dakota. The counties of Adams, ~~Benson (the town/parishes of Esmond),~~ Billings, Bottineau, Bowman, Burke, Burleigh, Divide, Dunn, Emmons, Golden Valley, Grant, Hettinger, Kidder ~~(excluding the Woodworth Parish of Pettibone)~~, Logan ~~(excluding the towns/ parishes of Fredonia and Gackle)~~, McHenry, McIntosh, McKenzie, McLean, Mercer, Morton, Mountrail, Oliver, Pierce, Renville, ~~Rolette,~~ Sheridan, Sioux, Slope, Stark, ~~Towner,~~ Ward, Wells, Williams in the state of NORTH DAKOTA; the congregation Leeds Evangelical, Benson County, in the state of NORTH

DAKOTA; the congregation ~~and the parishes of~~ Lemmon, ~~Lodgepole, Ralph, and Shadehill~~ Perkins County, and the congregation Ralph, Harding County, in the state of SOUTH DAKOTA; the congregation Trinity, Wibaux County, in the state of MONTANA.

Synod 3.B—Eastern North Dakota. The counties of Barnes, Benson ~~(east of and including the towns/ parishes of Maddock and Leeds)~~, Cass, Cavalier, Dickey, Eddy, Foster, Grand Forks, Griggs, ~~Kidder (the Woodworth Parish of Pettibone),~~ LaMoure, ~~Logan (the towns/parishes of Fredonia and Gackle),~~ Nelson, Pembina, Ramsey, Ransom, Richland, Rolette, Sargent, Steele, Stutsman, Towner, Traill, Walsh in the state of NORTH DAKOTA; the congregations Martin Luther and Emmanuel, Logan County, in the state of NORTH DAKOTA.

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Synod 3.E—Northeastern Minnesota. The counties of Aitkin, Carlton, Cass, Cook, Crow Wing, Itasca, Kanabec, Koochiching, Lake, Mille Lacs (part), Morrison, Pine, St. Louis in the state of MINNESOTA.

Synod 3.F—Southwestern Minnesota. The counties of Benton, Big Stone, Blue Earth (part), Brown, Chippewa, Cottonwood, Jackson, Kandiyohi, Lac qui Parle, Lincoln, Lyon, McLeod, Martin, Meeker, Mille Lacs (part), Murray, Nicollet, Nobles, Pipestone, Pope, Redwood, Renville, Rock, Sherburne (part), Sibley, Stearns, Stevens, Swift, Watonwan, Wright (part), Yellow Medicine in the state of MINNESOTA.

Synod 3.I—Southeastern Minnesota. The counties of Blue Earth (part), Dodge, Faribault, Fillmore, Freeborn, Goodhue, Houston, Le Sueur, Mower, Olmsted, Rice, Steele, Wabasha, Waseca, Winona in the state of MINNESOTA.

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Synod 4.D—Northern Texas-Northern Louisiana. . . in the state of LOUISIANA; the congregation Trinity, Curry County, in the state of NEW MEXICO. . .

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Synod 5.D—Southeastern Iowa. The counties of Appanoose, Benton, Boone, Cedar, Clarke, Clinton, Dallas (east), Davis, Decatur, Des Moines,Henry, Iowa, Jackson (south), Jasper, Jefferson, Johnson, Jones, Keokuk, Lee, Linn, Louisa, Lucas, Madison, Mahaska, Marion, Marshall, Monroe, Muscatine, Polk, Poweshiek, Scott, Story (south), Tama (south), Van Buren, Wapello, Warren, Washington, Wayne in the state of IOWA; the congregation St. John Lutheran Church, Schuyler County, in the state of MISSOURI.

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Synod 5.E—Western Iowa. The counties of Adair, Adams, Audubon, Buena Vista, Calhoun, Carroll, Cass, Cherokee, Clay, Crawford, Dallas (west), Dickinson, Emmet, Fremont, Greene, Guthrie, Hamilton (west), Hancock (west), Harrison, Humboldt, Ida, Kossuth, Lyon, Mills, Monona, Montgomery, O'Brien, Osceola, Page, Palo Alto, Plymouth, Pocahontas, Pottawattamie, Ringgold, Sac, Shelby, Sioux, Taylor, Union, Webster, Winnebago (west), Woodbury, Wright (west) in the state of IOWA.

Synod 5.F—Northeastern Iowa. The counties of Allamakee, Black Hawk, Bremer, Buchanan, Butler, Cerro Gordo, Chickasaw, Clayton, Delaware, Dubuque,

Fayette, Floyd, Franklin, Grundy, Hamilton (east), Hancock (east), Hardin, Howard, Jackson (north), Mitchell, Story (north), Tama (north), Winnebago (east), Winneshiek, Worth, Wright (east) in the state of IOWA.

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Synod 5.I— East-Central Synod of Wisconsin. The counties of Brown, Calumet, Door, Fond Du Lac, Green Lake, Kewaunee, Langlade, Lincoln, Manitowoc, Marathon (east), Marquette, Menominee, Oconto, Outagamie, Portage, Shawano, Waupaca, Waushara, Winnebago, Wood (southeast) in the state of WISCONSIN; the congregation Redeemer, Sheboygan County, in the state of WISCONSIN.

Synod 5.J— Greater Milwaukee. The counties of Kenosha, Milwaukee, Ozaukee, Racine, Sheboygan, Washington, Waukesha in the state of WISCONSIN; the congregations of Cross and St. Matthew, Jefferson County, and the congregations St. Olaf and Zion, Dodge County, in the state of WISCONSIN.

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Synod 6.A—Southeast Michigan. The counties of Genesee, Lapeer, Lenawee, Livingston, Macomb, Monroe, Oakland, Saint Clair, Shiawasee, Washtenaw, Wayne in the state of MICHIGAN; the congregation Trinity, Sanilac County, in the state of MICHIGAN.

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Synod 6.D—Northwestern Ohio. The counties of Allen, Auglaize, Crawford, Defiance, Erie, Fulton, Hancock, Hardin, Henry, Huron, Lucas, Marion, Mercer, Morrow, Ottawa, Paulding, Putnam, Sandusky, Seneca, Van Wert, Williams, Wood, Wyandot in the state of OHIO; the congregation St. James, Jay County, in the state of INDIANA.

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Synod 8.A—Northwestern Pennsylvania. The counties of Armstrong (part), Cameron, Clarion, Crawford, Elk, Erie, Forest, Indiana (part), Jefferson, McKean, Mercer, Potter, Venango, Warren in the state of PENNSYLVANIA.

Synod 8.B—Southwestern Pennsylvania. The counties of Allegheny, Armstrong (part), Beaver, Butler, Fayette, Greene, Indiana (part), Lawrence, Washington, Westmoreland in the state of PENNSYLVANIA.

Synod 8.C—Allegheny. The counties of Bedford, Blair, Cambria, Centre, Clearfield, Huntingdon, Somerset in the state of PENNSYLVANIA; the congregation Christ, Garrett County, in the state of MARYLAND.

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MARYLAND; the state of WEST VIRGINIA; the congregation Mount Calvary, Allegany County, the congregations Holy Trinity Memorial and Salem ~~in,~~ Washington County in the state of MARYLAND; the congregation Fairview, Frederick County, in the state of VIRGINIA.

~~**10.02.**~~ ~~**Each congregation, except those which are in partnership with the Slovak Zion Synod, shall establish a relationship with the synod in whose territory it is located.**~~

~~**10.02.01.**~~
10.01.02. The Slovak Zion Synod shall continue as a non-geographic synod of this church. In all other respects it shall be bound by the provisions of the

constitutions, bylaws, and continuing resolutions of this church. In addition, it shall enter into relationships with geographic synods in order to provide opportunities for congregations, rostered ministers, and other leaders to share in the programmatic services of such synods, workshops, and conferences. It shall also periodically review and evaluate its ministries to ascertain their continuing effectiveness.

~~10.02.02.~~
10.01.03. Any congregation in a border area desiring to change its synod relationship may do so upon approval of the synod assemblies of the synods concerned, which shall report any such change to the Churchwide Assembly.

~~10.02.03.~~
10.01.04. Within the territory of each geographic synod, the synod—in keeping with criteria, policies, and procedures proposed by the secretary of this church, after consultation with the appropriate churchwide unit or units, and approved by the Church Council—may acknowledge certain authorized worshiping communities such as developing ministries, preaching points, or chapels as related to the synod and part of the synod's life and mission. Such authorized worshiping communities of the synod shall accept and adhere to the Confession of Faith and Statement of Purpose of this church, shall be served by leadership under the criteria of this church, and shall be subject to the discipline of this church.

~~10.11.A13.~~ *[This continuing resolution becomes a bylaw.]*
10.11.01. Any synod contemplating amending articles of incorporation or undertaking other fundamental changes such as dissolution, merger, partition into multiple synods, creating a new synod corporation, incorporating in another jurisdiction, or any similar or related action, especially those that may affect relationships with other expressions of this church, must first consult with the Office of the Presiding Bishop, the Office of the Secretary, and with the bishops of any synods affected before seeking ratification by the Church Council.

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

10.21.01. ~~In providing for pastoral care of congregations and rostered ministers in the synod, the~~ The responsibilities of the synod include the following:

a. providing for pastoral care of congregations, ministers of Word and Sacrament, and ministers of Word and Service in the synod, including:
   1) approving candidates for the ministry of Word and Sacrament in cooperation with the appropriate seminaries of this church, which may be done through multi-synod~~ical~~ committees;
   2) authorizing ordinations and ordaining ministers of Word and Sacrament on behalf of this church;

3) approving ministers of Word and Service, which may be done through multi-synod~~ical~~ committees;
4) authorizing ~~consecrations and consecrating~~ ordinations and ordaining ministers of Word and Service on behalf of this church; and

10.21.03. In strengthening interdependent relationships among congregations, synods, and the churchwide organization, and in fostering relationships with agencies and institutions affiliated with or related to this church as well as with ecumenical and global ~~partners~~ companions, the responsibilities of the synod include the following:

a. promoting interdependent relationships among congregations, synods, and the churchwide organization, and entering into ~~partnership~~ mutually beneficial relationships with other synods in the region;
b. fostering organizations for youth, women, and men, and organizations for language or ethnic communities;
c. developing relationships with social ministry organizations and ministries, participating in their mission planning, and providing ~~partnership~~ supportive funding;
d. supporting relationships with and providing ~~partnership~~ funding on behalf of colleges, universities, and campus ministries;
e. maintaining relationships with and providing ~~partnership~~ funding on behalf of seminaries and continuing education centers;
f. fostering relationships with camps and other outdoor ministries;
g. fostering relationships with preschools, elementary schools, and secondary schools operated by congregations of the synod;
h. fostering relationships with ecumenical and global ~~partners~~ companions;

10.31. The officers of each synod shall be a bishop, a vice president, a secretary, and a treasurer.

7) Preside at all meetings of the Synod Assembly and be the chief executive officer of the synod; provide for the preparation of the agenda of the Synod Assembly, Synod Council, and the Executive Committee; see to it that the constitution and bylaws of the synod are duly observed, and that the actions of the synod in conformity therewith are carried into effect; coordinate the work of all synod~~ical~~ staff members; and appoint all committees for which provision is not otherwise made.

9) Exercise solely this church's power to ordain (or provide for the ordination by another synod~~ical~~ bishop of) approved candidates who have received and accepted a properly issued, duly attested letter of call for the office of ministry of Word and Sacrament (and as provided in the bylaws of this church); and to ~~consecrate~~ ordain (or provide for the ~~consecration~~ ordination of) approved candidates who have received and accepted a properly issued, duly attested letter of call for service as a minister of Word and Service (and as provided in the bylaws of this church); and to

install (or provide for the installation of) rostered ministers whose calls the bishop has attested.

10.31.A19. *When authorized by the Synod Council in order to address special circumstances, the synod bishop may be compensated as an employee or contractor for specified services to another expression of this church. Such an arrangement may be terminated by the Synod Assembly or Synod Council if determined to be detrimental to the function of the office or if the special circumstances no longer apply.*

10.32. The procedures governing matters of potential conflicts of interest for synod~~ical~~ bishops shall be set forth in the bylaws.

10.32.01. Whenever a synod~~ical~~ bishop determines that a matter of the kind described in 10.32.02. may require his or her determination or action with respect to a related individual as defined in 10.32.03., the synod~~ical~~ bishop shall withdraw from personal involvement in such matter and shall so notify the presiding bishop. The presiding bishop shall then appoint another synod~~ical~~ bishop from the same region to handle the matter to conclusion. In dealing with such matter, the appointed bishop shall exercise all of the functions and authority to the same extent as if the appointed bishop were the elected bishop of the withdrawing bishop's synod.

10.32.02. Matters include any proceedings under Chapter 20, proceedings under provision 7.46. (†S14.18.), candidacy, reinstatement, and similar matters where determinations or actions by the synod~~ical~~ bishop could change, limit, restrict, approve, authorize, or deny the related individual's ministry on one of the rosters of this church.

10.32.03. A related individual is one who, with respect to the synod~~ical~~ bishop, is a spouse, parent, son, daughter, sibling, uncle, aunt, niece, nephew, grandparent, grandchild, including corresponding members of blended families, and in-laws (parent, son, daughter, or sibling of a spouse, spouse of a sibling, or the parent or sibling of the spouse of a sibling).

10.41. Each synod shall have a Synod Assembly, ~~which shall be its highest legislative authority, and~~ which shall meet at least triennially. Special meetings may be called as needed. With the exception of ministers on the rosters of synods other than their synod of residence, each member of the Synod Assembly, the Synod Council, a board, committee, or other organizational unit of the synod shall be a voting member of a congregation of the synod.

10.41.01. Membership of the Synod Assembly, of which at least 60 percent of the voting membership shall be composed of laypersons, shall be constituted as follows:

b. All ministers of Word and Service under call on the roster of the synod shall be voting members in the Synod Assembly. ~~, in addition to the voting membership of lay members of congregations provided in item 10.41.01.c.~~

c. A minimum of one lay member elected by each congregation with fewer than 175 baptized members and a minimum of two lay members elected by each congregation with 175 or more baptized members related to the synod, ~~normally~~ typically one of whom shall be ~~male~~ a man and one of whom shall be ~~female~~ a woman, shall be voting members. The Synod Council shall establish a formula to provide additional lay representation from congregations on the basis of the number of baptized members in the congregation. The Synod Council shall seek to ensure that~~, as nearly as possible, 50~~ at least 45 percent of the lay members of the assembly shall be ~~female~~ women and ~~50~~ at least 45 percent shall be ~~male~~ men. ~~Additional members from each congregation normally shall be equally divided between male and female.~~

10.41.02. Synods may establish processes that permit retired rostered ministers, or those ~~designated as disabled~~ granted disability status, on the roster of the synod to serve as voting members of the Synod Assembly, consistent with bylaw 10.41.01.

10.41.04. Synods may establish processes that permit representatives of ~~congregations under development and~~ synod~~ically~~ -authorized worshiping communities, under bylaw ~~10.02.03.~~ 10.01.04., to serve as voting members of the Synod Assembly, consistent with bylaw 10.41.01.

10.61. Each synod may establish conferences, clusters, coalitions, area subdivisions, and networks as appropriate within its territory and in collaboration with other synods and ~~partners~~ organizations as specified in the bylaws and continuing resolutions. The purpose of such groupings shall be to foster interdependent relationships for missional purposes among congregations, synods, the churchwide organization, and other ~~partners~~ affiliates.

10.71.02. The percentage or amount determined by consultation shall ~~come~~ be reported to the Church Council ~~for approval or a request to reopen consultation~~.

10.72. Each synod shall arrange to have an annual audit of its financial records conducted by a certified public accountant firm selected by the Synod Council. The audited annual financial report shall be submitted by the synod to the churchwide Office of the Treasurer and to the congregations of the synod. Synod~~ical~~ financial reports shall be in a format approved by the churchwide Office of the Treasurer in order to attain uniformity in reporting.

10.81.B14. ***Organization of the Conference of Bishops***
The Conference of Bishops may establish committees as the members, from time to time, may determine to assist in fulfillment of assigned responsibilities. Quadrennially, the Conference of Bishops shall elect a chair and vice chair to preside at meetings and serve as ex officio members of the executive committee of the conference with the presiding bishop and

secretary. The Conference of Bishops shall establish criteria and terms for three synod~~ical~~ bishops to be elected by the conference as members of the executive committee.

10.81.C13. ***Staff Services for the Conference of Bishops***
Staff services for meetings of the Conference of Bishops shall be provided by the Office of the Presiding Bishop and the Office of the Secretary. The assistant to the presiding bishop for synod~~ical~~ relations shall coordinate the operation of the Conference of Bishops.

CHAPTER 11: CHURCHWIDE ORGANIZATION—DEFINITION AND PURPOSES

11.32. **The Church Council shall exercise interim legislative authority and shall serve as the board of directors of the ~~corporation~~ churchwide organization.**

11.33. **Leadership of this church shall be vested in the churchwide officers, the Churchwide Assembly, the Church Council, the Conference of Bishops, and executive directors of churchwide units. The full-time officers shall be the presiding bishop, secretary, and treasurer. The vice president ~~shall be non-salaried and~~ shall serve as chair of the Church Council, may perform such other tasks for the benefit of this church as the Church Council directs, and may be compensated as the Church Council determines.**

CHAPTER 12: CHURCHWIDE ASSEMBLY

12.41.11. Each synod shall elect one voting member of the Churchwide Assembly for every 6,000 baptized members in the synod. In addition, each synod shall elect one voting member for every 50 congregations in the synod. The synod~~ical~~ bishop, who is *ex officio* a member of the Churchwide Assembly, shall be included in the number of voting members so determined. Unless otherwise determined by the synod, the synod~~ical~~ vice president shall serve as an *ex officio* member of the Churchwide Assembly and be included in the number of the synod's voting members. The voting members elected by each synod shall comply with the principles of organization, commitment to inclusiveness, and interdependence as specified in Chapter 5 of this Constitution. In addition, each synod shall elect one additional voting member who is a youth or young adult at the time of the election and one additional voting member who is a person of color or a person whose primary language is other than English. The Church Council may allocate up to 10 additional voting members among synods, but no single synod may be allocated more than two additional voting members. The secretary shall notify each synod of the number of assembly members it is to elect.

12.41.12. The secretary of each synod shall submit to the secretary of this church at least nine months before each regular Churchwide Assembly a certified list of the voting members elected by the Synod Assembly. If a voting member elected by the Synod Assembly is unable to serve, the name of an eligible person chosen by the Synod Council shall be submitted by the secretary of

the synod to the secretary of this church. If a vacancy occurs or exists within 30 days or less of the convening of the Churchwide Assembly or during the meeting of the Churchwide Assembly, the synod~~ical~~ bishop may submit the name of an eligible person to the secretary of this church. The individual whose name is submitted to the secretary of this church shall be registered and seated by the Credentials Committee as a voting member from the synod.

12.41.13. Each voting member of the Churchwide Assembly shall be a voting member of a congregation of this church. Any such voting member (except a rostered minister described in 7.42. or 7.72.) shall cease to be a member of the assembly if no longer a voting member of a congregation of this church within the synod from which elected. ~~The criterion for voting membership in the congregation from which the voting member is elected shall be in effect regarding minimum age for that voting member.~~

12.41.16. ***Ex Officio* Members.** The officers of the churchwide organization, the members of the Church Council, and the bishops of the synods shall serve as *ex officio* members of the Churchwide Assembly. Unless otherwise determined by a synod, the synod~~ical~~ vice presidents shall also serve as *ex officio* members of the Churchwide Assembly. *Ex officio* members shall have voice and vote.

12.41.17. **Advisory Members.** ~~Members of the Church Council, unless otherwise elected as voting members, shall serve as advisory members of the Churchwide Assembly. In addition, executive~~ Executive directors of units of the churchwide organization, the executive for administration, and other persons from the churchwide organization designated by the presiding bishop shall serve as advisory members of the Churchwide Assembly. The Church Council also may designate other persons as advisory members of the Churchwide Assembly. Advisory members shall have voice but not vote.

12.51.02. **Memorials Committee.** A Memorials Committee, appointed by the Church Council, shall review memorials from synod~~ical~~ assemblies and make appropriate recommendations for assembly action.

CHAPTER 13: OFFICERS

13.21. The presiding bishop shall be a minister of Word and Sacrament of this church who, as its pastor, shall be a teacher of the faith of this church and shall provide leadership for the life and witness of this church. The presiding bishop shall:

- **c. In collaboration with the leadership of each group, provide ~~Provide~~ for the preparation of the agenda for the Churchwide Assembly, Church Council, Executive Committee, and Conference of Bishops, and preside at the Churchwide Assembly**
- **h. ~~Coordinate~~ Appoint and supervise the ~~work of~~ executive~~s~~ directors of churchwide units.**
- **k. Serve as an advisory member, with voice but not vote, on all committees of this church and all boards ~~or committees of~~**

~~churchwide units,~~ or designate a person to serve as the presiding bishop's representative.

13.32.02. The vice president ~~shall serve without salary~~ may perform such other tasks for the benefit of this church as the Church Council directs, and may be compensated as the Church Council determines.

13.32.03. Staff services for the work of the vice president shall be provided by the Office of the Presiding Bishop and the Office of the Secretary, as needed.

13.41.05. The secretary shall provide staff services to the Nominating Committee of the Churchwide Assembly and the nomination process of the Church Council; shall be responsible for declaring an interim vacancy resulting from the resignation, death, or disability of a member of a board, committee, or council; and shall arrange for an election by the Church Council to fill the vacancy consistent with Chapter ~~19~~ 14.

CHAPTER 14: CHURCH COUNCIL

14.11. **~~The Church Council shall be the board of directors and shall serve as the interim legislative authority between meetings of the Churchwide Assembly.~~**
The Church Council shall exercise interim legislative authority and shall serve as the board of directors of the churchwide organization.

14.13. **"Interim legislative authority" is defined to mean that between meetings of the churchwide assemblies, the Church Council may exercise the authority of the Churchwide Assembly, including dealing with all matters which are necessary in pursuit of the purposes and functions of this church, so long as:**

a. the actions of the Church Council do not conflict with the actions of and policies established by the Churchwide Assembly; provided, however, that nothing in this constitution and bylaws precludes the Church Council from establishing policies concerning areas where the Churchwide Assembly has not acted; and

b. the Church Council is not precluded by ~~constitutional or bylaw provisions~~ the Articles of Incorporation or this constitution and bylaws from taking action on the matter.

14.15. **~~The Church Council shall fulfill responsibilities for elections as provided in the *Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America* and, in the event that a vacancy on the council or on a board or committee of the churchwide organization is declared by the secretary, the Church Council shall elect a member to serve the balance of the term.~~**

~~14.16.~~ **The Church Council of the Evangelical Lutheran Church in America may remove for cause a voting member of the Church Council, other than an officer, at a duly held regular meeting by the affirmative vote of**

two-thirds of the voting members of the Church Council, provided that at least 30 days written notice shall be given to each voting member of the Church Council that removal of a specific member of the Church Council will be on the agenda for such a meeting. The Church Council may remove an advisory member for cause, provided notice has been given as specified in this provision, by a majority vote of the voting members of the council.

14.21.01. The Church Council shall act on the policies proposed by churchwide units~~, subject to review by the Churchwide Assembly~~ when requested by the presiding bishop or the churchwide unit. The Church Council shall ensure that the actions of the Churchwide Assembly are implemented by the applicable unit or office.

14.21.02. ~~The Church Council shall review the procedures and programs of the churchwide units to assure that churchwide purposes, policies, and objectives are being fulfilled. Each unit shall recommend policy and develop strategies in its particular areas of responsibility after consultation with other units of the churchwide organization and affected synods, congregations, agencies, and institutions.~~

~~a. Policies related to the day-to-day functioning of the unit or to the specific responsibilities of the unit that have no implications for other units, congregations, synods, agencies, or institutions may be approved by the unit, subject to ratification by the Church Council.~~

~~b. All other policies shall be submitted to the Church Council for approval.~~

The Church Council shall receive from the Office of the Presiding Bishop regular reports on the programs and procedures of the churchwide units. The Church Council, through the presiding bishop, shall ensure that the purposes, policies and objectives of this church are being fulfilled.

a. Specific policies identified in this constitution and bylaws, developed by the appropriate churchwide unit, and reviewed by the Conference of Bishops, shall be submitted to the Church Council for approval.

b. Separately incorporated ministries of this church, as defined in Chapter 17, shall submit a report to the Church Council on their policies and programs. The Church Council shall act to approve those policies and programs as required in this constitution and bylaws.

14.21.03. The Church Council shall review all recommendations from churchwide units for possible consideration by the Churchwide Assembly and determine which, if any, should be forwarded to the Churchwide Assembly for action.

14.21.12. The Church Council shall provide for the installation of the churchwide officers. At the installation of a newly elected presiding bishop of this church, the presiding minister shall be the previous presiding bishop of this church or, where that is not possible, a synod~~ical~~ bishop designated by the Church Council.

14.21.15. ~~The Church Council shall determine, unless otherwise specified in the constitution, bylaws, and continuing resolutions, the appropriate churchwide unit for the fulfillment of particular program or policy responsibilities identified in the bylaws.~~

~~14.21.16.~~ The Church Council shall establish the criteria and policies for the relationship between the churchwide organization and independent, cooperative, and related Lutheran organizations. The policies adopted by the Church Council shall be administered by the appropriate unit of the churchwide organization. The determination of which organization shall relate to a specific unit of the churchwide organization shall be made by the Church Council.

~~14.21.20.~~ ~~**ELECTIONS BY THE CHURCH COUNCIL**~~

~~14.21.21.~~ ~~Unless otherwise specified in the constitution, bylaws, and continuing resolutions, the Church Council shall elect the executive director for each churchwide unit to a four-year term in consultation with and with the approval of the presiding bishop. Nomination of a candidate for election shall be made by the presiding bishop. The presiding bishop, as chief executive officer, shall arrange within the personnel policies of the churchwide organization for an annual review of each executive director. A unit executive director shall be eligible for re-election. The employment of the executive director may be terminated jointly by the presiding bishop and the Executive Committee of the Church Council.~~

~~14.21.22.~~ ~~The Church Council shall arrange the process for all elections as specified in this constitution and bylaws for churchwide units to assure conformity with established criteria.~~

14.22. **The Church Council shall fulfill responsibilities for elections as provided in the *Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America* and, in the event that a vacancy on the council or on a board or committee of the churchwide organization is declared by the secretary, the Church Council shall elect an individual to serve the balance of the term.**

14.22.01. Before electing an individual to fill a vacancy on a board or committee, the Church Council shall consult with the board or committee.

14.32.01. The Church Council shall have as liaison members nine synod~~ical~~ bishops, each elected by the Conference of Bishops to one four-year term. One bishop shall be elected from each region.

14.41.01. **Executive Committee.** The Church Council shall have an Executive Committee composed of the churchwide officers, the chair of the Conference of Bishops, and seven members of the Church Council elected by the council.

The vice president of this church shall chair this committee. The Executive Committee shall:

a. perform those functions of the Church Council assigned to it by the Church Council, which shall include acting for the Church Council between meetings of the council

14.41.02. Liaison bishops, ecumenical guests, and other advisors to the Church Council may serve as advisory members to the council's committees with voice but not vote.

CHAPTER 15: CHURCHWIDE OFFICES AND ADMINISTRATION

~~**15.11.03.** ***Responsibility for Planning and Evaluation.*** The Office of the Presiding Bishop shall provide coordinated, strategic planning for, and review and evaluation of, the work of the churchwide organization and shall coordinate this planning process with the budget-development process.~~

15.12.E10~~9~~. *Responsibility for Planning, Research, and Evaluation*

Responsibility for planning, research, and evaluation shall be exercised by the Office of the Presiding Bishop ~~to provide reliable and valid research, relevant information, and appropriate evaluation related to the purposes of this church in order to assist the presiding bishop, other leaders, and staff of the churchwide organization to accomplish their duties~~ to provide coordinated, strategic planning for, and review and evaluation of, the work of the churchwide organization and shall coordinate this planning process with the budget-development process. This work assists the presiding bishop and other leaders, and staff of the churchwide organization to accomplish their duties. The executive for planning, research, and evaluation shall be appointed by the presiding bishop.

15.12.F13. *Responsibility for Synod~~ical~~ Relations*

Responsibility for synod~~ical~~ relations shall be exercised by the Office of the Presiding Bishop in order to coordinate the relationships between the churchwide organization and synods, render support for synod~~ical~~ bishops and synod~~ical~~ staff, and provide staff services for the Conference of Bishops. To fulfill these responsibilities, an assistant to the presiding bishop/executive for synod~~ical~~ relations, appointed by the presiding bishop, shall:

c. plan and coordinate churchwide participation in synod~~ical~~ assemblies;

d. provide for synod~~ical~~ services, including assistance to synods for organizational concerns, long-range planning, and ongoing evaluation; and

e. coordinate the interaction of churchwide units with synod~~ical~~ responsibilities and programs; and

15.12.G16. *Responsibility for Theological Discernment*

Responsibility shall be exercised in the Office of the Presiding Bishop for serving the Church's theological work by promoting, coordinating, and facilitating theological discernment of the Church's message and its theological foundations in collaboration with all who share in the responsibilities to be teachers of the faith in the Church, including the

Conference of Bishops, the seminary faculties, the convocation of teaching theologians, networks such as Lutheran ethicists and women theologians, the editorial staff of the ~~ELCA~~ publishing ministry and publications, and all rostered ministers. This responsibility for serving the Church's theological work also shall encompass theological work in and commitment to discern, understand, and respond to racism, classism, and sexism and issues of justice for women in the Church and in society in order to advance full participation, equal opportunity, and justice for all. To fulfill these responsibilities, the presiding bishop shall appoint an assistant to the presiding bishop/executive for theological discernment, who will assist the presiding bishop and coordinate the service of staff groups that provide theological resources and assistance in programmatic implementation.

15.12.H~~16~~19. *Responsibility for Worship*

5) assist the synods, congregations and churchwide units of this church in carrying out the ministry of worship, maintaining a network of ~~partners~~ colleagues in order to be responsive to the diversity of worship practices of this church;

15.14.A17. *Responsibilities of the Office of the Treasurer*

d. This office, through the Budget and Finance Committee of the Church Council, shall recommend to the Church Council a certified public accounting firm to audit the financial records of the churchwide organization. Synod~~ical~~ financial reports shall be submitted to this office for compilation.

~~**15.15. This church shall have a separately incorporated ministry, known as the Endowment Fund of the Evangelical Lutheran Church in America, which shall hold and manage endowment assets and offer pooled investment services for endowment funds of this church and its related congregations, synods, agencies, and institutions.**~~

~~**15.15.01.** The Endowment Fund shall have a board of trustees that shall be composed of at least nine but not more than 12 persons elected to six-year terms by the Church Council of the Evangelical Lutheran Church in America, with no consecutive re-election and with approximately one-third of the members elected each biennium. The board of trustees shall have advisory members as specified in the bylaws of the Endowment Fund.~~

~~**15.15.02.** The president of the Endowment Fund shall be elected by the board of trustees to a four-year term in consultation with and with the approval of the presiding bishop of the Evangelical Lutheran Church in America. The president shall be eligible for re-election. The employment of the president may be terminated jointly by the board of trustees and the presiding bishop of the Evangelical Lutheran Church in America.~~

~~**15.15.03.** Constitutional provision 16.12. and bylaws 11.34.01., 14.21.02., 14.21.03., and 16.11.01. shall apply to the operation of the Endowment Fund of the Evangelical Lutheran Church in America.~~

~~**15.15.04.** In addition to management of endowment assets and pooled investments, specific responsibilities of the Endowment Fund of the Evangelical Lutheran Church in America may be enumerated in a continuing resolution.~~

~~**15.15.A18.** ***Responsibilities of the Endowment Fund of the ELCA***~~

~~*The Endowment Fund of the ELCA—also known as the ELCA Foundation—shall:*~~

~~*a. offer, promote, administer, and oversee endowment, deferred giving, life income, and similar planned giving programs for individual donors, congregations, synods, the churchwide organization, and related institutions and agencies in support of ELCA ministries;*~~

~~*b. offer pooled investment services for endowment funds of this church and its congregations, synods, churchwide organization, and related institutions and agencies;*~~

~~*c. manage assets of endowment, deferred giving, life income agreements, donor-advised funds, and funds held for external participants;*~~

~~*d. oversee the administration of earned-income payments to donors and to remainder beneficiaries as regulated by life income, trust, and other fiduciary donor agreements;*~~

~~*e. determine annual endowment fund distribution rate;*~~

~~*f. set fees associated with endowment and deferred giving programs;*~~

~~*g. hire and oversee such managers, service providers, consultants, advisors, and sub-advisors as it deems appropriate;*~~

~~*h. develop and approve an annual budget that will be financed through revenue from its gift planning and investment activities and programs;*~~

~~*i. coordinate programs and ministries with the priorities of the ELCA and other stewardship and financial resource development activities of this church; and*~~

~~*j. act in accordance with constitutional provision 16.12. and bylaws 11.34.01.,14.21.02., 14.21.03., 14.21.06., and 14.21.07.*~~

CHAPTER 16: UNITS OF THE CHURCHWIDE ORGANIZATION

16.12. **Each unit shall report to the Churchwide Assembly and will report to the Church Council in the interim.~~ The policies, procedures, and operation of each unit shall be reviewed by the Church Council in order to assure conformity with the constitution, bylaws, and continuing resolutions and with Churchwide Assembly actions.~~**

16.12.02. Executive directors of each unit shall be appointed by the presiding bishop to a four-year term. The presiding bishop, as chief executive officer, shall arrange within the personnel policies of the churchwide organization for an annual review of each executive director. A unit executive director shall be eligible for re-appointment. The employment of the executive director may be terminated in accordance with the personnel policies of the churchwide organization.

16.12.A1~~6~~9. ***Domestic Mission Unit***

The Domestic Mission unit shall foster and facilitate the work of synods, congregations, and ~~partners~~ others in making congregations vital centers for mission and in creating coalitions and networks to promote justice and peace. Its work includes creating and revitalizing congregations; leadership development; enhancing discipleship; supporting multicultural ministries and the commitment of this church to inclusivity; fostering relationships with educational ~~partners~~ institutions; facilitating the engagement of this church in advocacy; and related activities that serve the evangelical mission of synods and congregations. The Domestic Mission unit shall relate to the Deaconess Community, Lutheran Men in Mission, National Lutheran Campus Ministry, Inc., Educational and Institutional Insurance Administrators, Inc., and the Evangelical Lutheran Education Association.

a. The Deaconess Community of the Evangelical Lutheran Church in America is a separately incorporated ministry of theologically trained, professionally prepared women called to ~~ministry and service by~~ intentional community and serving as ministers of Word and Service in congregations, synods, and agencies of the Evangelical Lutheran Church in America and the Evangelical Lutheran Church in Canada. Its mission is "Compelled by the love of Christ and sustained by community, we devote our lives to proclaiming the Gospel through ministries of mercy and servant leadership." ~~Deaconesses are consecrated by the ELCA and the ELCIC.~~

16.12.B~~13~~19. *Global Mission Unit*

2. Mission Formation and Relationships: mutual learning and growth with companion churches and ELCA synods and congregations in the accompaniment model for mission, companion synod relationships, young adults in global mission, relationships with independent Lutheran organizations related to global mission, and mission efforts for full communion ~~partners~~ churches; and

3. Diakonia: meeting human need and working collaboratively with ~~partners~~ others toward the flourishing of human community through engagement in international development and disaster response.

16.12.C17. *Mission Advancement Unit*

e. engage members, congregations, synods, and agencies and institutions of this church in efforts to raise financial support for the ministries of ~~the ELCA~~ this church;

g. manage ~~ELCA~~ constituent data of this church;

CHAPTER 17: SEPARATELY INCORPORATED MINISTRIES

17.20. This church shall have a separately incorporated ministry, known as the Board of Pensions of the Evangelical Lutheran Church in America, to provide church retirement and other benefits ~~plans~~, and complementary services within and beyond this church. The president of the corporation shall serve as its chief executive officer.

17.20.01. The Churchwide Assembly shall:

a. approve the documents governing the ~~ELCA~~ Pension and Other Benefits Program that have been referred by the Church Council; and
b. refer any amendments to the ~~ELCA~~ Pension and Other Benefits Program initiated by the Churchwide Assembly to the Board of Pensions for recommendation before final action by the Church Council, assuring that no amendment shall abridge the rights of ~~members with respect to their retirement accumulations~~ sponsored members in the ELCA Retirement Plan.

17.20.02. The Church Council shall:
a. review policy established by the board and take action on any policy that would change significantly the documents establishing and governing the ~~ELCA~~ Pension and Other Benefits Program.
b. approve any changes in the ~~ELCA~~ Pension and Other Benefits Program when there is to be:
   1) a significant increase in cost to ~~the~~ ELCA employers or sponsored members; or
   2) a significant ~~increase or~~ decrease in benefits to ~~the members~~ sponsored members in the Pension and Other Benefits Program.
c. refer any amendments to the ~~ELCA~~ Pension and Other Benefits Program initiated by the Church Council to the board for recommendation before final action by the Church Council, assuring that no amendment shall abridge the rights of ~~members with respect to their retirement accumulations~~ sponsored members in the ELCA Retirement Plan.
d. refer, as it deems appropriate, proposed amendments to the ~~ELCA~~ Pension and Other Benefits Program to the Churchwide Assembly for final action.

17.20.03. The Board of Pensions shall have a board of trustees composed of 14–18 persons elected by the Churchwide Assembly for three-year terms with the possibility of two consecutive re-elections. The terms of members of the board of trustees elected by the Churchwide Assembly shall begin at the commencement of the first board meeting following the assembly.
a. The composition of the board of trustees shall comply with the representational principles described in constitutional provision ~~5.01.f.~~ 5.01.e. The board of trustees of the Board of Pensions shall include persons with expertise in investments, insurance, and retirement plans, and at least four persons who are members of the plan, at least one of whom shall be a lay plan member or lay recipient of plan benefits and at least one of whom shall be a minister of Word and Sacrament who is a plan member. Up to two trustees may be members of congregations of church bodies with which this church is in a relationship of full communion, provided that both are not from the same church body.

17.20.05. ~~Constitutional provision 16.12. and bylaws 11.34.01. 14.21.02., and 14.21.07. shall apply to this board.~~
Constitutional provision 16.12. and bylaws 11.34.01., 14.21.02., and 16.11.01. shall apply to the operation of this organization.

17.20.A1~~1~~9. *Responsibilities of the Board of Pensions of the Evangelical Lutheran Church in America*

The Board of Pensions of the Evangelical Lutheran Church in America — also known as Portico Benefit Services—shall:

a. *manage and operate the Pension and Other Benefits Program for this church and plans for other organizations operated exclusively for religious purposes, and shall invest the assets according to fiduciary standards set forth in the plans and trusts.*

b. *provide retirement, health, and other benefits ~~exclusively~~ for the benefit of eligible members working within the structure of this church and other organizations operated exclusively for religious purposes.*

c. *provide summary plan descriptions outlining all benefits to be provided as a part of the ~~ELCA~~ Pension and Other Benefits Program.*

d. *provide complementary services within and beyond this church.*

e. *report to the appropriate committee of the Church Council on the financial effect of changes to the ~~ELCA~~ Pension and Other Benefits Program.*

~~e~~f. *report to the Churchwide Assembly through the Church Council, with the Church Council making comments on all board actions needing approval of the Churchwide Assembly.*

~~f~~g. *maintain appropriate communication with other units of this church.*

~~g~~h. *be self-supporting, except for certain ELCA minimum pensions and post-retirement health benefits of certain ELCA retirees, with all costs being paid from the administrative and management charges to the employers and members utilizing the plans and from investment income.*

~~h~~i. *manage its finances in a manner that assures an efficient and effective administration of the plans for retirement and other benefits. The board shall maintain its own accounting, data processing, personnel, and other administrative functions essential to the ongoing work of this organization.*

~~i~~j. *not be responsible, nor assume any liability for, health-insurance programs provided by colleges and universities of this church through voluntary employees' beneficiary associations or similar arrangements.*

~~j~~k. *manage and operate those portions of The American Lutheran Church and Lutheran Church in America plans requiring continuation in this church.*

~~k~~l. *provide an appeal process with the Board of Pensions to enable members in the plans to appeal decisions.*

~~l~~m. *make editorial and administrative changes and routine modifications to the ~~ELCA Pension and Other Benefits Program~~ benefits programs, as well as changes required to comply with federal and state law.*

~~m~~n. *set contribution rates for the ELCA Survivor Benefits Plan, the ELCA Disability Benefits Plan, and the ELCA Medical and Dental Benefits Plan, and establish interest crediting rates for the ELCA Retirement Plans.*

~~n~~o. *manage assets, as requested, for ~~the ELCA~~ this church and other organizations operated exclusively for religious purposes.*

17.30.01. The Mission Investment Fund of the Evangelical Lutheran Church in America shall have a board of trustees composed of 9–12 persons elected by the Churchwide Assembly for three-year terms with the possibility of two consecutive re-elections. The terms of members of the board of trustees elected by the Churchwide Assembly shall begin at the commencement of the first board meeting following the assembly. The composition of the board of trustees shall comply with the representational principles described in constitutional provision ~~5.01.f.~~ 5.01.e. Up to two trustees may be members of congregations of church bodies with which this church is in a relationship of full communion, provided that both are not from the same church body.

17.30.02. ~~Unless the Church Council determines that the treasurer of this church shall be the president of the Mission Investment Fund corporation, the~~ The president shall be elected by the board of trustees of the Mission Investment Fund…

17.30.03. ~~Constitutional provision 16.12. and bylaws 11.34.01.,14.21.02., 14.21.03., 14.21.06., and 14.21.07. shall apply to the operation of the Mission Investment Fund of the Evangelical Lutheran Church in America.~~ Constitutional provision 16.12. and bylaws 11.34.01., 14.21.02., 14.21.06., and 16.11.01. shall apply to the operation of this organization.

17.30.A1~~5~~9. ***Operation of the Mission Investment Fund of the ~~ELCA~~ Evangelical Lutheran Church in America***

f. offer building and architectural consultative services to new congregations entering first-unit construction, to congregations relocating with synod~~ical~~ approval, to other congregations, and to other organizations and institutions that are affiliated with this church;

17.40.01. This publishing house shall have a board of trustees composed of 11–15 persons elected by the Churchwide Assembly for three-year terms with the possibility of two consecutive re-elections. The terms of members of the board of trustees elected by the Churchwide Assembly shall begin at the commencement of the first board meeting following the assembly.

a. The composition of the board of trustees shall comply with the representational principles described in constitutional provision ~~5.01.f.~~ 5.01.e. Laypersons on the board of trustees shall include persons with expertise in publishing, education, business management, finance and investment. Ministers of Word and Sacrament shall include persons with expertise in rural, urban, and suburban parish ministry in small and large congregations and advanced theological study. Up to two trustees may be members of congregations of church bodies with which this church is in a relationship of full communion, provided that both are not from the same church body.

17.40.02. ~~Constitutional provision 16.12. and bylaws 11.34.01., 14.21.02., and 14.21.03. shall apply to this publishing house.~~

Constitutional provision 16.12. and bylaws 11.34.01., 14.21.02., and 16.11.01. shall apply to the operation of this organization.

17.40.03. The president shall be elected by the board of trustees of the Publishing House ~~of the ELCA~~ to a four-year term in consultation with and with the approval of the presiding bishop of this church. Nomination of a candidate for president shall be made jointly by the presiding bishop and the search committee of the board. The board, together with the presiding bishop, shall arrange for an annual review of the president. The president shall be eligible for re-election. The board shall establish the compensation of the president with the concurrence of the presiding bishop. The president may be terminated at any time jointly by the board of trustees of the Publishing House ~~of the ELCA~~ and the presiding bishop of this church, following recommendation by the executive committee of the board of trustees.

17.40.A1~~6~~9. *Responsibilities of the Publishing House of the ~~ELCA~~ Evangelical Lutheran Church in America*

17.50.01. Membership of this organization shall be women of this church who wish to participate through local and other groupings that affirm the purposes of this organization. This organization shall function in local, synod~~ical~~, and churchwide settings.

17.50.03. Constitutional provision 16.12. and bylaws 11.34.01., 14.21.02., ~~14.21.03.,~~ and 14.21.06. shall apply to this organization. Bylaw 16.11.01. shall apply to the women's organization with the exception of the balance provisions for women and men, and for laypersons and ~~persons on the roster of Ministers of Word and Sacrament~~ rostered ministers.

17.60. This church shall have a separately incorporated ministry, the Endowment Fund of the Evangelical Lutheran Church in America, to hold and manage endowment assets, to offer pooled investment services for endowment funds of this church and its related congregations, synods, agencies, and institutions, and to provide planned giving programs that support this church's mission and ministry. The Endowment Fund shall be incorporated.

17.60.01. The Endowment Fund shall have a board of trustees composed of the presiding bishop of this church and 9–15 persons elected by the Churchwide Assembly for three-year terms with the possibility of two consecutive re-elections. Any vacancies occurring because of the death, resignation, or removal of a member of the board of trustees shall be filled by the Church Council for the unexpired term of such member of the board of trustees. The composition of the board of trustees shall comply with the representational principles described in constitutional provision 5.01.e. Up to two trustees may be members of congregations of church bodies with which this church is in a relationship of full communion, provided that both are not from the same church body.

17.60.02. The advisory members of the board of trustees of the Endowment Fund shall have no vote and shall include: the treasurer of this church, a synod bishop elected by the Conference of Bishops of the Evangelical Lutheran Church in America, and such other persons as may be designated by the board of trustees.

17.60.03. The presiding bishop of this church shall be a member of the board of trustees, *ex officio*, with voice and vote.

17.60.04. The president of the Endowment Fund shall be elected to a four-year term by the board of trustees in consultation with and with the approval of the presiding bishop of this church. Nomination of a candidate for president shall be made jointly by the presiding bishop and the executive committee of the board. The board, together with the presiding bishop, shall arrange for an annual review of the president. The president shall be eligible for re-election. The employment of the president may be terminated jointly by the board of trustees and the presiding bishop of this church, following recommendation by the executive committee of the board of trustees. The executive committee of the board of trustees, with the concurrence of the presiding bishop, shall establish the compensation of the president.

17.60.05. Constitutional provision 16.12. and bylaws 11.34.01., 14.21.02., 14.21.06., and 16.11.01. shall apply to the operation of this organization.

17.60.06. The specific responsibilities of the Endowment Fund shall be enumerated in a continuing resolution.

17.60.A19. ***Operation of the Endowment Fund of the Evangelical Lutheran Church in America***

The Endowment Fund of the ELCA—also known as the ELCA Foundation—shall:

a. offer, promote, administer, and oversee endowment, deferred giving, life-income, and similar planned giving programs for individual donors, congregations, synods, the churchwide organization, and related institutions and agencies in support of ELCA ministries;

b. offer pooled investment services for endowment funds of this church and its congregations, synods, churchwide organization, and related institutions and agencies;

c. manage assets of endowment, deferred giving, life-income agreements, donor-advised funds, and funds held for external participants;

d. oversee the administration of earned-income payments to donors and to remainder beneficiaries as regulated by life-income, trust, and other fiduciary donor agreements;

e. determine annual endowment fund distribution rate;

f. set fees associated with endowment and deferred giving programs;

g. hire and oversee such managers, service providers, consultants, advisors, and sub-advisors as it deems appropriate;

h. develop and approve an annual budget that will be financed through revenue from its gift planning and investment activities and programs; and

i. coordinate programs and ministries with the priorities of this church and other stewardship and financial-resource development activities of this church.

17.60.B19. ***Initial Election of Board of Trustees of Endowment Fund Under Chapter 17***

For the first election of members of the board of trustees of the Endowment Fund under this Chapter 17, the Church Council shall divide the currently serving trustees, other than the presiding bishop, into three classes: one class which shall be deemed to have served one full term and be eligible for election to two more terms; one class which shall be deemed to have served two full terms and be eligible for election to one more term; and one class which shall be deemed to have served three full terms and not be eligible for further election.

CHAPTER 18: REGIONS

18.01. This church shall have regions as ~~a partnership between~~ an association among nine specific groups of synods and the churchwide organization for the purpose of exercising mutual responsibilities for mission and ministry throughout this church.

18.01.A08. *The regions shall be numbered 1 through 9 and comprised of the following synods (as designated in bylaw 10.01.01.):*
Region 1—Alaska Synod; Northwest Washington Synod; Southwestern Washington Synod; ~~Eastern Washington-Idaho~~ Northwest Intermountain Synod; Oregon Synod; and Montana Synod.
…

18.01.B~~91~~19. *In fulfilling the region's function and the purposes of this church, each region may assist in:*

d. facilitating, when requested, relationships with colleges, universities, and campus ministries and ~~partnership~~ supportive funding responsibilities of the synods and churchwide organization on behalf of colleges, universities, and campus ministries;

e. facilitating gatherings of synod~~ical~~ bishops, synod~~ical~~ staff, and regional staff;

CHAPTER 19: NOMINATIONS AND ELECTION PROCESS

19.01.C~~94~~19. ***Ecclesiastical Ballot.*** *An "ecclesiastical ballot" for the election of officers (other than treasurer) of the churchwide organization of the Evangelical Lutheran Church in America is an election process:*

c. that precludes spoken floor nominations but allows nomination of persons not in attendance at the meeting;

d. in which those casting ballots have primary responsibility to nominate persons willing to serve if elected;

~~d~~e. in which the first ballot is the nominating ballot if no election occurs on the first ballot;

~~e~~f. *in which the first ballot defines the total slates of nominees for possible election on a subsequent ballot, with no additional nominations;*

g. *in which each synod bishop will seek to inform nominees from that synod that they have been nominated and that they may withdraw if they do not seek election;*

~~f~~h. *that ~~does not preclude~~ allows, after the reporting of the first ballot, the ~~right of~~ persons nominated to withdraw their names prior to the casting of the second ballot;*

~~g~~i. *in which any name appearing on the second ballot may not be subsequently withdrawn;*

~~h~~j. *that does not preclude an assembly's adoption of rules that permit, at a defined point in the election process and for a defined period of time, speeches to the assembly by nominees or their representatives and/or a question-and-answer forum in which the nominees or their representatives participate; and*

~~i~~k. *in which the number of names that appear on any ballot subsequent to the second ballot shall be determined in accordance with provisions of the governing documents.*

19.01.D~~07~~19. ***Election Procedures Utilizing the Ecclesiastical Ballot***

a. *For each election by ecclesiastical or nominating ballot, the exact number of appropriate ballot sets equal to the number of voting members from each synod will be given to the bishop of that synod. ~~The~~ Unless an electronic or computerized voting system is being utilized, the bishop of the synod, or his or her designee, will be responsible for distributing the ballot sets to each of the voting members from the synod.*

b. ~~*Unless otherwise*~~ *The chair will announce what type of voting system is to be used for the election. If ordered by the chair to use paper ballots, one of the numbered ballots from the appropriate ballot set is to be used on each ballot ~~for elections determined by ecclesiastical or nominating ballot~~. The chair will announce the number of the ballot from the appropriate ballot set that is to be used for each ballot. Failure to use the correct numbered ballot will result in an illegal ballot.*

c. *On the first two ballots for each office being selected by ecclesiastical or nominating ballot, both the first and last names of a nominee should be used. Members should endeavor to use correct spelling and should provide, on the first ballot, any additional accurate information identifying the nominee, such as title, position, synod, congregation, or residence.*

~~*j. Whenever the number of names of nominees that will appear on a ballot is nine or less, on recommendation of the chair and with the consent of the assembly, voting may be by means of electronic device.*~~

~~k~~j. *When voting by electronic device, the first position on each ballot shall be given to the nominee who received the greatest number of votes on the immediately preceding ballot, with the remaining*

positions assigned to the other nominees in descending order of the number of votes received on the immediately preceding ballot. If two or more nominees were tied with the same vote on the immediately preceding ballot, their respective positions shall be determined by draw by the chair of the Elections Committee.

~~l~~k. On each ticket for which balloting is conducted by electronic device, the polls will remain open for a reasonable time, as determined by the chair, to permit voting members to record their votes.

19.02. The members of the Church Council, except the chair of the Conference of Bishops and the treasurer of this church, shall be elected by the Churchwide Assembly. In preparation for the Churchwide Assembly, the Church Council shall determine how this church's commitment to inclusive representation will affect the next election to the Church Council. For 32 of the council members, the Nominating Committee shall invite each eligible synod to submit suggested nominees and shall then nominate persons who fulfill the categories assigned by the Church Council. With respect to the other nominees, the Church Council shall review its size and composition and take into consideration the experience and expertise of existing members and synod~~ical~~ nominees as well as the needs of the council in seeking to fulfill its duties and responsibilities. Based upon this analysis, the Church Council shall instruct the Nominating Committee to provide nominations in specific categories for the remaining positions up to 13. Excluding the churchwide officers and the chair of the Conference of Bishops, there shall not be more than two members of the Church Council from a synod. The Church Council shall have at least two members from each region. The terms of office of persons elected to regular terms on the Church Council by the Churchwide Assembly shall begin at the conclusion of the Churchwide Assembly at which such persons were elected.~~ If there is no Churchwide Assembly in the year when terms are scheduled to conclude, they end on August 31.~~

~~**19.02.A13.** *The Nominating Committee shall strive to ensure that at least 10 percent of the voting membership of the Church Council shall be youth or young adults. Youth members shall be younger than 18 at the time of their election, and young adults shall be older than 18 and younger than 30 years of age at the time of their election.*~~

19.02.B~~A~~11. *On behalf of the Nominating Committee, the secretary of the Evangelical Lutheran Church in America—in the year preceding each regular meeting of the Churchwide Assembly—shall solicit from eligible synods on a rotating basis the names of two persons in specified categories, in keeping with the representation principles of this church, for possible election to the Church Council. Upon their selection by the assemblies of the respective synods, the names of the two persons shall be presented to the Nominating Committee for submission to the Churchwide Assembly. In the event that any nominee withdraws or is disqualified from possible service, the Nominating Committee*

shall submit a replacement name from the same synod as the original nominee. In the event that the vacancy occurs subsequent to the preparation of the report of the Nominating Committee to the Churchwide Assembly, a floor nomination shall be provided from the same synod as the original nominee. Except as provided herein, no floor nominations for positions on the Church Council shall be permitted at the Churchwide Assembly.

19.02.~~C~~B05. *For purposes of nominations for the Church Council on a rotating basis, the following pairing of synods shall be observed insofar as possible: Alaska Synod and Northwest Washington Synod;* ~~Eastern Washington Idaho~~ Northwest Intermountain *Synod and Montana Synod; Southwestern Washington Synod and Oregon Synod; Sierra Pacific Synod and Southwest California Synod; Pacifica Synod and Grand Canyon Synod; Rocky Mountain Synod and South Dakota Synod; Western North Dakota Synod and Eastern North Dakota Synod; Northwestern Minnesota Synod and Northeastern Minnesota Synod; Southwestern Minnesota Synod and Southeastern Minnesota Synod; Minneapolis Area Synod and Saint Paul Area Synod; Nebraska Synod and Central States Synod; Arkansas-Oklahoma and Northern Texas-Northern Louisiana Synod; Southwestern Texas Synod and Texas-Louisiana Gulf Coast Synod; Northwest Synod of Wisconsin and Northern Great Lakes Synod; East-Central Synod of Wisconsin and South-Central Synod of Wisconsin; La Crosse Area Synod and Northeastern Iowa Synod; Western Iowa Synod and Southeastern Iowa Synod; Northern Illinois Synod and Central/Southern Illinois Synod; Metropolitan Chicago Synod and Greater Milwaukee Synod; North/West Lower Michigan Synod and Southeast Michigan Synod; Indiana-Kentucky Synod and Northwestern Ohio Synod; Northeastern Ohio Synod and Southern Ohio Synod; New Jersey Synod and New England Synod and Slovak Zion Synod; Metropolitan New York Synod and Upstate New York Synod; Northeastern Pennsylvania Synod and Southeastern Pennsylvania Synod; Northwestern Pennsylvania Synod and Allegheny Synod; Southwestern Pennsylvania Synod and West Virginia-Western Maryland Synod; Upper Susquehanna Synod and Lower Susquehanna Synod; Delaware-Maryland Synod and Metropolitan Washington, D.C., Synod; Virginia Synod and North Carolina Synod; South Carolina Synod and Southeastern Synod; Florida-Bahamas Synod and Caribbean Synod.*

~~**19.03. In the event an interim vacancy on a board, committee, or the Church Council is declared by the secretary, the Church Council shall elect a member to serve the balance of the term.**~~

~~**19.03.01.** Before electing a member to fill a vacancy on a board or committee, the Church Council shall consult with the board or committee.~~

19.043. Unless otherwise specified in ~~the *Constitution, Bylaws, and Continuing Resolutions*~~ this church's constitution, bylaws, and continuing resolutions, elections shall be for one six-year term, without consecutive re-election,

and with approximately one-half of the members of the Church Council and of each board or ~~advisory~~ committee elected each triennium.

19.043.01. The terms of office of persons elected to regular terms on the Nominating Committee of the Churchwide Assembly, the Committee on Discipline, and the Committee on Appeals shall begin at the conclusion of the Churchwide Assembly at which such persons were elected, except as may be specified in continuing resolutions with respect to particular pending discipline matters.

19.043.A91. *With respect to committees that consider disciplinary cases or appeals:*

b. Any member of the synod~~ical~~ Committee on Discipline who is serving at the time that the Executive Committee of the Church Council appoints members from the churchwide Committee on Discipline to a discipline hearing committee shall continue as a member of that discipline hearing committee for the particular pending case, notwithstanding that his or her successor has been subsequently elected at a Synod Assembly.

19.054. Each nominee for an elected position in the churchwide organization and each nominee for a position on the board of a separately incorporated ministry elected by the Churchwide Assembly shall be a voting member of a congregation of this church, unless otherwise specified in the ~~*Constitution, Bylaws, and Continuing Resolutions*~~ constitution, bylaws, and continuing resolutions of this church.

19.054.01. Each voting member of the Church Council, board, or ~~advisory~~ committee of the churchwide organization shall cease to be a member of the Church Council, board, or ~~advisory~~ committee if no longer a voting member of a congregation of this church. Upon two successive absences that have not been excused by the Church Council, board, or ~~advisory~~ committee, a member's position ~~shall~~ may be declared vacant by the secretary of this church, who shall arrange for election by the Church Council to fill the unexpired term.

19.054.02. For purposes of nomination to and service on the Church Council or a board of a separately incorporated ministry, "synod~~ical~~ membership" shall be defined as follows:

19.054.03. A board of directors or trustees of a separately incorporated ministry of the Evangelical Lutheran Church in America may remove a director or trustee from the board, if done in accordance with the governing documents of such corporation after at least 30 days' prior notice to the secretary of this church. The decision to remove a director or trustee shall be reported to the Church Council by the secretary.

19.065. Further procedures for elections and qualifications for office may be set forth in the bylaws and continuing resolutions, provided that such provisions do not conflict with any other provisions in this constitution.

19.065.01. It shall be the responsibility of the Church Council to assure that this church maintains its commitment to inclusive representation.

19.0~~6~~5.02. In all elections by the Churchwide Assembly, other than for the presiding bishop, vice president, and secretary, a majority of the votes cast on the first ballot shall be necessary for election. If an election does not occur on the first ballot, the names of the two persons receiving the highest number of votes cast shall be placed on the second ballot. On the second ballot, a majority of the legal votes cast shall be necessary for election.

19.0~~6~~5.03. Each triennium the Conference of Bishops shall select a bishop to serve as an advisory member of each board of a separately incorporated ministry and advisory committee of the churchwide organization. No synod~~ical~~ bishop, with the exception of the chair of the Conference of Bishops, shall serve as a voting member of the Church Council.

19.0~~6~~5.04. The Church Council shall from time to time, by continuing resolution, establish committees and procedures for the conduct of elections at the Churchwide Assembly.

19.0~~6~~5.05. No member of the Church Council, a committee of the Church Council, a board of a separately incorporated ministry, or committee of the churchwide organization shall receive emolument for such service~~, nor shall any member be simultaneously an officer of this church, an elected member of the Church Council, or a voting member of a committee of the churchwide organization or board of a separately incorporated ministry~~. Nothing in this section shall be construed to prohibit the payment of salaries and benefits of the officers of this church, nor to prohibit the payment of the costs of insurance on behalf of a person who is or was a member of the Church Council, a committee of the Church Council, or committee against any liability asserted against and incurred by such person in or arising from that capacity, whether or not the churchwide organization would have been required to indemnify such person against the liability under provisions of law or otherwise.

19.0~~6~~5.06. No employee of the churchwide organization of this church or its regions, nor any individual under contract to any unit of the churchwide organization or a region shall be eligible for nomination to or membership on the Church Council, an advisory committee, a board of a separately incorporated ministry, the Committee on Appeals, the Committee on Discipline, or the churchwide Nominating Committee during the period of employment or service under contract, except the full-time salaried officers as specified in the *Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America*. (The phrase "under contract" shall not mean short-term contracts for specific, limited purposes, usually not to exceed six months.)

19.0~~6~~5.07. No person related to a staff member of the churchwide organization shall be eligible for nomination to or membership on the Church Council or a committee that advises the unit in which the person's relative is employed. For this purpose, a related individual is one who, with respect to the churchwide employee, is a spouse, parent, son, daughter, sibling, uncle, aunt, niece, nephew, grandparent, grandchild, including corresponding members

of blended families and in-laws (parent, son, daughter, or sibling of a spouse, spouse of a sibling, or the parent or sibling of the spouse of a sibling).

19.06.A02. ***Election Procedures Utilizing the Common Ballot***

a. The common ballot is used in those elections when the ecclesiastical or nominating ballot is not used.

b. For the first common ballot, the exact number of ballot forms equal to the number of voting members from each synod will be given to the bishop of that synod. The bishop of the synod, or his or her designee, will be responsible for distributing the ballot forms to each of the voting members from the synod.

c. Upon recommendation of the chair and with the consent of the assembly, the second common ballot may be conducted by electronic device. Unless the second common ballot is conducted by electronic device, the distribution of ballot forms for the second common ballot will be in the same manner as the first common ballot.

d. Any discrepancy between the number of ballots given to a synodical bishop and the number of voting members (including the synodical bishop) from such synod must be reported by the synodical bishop to the Elections Committee.

e. Each ticket for which an election is held will be considered a separate ballot.

f. A voting member may vote for only one nominee on each ticket.

g. Failure to vote for a nominee for every ticket does not invalidate a ballot for the tickets for which a nominee is marked.

h. Ballots must be marked in accordance with the instructions presented in plenary session.

i. Ballot forms should not be folded.

j. Marked ballot forms must be deposited at the designated Ballot Stations at certain exits of the hall in which plenary sessions are held.

k. If a ballot is damaged so that it cannot be scanned, a replacement ballot may be obtained at the Ballot Station upon surrender of the damaged ballot.

l. Unless otherwise ordered by the assembly, polls for the first common ballot close at the time designated in the assembly's Rules of Organization and Procedure.

m. On each ticket for which balloting is conducted by electronic device, the polls will remain open for a reasonable time, as determined by the chair, to permit members to record their votes.

n. Unless the second ballot is conducted by electronic device, polls for the second common ballot close at the time designated in the assembly's Rules of Organization and Procedure or as otherwise ordered by the assembly.

o. On the second ballot, whether by common ballot or by electronic device, the first position on each ticket shall be given to the nominee who received the greatest number of votes on the first ballot. If two nominees are tied for the highest vote, the first position on the ticket shall be determined by draw by the chair of the Elections Committee.

~~**19.06.B98.**~~ ~~***Breaking Ties in Elections***~~

~~*a. On the ballot for the election of the presiding bishop, vice president, and secretary, when only two names appear, the marked ballot of the treasurer shall be held by the chair of the Elections Committee and shall be counted only where necessary to break a tie that would otherwise exist.*~~

~~*b. On the first common ballot, the blank ballots of the treasurer and vice president shall be held by the chair of the Elections Committee to be presented to the treasurer for her or his vote only in those elections where a tie would otherwise exist, and to be presented to the vice president for his or her vote only in those elections to break a tie remaining after the ballot of the treasurer has been counted.*~~

~~*c. On the second common ballot, the marked ballot of the treasurer shall be held by the chair of the Elections Committee and shall be counted only where necessary to break a tie that would otherwise exist.*~~

~~**19.06.C13.**~~
19.05.A13. *A former full-time or part-time employee shall not be eligible for a minimum of six years subsequent to such employment, for nomination or election to the board of the separately incorporated ministry or committee related to the churchwide unit in which the employee served.*

19.11.03. The Nominating Committee shall nominate at least one person for each position on the board of trustees of each of the separately incorporated ministries identified in Chapter 17 of this constitution, according to the process described in continuing resolutions, for which an election will be held by the Churchwide Assembly. Nominations from the floor, where permitted in the nomination process, shall be presented as an alternative to a specific category named by the Nominating Committee and shall therefore meet the same criteria as the persons against whom the nominee is nominated. In the materials provided in advance to each member of the assembly, the Nominating Committee shall set forth the criteria applicable to each category that must be met by persons nominated from the floor.

19.11.05. The Church Council shall endeavor to ensure that every synod has at least one person serving on the Church Council or churchwide boards, committees, task forces, or other groups. Among those persons elected by the assembly, excluding the officers, no more than two persons from any one synod shall serve on the Church Council or any one board, committee, task force, or other group.

19.11.A16. ***Nominations Desk and Nominations Form***

c. The required form to be used in making nominations from the floor shall include the nominee's name, address, phone number, ~~gender,~~ lay or rostered status, white or person of color or primary language other than English status, congregational membership, synod~~ical~~ membership, and affirmation of willingness to serve, if elected; the name, address, and synod~~ical~~ membership of the voting member who is making the nomination; and such other information as the secretary of this church shall require.

d. For purposes of nomination procedures, "synod~~ical~~ membership" means:

19.11.B~~05~~19. ***Floor Nominations***

a. ~~Floor nominations for positions on a board or committee of a churchwide unit require, in addition to the nominator, the written support of at least 10 other voting members.~~ Floor nominations for the Church Council, the Nominating Committee, or other ~~churchwide~~ committee or board to be elected by the Churchwide Assembly require, in addition to the nominator, the written support of at least 20 other voting members.

19.11.F19. ***Election Procedures Utilizing the Common Ballot***

a. The common ballot is used in those elections when the ecclesiastical or nominating ballot is not used.

b. Unless an electronic or computerized voting system is being utilized, the exact number of ballot forms equal to the number of voting members from each synod will be given to the bishop of that synod. When instructed by the chair, the bishop of the synod, or his or her designee, will be responsible for distributing the ballot forms to each of the voting members from the synod. The vice president of this church will be responsible for distributing the ballot forms to each member of the Church Council serving as an ex officio *voting member of the assembly.*

c. Upon recommendation of the chair and with the consent of the assembly, the second common ballot may be conducted by electronic device. If the second common ballot is not conducted by electronic means, the distribution of ballot forms for the second common ballot will be in the same manner as the first common ballot.

d. Any discrepancy between the number of ballots given to a synod bishop and the number of voting members (including the synod bishop) from such synod must be reported by the synod bishop to the Elections Committee.

e. Each ticket for which an election is held will be considered a separate ballot.

f. A voting member may vote for only one nominee on each ticket.

g. Failure to vote for a nominee for every ticket does not invalidate a ballot for the tickets for which a nominee is marked.

h. Ballots must be marked in accordance with the instructions presented in plenary session.

i. If a paper common ballot is utilized, ballot forms should not be folded.

j. Completed paper ballots must be deposited at the designated Ballot Stations at certain exits of the hall in which plenary sessions are held.

k. If a paper ballot is damaged so that it cannot be scanned, a replacement ballot may be obtained at the Ballot Station upon surrender of the damaged ballot.

l. Unless otherwise ordered by the assembly, polls for the first common ballot close at the time designated in the assembly's Rules of Organization and Procedure.

m. On each ticket for which balloting is conducted by electronic device, the polls will remain open for a reasonable time, as determined by the chair, to permit members to record their votes.

n. Unless the second ballot is conducted electronically, polls for the second common ballot close at the time designated in the assembly's Rules of Organization and Procedure or as otherwise ordered by the assembly.

o. On the second ballot, whether by paper ballot or electronically, the first position on each ticket shall be given to the nominee who received the greatest number of votes on the first ballot. If two nominees are tied for the highest vote, the first position on the ticket shall be determined by draw by the chair of the Elections Committee.

19.11.G98. ***Breaking Ties in Elections***

a. On the ballot for the election of the presiding bishop, vice president, and secretary, when only two names appear, the marked ballot of the treasurer shall be held by the chair of the Elections Committee and shall be counted only where necessary to break a tie that would otherwise exist.

b. On the first common ballot, the blank ballots of the treasurer and vice president shall be held by the chair of the Elections Committee to be presented to the treasurer for her or his vote only in those elections where a tie would otherwise exist, and to be presented to the vice president for his or her vote only in those elections to break a tie remaining after the ballot of the treasurer has been counted.

c. On the second common ballot, the marked ballot of the treasurer shall be held by the chair of the Elections Committee and shall be counted only where necessary to break a tie that would otherwise exist.

CHAPTER 20: CONSULTATION, DISCIPLINE, APPEALS, AND ADJUDICATION

20.20. **There shall be a Committee on Appeals to which may be referred appeals from disciplinary proceedings and petitions for the recall of an officer. The Committee on Appeals shall be comprised of six rostered ministers, at least one of whom shall be a minister of Word and Service, and six laypersons, elected by the Churchwide Assembly for a term of six years, without consecutive re-election. The Committee on Appeals shall elect its own officers.**

20.21. **The Committee on Appeals shall establish definitions and guidelines, subject to approval by the Church Council, to enable clear and uniform application of the grounds for discipline of officers, rostered ministers, congregations, and members of congregations. The Church Council shall appoint three members from the Committee on Appeals who shall recommend rules of procedure for the performance of its duties. The rules shall become effective when ratified by the Church Council.**

20.21.01. The churchwide Committee on Discipline shall consist of 24–36 members, half of whom should be rostered ministers (including at least two ministers of Word and Service) and half of whom should be laypersons, elected by the Churchwide Assembly for a term of six years. Each member will serve until a successor is elected, without consecutive re-election, and will serve as needed on a discipline hearing committee in any of the synods in this church.

20.21.02. The churchwide Committee of Hearing Officers shall consist of six to nine persons elected by the Church Council for a term of six years, each without consecutive re-election, to serve as needed on a discipline hearing committee in any of the synods of this church.

20.2~~1~~2. The disciplinary process for ministers of Word and Sacrament shall be set forth in the bylaws.

20.2~~1~~2.01. Ministers of Word and Sacrament shall be subject to discipline for:

d. willfully disregarding the provisions of the constitutions, bylaws, and continuing resolutions of this church; or

e. willfully failing to comply with the requirements ordered by a discipline hearing committee under ~~20.23.08.~~ 20.24.08.

20.2~~1~~2.02. The disciplinary actions which may be imposed are:

20.2~~1~~2.03. Charges against a minister of Word and Sacrament which could lead to discipline must be specific and in writing, subscribed to by the accuser(s), and be made by one or more of the following:

a. at least two-thirds of the members of the congregation's council, submitted to the synod~~ical~~ bishop;

b. at least one-third of the voting members of the congregation, submitted to the synod~~ical~~ bishop;

c. at least two-thirds of the members of the governing body to which the minister of Word and Sacrament, if not a congregational pastor, is accountable, submitted to the synod~~ical~~ bishop;

d. at least 10 ministers of Word and Sacrament or ministers of Word and Service of the synod on whose roster the accused minister of Word and Sacrament is listed, submitted to the synod~~ical~~ bishop;

e. the synod~~ical~~ bishop; or

f. the presiding bishop of this church, but only with respect to an accused who is a synod~~ical~~ bishop (or who was a synod~~ical~~ bishop at any time during the 12 months preceding the filing of written charges), submitted to the secretary of this church.

20.2~~1~~2.04. When there are indications that a cause for discipline may exist and before charges are made, efforts shall be made by the bishop of the synod to resolve the situation by consultation; for assistance in these efforts, the bishop may utilize either a consultation panel or an advisory panel as herein provided:

a. When requested by the synod~~ical~~ bishop, a consultation panel consisting of five persons (three ministers of Word and Sacrament and two laypersons) appointed from the members of the Consultation Committee of the synod by the synod~~ical~~ bishop, or, at the request of the synod~~ical~~ bishop, by the Synod Council's Executive Committee or other committee authorized to do so by the Synod Council, shall assist the synod~~ical~~ bishop in efforts to resolve a situation by consultation.

b. When requested by the synod~~ical~~ bishop, an advisory panel consisting of five persons (three ministers of Word and Sacrament and two

laypersons) appointed by the synod~~ical~~ bishop shall assist the synod~~ical~~ bishop in efforts to resolve a situation by consultation.

20.2~~1~~2.05. If appointed, a consultation panel or advisory panel shall advise the synod~~ical~~ bishop as to whether or not the bishop should bring charges or may make other recommendation for resolution of the controversy that would not involve proceedings before a discipline hearing committee. To these ends, the panel may meet with complaining witnesses as well as with the concerned minister of Word and Sacrament. If requested by the synod~~ical~~ bishop, members of the panel also may assist, as representatives of the accuser, in the presentation of evidence and examination of witnesses before a discipline hearing committee.

20.2~~1~~2.06. When charges are brought other than by the synod~~ical~~ bishop or the presiding bishop of this church, the synod~~ical~~ bishop may refer such charges to a consultation panel as provided in ~~20.21.04.a.~~ 20.22.04.a.

a. If as a result of meeting with a consultation panel the charges are withdrawn by the accuser(s), no further proceedings shall be required.
b. Upon recommendation of the consultation panel that the charges be dismissed, the synod~~ical~~ bishop may dismiss the charges, in which case no further proceedings shall be required.
c. Upon recommendation of the consultation panel that some of the allegations supporting the charges be stricken, the synod~~ical~~ bishop may strike some or all of such allegations, and further proceedings shall be required on the remaining allegations.
d. In the case of charges that do not anticipate disciplinary action, the consultation panel shall submit a report in writing to the synod~~ical~~ bishop that sets forth the action or actions recommended by the consultation panel, and the synod~~ical~~ bishop shall convey the recommendations to the parties. If either party does not accept the recommendations, that party may appeal to the Synod Council, whose decision shall be final.
e. In the case of charges that anticipate disciplinary action that have not been withdrawn or dismissed as a result of ~~20.21.06.a.~~ 20.22.06.a. or b. above, the charges shall be referred to a discipline hearing committee for a hearing.

20.2~~1~~2.07. When charges are brought by a synod~~ical~~ bishop or the presiding bishop of this church, or when charges are brought other than by a synod~~ical~~ bishop and have not been withdrawn or dismissed or otherwise disposed of as provided in ~~20.21.06.~~ 20.22.06., the synod~~ical~~ bishop or the presiding bishop, as appropriate, shall deliver a copy of the charges to the accused and the secretary of this church.

20.2~~1~~2.08. A discipline hearing committee shall be convened to conduct a hearing. The voting members of this committee shall be composed of 12 persons of whom six shall be selected by the Synod Council's Executive Committee from the Committee on Discipline of the synod and six shall be selected from the churchwide Committee on Discipline under the process described in

~~20.21.12.~~ 20.22.11. The rules authorized in ~~20.21.16.~~ 20.22.14. shall establish the method, based upon the remainder of the term, for determining which members of the synod~~ical~~ committee shall serve as the voting members and which shall serve as alternates. A hearing officer selected from the churchwide Committee of Hearing Officers under the process described in ~~20.21.14.~~ 20.22.12. shall preside as the non-voting chair of the discipline hearing committee.

~~**20.21.11.**~~ ~~The Churchwide Committee on Discipline shall consist of 24–36 members, half of whom should be ministers of Word and Sacrament and half of whom should be laypersons, elected by the Churchwide Assembly for a term of six years. Each member will serve until a successor is elected, without consecutive re-election, and will serve as needed on a discipline hearing committee in any of the synods in this church.~~

~~**20.21.12.**~~
20.22.11. The accused shall have the privilege of selecting two persons (one rostered minister ~~of Word and Sacrament~~ and one layperson) and their alternates of the six persons from the churchwide Committee on Discipline to serve on a discipline hearing committee. The remaining four persons (two rostered ministers ~~of Word and Sacrament~~ and two laypersons) and their alternates, or six, if the accused does not exercise the privilege, and their alternates shall be selected by the Executive Committee of the Church Council.

~~**20.21.13.**~~ ~~The churchwide Committee of Hearing Officers shall consist of nine persons elected by the Church Council for a term of six years, each without consecutive re-election, to serve as needed on a discipline hearing committee in any of the synods of this church.~~

~~**20.21.14.**~~
20.22.12. The presiding bishop of this church shall select one member of the churchwide Committee of Hearing Officers to serve as the non-voting chair of a discipline hearing committee.

~~**20.21.15.**~~
20.22.13. The presiding bishop of this church may appoint one or more persons as facilitators to make arrangements for, and to provide technical assistance to, a discipline hearing committee.

~~**20.21.16.**~~
20.22.14. The Church Council shall appoint three members from the Committee on Appeals who shall recommend rules of procedure for the performance of the duties of hearing officers and discipline hearing committees. The rules shall become effective when ratified by the Church Council.

~~**20.21.17.**~~
20.22.15. ~~In each specific case for which a discipline hearing committee has been constituted, the~~ The discipline hearing committee shall, within 60 days after the secretary of this church has given notice of the selection by the Executive Committee of the Church Council of the members of the churchwide

Committee on Discipline to serve on a discipline hearing committee, meet with the accused and the accuser(s) to hold a hearing. The committee shall render its written decision within 15 days after the committee concludes the hearing. The 60-day period may be extended one or more times to a specified date by a written stipulation signed by the accuser(s), the accused, and the hearing officer prior to the expiration of the original 60-day period or prior to the extended specified date.

~~**20.21.18.**~~
20.22.16. Written notice of the date, time, and place of the hearing and a copy of the charges shall be delivered to the accused and to the accuser(s) at least 20 days prior to the date of the hearing.

~~**20.21.19.**~~
20.22.17. At the hearing, the accuser(s) may present evidence in support of the charges and thereafter the accused shall be entitled to present evidence. The accused and the accuser(s), or other person acting on behalf of either of them, shall be entitled to question the other party or any of the witnesses appearing on behalf of the other party. A verbatim record shall be made by a stenographer or court reporter or by audio or video recording of the hearing.

20.2~~1~~2.21. The discipline hearing committee shall render its decision in writing. The written decision shall be in two parts:

20.2~~1~~2.22. The decision of the discipline hearing committee shall be made by a majority vote of its members who were present at the hearing. The decision of the discipline hearing committee shall be final on the date it is issued by the committee. Within 30 days, one of the parties may appeal to the Committee on Appeals and may request the Committee on Appeals to stay the effective date of the decision. A stay may be granted in whole or in part and subject to such conditions, if any, as the Committee on Appeals may require. The decisions of the Committee on Appeals shall be final.

20.2~~1~~2.23. If there are indications that a cause for discipline exists or if in the course of the proceedings it should become apparent to the bishop of the synod that the pastoral office cannot be conducted effectively in the congregation(s) being served by the minister of Word and Sacrament due to local conditions or that local conditions may be adversely affected by the continued service by the minister of Word and Sacrament, the bishop of the synod may temporarily suspend the pastor from service in the congregation(s) without prejudice and with pay provided through a joint synod~~ical~~ and churchwide fund and with housing provided by the congregation(s).

20.2~~1~~2.24. If there are indications that a cause for discipline exists or if, in the course of proceedings, it becomes apparent to the bishop of the synod that the circumstances require, the bishop of the synod may temporarily suspend a minister of Word and Sacrament serving under letter of call issued other than by a congregation from the office and functions of the ministry of Word and

Sacrament without prejudice and without affecting compensation and housing.

20.2~~2~~3. The disciplinary process for ministers of Word and Service shall be set forth in the bylaws.

20.2~~2~~3.01. Ministers of Word and Service shall be subject to discipline for:

d. willfully disregarding the provisions of the constitutions, bylaws, and continuing resolutions of this church; or

e. willfully failing to comply with the requirements ordered by a discipline hearing committee under ~~20.23.08.~~ 20.24.08.

20.2~~2~~3.02. The disciplinary actions that may be imposed are:

20.2~~2~~3.03. Charges against a minister of Word and Service of this church that could lead to discipline must be specific and in writing, subscribed to by the accuser(s), and be made by one or more of the following:

a. at least two-thirds of the members of the Congregation Council of the congregation in which the minister of Word and Service is serving, submitted to the synod~~ical~~ bishop;

b. at least one-third of the voting members of the congregation in which the minister of Word and Service is serving, submitted to the synod~~ical~~ bishop;

c. at least two-thirds of the members of the governing body to which the minister of Word and Service is accountable, submitted to the synod~~ical~~ bishop;

d. at least 10 ministers of Word and Sacrament or ministers of Word and Service on the rosters of the synod on whose roster the accused minister of Word and Service is listed, submitted to the synod~~ical~~ bishop; or

e. the synod~~ical~~ bishop.

20.2~~2~~3.04. When there are indications that a cause for discipline exists, efforts shall be made by the bishop of the synod to resolve the situation by consultation in the same manner as set forth above for ministers of Word and Sacrament in ~~20.21.04.~~ 20.22.04. through ~~20.21.06.~~ 20.22.06.

20.2~~2~~3.05. If those efforts fail, the procedures for discipline shall be the same as that set forth above for ministers of Word and Sacrament in ~~20.21.07.~~ 20.22.07. through ~~20.21.22.~~ 20.22.22.

20.2~~2~~3.06. If there are indications that a cause for discipline exists or if in the course of the proceedings it should become apparent to the bishop of the synod that the role and function of a minister of Word and Service cannot be conducted effectively in the congregation(s) being served by the minister of Word and Service due to local conditions or that local conditions may be adversely affected by the continued service by the minister of Word and Service, the bishop of the synod may temporarily suspend the minister of Word and

Service from service in the congregation(s) without prejudice and with pay provided through a joint churchwide-synodical-congregation fund.

20.2~~2~~3.07. If there are indications that a cause for discipline exists or if in the course of proceedings it becomes apparent to the bishop of the synod that the circumstances require, the bishop of the synod may temporarily suspend a minister of Word and Service serving under letter of call issued other than by a congregation from the office and functions of a minister of Word and Service without prejudice and without affecting compensation.

20.2~~3~~4. A process for limited discipline of rostered ministers shall be set forth in the bylaws.

20.2~~3~~4.01. Where the written charges specify that the accuser will not seek the rostered minister's removal from the ministry of this church or suspension from the office/role and functions of the ministry of this church for a period not exceeding three months, ~~20.23.01. through 20.23.09. shall apply to the exclusion of 20.21.08. through 20.21.24. and 20.22.05. through 20.22.07.~~ 20.24.01. through 20.24.09. shall apply to the exclusion of 20.22.08. through 20.22.24. and 20.23.05. through 20.23.07.

20.2~~3~~4.02. The voting members of a discipline hearing committee convened to conduct a hearing on charges described in ~~20.23.01.~~ 20.24.01. shall be six members of the synod's Committee on Discipline selected by the Executive Committee of the Synod Council. A hearing officer selected from the churchwide Committee of Hearing Officers by the secretary of this church shall preside as the nonvoting chair of the discipline hearing committee described in this ~~20.23.02.~~ 20.24.02.

20.2~~3~~4.03. The secretary of this church may appoint one or more persons as facilitators to make arrangements for, and to provide technical assistance to, a discipline hearing committee considering charges described in ~~20.23.01.~~ 20.24.01.

20.2~~3~~4.04. Three members of the Committee on Appeals, appointed by the Church Council, shall develop rules of procedure for the performance of the duties of hearing officers and discipline hearing committees considering charges described in ~~20.23.01.~~ 20.24.01. The rules become effective when adopted by the Church Council.

20.2~~3~~4.05. In each case for which a discipline hearing committee has been constituted, the committee shall, within 60 days after the secretary of this church has given notice of the selection of the hearing officer to serve on a discipline hearing committee, commence a meeting or series of meetings with the accused and the accuser(s) to receive testimony or other evidence offered by the accused or the accuser(s). The 60-day period may be extended one or more times to a specified date by a written stipulation signed by the accuser(s), the accused, and the hearing officer prior to the expiration of the original 60-day period or prior to the extended specified date.

20.2~~3~~4.06. Written notice of the date, time, and place of the first meeting of the discipline hearing committee at which testimony will be received, and a copy of the charges, shall be delivered to the accused and to the accuser(s) at least 20 days prior to the date of the meeting.

20.2~~3~~4.07. The discipline hearing committee shall decide, consistent with rules adopted under ~~20.23.04.~~ 20.24.04., to what extent the accused shall be able to confront or cross-examine witnesses testifying on behalf of the accuser and to what extent the accuser shall be able to confront or cross-examine witnesses testifying on behalf of the accused. A verbatim record shall be made by a stenographer or court reporter or by audio or video recording of all meetings of the committee at which testimony is presented. The accused and the accuser may be accompanied at the meeting(s) by a friend or advisor. Such friend or advisor shall not participate in the proceedings before the committee.

20.2~~3~~4.08. The discipline hearing committee shall conclude its meeting(s) and render its decision in writing within 45 days of the commencement of the meeting for which written notice was given under ~~20.23.06.~~ 20.24.06. The written decision shall be in two parts:

1) private censure and admonition by the synod~~ical~~ bishop.
4) referral of written charges (amended to reflect additional evidence presented to the committee) to a discipline hearing committee convened under ~~20.21.08. through 20.21.24. or 20.22.05. through 20.22.07.~~ 20.22.08. through 20.22.24. or 20.23.05. through 20.23.07.

20.2~~3~~4.09. The decision of the discipline hearing committee shall be made by a majority vote of its members who were present at the hearing. The decision of the discipline hearing committee shall be final on the date it is issued by the committee. Within 30 days of that date, one of the parties may appeal to the Committee on Appeals and may request the Committee on Appeals to stay the effective date of the decision. A stay may be granted in whole or in part and subject to such conditions, if any, as the Committee on Appeals may require. The decisions of the Committee on Appeals shall be final.

20.31. The disciplinary process for congregations shall be set forth in the bylaws.

20.31.01. Congregations shall be subject to discipline for:

c. willfully disregarding or violating the provisions of the constitutions, bylaws, and continuing resolutions of this church.

20.31.03. Charges against a congregation which could lead to discipline must be specific and in writing, subscribed to by the accuser(s), and be made by one or more of the following:

a. at least one-fifth of the voting members of the congregation, submitted to the synod~~ical~~ bishop;
b. at least three other congregations of the synod, submitted to the synod~~ical~~ bishop;
d. the synod~~ical~~ bishop.

20.31.04. When there are indications that a cause for discipline exists, efforts shall be made by the bishop of the synod to resolve the situation by consultation in the same manner as set forth above for ministers of Word and Sacrament in ~~20.21.04.~~ 20.22.04. and ~~20.21.05.~~ 20.22.05.

20.31.05. If those efforts fail, the procedures for discipline shall be the same as that set forth above for ministers of Word and Sacrament in ~~20.21.07.~~ 20.22.07. through ~~20.21.22.~~ 20.22.22.

20.51.A1~~6~~9. *Recall or Dismissal of an Officer*

a. The petition for recall or dismissal described in ~~20.52.~~ 20.51.02. shall be filed with the chair of the Committee on Appeals (in care of the secretary of the Evangelical Lutheran Church in America, 8765 West Higgins Road, Chicago, Illinois 60631, except if the subject of the petition is the secretary, the petition shall be in care of the presiding bishop of this church at the same address).

c. ~~If the officer is a minister of Word and Sacrament, grounds for recall or dismissal include those set forth in 20.21.01. and as defined under the process described in 20.20. for discipline. If the officer is a minister of Word and Service, grounds for recall or dismissal include those set forth in 20.22.01. and as defined under the process described in 20.71.11. and 20.20. as grounds for discipline. If the officer is a layperson, grounds for recall or dismissal include those set forth in 20.41.01. and as defined under the process described in 20.20. as grounds for discipline.~~
The grounds and process for recall or dismissal of an officer are as described in Chapter 20 of this constitution.

d. In the case of alleged willful disregard or violation of the constitutions, bylaws, and continuing resolutions or of alleged conduct as would subject the officer to disciplinary action, the following procedures shall apply:

1) The petition shall be referred to the Committee on Appeals which shall function as the discipline hearing committee that shall conduct a hearing in accordance with the rules provided for in ~~20.21.16.~~ 20.22.14., except to the extent that those rules are in conflict with ~~20.51., 20.52., 20.53.~~ 20.51.01., 20.51.02., 20.51.03., or with the provisions of this continuing resolution; and

~~20.60. COMMITTEE ON APPEALS~~

~~20.61. There shall be a Committee on Appeals to which may be referred appeals from disciplinary proceedings and petitions for the recall of an officer. The Church Council shall appoint three members from the Committee on Appeals who shall recommend rules of procedure for the performance of its duties. The rules shall become effective when ratified by the Church Council.~~

~~20.62. The Committee on Appeals shall be comprised of six ministers of Word and Sacrament and six laypersons, elected by the Churchwide Assembly for a term of six years, without consecutive re-election.~~

~~**20.62.A16.** *In the event that the term of any member of the Committee on Appeals expires before that member's successor is elected, the Church Council may elect an individual in the same category—minister of Word and Sacrament or layperson—to serve on the Committee until the next Churchwide Assembly. A member elected by the Church Council who serves less than one-half of a term shall be eligible for election to a full term by the Churchwide Assembly.*~~

~~**20.63. The Committee on Appeals shall elect its own officers.**~~

20.641. The decision of a discipline hearing committee may be appealed to the Committee on Appeals by:

20.641.A13. ***Rules of the Committee on Appeals***

f. The persons or entities who may appeal to the Committee on Appeals are set forth in ~~20.64.~~ 20.61.

g. The circumstances for which the Committee on Appeals may reverse or set aside the decision of a discipline hearing committee are set forth in ~~20.65.01.~~ 20.62.01., and consequences of such circumstances are set forth in ~~20.65.02.~~ 20.62.02.

j. Notice of decisions of the Committee on Appeals shall be given in writing to the accused, the accuser(s), the chair of the discipline hearing committee, the synod~~ical~~ bishop, and the secretary of this church.

q. See 20.51.~~A16.~~A19. and †S8.57. for additional rules of procedure applicable in proceedings for recall or dismissal.

r. See ~~20.64.B95.~~ 20.61.B95. for additional rules of procedure applicable to stays

20.641.B95. *Any party who has appealed to the Committee on Appeals for review of a decision of a discipline hearing committee may request a stay in the effective date or other provision contained in said decision pending the appeal. Such request shall be in writing and shall set forth the reasons why the requested stay is advisable. The request shall be forwarded to the Committee on Appeals, c/o ELCA Secretary, 8765 West Higgins Road, Chicago, Illinois 60631, with copy to the other party. The Committee on Appeals may grant the other party an opportunity to respond in writing. The Committee on Appeals may grant a stay for such period, and may renew the stay for such further periods, as it determines to be appropriate. The Committee on Appeals may make the grant of a stay subject to such conditions as it determines to be appropriate. Such determinations shall be final.*

20.652. The circumstances for which the Committee on Appeals may reverse or set aside the decision of a discipline hearing committee and the consequences of such action shall be set forth in the bylaws.

20.652.01. The judgment of a discipline hearing committee must be sustained unless the Committee on Appeals finds that one of the following conditions exists:

20.6~~5~~2.02. When the Committee on Appeals has decided to reverse or set aside the decision of the discipline hearing committee, the Committee on Appeals shall proceed as follows:

a. If the Committee on Appeals has determined that one of the conditions listed in ~~20.65.01.a.1) or 20.65.01.a.2)~~ 20.62.01.a.1) or 20.62.01.a.2) exists, the Committee on Appeals may return the matter to the discipline hearing committee for further proceedings or render its own decision, which shall be final and unappealable.

b. If the Committee on Appeals has determined that the condition listed in ~~20.65.01.a.3)~~ 20.62.01.a.3) exists, it shall render its own decision, which shall be final and unappealable.

c. If the Committee on Appeals has determined that one of the conditions listed in ~~20.65.01.b., 20.65.01.c., or 20.65.01.d.~~ 20.62.01.b., 20.62.01.c., or 20.62.01.d. exists, it shall return the matter to the discipline hearing committee for further proceedings.

20.6~~5~~3. Decisions of the Committee on Appeals shall be final; an affirmative vote by at least two-thirds of those present and voting shall be necessary to render a decision or opinion. Each decision or opinion shall be reported as soon as practical in writing to the parties concerned, and a summary of action taken shall be reported to the Churchwide Assembly.

20.70. CONSULTATION AND ADJUDICATION

20.71. The presiding bishop and the Executive Committee of the Church Council shall be available to give guidance and counsel when disputes arise ~~within~~ among the three expressions of this church.

20.72. When there is disagreement on a substantive issue between or among churchwide units ~~or between or among synods of this church~~ and offices of the churchwide organization that cannot be resolved by the parties, the aggrieved party or parties may appeal to the presiding bishop ~~and the Executive Committee of the Church Council~~, or his or her designee, for consultation. If this consultation fails to resolve the issue, a petition may be addressed by the parties to the Church Council requesting ~~it to resolve~~ a resolution of the matter.

20.73. When ~~a component of a churchwide unit or office has a~~ there is disagreement on a substantive issue ~~which it cannot resolve within the unit or office, it~~ between or among synods which cannot be resolved by the parties, the synod affected may address an appeal to the presiding bishop and the Executive Committee of the Church Council. In this case, the decision of the Executive Committee shall prevail, ~~except that~~ unless, upon the motion of a member of the Church Council, the decision ~~shall be~~ is referred to the Church Council for final action.

20.74. When there is disagreement on a substantive issue between a synod or synods and the churchwide organization that cannot be resolved by the

parties, ~~the aggrieved~~ any party ~~or parties~~ may appeal to the Committee on Appeals for consultation ~~and adjudication~~. If this ~~appeal~~ consultation fails to resolve the issue, a petition may be addressed by the parties to the Churchwide Assembly~~, whose decision shall be final~~ for a final decision.

20.75. ~~**When there is disagreement among factions within a congregation on a substantive issue which cannot be resolved by the parties, members of a congregation shall have access to the synodical bishop for consultation after informing the chair of the Congregation Council of their intent. If the consultation fails to resolve the issue(s), the Consultation Committee of the synod shall consider the matter. If the Consultation Committee of the synod shall fail to resolve the issue(s), the matter shall be referred to the Synod Council, whose decision shall be final.**~~**When there is disagreement between or among congregations in the same synod on a substantive issue which cannot be resolved by the parties, the council of an affected congregation may petition the synod bishop for consultation after informing the other affected congregation(s) of its intent to do so. The synod bishop shall seek a timely resolution of the dispute. If the bishop's consultation fails to resolve the issue(s), the bishop shall refer the matter to the Consultation Committee of the synod, which shall undertake efforts to find an appropriate solution. If the Consultation Committee's efforts fail to resolve the issue(s), the entire matter shall be referred to the Synod Council for adjudication by whatever process the Council deems necessary. The Synod Council's decision shall be final.**

20.76. **When there is disagreement between or among factions within a congregation on a substantive issue which cannot be resolved by the parties, members of the congregation may petition the synod bishop for consultation after informing the president of the Congregation Council of their intent to do so. The synod bishop shall seek a timely resolution of the dispute. If the issue relates directly to the pastor, the bishop may begin the process in †S14.18.d. In all other matters, if the bishop's consultation fails to resolve the issue, the bishop shall refer the matter to the Consultation Committee of the synod, which shall undertake efforts to find an appropriate solution. If the Consultation Committee's efforts fail to resolve the dispute, the entire matter shall be referred to the Synod Council for adjudication by whatever process the Council deems necessary. The Synod Council's decision shall be final.**

CONSTITUTION FOR SYNODS

CHAPTER 3: TERRITORY

†S3.02. "Determined by the Churchwide Assembly," as stipulated by †S3.01., is understood to include the reported changes in synod relationship made by any

congregation in a border area agreed under ELCA bylaws 10.01.01. and ~~10.02.02.~~ 10.01.03.

CHAPTER 6: STATEMENT OF PURPOSE

†S6.02. To participate in God's mission, this synod as a part of the Church shall:

c. ~~Serve in response to God's love to meet human needs, caring for the sick and the aged, advocating dignity and justice for all people, working for peace and reconciliation among the nations, and standing with the poor and powerless and committing itself to their needs.~~
Serve in response to God's love to meet human needs, caring for the sick and the aged, advocating dignity, justice and equality for all people, working for peace and reconciliation among the nations, caring for the marginalized, embracing and welcoming racially and ethnically diverse populations, standing with the poor and powerless and committing itself to their needs.

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

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

a. providing for pastoral care of congregations, ministers of Word and Sacrament, and ministers of Word and Service in the synod, including:
   1) approving candidates for the ministry of Word and Sacrament in cooperation with the appropriate seminaries of this church, which may be done through multi-synod~~ical~~ committees;
   2) authorizing ordinations and ordaining ministers of Word and Sacrament on behalf of this church;
   3) approving ministers of Word and Service, which may be done through multi-synod~~ical~~ committees;
   4) authorizing ~~consecrations and consecrating~~ ordinations and ordaining ministers of Word and Service on behalf of this church; and

†S6.03.03. In strengthening interdependent relationships among congregations, synods, and the churchwide organization, and in fostering relationships with agencies and institutions affiliated with or related to this church as well as with ecumenical partners, the responsibilities of the synod include the following:

a. promoting interdependent relationships among congregations, synods, and the churchwide organization, and entering into ~~partnership~~ relationships with other synods in the region;
c. developing relationships with social ministry organizations and ministries, participating in their mission planning, and providing ~~partnership~~ supportive funding;
d. supporting relationships with and providing ~~partnership~~ supportive funding on behalf of colleges, universities, and campus ministries;

e. maintaining relationships with and providing ~~partnership~~ supportive funding on behalf of seminaries and continuing education centers;
h. fostering relationships with ecumenical and global ~~partners~~ companions

†S6.04. Except as otherwise provided in this constitution and bylaws, the Synod Council shall establish processes that will ensure that at least 60 percent of the members of the synod assemblies, councils, committees, boards, and other organizational units shall be laypersons; and that~~, as nearly as possible, 50~~ at least 45 percent of the lay members of assemblies, councils, committees, boards, or other organizational units shall be ~~female~~ women and ~~50~~ at least 45 percent shall be ~~male~~ men; and that, where possible, the representation of ministers of Word and Sacrament shall ~~be both male and female~~ include both men and women. This synod shall establish processes that will enable it to reach a minimum goal that 10 percent of its assemblies, councils, committees, boards, or other organizational units be persons of color and/or persons whose primary language is other than English.

†S6.05. Each assembly, council, committee, board, commission, task force, or other body of this synod or any synod~~ical~~ units shall be conclusively presumed to have been properly constituted, and neither the method of selection nor the composition of any such assembly, council, committee, board, commission, task force, or other body may be challenged in a court of law by any person or be used as the basis of a challenge in a court of law to the validity or effect of any action taken or authorized by any such assembly, council, committee, board, commission, task force, or other body.

CHAPTER 7: SYNOD ASSEMBLY

†S7.21. The membership of the Synod Assembly, of which at least 60 percent of the voting membership shall be composed of laypersons, shall be constituted as follows:

b. All ministers of Word and Service, under call, on the roster of this synod shall be voting members in the Synod Assembly~~, in addition to the voting membership of lay members of congregations provided in item †S7.21.c.~~
c. A minimum of one lay member elected by each congregation with fewer than 175 baptized members and a minimum of two lay members elected by each congregation with 175 or more baptized members related to this synod, normally one of whom shall be ~~male~~ a man and one of whom shall be ~~female~~ a woman, shall be voting members. The Synod Council shall establish a formula to provide additional lay representation from congregations on the basis of the number of baptized members in the congregation. The Synod Council shall seek to ensure that~~, as nearly as possible, 50~~ at least 45 percent of the lay members of the assembly shall be ~~female~~ women and ~~50~~ at least 45 percent shall be ~~male~~ men. ~~Additional members from each congregation normally shall be equally divided between male and female.~~

†S7.21.02. If a special Synod Assembly is called and voting members at the previous assembly are unable to serve as voting members, where permitted by state

law, the congregation through the Congregation Council may elect new members who shall continue to serve until the next Synod Assembly.

S7.22. This synod may establish processes that permit retired rostered ministers, or those ~~designated as disabled~~ granted disability status, or on leave from call, on the roster of the synod to serve as voting members of the Synod Assembly, consistent with †S7.21.c. If the synod does not establish processes to permit the rostered ministers specified above to serve as voting members, they shall have voice but not vote in the meetings of the Synod Assembly.

[The following provision becomes required.]

†S7.23. The presiding bishop of the Evangelical Lutheran Church in America and such other official representatives of ~~this church~~ the churchwide organization as may be designated ~~from time to time~~ by the ~~Church Council~~ presiding bishop, shall have voice but not vote in the meetings of the Synod Assembly. Like privileges shall be accorded to those additional persons whom the Synod Assembly or the Synod Council shall from time to time designate.

S7.26. This synod may establish processes through the Synod Council that permit representatives of ~~congregations under development and~~ authorized worshiping communities of the synod, which have been authorized under ELCA bylaw ~~10.02.03.~~ 10.01.04., to serve as voting members of the Synod Assembly, consistent with †S7.21.

†S7.31. Proxy and absentee voting shall not be permitted in the transaction of any business of ~~this synod~~ the Synod Assembly.

CHAPTER 8: OFFICERS

S8.11.01. When authorized by the Synod Council in order to address special circumstances, the synod bishop may be compensated as an employee or contractor for specified services to another expression of this church. Such an arrangement may be terminated by the Synod Assembly or Synod Council if determined to be detrimental to the function of the office or if the special circumstances no longer apply.

†S8.12.

c. Exercise solely this church's power to ordain (or provide for the ordination by another synod~~ical~~ bishop of) approved candidates who have received and accepted a properly issued, duly attested letter of call for the office of ministry of Word and Sacrament (and as provided in the bylaws of the Evangelical Lutheran Church in America).

d. ~~Consecrate (or provide for the consecration of)~~ Ordain (or provide for the ordination of) approved candidates who have received and accepted a properly issued, duly attested letter of call for service as ministers of Word and Service of this church.

h. Practice leadership in strengthening the unity of the Church and in so doing:

4) ~~consult~~ be a member of the Conference of Bishops and consult regularly with other synod~~ical~~ bishops ~~and the Conference of Bishops~~;

i. Oversee and administer the work of this synod and in so doing:

5) coordinate the work of all synod~~ical~~ staff members;

8) provide for preparation and maintenance of synod~~ical~~ rosters containing the names and addresses of all rostered ministers of this synod and a record of the calls under which they are serving or the date on which ~~they become retired or disabled~~ their retired or disability status took effect;

10) provide for prompt reporting to the secretary of this church of:

a) additions to and subtractions from the rosters of this synod ~~and the register of congregations~~;

11) provide for preparation and maintenance of a ~~register~~ roster of the congregations of this synod and the names of the laypersons who have been elected to represent them; and

†S8.13. The synod~~ical~~ bishop may appoint an attorney, admitted to the bar within the territory of the synod or the state where the synod is located, to be Synod Attorney. The appointment must be approved by the Synod Council and reported to the Synod Assembly and to the ~~ELCA~~ secretary of this church. The appointment continues until resignation or until a successor is appointed. The Synod Attorney provides legal advice and counsel to the synod~~ical~~ officers and the Synod Council. The Synod Attorney is expected to be familiar with the governing documents and policies of the synod and, as necessary, to attend meetings of the Synod Council. The Synod Attorney serves without salary but may be retained and compensated for specific legal services requested by the synod.

S8.14. The synod~~ical~~ bishop may have such assistants as this synod shall from time to time authorize.

†S8.15. The presiding bishop of this church, or the appointee of the presiding bishop, shall install into office, in accord with the policy and approved rite of this church, each newly elected synod~~ical~~ bishop.

†S8.16. Conflicts of Interest

†S8.16.01. The following procedures shall govern matters of potential conflicts of interest for synod~~ical~~ bishops:

a. Whenever a synod~~ical~~ bishop determines that a matter of the kind described in †S8.16.01.b. may require his or her determination or action with respect to a related individual as defined in †S8.16.01.c., the synod~~ical~~ bishop shall withdraw from personal involvement in such matter and shall so notify the presiding bishop. The presiding bishop shall then appoint another synod~~ical~~ bishop from the same region to handle the matter to conclusion. In dealing with such matter, the appointed bishop shall exercise all of the functions and authority to the same extent as if the appointed bishop were the elected bishop of the withdrawing bishop's synod.

b. Matters include any proceedings under Chapter 20, proceedings under provision 7.46. of the *Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America* (†S14.18.), candidacy,

reinstatement, and similar matters where determinations or actions by the synod~~ical~~ bishop could change, limit, restrict, approve, authorize, or deny the related individual's ministry on one of the official rosters of this church.

c. A related individual is one who, with respect to the synod~~ical~~ bishop, is a spouse, parent, son, daughter, sibling, uncle, aunt, niece, nephew, grandparent, grandchild, including corresponding members of blended families and in-laws (parent, son, daughter, or sibling of a spouse, spouse of a sibling, or the parent or sibling of the spouse of a sibling).

[The following provision becomes required.]

†S8.23. In the event of the death, resignation, or disability of the bishop, the vice president, after consultation with the presiding bishop of the Evangelical Lutheran Church in America, shall convene the Synod Council to arrange for the conduct of the duties of the bishop until a new bishop shall be elected or, in the case of temporary disability, until the bishop resumes full performance of the duties of the office.

S8.30. Secretary

†S8.31. The secretary shall be elected by the Synod Assembly. The secretary shall be a voting member of a congregation of this synod. The secretary may be either a layperson or a rostered minister ~~of Word and Sacrament~~.

S8.40. Treasurer

†S8.41. The treasurer may be elected by the Synod Assembly or may be appointed by the Synod Council. The treasurer shall be a voting member of a congregation of this synod. The treasurer may be either a layperson or a rostered minister ~~of Word and Sacrament~~.

S8.50. General Provisions

†S8.51. The terms of office of the officers of this synod shall be as follows:

b. The vice president and secretary of this synod shall be elected to a term of _____ years and may be re-elected. The officer shall serve until his or her successor takes office.

c. The treasurer of this synod shall be [elected] [appointed] to a _____-year term and may be re-elected or reappointed. The treasurer shall serve until his or her successor takes office.

†S8.57. The recall or dismissal of an officer and the vacating of office may be effected for willful disregard or violation of the constitutions, bylaws, and continuing resolutions of this church; for such physical or mental disability as renders the officer incapable of performing the duties of office; or for such conduct as would subject the officer to disciplinary action as a rostered minister or as a member of a congregation of this church.

a. Proceedings for the recall or dismissal of a synod~~ical~~ bishop shall be instituted by written petition by:

3) at least 10 synod~~ical~~ bishops; or

b. Proceedings for the recall or dismissal of an officer of a synod, other than the synod~~ical~~ bishop, shall be instituted by written petition by:

3) the synod~~ical~~ bishop.

f. If the synod officer is a minister of Word and Sacrament, grounds for recall or dismissal include those set forth in ELCA bylaw ~~20.21.01.~~ 20.22.01. and as defined under the process described in ELCA constitutional provisions ~~20.20. and~~ 20.21. and 20.22. as grounds for discipline. If the officer is a minister of Word and Service, grounds for recall or dismissal include those set forth in ELCA bylaw ~~20.22.01.~~ 20.23.01. and as defined under the process described in ELCA constitutional provisions ~~20.20. and~~ 20.21. and 20.22. as grounds for discipline.

h. If the case of alleged willful disregard or violation of the constitutions, bylaws, and continuing resolutions or of alleged conduct as would subject the officer to disciplinary action, the following procedures shall apply:

1) the petition shall be referred to the Committee on Appeals, which shall function as the discipline hearing committee that shall conduct a hearing in accordance with the rules provided for in ELCA bylaw ~~20.21.16.~~ 20.22.14. except to the extent that those rules are in conflict with the provisions of this bylaw; and

CHAPTER 9: NOMINATIONS AND ELECTIONS

†S9.12. Background checks and screening shall be required and completed for persons nominated as synod~~ical~~ officers prior to their election, if possible, or as soon as practical after their election. The specific procedures and timing of background checks and screening shall be determined by the Synod Council.

CHAPTER 10: SYNOD COUNCIL

S10.08. *Robert's Rules of Order*, latest edition, shall govern parliamentary procedure of all meetings of the Synod Council.

S10.0~~7~~8.01. To the extent permitted by state law, meetings of the Synod Council and its committees may be held electronically or by telephone conference, and notice of all meetings may be provided electronically.

CHAPTER 11: COMMITTEES

†S11.05. The Audit Committee of this synod shall consist of three to six persons, none of whom ~~are members~~ is a member of the synod staff.

CHAPTER 12: CONFERENCES, CLUSTERS, COALITIONS, AREA SUBDIVISIONS, AND NETWORKS

†S12.01. This synod may establish conferences, clusters, coalitions, area subdivisions, and networks as appropriate within its territory and in collaboration with other synods and ~~partners~~ entities, as specified in the bylaws and continuing resolutions. The purpose of such groupings shall be to foster interdependent relationships for missional purposes among congregations, synods, the churchwide organization, and other ~~partners~~ affiliates

CHAPTER 13: CONGREGATIONS

†S13.01. Each congregation, except those certified as congregations of the Evangelical Lutheran Church in America by the uniting churches, prior to being listed in the ~~register~~ roster of congregations of this synod, shall adopt the *Model Constitution for Congregations* or one acceptable to this synod that is not in

contradiction to the constitution and bylaws of the Evangelical Lutheran Church in America.

a. **New congregations.** A congregation newly formed by this church and any congregation seeking recognition and reception by this church shall:
   1) Accept the criteria for recognition and reception as a congregation of this church, fulfill the functions of the congregation, and accept the governance provisions as provided in Chapter 9 of the ~~ELCA~~ constitution and bylaws of this church.
   3) Accept the commitments expected of all congregations of ~~the ELCA~~ this church as stated in *C6.01., *C6.02., and *C6.03. of the *Model Constitution for Congregations*.

b. **Congregations from another church body.** If a congregation is a member of another church body, the ~~leaders~~ leadership of the congregation first should consult with the appropriate authorities of that church body before taking action to leave its current church body. After such consultation, leaders of the congregation should ~~make~~ contact ~~with~~ the ELCA synod bishop or staff where the congregation is located. The synod bishop or synod staff where the transferring or independent congregation is located shall confer with the congregation to assure its understanding and acceptance of commitment to and affiliation with this church.

c. **Recognition and reception.** Recognition and reception into this church of transferring or independent congregations by the Evangelical Lutheran Church in America is based on the judgment of the synod and action by the synod through the Synod Council and Synod Assembly. The synod bishop shall provide for prompt reporting of such additions to the secretary of this church for addition to the ~~register~~ roster of congregations.

†S13.02. It shall be the responsibility of each congregation of this synod ~~annually~~ to choose from among its voting members laypersons to serve as members of the Synod Assembly as well as persons to represent it at meetings of any conference, cluster, coalition, or other area subdivision of which it is a member. The number of persons to be elected by each congregation and other qualifications shall be as prescribed in guidelines established by this synod.

~~**†S13.19.**~~
†S13.20. A congregation considering a relocation shall confer with the bishop of the synod in which it is territorially located and the appropriate unit of the churchwide organization before any steps are taken leading to such action. The approval of the Synod Council shall be received before any such action is effected.

~~**†S13.20.**~~
†S13.21. A congregation considering development of an additional site to be used regularly for worship shall confer with the bishop of the synod in which it is territorially located and the appropriate unit of the churchwide organization before any steps are taken leading to such action.

~~**S13.21.** The alignment of congregations in pastoral charges, and all alterations in any alignment, shall be subject to approval by the Synod Assembly or by the Synod Council.~~

†S13.23. Provision 9.71. of the ~~ELCA~~ constitution of this church shall govern the relationship of this synod and a congregation of this synod regarding the property of the congregation. This synod may transfer or convey property to a congregation of the synod, subject to restrictions accepted by the congregation, including provision that if the Synod Council, in its sole and exclusive discretion, determines (1) that the property is not being used to serve the mission and ministry needs of this church, or (2) that the congregation has transferred, encumbered, mortgaged, or in any way burdened or impaired any right, title, or interest in the property without the prior approval of the Synod Council, then title to the property shall revert to the synod, and the congregation, upon written demand, shall reconvey the property to the synod.

~~**S13.24.** If any congregation of this synod has disbanded, or if the members of a congregation agree that it is no longer possible for it to function as such, or if it is the opinion of the Synod Council that the membership of a congregation has become so scattered or so diminished in numbers as to make it impractical for such a congregation to fulfill the purposes for which it was organized or that it is necessary for this synod to protect the congregation's property from waste and deterioration, the Synod Council, itself or through trustees appointed by it, may take charge and control of the property of the congregation to hold, manage, and convey the same on behalf of this synod. The congregation shall have the right to appeal the decision to the Synod Assembly.~~

†S13.24. The Synod Council, itself or through trustees appointed by it, may take charge and control of the property of a congregation of this synod to hold, manage, and convey the same on behalf of this synod, if any of the following apply:

a. The congregation has disbanded, ceased to worship, or otherwise ceased to exist as a congregation.
b. The congregation has abandoned its property.
c. The remaining members of the congregation decide that it is no longer possible to function as a congregation or that they are unable to provide required governance.
d. The Synod Council determines that the membership of a congregation has become so scattered or so diminished in numbers that it cannot provide required governance or that it has become impractical for the congregation to fulfill the purposes for which it was organized.
e. The Synod Council determines that it is necessary for this synod to protect and preserve the congregation's property from waste and deterioration.

The congregation shall have the right to appeal any such decision to the next Synod Assembly.

S13.25. This synod may temporarily assume administration of a congregation upon its request or with its concurrence. Such synod administration shall continue only so long as necessary to complete the purposes for which it was requested by the congregation or until the congregation withdraws consent to continued administration.

†S13.31. Congregations and members of congregations are subject to discipline in accordance with the provisions of Chapter 20 of the ~~ELCA constitution and bylaws.~~ *Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America*. The synod's involvement in and responsibility for such disciplinary processes shall be as set forth in that chapter.

S13.40. ~~Synodically Authorized~~ Synod-authorized Worshiping Communities

CHAPTER 14: ROSTERED MINISTERS

†S14.11. The time and place of the ordination of those persons properly called to ~~congregations or non-congregational service of~~ ministry in this synod shall be authorized by the bishop of this synod.

S14.14. Whenever members of a congregation move to such a distance that regular attendance at its services becomes impractical, it shall be the duty of the pastor to commend them, upon their consent, to the pastoral care of a ~~Lutheran~~ congregation nearer to their place of residence.

S14.17. No minister of Word and Sacrament shall accept a call without first conferring with the bishop of this synod. A minister of Word and Sacrament shall respond with an answer of acceptance or declination to a letter of call within 30 days of receipt of such call. In exceptional circumstances with the approval of the bishop of this synod and the ~~chair~~ president of the Congregation Council of the congregation issuing the call, an additional 15 days may be granted to respond to a letter of call.

†S14.18. The provisions for termination of the mutual relationship between a minister of Word and Sacrament and a congregation shall be as follows:

a. The call of a congregation, when accepted by a pastor, shall constitute a continuing mutual relationship and commitment which shall be terminated only by the pastor's death or, following consultation with the synod~~ical~~ bishop, for the following reasons**:**

c. In case of alleged physical disability or mental incapacity under paragraph a.4) above, the bishop's committee shall obtain and document competent medical opinion concerning the pastor's condition. When a disability or incapacity is evident to the committee, the bishop of this synod may declare the pastorate vacant. When the pastorate is declared vacant, the Synod Council shall list the pastor on the roster of Ministers of Word and Sacrament ~~as disabled~~ with disability status. Upon removal of the disability and restoration of the pastor to health, the bishop shall take steps to enable the pastor to resume the ministry, either in the congregation last served or in another appropriate call.

†S14.24. With the approval of the synod~~ical~~ bishop expressed in writing, which sets forth a clear statement of the purpose to be served by such a departure from the normal rule of permanency of the call as expressed in †S14.18., a congregation may call a pastor for a specific term. Details of such calls shall be in writing setting forth the purpose and conditions involved. Prior to the completion of a term, the bishop of this synod or a representative of the bishop shall meet with the pastor and representatives of the congregation for a review of the call. Such call may also be terminated before its expiration in accordance with the provisions of †S14.18.

†S14.31. The time and place of the ~~consecration~~ ordination of those persons properly called to ~~congregations or non-congregational service of~~ ministry in this synod shall be authorized by the bishop of this synod.

S14.42. No minister of Word and Service shall accept a call without first conferring with the bishop of this synod. A minister of Word and Service shall respond with an answer of acceptance or declination to a letter of call within 30 days of receipt of such call. In exceptional circumstances with the approval of the bishop of this synod and the ~~chair~~ president of the Congregation Council of the congregation issuing the call, an additional 15 days may be granted to respond to a letter of call

†S14.43. The provisions for termination of the mutual relationship between a minister of Word and Service and a congregation shall be as follows:

a. The call of a congregation, when accepted by a minister of Word and Service, shall constitute a continuing mutual relationship and commitment which shall be terminated only by the deacon's death or, following consultation with the synod~~ical~~ bishop, for the following reasons:

c. In case of alleged physical disability or mental incapacity under paragraph a.4) above, the bishop's committee shall obtain and document competent medical opinion concerning the minister of Word and Service's condition. When a disability or incapacity is evident to the committee, the bishop of this synod may declare the position vacant. When the position is declared vacant, the Synod Council shall list the deacon on the roster of Ministers of Word and Service ~~as disabled~~ with disability status. Upon removal of the disability and restoration of the minister of Word and Service to health, the bishop shall take steps to enable the minister of Word and Service to resume the ministry, either in the congregation last served or in another appropriate call.

†S14.46. With the approval of the synod~~ical~~ bishop expressed in writing, which sets forth a clear statement of the purpose to be served by such a departure from the normal rule of permanency of the call as expressed in †S14.43., a congregation may call a minister of Word and Service for a specific term. Details of such calls shall be in writing setting forth the purpose and conditions involved. Prior to the completion of a term, the bishop of this

synod or a representative of the bishop shall meet with the minister of Word and Service and representatives of the congregation for a review of the call. Such call may also be terminated before its expiration in accordance with the provisions of †S14.43.

CHAPTER 15: FINANCIAL MATTERS

†S15.11. Since the congregations, synods, and churchwide organization are interdependent ~~units~~ expressions that share ~~responsibly~~ in God's mission, all share in the responsibility to develop, implement, and strengthen the financial support ~~program~~ of the whole church. The gifts and offerings of the members of the Evangelical Lutheran Church in America are given to support all parts of this church ~~and thus partnership in~~ , the unity of this church should be evidenced in determining each part's share of the gifts and offerings.

†S15.12. The annual budget of this synod shall reflect the entire range of its own activities and its commitment to ~~partnership~~ supportive funding with other synods and the churchwide organization.

S15.14. Except when such procedure would jeopardize current operations, a reserve amounting to no more than 16 percent of the sum of the amounts scheduled in the next year's budget for regular distribution to synod~~ical~~ causes shall be carried forward annually for disbursement in the following year in the interest of making possible a more even flow of income to such causes. The exact number of dollars to be held in reserve shall be determined by the Synod Council.

CHAPTER 16: INDEMNIFICATION

†S16.04. When written charges against a rostered minister of this church are made in disciplinary proceedings under Chapter 20 of the *Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America* by the synod~~ical~~ bishop or when written charges against a congregation are made in disciplinary proceedings by the Synod Council or the synod~~ical~~ bishop, and the discipline hearing committee determines that no discipline shall be imposed, then if such determination is not reversed or set aside on appeal, indemnification shall be made by the synod to the accused for reasonable attorney's fees and other reasonable expenses related to the defense of the charges. The determination of the reasonableness of such fees and expenses shall be decided by the Synod Council.

CHAPTER 17: CONSULTATION AND ADJUDICATION

†S17.01. The synod~~ical~~ bishop and the Executive Committee of the Synod Council shall be available to give counsel when disputes arise within this synod.

†S17.02. The synod~~ical~~ bishop and the Executive Committee of the Synod Council shall receive expressions of concern from rostered ministers of this church, congregations, and organizations within this synod; provide a forum in which the parties concerned can seek to work out matters causing distress or conflict; and make appropriate recommendations for their resolution. When a concern relates directly to the synod bishop, the synod vice president will

lead the Executive Committee's efforts at resolving the matter. When the matter at issue cannot be resolved in this manner, ~~the prescribed~~ applicable procedures for investigation, decision, appeal, and adjudication shall be followed. Allegations or charges that could lead to the discipline of a rostered minister of this church shall not be addressed by the Executive Committee but shall be resolved through the disciplinary process set forth in the *Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America*.

†S17.03. ~~When there is disagreement among units of this synod on a substantive issue that cannot be resolved by the parties, the aggrieved party or parties may appeal to the synodical bishop and the Executive Committee of the Synod Council for a consultation. If this consultation fails to resolve the issue, a petition may be addressed by the parties to the Synod Council requesting it to arbitrate the issue. The decision of the Synod Council shall be final.~~

When there is disagreement between or among congregations of this synod on a substantive issue that cannot be resolved by the parties, the council of an affected congregation may petition the synod bishop for a consultation after informing theother affected congregation(s) of its intent to do so. If this consultation fails to resolve the issue, the bishop shall refer the matter to the Consultation Committee of the synod, which shall undertake efforts to find an appropriate solution. If the Consultation Committee's efforts fail to resolve the issue(s), the entire matter shall be referred to the Synod Council for adjudication by whatever process the council deems necessary. The decision of the Synod Council shall be final.

†S17.04. ~~When a component or beneficiary of a synod has a disagreement on a substantive issue that it cannot resolve, it may address an appeal to the synodical bishop and the Executive Committee of the Synod Council. In this case the decision of the Executive Committee shall prevail, except that upon the motion of a member of the Synod Council, the decision shall be referred to the Synod Council for final action.~~

When conferences, clusters, coalitions, or area subdivisions of this synod have a disagreement on a substantive issue that they cannot resolve, the aggrieved party or parities may petition the synod bishop and the Executive Committee of the Synod Council requesting a consultation after informing the other affected parties of their intent to do so. In this case the decision of the Executive Committee shall prevail, except that, upon the motion of a member of the Synod Council, the decision shall be referred to the Synod Council for final action.

†S17.11. ~~When there is disagreement among factions within a congregation on a substantive issue that cannot be resolved by the parties, members of a congregation shall have access to the synodical bishop for consultation after informing the chair of the Congregation Council of their intent. If the consultation fails to resolve the issue(s), the Consultation Committee of this synod shall consider the matter. If the Consultation Committee of this synod~~

~~shall fail to resolve the issue(s), the matter shall be referred to the Synod Council, whose decision shall be final.~~

When there is disagreement between or among factions within a congregation on a substantive issue which cannot be resolved by the parties, members of the congregation may petition the synod bishop for consultation after informing the president of the Congregation Council of their intent to do so. The synod bishop shall seek a timely resolution of the dispute. If the issue relates directly to the pastor, the bishop may begin the process in †S14.18.d. In all other matters, if the bishop's consultation fails to resolve the issue, the bishop shall refer the matter to the Consultation Committee of the synod, which shall undertake efforts to find an appropriate solution. If the Consultation Committee's efforts fail to resolve the dispute, the entire matter shall be referred to the Synod Council for adjudication by whatever process the council deems necessary. The Synod Council's decision shall be final.

CHAPTER 18: AMENDMENTS, BYLAWS, AND CONTINUING RESOLUTIONS

†S18.13. Other amendments to this constitution may be adopted by this synod through either of the following procedures:

a. ~~An amendment may be adopted by a two-thirds vote at a regular meeting of the Synod Assembly after having been presented in writing at the previous regular meeting of the Synod Assembly over the signatures of at least _____ members and having been approved by a two-thirds vote of the voting members present and voting at such a regular meeting of the Synod Assembly.~~

Introduced with the support of at least _____ voting members and having been approved by a two-thirds vote of the voting members present and voting at a regular meeting of the Synod Assembly, an amendment may be adopted unchanged by a two-thirds vote at the next regular meeting of the Synod Assembly.

MODEL CONSTITUTION for CONGREGATIONS of the EVANGELICAL LUTHERAN CHURCH IN AMERICA

CHAPTER 4: STATEMENT OF PURPOSE

***C4.03.** To fulfill these purposes, this congregation shall:

g. Motivate its members to provide financial support for ~~the~~ this congregation's ministry and the ministry of ~~other parts~~ the other expressions of the Evangelical Lutheran Church in America.

***C4.05.** This congregation shall~~, from time to time,~~ adopt and periodically review a mission statement which will provide specific direction for its programs.

CHAPTER 5: POWERS OF THE CONGREGATION

***C5.03.** Only such authority as is delegated to the Congregation Council or other organizational units in this congregation's governing documents is

recognized. All remaining authority is retained by ~~the~~ this congregation. ~~The~~ This congregation is authorized to:

***C5.04.** This congregation shall ~~choose~~ elect from among its voting members laypersons to serve as voting members of the Synod Assembly as well as persons to represent it at meetings of any conference, cluster, coalition, or other area subdivision of which it is a member. The number of persons to be elected by ~~the~~ this congregation and other qualifications shall be as prescribed in guidelines established by the *(insert name of synod)* of the Evangelical Lutheran Church in America.

CHAPTER 6: CHURCH AFFILIATION

***C6.01.** This congregation shall be an interdependent part of the Evangelical Lutheran Church in America or its successor, and of the *(insert name of synod)* ~~Synod~~ of the Evangelical Lutheran Church in America. This congregation is subject to the discipline of the Evangelical Lutheran Church in America.

***C6.03.** This congregation acknowledges its relationship with the Evangelical Lutheran Church in America in which:

d. This congregation agrees to consider ministers of Word and Service for call to other staff positions in ~~the~~ this congregation according to the procedures of the Evangelical Lutheran Church in America.

***C6.04.** Affiliation with the Evangelical Lutheran Church in America ~~may be~~ is terminated as follows:

c. This congregation is removed from membership in the Evangelical Lutheran Church in America according to the procedures for discipline of the Evangelical Lutheran Church in America or in accordance with provision 9.23. of the constitution and bylaws of the Evangelical Lutheran Church in America.

d. The *(insert name of synod)* takes charge and control of the property of this congregation to hold, manage, and convey the same on behalf of the synod pursuant to †S13.24. of the synod constitution. This congregation shall have the right to appeal the decision to the next Synod Assembly.

~~d~~e. This congregation follows the procedures outlined in *C6.05.

***C6.05.** This congregation may terminate its relationship with the Evangelical Lutheran Church in America by the following procedure:

a. A resolution indicating the intent to terminate its relationship must be adopted at ~~a~~ two legally called and conducted special meetings of ~~the~~ this congregation by a two-thirds vote of the voting members present at each meeting. ~~Such~~ The first such meeting may be held no sooner than 30 days after written notice of the meeting is received by the bishop of the synod, during which time ~~the~~ this congregation shall consult with the bishop and the bishop's designees, if any. The times and manner of the consultation shall be determined by the bishop in consultation with the Congregation Council. Unless he or she is a voting member of ~~the~~ this

congregation, the bishop and the bishop's designees, if any, shall have voice but not vote at the first meeting.

b. ~~The~~ Within 10 days after the resolution has been voted upon at the first meeting, the secretary of ~~the~~ this congregation shall submit a copy of the resolution to the bishop, attesting that the special meeting was legally called and conducted and certifying the outcome of the vote, and shall ~~mail a copy~~ send copies of the resolution and certification to voting members of ~~the~~ this congregation. ~~This notice shall be submitted within 10 days after the resolution has been adopted.~~

c. ~~The~~ If the resolution was adopted by a two-thirds vote of the voting members present at the first meeting, the bishop of the synod and ~~the~~ this congregation shall continue in consultation, as specified in paragraph a. above, during a period of at least 90 days after receipt by the ~~synod of the notice~~ bishop of the attestation and certification as specified in paragraph b. above.

d. If ~~the~~ this congregation, after such consultation, ~~still seeks to terminate its relationship~~ is still considering termination of its relationship with this church, such action may be taken at a legally called and conducted special meeting by a two-thirds vote of the voting members present. Notice of the second meeting shall be ~~mailed~~ sent to all voting members and to the bishop at least 10 days in advance of the meeting. Unless he or she is a voting member of ~~the~~ this congregation, the bishop and the bishop's designees, if any, shall have voice but not vote at the second meeting.

e. ~~A copy of the resolution, attesting that the special meeting was legally called and conducted and certifying the outcome of the vote, shall be sent to the bishop within 10 days after the resolution has been adopted, at which time the relationship between the congregation and this church shall be terminated subject to paragraph g. below.~~
Within 10 days after the resolution has been voted upon, the secretary of this congregation shall submit a copy of the resolution to the bishop, attesting that the second special meeting was legally called and conducted and certifying the outcome of the vote, and shall send copies of the resolution and certification to the voting members of the congregation. If the resolution was adopted by a two-thirds vote of the voting members present at the second meeting, the relationship between the congregation and this church shall be terminated subject to Synod Council approval as required by paragraphs f. and g. below.

f. Unless this notification to the bishop also certifies that ~~the~~ this congregation has voted ~~by a two-thirds vote~~ to affiliate with another Lutheran denomination, ~~the~~ this congregation ~~will be conclusively presumed to be~~ shall be deemed an independent or non-Lutheran church, in which case *C7.04. shall apply.

~~f. Notice of termination shall be forwarded by the bishop to the secretary of the ELCA, who shall report the termination to the Churchwide Assembly.~~

g. This congregation shall abide by these covenants by and among the three expressions of this church:

2) Congregations which had been members of the Lutheran Church in America shall be required, in addition to complying with the foregoing provisions in

*C6.05., to receive synod~~ical~~ approval before terminating their membership in this church.

h. If this congregation fails to achieve the required two-thirds vote of voting members present at ~~the~~ this congregation's first meeting as specified in paragraph a. above~~, another special meeting to consider termination of relationship with this church may be called no sooner than six months after that first meeting. If this congregation~~ or fails to achieve the required two-thirds vote of voting members present at ~~the~~ this congregation's second meeting as specified in paragraph d. above, another attempt to consider termination of relationship with this church must follow all requirements of *C6.05. and may begin no sooner than six months after ~~that second~~ the meeting at which the two-thirds vote was not achieved.

***C6.06.** If this congregation considers relocation, it shall confer with the bishop of the synod in which it is territorially located and the appropriate unit of the churchwide organization before any steps are taken leading to such action. The approval of the Synod Council shall be received before any such action is ~~effected~~ taken.

CHAPTER 7: PROPERTY OWNERSHIP

***C7.01.** If this congregation ceases to exist, title to undisposed property shall pass to the *(insert name of synod)* ~~Synod~~ of the Evangelical Lutheran Church in America.

***C7.02.** If this congregation is removed from membership in the Evangelical Lutheran Church in America according to its procedure for discipline or pursuant to 9.23. of the constitution and bylaws of the Evangelical Lutheran Church in America, title to property shall continue to reside in this congregation.

***C7.03.** If ~~two-thirds of~~ the voting members of this congregation present at a legally called and conducted special meeting of this congregation vote to transfer to another Lutheran church body, title to property shall continue to reside in this congregation, provided the process for termination of relationship in *C6.05. has been followed. Before this congregation takes action to transfer to another Lutheran church body, it shall consult with representatives of the *(insert name of synod)* ~~Synod~~.

***C7.04.** If ~~two-thirds of~~ the voting members of this congregation present at a legally called and conducted special meeting of this congregation vote to become independent or relate to a non-Lutheran church body and have followed the process for termination of relationship in *C6.05., title to property of this congregation shall continue to reside in this congregation only with the consent of the Synod Council. The Synod Council, after consultation with this congregation by the ~~established synodical~~ process established by the synod, may give approval to the request to become independent or to relate to a non-Lutheran church body, in which case title shall remain with the majority of this congregation. If the Synod Council fails to give such approval, title shall remain with those members who desire to continue as a

congregation of the Evangelical Lutheran Church in America. In neither case does title to this congregation's property transfer to the synod.

[The following provision becomes required.]

***C7.05.** Notwithstanding the provisions of *C7.02. and *C7.03. above, where this congregation has received property from the synod pursuant to a deed or other instrument containing restrictions under provision 9.71.a. of the *Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America*, this congregation accepts such restrictions and:

CHAPTER 8: MEMBERSHIP

***C8.02.** Members shall be classified as follows:

c. ***Voting*** members are confirmed members. Such confirmed members, during the current or preceding calendar year, shall have communed in this congregation and shall have made a contribution of record to this congregation. Members of this congregation who have satisfied these basic standards shall have the privilege of voice and vote at every regular and special meeting of ~~the~~ this congregation as well as the other rights and privileges ascribed to voting members by the provisions of this constitution and its bylaws. They shall not have voted as a seasonal member of another congregation of this church in the previous two calendar months.

e. ***Seasonal*** members are voting members of other ~~ELCA~~ congregations of this church who wish to retain such membership but desire to participate in the life and mission of this congregation, including exercising limited voting rights in this congregation. The Congregation Council may grant seasonal membership to such persons provided that this congregation is a member of a synod where the Synod Council has approved seasonal member voting on its territory. Such seasonal members shall have all the privileges and duties of voting members except that:

3) they shall not have the right to vote on any matter concerning or affecting the affiliation of this congregation with ~~the ELCA~~ this church;

***C8.05.** Membership in this congregation shall be terminated by any of the following:

d. disciplinary action in accordance with ~~ELCA constitutional provision 20.41. and the accompanying bylaws~~ Chapter 20 of the constitution and bylaws of the Evangelical Lutheran Church in America;

CHAPTER 9: ROSTERED MINISTER

***C9.02.** Only a member of the roster of Ministers of Word and Sacrament of the Evangelical Lutheran Church in America or a candidate for the roster of Ministers of Word and Sacrament who has been recommended for ~~the~~ this congregation by the synod~~ical~~ bishop may be called as a pastor of this congregation.

***C9.05.** The provisions for termination of the mutual relationship between a minister of Word and Sacrament and this congregation shall be as follows:

a. The call of this congregation, when accepted by a pastor, shall constitute a continuing mutual relationship and commitment, which shall be

terminated only by the pastor's death or, following consultation with the synodical bishop, for the following reasons:

3) inability to conduct the pastoral office effectively in ~~the~~ this congregation in view of local conditions;
7) termination of the relationship between this church and ~~the~~ this congregation;
8) dissolution of ~~the~~ this congregation or the termination of a parish arrangement; or
9) suspension of ~~the~~ this congregation through discipline for more than six months.

b. When allegations of physical disability or mental incapacity of the pastor under paragraph a.4) above, or ineffective conduct of the pastoral office under paragraph a.3) above, have come to the attention of the bishop of this synod,

2) when such allegations have been brought to the synod's attention by an official recital of allegations by the Congregation Council or by a petition signed by at least one-third of the voting members of ~~the~~ this congregation, the bishop personally shall investigate such conditions together with a committee of two rostered ministers and one layperson.

c. In case of alleged physical disability or mental incapacity under paragraph a.4) above, the bishop's committee shall obtain and document competent medical opinion concerning the pastor's condition. When a disability or incapacity is evident to the committee, the bishop of this synod may declare the pastorate vacant. When the pastorate is declared vacant, the Synod Council shall list the pastor on the roster of Ministers of Word and Sacrament ~~as disabled~~ with disability status. Upon removal of the disability and the restoration of the pastor to health, the bishop shall take steps to enable the pastor to resume the ministry, either in the congregation last served or in another appropriate call.

d. In the case of alleged local difficulties that imperil the effective functioning of ~~the~~ this congregation under paragraph a.3) above, the bishop's committee shall endeavor to hear from all concerned persons, after which the bishop together with the committee shall present their recommendations first to the pastor and then to ~~the~~ this congregation. The recommendations of the bishop's committee must address whether the pastor's call should come to an end and, if so, may suggest appropriate severance arrangements. The committee may also propose other actions that should be undertaken by ~~the~~ this congregation and by the pastor, if appropriate. If the pastor and congregation agree to carry out such recommendations, no further action need be taken by the synod.

e. If either party fails to assent to the recommendations of the bishop's committee concerning the pastor's call, ~~the~~ this congregation may dismiss the pastor only at a legally called meeting after consultation with the bishop, either (a) by a two-thirds vote of the voting members present and voting where the bishop and the committee did not recommend termination of the call, or (b) by a majority vote of the voting members

present and voting where the bishop and the committee recommended termination of the call.

***C9.07.** During the period of service, an interim pastor shall have the rights and duties in ~~the~~ this congregation of a regularly called pastor and may delegate the same in part to a supply pastor with the consent of the bishop of the synod and this congregation or Congregation Council. The interim pastor and any rostered minister providing assistance shall refrain from exerting influence in the selection of a pastor. Unless previously agreed upon by the Synod Council, an interim pastor is not available for a regular call to the congregation served.

***C9.08.** This congregation shall make satisfactory settlement of all financial obligations to a former pastor before calling a successor. A pastor shall make satisfactory settlement of all financial obligations to this congregation before beginning service in a call to another congregation or employment in another ministry setting ~~related to the Evangelical Lutheran Church in America~~.

***C9.11.** With the approval of the bishop of the synod, ~~the~~ this congregation may depart from *C9.05.a. and call a pastor for a specific term. Details of such calls shall be in writing setting forth the purpose and conditions involved. Prior to the completion of a term, the bishop or a designated representative of the bishop shall meet with the pastor and representatives of ~~the~~ this congregation for a review of the call. Such a call may also be terminated before its expiration in accordance with the provisions of *C9.05.a.

***C9.12.** The pastor of this congregation:

a. shall keep accurate parochial records of all baptisms, confirmations, marriages, burials, communicants, members received, members dismissed, or members excluded from ~~the~~ this congregation;

***C9.14.** The parochial records of this congregation shall be maintained by the pastor and shall remain the property of ~~the~~ this congregation. The secretary of this congregation shall attest in writing to the bishop of this synod that such records have been placed in his or her hands in good order by a departing pastor before the installation of that pastor in another ~~field of labor or the granting by the synod of retired status to the pastor~~ call or approval of a request for change in roster status.

C9.15. Under special circumstances, subject to the approval of the synod~~ical~~ bishop and the concurrence of this congregation, a minister of Word and Sacrament of a church body with which the Evangelical Lutheran Church in America officially has established a relationship of full communion may serve temporarily as pastor of this congregation under a contract between ~~the~~ this congregation and the pastor in a form proposed by the synod~~ical~~ bishop and approved by ~~the~~ this congregation.

***C9.21.** Authority to call a ~~minister of Word and Service~~ deacon shall be in this congregation by at least a two-thirds vote of voting members present and

voting at a meeting legally called for that purpose. Before a call is issued, the officers, or a committee elected by [this congregation][the Congregation Council] to recommend the call, shall seek the advice and help of the bishop of the synod.

***C9.22.** Only a member of the roster of Ministers of Word and Service of the Evangelical Lutheran Church in America or a candidate for the roster of Ministers of Word and Service who has been recommended for this congregation by the synod~~ical~~ bishop may be called as a deacon of this congregation.

***C9.25.** The provisions for termination of the mutual relationship between a minister of Word and Service and this congregation shall be as follows:

a. The call of this congregation, when accepted by a deacon, shall constitute a continuing mutual relationship and commitment, which shall be terminated only by the deacon's death or, following consultation with the synod~~ical~~ bishop, for the following reasons:

c. In case of alleged physical disability or mental incapacity under paragraph a.4) above, the bishop's committee shall obtain and document competent medical opinion concerning the deacon's condition. When a disability or incapacity is evident to the committee, the bishop of this synod may declare the position vacant. When the position is declared vacant, the Synod Council shall list the deacon on the roster of Ministers of Word and Service ~~as disabled~~ with disability status. Upon removal of the disability and the restoration of the deacon to health, the bishop shall take steps to enable the deacon to resume the ministry, either in the congregation last served or in another appropriate call.

***C9.26.** ~~The deacon shall make satisfactory settlement of all financial obligations to a former congregation before:~~
~~a. installation in another field of labor, or~~
~~b. the issuance of a certificate of dismissal or transfer.~~
This congregation shall make satisfactory settlement of all financial obligations to a former deacon before calling a successor. A deacon shall make satisfactory settlement of all financial obligations to this congregation before beginning service in a call to another congregation or employment in another ministry setting.

CHAPTER 10: CONGREGATION MEETING

C10.01. ~~The [annual][semi-annual][quarterly] meeting of this congregation shall be held at a time specified in the bylaws.~~
This congregation shall have at least one regular meeting per year. The regular meeting(s) of the congregation shall be held at the time(s) specified in the bylaws. Consistent with the laws of the State of _____, the bylaws shall designate one regular meeting per year as the annual meeting of this congregation.

C10.02. A special Congregation Meeting may be called by the [senior] pastor, the Congregation Council, or the president of this congregation, and shall be

called by the president of ~~the~~ this congregation upon the written request of _____ [number][percent] of the voting members. The president of the Congregation Council shall call a special meeting upon request of the synod~~ical~~ bishop. The call for each special meeting shall specify the purpose for which it is to be held, and no other business shall be transacted.

C10.06. All actions approved by ~~the~~ this congregation shall be by majority vote of those voting members present and voting, except as otherwise provided in this constitution or by state law.

C10.08. This congregation may hold meetings by remote communication, including electronically and by telephone conference, as long as there is an opportunity for simultaneous aural communication. To the extent permitted by state law, notice of all meetings may be provided electronically.

CHAPTER 11: OFFICERS

C11.01. The officers of this congregation shall be a president, vice president, secretary, and treasurer.

b. The officers shall be voting members of ~~the~~ this congregation.

C11.02. The [congregation][Congregation Council] shall elect its officers and they shall be the officers of ~~the~~ this congregation. The officers shall be elected by written ballot and shall serve for one year or until their successors are elected. Their terms shall begin at the close of the annual meeting at which they are elected.

or

The officers shall be elected by the [congregation] [Congregation Council] by written ballot and shall serve for one year. The term shall begin on _____ (month and day) and end on _____ (month and day).

or

The pastor shall be *ex officio* president of ~~the~~ this congregation and the Congregation Council. The [congregation][Congregation Council] shall elect by written ballot the other officers of ~~the~~ this congregation who shall serve for one year or until their successors are elected. Their terms shall begin at the close of the annual meeting at which they are elected.

or

The pastor shall be *ex officio* president of ~~the~~ this congregation and the Congregation Council. The [congregation][Congregation Council] shall elect by written ballot the other officers of ~~the~~ this congregation who shall serve for one year or until their successors are elected. Their terms shall begin on _____ (month and day) and end on _____ (month and day).

CHAPTER 12: CONGREGATION COUNCIL

C12.01. The voting membership of the Congregation Council shall consist of the pastor(s)[, the deacon(s),] [~~,~~ the officers of ~~the~~ this congregation,] and [_____ members] [not more than _____ nor fewer than _____ members] of ~~the~~ this congregation, at least one of whom shall be a youth and at least one of whom shall be a young adult. Any voting member of ~~the~~ this congregation may be elected, subject only to the limitation on the length of

continuous service permitted in that office. A member's place on the Congregation Council shall be declared vacant if the member a) ceases to be a voting member of this congregation or b) is absent from four successive regular meetings of the Congregation Council without cause. Consistent with the laws of the state in which this congregation is incorporated, ~~the~~ this congregation may adopt procedures for the removal of a member of the Congregation Council in other circumstances.

C12.02. The members of the Congregation Council except the pastor(s) [and deacon(s)] shall be elected by written ballot to serve for _____ years or until their successors are elected. Such members shall be eligible to serve no more than two full terms consecutively. Their terms shall begin at the close of the annual meeting at which they are elected.

or

The members of the Congregation Council except the pastor(s) [and deacon(s)] shall be elected at a legally called meeting of ~~the~~ this congregation during the month of _____. Their term of office shall be for _____ years, with the term of office beginning on _____ (month and day) and ending on _____ (month and day). Newly elected Congregation Council members shall be installed at worship ~~the Sunday prior to the date they assume office~~ at a time appointed by the Congregation Council.

C12.04. The Congregation Council shall have general oversight of the life and activities of this congregation, and in particular its worship life, to the end that everything be done in accordance with the Word of God and the faith and practice of the Evangelical Lutheran Church in America. The duties of the Congregation Council shall include the following:

h. To emphasize ~~partnership with~~ support of the synod and churchwide organization of the Evangelical Lutheran Church in America as well as cooperation with other congregations, both Lutheran and non-Lutheran, subject to established policies of the synod and the Evangelical Lutheran Church in America.

C12.05. The Congregation Council shall be responsible for the financial and property matters of this congregation.

b. The Congregation Council shall not have the authority to buy, sell, or encumber real property unless specifically authorized to do so by a meeting of ~~the~~ this congregation.

d. The Congregation Council shall prepare an annual budget for adoption by this congregation, shall supervise the expenditure of funds in accordance therewith following its adoption, and may incur obligations of more than $ _____ in excess of the anticipated receipts only after approval by a Congregation Meeting. The budget shall include this congregation's full indicated share in support of the wider ministry being carried on in ~~partnership~~ collaboration with the synod and churchwide organization.

e. The Congregation Council shall ascertain that the financial affairs of this congregation are being conducted efficiently, giving particular attention

to the prompt payment of all obligations and to the regular forwarding of ~~benevolence~~ mission support monies to the synod~~ical~~ treasurer.

C12.08. The Congregation Council shall be responsible for the employment and supervision of the staff of this congregation. Nothing in this provision shall be deemed to affect ~~the~~ this congregation's responsibility for the call, terms of call, or termination of call of any employees who are on a roster of this church.

C12.12. A quorum for the transaction of business shall consist of a majority of the members of the Congregation Council, including the [senior] pastor or interim pastor, except when the [senior] pastor or interim pastor requests or consents to be absent and has given prior approval to the agenda for a particular regular or special meeting, which shall be the only business considered at that meeting. Chronic or repeated absence of the [senior] pastor or interim pastor who has refused approval of the agenda of a subsequent regular or special meeting shall not preclude action by the Congregation Council, following consultation with the synod~~ical~~ bishop.

CHAPTER 13: CONGREGATION COMMITTEES

C13.05. When a ~~pastoral~~ vacancy occurs in a position for which this congregation calls a rostered minister, a ***Call Committee*** of six voting members shall be elected by [this congregation] [the Congregation Council]. Term of office will terminate upon installation of the newly called ~~pastor~~ rostered minister.

C13.08. The [senior] pastor of this congregation shall be *ex officio* a member of all committees and boards of ~~the~~ this congregation. [The president of this congregation shall be *ex officio* a member of all committees and boards of ~~the~~ this congregation, except the Nominating Committee.]

CHAPTER 14: ORGANIZATIONS WITHIN ~~THE~~ THIS CONGREGATION

CHAPTER 15: DISCIPLINE OF MEMBERS AND ADJUDICATION

***C15.01.** Persistent and public denial of the Christian faith, willful or criminal conduct grossly unbecoming a member of the Church of Christ, continual and intentional interference with the ministry of ~~the~~ this congregation, or willful and repeated harassment or defamation of member(s) of ~~the~~ this congregation is sufficient cause for discipline of a member. Prior to disciplinary action, reconciliation and repentance will be attempted following Matthew 18:15–17, proceeding through these successive steps, as necessary: a) private counsel and admonition by the pastor, b) censure and admonition by the pastor in the presence of two or three witnesses, c) written referral of the matter by the Congregation Council to the vice president of the synod, who will refer it to a consultation panel drawn from the Consultation Committee of the synod, and d) written referral of the matter by the consultation panel to the Committee on Discipline of the synod. If, for any reason, the pastor is unable to administer the admonitions required by paragraphs a. and b. hereof, those steps may be performed by another pastor chosen by the Executive Committee of the Congregation Council.

***C15.02.** The process for discipline of a member of ~~the~~ this congregation shall be governed as prescribed by the chapter on discipline in the *Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America*. If the counseling, censure, and admonitions pursuant to *C15.01. do not result in repentance and amendment of life, charges against the accused member(s) that are specific and in writing may be prepared by the Congregation Council, signed, and submitted to the vice president of the synod. The vice president shall select from the synod's Consultation Committee a panel of five members (three laypersons and two ministers of Word and Sacrament). A copy of the written charges shall be provided to the consultation panel and the accused member(s). The consultation panel, after requesting a written reply to the charges from the accused member(s), shall consider the matter and seek a resolution by means of investigation, consultation, mediation, or whatever other means may seem appropriate. The panel's efforts to reach a mutually agreeable resolution shall continue for no more than 45 days after the matter is submitted to it.

***C15.05.** By the vote of at least two-thirds of the members of the discipline hearing panel who are present and voting, one of the following disciplinary sanctions can be imposed:

c. termination of membership in ~~the~~ this congregation; or
d. termination of membership in ~~the~~ this congregation and exclusion from the church property and from all congregation activities.

***C15.07.** No member of ~~the~~ this congregation shall be subject to discipline a second time for offenses that a discipline hearing panel has heard previously and decided pursuant to this chapter.

***C15.10. Adjudication**

***C15.11.** ~~When there is disagreement among factions within this congregation on a substantive issue that cannot be resolved by the parties, members of this congregation shall have access to the synodical bishop for consultation after informing the chair of the Congregation Council of their intent. If the consultation fails to resolve the issue(s), the Consultation Committee of the synod shall consider the matter. If the Consultation Committee of the synod shall fail to resolve the issue(s), the matter shall be referred to the Synod Council, whose decision shall be final.~~

When there is disagreement between or among factions within this congregation on a substantive issue which cannot be resolved by the parties, members of this congregation may petition the synod bishop for consultation after informing the president of this congregation of their intent to do so. The synod bishop shall seek a timely resolution of the dispute. If the issue relates directly to the pastor, the bishop may begin the process in †S14.18.d. In all other matters, if the bishop's consultation fails to resolve the issue, the bishop shall refer the matter to the Consultation Committee of the synod, which shall undertake efforts to find an appropriate solution. If the Consultation Committee's efforts fail to resolve the dispute, the entire matter shall be

referred to the Synod Council for adjudication by whatever process the Council deems necessary. The Synod Council's decision shall be final.

CHAPTER 16: AMENDMENTS

***C16.01.** Unless provision *C16.04. is applicable, those sections of this constitution that are not required, in accord with the *Model Constitution for Congregations of the Evangelical Lutheran Church in America*, may be amended in the following manner. Amendments may be proposed by at least _____ voting members or by the Congregation Council. Proposals must be filed in writing with the Congregation Council 60 days before formal consideration by this congregation at a regular or special Congregation Meeting called for that purpose. The Congregation Council shall notify ~~the~~ this congregation's members of the proposal together with the council's recommendations at least 30 days in advance of the meeting. Notification may take place by mail or electronic means, as permitted by state law.

***C16.02.** An amendment to this constitution, proposed under *C16.01., shall:

a. be approved at ~~a~~ any legally called ~~Congregation Meeting according to this constitution~~ meeting of this congregation by a majority vote of those voting members present and voting;
b. be ratified without change at the next ~~annual meeting~~ regular meeting of this congregation held pursuant to C10.01. by a two-thirds vote of those voting members present and voting;
c. have the effective date included in the resolution[3] and noted in the constitution.

***C16.03.** Any amendments to this constitution that result from the processes provided in *C16.01. and *C16.02. shall be sent by the secretary of this congregation to the synod. The synod shall notify ~~the~~ this congregation of its decision to approve or disapprove the proposed changes; the changes shall go into effect upon notification that the synod has approved them.

***C16.04.** This constitution may be amended to bring any section into conformity with a section or sections, either required or not required, of the *Model Constitution for Congregations of the Evangelical Lutheran Church in America* as most recently amended by the Churchwide Assembly. Such amendments may be approved by a majority vote of those voting members present and voting at any legally called meeting of ~~the~~ this congregation without presentation at a prior meeting of ~~the~~ this congregation, provided that the Congregation Council has submitted by mail or electronic means, as permitted by state law, notice to ~~the~~ this congregation of such an amendment or amendments, together with the council's recommendations, at least 30 days prior to the meeting. Upon the request of at least two (2) voting members of ~~the~~ this congregation, the Congregation Council shall submit such notice. Following the adoption of an amendment, the secretary of ~~the~~ this

[3] *Such an effective date must be stated in relation to the requirements of *C16.03. to allow time for the synod~~ical~~'s review of the amendment.*

congregation shall submit a copy thereof to the synod. Such provisions shall become effective immediately following a vote of approval.

CHAPTER 17: BYLAWS

***C17.03.** Changes to the bylaws may be proposed by any voting member, provided that such additions or amendments be submitted in writing to the Congregation Council at least 60 days before a regular or special Congregation Meeting called for that purpose. The Congregation Council shall notify ~~the~~ this congregation's members of the proposal with the council's recommendations at least 30 days in advance of the Congregation Meeting. Notification may take place by mail or electronic means, as permitted by state law.

***C17.04.** ~~Approved changes to the~~ Adopted or amended bylaws shall be sent by the secretary of this congregation to the synod.

CHAPTER 18: CONTINUING RESOLUTIONS

***C18.01.** ~~The~~ This congregation in a legally called meeting or the Congregation Council may enact continuing resolutions. Such continuing resolutions may not conflict with the constitution or bylaws of this congregation.

***C18.02.** Continuing resolutions shall be enacted or amended by a majority vote of a meeting of ~~the~~ this congregation or a two-thirds vote of all voting members of the Congregation Council.

***C18.03.** Adopted or amended continuing resolutions shall be sent by the secretary of this congregation to the synod.

CHAPTER 20: PARISH AUTHORIZATION

[Required provisions when congregation is part of a parish]*

***C20.01.** This congregation may unite ~~in partnership~~ with one or more other congregations recognized by the synod named in *C6.01. to form a parish. Except as provided in *C20.02. and *C20.03., a written agreement, developed in consultation with the synod and approved by the voting members of each congregation participating in the parish, shall specify the powers and responsibilities that have been delegated to the Parish Council. The Parish Agreement shall identify which congregation of the parish issues calls on behalf of the member congregations or shall establish a process for identifying which congregation issues calls on behalf of the member congregations.

***C20.02.** One congregation of a parish shall issue a call on behalf of the member congregations to a minister of Word and Sacrament or a candidate for the roster of Ministers of Word and Sacrament who has been recommended by the synod~~ical~~ bishop to serve the congregations of the parish. Such a call shall be approved prior to issuance by a two-thirds vote at a congregational meeting of each congregation forming the parish. If any congregation of the parish should fail to approve the call, the other congregations of the parish shall have the right to terminate the parish agreement.

***C20.03.** One congregation of a parish may issue a call on behalf of the member congregations to a minister of Word and Service or a candidate for the roster of Ministers of Word and Service who has been recommended by the synod~~ical~~ bishop to serve the congregations of the parish. Such a call shall be approved prior to issuance by a two-thirds vote at a congregational meeting of each congregation forming the parish. If any congregation of the parish should fail to approve the call, the other congregations of the parish shall have the right to terminate the parish agreement.

***C20.04.** Any one of the congregations of the parish may terminate their relationship with the pastor as provided in †S14.18.d. of the synod~~ical~~ constitution of the synod named in *C6.01. In such case, the other congregation(s) of the same parish shall have the right to terminate the parish agreement.

***C20.05.** Any one of the congregations of the parish may terminate their relationship with a minister of Word and Service as provided in †S14.43.d. of the synod~~ical~~ constitution of the synod named in *C6.01. In such case, the other congregation(s) of the same parish shall have the right to terminate the parish agreement.

Consideration: Amendments to the *Constitutions, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America* for Separate Consideration

Reference: 2019 Pre-Assembly Report, Section V, Amendments to the Constitution of the ELCA

The assembly proceeded to consider amendments removed from *en bloc* consideration. The presiding bishop explained that each amendment required a two-thirds vote.

Secretary Boerger announced that the first amendment for consideration was 4.02.c.

Moved; ***Two-thirds Vote Required***
Seconded: *To amend constitutional provision 4.02.c by addition:*

4.02.c. **Serve in response to God's love to meet human needs, caring for the sick and the aged, advocating dignity ~~and~~, justice, and equality for all people, working for peace and reconciliation among the nations, caring for the marginalized, embracing and welcoming racially and ethnically diverse populations, and standing with the poor and powerless and committing itself to their needs.**

Mr. Matthew G. Brockmeier [Greater Milwaukee Synod] stated that he hoped to reinstate the word "oppressed," rather than "powerless." He noted that subsequent and related provisions used "poor and oppressed." He felt that "powerless" did not speak to the needs of this church in this moment. He was ruled out of order due to giving a speech before presenting his motion.

Ms. Felicia Boone [Minneapolis Area Synod] moved to amend the text to change "equality" to "equity."

Moved;
Seconded: *To amend by addition:*

4.02.c. **Serve in response to God's love to meet human needs, caring for the sick and the aged, advocating dignity ~~and~~, justice, and ~~equality~~ equity for all people, working for peace and reconciliation among the nations, caring for the marginalized, embracing and welcoming racially and ethnically diverse populations, and standing with the poor and powerless and committing itself to their needs.**

Ms. Boone described "equality" as related to resources and "equity" as related to outcomes. She expressed her opinion that, if the church was to care for people, it should be notated as an outcome.

Mr. James J.F. Jennings, Church Council member, and co-chair of the Reference and Council Committee, noted that the committee had recommended referral of Motion J to the Office of the Secretary.

The Rev. Craig A. Satterlee, bishop of the North/West Lower Michigan Synod, called a point of order to inquire if Secretary Boerger could read the number, the citation, and provide a brief description of each item to provide clarity on what items were being considered.

Presiding Bishop Eaton granted the request.

Secretary Boerger stated that, if the assembly wished to amend "powerless" in 4.02.c., this provision would need to be presented at the 2022 Churchwide Assembly for ratification as it was not a part of the initial recommendation from the Church Council, and thus required six months' notice to the assembly. "Equality" could be changed to "equity" without requiring ratification as that portion of the text was already proposed for amendment by the Church Council.

The presiding bishop then called for the orders of the day to consider constitutional provision 5.01.

After some discussion, the Rev. Gwendolyn S. King [Southeastern Pennsylvania Synod] confirmed that she submitted the request to remove 5.01. for separate consideration. She said she wished to have the entire section before the assembly for discussion before voting on the item.

The presiding bishop noted that the order of the day called for by Pastor Felici had been meant to consider 7.52. rather than 5.01. After receiving consent from Pastor King and the assembly, Presiding Bishop Eaton ruled that the assembly would consider 7.52. as the order of the day and then proceed with 5.01.

Consideration: Amendments to the *Constitutions, Bylaws, and Continuing Resolutions of the ELCA* Relating to the Entrance Rite for Deacons

Reference: 2019 Pre-Assembly Report, Section V, Amendments to the Constitution of the ELCA

The assembly moved to consideration of constitutional provision 7.52.

Moved; ***Two-thirds Vote Required***
Seconded: *To amend constitutional provision 7.52. by deletion and addition:*

7.52. A minister of Word and Service of this church shall be a person whose commitment to Christ, soundness in the faith, aptness to serve, teach, and witness, and educational qualifications have been examined and approved in the manner prescribed in the documents of this church; who has been properly called and ~~received onto the roster~~ ordained; who accepts and adheres to the Confession of Faith of this church; who is diligent and faithful in the exercise

of ministry; and whose life and conduct are above reproach. A minister of Word and Service shall comply with this church's constitutions, bylaws, and continuing resolutions.

The Rev. Paul D. Erickson, bishop of the Greater Milwaukee Synod, elaborated that he had asked that this item be removed for separate consideration so that the assembly could have conversation concerning this decision. He gave thanks for the Entrance Rite Discernment Group's work; however, he was not sure that ordination for deacons was the proper means to affirm and promote diaconal ministry.

Ms. Alyssa Dahlke [Metropolitan Chicago Synod] raised a point of order asking the chair or the secretary to read the text under consideration for those who were visually impaired, as was previously requested.

The Rev. Carey L. Hovland [Southern Ohio Synod] asked what changing the entrance rite from consecration to ordination for deacons would accomplish. She expressed her belief that there was a poor understanding of the differences between Word and Sacrament ministry and Word and Service ministry. She felt this change would not help clarify those roles.

The Rev. Mark E. Narum, bishop of the Western North Dakota Synod and co-chair of the Entrance Rite Discernment Group. declared that he firmly supported ordination for deacons. He explained that he did not originally support ordination when he began with the discernment group; however, after listening to deacons and examining the entrance rites, he asserted that this was the first important step to convey respect for deacons.

The Rev. Jealaine R. Marple [Southeastern Iowa Synod] asked for forgiveness from ministers of Word and Service. She explained that when she originally read the language to amend the entrance rite for deacons she had felt angry. She acknowledged that her anger came from a place of fear. She noted that ordaining deacons would not take away from her ordination. She gave thanks for deacons and their ministry.

Mr. Peter W. Metcalf [Montana Synod] inquired if there would be further consideration of the entrance rite for deacons later in the assembly.

The secretary responded that the constitutional amendment to the entrance rite was the item for consideration; there would be no other voting on ordination for deacons.

The Rev. Christopher D. Frigm [Delaware-Maryland Synod] asked for a point of clarification. He noted that a motion brought to the Reference and Counsel Committee asked for the language to be changed from "ordination" to "consecration." He wondered what would occur if the assembly approved "consecration."

Secretary Boerger noted that the proposed changes for 7.52. were to change "received on to the roster" to "ordained." If a voting member moved to change the wording to "consecrated," this assembly could make the change, but it would then need to be ratified by the 2022 Churchwide Assembly.

Sister Michelle R. Collins [Florida-Bahamas Synod] spoke in favor of the amendment to change to "ordain." She noted that ordination would unify each minister in their call with each having a unique expression—Word and Service and Word and Sacrament. She stated this language would uplift the roles of pastors and deacons; it would encourage people to live out their vocations.

The Rev. Thomas S. Drobena [Slovak Zion Synod] spoke in favor of the proposed language. He worried about clericalism in lifting up one group as more important than the other. He did not believe that ordaining deacons would blur the lines of each rosters' ministry. He elaborated that the historic language of ordination was faithful to the intent of this church.

Bishop Erickson apologized for the confusion. He noted that he had submitted a motion to the Reference and Counsel Committee to replace the proposal from "ordain" to "consecrate." He then moved the motion he had submitted.

The chair ruled him out of order for speaking before making his motion.

The presiding bishop noted that four speakers had spoken in favor of the motion as presented.

Bishop Erickson moved to challenge the ruling of the chair.

Moved;
Seconded: To challenge the ruling of the chair.

Bishop Erickson apologized for his mistake in procedure. He stated his intent was to have a discussion on the entrance rite. He thought the assembly's vote should be recorded into the record with the motion he had submitted to the Reference and Counsel Committee.

There being no further discussion, the chair called for the vote to uphold the ruling of the chair.

Moved;
Seconded; ***Yes-670; No-204***
Carried: **To uphold the ruling of the chair.**

The assembly moved to consideration of constitutional provision 7.52.

ASSEMBLY ACTION ***TWO-THIRDS VOTE REQUIRED***
CA19.05.24 ***YES-779; NO-105***

To amend constitutional provision 7.52. by deletion and addition:

7.52. A minister of Word and Service of this church shall be a person whose commitment to Christ, soundness in the faith, aptness to serve, teach, and witness, and educational qualifications have been examined and approved in the manner prescribed in the documents of this church; who has been properly called and ~~received onto the roster~~ ordained; who accepts and adheres to the Confession of Faith of this church; who is diligent and faithful in the exercise of ministry; and whose life and conduct are above reproach. A minister of Word and Service shall comply with this church's constitutions, bylaws, and continuing resolutions.

The Rev. Thomas S. Drobena presented a motion.

Moved; ***Two-thirds Vote Required***
Seconded: To suspend the Rules of the Assembly, temporarily, to offer a motion.

The chair called Pastor Drobena forward to the stage to consult with Secretary Boerger about his motion. The presiding bishop then explained to the assembly that the motion on

the floor was to suspend the Rules of the Assembly. If the rules were suspended, a subsequent motion would be presented.

There being no further discussion, the chair called for the vote.

Moved; ***Two-thirds Vote Required***
Seconded; ***Yes-218; No-601***
Defeated: To suspend the Rules of the Assembly, temporarily, to offer a motion.

The chair declared that the motion to suspend the rules was defeated.

Consideration: Amendments to the *Constitutions, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America* for Separate Consideration (continued)

Reference: 2019 Pre-Assembly Report, Section V, Amendments to the Constitution of the ELCA

Presiding Bishop Eaton opened the floor to discussion of constitutional provision 5.01.

Moved;
Seconded: To amend ELCA constitutional provision 5.01.

Pastor King, who had requested that 5.01. be removed from *en bloc*, emphasized the importance of discussing the role and representation of ministers of Word and Service in this church. She noted the many areas of service by deacons in the church.

Mr. Matthew Hazzard [Southern Ohio Synod] requested a moment of prayer.

The presiding bishop led the assembly in prayer.

Mr. Sandstrom expressed concern over the proposed changes to 5.01.d.

5.01. d. Each congregation and synod in its governing documents shall include the Confession of Faith and Statement of Purpose and such ~~structural~~ components as are required in ~~this constitution~~ the *Constitutions, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America*. Beyond these common elements, congregations and synods shall be free to organize in such manner as each deems appropriate for its jurisdiction.

He worried that the change would require congregations and synods to include required continuing resolutions of this church. He explained that the Church Council could establish new continuing resolutions by a two-thirds vote. He urged the assembly to defeat the motion.

Secretary Boerger made clear that certain provisions were required. Required provisions were marked with a cross dagger in the *Constitution for Synods* and with an asterisk in the *Model Constitution for Congregations*. He explained that the proposal aimed to make the language clearer and cleaner. The secretary stressed that there has never been a required or mandatory continuing resolution. He reminded assembly members that congregations must vote at their annual meeting to pass an updated constitution.

Ms. Carla Klawitter [Southwestern Minnesota Synod] asked if it was correct for "constitution" to be plural in 5.01.d.

The secretary explained that it should be plural in this case as it referred to the *Constitution of the ELCA*, the *Constitution for Synods*, and the *Model Constitution for*

Congregations. These three documents composed the *Constitutions, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America*.

Mr. Jerry U. Key [Greater Milwaukee Synod] asked the secretary to clarify the required provisions for congregation constitutions.

The secretary explained that, while certain provisions were required, because congregations are separate legal entities they must vote to modify their constitutions and put the provisions into effect.

Deacon Erin A. Power [Rocky Mountain Synod] spoke to 5.01.g.

5.01. g. A layperson is a person who is not on the roster of Ministers of Word and Sacrament or the roster of Ministers of Word and Service of this church.

She highlighted the work that must be done to lift up a diverse body of lay and rostered ministers to represent this church. She urged the assembly to be church together to accomplish that goal.

Elections: Fifth Ballot for Secretary

Reference: 2019 Pre-Assembly Report, Section V, Election of the Secretary, and Section X, Report of the Elections Committee

The presiding bishop called for the orders of the day at 3:15 p.m. to proceed to the fifth ballot for secretary of the ELCA. She called on Ms. Favors for the Report of the Credentials Committee.

Ms. Favors stated that, as of 2:50 p.m., the report remained at 932 voting members.

Presiding Bishop Eaton presented the two names that would appear on the ballot in order of the vote total.

The Rev. Lamont A. Wells
Deacon Sue E. Rothmeyer

Voting members would cast their votes electronically on their voting machines.

The presiding bishop asked the assembly to sing "Veni, Sancte Spiritus," after which the Rev. Deborah K. Hutterer, bishop of the Grand Canyon Synod, led the assembly in prayer before voting.

The chair declared the fifth ballot closed and invited the assembly to watch a video while votes were tallied.

Elections: Results of the Fifth Ballot for Secretary

Reference: 2019 Pre-Assembly Report, Section V, Election of the Secretary, and Section X, Report of the Elections Committee

The presiding bishop called on Mr. Cunniff to present the results of the fifth ballot for secretary of the ELCA.

Mr. Cunniff reported that 911 ballots were cast, with 456 votes needed to elect.

Deacon Sue E. Rothmeyer	**509**
The Rev. Lamont A. Wells	402

The presiding bishop declared that on the basis of this report that Deacon Rothmeyer was elected to a six-year term as secretary of the ELCA.

ASSEMBLY ACTION

CA19.05.25 **To elect Deacon Sue E. Rothmeyer to a six-year term as the next secretary of the ELCA.**

Response from the Secretary-Elect

Deacon Rothmeyer addressed the assembly:

"Thanks to this assembly for entrusting me with this new sense of vocation. I will covet your prayers and your support, and the ways in which we can work together in the days ahead in this role. I'm grateful for parents who instilled a sense of vocation by such good models, both in their sense of parenting and also as the farmer from Iowa and the elementary school teacher whom I happen to have [had] as my fourth grade teacher. Tomorrow my father will be here for the installation at 8:30 [a.m.], so I invite you to welcome him and to say hello. I'm going to be giving him a call in a few minutes, and friends are going to be bringing him from Iowa. I'm also so grateful for the others who were willing to be identified in this pre-identification process we used this time. And, also, for those on the stage with me, and, particularly, for Steve and Lamont who were here in these last moments. We are friends, and we are colleagues, and I'm grateful for their good servanthood in this church.

[*The assembly responded with applause.*]

"And briefly, I just want to say that there are friends and family who are here who have been supportive. You know who you are. I also want to particularly call out my predecessors in this role. All have mentored me in various and sundry ways, and I can tell you stories. But to Secretary Boerger, to David Swartling, who I think might have already had to leave, and to Lowell Almen, I give you thanks, and I look forward to your continued support in this role. And, also, the staff of the Office of Secretary, wherever you might be right now, I would have loved to have had you all come to the stage. They're working, so wherever you might be, pop up, so that this assembly can give you their thanks for all that you have been doing.

[*The assembly responded with applause.*]

"And now I think we've got some business to do, so let's get on with it."

[*The assembly responded with applause.*]

Consideration: Amendments to the *Constitutions, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America* for Separate Consideration (continued)

Reference: 2019 Pre-Assembly Report, Section V, Amendments to the Constitution of the ELCA

Presiding Bishop Eaton called for the assembly to resume discussion of constitutional provision 5.01.

Mr. Sandstrom moved to amend 5.01.d.

Moved;
Seconded: To amend by striking the proposed changes in 5.01.d.

5.01. d. **Each congregation and synod in its governing documents shall include the Confession of Faith and Statement of Purpose and such structural ~~—~~components as are required in this constitution ~~the~~**

~~***Constitutions, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America***~~. **Beyond these common elements, congregations and synods shall be free to organize in such manner as each deems appropriate for its jurisdiction.**

Mr. Sandstrom explained that the proposed language would remove the requirement that required components be limited to structural components. He feared this would allow the Church Council to bypass a Churchwide Assembly and create continuing resolutions that would be required by synods and congregations.

The Rev. Jonathan J. Lynn [Southwestern Pennsylvania Synod] asked if congregations have their own agency to amend or not amend their constitutions. He inquired about what issues would arise if the proposed language for 5.01.d. were not passed.

Secretary Boerger gave an example of the previous discipline procedure listed in Chapter 15., He expressed his concern that problems and confusion could occur if the constitution were not updated.

Mr. Robert Malecek [Minneapolis Area Synod] spoke against the motion to amend and noted that "this constitution" and "the *Constitutions, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America*" were the same document and contained continuing resolutions.

Ms. Nadine R. Anderson [Northeastern Pennsylvania Synod] spoke against the amendment saying she felt it was unnecessary.

There being no further discussion, the chair called for the vote.

Moved; ***Yes- 214; No- 588***
Seconded; To amend by striking the proposed changes in 5.01.d.
Defeated:

5.01. d. Each congregation and synod in its governing documents shall include the Confession of Faith and Statement of Purpose and such structural components as are required in this constitution ~~the ***Constitutions, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America***~~. Beyond these common elements, congregations and synods shall be free to organize in such manner as each deems appropriate for its jurisdiction.

Discussion continued on 5.01.

Deacon Stephanie K. Luedtke [Minneapolis Area Synod] affirmed what Deacon Power had previously stated concerning representation with 5.01.g. She urged representation for deacons. She also affirmed the suggested amendments to 5.01.e. to allow representation for non-binary persons.

Mr. Brian L. Campbell [Western Iowa Synod] called the question to end debate.

Moved; ***Two-Thirds Vote***
Seconded; ***Yes-790; No-36***
Carried: To end debate.

ASSEMBLY ACTION ***TWO-THIRDS VOTE REQUIRED YES-787; NO-53***

CA19.05.26 To adopt constitutional provision 5.01. as follows:

CHAPTER 5: PRINCIPLES OF ORGANIZATION

5.01. c. The congregations, synods, and churchwide organization of this church are interdependent ~~partners~~ expressions sharing responsibly in God's mission. In an interdependent relationship, primary responsibility for particular functions will vary ~~between the partners~~ among the expressions. Whenever possible, the entity most directly affected by a decision shall be the principal party responsible for decision and implementation, with the other entities facilitating and assisting. Each congregation, synod, and separately incorporated ministry, as well as the churchwide organization itself, is a separate legal entity and is responsible for exercising its powers and authorities.

d. Each congregation and synod in its governing documents shall include the Confession of Faith and Statement of Purpose and such ~~structural~~ components as are required in ~~this constitution~~ the *Constitutions, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America*. Beyond these common elements, congregations and synods shall be free to organize in such manner as each deems appropriate for its jurisdiction.

e. ~~The Church Council shall establish an ongoing process to review the function of the structural organization of this church and to develop recommendations for changes.~~

~~f.~~ Except as otherwise provided in this constitution and bylaws, the appropriate office or unit of the churchwide organization, through the Church Council, shall establish processes that will ensure that at least 60 percent of the members of its assemblies, councils, committees, boards, and other organizational units shall be laypersons; that ~~as nearly as possible, 50~~ at least 45 percent of the lay members of these assemblies, councils, committees, boards, or other organizational units shall be ~~female~~ women and ~~50~~ at least 45 percent shall be ~~male~~ men, and that, where possible, the representation of ministers of Word and Sacrament shall ~~be both female and male~~ include both women and men. At least 10 percent of the members of these assemblies, councils, committees, boards, or other organizational units shall be persons of color and/or persons whose primary language is other than English. Processes shall be developed that will assure that in selecting staff there will be a balance of women and men, persons of color and persons whose primary language is other than English, laypersons, and persons on the rosters of this church. This balance is to be evident in the selection of staff consistent with the inclusive policy of this church.

~~g~~f. Except as otherwise provided in this constitution and bylaws, synods, through synod~~ical~~ councils, shall establish processes that will ensure that at least 60 percent of the members of their assemblies,

councils, committees, boards, and other organizational units shall be laypersons; that~~, as nearly as possible, 50~~ at least 45 percent of the lay members of their assemblies, councils, committees, boards, or other organizational units shall be ~~female~~ women and ~~50~~ at least 45 percent shall be ~~male~~ men, and that, where possible, the representation of ministers of Word and Sacrament shall ~~be both female and male~~ include both women and men. Each synod shall establish processes that will enable it to reach a minimum goal that 10 percent of the membership of its assemblies, councils, committees, boards, or other organizational units be persons of color and/or persons whose primary language is other than English.

g. A layperson is a person who is not on the roster of Ministers of Word and Sacrament or the roster of Ministers of Word and Service of this church.

5.01.B1~~6~~9. *Each synod shall submit its goals and strategies to the appropriate churchwide unit or office and shall annually submit a report on progress toward its goals to ~~the Church Council~~ such unit or office.*

5.01.E19. *The Church Council shall establish triennial percentage goals for this church to meet the commitment expressed in 5.01.A16. The minimum goal shall be that at least 10 percent of the members of this church shall be persons of color or whose primary language is other than English.*

5.01.F19. *It is the goal of this church that at least 10 percent of the voting members of the Churchwide Assembly, Church Council, and churchwide boards and committees be youth and young adults. The Church Council shall establish a plan for implementing this goal. For purposes of the* Constitution, Bylaws, and Continuing Resolutions of the ELCA*, the term "youth" means a voting member of a congregation who has not reached the age of 18 at the time of election or appointment for service. The term "young adult" means a voting member of a congregation between the ages of 18 and 30 at the time of election or appointment for service.*

5.01.G19. *To implement* **5.01.g**., *those deacons elected as laypersons prior to the adoption of this provision may complete the term to which they were elected as a layperson. They would not be eligible for reelection as a layperson if such reelection were otherwise possible.*

The chair declared that the amended constitutional provisions were adopted.

The assembly returned to consideration of 4.02.c. The presiding bishop reminded the assembly of the original proposed amendments. The assembly was considering an amendment to the amendment to change "equality" to "equity." She noted that, if the assembly passed the amendment to change the language to "equity," 4.02.c. would need to be returned to the 2022 Churchwide Assembly for ratification.

Ms. Boone, who had offered the equity amendment, affirmed that, while it would need to be ratified in three years, she wished to continue consideration of the equity amendment.

The chair led the assembly in voting on the equity amendment.

Moved; ***Yes- 589; No- 228***
Seconded; *To amend by addition:*
Carried:

4.02. c. Serve in response to God's love to meet human needs, caring for the sick and the aged, advocating dignity ~~and~~, justice, and ~~equality~~ equity for all people, working for peace and reconciliation among the nations, caring for the marginalized, embracing and welcoming racially and ethnically diverse populations, and standing with the poor and powerless and committing itself to their needs.

The chair declared the equity amendment adopted.
Mr. Brockmeier offered an amendment.

Moved;
Seconded: *To amend by addition:*

4.02. c. Serve in response to God's love to meet human needs, caring for the sick and the aged, advocating dignity ~~and~~, justice, and equity for all people, working for peace and reconciliation among the nations, caring for the marginalized, embracing and welcoming racially and ethnically diverse populations, and standing in solidarity with the poor and oppressed ~~powerless~~ and committing itself to their needs.

Mr. Brockmeier stated that his amendment aimed to make clear that this church continued to stand with the poor and oppressed. He believed that "powerless" was not as powerful a word.

There being no further discussion, the chair called for the vote on the amendment.

Moved; ***Yes- 738; No- 100***
Seconded; *To amend by addition:*
Carried:

4.02. c. Serve in response to God's love to meet human needs, caring for the sick and the aged, advocating dignity ~~and~~, justice, and equity for all people, working for peace and reconciliation among the nations, caring for the marginalized, embracing and welcoming racially and ethnically diverse populations, and standing in solidarity with the poor and oppressed ~~powerless~~ and committing itself to their needs.

Presiding Bishop Eaton proceeded to consideration of the amended 4.02.c.

The Rev. Andreas H. Teich [North/West Lower Michigan Synod] asked for a point of order as to how 4.02.c. would be carried forward.

Secretary Boerger stated that 4.02.c. would have to be adopted at this assembly and then forwarded to the 2022 Churchwide Assembly for ratification. The current unamended provision would continue in the 2019 published *Constitutions, Bylaws, and Continuing Resolutions of the ELCA* until 4.02.c. could be ratified in 2022 and then published in the 2022 version.

There being no other speaking, the chair called for the vote.

ASSEMBLY ACTION ***TWO-THIRDS VOTE REQUIRED YES-823; NO-35***

CA19.05.27 To amend the ELCA constitutional provision 4.02.c., subject to ratification at the 2022 Churchwide Assembly:

4.02. c. Serve in response to God's love to meet human needs, caring for the sick and the aged, advocating dignity ~~and~~, justice, and equity for all people, working for peace and reconciliation among the nations, caring for the marginalized, embracing and welcoming racially and ethnically diverse populations, and standing in solidarity with the poor and oppressed ~~powerless~~ and committing itself to their needs.

The chair declared 4.02.c. adopted.

Report of the Reference and Counsel Committee *(continued)*

Motion J: Resolution on Proposed Constitutional Amendments

Reference: 2019 Pre-Assembly Report, Section IX, Report of the Reference and Counsel Committee

Secretary Boerger stated the next item for consideration was 7.31.02.A8. and deferred to the Reference and Counsel Committee for the committee's recommendation. Mr. Jennings explained that 7.31.02.A8. was part of multiple items considered in Motion J. The committee recommended to refer Motion J to the Office of the Secretary and presented the motion on behalf of the committee.

Motion J: Resolution on Proposed Constitutional Amendments
Submitted by Mr. Matthew G. Brockmeier [Greater Milwaukee Synod]

Constitutions, Bylaws, and Continuing Resolutions of The Evangelical Lutheran Church in America

7.31.02. a. Every minister of Word and Sacrament shall:
8) speak publicly to the world in solidarity with the poor and oppressed, ~~calling for justice and proclaiming God's love for the world~~ advocating dignity, justice, and equality for all people, working for peace and reconciliation among ~~–~~the nations, caring for the marginalized, and embracing and welcoming racially and ethnically diverse populations.

7.61.02. c. speak publicly to the world in solidarity with the poor and oppressed, ~~calling for justice and proclaiming God's love for the world, witnessing to the realm of God in the community, the nation, and abroad~~ advocating dignity, justice, and equality for all people, working for peace and reconciliation among the nations, caring for the marginalized, and embracing and welcoming racially and ethnically diverse populations;

Constitution for Synods

†S14.12. Consistent with the faith and practice of the Evangelical Lutheran Church in America,

a. Every minister of Word and Sacrament shall:

8) speak publicly to the world in solidarity with the poor and oppressed, ~~calling for justice and proclaiming God's love for the world~~ advocating dignity, justice, and equality for all people, working for peace and reconciliation among the nations, caring for the marginalized, and embracing and welcoming racially and ethnically diverse populations.

†S14.32. Consistent with the faith and practice of the Evangelical Lutheran Church in America, every minister of Word and Service shall:

c. Speak publicly to the world in solidarity with the poor and oppressed, ~~calling for justice and proclaiming God's love for the world, witnessing to the realm of God in the community, the nation, and abroad~~ advocating dignity, justice, and equality for all people, working for peace and reconciliation among the nations, caring for the marginalized, ~~and~~ embracing and welcoming racially and ethnically diverse populations;

Model Constitution for Congregations of The Evangelical Lutheran Church in America

***C9.03.** Consistent with the faith and practice of the Evangelical Lutheran Church in America,

a. Every minister of Word and Sacrament shall:

8) speak publicly to the world in solidarity with the poor and oppressed, ~~calling for justice and proclaiming God's love for the world~~ advocating dignity, justice, and equality for all people, working for peace and reconciliation among the nations, caring for the marginalized, and embracing and welcoming racially and ethnically diverse populations.

***C9.23.** Consistent with the faith and practice of the Evangelical Lutheran Church in America, every minister of Word and Service shall:

c. Speak publicly to the world in solidarity with the poor and oppressed, ~~calling for justice and proclaiming God's love for the world, witnessing to the realm of God in the community, the nation, and abroad~~ advocating dignity, justice, and equality for all people, working for peace and reconciliation among the nations, caring for the marginalized, and embracing and welcoming racially and ethnically diverse populations;

Moved;
Seconded: To refer Motion J to the Office of the Secretary.

Mr. Brockmeier spoke in favor of referring Motion J to the Office of the Secretary as all of the items under Motion J related to other amendments connected with 4.02.c.'s changes to the words "poor and oppressed." By referring this to the Office of the Secretary, he argued, all of the changes would coincide and come into effect in 2022.

Secretary Boerger explained that the items under Motion J included 7.31.02.A8, 7.61.02.c., S14.12.A8., S14.32.c., C9.03.A8., and C9.23.c.

The Rev. James D. Aalgaard [Eastern Washington-Idaho Synod] spoke in favor of the motion to refer. He believed that referring would give due consideration to the items.

The Rev. Erin Clausen [Metropolitan Chicago Synod] spoke against the motion to refer. She expressed her belief that the assembly should act on the motion to bring all of the items into compliance with 4.02.c., rather than referring it to the Office of the Secretary.

Mr. Jerry U. Key [Greater Milwaukee Synod] moved to amend Motion J so that all the constitutional references would be listed together.

Moved;
Seconded: To amend Motion J to list all the constitutional references together.

Mr. Curt Eidem raised a point of order and moved to change the orders of the day to break for 10 minutes.

Moved;
Seconded; ***Yes-82; No-766***
Defeated: To change the orders of the day to break for 10 minutes.

Discussion returned to the amendment to Motion J.

Pastor Teich noted that all the items were listed in Motion J. Secretary Boerger had listed all the constitutional references to bring them to the assembly's attention.

Mr. Bryan L. Penvose [Northeastern Ohio Synod] asked for clarification of whether referring Motion J to the Office of the Secretary would put the items in Motion J in the queue for consideration at the 2022 Churchwide Assembly or if that allowed the Office of the Secretary to give final determination.

Secretary Boerger explained that it would be forwarded to the 2022 Churchwide Assembly, as the Churchwide Assembly is the only body that could amend a constitution.

He went on to explain that all the constitutional references that were asked for in the proposed amendment were listed in the Guidebook App under Motion J.

The chair ruled the amendment to list the constitutional references out of order as it was redundant to the items already listed in Motion J.

~~**Moved;**~~
~~**Seconded:** To amend Motion J to list all of the constitutional references together.~~

Mr. Clarance Smith [Church Council] gave background information on the work of the Reference and Counsel Committee and explained that the items in Motion J would not be considered until the 2022 Churchwide Assembly.

Mr. Joshua L. Copeland [North Carolina Synod] moved the previous question to end debate.

Moved; *Two-Thirds Vote*
Seconded; **Yes-825; No-11**
Carried: **To end debate.**

The chair invited the assembly to vote on Motion J.

ASSEMBLY ACTION ***TWO-THIRDS VOTE REQUIRED YES-825; NO-11***

CA19.05.28 **To refer Motion J to the Office of the Secretary.**

Motion J: Resolution on Proposed Constitutional Amendments

Constitutions, Bylaws, and Continuing Resolutions of The Evangelical Lutheran Church in America

7.31.02. a. Every minister of Word and Sacrament shall:
8) speak publicly to the world in solidarity with the poor and oppressed, ~~calling for justice and proclaiming God's love for the world~~ advocating dignity, justice, and equality for all people, working for peace and reconciliation among ~~–~~the nations, caring for the marginalized, and embracing and welcoming racially and ethnically diverse populations.

7.61.02. c. speak publicly to the world in solidarity with the poor and oppressed, ~~calling for justice and proclaiming God's love for the world, witnessing to the realm of God in the community, the nation, and abroad~~ advocating dignity, justice, and equality for all people, working for peace and reconciliation among the nations, caring for the marginalized, and embracing and welcoming racially and ethnically diverse populations;

Constitution for Synods

†S14.12. Consistent with the faith and practice of the Evangelical Lutheran Church in America,
a. Every minister of Word and Sacrament shall:
8) speak publicly to the world in solidarity with the poor and oppressed, ~~calling for justice and proclaiming God's love for the world~~ advocating dignity, justice, and equality for all people, working for peace and reconciliation among the nations, caring for the marginalized, and embracing and welcoming racially and ethnically diverse populations.

†S14.32. Consistent with the faith and practice of the Evangelical Lutheran Church in America, every minister of Word and Service shall:
c. Speak publicly to the world in solidarity with the poor and oppressed, ~~calling for justice and proclaiming God's love for the world, witnessing to the realm of God in the community, the nation, and abroad~~ advocating dignity, justice, and equality for all people, working for peace and

reconciliation among the nations, caring for the marginalized, ~~and~~ embracing and welcoming racially and ethnically diverse populations;

Model Constitution for Congregations of
The Evangelical Lutheran Church in America

***C9.03.** Consistent with the faith and practice of the Evangelical Lutheran Church in America,

a. Every minister of Word and Sacrament shall:

8) speak publicly to the world in solidarity with the poor and oppressed, ~~calling for justice and proclaiming God's love for the world~~ advocating dignity, justice, and equality for all people, working for peace and reconciliation among the nations, caring for the marginalized, and embracing and welcoming racially and ethnically diverse populations.

***C9.23.** Consistent with the faith and practice of the Evangelical Lutheran Church in America, every minister of Word and Service shall:

c. Speak publicly to the world in solidarity with the poor and oppressed, ~~calling for justice and proclaiming God's love for the world, witnessing to the realm of God in the community, the nation, and abroad~~ advocating dignity, justice, and equality for all people, working for peace and reconciliation among the nations, caring for the marginalized, and embracing and welcoming racially and ethnically diverse populations;

The chair declared Motion J adopted.

Secretary Boerger introduced 7.41.03., which had been removed from *en bloc* consideration for discussion. The Reference and Counsel Committee did not have a recommendation.

7.41.03. **Calls to Non-Congregational Service.** Calls to serve in institutions, agencies, and other entities inside and outside this church may be extended where there is an identifiable relationship of the work to the purpose of the ministry of Word and Sacrament. Such calls involve, for example, the care of the Word, the administration of the sacraments, pastoral care, and activities closely associated with those tasks including oversight in the church and in inter-Lutheran and inter-church agencies and institutions. Care is to be exercised so that positions in the church and in the world that can be filled adequately and appropriately by the laity not be filled by ministers of Word and Sacrament for their convenience, ~~or~~ status, or personal preference. A call to non-congregational service is to be reviewed at least annually by the Synod Council or Church Council and continued only as warranted for the ministry needs of this church. Such a call may be terminated when it is no longer serving the mission needs of this church. Synod~~ical~~ councils and the Church Council may seek the advice of the Conference of Bishops in specific situations.

The Rev. Ryan H. Anderson [Central/Southern Illinois Synod] expressed his concern with how this amendment would affect ministers of Word and Sacrament in non-congregational calls, especially with the amendment "continued only as warranted for the ministry needs of this church." He suggested that the unamended 7.41.03. offered sufficient guidance.

The Rev. Kristin R. Klade [Northern Texas-Northern Louisiana Synod] moved to replace the proposed amendment language with language she had submitted to the Reference and Counsel Committee.

Ms. Emma K. Wagner, co-chair of the Reference and Counsel Committee, informed Pastor Klade that her submission occurred past the deadline; therefore, the committee could not consider it for recommendation.

Pastor Klade spoke against the proposed amendment to 7.41.03. As a pastor and chaplain who serves in specialized ministry, she asserted that the amendment contained demeaning language for pastors serving in non-congregational calls. She stated that pastors should not have to fear that their call could be revoked on a yearly basis by the decision of their bishop, Synod Council, or Church Council.

The Rev. Kyle R. Severson [Metropolitan Chicago Synod] moved to amend the proposed amended language for 7.41.03. Secretary Boerger reiterated that the deadline for proposed amendments had passed.

Mr. Iván Perez [Metropolitan Chicago Synod] moved to suspend the rules of the assembly.

The Rev. Laura K. Kamprath [Northern Illinois Synod] raised a point of order. She noted that many amendments to proposed amendments had been previously considered, including changing "equality" to "equity," which was not submitted before the deadline but moved from the floor of the assembly.

Secretary Boerger noted that the amendment to change "equality" to "equity" should have been ruled out of order. Presiding Bishop Eaton stated that Pastor Kamprath was correct.

The presiding bishop then asked if there was a second for Mr. Perez's motion and then allowed Mr. Perez to address the assembly.

Moved; ***Two-thirds vote***
Seconded: To suspend the rules of organization and procedure for the assembly.

Mr. Perez explained that he moved to suspend the rules so that a previous speaker could present amended language for 7.41.03.

Mr. Dennis T. Lane [Southwestern Pennsylvania Synod] called for the orders of the day. The presiding bishop announced that the assembly would resume consideration on amendments to the *Constitutions, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America* in Plenary Session Ten. She stressed that constitutional amendments could only be passed by the Churchwide Assembly.

Report of the Memorials Committee *(continued)*

Reference: 2019 Pre-Assembly Report, Section VII, Report of the Memorials Committee

Presiding Bishop Eaton called on Ms. Cheryl T. Chatman and Mr. Reid A. Christopherson, co-chairs of the Memorials Committee, to continue the report and discussion on memorials for separate consideration. The order of consideration was as follows:

Category C1: Church and State
Category D1: 50th Anniversary of the Decision to Ordain Women to the Ministry of Word and Sacrament

Category C3: Migrants
Category A6: Poor People's Campaign
Category C5: Call to Edit Sexuality Social Statement
Category D7: Health Care Benefits

Category C1: Church and State *(continued)*

Reference: 2019 Pre-Assembly Report, Section VII, Report of the Memorials Committee

The chair asked voting members to return to the microphones in the order previously occupied when discussing Category C1.

Mr. Joseph T. Nolte, member of the Church Council and of the Memorials Committee, offered a substitute motion.

Moved;
Seconded:

To receive with gratitude the Memorial from the Minneapolis Area Synod requesting a social statement on the role of government, the nature of civic engagement, and the relationship of church and state; and

To authorize the development of an ELCA social statement on government, civic engagement, and the relationship of church and state that will allow thorough attention to scriptural, historical, theological, and social issues as a means to probe, share convictions, and establish this church's comprehensive teaching in accordance with the "Policies and Procedures of the Evangelical Lutheran Church in America for Addressing Social Concerns" (2018); and

To urgently request the ELCA Church Council to authorize a social message as a priority in the development of a social statement. This message would elaborate in one place what this church already holds regarding issues such as public church, the vocation of citizenship, and the relation of church and state in accordance with "Policies and Procedures of the Evangelical Lutheran Church in America for Addressing Social Concerns" (2018).

Mr. Nolte offered this motion in response to previous discussion. He expressed his belief that this motion spoke both to the urgent need for a response and the need for deep conversation.

The Rev. Laura Ziehl Erisman [Pacifica Synod], member of the Memorials Committee, spoke in favor of the substitute motion. She agreed on the urgency of a social message and the need for a social statement to guide and inform all expressions of this church.

Mr. Clyde A. Walter [Metropolitan Chicago Synod], member of the Memorials Committee, spoke in favor of the motion. He explained that the Memorials Committee heard the need for both a social message and a social statement.

Mr. Peter W. Metcalf [Montana Synod] spoke in favor of the motion. He stressed urgency for this church to speak on the topic of church and state, especially with rising sentiments of Christian nationalism and disagreement regarding religion in the public sphere.

Having four speakers in a row and seeing none wishing to speak against, the chair called for a vote on the substitute motion.

Moved;
Seconded; ***Yes-689; No-118***
Carried: **To receive with gratitude the Memorial from the Minneapolis Area Synod requesting a social statement on the role of government, the nature of civic engagement, and the relationship of church and state; and**

To authorize the development of an ELCA social statement on government, civic engagement, and the relationship of church and state that will allow thorough attention to scriptural, historical, theological, and social issues as a means to probe, share convictions, and establish this church's comprehensive teaching in accordance with the "Policies and Procedures of the Evangelical Lutheran Church in America for Addressing Social Concerns" (2018); and

To urgently request the ELCA Church Council to authorize a social message as a priority in the development of a social statement. This message would elaborate in one place what this church already holds regarding issues such as public church, the vocation of citizenship, and the relation of church and state in accordance with "Policies and Procedures of the Evangelical Lutheran Church in America for Addressing Social Concerns" (2018).

The chair declared the motion to amend by substitution adopted. She then opened the floor to speaking to the motion.

Mr. Spencer W. Legred [Saint Paul Area Synod] called the previous question.

The Rev. Matthew L. Riegel, bishop of the West Virginia-Western Maryland Synod, raised a point of order and noted that a voting member must speak in opposition before the question could be called.

Ms. Courtney J. Peeler [Nebraska Synod] spoke in opposition to creating a social statement. She stated there was urgency to create a social message with the upcoming 2020 U.S. election.

The presiding bishop pointed out that the substitute motion before the assembly included the development of a social message as part of the social statement process. The social message development process would begin immediately.

Mr. Legred called the previous question to end debate.

Moved; ***Two-Thirds Vote***
Seconded; ***Yes-827; No-21***
Carried: **To end debate.**

The assembly voted on Category C1.

ASSEMBLY ACTION ***YES-782; NO-82***

CA19.05.29 **To receive with gratitude the memorial from the Minneapolis Area Synod requesting a social statement on the role of government, the nature of civic engagement, and the relationship of church and state; and**

To authorize the development of an ELCA social statement on government, civic engagement, and the relationship of church and state that will allow thorough attention to scriptural, historical, theological, and social issues as a means to probe, share convictions, and establish this church's comprehensive teaching in accordance with the "Policies and Procedures of the Evangelical Lutheran Church in America for Addressing Social Concerns" (2018); and

To urgently request the ELCA Church Council to authorize a social message as a priority in the development of a social statement. This message would elaborate in one place what this church already holds regarding issues such as public church, the vocation of citizenship, and the relation of church and state in accordance with "Policies and Procedures of the Evangelical Lutheran Church in America for Addressing Social Concerns" (2018).

The chair declared the motion adopted.

Category D1: 50th Anniversary of the Ordination of Women to the Ministry of Word and Sacrament

Reference: 2019 Pre-Assembly Report, Section VII, Report of the Memorials Committee

Mr. Christopherson requested that the assembly resume consideration of Category D1, which had previously been deferred while awaiting the assembly's decision regarding the social statement, *Faith, Sexism, and Justice*.

Moved;
Seconded:

To receive with gratitude the memorials from the Oregon, Southwest California, Western North Dakota, Northeastern Minnesota, Minneapolis Area, Saint Paul Area, Nebraska, Central States, Arkansas-Oklahoma, Northern Illinois, Southeastern Iowa, Western Iowa, North/West Lower Michigan, Northeastern Ohio, New Jersey, New England, Metropolitan New York, Upstate New York, Southeastern Pennsylvania, Allegheny, and Virginia synods concerning the 50th anniversary of the ELCA's ordination of women to the ministry of Word and Sacrament;

To encourage all synods and congregations to commemorate the 50th anniversary of the ELCA's ordination of women in 2020 and the occasion of the 40th anniversary of the ordination of women of color in the Lutheran tradition in the United States and the 10th anniversary of the ELCA's decision to remove the barriers to ordination for people in same-gendered relationships and recognize the diversity of gifts that women's ordination brings to this church;

To call upon synods, congregations and the churchwide organization to recognize the need for repentance and continued examination regarding equity for ministerial leadership and to collaborate in systemic work to address disparities based on gender and race for people in rostered ministry;

To direct the Office of the Presiding Bishop, in consultation with other churchwide units, to conduct a gap analysis of rostered women, with a particular focus on the challenges faced by rostered women of color; and

To recognize the implementing resolutions for the proposed social statement, "Faith, Sexism, and Justice: A Lutheran Call to Action" as a response to the sexism and racism concerns raised by these memorials.

Ms. Angela E. Czarnik-Neimeyer [Northwest Washington Synod] raised a point of order. She moved to postpone consideration of Category C5: Call to Edit Sexuality Social Statement.

The chair ruled Ms. Czarnik-Neimeyer's motion out of order because the motion was already on the floor for consideration.

There being no discussion on Category D1, the presiding bishop called for the vote.

ASSEMBLY ACTION ***YES-800; NO-19***

CA19.05.30 **To receive with gratitude the memorials from the Oregon, Southwest California, Western North Dakota, Northeastern Minnesota, Minneapolis Area, Saint Paul Area, Nebraska, Central States, Arkansas-Oklahoma, Northern Illinois, Southeastern Iowa, Western Iowa, North/West Lower Michigan, Northeastern Ohio, New Jersey, New England, Metropolitan New York, Upstate New York, Southeastern Pennsylvania, Allegheny, and Virginia synods concerning the 50th anniversary of the ELCA's ordination of women to the ministry of Word and Sacrament;**

To encourage all synods and congregations to commemorate the 50th anniversary of the ELCA's ordination of women in 2020 and the occasion of the 40th anniversary of the ordination of women of color in the Lutheran tradition in the United States and the 10th anniversary of the ELCA's decision to remove the barriers to ordination for people in same-gendered relationships and recognize the diversity of gifts that women's ordination brings to this church;

To call upon synods, congregations and the churchwide organization to recognize the need for repentance and continued examination regarding equity for ministerial leadership and to collaborate in systemic work to address disparities based on gender and race for people in rostered ministry;

To direct the Office of the Presiding Bishop, in consultation with other churchwide units, to conduct a gap analysis of rostered women, with a particular focus on the challenges faced by rostered women of color; and

To recognize the implementing resolutions for the proposed social statement, "Faith, Sexism, and Justice: A Lutheran Call to Action" as a response to the sexism and racism concerns raised by these memorials.

Category C3: Migrants

Reference: 2019 Pre-Assembly Report, Section VII, Report of the Memorials Committee

1. Delaware-Maryland Synod (8F) [2017]

WHEREAS, warfare, economic distress, civil disorder and oppression in many parts of the world have displaced people from their homes in the highest numbers in human history—with 65.3 million displaced people in 2015—in addition to the regular flow of migrants around the world for other reasons; and

WHEREAS, it is a foundational and widely shared religious value to welcome the neighbor, to shelter the refugee and to build holy community with newcomers, as we are reminded in Leviticus 19:33-34: "When an alien resides with you in your land, you shall not oppress the alien. The alien who resides with you shall be to you as the citizen among you; you shall love the alien as yourself, for you were aliens in the land of Egypt"; and

WHEREAS, like the ancient Hebrew people who knew what it was to be "aliens in the land of Egypt," Lutheran Christians around the world have known throughout the generations what it means to live as immigrants and refugees, and so Lutherans have dedicated themselves to supporting migrant peoples around the world and to welcoming them into their own communities, particularly but not solely through Lutheran Immigration and Refugee Service, Lutheran World Relief and The Lutheran World Federation; and

WHEREAS, rhetoric around migrants and refugees has become increasingly heated, polarized and politicized, a rhetoric often implicitly or explicitly connected with racism and religious bigotry, a rhetoric which is working to undermine the broad consensus among people of faith toward a broad, compassionate and grace-filled welcome toward migrants and refugees; and

WHEREAS, rhetoric which attempts to turn people against one another, to sow seeds of distrust, to label any human being "illegal" and to increase fear of the "other" dehumanizes our beloved neighbors and directly contradicts our Christian understandings, which hold that each person is created in the image of God with inherently good and equal ethical standing, which hold that we look to see Christ in the face of the stranger whom we welcome and which hold that the grace of God poured out for us in the person, death and resurrection of Jesus Christ transcends divisions of culture, language, legal status and national origin, such that we "are no longer strangers and aliens, but [we] are citizens with the saints and also members of the household of God" (Ephesians 2:19); and

WHEREAS, the Evangelical Lutheran Church in America (ELCA) and its predecessor church bodies have consistently advocated in the public sphere for a more gracious, compassionate and just treatment of migrants and refugees in the United States and around the world, including through its Social Message on Immigration, no less than six statements or letters issued by Presiding Bishop Elizabeth A. Eaton, and its Accompanying Migrant Minors with Protection, Advocacy, Representation and Opportunities (AMMPARO) program working alongside migrant children from Central America and their families; therefore, be it

RESOLVED, that the Delaware-Maryland Synod memorialize the ELCA Churchwide Assembly to begin a study process toward the preparation of a social statement on migrants and refugees.

Ms. Chatman presented the Memorials Committee's recommendation for Category C3: Migrants.

Moved;
Seconded: To receive with gratitude the memorial from the Delaware-Maryland Synod concerning migrants and refugees;

To reaffirm the long-term and growing commitment of this church to migrants and refugees and to the policy questions involved, as exemplified most recently in the comprehensive strategy Accompanying Migrant Minors with Protection, Advocacy, Representation and Opportunities (AMMPARO);

To encourage members of this church to review existing social teaching and policy and use these guides to take additional action toward addressing harmful political rhetoric against migrants and refugees; and

To request that appropriate staff in the Domestic Mission, Global Mission, and Mission Advancement units develop a plan for additional tools that provide for education and discernment specifically directed to political rhetoric and the accurate portrayal of migrants and refugees.

The Rev. Mark E. Parker [Delaware-Maryland Synod] offered an amendment.

Moved;
Seconded: *To amend by addition:*

To receive with gratitude the memorial from the Delaware-Maryland Synod concerning migrants and refugees;

To reaffirm the long-term and growing commitment of this church to migrants and refugees and to the policy questions involved, as exemplified most recently in the comprehensive strategy, Accompanying Migrant Minors with Protection, Advocacy, Representation and Opportunities (AMMPARO);

To encourage members of this church to review existing social teaching and policy and use these guides to take additional action toward addressing harmful political rhetoric against migrants and refugees; and

To request that appropriate staff in the Domestic Mission, Global Mission, and Mission Advancement units develop a plan for additional tools that provide for education and discernment specifically directed to political rhetoric and the accurate portrayal of migrants and refugees;

To authorize the development of an ELCA social statement on migrants and refugees in accordance with the "Policies and Procedures of the Evangelical Lutheran Church in America for Addressing Social Concerns" (2018).

Pastor Parker remarked that, while Lutherans have been leaders with migrants and refugees in years past and in current times with AMMPARO and Lutheran Immigration and Refugee Services, he believed a social statement would support and sustain the ELCA's advocacy now and for future generations. He thought the opportunity for congregations to engage in conversation, reflection, and prayer on the topic of migrants and refugees was important for this church.

The presiding bishop called on Ms. Lori S. Fedyk, treasurer of the ELCA, to discuss the financial implications of a social statement.

Treasurer Fedyk explained that the churchwide organization had budgeted for one social statement for the next triennium. She noted that the social statement process was budgeted at approximately $100,000 per year. On average, a social statement process takes place across a five-year period.

The Rev. Hans E. Becklin [Church Council] spoke in opposition to the amendment. He considered discussion of citizenship and migration to fit under the proposed development for a social statement on church and state.

Ms. Courtney D. Smith [Southeastern Pennsylvania Synod] commented on her experience as a Young Adult in Global Mission in South Africa. She thought a social statement would also be helpful for partners around the world.

Treasurer Fedyk clarified her previous statement on social statement costs and budgeting. Social statements have had a typical total cost of $300,000 over five years. That was allocated in the budget at approximately $67,000 per year. Those costs were for one staff person; if more social statements were requested, further staff resources would be needed and could increase costs to $500,000 over three years.

The Rev. Mae J. Zelle [South-Central Synod of Wisconsin] spoke in opposition to the amendment. She reasoned that the topic of migrants and refugees was better served by individuals becoming active "in the streets" rather than by a study document that would require many years before publication. She suggested that Lutherans do not have a lack of clarity on how people should welcome the stranger.

Mr. Thomas W. Salber [Southeastern Pennsylvania Synod] spoke in favor of the amendment. His congregation has done work with refugee resettlement. Because of that work, many of those individuals had joined his congregation. He believed that the ELCA needed to be a voice for migrants and refugees.

Mr. Bryan L. Penvose [Northeastern Ohio Synod] spoke in opposition to the amendment calling for a social statement, not because he was opposed to the issue but because the ELCA already has a social message on immigration.

The Rev. Susan M. Halvor [Alaska Synod] spoke in favor of the amendment as she felt it was important to provide resources commensurate to the importance of the issue of migrants and refugees. She noted that climate change was creating concerns of food insecurity, which was expected to increase the numbers of migrants and refugees.

Ms. Christina D. Nelson [Southwestern Minnesota Synod] asked what the difference would be between a social statement and a policy statement like the inter-religious policy statement passed at this assembly.

The Rev. Roger A. Willer, ELCA director for theological ethics, explained that there were three kinds of social teaching and policy documents of this church. One was social statements; another was social messages which were dependent upon statements and adopted by the ELCA Church Council; the third was social policy resolutions. Social policy resolutions were focused and directive. A social message on immigration was adopted in 1998. Five resolutions were later adopted and added to that document in 2008.

The Rev. M. Wyvetta Bullock, assistant to the bishop and executive for administration, pointed out that the social message on immigration was reviewed and updated in 2018 as part of the ELCA's ministry around AMMPARO.

Mr. Joshua L. Copeland [North Carolina Synod] moved to end debate.

Moved; ***Two-Thirds Vote***
Seconded; **Yes-820; No-21**
Carried: **To end debate.**

The chair declared debate on the amendment closed and invited the assembly to vote on the amendment.

Moved;
Seconded; **Yes-256; No-600**
Defeated: *To amend by addition:*

To receive with gratitude the memorial from the Delaware-Maryland Synod concerning migrants and refugees;

To reaffirm the long-term and growing commitment of this church to migrants and refugees and to the policy questions involved, as exemplified most recently in the comprehensive strategy Accompanying Migrant Minors with Protection, Advocacy, Representation and Opportunities (AMMPARO);

To encourage members of this church to review existing social teaching and policy and use these guides to take additional action toward addressing harmful political rhetoric against migrants and refugees; and

To request that appropriate staff in the Domestic Mission, Global Mission, and Mission Advancement units develop a plan for additional tools that provide for education and discernment specifically directed to political rhetoric and the accurate portrayal of migrants and refugees;

To authorize the development of an ELCA social statement on migrants and refugees in accordance with the "Policies and Procedures of the Evangelical Lutheran Church in America for Addressing Social Concerns" (2018).

The chair declared that the amendment had been defeated.
The assembly then voted on the recommended action.

ASSEMBLY ACTION ***YES-811; NO-44***

CA19.05.31 **To receive with gratitude the memorial from the Delaware-Maryland Synod concerning migrants and refugees;**

To reaffirm the long-term and growing commitment of this church to migrants and refugees and to the policy questions involved, as exemplified most recently in the comprehensive strategy Accompanying Migrant Minors with Protection, Advocacy, Representation and Opportunities (AMMPARO);

To encourage members of this church to review existing social teaching and policy and use these guides to take additional action toward addressing harmful political rhetoric against migrants and refugees; and

To request that appropriate staff in the Domestic Mission, Global Mission, and Mission Advancement units develop a

plan for additional tools that provide for education and discernment specifically directed to political rhetoric and the accurate portrayal of migrants and refugees.

The presiding bishop declared the item adopted.

Category A6: Poor People's Campaign

Reference: 2019 Pre-Assembly Report, Section VII, Report of the Memorials Committee

1. Oregon Synod (1E) [2019]

WHEREAS, as members of the ELCA "we are freed in Christ to serve, love, and care for our neighbor, and in this work we strive to ensure that all people have a livelihood that is sufficient to meet their basic needs and is sustainable in creation";[1] and

WHEREAS, as members of the ELCA "we believe God is calling us into the world to serve together. Through our direct service, we aid immediate needs before us. Through our advocacy work, we impact systemic, long-lasting change";[2] and

WHEREAS, in 1967-68 the Reverend Dr. Martin Luther King Jr. and other leaders built a coalition called Poor People's Campaign and organized across barriers of race to work "against dehumanization, discrimination, and poverty wages in the richest country in the world";[3] and

WHEREAS, in 2018, 50 years after Dr. King, the Poor People's Campaign: A National Call for Moral Revival arose from years of organizing and listening across the U.S.;[4] and

WHEREAS, the Poor People's Campaign: A National Call for Moral Revival recognizes that the "centrality of systemic racism in maintaining economic oppression must be named, detailed, and exposed empirically, morally, and spiritually";[5] and

WHEREAS, the Poor People's Campaign: A National Call for Moral Revival is "committed to lifting up and deepening the leadership of those most affected by systemic racism, poverty, the war economy, and ecological devastation and to building unity across lines of division";[6] and

WHEREAS, the ELCA Social Statement *Church in Society: A Lutheran Perspective* states that the ELCA "is committed to defend human dignity, to stand with poor and powerless people, to advocate justice, to work for peace, and to care for the earth in the processes and structures of contemporary society [ref. 6];[7] and

WHEREAS, at least one hundred thirty-two other national, regional, and local organizations have signed on as endorsing partners of the Poor People's Campaign: A National Call for Moral Revival, including ELCA full-communion partners the Presbyterian Church (U.S.A.), the United Church of Christ, the Episcopal Church, and the United Methodist Church; now, therefore, be it

RESOLVED that the Oregon Synod of the ELCA endorse the Poor People's Campaign and encourage its members to participate where appropriate in the organizing, advocacy, and actions of the campaign; and be it further

RESOLVED that the Oregon Synod of the ELCA memorialize the ELCA Churchwide Assembly to endorse the Poor People's Campaign and encourage its members to participate where appropriate in the organizing, advocacy, and actions of the campaign.

2. New England Synod (7B) [2019]

WHEREAS, as members of the ELCA "we are freed in Christ to serve, love, and care for our neighbor, and in this work we strive to ensure that all people have a livelihood that is sufficient to meet their basic needs and is sustainable in creation";[1] and

WHEREAS, as members of the ELCA "we believe God is calling us into the world to serve together. Through our direct service, we aid immediate needs before us. Through our advocacy work, we impact systemic, long-lasting change";[2] and

WHEREAS, in 1967-68 the Reverend Dr. Martin Luther King Jr. and other leaders built a coalition called Poor People's Campaign and organized across barriers of race to work "against dehumanization, discrimination, and poverty wages in the richest country in the world";[3] and

WHEREAS, in 2018, 50 years after Dr. King, the Poor People's Campaign: A National Call for Moral Revival arose from years of organizing and listening across the U.S.;[4] and

WHEREAS, the Poor People's Campaign: A National Call for Moral Revival recognizes that the "centrality of systemic racism in maintaining economic oppression must be named, detailed, and exposed empirically, morally, and spiritually";[5] and

WHEREAS, the Poor People's Campaign: A National Call for Moral Revival is "committed to lifting up and deepening the leadership of those most affected by systemic racism, poverty, the war economy, and ecological devastation and to building unity across lines of division";[6] and

WHEREAS, the ELCA Social Statement *Church in Society: A Lutheran Perspective* states that the ELCA "is committed to defend human dignity, to stand with poor and powerless people, to advocate justice, to work for peace, and to care for the earth in the processes and structures of contemporary society [ref. 6];[7] and

WHEREAS, at least one hundred thirty-two other national, regional, and local organizations have signed on as endorsing partners of the Poor People's Campaign: A National Call for Moral Revival, including ELCA full-communion partners the Presbyterian Church (U.S.A.), the United Church of Christ, the Episcopal Church, and the United Methodist Church; now, therefore, be it

RESOLVED that the New England Synod of the ELCA memorialize the ELCA Churchwide Assembly to endorse the Poor People's Campaign and to encourage its synods, congregations and members to participate where appropriate in the organizing, advocacy, and actions of the campaign.

3. Metropolitan New York Synod (7C) [2019]

RESOLVED, that the Metropolitan New York Synod memorialize the 2019 ELCA Churchwide Assembly to endorse the Poor People's Campaign and encourage its synods and congregations to participate where appropriate in the organizing, advocacy, and actions of the campaign.

Mr. Christopherson presented the committee's recommendation for Category A6: Poor People's Campaign.

Moved;
Seconded: To receive with gratitude the memorials from the Oregon, New England and Metropolitan New York synods concerning the National Poor People's Campaign; and

To affirm the Church Council action [CC18.11.23u] recognizing "the importance of the Poor People's Campaign in bringing an end to systemic racism, economic injustice, ecological devastation, and related injustices; to support the vision and goals of the Poor People's Campaign that are in alignment with this church's social teachings; to encourage the churchwide organization, synods, congregations and members to become involved with the issues as a faithful witness to God's call to do justice and show love for the neighbor."

The Rev. Mark E. Erson offered an amendment.

Moved;
Seconded: *To amend by addition:*

To receive with gratitude the memorials from the Oregon, New England and Metropolitan New York synods concerning the National Poor People's Campaign; and

To affirm the Church Council action [CC18.11.23u] recognizing "the importance of the Poor People's Campaign in bringing an end to systemic racism, economic injustice, ecological devastation and related injustices; to support the vision and goals of the Poor People's Campaign that are in alignment with this church's social teachings; to encourage the churchwide organization, synods, congregations and members to become involved with the issues as a faithful witness to God's call to do justice and show love for the neighbor."; and

For the ELCA to endorse the Poor People's Campaign.

Pastor Erson cited an explanation of the campaign from its website and highlighted other organizations which had endorsed the Poor People's Campaign, including the Disciples of Christ, The Episcopal Church, Islamic Society of North America, Jewish Voice for Peace, Jews for Radical and Economic Justice, Muslim Peace Fellowship, the National Council of Churches, the Presbyterian Church (USA), Progressive National Baptist Convention, We Construct Rabbinical Association, United Church of Christ, and the United Methodist Church. Pastor Erson felt that endorsing the Poor People's Campaign could also help build inter-religious relationships. He expressed his belief that this campaign was a way for the ELCA to be "church for the world."

The Rev. Jennifer A. Chrien [Southwest California Synod] spoke in favor of the amendment. She was encouraged by actions the assembly had taken throughout the week. She asserted that by endorsing the Poor People's Campaign the ELCA could take action in addition to "saying the right thing."

Presiding Bishop Eaton invited Pastor Willer to the resource mic to explain the technicalities of endorsing the Poor People's Campaign.

Pastor Willer explained that the Poor People's Campaign has a set of principles and very specific demands. He noted that the ELCA would have to endorse those lists in addition to the vision of the campaign.

Mr. Joseph T. Nolte, member of the Church Council and the Memorials Committee, explained that, after engaging in discussion, the Memorials Committee had decided not to include an endorsement in the motion because of some of the campaign's demands. Some of the demands were items concerning which the ELCA has not yet completed discernment, nor does this church have firm policies on some of the items in the demands. He encouraged voting against the amendment.

The Rev. Kwame L. Pitts [Metropolitan Chicago Synod] remarked that this amendment and the Poor People's Campaign aimed to continue the work of the Rev. Dr. Martin Luther King Jr. She said that this was an opportunity for the church to act.

Mr. Peter W. Metcalf [Montana Synod] spoke in opposition to the amendment. While he believed that the Poor People's Campaign was needed in the United States, he sensed that the ELCA had not had time or opportunity to deliberate the policy recommendations contained within the campaign.

Ms. Marret E. Arfsten [Metropolitan New York Synod] reflected that joining other mainline Protestant denominations in endorsing the Poor People's Campaign was a display of what this Churchwide Assembly had been demonstrating over the past week. She urged members to break out of the safety of their church buildings and to be "church for the world."

The Rev. Jon V. Anderson, bishop of the Southwestern Minnesota Synod, called the previous question to end debate on the amendment.

Moved; ***Two-Thirds Vote***
Seconded; **Yes-792; No-63**
Carried: **To end debate.**

The assembly proceeded to vote on the amendment.

Moved;
Seconded; **Yes-319; No-541**
Defeated: *To amend by addition:*

To receive with gratitude the memorials from the Oregon, New England and Metropolitan New York synods concerning the National Poor People's Campaign; and

To affirm the Church Council action [CC18.11.23u] recognizing "the importance of the Poor People's Campaign in bringing an end to systemic racism, economic injustice, ecological devastation, and related injustices; to support the vision and goals of the Poor People's Campaign that are in alignment with this church's social teachings; to encourage the churchwide organization, synods, congregations and members to become involved with the issues as a faithful witness to God's call to do justice and show love for the neighbor."; and

For the ELCA to endorse the Poor People's Campaign.

The chair announced that the amended had been defeated. The assembly proceeded to voting on Category A6.

ASSEMBLY ACTION ***YES-804; NO-65***

CA19.05.32 **To receive with gratitude the memorials from the Oregon, New England and Metropolitan New York synods concerning the National Poor People's Campaign; and**

To affirm the Church Council action [CC18.11.23u] recognizing "the importance of the Poor People's Campaign in bringing an end to systemic racism, economic injustice, ecological devastation and related injustices; to support the vision and goals of the Poor People's Campaign that are in alignment with this church's social teachings; to encourage the churchwide organization, synods, congregations and members to become involved with the issues as a faithful witness to God's call to do justice and show love for the neighbor."

Category C5: Call to Edit Sexuality Social Statement

Reference: 2019 Pre-Assembly Report, Section VII, Report of the Memorials Committee

1. Northwest Washington Synod (1B) [2017]

WHEREAS, in the time since the passing of the 2009 social statement *Human Sexuality: Gift and Trust* marriage in the United States has become legally inclusive of same-sex couples; and

WHEREAS, Lutheran practice throughout the centuries has been to appreciate and support as gifts from God the life-enhancing actions of secular governments; and

WHEREAS, in the time since the passing of the 2009 social statement *Human Sexuality: Gift and Trust* there has been rapid and widespread growth in understanding and support for people of all gender identities, gender expressions and sexual orientations in the United States, especially evident in negative public responses when discriminatory legislation is proposed or enacted (such as so-called "religious liberty" laws and bathroom bills), or when violence is visited upon members of the LGBTQ+ community (such as the disproportionate numbers of rapes and murders of transgender people of color); and

WHEREAS, such discriminatory legislation and violence do remain significant factors in the lives and deaths of people in the LGBTQ+ community in the United States, and persecution and violence toward the LGBTQ+ community in other parts of the world remain widespread and devastating (including, at the time of this writing, numerous countries with laws against same-sex sexual contact punishable by public whipping, long prison sentences and/or death, and reports in the press of the recent development of concentration camps for gay men in Chechnya); and

WHEREAS, such discrimination, persecution and violence remain largely grounded in the language, practices and traditions of faith communities; and

WHEREAS, the Evangelical Lutheran Church in America (ELCA) is a faith community that has found its way to a different perspective on the LGBTQ+ community that is grounded in love for the neighbor and therefore can serve as a faith-based antidote to other faith-based messages that support discrimination, persecution and even violence; and

WHEREAS, the Northwest Washington Synod resolved at its 2017 Synod Assembly to request that the Church Council of the ELCA initiate a review and edit of *Human Sexuality: Gift and Trust* to reflect changes in laws and language, as well as the changing faith and secular perspectives on the wide variety of family structures included in this church and society, especially in relation to LGBTQ+ individuals and families; and

WHEREAS, the Northwest Washington Synod further resolved at its 2017 Synod Assembly to request that the Church Council of the ELCA bring a reviewed and edited version of *Human Sexuality: Gift and Trust* to the floor of the 2019 Churchwide Assembly for a vote; and

WHEREAS, the Northwest Washington Synod recognizes that the Church Council of the ELCA may feel it cannot or does not wish to undertake a review and edit of *Human Sexuality: Gift and Trust* without the direction of a Churchwide Assembly; therefore, be it

RESOLVED, that, if the Church Council of the ELCA cannot or does not wish to act on the Northwest Washington Synod's requests regarding a review, edit and 2019 Churchwide Assembly vote on *Human Sexuality: Gift and Trust*, that the Northwest Washington Synod Assembly then memorializes the Churchwide Assembly to direct the Church Council to undertake such a review and edit to be voted on at the 2022 Churchwide Assembly; and be it further

RESOLVED, that the Northwest Washington Synod memorializes the 2019 Churchwide Assembly to urge rostered and lay leaders throughout this church, including the presiding bishop, to continue to publicly speak and act against legislation that discriminates against the LGBTQ+ community in this country and practices that persecute the LGBTQ+ community globally.

Ms. Czarnik-Neimeyer called for a point of order and offered a motion to postpone Category C5 indefinitely.

Moved;
Seconded: To postpone the memorial "Call to Edit the Human Sexuality Social Statement" indefinitely.

Ms. Czarnik-Neimeyer noted that her synod [Northwest Washington Synod] had submitted this memorial in 2017. She and other members of the LGBTQ+ community believed that there were other more pressing questions to consider, specifically the document *Vision and Expectations*. She suggested that the Church Council could handle consideration of the memorial to update the social statement.

Mr. Joseph T. Nolte, Church Council member and member of the Memorials Committee, was not in favor of postponing the memorial. He asked if the Church Council had the authority to update social statements, or if social statements must be updated by a Churchwide Assembly.

Pastor Willer explained that social statements were documents authorized by a Churchwide Assembly and could only be revised and edited by the authority of a Churchwide Assembly.

Ms. Czarnik-Neimeyer clarified that her intent in moving to table this memorial to a time uncertain was for consideration to be moved to the 2022 Churchwide Assembly.

The Rev. Wm Chris Boerger, secretary of the ELCA, explained that the motion to "postpone indefinitely" would kill the motion. If individuals wished to refer an item to the 2022 Churchwide Assembly, they would need to refer it to a group that could bring it forward for that assembly.

Ms. Cynthia E. Gustavson [Church Council] spoke against the motion to table the memorial and noted that whatever aspirational document might follow *Vision and Expectations* would still need to be in alignment with the human sexuality social statement, as social statements are considered the highest level of this church's policy statements.

There being no further speaking on the motion to table, the chair called for the vote.

Moved;
Seconded; **Yes-440; No-400**
Carried: **To postpone the memorial "Call to Edit the Human Sexuality Social Statement" indefinitely.**

The chair declared that the motion to postpone had passed.

Category D7: Heath Care Benefits

Reference: 2019 Pre-Assembly Report, Section VII, Report of the Memorials Committee

1. Lower Susquehanna Synod (8D) [2019]

WHEREAS, Jesus came that all may have life and have it abundantly (John 10:10), and spent his earthly ministry proclaiming the good news of the kingdom of God and healing all who were brought to him (Matthew 4:23); Jesus healed those who had spent all the money they had on doctors as a free gift (Luke 8:43); and Jesus gave his disciples the authority and empowerment to continue his work of healing (Luke 9:1); and

WHEREAS, although the official stance of the ELCA that the Portico Gold+ plan is the recommended benchmark health plan for synods and congregations, the ELCA Church Council at its November 8-11, 2018, meeting, approved a health insurance reduction as part of the approved spending authorization for the 2019 budget, which switched Churchwide employees from the Portico Gold+ plan to the Silver plan (Evangelical Lutheran Church in America Church Council, November 8-11, 2018, Minutes, Page 18, [CC18.11.20]) ; and

WHEREAS, this change disproportionately impacts the most vulnerable churchwide employees financially, and could cost them up to $1,200-2,400 extra per year in deductible costs; therefore, be it

RESOLVED, that the Lower Susquehanna Synod Assembly memorialize the 2019 Churchwide Assembly of the Evangelical Lutheran Church in America to take immediate action to restore churchwide employees to the Portico Gold+ plan; and be it further

RESOLVED, that the Lower Susquehanna Synod Assembly memorialize the 2019 Churchwide Assembly of the Evangelical Lutheran Church in America to direct Portico to provide information in a timely manner regarding the financial impact incurred by churchwide employees while insured under the Silver plan to the Church Council for budgetary consideration.

2. Delaware-Maryland Synod (8F) [2019]

WHEREAS, health care coverage is a necessity in these times; and

WHEREAS, the Evangelical Lutheran Church in America (ELCA), in cost-cutting measures, took away the insurance coverage of spouses and families of ELCA Churchwide employees and reduced the coverage of ELCA churchwide employees from gold status to the level of silver status in early 2019; and

WHEREAS, the compensation of ELCA churchwide employees is adequate but not commensurate with the pay of personnel in the public sector and in similar positions of responsibility there; and

WHEREAS, the ELCA needs to maintain top-notch, high-caliber employees for the benefit of the ELCA and continuity among programming directions and needs; and

WHEREAS, the ELCA's treatment of its employees serves as a model for synods and individual congregations and their provision for rostered persons and church workers; therefore, be it

RESOLVED, that the Delaware-Maryland Synod memorialize the ELCA Churchwide Assembly to restore the Portico insurance coverage to the spouses of ELCA Churchwide employees effective immediately; and be it further

RESOLVED, that the Delaware-Maryland Synod memorialize the ELCA Churchwide Assembly to restore the Portico coverage to the original gold-status level of coverage for churchwide employees.

Mr. Christopherson moved the Memorials Committee's recommendation.

Moved;
Seconded:

To receive with gratitude the memorials from Lower Susquehanna and Delaware-Maryland synods concerning health care benefits for churchwide staff;

To request the churchwide organization survey employees to understand the impact on staff and identify any modifications that can be made within budgeted funds for 2020;

To encourage Portico to continue to provide educational tools to assist employees of the churchwide organization which thoroughly explain the different plans; and

To decline to restore the churchwide organization health care benefits to Portico Benefit Services Gold+ plan at this time.

The Rev. James S. Dunlop, bishop of the Lower Susquehanna Synod, offered a substitute motion.

Moved;
Seconded:

RESOLVED that the ELCA in assembly direct the Church Council in partnership with the Conference of Bishops and Portico Benefit Services to review the current Church Council's recommendation for Gold coverage for all rostered leaders and employees of the church and that they develop a recommendation for the whole church for health insurance coverage by the Spring meeting of the Church Council in 2020

for the 2021 enrollment; and be it further

RESOLVED that the ELCA in assembly direct the Office of the Bishop to restore the churchwide rostered leaders and employees to Gold+ coverage for 2020, pay for the coverage of spouses and dependents who are not covered by other insurance, and that they continue to pay the waiver for any employee who receives coverage from another health insurance.

Bishop Dunlop provided background information on the Church Council's decision to change the health care plan for employees of the churchwide organization as well as the council's previous recommendation to recommend the Gold+ plan as the recommendation for rostered ministers of this church. He expressed his belief that the Church Council had ignored the previous recommendation by changing the churchwide organization's benefit package to the Silver+ plan. He suggested that this proposal could be a compromise. The synods, the Church Council, the Conference of Bishops, and Portico Benefit Services could review the recommendation for Gold+ for the 2021 enrollment period. He noted the cost difference to restore churchwide employees to Gold+ coverage and stated his belief that the organization's surplus in 2019 would cover the difference.

The presiding bishop invited Treasurer Fedyk to the resource microphone.

Treasurer Fedyk outlined three responsibilities officers have regarding health insurance coverage for the churchwide organization. The first was to ensure that resources would be available to continue the mission of the ELCA for generations to come; the second was to properly steward gifts given to the churchwide organization from members; and the third was to work with human resources to make sure the organization offered churchwide employees a competitive health plan that cared for current employees and attracted prospective employees. She explained that all of these were guided by Portico Benefit Services' "Philosophy of Benefits." She noted that the decision to change the plan from Gold+ to Silver+ was made after much deliberation and prayer. It was determined to be the best option for the long-term sustainability of the churchwide organization. Treasurer Fedyk explained that the churchwide organization would fund 50% of the difference in the deductible between the Gold+ and Silver+ plans to employees' health savings account. A waiver payment was also available for individuals who chose to waive themselves or family members covered by another plan.

Mr. Nolte explained that the decision to change the churchwide organization plan from Gold+ to Silver+ was a very difficult one for Church Council members. He asserted that, if the organization kept the Gold+ plan, 15 to 20 employee positions would have been eliminated in order to maintain a balanced budget. He asked the assembly to trust Church Council members. He reminded voting members that previous Churchwide Assemblies had elected Church Council members to be good stewards of ELCA members' dollars.

The Rev. Hans E. Becklin [Church Council] spoke in favor of the motion to substitute. He explained that he and his wife were both pastors and expressed his fear that, without the support of the churchwide organization for the Gold+ plan, a precedent would be set for congregations.

Mr. Clarance M. Smith [Church Council] spoke in opposition to the amendment. He noted that he served on the Church Council's Budget and Finance Committee, which forwarded the health benefits action for the council's action. He asked members to consider the decline in Mission Support and urged them to vote against the amendment.

Ms. Lucinda Bringman, vice president of the Lower Susquehanna Synod, noted that

while the Church Council adopted the Silver+ Plan for employees of the churchwide organization, the Gold+ recommendation for congregations was retained. She thought the proposed amendment allowed time to address a better solution.

Mr. Robert Malecek [Minneapolis Area Synod] observed that the surplus in the budget was from investment income. While the stock market had been favorable, any reversals could quickly change that funding. He concluded that more Mission Support was needed in order to change to the Gold+ plan.

Presiding Bishop Eaton called the orders of the day and asked Secretary Boerger to present announcements.

Announcements

Secretary Boerger announced that the day's offering designated for International Women Leaders totaled $6,403.77. He invited forward Presiding Bishop Eaton and the Rev. Kevin L. Strickland, executive for worship and bishop-elect of the Southeastern Synod. Bishop-elect Strickland and Presiding Bishop Eaton apologized for an image that had been used in worship on Thursday. They pledged to work toward authentic diversity in this church.

The secretary asked voting members to turn in their voting machines and reminded voting members of the instructions for returning ELCA iPads at the conclusion of the assembly.

The presiding bishop reminded assembly members of that evening's banquet to celebrate the 50th anniversary of the ordination of women to Word and Sacrament ministry, the 40th anniversary of the first ordination of a woman of color to Word and Sacrament ministry, and the 10th anniversary of ordination without barriers for LGBTQ+ persons. She invited members to watch a video in honor of the "50, 40, 10" celebration.

Hymn and Prayer

Reference: Worship and Song

The assembly sang "Take My Life that I May Be." The presiding bishop called on the Rev. Lorna Halaas, bishop of the Western Iowa Synod and member of the Churchwide Assembly Prayer team, to lead the assembly in closing prayer.

Recess

Plenary Session Nine of the fifteenth Churchwide Assembly recessed at 5:36 p.m. on Friday, Aug. 9, 2019.

Plenary Session Ten

Saturday, Aug. 10, 2019
10:30 a.m.–12:00 p.m.

The final day of the 2019 Churchwide Assembly began with a service of Holy Communion at 8:30 a.m. Central Daylight Time (CDT) in the Ballroom of the Wisconsin Center in Milwaukee, Wisconsin. The Rev. Benjamin A. Hogue presided, and the Rev. Elizabeth A. Eaton, presiding bishop of the ELCA, preached. Ms. Claire Marie Embil served as assisting minister and Ms. Elizabeth Peter [Lower Susquehanna Synod] and Mr. Adam Fairchild [Delaware-Maryland Synod] served as readers. Deacon Sue E. Rothmeyer was installed as the next secretary of the ELCA for her term beginning on Nov. 1, 2019.

Call to Order

Presiding Bishop Elizabeth A. Eaton called Plenary Session Ten of the fifteenth Churchwide Assembly to order at 10:30 a.m. (CDT) in Hall A/B of the Wisconsin Center in Milwaukee, Wisconsin.

Announcements

The presiding bishop made a number of announcements. She reminded voting members that any unfinished business items, with the exception of amendments to the constitutions of the ELCA, would be referred to the Church Council for action. The order for the plenary was listed on the screen at the front of the room.

Journey Toward Justice in a Culture of Gun Violence
Update: Lutheran Disaster Response
Update: ELCA World Hunger
Consideration: *Constitutions, Bylaws, and Continuing Resolutions* amendments
Report of the Memorials Committee
Report of the Reference and Counsel Committee
Honoring Synod Bishops
Recognition of Outgoing Church Council Members
Announcements
Order for the Closing of the Assembly

Journey Toward Justice in a Culture of Gun Violence

The presiding bishop reviewed the 2019 summer resource "60-Day Journey Toward Justice in a Culture of Gun Violence." She noted that over the previous week four mass shootings had taken place. The presiding bishop hoped that voting members would be empowered to seek ways to bring hope and healing to those impacted by the trauma of gun violence.

Presiding Bishop Eaton invited Ms. Desta R. Goehner, director of congregational relations at California Lutheran University in Thousand Oaks, California, to the stage to address the assembly. On November 7, 2018, 12 students and one police officer died after a mass shooting at a bar near California Lutheran University's campus. Ms. Goehner reflected on her experience as a member of the California Lutheran University community and as a staff member relating to students and family members of those who died. She detailed that the ripple effects of the shooting continued to spread through the community.

Ms. Goehner asked assembly members to be present with others in their grief and to accompany them in faith. "My faith is showing me that I can go under the sorrow and still find joy that is a deep gift from God," she said.

The presiding bishop asked the assembly to join in a "Litany Lamenting Gun Violence" in the Worship and Song book. The assembly then sang, "Goodness is Stronger than Evil."

Amendment to Orders of the Day

Presiding Bishop Eaton transitioned to the reports from Lutheran Disaster Response and ELCA World Hunger.

Mr. Adam Fairchild [Delaware-Maryland Synod] moved to amend the orders of the day. There being no discussion, the chair called for the vote.

Moved; ***Two-thirds Vote Required***
Seconded; ***Yes-562; No-250***
Carried: **To amend the orders of the day to consider amendments to the *Constitutions, Bylaws, and Continuing Resolutions of the ELCA,* report of the Memorials Committee, and the Report of the Reference and Counsel Committee, ahead of the updates from Lutheran Disaster Response and ELCA World Hunger.**

The chair declared that the motion to amend the orders of the day had carried.

Consideration: Amendments to the *Constitutions, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America* for Separate Consideration *(continued)*

Reference: 2019 Pre-Assembly Report, Section V, Amendments to the Constitution of the ELCA

The Rev. Wm Chris Boerger, secretary of the ELCA, requested that the assembly resume consideration of 7.41.03. which described calls to non-congregational service for ministers of Word and Sacrament. The proposed amendment was as follows:

7.41.03. **Calls to Non-Congregational Service.** Calls to serve in institutions, agencies, and other entities inside and outside this church may be extended where there is an identifiable relationship of the work to the purpose of the ministry of Word and Sacrament. Such calls involve, for example, the care of the Word, the administration of the sacraments, pastoral care, and activities closely associated with those tasks including oversight in the church and in inter-Lutheran and inter-church agencies and institutions. Care is to be exercised so that positions in the church and in the world that can be filled adequately and appropriately by the laity not be filled by ministers of Word and Sacrament for their convenience, ~~or~~ status, or personal preference. A call to non-congregational service is to be reviewed at least annually by the Synod Council or Church Council and continued only as warranted for the ministry needs of this church. Such a call may be terminated when it is no longer serving the mission needs of this church. Synod~~ical~~ councils and the Church Council may seek the advice of the Conference of Bishops in specific situations.

The presiding bishop asked if there was any speaking on the proposed amendment.

The Rev. Laura M. Hall-Schordje [Metropolitan Chicago Synod] spoke against the amendment. She expressed her opinion that the wording was vague and did not recognize the realities of being a pastor in the church today with a diminishing number of full-time calls.

The Rev. James E. Hazelwood, bishop of the New England Synod, called the question to end debate.

Moved; ***Two-Thirds Vote***
Seconded; **Yes-698; No-109**
Carried: **To end debate.**

The assembly proceeded to voting on the item.

Moved; ***Two-Thirds Vote***
Seconded; **Yes-315; No-499**
Defeated: **To amend ELCA bylaw provision 7.41.03.**

7.41.03. **Calls to Non-Congregational Service.** Calls to serve in institutions, agencies, and other entities inside and outside this church may be extended where there is an identifiable relationship of the work to the purpose of the ministry of Word and Sacrament. Such calls involve, for example, the care of the Word, the administration of the sacraments, pastoral care, and activities closely associated with those tasks including oversight in the church and in inter-Lutheran and inter-church agencies and institutions. Care is to be exercised so that positions in the church and in the world that can be filled adequately and appropriately by the laity not be filled by ministers of Word and Sacrament for their convenience, ~~or~~ status, or personal preference. A call to non-congregational service is to be reviewed at least annually by the Synod Council or Church Council and continued only as warranted for the ministry needs of this church. Such a call may be terminated when it is no longer serving the mission needs of this church. Synod~~ical~~ councils and the Church Council may seek the advice of the Conference of Bishops in specific situations.

The chair declared the amendment defeated.

Secretary Boerger stated the remaining amendment for consideration was bylaw provision 7.71.02. He noted that it was a similar provision to 7.41.03. but related to non-congregational calls for ministers of Word and Service.

Moved;
Seconded: **To amend ELCA bylaw provision 7.71.02.**

7.71.02. **Calls to Non-Congregational Service.** Calls to serve in institutions, agencies, and other entities inside and outside this church may be extended where there is an identifiable relationship of the work to the purpose of the ministry of Word and Service. Such calls involve, for example, the care of the Word, spiritual care, and activities closely associated with those tasks including oversight in the church and in inter-Lutheran and inter-church

agencies and institutions. Care is to be exercised so that positions in the church and in the world that can be filled adequately and appropriately by the laity not be filled by ministers of Word and Service for their convenience, status, or personal preference. A call to non-congregational service is to be reviewed at least annually by the Synod Council or Church Council and continued only as warranted for the ministry needs of this church. Such a call may be terminated when it is no longer serving the mission needs of this church. Synod councils and the Church Council may seek the advice of the Conference of Bishops in specific situations.

Deacon Julie M. Stecker [Delaware-Maryland Synod] spoke against the amendment. She explained that none of her calls had been to a congregation and highlighted that deacons served the ELCA in many places including ecumenical organizations, community organizations, hospitals and nursing homes, social service agencies, outdoor ministries, seminaries, colleges, universities, synod offices, and the churchwide organization. She expressed her belief that creating an expectation for deacons to serve in congregations would limit the creative ways deacons could serve God's people.

The Rev. Laura K. Kamprath [Northern Illinois Synod] moved to amend the bylaw.

Secretary Boerger reminded the assembly that the deadline for amendments had passed, and the presiding bishop ruled Pastor Kamprath's motion out of order.

The secretary explained that the proposed amendment to 7.41.03. was meant to clarify a process that was taking place in synods and congregations. He noted that calls were reviewed annually as the organization must exercise oversight or there would be legal complications. While the annual review process was already in place, there was no description in the constitution. He stressed that it was not an attempt to hinder ministry but an attempt to define process to handle the ministry taking place.

The Rev. Susan M. Halvor [Alaska Synod] spoke against the amendment. She stated that she was not opposed to good order, but was opposed to the language in the amendment. She wished to see language that created space for the Holy Spirit rather than legalistic language that could be used in unhelpful ways.

The Rev. Kristin R. Klade [Northern Texas-Northern Louisiana Synod] concurred with previous speakers opposed to the amendment. She was concerned at what she considered to be vague language and expressed her opinion that the language was not in the spirit of what the ELCA aimed to accomplish.

Mr. Brian L. Campbell [Western Iowa Synod] called the previous question to end debate.

Moved; ***Two-Thirds Vote***
Seconded; **Yes-780; No-47**
Carried: **To end debate.**

The chair called for a vote on the proposed amendment for bylaw 7.71.02.

Moved; ***Two-Thirds Vote***
Seconded; **Yes-359; No-458**
Defeated: **To amend ELCA bylaw provision 7.71.02.**

7.71.02. **Calls to Non-Congregational Service.** Calls to serve in institutions, agencies, and other entities inside and outside this church may be extended

where there is an identifiable relationship of the work to the purpose of the ministry of Word and Service. Such calls involve, for example, the care of the Word, spiritual care, and activities closely associated with those tasks including oversight in the church and in inter-Lutheran and inter-church agencies and institutions. Care is to be exercised so that positions in the church and in the world that can be filled adequately and appropriately by the laity not be filled by ministers of Word and Service for their convenience, status, or personal preference. A call to non-congregational service is to be reviewed at least annually by the Synod Council or Church Council and continued only as warranted for the ministry needs of this church. Such a call may be terminated when it is no longer serving the mission needs of this church. Synod councils and the Church Council may seek the advice of the Conference of Bishops in specific situations.

The chair declared that the amendment had failed.

Secretary Boerger reported that these items concluded the amendments to the *Constitutions, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America*.

Report of the Memorials Committee *(continued)*

Reference: 2019 Pre-Assembly Report, Section VII, Report of the Memorials Committee

Presiding Bishop Eaton welcomed Ms. Cheryl T. Chatman and Mr. Reid A. Christopherson, co-chairs of the Memorials Committee, to continue the report and discussion of memorials for separate consideration. Discussion would resume where it had ended in Plenary Session 9 with Category D7: Health Care Benefits.

Category D7: Heath Care Benefits *(continued)*

Reference: 2019 Pre-Assembly Report, Section VII, Report of the Memorials Committee

Mr. Christopherson returned discussion to the Health Care Benefits memorial. Discussion resumed on the substitute motion.

Moved;
Seconded:

RESOLVED that the ELCA in assembly direct the Church Council in partnership with the Conference of Bishops and Portico Benefit Services to review the current Church Council's recommendation for Gold+ coverage for all rostered leaders and employees of the church and that they develop a recommendation for the whole church for health insurance coverage by the Spring meeting of the Church Council in 2020 for the 2021 enrollment; and be it further

RESOLVED that the ELCA in assembly direct the Office of the Bishop to restore the churchwide rostered leaders and employees to Gold+ coverage for 2020, pay for the coverage of spouses and dependents who are not covered by other insurance, and that they continue to pay the waiver for any employee who receives coverage from another health insurance.

Ms. Maren Hulden [Church Council] offered an amendment to the substitute motion.

Moved;
Seconded: *To amend by deletion:*

RESOLVED that the ELCA in assembly direct the Church Council in partnership with the Conference of Bishops and Portico Benefit Services to review the current Church Council's recommendation for Gold+ coverage for all rostered leaders and employees of the church and that they develop a recommendation for the whole church for health insurance coverage by the Spring meeting of the Church Council in 2020 for the 2021 enrollment.~~; and be it further~~

~~RESOLVED that the ELCA in assembly direct the Office of the Bishop to restore the churchwide rostered leaders and employees to Gold+ coverage for 2020, pay for the coverage of spouses and dependents who are not covered by other insurance, and that they continue to pay the waiver for any employee who receives coverage from another health insurance.~~

Ms. Hulden offered the amendment which would retain the 2020 benefits plan the Church Council had acted upon and accounted for the 2020–2022 triennium budget which the assembly had passed. Ms. Hulden noted that the first clause allowed different leadership tables of this church to come to a conclusion over the next three years.

The chair invited Ms. Lori S. Fedyk, treasurer of the ELCA, to the resource microphone. Treasurer Fedyk referenced the comments of the Rev. James S. Dunlop, bishop of the Lower Susquehanna synod, in Plenary Session 9 regarding the $3.8 million excess from fiscal year 2018. She explained that the excess was designated by the Church Council to be used to fund the deficit in the budget for fiscal year 2019 and for a portion of fiscal year 2020. She reminded the assembly that some variances in income were related to investment income and were not guaranteed funding.

The Rev. Sonja Ware [Northeastern Pennsylvania Synod] spoke against the amendment and argued that sufficient health care was a social justice issue in the United States. She explained the instances of increasing health costs leading to bankruptcy. She urged congregations to increase their Mission Support.

Ms. Ingrid S. Stafford [Church Council] spoke in favor of the amendment. She affirmed that Church Council members also served in roles in their congregations and synods. Ms. Stafford noted that Church Council members were aware of funding struggles across the three expressions and explained the difficulty in coming to the health care benefits decision for the churchwide organization.

The Rev. Richard E. Jaech, bishop of the Southwestern Washington Synod, spoke against the amendment, agreeing with Pastor Ware that health care benefits was a social justice issue. He worried that the decision to reduce health care compensation at the churchwide expression would embolden congregations to make budget cuts with a lower health care package for their rostered ministers. Bishop Jaech expressed his dismay that synods and synod bishops were not included in the conversation to adjust the churchwide expression's health care benefits plan.

Mr. Campbell deferred to the Rev. Roderick E. Hopp [Western Iowa Synod].

Pastor Hopp expressed his belief that congregational and synod benevolence was also a justice issue. He supported the amendment and declared his trust in Church Council members and their decisions made on behalf of this church.

Mr. Campbell called the previous question to end debate.

Bishop Dunlop raised a point of order because Mr. Campbell had allowed a positive speech before calling to end debate. Bishop Dunlop described that as an unfair process to control who could speak and when debate could happen.

Presiding Bishop Eaton ruled Bishop Dunlop's objection out of order.

Moved; ***Two-Thirds Vote***
Seconded; **Yes-674; No-148**
Carried: **To end debate.**

The chair proceeded to vote on the amendment on the substitute motion.

Moved;
Seconded; **Yes-452; No-364**
Carried: *To amend by deletion:*

> RESOLVED that the ELCA in assembly direct the Church Council in partnership with the Conference of Bishops and Portico Benefit Services to review the current Church Council's recommendation for Gold coverage for all rostered leaders and employees of the church and that they develop a recommendation for the whole church for health insurance coverage by the Spring meeting of the Church Council in 2020 for the 2021 enrollment.~~**; and be it further**~~
>
> ~~**RESOLVED that the ELCA in assembly direct the Office of the Bishop to restore the churchwide rostered leaders and employees to Gold+ coverage for 2020, pay for the coverage of spouses and dependents who are not covered by other insurance, and that they continue to pay the waiver for any employee who receives coverage from another health insurance.**~~

The chair declared that the amendment to the substitute motion had passed. She asked if there was any speaking to the amended substitute motion.

The Rev. Peter R. Olson [Arkansas-Oklahoma Synod] spoke in favor of the substitution and shared how health care benefits and costs affects his family. He gave thanks for a health care plan that allowed him to pursue ministry and meet his family's financial situation.

Presiding Bishop Eaton asked that the Memorials Committee's proposal and the amended substitute motion be displayed side-by-side on the screen for the assembly.

Ms. Bethany Fayard [Southeastern Synod] asked if the proposed healthcare changes would be written into the ELCA's constitutions. The presiding bishop explained that this memorial would not change the ELCA's constitutions; it was for discussion and action on the churchwide organization's health care coverage.

The chair asked if there were any other amendments to the substitute motion.

The Rev. David W. Brandfass [Grand Canyon Synod] questioned the wording of the Church Council's recommendation for Gold+ health care coverage in the amended substitute motion. He understood that the Church Council had recommended the Silver+ package.

The presiding bishop reiterated that the Church Council had recommended the Gold+ coverage for all rostered ministers.

Ms. Elizabeth L. Peter [Lower Susquehanna Synod] expressed concern over the well-being of others as the heart of the Christian faith. She explained that salary and benefit packages reflect what individuals value. She expressed her belief that moving churchwide employees to the Silver+ plan was a cost shift to employees. Ms. Peter stressed that health care was a justice issue.

The Rev. Tracie L. Bartholomew, bishop of the New Jersey Synod, offered an amendment.

Moved;
Seconded: *To amend by addition:*

> RESOLVED that the ELCA in assembly direct the Church Council in partnership with the Conference of Bishops and Portico Benefit Services to review the current Church Council's recommendation for Gold+ coverage for all rostered leaders and employees of the church and that they develop a recommendation for the whole church for health insurance coverage by the Spring meeting of the Church Council in 2020 for the 2021 enrollment; and
>
> To request the churchwide organization survey employees to understand the impact on staff and identify any modifications that can be made within budgeted funds for 2020; and
>
> To encourage Portico to continue to provide educational tools to assist employees of the churchwide organization which thoroughly explain the different plans.

Bishop Bartholomew explained that her amendment aimed at including surveying employees and encouraging Portico Benefit Services to provide educational tools that were present in the original recommended motion from the Memorials Committee.

Mr. Spencer W. Legred [Saint Paul Area Synod], a former Portico Benefit Services employee, explained that many Portico Benefit Services employees chose the Silver+ health care plan. He supported the substitute motion and was glad the assembly could discuss issues around health care coverage.

Mr. Michael E. Franklin [Southeastern Synod] asked that the original proposed motion and the substitute motion be displayed side-by-side on the screens at the front of the room.

Mr. Ephraim Zamzow-Danforth [Texas-Louisiana Gulf Coast Synod] spoke in favor of the substitute motion. He stressed that previous assemblies had elected Church Council members and urged voting members to trust Church Council members to make decisions and recommendations for this church. He explained his belief that assembly members were ill-equipped to make a judgment on Silver+ versus Gold+ plan coverage due to unfamiliarity with the plans.

The Rev. Mae J. Zelle [South Central Synod of Wisconsin] spoke in favor of the amendment to the substitute motion. She expressed the need for employees to have a greater voice in this decision. She encouraged congregations to address health care funding through their stewardship.

Mr. Campbell moved to end debate.

The presiding bishop noted that four speakers had spoken in favor to the amendment, and therefore there was no need to call the question.

The chair led voting on the amendment to the substitute motion.

Moved;
Seconded; **Yes-754; No-58**
Carried: *To amend by addition:*

RESOLVED that the ELCA in assembly direct the Church Council in partnership with the Conference of Bishops and Portico Benefit Services to review the current Church Council's recommendation for Gold+ coverage for all rostered leaders and employees of the church and that they develop a recommendation for the whole church for health insurance coverage by the Spring meeting of the Church Council in 2020 for the 2021 enrollment; **and**

To request the churchwide organization survey employees to understand the impact on staff and identify any modifications that can be made within budgeted funds for 2020; and

To encourage Portico to continue to provide educational tools to assist employees of the churchwide organization which thoroughly explain the different plans.

Presiding Bishop Eaton declared the amendment to the substitute motion adopted. She explained that the assembly would next decide whether to consider the substitute motion or the Memorials Committee's recommended motion.

The Rev. Karl M. Richard [Southeastern Pennsylvania Synod] moved to consider the substitute motion. The chair ruled him out of order.

The presiding bishop instructed voting members to use their voting machines to indicate whether they wished to consider the Memorials Committee's motion or the substitute motion.

Moved;
Seconded; **Yes-667; No-135**
Carried: **To consider the substitute motion.**

The presiding bishop asked if there was any discussion on the substitute motion.

The Rev. Patrick P. Wirick Jr. [Lower Susquehanna Synod] expressed his frustration with the rationale for changing the churchwide health care plan to the Silver+ plan. He referenced Secretary Boerger's explanation of the constitution as a structure to serve the mission of this church. Pastor Wirick reflected that if the structure impeded the mission the structure must be changed.

Ms. Mycah L. McNett [Virginia Synod] asked if the reference to Gold+ coverage for all rostered leaders and employees of the church related to the churchwide organization or congregations.

The presiding bishop reiterated that the Gold+ recommendation was meant for the whole ELCA.

The Rev. Cristopher D. Frigm [Delaware-Maryland Synod] expressed his concern over the language "to review the current Church Council's recommendation for Gold+ coverage for all rostered leaders and employees of the church." He argued that the language of the motion did not require that the Church Council continue to encourage Gold+ coverage for congregations. He was concerned the Church Council would recommend Silver+ coverage for congregations and rostered ministers.

The chair thanked Pastor Frigm and alerted assembly members that there were five minutes remaining in the orders of the day.

Mr. Allen P. Stump [Lower Susquehanna Synod] spoke in favor of the substitute motion. He asserted that moving to the Silver+ plan was not a cost savings but a cost shifting, increasing out of pocket expenses for churchwide employees. He worried this could place an additional financial burden on servants of this church.

Mr. Joshua L. Copeland [North Carolina Synod] moved to end debate.

Moved; ***Two-Thirds Vote***
Seconded; **Yes-780; No-18**
Carried: **To end debate.**

The chair led voting on the motion as substituted and amended.

ASSEMBLY ACTION ***YES-662; NO-127***

CA19.06.33 **RESOLVED that the ELCA in assembly direct the Church Council in partnership with the Conference of Bishops and Portico Benefit Services to review the current Church Council's recommendation for Gold+ coverage for all rostered leaders and employees of the church and that they develop a recommendation for the whole church for health insurance coverage by the Spring meeting of the Church Council in 2020 for the 2021 enrollment; and**

To request the churchwide organization survey employees to understand the impact on staff and identify any modifications that can be made within budgeted funds for 2020; and

To encourage Portico to continue to provide educational tools to assist employees of the churchwide organization which thoroughly explain the different plans.

Mr. Christopherson announced the completion of the Report of the Memorials Committee and thanked the assembly for their deliberation and discussion.

The presiding bishop called for the orders of the day.

The Rev. Eric E. Hoffer [Minneapolis Area Synod] moved to amend the orders of the day.

The presiding bishop ruled Pastor Hoffer's motion out of order.

Pastor Hoffer challenged the ruling of the chair.

Moved;
Seconded: **To challenge the ruling of the chair.**

Pastor Hoffer expressed the urgency of discussing Motion D from the Reference and Counsel Committee regarding *Vision and Expectations*.

The Rev. Anne S. Ladnier [Northwest Synod of Wisconsin] affirmed the need to discuss *Vision and Expectations*.

Pastor Hall-Schordje supported the opportunity for discussion, stating the LGBTQ+ community did not want three years to pass before another opportunity to discuss the document.

The Rev. Hans E. Becklin [Church Council] spoke against challenging the ruling of the chair, noting that the assembly was scheduled to end at noon and many voting members would need to leave. He asserted there would not be representative debate without the whole assembly.

A voting member moved to end debate.

Moved; ***Two-Thirds Vote***
Seconded; **Yes-771; No-26**
Carried: **To end debate.**

The assembly proceeded to voting on the ruling of the chair.

Moved;
Seconded; **Yes-565; No-230**
Carried: **To sustain the ruling of the chair.**

The presiding bishop declared the ruling of the chair sustained and proceeded to the orders of the day.

Honoring Outgoing Synod Bishops

Presiding Bishop Eaton acknowledged those who completed their service as synod bishops during 2017–2019.

- The Rev. B. Kirby Unti, Northwest Washington Synod
- The Rev. Martin D. Wells, Eastern Washington-Idaho Synod
- The Rev. David H. Brauer-Rieke, Oregon Synod
- The Rev. Jessica R. Crist, Montana Synod
- The Rev. Stephen S. Talmage, Grand Canyon Synod
- The Rev. David B. Zellmer, South Dakota Synod
- The Rev. Lawrence R. Wohlrabe, Northwestern Minnesota Synod
- The Rev. Steven H. Delzer, Southeastern Minnesota Synod
- The Rev. Roger Gustafson, Central States Synod
- The Rev. Ray Tiemann, Southwestern Texas
- The Rev. Wayne N. Miller, Metropolitan Chicago Synod
- The Rev. Gary M. Wollersheim, Northern Illinois Synod
- The Rev. Rodger C. Prois, Western Iowa Synod
- The Rev. Thomas A. Skrenes, Northern Great Lakes Synod
- The Rev. Richard N. Hoyme, Northwest Synod of Wisconsin
- The Rev. Jeffrey S. Barrow, Greater Milwaukee Synod
- The Rev. Mary S. Froiland, South-Central Synod of Wisconsin
- The Rev. Viviane Thomas-Breitfeld, South-Central Synod of Wisconsin
- The Rev. Robert A. Rimbo, Metropolitan New York Synod
- The Rev. Claire S. Burkat, Southeastern Pennsylvania Synod
- The Rev. Ralph E. Jones, Northwestern Pennsylvania
- The Rev. Robert L. Driesen, Upper Susquehanna Synod

- The Rev. Wolfgang D. Herz-Lane, Delaware-Maryland Synod
- The Rev. Richard H. Graham, Metropolitan D.C. Synod
- The Rev. James F. Mauney, Virginia Synod
- The Rev. H. Julian Gordy, Southeastern Synod
- The Rev. Robert G. Schaefer, Florida-Bahamas Synod
- The Rev. Felipe Lozada-Montañez, Caribbean Synod

The assembly thanked the outgoing bishops with applause.

Honoring Incoming Synod Bishops

The presiding bishop recognized those who began their service as synod bishops during 2017–2019.

- The Rev. Shelley M. Bryan Wee, Northwest Washington Synod
- The Rev. Kristen E. M. Kuempel, Northwest Intermountain Synod
- The Rev. Laurie A. Larson Caesar, Oregon Synod
- The Rev. Laurie A. Jungling, Montana Synod
- The Rev. Deborah K. Hutterer, Grand Canyon Synod
- The Rev. Constanze Hagmaier, South Dakota Synod
- The Rev. William T. Tesch, Northwestern Minnesota
- The Rev. Regina M. Hassanally, Southeastern Minnesota
- The Rev. Susan Candea, Central States Synod
- The Rev. Susan J. Briner, Southwestern Texas Synod
- The Rev. Yehiel Curry, Metropolitan Chicago Synod
- The Rev. Lorna Halaas, Western Iowa Synod
- The Rev. Katherine A. Finegan, Northern Great Lakes Synod
- The Rev. Laurie Skow-Anderson, Northwest Synod of Wisconsin
- The Rev. Paul D. Erickson, Greater Milwaukee Synod
- The Rev. Paul T. Egensteiner, Metropolitan New York Synod
- The Rev. Patricia A. Davenport, Southeastern Pennsylvania
- The Rev. Michael L. Lozano, Northwestern Pennsylvania Synod
- The Rev. Barbara J. Collins, Upper Susquehanna Synod
- The Rev. William J. Gohl Jr., Delaware-Maryland Synod
- The Rev. Leila M. Ortiz, Metropolitan, D.C., Synod
- The Rev. Robert F. Humphrey, Virginia Synod
- The Rev. Kevin L. Strickland, Southeastern Synod
- The Rev. Pedro M. Suarez, Florida-Bahamas Synod
- The Rev. Idalia Negron-Caamaño, Caribbean Synod

The assembly responded with applause.

Honoring Outgoing Church Council Members

Presiding Bishop Eaton and Secretary Boerger introduced and thanked the following individuals who completed terms on the Church Council in 2019:

- The Rev. Hans E. Becklin
- Mr. Allan J. Bieber
- Mr. Reid A. Christopherson
- The Rev. Joyce M. Graue

- Ms. Cynthia M. Gustavson
- Ms. Maren Hulden
- Mr. James M. Hushagen
- The Rev. Peder J. Johanson
- Ms. Emilee M. Le Blanc
- Mr. JohnW. Lohrmann
- The Rev. Linda Nou
- Ms. Meri Jo Petrivelli
- Mr. Clarance M. Smith
- The Rev. Jonathan Splichal Larson
- Ms. Ingrid S. Stafford
- Ms. Leslie J. Swenson
- The Rev. James H. Utt
- Mr. Vernon K. Veal
- The Rev. William O. Voss
- The Rev. Michael R. Ward
- Ms. Man Hei Yip
- Mr. Seth M. Zimmann

Each member was presented with a framed copy of "Rondel" by Mr. David J. Hetland, which Vice President William B. Horne II distributed. The back of the frame contained the following citation, signed by the officers. Presiding Bishop Eaton read the citation aloud:

> On behalf of a grateful church, this is presented to you in recognition of your conscientious service as a member of the Church Council of the Evangelical Lutheran Church in America. You have served diligently and thoughtfully in rendering strategic leadership in the work of the board of directors.
>
> For your commitment to the faith of the whole Church of Jesus Christ, for your care of the mission that God has entrusted to the Evangelical Lutheran Church in America in all its expressions and entities, and for the wisdom and compassion that you have offered so generously in your service as a member of the Church Council, we hereby express our heartfelt gratitude.
>
> Although you now complete your term as a member of the Church Council, we will continue to be grateful for your ongoing, constructive contributions to the life of the Evangelical Lutheran Church in America.
>
> "Now to the One who is able to keep you from falling, and to make you stand without blemish in the presence of his glory with rejoicing, to the only God our Savior, through Jesus Christ our Lord, be glory, majesty, power, and authority, before all time and now and forever. Amen" (Jude 24–25).

The assembly responded with applause.

Announcements

Secretary Boerger announced that the offering from the morning's worship totaled $7,041.30. The complete offerings for the week totaled $46,601.41. He reviewed information on voting member's meal cards and instructions for returning voting machines and ELCA-provided iPads. Presiding Bishop Eaton thanked the Greater Milwaukee Synod members and volunteers for their hospitality.

Announcement of 2022 Churchwide Assembly

Presiding Bishop Eaton invited voting members to watch a video and announced that the 2022 Churchwide Assembly would take place August 8–13, 2022 in Columbus, Ohio at the Greater Columbus Convention Center.

Order for Closing of the Churchwide Assembly

Presiding Bishop Eaton said, "We have completed the business of this assembly. Please accept my deep gratitude for the work you have done and the spirit with which you have done it. You've been prayerful, attentive, articulate, feisty, highly engaged, patient, and committed to the work we have done together. Thank you for your graciousness in the midst of the inevitable challenges of assembly life. Thank you for your generosity of time and energy."

The presiding bishop led assembly participants in the Order for Closing of the Assembly and concluded with, "I declare this assembly closed in the name of the Father, and of the Son, and of the Holy Spirit. Amen.

"Go in peace. Share the good news."

The assembly responded, "Thanks be to God."

Adjournment

The fifteenth Churchwide Assembly of the Evangelical Lutheran Church in America adjourned at 12:03 p.m. on Monday, Aug. 5, 2019.

Exhibit A

Members of the Churchwide Assembly

Voting Members

Officers

Pr. Wm Chris Boerger, *secretary*
Bp. Elizabeth A. Eaton, *presiding bishop*
Ms. Lori S. Fedyk, *treasurer*
Mr. William B. Horne II, *vice president*

Alaska Synod (1A)

Mr. Adam L. Bryant
Ms. Susie D. Delgado
Pr. Susan M. Halvor
Ms. Morgan Holman
Mr. Teri Watkins
Bp. Shelley R. Wickstrom

Northwest Washington Synod (1B)

Mr. Alexus Austin
Bp. Shelley M. Bryan Wee
Ms. Angela E. Czarnik-Neimeyer
Ms. Kathryn Edgerton
Mr. Curt Eidem
Pr. Timothy M. Feiertag
Ms. Kaaren Hatlen
Mr. David E. Johnson
Pr. Abnet Legesse
Pr. Jana M. Schofield

Southwestern Washington Synod (1C)

Ms. Clara S. Eickhoff
Pr. Chelsea R. Globe
Bp. Richard E. Jaech
Ms. Jenny Kimchung
Pr. Keith A. Marshall
Mr. Rick Nelson
Mr. Paul M. Opgrande
Ms. Emily W. Shane
Mr. Robert A. Yost

Eastern Washington-Idaho Synod (1D)

Pr. James D. Aalgaard
Ms. Patricia D. Cowen
Pr. Matthew L. Erickson
Deacon David N. Hellerich
Bp. Kristen E. Kuempel
Ms. Gwen McQuaig
Ms. Felicity Pittman
Ms. Norfilia Tijerina

Oregon Synod (1E)

Mr. Manuel H. Borbon Talamante Sr.
Ms. Victoria Hart
Pr. Michael F. Keys
Ms. Stephanie Kistler
Bp. Laurie A. Larson Caesar
Pr. Michelle E. Manicke
Mr. Gene Obie
Ms. Katy Rustvold
Mr. Gregory Shea

Montana Synod (1F)

Pr. Lindean E. Barnett Christenson
Mr. Richard W. Brown
Bp. Jessica R. Crist
Mr. Ronald D. Gebhardt
Ms. Autumn W. Keller
Mr. Peter W. Metcalf
Pr. Seth M. Nelson
Ms. Sue D. Ost
Ms. Loni Taylor
Pr. Robert M. Taylor
Mr. Alexander Tooley

Sierra Pacific Synod (2A)

Mr. Stephen N. Fratallone
Ms. Laura R. Gaumer
Ms. Danielle J. Haar

Mr. Joshua M. Hayes
Bp. Mark W. Holmerud
Ms. Gail Kiyomura
Mr. Douglas C. Miller
Pr. Sylvia D. Mueller
Pr. Mary L. Petitjean
Pr. Tuhina V. Rasche
Pr. Dawn M. Roginski
Ms. Catherine Slabaugh
Ms. Mary Tidwell

Southwest California Synod (2B)

Pr. James E. Boline
Ms. Cheyenne Boykin
Mr. Joseph W. Bulock 8/7–8/10
Deacon Lynn M. Bulock
Pr. Jennifer A. Chrien
Bp. R. Guy Erwin
Mr. Robert T. Flynn 8/5–8/8
Mr. Randall S. Foster
Mr. Michael F. Metzger 8/5–8/8
Ms. Wanda I. Rosado-Martinez

Pacifica Synod (2C)

Pr. Pongtep P. Chutimapongrat
Mr. Gordon K. Gertner
Mr. Kenneth Gilliland
Ms. Lori E. Herman
Ms. Lori E. Herman
Ms. Hayley Nadolny
Mr. Manuel G. Retamoza
Bp. Andrew A. Taylor
Ms. Angelina Vasquez
Pr. Laura Ziehl Erisman
Pr. Kathryn R. Zurcher

Grand Canyon Synod (2D)

Ms. Veronica Alvarez
Mr. Roger Bailey
Pr. David W. Brandfass
Mr. Paul A. Gryniewicz
Bp. Deborah K. Hutterer
Mr. Norman M. Johnson
Ms. Erin M. La Haye
Pr. Chon K. Pugh
Pr. Maria D. Valenzuela
Ms. Renee Waterstradt
Deacon Janice L. Zimbelman

Rocky Mountain Synod (2E)

Ms. Sophia Behrens
Deacon Cynthia Z. Biddlecomb
Ms. Earline Bohling
Pr. Joshua S. Bruns
Pr. Emily J. Cardin
Mr. Robert C. Erickson
Pr. Nicole R. Ferry
Bp. James W. Gonia
Pr. Christine E. Higueria-Street
Ms. Susan H. Mitchell
Deacon Erin A. Power
Mr. Wyatt A. Smith
Mr. Michael R. Stoker
Ms. Maria Sutton

Western North Dakota Synod (3A)

Ms. Cynthia Baumann
Mr. Brenden Bergquist
Pr. Janet S. Gwin
Pr. Barbara C. Haugerud
Pr. Sondra R. Krogstad
Mr. Troy Langmaack
Mr. Craig C. McLaughlin
Bp. Mark E. Narum
Ms. Jean M. Nygaard
Ms. Barbara Roise
Mr. Dale V. Sandstrom
Pr. Emily L. Shipman
Mr. Jacob Thrailkill
Ms. Madison Wutzke
Ms. Elizabeth M. Yoder

Eastern North Dakota Synod (3B)

Mr. Matuor D. Alier
Ms. Lisa Bassingthwaite
Pr. Bruce Baxter
Mr. James C. Bollman Jr.
Ms. Janiel L. Bollman
Bp. Terry A. Brandt 8/5–8/9
Pr. Karl C. Breddin
Mr. Dennis E. Goetz
Ms. Sharlene Gumke 8/9–8/10
Ms. Amanda M. Johnson
Mr. Joseph W. Johnson
Pr. Nichole A. Johnson
Ms. Phyllis E. Johnson
Ms. Megan Myers

Pr. James A. Odden
Ms. Kristal D. Odden
Ms. Martha R. Schmit
Mr. Michael Schmit
Pr. Valerie R. V. Teppo
Ms. Linda F. Timian
Pr. Chimezie Ukaonu

South Dakota Synod (3C)
Mr. Joel D. Black
Ms. Carla J. Borchardt
Pr. Jacquelyn J. Braun
Mr. Andrew J. Bueber
Deacon Katherine M. Eisele
Ms. Heidi A. Fowler
Pr. James E. Fowler
Pr. Michele L. Gehring
Pr. Randall E. Gehring
Mr. Orland Geigle
Mr. Erik E. Gilbertson
Pr. Lisa E. Heffernan
Mr. Mark J. Hinkley
Pr. Tera L. Kossow
Ms. Kathy J. McHenry
Ms. Rachel L. Nelson
Pr. Christopher R. Strohm
Pr. Rhia Strohm
Mr. Sawyer J. Vanden Heuvel
Ms. Makenna S. Wallin
Deacon Kristine C. Wollman
Bp. David B. Zellmer

Northwestern Minnesota Synod (3D)
Ms. Jolene Beckman-Sternhagen
Ms. Mira P. DeGroat
Ms. Kristina E. Dernier
Mr. Michael R. Dorr
Ms. Susan M. Ellwanger
Mr. Mitchell Ganske
Pr. Mary E. Gilthvedt
Pr. Ruth E. Hetland
Pr. Caitlin E. Jensen
Mr. Zachary H. Johnson
Mr. Mark W. Kuleta
Mr. Andrew P. Larsen
Pr. Karla M. Mickelson
The Rev. Laurie Natwick 8/10
Ms. Tianna M. Nelson
Pr. Mark R. Olson
Pr. Linnea M. Papke-Larson
Mr. Jerry J. Peterson
Ms. Mary Peterson
Pr. Catherine I. Rhodes
Ms. Christine M. Van Emmerik
Mr. Allen J. Westby
Bp. Lawrence R. Wohlrabe

Northeastern Minnesota Synod (3E)
Bp. Thomas M. Aitken
Mr. Cross D. Beaulieu
Ms. Donna M. Bergstrom
Ms. Rachel Berry
Ms. Hannah M. Bockbrader
Pr. Rolland H. Bockbrader
Pr. John E. Dietz
Pr. Amanda J. Kossow
Deacon Kari M. Olson
Mr. Michael Olson
Pr. Steven J. Rye
Ms. Suzanne M. Rye
Ms. Jennifer L. Simonson
Pr. Kimberly R. Sturtz
Ms. Brenda B. Wagner

Southwestern Minnesota Synod (3F)
Bp. Jon V. Anderson
Ms. Gwen Arneson
Ms. Cheryl L. Astrup
Pr. Mark P. Astrup
Pr. Bruce D. Berg
Mr. James Branstad
Ms. Patricia Branstad
Mr. Andrew T. Busman
Pr. Mindy S. Czycalla
Pr. Nikoli W. Falenschek
Pr. Denise A. Fossen
Ms. Ashley A. Gilbertson
Mr. Ian E. Graue
Ms. Carla Klawitter
Mr. Keith Klawitter
Pr. Janel L. Kuester
Mr. Quentin Markfort
Pr. Julius R. Miller
Mr. Bergen A. Nelson
Ms. Christina D. Nelson
Mr. Mark L. Nelson

Pr. Ronald R. Nichols
Pr. Erik G. Rundquist
Pr. Sarah E. Taylor
Pr. Shannon C. Wachter
Pr. Eunice L. Woodberry 8/5–8/10
Mr. Ferman A. Woodberry 8/10
Mr. Bruce E. Wornson
Ms. Arielle Yahnke

Minneapolis Area Synod (3G)

Pr. Ingrid C. Arneson Rasmussen
Mr. Dirk J. Berger
Ms. Felecia Boone
Pr. Jerod K. Freeberg
Pr. Rebecca M. Gamble
Mr. Josue Gonzalez
Mr. Eric O. Grube
Pr. Erik J. Haaland
Pr. Eric E. Hoffer
Pr. John A. H. Hulden 8/9–8/10
Pr. Amber J. Ingalsbe
Ms. Emma N. Kasiga
Ms. Lee A. Lack
Pr. David C. Lechelt
Deacon Stephanie K. Luedtke
Mr. Robert Malecek
Mr. William J. Middeke
Pr. Andrea B. Mwalilino
Mr. Joshua Reno
Pr. Gretchen S. Rode
Pr. Randall J. Romsdahl
Pr. Jeffrey P. Sartain 8/5–8/9
Ms. Susan Schnickel
Mr. David Severson
Ms. Dawn Severson
Pr. Marissa K. Sotos
Ms. Mary Steege
Ms. Emma Stockinger
Pr. Sirianna M. Strommen
Bp. Ann M. Svennungsen
Mr. Nicholas Tangen
Pr. Jacqueline M. Thone
Mr. Jeffrey W. Thone
Ms. Sarah VanGerpen
Pr. Bonnie L. Wilcox

Saint Paul Area Synod (3H)

Ms. Jessa R. Anderson-Reitz
Pr. Steven E. Biedermann
Ms. Victoria R. Bosin
Pr. Jenifer L. Collins
Pr. Brent J. Erler
Mr. Matthew F. Friedmann
Mr. Christopher M. Garza
Sr. Tashina J. Good
Pr. Jennifer J. Hackbarth
Pr. Caroline R. Harthun-Wooldridge
Ms. Carol A. Hood
Mr. Spencer W. Legred
Bp. Patricia J. Lull
Ms. Jennifer M. Luong
Ms. Deanine Mann
Mr. Eric G. Miller
Mr. Robert J. Rygh
Mr. Carl W. Samuelson
Pr. Bradley E. Schmeling
Pr. John D. Schwehn
Ms. Chue Siong
Ms. Rachel J. Wermerskirchen
Pr. Elizabeth E. Wilder
Pr. Julie J. Wright

Southeastern Minnesota Synod (3I)

Mr. Adam A. Anderson
Ms. Jodie J. Archer
Pr. Mark D. Boorsma
Ms. Kathleen W. Chatelaine 8/6–8/10
Pr. Heather G. Culuris
Bp. Steven H. Delzer
Pr. Daniel W. Doering
Ms. Elise S. Egbert
Pr. Heidi C. Heimgartner
Ms. Sarah Hopp
Ms. Rebekah Leafblad
Mr. David J. Lindor
Pr. Linda J. McPeak
Ms. Janet M. Mosher
Ms. Charlene Ost
Ms. Ann M. Peterson
Pr. Nissa A. Peterson
Pr. Jacie A. Richmond
Ms. Jane E. Samuelson
Mr. Timothy J. Samuelson
Mr. Burton C. Svendsen

Ms. Nancy J. Svendsen
Pr. John Weisenburger
Pr. Eileen L. Woyen

Nebraska Synod (4A)

Pr. Martha S. Atkins
Ms. Judy Batterman
Ms. Chanese R.R. Braithwaite
Pr. Heather E. Brown
Mr. Wesley B. Dorn
Ms. Ramona M. Edwards
Mr. Terry E. Eriksen
Mr. Chris A. Gress
Pr. David L. Hall
Pr. Inba J. Inbarasu
Pr. Emily C. Johnson
Ms. Joyce A. Kolbo
Bp. Brian D. Maas
Pr. Nathan L. Metzger
Pr. Judy A. Nuss
Pr. Glenda J. Pearson
Ms. Courtney J. Peeler
Mr. Francisco Salazar
Mr. Robert Schuerman
Ms. Sandra Terry
Ms. Dara L. Troutman

Central States Synod (4B)

Pr. Jonathan W. Anderson
Ms. Julie Barstow
Pr. Elizabeth A. Cummings
Pr. Christopher I. Deines
Ms. Janice Gerken
Bp. Roger R. Gustafson
Mr. Daniel Lilienkamp
Mr. Donovan Lucas
Ms. Megan M. Mong
Ms. Patricia A. Phelan
Mr. Lloyd Pinon
Mr. Scott R. Schulte
Pr. Laura S. Smith

Arkansas-Oklahoma Synod (4C)

Mr. Thomas J. Askegaard
Ms. Ava B. Fisher
Bp. Michael K. Girlinghouse
Ms. Holly K. Lantagne
Mr. Lance C. Miller
Pr. Peter R. Olson

Northern Texas-Northern Louisiana Synod (4D)

Ms. Bianca Blaney
Mr. Thomas K. Blaney Sr.
Mr. Thomas M. Blaney
Bp. Erik K. Gronberg
Mr. Don Heller
Pr. Kristin R. Klade
Pr. Edintzon Y. Santos Barrera
Ms. Shirley Wilson-Sigler

Southwestern Texas Synod (4E)

Bp. Susan J. Briner
Pr. Jessica L. Cain
Mr. Eugenio M. Conklin
Mr. Jimmie Eschberger
Pr. Jacob D. Fain
Ms. Hannah E. Hansen
Ms. Claire Roberts
Mr. Carl A. Teinert
Ms. Enedina C. Vasquez
Mr. Charles B. Wilson
Pr. Casey E. Zesch

Texas-Louisiana Gulf Coast Synod (4F)

Ms. Angela L. Bell
Ms. Deidre D. Hayes
Pr. Adriana M. Johnson-Rivas
Mr. Dennis J. Meszaros
Pr. Kerry L. Nelson
Mr. Caleb S. Parks
Bp. Michael W. Rinehart
Mr. Robert S. Rivera
Ms. Lynnae Schatz
Mr. Ephraim Zamzow-Danforth

Metropolitan Chicago Synod (5A)

Pr. Mary F. Appelt Graves
Pr. Erin E. Clausen
Ms. Stephanie C. Collins
Pr. Yehiel Curry
Ms. Alyssa Dahlke
Ms. Roxanne Doremus
Ms. Julia V. Grafe

Pr. Laura M. Hall-Schordje
Pr. Sally E. Hanson
Mr. Terry M. Henderson
Bp. Wayne N. Miller
Ms. Yvette M. Newberry-White
Mr. Ivan A. Perez
Pr. Kwame L. Pitts
Mr. Evan R. Powell
Pr. Kyle R. Severson
Pr. Benjamin J. Sloss
Mr. Ervin Uhlman
Mr. Clyde A. Walter
Pr. David H. Walters

Northern Illinois Synod (5B)

Pr. Zachary E. Baer
Mr. Cole J. Bathje
Pr. Paul F. Cannon 8/5–8/9
Pr. Luanne K. Cantrell
Bp. H. Jeffrey Clements
Mr. Keith Enstrom
Deacon Cheryl A. Erdman 8/8–8/10
Ms. Tamara Farley
Pr. Robert A. Franek 8/9–8/10
Pr. Laura K. Kamprath 8/5–8/8
Ms. Becky J. Keller
Ms. Nancy Lillevold
Mr. Ryan L. Mackey
Pr. Julie C. Monnard
Ms. Minnette Scott
Ms. Carol Swenson
Mr. Michael P. Wadle
Pr. Miho Yasukawa

Central/Southern Illinois Synod (5C)

Ms. Kimberly Alberts
Pr. Ryan H. Anderson
Deacon Patricia Caley
Mr. Christopher Edmonds
Mr. Seth Fischer
Pr. Priscilla B. Geerdes
Ms. Carey L. Mayer
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Exhibit B

Report of the Elections Committee

First Common Ballot

The individuals elected on this ballot are indicated in boldface print. A second ballot was cast electronically for Tickets 19, 52, and 99 on which there was no election on the first ballot. The designation (PC/L) is used to indicate positions reserved for persons of color or whose primary language is other than English. The abbreviation (Y/YA) signifies positions reserved for youth and young adults. An asterisk (*) indicates an incumbent who was eligible for reelection.

		Votes	Percent
Ticket 1 / Church Council / Paired Synods / Rostered Minister of Word and Sacrament *Northwest Washington Synod (1B)*			
A	**Pr. Joanne E. Engquist, Seattle, Wash. (1B)**	**366**	**50.2**
B	Pr. Kathleen (Katy) McCallum Sasche, Kirkland, Wash. (1B)	363	49.8
	Invalid Ballots	0	0
	Total Ballots	821	100
Ticket 2 / Church Council/ Paired Synods / Lay Female *Montana Synod (1F)*			
A	Ms. Mary M. Hutchinson, Billings, Mont. (1F)	198	27.8
B	**Ms. Loni Taylor, Box Elder, Mont. (1F)**	**515**	**72.2**
	Invalid Ballots	0	0
	Total Ballots	713	100
Ticket 3 / Church Council/Paired Synods / Lay Female (PC/L) *Southwest California (2B)*			
A	Ms. Carol L. Bjelland, Thousand Oaks, Calif. (2B)	56	7.8
B	**Ms. Valerie J. Shaw, Los Angeles, Calif. (2B)**	**666**	**92.2**
	Invalid Ballots	0	0
	Total Ballots	722	100
Ticket 4 /Church Council/Paired Synods / Minister of Word and Sacrament *Grand Canyon Synod (2D)*			
A	Pr. Jason S. Adams, Las Vegas, Nev. (2D)	322	44.9
B	**Pr. Karn S. Carroll, Phoenix, Ariz. (2D)**	**395**	**55.1**
	Invalid Ballots	0	0
	Total Ballots	717	100
Ticket 5 / Church Council / Paired Synods / Lay Male *Northeastern Minnesota (3E)*			
A	Mr. Nathan C. Anderson, Kerrick, Minn. (3E)	306	43.1
B	**Mr. Loren A. Solberg, Bovey, Minn. (3E)**	**404**	**56.9**
	Invalid Ballots	0	0
	Total Ballots	710	100

Ticket 6 / Church Council / Paired Synods / Lay Female *Central States Synod (4B)*			
A	**Ms. Susan Boxberger, Olathe, Kan. (4B)**	**417**	**58.6**
B	Ms. Kristine A. Luber, Topeka, Kan. (4B)	295	41.4
	Invalid Ballots	0	0
	Total Ballots	712	100
Ticket 7 / Church Council / Paired Synods / Minister of Word and Sacrament *Northern Texas-Northern Louisiana Synod (4D)*			
A	**Pr. Nicholas Billardello III, Southlake, Texas (4D)**	**395**	**55.5**
B	Pr. Russell Vardell, Dallas, Texas (4D)	317	44.5
	Invalid Ballots	0	0
	Total Ballots	712	100
Ticket 8 / Church Council / Paired Synods / Minister of Word and Sacrament *Southwestern Texas Synod (4E)*			
A	Pr. Mark T. Behrendt, Corpus Christi, Texas (4E)	242	34.4
B	**Pr. Marcus A. Bigott, Seguin, Texas (4E)**	**461**	**65.6**
	Invalid Ballots	0	0
	Total Ballots	703	100
Ticket 9 /Church Council / Paired Synods / Minister of Word and Sacrament *Northern Illinois Synod (5B)*			
A	**Pr. William H. Callister, Streator, Ill. (5B)**	**402**	**56.9**
B	Pr. Frank Langholf, Galesburg, Ill. (5B)	304	43.1
	Invalid Ballots	0	0
	Total Ballots	706	100
Ticket 10 / Church Council / Paired Synods / Lay Female *East-Central Synod of Wisconsin (5I)*			
A	Ms. Kerry A. Fehrman, Wausau, Wis. (5I)	307	45.1
B	**Ms. Patricia Kluetz, Plover, Wis. (5I)**	**373**	**54.9**
	Invalid Ballots	0	0
	Total Ballots	680	100
Ticket 11 / Church Council / Paired Synods / Minister of Word and Sacrament *North/West Lower Michigan Synod (6B)*			
A	Pr. Joan E. Oleson, Saint Joseph, Mich. (6B)	231	32.9
B	**Pr. Kjersten L. Priddy, Battle Creek, Mich. (6B)**	**472**	**67.1**
	Invalid Ballots	0	0
	Total Ballots	703	100
Ticket 12 / Church Council / Paired Synods / Lay Male *Northeastern Ohio Synod (6E)*			
A	**Mr. David M. Lenz, Mentor, Ohio (6E)**	**467**	**67.2**
B	Mr. Chuck Mosberger, Lakewood, Ohio (6E)	228	32.8
	Invalid Ballots	0	0
	Total Ballots	695	100
Ticket 13 / Church Council / Paired Synods / Minister of Word and Sacrament *Upstate New York Synod (7D)*			
A	**Pr. Pamela J. Hoh, Clifton Park, N.Y. (7D)**	**387**	**55.3**
B	Pr. Dustin Wright, Schenectady, N.Y. (7D)	313	44.7
	Invalid Ballots	0	0
	Total Ballots	700	100

Ticket 14 / Church Council / Paired Synods / Minister of Word and Sacrament *Southwestern Pennsylvania Synod (8B)*			
A	**Pr. Tara R. Lynn, Butler, Pa. (8B)**	**437**	**63.2**
B	Pr. William A. Schaefer, Latrobe, Pa. (8B)	254	36.8
	Invalid Ballots	0	0
	Total Ballots	691	100
Ticket 15 / Church Council / Paired Synods / Lay Male *Upper Susquehanna Synod (8E)*			
A	Mr. Chris Minnich, Sunbury, Pa. (8E)	302	44.5
B	**Mr. Noah F. Roux, Turbotville, Pa. (8E)**	**376**	**55.5**
	Invalid Ballots	0	0
	Total Ballots	678	100
Ticket 16 /Church Council / Paired Synods / Minister of Word and Sacrament *North Carolina Synod (9B)*			
A	Pr. Timothy J. Brown, Raleigh, N.C. (9B)	219	31.8
B	**Pr. Emily C. Hartner, Charlotte, N.C. (9B)**	**469**	**68.2**
	Invalid Ballots	0	0
	Total Ballots	688	100
Ticket 17 / Church Council / At-Large / Lay Female (PC/L; financial expertise)			
A	**Ms. Tracey Beasley, Philadelphia, Pa. (7F)**	**459**	**66.1**
B	Ms. Elaine Whitney, San Francisco, Calif. (2A)	235	33.9
	Invalid Ballots	0	0
	Total Ballots	694	100
Ticket 18 / Church Council / At-Large / Lay Female			
A	**Ms. Divine Cubwa, Omaha, Neb. (4A)**	**380**	**54**
B	Ms. Isabell Retamoza, San Diego, Calif. (2A)	324	46
	Invalid Ballots	0	0
	Total Ballots	704	100
Ticket 19 / Church Council / At-Large / Lay Male (PC/L)			
A	Mr. Keoni Newman, Spanaway, Wash. (1C)	349	50
B	Mr. Lamont Rouse, East Orange, N.J. (7A)	192	27.5
C	Mr. Moses Robson Kavishe, Carlisle, Pa. (8D)	157	22.5
	Invalid Ballots	0	0
	Total Ballots	698	100
Ticket 20 / Church Council / At-Large / Lay Male (Attorney)			
A	**Mr. Kevin D. Anderson, Gaithersburg, Md. (8G)**	**357**	**51.5**
B	Mr. C. Theodore (Ted) Miller, Lakeside Park, Ky. (6C)	336	48.5
	Invalid Ballots	0	0
	Total Ballots	693	100
Ticket 21 / At-Large / Church Council / Lay Person (Financial expertise)			
A	Mr. Ulysses Bell, Cary, N.C. (9B)	323	46.5
B	**Ms. Cherrish Holland, New London, Minn. (3F)**	**371**	**53.5**
	Invalid Ballots	0	0
	Total Ballots	694	100

Ticket 22 / Church Council / At-Large / Lay Female (Youth; 3-year term)			
A	Ms. Abby G. Potoker, Fairfax, Va. (8G)	341	49.6
B	**Ms. Merritt G. Zesinger, Madison, Ala. (9D)**	**346**	**50.4**
	Invalid Ballots	0	0
	Total Ballots	687	100
Ticket 23 / Church Council / At-Large / Lay Male (Youth; 3-year term)			
A	**Mr. Ismael E. Castillo-Danforth, Katy, Texas (4F)**	**513**	**73.8**
B	Mr. Mitchell J. Fuller, Fairfax, Va. (8G)	182	26.2
	Invalid Ballots	0	0
	Total Ballots	695	100
Ticket 24 / Mission Investment Fund / Minister of Word and Sacrament (PC/L)			
A *	**Pr. John E. Mack Jr., Jersey City, N.J. (7A)**	**647**	**100**
	Invalid Ballots	0	0
	Total Ballots	647	100
Ticket 25 / Mission Investment Fund / Minister of Word and Sacrament			
A	**Pr. Wm Chris Boerger, Park Ridge, Ill. (5A)**	**657**	**100**
	Invalid Ballots	0	0
	Total Ballots	657	100
Ticket 26 / Mission Investment Fund / Lay Female			
A *	**Ms. Kathryn E. Baerwald, Washington, D.C. (8G)**	**644**	**100**
	Invalid Ballots	0	0
	Total Ballots	644	100
Ticket 27 / Mission Investment Fund / Lay Female			
A *	**Ms. Heather Miller, Clive, Iowa (5D)**	**641**	**100**
	Invalid Ballots	0	0
	Total Ballots	641	100
Ticket 28 / Mission Investment Fund / Lay Female			
A *	**Ms. Susan P. Troutman, Greenville, S.C. (9C)**	**641**	**100**
	Invalid Ballots	0	0
	Total Ballots	641	100
Ticket 29 / Mission Investment Fund / Lay Female (PC/L)			
A *	**Ms. Nicole Hudson, Brooklyn, N.Y. (7C)**	**638**	**100**
	Invalid Ballots	0	0
	Total Ballots	638	100
Ticket 30 / Mission Investment Fund / Lay Male			
A *	**Mr. Michael J. Fallon Jr., Haddonfield, N.J. (7A)**	**637**	**100**
	Invalid Ballots	0	0
	Total Ballots	637	100
Ticket 31 / Mission Investment Fund / Lay Male			
A *	**Mr. Mark E. Fiebrink, Naples, Fla. (9E)**	**637**	**100**
	Invalid Ballots	0	0
	Total Ballots	637	100

Ticket 32 / Mission Investment Fund / Lay Male			
A *	**Mr. Paul Opgrande, University Place, Wash. (1C)**	**640**	**100**
	Invalid Ballots	0	0
	Total Ballots	640	100
Ticket 33 / Mission Investment Fund / Lay Male (PC/L)			
A *	**Mr. Robert J. Chillison II, Los Angeles, Calif. (2B)**	**635**	**100**
	Invalid Ballots	0	0
	Total Ballots	635	100
Ticket 34 / Board of Pensions (Portico Benefit Services) / Minister of Word and Sacrament			
A	Pr. Thomas P. Schlotterback, Billings, Mont. (1F)	303	44.7
B	**Pr. Kathie Bender Schwich, Park Ridge, Ill. (5A)**	**375**	**55.3**
	Invalid Ballots	0	0
	Total Ballots	678	100
Ticket 35 / Board of Pensions (Portico Benefit Services) / Lay Female			
A *	**Sr. Elizabeth-Ann (Becky) I. Swanson, Holmen, Wis. (5L)**	**638**	**100**
	Invalid Ballots	0	0
	Total Ballots	638	100
Ticket 36 / Board of Pensions (Portico Benefit Services) / Lay Female			
A *	**Ms. Angela M. Dejene, Corcoran, Minn. (3G)**	**640**	**100**
	Invalid Ballots	0	0
	Total Ballots	640	100
Ticket 37 / Board of Pensions (Portico Benefit Services) / Lay Female			
A *	**Ms. Helen Doerpinghaus, Columbia, S.C. (9C)**	**635**	**100**
	Invalid Ballots	0	0
	Total Ballots	635	100
Ticket 38 / Board of Pensions (Portico Benefit Services) / Lay Female (PC/L)			
A *	**Ms. Diana G. Haywood, Durham, N.C. (9B)**	**637**	**100**
	Invalid Ballots	0	0
	Total Ballots	637	100
Ticket 39 / Board of Pensions (Portico Benefit Services) / Lay Female			
A	**Ms. Lori A. Lewis, Byron, Minn. (3I)**	**635**	**100**
	Invalid Ballots	0	0
	Total Ballots	635	100
Ticket 40 / Board of Pensions (Portico Benefit Services) / Lay Female			
A *	**Ms. Jennifer L. McGinnis, Fort Wayne, Ind. (6C)**	**631**	**100**
	Invalid Ballots	0	0
	Total Ballots	631	100
Ticket 41 / Board of Pensions (Portico Benefit Services) / Lay Male (PC/L)			
A	**Mr. Steven R. Brown, Baltimore, Md. (8F)**	**631**	**100**
	Invalid Ballots	0	0
	Total Ballots	631	100
Ticket 42 / Board of Pensions (Portico Benefit Services) / Lay Male (PC/L)			
A	**Mr. Vincent P. Brown, El Cajon, Calif. (2C)**	**633**	**100**
	Invalid Ballots	0	0
	Total Ballots	633	100

Ticket 43 / Board of Pensions (Portico Benefit Services) / Lay Male			
A *	**Mr. Peter J. Enko, Leawood, Kan. (4B)**	**631**	**100**
	Invalid Ballots	0	0
	Total Ballots	631	100
Ticket 44 / Board of Pensions (Portico Benefit Services) / Lay Male			
A *	**Mr. John R. Hoffman, Minneapolis, Minn. (3G)**	**632**	**100**
	Invalid Ballots	0	0
	Total Ballots	632	100
Ticket 45 / Board of Pensions (Portico Benefit Services) / Lay Male			
A *	**Mr. Bruce E. Johnson, Roanoke, Va. (9A)**	**629**	**100**
	Invalid Ballots	0	0
	Total Ballots	629	100
Ticket 46 / Board of Pensions (Portico Benefit Services) / Lay Male			
A	**Mr. Morris L. Larson, Chesterfield, Mo. (4B)**	**632**	**100**
	Invalid Ballots	0	0
	Total Ballots	632	100
Ticket 47 / Board of Pensions (Portico Benefit Services) / Lay Male			
A *	**Mr. Frank A. Roth, Havertown, Pa. (7F)**	**632**	**100**
	Invalid Ballots	0	0
	Total Ballots	632	100
Ticket 48 / Board of Pensions (Portico Benefit Services) / Lay Male			
A *	**Mr. Leon J. Schwartz, Winterset, Iowa (5D)**	**631**	**100**
	Invalid Ballots	0	0
	Total Ballots	631	100
Ticket 49 / Board of Pensions (Portico Benefit Services) / Lay Male			
A	**Mr. James B. Vos, St. Louis Park, Minn. (3G)**	**376**	**58.5**
B	Deacon Steven Beumer, Maitland, Fla. (9E)	267	41.5
	Invalid Ballots	0	0
	Total Ballots	643	100
Ticket 50 / Board of Pensions (Portico Benefit Services) / Full Communion			
A	**Ms. Catharine C. Burkett, Atlanta, Ga.**	**628**	**100**
	Invalid Ballots	0	0
	Total Ballots	628	100
Ticket 51 / Board of Pensions (Portico Benefit Services) / Full Communion			
A *	**Pr. Adam J. Copeland, Rochester, Minn.**	**637**	**100**
	Invalid Ballots	0	0
	Total Ballots	637	100
Ticket 52 / Publishing House of the ELCA (1517 Media) / Minister of Word and Sacrament			
A	Pr. Kathleen O. Reed, Cambridge, Mass. (7B)	299	45.8
B	Pr. Daphne Burt, Amherst, Mass. (7B)	221	33.8
C	Pr. Thomas S. Drobena, Stafford Springs, Conn. (7G)	133	20.4
	Invalid Ballots	0	0
	Total Ballots	653	100

Ticket 53 / Publishing House of the ELCA (1517 Media) / Minister of Word and Sacrament			
A *	**Pr. Pamela Smith, Nashville, Tenn. (9D)**	**629**	**100**
	Invalid Ballots	0	0
	Total Ballots	629	100
Ticket 54 / Publishing House of the ELCA (1517 Media) / Minister of Word and Sacrament			
A *	**Pr. Mark G. Vitalis Hoffman, Middletown, Md. (8F)**	**634**	**100**
	Invalid Ballots	0	0
	Total Ballots	634	100
Ticket 55 / Publishing House of the ELCA (1517 Media) / Lay Female			
A *	**Ms. Linda J. Brown, Moorhead, Minn. (3D)**	**634**	**100**
	Invalid Ballots	0	0
	Total Ballots	634	100
Ticket 56 / Publishing House of the ELCA (1517 Media) / Lay Female (PC/L)			
A	**Ms. Ileana (Lilly) Kimmelshue, Sacramento, Calif. (2A)**	**626**	**100**
	Invalid Ballots	0	0
	Total Ballots	626	100
Ticket 57 / Publishing House of the ELCA (1517 Media) / Lay Female			
A	**Ms. Lisa Peck, Overland Park, Kan. (4B)**	**627**	**100**
	Invalid Ballots	0	0
	Total Ballots	627	100
Ticket 58 / Publishing House of the ELCA (1517 Media) / Lay Female			
A *	**Ms. Christine M. Smith, Waunakee, Wis. (5K)**	**629**	**100**
	Invalid Ballots	0	0
	Total Ballots	629	100
Ticket 59 / Publishing House of the ELCA (1517 Media) / Lay Female			
A *	**Ms. Jill Yetman, Seattle, Wash. (1B)**	**625**	**100**
	Invalid Ballots	0	0
	Total Ballots	625	100
Ticket 60 / Publishing House of the ELCA (1517 Media) / Lay Male			
A *	**Mr. Fred D. Halvin, Austin, Minn. (3I)**	**616**	**100**
	Invalid Ballots	0	0
	Total Ballots	616	100
Ticket 61 / Publishing House of the ELCA (1517 Media) / Lay Male			
A	**Mr. Michael A. Miller, Saint Paul, Minn. (3H)**	**616**	**100**
	Invalid Ballots	0	0
	Total Ballots	616	100
Ticket 62 / Publishing House of the ELCA (1517 Media) / Lay Male (PC/L)			
A *	**Mr. Joel Peterson, La Cañada Flintridge, Calif. (2B)**	**611**	**100**
	Invalid Ballots	0	0
	Total Ballots	611	100
Ticket 63 / Publishing House of the ELCA (1517 Media) / Full Communion Partner			
A *	**Mr. T. Mark Brokering, Mill Valley, Calif.**	**614**	**100**
	Invalid Ballots	0	0
	Total Ballots	614	100

Ticket 64 / Publishing House of the ELCA (1517 Media) / Full Communion Partner (PC/L)			
A *	**Pr. Michele E. Watkins, San Diego, Calif.**	**612**	**100**
	Invalid Ballots	0	0
	Total Ballots	612	100
Ticket 65 / Endowment Fund of the ELCA (ELCA Foundation) / Lay Female			
A *	**Ms. Kristy L. Albrecht, Fargo, N.D. (3B)**	**611**	**100**
	Invalid Ballots	0	0
	Total Ballots	611	100
Ticket 66 / Endowment Fund of the ELCA (ELCA Foundation) / Lay Female			
A *	**Ms. Naomi M. Horsager, Apple Valley, Minn. (3H)**	**611**	**100**
	Invalid Ballots	0	0
	Total Ballots	611	100
Ticket 67 / Endowment Fund of the ELCA (ELCA Foundation) / Lay Female			
A	**Ms. Karen M. Bohn, Edina, Minn. (3G)**	**376**	**59.2**
B	Ms. Courtney Luebben Peeler, Hastings, Neb. (4A)	259	40.8
	Invalid Ballots	0	0
	Total Ballots	635	100
Ticket 68 / Endowment Fund of the ELCA (ELCA Foundation) / Lay Female			
A *	**Ms. Kori E. Reed Becker, Elkhorn, Neb. (4A)**	**609**	**100**
	Invalid Ballots	0	0
	Total Ballots	609	100
Ticket 69 / Endowment Fund of the ELCA (ELCA Foundation) / Lay Female (PC/L)			
A *	**Ms. Liza Canino, Charlotte, N.C. (9B)**	**611**	**100**
	Invalid Ballots	0	0
	Total Ballots	611	100
Ticket 70 / Endowment Fund of the ELCA (ELCA Foundation) / Lay Male			
A *	**Mr. Eric Brudos, Palo Alto, Calif. (2A)**	**609**	**100**
	Invalid Ballots	0	0
	Total Ballots	609	100
Ticket 71 / Endowment Fund of the ELCA (ELCA Foundation) / Lay Male			
A *	**Mr. Keith J. Christensen, Decorah, Iowa (5F)**	**609**	**100**
	Invalid Ballots	0	0
	Total Ballots	609	100
Ticket 72 / Endowment Fund of the ELCA (ELCA Foundation) / Lay Male			
A	**Mr. Bruce D. George, Westborough, Mass. (7B)**	**604**	**100**
	Invalid Ballots	0	0
	Total Ballots	604	100
Ticket 73 / Endowment Fund of the ELCA (ELCA Foundation) / Lay Male			
A *	**Mr. Eric Golberg, New York, N.Y. (7C)**	**605**	**100**
	Invalid Ballots	0	0
	Total Ballots	605	100
Ticket 74 / Endowment Fund of the ELCA (ELCA Foundation) / Lay Male			
A	**Mr. John Quello, Sioux Falls, S.D. (3C)**	**609**	**100**
	Invalid Ballots	0	0
	Total Ballots	609	100

Ticket 75 / Endowment Fund of the ELCA (ELCA Foundation) / Minister of Word and Sacrament			
A	Pr. Thomas M. Grevlos, Austin, Texas (4E)	254	39.4
B	**Pr. Kelly France, Atwater, Minn. (3F)**	**391**	**60.6**
	Invalid Ballots	0	0
	Total Ballots	645	100
Ticket 76 / Endowment Fund of the ELCA (ELCA Foundation) / Full Communion Partner			
A	**Mr. Charles H. Self, Appleton, Wis.**	607	100
	Invalid Ballots	0	0
	Total Ballots	607	100
Ticket 77 / Committee on Appeals / Minister of Word and Sacrament			
A *	**Pr. Paul J. Blom, Georgetown, Texas (4E)**	**608**	**100**
	Invalid Ballots	0	0
	Total Ballots	608	100
Ticket 78 / Committee on Appeals / Minister of Word and Sacrament			
A *	**Pr. Christine A. Timm, Lake Ann, Mich. (6B)**	**600**	**100**
	Invalid Ballots	0	0
	Total Ballots	600	100
Ticket 79 / Committee on Appeals / Minister of Word and Sacrament			
A	Pr. Michael A. Dubsky, Skyesville, Md. (8F)	251	39.7
B	**Pr. Paul A. Wollner, Winston Salem, N.C. (9B)**	**381**	**60.3**
	Invalid Ballots	0	0
	Total Ballots	632	100
Ticket 80 / Committee on Appeals / Minister of Word and Sacrament			
A	Pr. Martha H. Maier, Vancouver, Wash. (1C)	309	48.8
B	**Pr. Linda M. Pederson, Brownton, Minn. (3F)**	**324**	**51.2**
	Invalid Ballots	0	0
	Total Ballots	633	100
Ticket 81 / Committee on Appeals / Lay Female (PC/L)			
A *	**Ms. Lesley M. Houston, Suffolk, Va. (1C)**	**596**	**100**
	Invalid Ballots	0	0
	Total Ballots	596	100
Ticket 82 / Committee on Appeals / Lay Female			
A	Deacon Rebecca Hanson Kolowe, Washington, D.C. (8G)	269	43.7
B	**Deacon Erin Power, Denver, Colo. (2E)**	**346**	**56.3**
	Invalid Ballots	0	0
	Total Ballots	615	100
Ticket 83 / Committee on Appeals / Lay Female			
A	Ms. Susan Berg, Bothell, Wash. (1B)	287	45.1
B	**Ms. Cheyenne C. Boykin, Los Angeles, Calif. (2B)**	**350**	**54.9**
	Invalid Ballots	0	0
	Total Ballots	637	100
Ticket 84 / Committee on Appeals / Lay Male			
A *	**Mr. George Rahdert, St. Petersburg, Fla. (9E)**	**591**	**100**
	Invalid Ballots	0	0
	Total Ballots	591	100

Ticket 85 / Committee on Appeals / Lay Male (PC/L)			
A	**Mr. Emanuel Alves, Philadelphia, Pa. (7F)**	**345**	**55.2**
B	Mr. Brandon Dupree, Bronx, N.Y. (7C)	280	44.8
	Invalid Ballots	0	0
	Total Ballots	625	100
Ticket 86 / Committee on Discipline / Minister of Word and Sacrament (Region 1; Male)			
A	**Pr. Tor K. Berg, Bothell, Wash. (1B)**	**364**	**58.3**
B	Pr. David W. Parks, Everett, Wash. (1B)	260	41.7
	Invalid Ballots	0	0
	Total Ballots	624	100
Ticket 87 / Committee on Discipline / Minister of Word and Sacrament (Region 1)			
A	**Pr. Mia Baumgartner, Seattle, Wash. (1B)**	**431**	**68.3**
B	Pr. Philip R. Wold, Sheridan, Wyo. (1F)	200	31.7
	Invalid Ballots	0	0
	Total Ballots	631	100
Ticket 88 / Committee on Discipline / Minister of Word and Sacrament			
A	Pr. David B. Dragseth, Milwaukee, Wis. (5J)	275	44.1
B	**Pr. Dana K. Nelson, Roseville, Minn. (3H)**	**349**	**55.9**
	Invalid Ballots	0	0
	Total Ballots	624	100
Ticket 89 / Committee on Discipline / Minister of Word and Sacrament (Female)			
A	Pr. Jessica L. M. Cain, Buda, Texas (4E)	218	34.9
B	**Pr. Kristina N. Heise, Wooster, Ohio (6E)**	**407**	**65.1**
	Invalid Ballots	0	0
	Total Ballots	625	100
Ticket 90 / Committee on Discipline / Minister of Word and Sacrament (Region 7; Male)			
A	Pr. Tim Johansen, Havertown, Pa. (7F)	309	49.5
B	**Pr. Nathan D. Pipho, Worcester, Mass. (7B)**	**315**	**50.5**
	Invalid Ballots	0	0
	Total Ballots	624	100
Ticket 91 / Committee on Discipline / Minister of Word and Sacrament (Region 7)			
A	**Pr. Emily Hamilton, Malden, Mass. (7B)**	**373**	**60.7**
B	Pr. Dominic S. Smyth, New Britain, Conn. (7B)	241	39.3
	Invalid Ballots	0	0
	Total Ballots	614	100
Ticket 92 / Committee on Discipline / Minister of Word and Sacrament (PC/L)			
A	Pr. Emmanuel F. Y. Grantson, Mitchelville, Md. (8G)	214	34.2
B	**Pr. Angela L. Shannon, Gary, Ind. (6C)**	**411**	**65.8**
	Invalid Ballots	0	0
	Total Ballots	625	100
Ticket 93 / Committee on Discipline / Minister of Word and Sacrament (Region 9; PC/L; Male)			
A	**Pr. James R. Thomas, Columbia, S.C. (9C)**	**336**	**55**
B	Pr. Timothy L. Taylor, Raleigh, N.C. (9B)	275	45
	Invalid Ballots	0	0
	Total Ballots	611	100

Ticket 94 / Committee on Discipline / Minister of Word and Service			
A	**Deacon Shelley M. Allen, Moore, S.C. (9C)**	**314**	**50.5**
B	Deacon Theresa J. Endres, Excelsior, Minn. (3G)	308	49.5
	Invalid Ballots	0	0
	Total Ballots	622	100
Ticket 95 / Committee on Discipline / Lay Female (PC/L)			
A	Ms. Tina M. Bigelow, Poulsbo, Wash. (1C)	286	47.4
B	**Ms. Tanisha Pitre, Los Angeles, Calif. (2B)**	**317**	**52.6**
	Invalid Ballots	0	0
	Total Ballots	603	100
Ticket 96 / Committee on Discipline / Lay Female (Region 3)			
A	**Ms. Gwen E. Arneson, Cottonwood, Minn. (3F)**	**324**	**53.4**
B	Ms. Sherri L. Broderius, Hector, Minn. (3F)	283	46.6
	Invalid Ballots	0	0
	Total Ballots	607	100
Ticket 97 / Committee on Discipline / Lay Female			
A	**Ms. Rachel Davis, Loveland, Colo. (2E)**	**348**	**57.7**
B	Ms. Anne H. Williams, Ankeny, Iowa (5D)	255	42.3
	Invalid Ballots	0	0
	Total Ballots	603	100
Ticket 98 / Committee on Discipline / Lay Female (Region 9)			
A	**Ms. Sarah J. Downs, Stephens City, Va. (9A)**	**306**	**50.4**
B	Ms. Bethany N. Fayard, Ocean Springs, Miss. (9D)	301	49.6
	Invalid Ballots	0	0
	Total Ballots	607	100
Ticket 99 / Committee on Discipline / Lay Male (PC/L)			
A	Mr. Peter S. J. McKinney, Grand Rapids, Mich. (6B)	271	43.7
B	Mr. David K. Tap, Saint Cloud, Minn. (3F)	208	33.5
C	Mr. Paul E. Lumpkin, Sr., Newburgh, N.Y. (7C)	141	22.7
	Invalid Ballots	0	0
	Total Ballots	620	100
Ticket 100 / Committee on Discipline / Lay Male			
A	Mr. Jimmie Eschberger, McDade, Texas (4E)	248	41.2
B	**Mr. David Lewis, Fairfax, Va. (8G)**	**354**	**58.8**
	Invalid Ballots	0	0
	Total Ballots	602	100
Ticket 101 / Committee on Discipline / Lay Male (Region 4)			
A	**Mr. Kevin J. Boatright, Lawrence, Kan. (4B)**	**365**	**61.6**
B	Mr. Carol R. Swenson, McPherson, Kan. (4B)	228	38.4
	Invalid Ballots	0	0
	Total Ballots	593	100
Ticket 102 / Committee on Discipline / Lay Male			
A	Mr. Denton L. Bennet Jr., Kannapolis, N.C. (9B)	280	46.7
B	**Mr. Andrew A. Springhorn, Shoreview, Minn. (3H)**	**320**	**53.3**
	Invalid Ballots	0	0
	Total Ballots	600	100

Ticket 103 / Nominating Committee / Lay Female (Region 1)			
A	Deacon Debra H. Mantey, Salem, Ore. (1E)	293	48.2
B	**Ms. Jessica Potts, Camas, Wash. (1C)**	**315**	**51.8**
	Invalid Ballots	0	0
	Total Ballots	608	100
Ticket 104 / Nominating Committee / Lay Male (Region 8; Y/YA)			
A	Mr. Adam Fairchild, Hampstead, Md. (8F)	214	35
B	**Mr. N. Uzoma Ariguzo, Bowie, Md. (8G)**	**397**	**65**
	Invalid Ballots	0	0
	Total Ballots	611	100
Ticket 105 / Nominating Committee / Lay Female (Region 4)			
A	**Ms Gwendolynn Edwards, Bellevue, Neb. (4A)**	**365**	**60.8**
B	Ms. Ann Hafften, Weatherford, Texas (4D)	235	39.2
	Invalid Ballots	0	0
	Total Ballots	600	100
Ticket 106 / Nominating Committee / Lay Female (Region 9)			
A	Ms. Sandra Cline, Belmont, N.C. (9B)	298	48.5
B	**Ms. Doris Underwood, Montgomery, Ala. (9D)**	**316**	**51.5**
	Invalid Ballots	0	0
	Total Ballots	614	100
Ticket 107 / Nominating Committee / Minister of Word and Sacrament (Region 5; PC/L)			
A	**Pr. Lawrence J. Clark, Chicago, Ill. (5A)**	**354**	**58.3**
B	Pr. Gus Barnes, Delevan, Wis. (5K)	253	41.7
	Invalid Ballots	0	0
	Total Ballots	607	100
Ticket 108 / Nominating Committee / Minister of Word and Sacrament			
A	**Pr. Andrew Tucker, Pickerington, Ohio (6F)**	**321**	**52.9**
B	Pr. Jared Witt, Orlando, Fla. (9E)	286	47.1
	Invalid Ballots	0	0
	Total Ballots	607	100
Ticket 109 / Nominating Committee / Lay Male			
A	Deacon Jason Fisher, Champaign, Ill. (5C)	261	43.2
B	**Mr. Hierald Osorto, Ithaca, N.Y. (7D)**	**343**	**56.8**
	Invalid Ballots	0	0
	Total Ballots	604	100
Ticket 110 / Nominating Committee / Lay Female			
A	**Ms. Desta Goehner, Thousand Oaks, Calif. (2B)**	**382**	**63**
B	Ms. Marcia Riggers, Mercer, Wash. (1B)	224	37
	Invalid Ballots	0	0
	Total Ballots	606	100
Ticket 111 / Nominating Committee / Lay Female (Region 7; PC/L)			
A	Ms. Annette Sample, Philadelphia, Pa. (7F)	265	44.2
B	**Pr. Sarah C. Anderson, Drexel Hill, Pa. (7F)**	**334**	**55.8**
	Invalid Ballots	0	0
	Total Ballots	599	100

Ticket 112 / Nominating Committee / Lay Female (Y/YA)			
A	Ms. Hannah Barnard, Columbus, Ohio (2D)	294	48.8
B	**Ms. Caroline Parrot, Salisbury, N.C. (9B)**	**308**	**51.2**
	Invalid Ballots	0	0
	Total Ballots	602	100

Second Common Ballot

		Votes	Percent
Ticket 19 / Church Council / At-Large / Lay Male (PC/L)			
A	**Mr. Keoni Newman, Spanaway, Wash. (1C)**	**537**	**63.1**
B	Mr. Lamont Rouse, East Orange, N.J. (7A)	314	36.9
	Invalid Ballots	0	0
	Total Ballots	851	100
Ticket 52 / Publishing House of the ELCA (1517 Media) / Minister of Word and Sacrament			
A	Pr. Kathleen O. Reed, Cambridge, Mass. (7B)	424	49.4
B	**Pr. Daphne Burt, Amherst, Mass. (7B)**	**434**	**50.6**
	Invalid Ballots	0	0
	Total Ballots	858	100
Ticket 99 / Committee on Discipline / Lay Male (PC/L)			
A	**Mr. Peter S. J. McKinney, Grand Rapids, Mich. (6B)**	**472**	**53.6**
B	Mr. David K. Tap, Saint Cloud, Minn. (3F)	409	46.4
	Invalid Ballots	0	0
	Total Ballots	881	100

Exhibit C

Report of the Presiding Bishop

Part One: Written Report

In the book of Acts, we find the story of the emerging church. The Spirit rushes in upon the disciples like a mighty wind, blowing open closed doors and propelling them out to proclaim the gospel. Each chapter brings news of the widening scope of the Jesus movement. More and more people receive the gospel word that transforms lives. Even the Gentiles are brought into new life in Christ. There were hardships and deep disagreements, but the trajectory of the good news comes from strength. This is the story of the church.

The actual title of this book is "The Acts of the Apostles." Certainly, the apostles demonstrated deep faith and great courage. They preached, healed, baptized, cast out demons, founded churches and even raised the dead. This is a remarkable story, but it is not their story. A better title might be "The Acts of the Holy Spirit." It is the Spirit who calls, gathers, enlightens, and sanctifies the new church. Peter, Paul, Lydia, and a host of others participate in the work of the Spirit. In the same way, all reports and presentations about the work of the Evangelical Lutheran Church in America are not our story but the story of God at work in the world, reconciling and redeeming through Jesus Christ and empowering through the Spirit. This report is a brief account of God's work, using our hands.

The ELCA is a complex organization with many moving parts. The Spirit appears in congregations, synods, and the churchwide expression; in seminaries, colleges, and universities, in social ministry organizations, and in camps and campus ministries; on military bases, in federal prisons, and at the Department of Veterans Affairs through our federal chaplains; in missionary personnel around the world, in ecumenical and interreligious relations, and in the ELCA's social teachings; in separately incorporated ministries including the ELCA Foundation, the Mission Investment Fund, and the ELCA Credit Union, 1517 Media, the Women of the ELCA, and Portico Benefit Services; in advocacy work, ELCA World Hunger, and Lutheran Disaster Response; in the campaign for the ELCA, strategic communications, and many more areas. It would be easy to get lost in all of these moving parts. It would be easy to lose sight that this is not our busy-ness. This is God's work in the church for the sake of the world. When I work with churchwide staff, the Church Council, and the Conference of Bishops, I use the following framework for who we of the ELCA are: We are church, we are Lutheran, we are church together, and we are church for the sake of the world. This framework is displayed in the five goals and supporting priorities of *Future Directions 2025* and is implemented through the lenses of leadership and congregational vitality.

The ELCA is 31 years old. We have been around long enough to become established, yet the ELCA is young enough to take risks and try new ideas. We know the world has changed. The church is changing. The privileged position the church once had in our culture—one of respect, relevance and even power—does not hold anymore. The church is a missionary movement once again. We need to find ways, in good Lutheran fashion, to communicate the gospel in the cultural vernacular. This calls for experimentation. Experiments can be risky. Some of them are likely to fail. Are we ready and willing to step out in faith, learn from what didn't work, dust ourselves off and try again? I believe we are.

I also believe that we need to get back to basics:

- Luther's reclamation of the gospel.
- God's saving work accomplished through the death and resurrection of Jesus Christ.
- The conviction that Jesus is not just a moral teacher or an example of how we ought to behave but the incarnation of who God chooses to be for us.
- The reality of human brokenness, captivity to sin and the inability to save ourselves.
- Our complete dependence upon God, our liberation by God's grace and our freedom through Christ to serve the neighbor.

These are the gifts God has given us. Gifts we have to offer to the world. It might be a paradox to call for a season of experimentation and risk while at the same time reclaiming the basics, but that is the Lutheran way.

The churchwide staff—your staff—are a remarkable group of people. They are dedicated to this church's mission and feel called to support the ministries of all expressions of this church. They love what they do and want to work with you to make a difference in the world in Jesus' name. I am grateful for them and am blessed by them. Take time at the churchwide assembly to meet them.

There is a lot of work before us at this assembly, including:

- The proposed social statement, "Faith Sexism, and Justice: A Lutheran Call to Action."
- The proposed policy statement, "A Declaration of Inter-religious Commitment."
- The entrance rite for ministers of Word and Service.
- An apology to people of African descent.
- Elections for presiding bishop and secretary.
- Elections of Church Council members.
- The adoption of the 2020–2022 budget.
- And more.

Please take time to prepare carefully and come ready to be a part of the holy deliberation to which you have been called. Be prepared to celebrate the 50th anniversary of the decision to ordain women as well as the successful completion of *Always Being Made New: The Campaign for the ELCA*. God is at work in this church and has given us the great honor of serving God and neighbor.

I thank God for your partnership in the gospel.

Part Two: Churchwide Assembly Presentation

"We are church," the presiding bishop said.

"Six years ago, at the Churchwide Assembly, we had a conversation about who we are as the ELCA. My four emphases then and now are: We are church. We are Lutheran. We are church together. We are church for the sake of the world.

"I was deliberate in the order of those four emphases. 'We are church' comes first. 'We Are Church' is the theme of this assembly. Everything we do—our ministries, programs, social statements, advocacy, ELCA World Hunger, Lutheran Disaster Response, our networks—is based in and flows from our life as the baptized people of God, transformed by the Word and nourished by the body and blood of Christ. The church's unique mission is to preach the gospel purely, and to administer the sacraments rightly. No other institution has been called by God to this ministry. The church is God's creation. The ELCA constitution states, 'The church is a people created by God in Christ, empowered by the Holy Spirit.' The church is not what we do, it is not the organization we have created and maintain. The church is what God has made us—Christ's body in the world.

"In this report, you will see and hear what God has been up to through this community of faith, created in Christ Jesus for the good God is working in the world. My colleague, the Rev. Dr. Marcus Kunz, points out that the Book of Acts is mistitled. The actual title is 'The Acts of the Apostles' but should really be called 'The Acts of the Holy Spirit.' It was the Spirit at work, using the early disciples, that gave the gospel free course in the world then and does now.

"As has been said, 'God's church doesn't have a mission, God's mission has a church.' Our constitution also states that 'to participate in God's mission this church shall … Serve in response to God's love to meet human needs, caring for the sick and the aged, advocating dignity and justice for all people, working for peace and reconciliation among the nations, and standing with the poor and powerless and committing itself to their needs.' Luther put it this way, 'The church that preaches the gospel in all its fullness, except as it applies to the great social ills of the day, is failing to preach the gospel.'

[*Assembly participants responded with applause.*]

"Following the 2016 Churchwide Assembly, the Church Council adopted *Future Directions 2025*, which identified five goals for this church in discerning God's call for us. Each goal tells the story of the church we are becoming.

"Goal One is about deepening faith, strengthening evangelism, and equipping all of us to communicate Lutheran theology in accessible and compelling ways. We know the gospel has the power to change lives, but, as Saint Paul says, '… how are they to call on one in whom they have not believed? And how are they to believe in one of whom they have never heard? And how are they to hear without someone to proclaim him? And how are they to proclaim him unless they are sent?'

"In places across the world and here at home, our church is inviting people to know the blessings of living Lutheran. Even in Arkansas where people often ask, 'What's a Lutheran?' we are telling God's story and sharing the love of Jesus Christ.

"We visited Neighborhood Church in Bentonville, Arkansas, to learn about how this growing mission congregation participates in the work of the Spirit to deepen faith.

[*Assembly participants were invited to watch a video.*]

"The growth of Neighborhood Church and the exciting ways they are worshiping and engaging their community is inspiring. And led by two Wartburg Seminary graduates!

[*Assembly participants responded with cheers and applause.*]

"Imagine the future leaders who may come from Neighborhood Church.

"Goal Two is about equipping for vocation. We believe that God calls us to form and equip the baptized to express their faith through their life and witness as followers of Jesus and to provide space, support, and opportunities for youth and young adults to participate in ministries and pursue their calling. The Youth Leadership Summit is an annual gathering that brings together youth leaders.

"Do we have any participants from the Youth Leadership Summit? Yes! All right.

[*Assembly participants responded with applause.*]

"It brings youth leaders from each synod to share God's love and grace, learn about the needs of the world around them, and take back what they have learned to inspire others to action.

[*Assembly participants were invited to watch a video.*]

"Youth are not the future of the church. Jesus is. Youth are the church now.

[*Assembly participants responded with applause.*]

"And God will use them in service of the gospel, and to create welcoming and diverse congregations and worshiping communities.

"Goal Three is about being God's diverse and welcoming church. Diversity is God's intention and gift. In Genesis and in Revelation, we hear about the diversity of creation and the gloriously diverse multitude from every nation, from all tribes and peoples and languages, standing before the throne and before the Lamb. As God forms us into a welcoming church, we support congregations and worshiping communities in actively reaching out to people in their neighborhoods through relationships, in service, and with an openness for mutual learning.

"Welcome Church in Philadelphia is a church with no walls. It is truly an authentic worshiping community that shares the good news of Jesus Christ in their neighborhood, welcoming all to join. The story of Waverly, one of the church leaders, is a beautiful example.

[*Assembly participants were invited to watch a video. Following the video, the presiding bishop led the assembly in singing "This Little Light of Mine."]*

"Goal Four is about justice and peace. Not our justice and peace, but the justice and peace that comes from God's reconciling work in Jesus Christ, and our participation in that. God is working in the world. We pray that our work in poverty and hunger, our response to disasters and humanitarian crises, our work on economic justice, racial justice, gender justice, and climate justice is of visible witness of God's work in the world God so loves.

"Gang violence. Domestic abuse. No jobs. These are the realities our siblings in Christ face in Central America. Through the ELCA's AMMPARO strategy and our partners, the Lutheran World Federation and the Mennonite Social Action Committee, our church is answering God's call to love and serve our neighbors in Honduras. With holistic vocational and trauma counseling, returned migrants discover meaningful work and hope in their communities.

[*Assembly participants were invited to watch a video.*]

"I had a chance to go with our AMMPARO leadership team to Honduras in March, and we learned that for those who are returned migrants, there's a huge stigma against them in their neighborhoods because they have failed. Not only have they endured the trauma of, as you saw, physical and sexual trauma of going for two months to try to get to the United States, but they're considered failures in their own country.

"The work that we're doing is giving these people a sense of dignity, and also helping them establish themselves so that they have their own agency. So that they can have their own lives. And this is important, because yesterday, as we were marching and praying, ICE [U.S. Immigration and Customs Enforcement] rounded up nearly 700 employees in Mississippi. So, our work continues.

"Goal Five is about a sustainable church. This is not about survival but being a church ready to serve in changing contexts. It is also about being a connected church—about being church together as we share ideas, best practices, and what we have learned. Congregational vitality is about connecting communities of Jesus and nurturing life changing relationships with God, each other, and the world. This is the work of the whole church—small congregations, large congregations, medium congregations, old congregations, new congregations.

"This past February, eight synods partnered for an event called 'Hope in the Heartland' that connected more than 100 congregations of 100 members or fewer. The daylong event was hosted in Sioux Falls, South Dakota. Many of the participating congregations were from rural areas spread across great distances. They leveraged technology and live-streamed the event in 17 sites across the region so that more than 400 people could participate. Let's learn more.

[*Assembly participants were invited to watch a video.*]

"New partnerships and connections were formed that day, and the 'Hope in the Heartland' event was only the beginning of the work these congregations will do together. Through ongoing collaboration and sharing with each other, these small member congregations in the heartland are helping to build a sustainable, connected church.

"All of these stories show what God is up to in the world and in this church. I am grateful to be part of God's work, the churchwide staff, the Conference of Bishops, the Church Council, and all of you.

"In two days, we will leave this assembly and return to our parts of the Lord's vineyard. Life will continue to happen, and we could, like Martha, become distracted with much serving. The collect for Tuesday in Holy Week prays, 'Lord Jesus, you have called us to follow you. Grant that our love may not grow cold in your service, and that we may not fail or deny you in the time of trial ….'

"There are many demands on our time. Our 'to do' lists seem endless. The world's needs are great. We might be burdened with the belief that it is up to us to save the world. None of these things are unimportant, but they are peripheral.

"I heard from my colleague Phil Hirsch this call: 'Dear church, it's time to come back to the center.' To the Incarnate One laid in a wooden manger. To the Glorified One raised on a wooden cross. To the fierce, tender love of God that the tomb could not restrain. It's time to come back to the center. To hearing the Word gladly, to the strengthening and forgiving sacraments, to corporate worship, to prayer.

"It's time to come back to the center—to Luther's clear exposition of God's grace. God waits for us there, the source of our life who gives integrity and power to our works of love and justice. We can't do this on our own. Let's come back to the center.

Exhibit D

Report of the Secretary

Part One: Written Report

We gather in Milwaukee under the theme "We are church." Our confessions define the church as "the assembly of saints in which the gospel is taught purely and the sacraments are administered rightly."[4] The church is centered on the "means of grace" or where the Holy Spirit is giving the gift of faith. We are here because of God.

Much of what the secretary of the Evangelical Lutheran Church in America is tasked to do may look like the institutional custodian of the organization. In many respects that is true. The secretary is responsible for the minutes, rosters, constitutions, legal issues, risk management, archives, and event planning of this church. I need regular reminders that we are about the mission that God has given us. I have said that the constitution should provide the structure we need to accomplish the mission to which we have been called. The mission is the focus, not the structure. If the structure impedes our mission, then the structure needs to be changed.

"We are church" is one of Presiding Bishop Elizabeth Eaton's four statements of emphasis: "We are church, we are Lutheran, we are church together, and we are church for the sake of the world." Most of what the churchwide organization does is seen under these four statements. It begins with God calling us into this church and moving us into the world. You and I have been placed in this church by the Holy Spirit. We serve together with that reality before us. We are members of God's church so that we may proclaim the gospel and share the sacraments, so that the grace of God may be seen and shared in the world.

Responsibilities

In a year when the ELCA will be electing a new secretary, voting members should know what responsibilities this office entails. The secretary is an officer of the ELCA, serving under the presiding bishop and with the other officers and leaders of this church. The position is well described in the governing documents of this church and also requires the ability to respond and adapt to ever-changing contexts.

The duties of the secretary of this church are established in the *Constitutions, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America*. Provision 13.41. states:

> *The secretary shall serve under the presiding bishop of this church, providing leadership, as specified in Chapter 11 of this constitution, and shall fulfill the normal functions of the secretary of a corporation.*

The specific duties assigned to the secretary are described in the bylaws that follow that provision and in other places in the constitution. Most are listed in bylaw 13.41.02. The secretary shall:

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[4] Kolb, R., Wengert, T. J., & Arand, C. P. (2000). *The Book of Concord: The Confessions of the Evangelical Lutheran Church* (p. 43). Minneapolis, MN: Fortress Press.

a. Be responsible for the minutes and records of the Churchwide Assembly, Church Council, Executive Committee, and Conference of Bishops, and shall receive complete minutes for permanent record of all boards and committees of the churchwide organization.
b. Maintain the rosters of ministers, congregations, and synods.
c. Provide for the publication of official documents and policies of this church; pre-assembly reports; assembly minutes; a directory of congregations, rostered persons, and entities of this church; and other informational and statistical material.
d. Receive the annual report of the congregations in a form devised by the secretary, summarize the information, and make the summary available to this church.
e. Oversee the general counsel and coordinate the use of legal services by the churchwide organization.
f. Be responsible for the archives of this church.
g. Implement and operate a records management system for the churchwide organization.
h. Arrange for and manage churchwide meetings, including the Churchwide Assembly, Church Council and Conference of Bishops, and others.
i. Have custody of the seal, maintain a necrology, and attest documents.

The secretary is to prepare interpretations of the *Constitutions, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America* (13.41.04.). In consultation with the presiding bishop, the secretary is to prepare proposed amendments to the governing documents of this church. The secretary is also responsible for providing staff support to the Nominating Committee and to the nomination process of the ELCA Church Council.

To accomplish these responsibilities, the secretary relies on a staff of dedicated, hardworking people. Many of these people have significant tenure in their positions and with the churchwide organization. It is a priority for all in the Office of the Secretary to give prompt and accurate support to those who contact this office. I am very proud of the people who work in this office and the work they are doing.

Staff of the Office of the Secretary

The work of the Office of the Secretary requires people who have unique skills. The various tasks, from meeting planning to risk management, from record management to constitutional interpretation, require a group of knowledgeable people. We have been blessed with just such a group. Those marked in bold serve with me as the management team for this office.

Director for meeting management ..... Mr. Dana Adams
Administrative services coordinator ..... Mr. Justin Clavet
General counsel ..... Mr. Thomas Cunniff
Associate general counsel ..... Ms. Aja Favors
Manager for records/roster ..... Ms. Lauren Gioe
Manager for official documentation ..... Ms. Marit Johnson
Archivist for collection management and development .... Ms. Catherine Lundeen
Senior meeting planner and assembly registrar ..... Ms. Michala Mahoney
Meeting planner ..... Ms. Rosa Perez
Archives assistant ..... Ms. Katie Potempa

Executive for Office of the Secretary administration ..... Deacon Sue Rothmeyer
Meetings and events manager .....Ms. Gail Schroeder
Director for risk management .....Mr. Rob Thoma
Archivist for reference, management, and technology .....Mr. Joel Thoreson
Legal assistant .....Ms. Natalie Young

Since the 2016 Churchwide Assembly, the Office of the Secretary has experienced changes in the staff. Moving to a digital directory from a printed yearbook caused us to restructure. The Office of the Secretary combined the two positions that had been filled by Ms. Marie Fellows and Mr. Tom Ehlen. Both of these staff members had significant tenure with the organization. Ms. Emmalene Harbin, who served as a senior meeting planner, retired at the end of 2016. Mr. Phil Harris retired from the general counsel position at the end of 2017. Ms. Jill Hetland left the archive assistant position when she moved to Arizona in 2018. Mr. Frank Imhoff retired from the manager of official documentation position in November 2018. Ms. Mary Beth Nowak retired as director for meeting management in March 2019. All of these people made significant contributions to this office. While we have filled these positions with very good people, their predecessors are missed as we do our work.

The Office of the Secretary is a service unit to the whole church. We respond daily to congregational pastors and members, synod bishops and staff, and staff of the churchwide organization. We relate to the separately incorporated ministries of this church. We do all of this so the members of this church can serve God's call to serve the whole of creation.

Constitutions

Most of the amendments that the Church Council has proposed to this assembly fall into the category of housekeeping. Before retiring, Mr. Phil Harris went through all three constitutions looking for internal consistency between the *ELCA Constitution*, the *Constitution for Synods*, and the *Model Constitution for Congregations*. The rationale for these changes is available in a document that accompanied these proposed amendments. I encourage you to review that document and all of the amendments as you prepare for the assembly.

One set of amendments comes from the recommendations of the Entrance Rite Discernment Task Force. The 2016 Churchwide Assembly amended the constitution to create the roster of Ministers of Word and Service and, pending the outcome of the task force's study, approved consecration as the appropriate entrance rite. The task force is now recommending that ordination be the entrance rite used for this roster.

A second question posed to the task force was the status of ministers of Word and Service as laypeople when it comes to the ELCA's "representational principles" (5.01.f. and 5.01.g.). The 1993 Churchwide Assembly established three "lay rosters." The task force is recommending that laity be defined as those who are not on the roster of Ministers of Word and Sacrament or the roster of Ministers of Word and Service. An implementing continuing resolution would allow deacons who have been elected to lay positions to finish the terms to which they have been elected but would prohibit their reelection to a position to be filled by a layperson. Please note that at this assembly, people on the roster of Ministers of Word and Service still count as laity. If the amendment is adopted, it will take effect following this assembly.

I have been encouraging congregations to review their constitutions every three years after the Churchwide Assembly. Amendments to the *Model Constitution for*

Congregations are adopted every time we meet in assembly. The process for amendment is very easy. If the amendment brings the congregation's constitution into conformity with the model, adoption requires only a single ballot and a simple majority vote. If congregations were to do this, their constitutions would be updated in a regular and timely manner. I encourage you, the voting members of this assembly, to join me in so prompting our congregations.

Digital directory

Through a mutual decision with 1517 Media, we discontinued publishing an annual yearbook in 2018. All the information that was in the yearbook is now available through the ELCA Digital Directory, available online at directory.elca.org. One must have a valid email address or an account with netcommunity. The login information you used for this assembly will allow you access to the directory. More information about the directory can be found in the "Other" section of the Pre-Assembly Report.

Working with the synods of this church, we are attempting to provide the most current contact information for congregations and rostered ministers. The directory reflects the latest information we have received from synods. With the yearbook, this information was a snapshot of the information the Office of the Secretary had on Sept. 1 of the previous year.

We will be working to expand the directory's functionality as we move forward. Comments or ideas for improvement are always welcome. Previous yearbooks are being digitally archived and are available as resources from the Office of the Secretary Page at ELCA.org.

Congregational report

Among the appendices to this report you will find the 2019 Congregational Report form and an early summary of the information gathered. I get emails and letters concerned that this reporting of numbers and finances is being used to gauge congregational vitality.

I agree that the congregational report is not a good indicator of a congregation's activities or the quality of its ministry. I view these forms as more of a diagnostic tool, like blood pressure or temperature taken in a doctor's office. The report is not the full picture, but it can help us to ask more questions. Annual reports such as these are used by Planning, Research, and Evaluation staff to help the churchwide organization see where the church is today and what trends are developing.

From previous years, I can say that I see the ELCA as a very generous church. While our baptized membership has been on a downward trend since the forming of this church, unrestricted giving to congregations has remained constant or has increased. Our members are very generous in their financial support of this church. We are also a very wealthy church. The property assets of the congregations of this church and the endowment funds held by all three expressions of this church are significant. The question of stewardship of these assets is one that we should be intentional in asking in the coming years. This is not a matter of keeping open the doors of a shrinking church by selling its assets; it is a question of how we use what we have received in ways that share the gospel and open us up to increased ministry.

I do not have the response rate for last year's reports as I write this. When we were formed as a denomination, 90% of congregations completed these reports. The percentage of completed forms decreased significantly over time. Last year the response rate increased to 78.3%. I have stated that my goal would have us over 80%. I am not sure we have

reached that goal. I will report that rate in my verbal report at the assembly. Completing an annual congregational report is a responsibility of the pastor of each congregation (*C9.12.). I know from personal experience that congregations use this information at the time of calling a pastor and that pastors use it when looking at a call to a congregation. I will continue to encourage all of our congregations to file an annual congregational report.

You will find the data from the latest reporting period in the appendices of this report. I will have further comments on this data as part of my verbal report to the assembly.

Digitizing roster files

Every minister of Word and Sacrament and every minister of Word and Service has a roster file in the office of the minister's synod or the Office of the Secretary if the minister has been removed from the roster. In 2017, the Office of the Secretary started a project to digitize these files for easier transfer and more efficient storage. In 2018, one synod from each region participated in a pilot project in making this transition for files sent to the Office of the Secretary. This project has now expanded to another nine synods.

There will be a gradual transition from paper to digital records. I can foresee a time when these records will be digital in both synod offices and the churchwide office. That is in the future, but the process has begun. I want to commend Ms. Lauren Gioe, manager for records and roster, and Ms. Cathy Lundeen, archivist for collection management and development, for reviewing and updating the guidelines for the care of these files. With the help of the legal team in the Office of the Secretary, the standards for what should be in a roster file have been clarified. I hope that in the future we will see greater consistency in what is contained in a roster file and, with the digital format, have greater ease in transferring them as necessary.

Polity

One of my consistent themes in this office is that we have a unique polity as the ELCA. If you read the reports of my predecessors, the Rev. Lowell Almen and Mr. David Swartling, you may be struck by the number of times they reminded us that we are part of a three-expression, interdependent church. There is one church, the Evangelical Lutheran Church in America. It exists in three expressions. Each expression has its own identity as it is also part of this church.

I have said that the genius description of this church is 5.01.c.:

> *The congregations, synods, and churchwide organization of this church are interdependent partners sharing responsibly in God's mission. In an interdependent relationship primary responsibility for particular functions will vary between the partners. Whenever possible, the entity most directly affected by a decision shall be the principal party responsible for decision and implementation, with the other entities facilitating and assisting. Each congregation, synod, and separately incorporated ministry, as well as the churchwide organization itself, is a separate legal entity and is responsible for exercising its powers and authorities.*

The ELCA has not always been good at identifying which expression is "most directly affected by a decision." We have been good at thinking our favorite expression is the one most directly affected, but we have not always made this decision in an interdependent relationship. An ongoing challenge for this church will be how we live out our understanding of interdependence. We are all—congregations, synods, and the churchwide

organization—the Evangelical Lutheran Church in America. The challenge is for us to believe that and to act that way with our partners and in the world.

Conclusion

Anyone who has served in a position such as secretary of the ELCA knows that they do not do it alone. I am grateful to have worked with the staff of the churchwide organization. This group of people is deeply committed to the work we together are trying to do together. If anything, this group has difficulty saying no to another new project or idea. It desires to serve the whole church and the whole world. I am grateful for the way in which we have worked together.

In 2001, I was surprised to join the Conference of Bishops. This group is constantly changing and continuing to work for the best of this church. I wish every member of the ELCA could see how the bishops reflect the diversity of opinions held in this church and at the same time commit deeply to one another and the ministry that we share. I treasure my 12 years in the conference as a bishop of this church and the last six years as secretary of the ELCA. I want to thank these current and previous colleagues.

As I said earlier, I have been blessed with marvelous colleagues in the Office of the Secretary. Working with the management team of Ms. Mary Beth Nowak, Mr. Phil Harris, Deacon Sue Rothmeyer, Mr. Tom Cunniff, and Mr. Dana Adams has been a joy. I thank them for their wisdom, dedication, and high standards. They play a significant role in the way this office functions.

Prior to my election in 2013, I spoke with then Presiding Bishop-elect Eaton about whether we could work together. In her quickly changing reality she said she thought we could. Working with her has been a treat. We have some common roots in Ohio, but even more so, we have common roots in the gospel. I have said that it is exciting to have your favorite call as your last call. Working with Presiding Bishop Eaton has made this easily my favorite call in my career.

Lastly, I want to thank my family. Without the constant support of DeDe, my wife of 46 years, this would not have happened. She came to Chicago "retiring" from a 40-year career as a registered nurse and hospital administrator. She quickly saw an opportunity to grow by training to become a faith community nurse and has volunteered two days per week at the Lutheran Center in that capacity. This is the first time we have worked in the same setting with the same people. I know that those around her have been blessed even as I have been.

To my son and daughter and those four grandchildren, I am coming back to Washington. My intent for retirement is to become a grandfather who spoils his grandchildren. I am proud of my children and grandchildren and look forward to increased time with them.

I have been honored to have had these six years in this office. I told the Conference of Bishops and the Church Council at their spring meetings that I never envisioned serving in this way when I started seminary in 1971. When I entered Concordia Seminary in St. Louis, Missouri, the ELCA did not exist. The United States was still fighting the Vietnam War. The nation was regularly confronted by our racial inequality. The country was about to undergo a constitutional crisis with the Watergate hearings and the resignation of a president. The world seemed out of control, and the church was in conflict.

As I prepare to retire, the world has changed and has not changed. I have often said that I am a Lutheran because Lutherans are realists. We know the reality and the deadly power of sin. We do not believe that we will bring about a utopia here on earth. We also

know the transforming power of God's grace, and we live by faith in that reality. We are not surprised by evil. We are disappointed but not surprised. God has called us to this moment to give witness to the life, death, and resurrection of Jesus in the way we live and in the way we are church.

God has given us a mission. We follow knowing that it will take more than our thinking or acting to bring it into reality. That is our task, and God is our strength. We are church, we are Lutheran, we are church together, and we are church for the sake of the world. Thanks be to God.

The Rev. Wm Chris Boerger, *secretary*

Part Two: Churchwide Assembly Presentation

"Our theme, 'We are church' may seem like an obvious statement. As I said in my sermon on Monday, this fact always needs to be before us. Everything we do is predicated on this fact. We are the people of God, called by God to speak and act as the people whom God has called into service in this world. The key actor in the church is God. We need to be clear about that.

"Having said that, the secretary of the ELCA is called by this assembly to pay attention to the institutional and polity dimensions of this church. These are not God-given. I pray that they serve the mission of the church, but our understanding of the church has more to do with the proclamation of the Gospel and the administration of the sacraments, not the structure of the church. I believe that good structure is necessary for our life together and for the accomplishment of the work that God has given us to do.

"I have said often that the primary focus of the church should be the mission that God has given us. The constitutions and policies of the church are to serve that mission. The mission should not be hindered by the constitution or policies of the church. You are aware that we have a unique polity of three expressions in one church [structure]. My predecessors spoke often about the importance of the interdependent relationship of the congregations, synods, and the churchwide expression. We are still growing in our understanding of what this means. In these six years, I have attempted to find language that would help in our understanding of this polity. I do believe that our constitution describes it best when it says, 'The congregations, synods, and churchwide organization of this church are interdependent partners sharing responsibility in God's mission. In an interdependent relationship, primary responsibility for particular functions will vary between the partners. Whenever possible, the entity most directly affected by a decision shall be the principal party responsible for the decision and implementation, with the other entities facilitating and assisting. Each congregation, synod, and separately-incorporated ministry, as well as the churchwide organization itself, is a separate legal entity and responsible for exercising its powers and authorities. '

"The problem arises when we try to determine which expression is the one most directly affected by the decision, and what does it mean for the other expressions to assist. In some situations, the primary expression is obvious. Congregations are responsible for regular worship, outreach to their communities, faith formation for the members, and managing their corporate structure. Synods have responsibility for the rostered ministers and congregations of this church, for identifying potential new ministry sites, to recognize new congregations in this church, and to assist congregations that are deciding to close their doors. The synod has primary responsibility in relationship to the work of our members in seminaries, colleges, social ministry organizations, and doing the work of candidacy and oversight of the ministers and congregations of this church. The churchwide expression is responsible for our ecumenical life, walking with global companions, developing policies for the whole church, and speaking to the issues that confront the nation and our world. There is indeed overlap in these limited examples that I have lifted up, but the primary responsibility for these efforts does rest with a particular expression.

"Problems arise when there is disagreement on who has this responsibility or trusting that the expression that has the responsibility is acting as we, the other expressions, would like them to act in these issues. I'll use Mission Support as a way of describing this. The use of Mission Support to influence the actions of any of the three expressions is often the response of our members. While the giving of unrestricted offerings to congregations has remained essentially flat in recent years, the percentage of what is passed on to the synod

and churchwide expression has been going down both in dollar amount and as percentage of the total giving. This reality is caused by a number of factors, but the result is a serious threat to this way of being the church.

"I am a member of the Evangelical Lutheran Church in America. That means that my membership as a baptized child of God at St. Luke's Lutheran Church, Park Ridge, Illinois, makes me a member of the Metropolitan Chicago Synod and a member of this whole church. My membership is supported by my offerings given first to the congregation, then shared with the synod, and the churchwide expression. Just as the congregation does not bill me for my membership, the synod and the churchwide expression do not bill the congregation or the synod.

"The recognition that there is this interdependent relationship is the basis for this model. While the model is good on paper, there are questions about its sustainability. The next secretary and the Church Council members you will be electing will need to attend to this ongoing reality. It is not a recent reality but has been with us since our coming into being in 1987. I have played with other models for church in my head, but none addresses the still strongly held perspectives that were raised by our predecessor bodies and that continue in the family system dynamics in our congregations and regions of this church. Getting our polity right will not save us. Not understanding our polity will inhibit the way in which we work together.

"For the remainder of my time in this report, I want to give my perspectives on what the secretary of the Evangelical Lutheran Church in America is supposed to do. As you elect a new secretary, it seems good to me that you should know what work you are giving this person. Please note, every voting member of a congregation of the Evangelical Lutheran Church in America is eligible for election to this position. At the moment, all of you are potential candidates. *[Laughter]*

"The positions of secretary and treasurer do not have restrictions when it comes to who may serve, other than being a voting member of a congregation of this church. The secretary is a full time, salaried officer of this church. That means that the secretary is part of the leadership tables of this church. These tables are the administrative team of the churchwide organization, the Executive Committee of the Church Council, and the Executive Committee of the Conference of Bishops. The secretary, whether on the roster of ministers of Word and Sacrament or not, is a full member of the Conference of Bishops. In most of these meetings, the secretary is both a participant in the work and responsible for recording the actions of the respective group.

"This officer function also means that the secretary is the person who signs numerous documents on behalf of this church. Legal filings with governmental entities, financial documents, contracts for events, and certificates of this church are signed on a regular basis. The secretary is the custodian of the seal of this church that is primarily used on ordination or consecration certificates and whenever called for by the document being signed. As an officer of the church, the secretary can be called to represent this church in legal proceedings. I am pleased to say that this has happened only twice in the past six years, but it does happen.

"The constitution says that the secretary is to maintain the rosters of ministers, congregations, and synods. That means the *Manual of Policies and Procedure for the Management of the Rosters* is a primary document for the Office of the Secretary and the synod offices. Working with the staff of the 65 synods, this office is to maintain roster files on all the rostered ministers of this church. When a minister leaves the roster, the roster file is kept in the Office of the Secretary. All other roster files are kept in the synod of roster.

This is important shared work that involves both the synod and churchwide staff. I am grateful for the attention that the bishops of this church and their staffs give to this important work. Through this work, the Office of the Secretary, working with the Mission Advancement unit and the IT department, provides the *ELCA Digital Directory*. This replacement for the previously printed annual yearbook is being used by an increasing number of people, and depends on prompt reporting of changes to roster status that is provided by the synods to my office. The information on the directory reflects the most current information that we have received. The directory can be found at directory.elca.org. There is no cost to access this, but it does require registration of a valid email account and a password.

"We also work with synods on issues related to on-leave-from-call status requests, requests for retired status, and requests for disability status that come to synods. The constitution and the roster manual do put specific parameters on the status being requested. In all cases, it is the synod council that must approve the request. Each rostered minister's context is unique, and the secretary is often called upon for counsel on how the specific requirements are applied in a specific context. The driving principle in each of these decisions is how the church will benefit from the decision that is being made.

"*The Constitution, Bylaws and Continuing Resolutions of the Evangelical Lutheran Church in America* are part of the daily work of the secretary. Individuals, congregations, synods, and churchwide staff regularly ask questions about the constitution.What does it say? How is a specific provision to be implemented in a specific situation? The constitution provides the rules for how we will live together, and what process we will use to govern our life together. With the presiding bishop, the secretary is responsible for proposing potential amendments to our governing documents to the Church Council and ultimately to you, the voting members of the assembly, for potential action. Once adopted, the secretary communicates these changes and maintains the *Constitution of the ELCA*, the *Constitution for Synods*, and the *Model Constitution for Congregations*. All of these are available on the ELCA website in the resources section of the Office of the Secretary webpage.

"I want you to listen to this and take this one home, please. I have recommended that each congregation think seriously about reviewing their constitution after each Churchwide Assembly. That is every three years. Amendments to the *Model Constitution for Congregations* are made at each Churchwide Assembly. Because of separate legal identities, congregations still need to vote to make these changes in their constitutions. It is a simple process of adopting those amendments that are in conformity with the model. It only takes one meeting and a majority vote of those present and voting. I strongly recommend that each congregation do this after the official notification of the amendments you adopt are sent to the synods and congregations of this church.

"Interpreting the constitution is also a responsibility given to the secretary. Those requests for interpretation often come in the middle of a problem for congregations or synods. It is important that the response be grounded in the intent of the constitution and in building up the church and the ministry that is affected. This is a very important role for the secretary.

"Cataloging and maintaining the minutes, policies, and other documents of this church is part of this call. We are trying to move this function from the print-and-paper world into the digital world. Given the volume of the material that we maintain, this will be an ongoing task that the next secretary will need to continue. My hope is that as we move into this

format, basic information will be readily available to the members of this church and to those who are interested in this church.

"We also need to protect and maintain sensitive information. We are working with the IT department to ensure appropriate protections for materials that we need to maintain. Roster information for individual ministers needs to be secure and protected so that only those authorized have access to it.

"The work of the legal department is in the Office of the Secretary. We are blessed to have two excellent attorneys on our staff. Their work for this church and with synod bishops has established an excellent track record in the way in which we respond to the legal issues that confront this church today. Regrettably, we do have rostered ministers who engage in misconduct. The policies that have been suggested by our legal team over the years have given us clear ways to respond when this happens. Congregations can find recommended policies related to misconduct, work with children, and computer use in the legal resource section of the Office of the Secretary webpage. It is my hope that these congregational and synod policies are reviewed regularly and applied appropriately. As I said in my sermon, we Lutherans have a theology that understands the power and the pervasiveness of sin. We also know that God has given us the law to guide our conduct together in the world. The law does not save, but it protects those who are vulnerable and at risk in our world. Our policies related to misconduct, of any type, recognize that the law is also a word from God.

"Risk management is a function of this office. We work closely with our insurance carriers to make sure that we are protected from potential risks that need insurance coverage. While not in the insurance business, we do have an endorsed insurance carrier relationship with Church Mutual Insurance. This is a way that we can recommend to synods and congregations a program that provides what we believe to be the most appropriate coverage. This is not required coverage, but it is one that we find mutually beneficial.

"As you come to this assembly, know that the logistics of getting you here, supporting you during the assembly, and providing hospitality to you and the guests of this assembly are the responsibility of the events team in the Office of the Secretary. I am very proud of the work that this part of my office has done in the past and have full confidence that the level of quality and care that have become the hallmark of this team will continue.

[Assembly participants responded with applause.]

"That was most appropriate, but now I'm in trouble with the lawyers, the risk managers, and the record keepers for their not getting this applause, but continuing on ....

"The number of moving parts that go into a churchwide assembly is beyond count. The events team of the Office of the Secretary does this assembly and other large and small events of this church. From establishing contracts with the host cities and vendors, to seeing that the caterers have delivered meals, to supporting a meeting at the Lutheran Center, this team has established a pattern of excellence that has benefited all of us. The secretary is ultimately responsible for the work of this team and this church.

"The final area of work for the secretary's office is the maintaining of the archives of this church. In addition to the Lutheran Center, we maintain a warehouse in Elk Grove Village, Illinois, to house the records of this church and our predecessor churches. The archives are a treasure trove of documents, pictures, videos, and electronic records that are regularly used by scholars looking at the history of Lutheranism in America and the world. The large collection of art that has been received over the years is also maintained and cataloged by the archive staff and the Office of the Secretary. If there are questions about

events in our past, the archivists provide quick and ready information that helps us see where we have been.

"Looking at pictures from the past, we see a church that has strong roots and one that is not afraid to change to meet the challenges of the future. You will be electing the next secretary of the Evangelical Lutheran Church in America. My prayers are with you as you follow the guidance of the Holy Spirit in giving this awesome task to a new person.

"Let me now turn to some other issues that will be coming before you at this assembly. The 2016 [Churchwide] Assembly delayed decisions about the entrance rite to be used for the roster of ministers of Word and Service. The Entrance Rite Discernment Task Force recommended that ordination be the entrance rite and that is before you in the form of amendments to the *Constitution, Bylaws, and Continuing Resolutions*. Related to this is the status of ministers of Word and Service when it comes to what we call the 'representational principles' of this church. [Provision] 5.01.f. of the *Constitution, Bylaws and Continuing Resolutions of the Evangelical Lutheran Church in America* says, 'at least 60% of all assemblies, councils, committees, boards, and other organizational units of this church shall be laypersons.' In 1993, the Churchwide Assembly said that those who are now on the roster of ministers of Word and Service should be counted as laypersons. The Entrance Rite Discernment Task Force was charged by the 2016 Assembly to review this. Their recommendation is that all rostered ministers, on both the roster of ministers of Word and Service and ministers of Word and Sacrament, not be counted as laypersons.

[Assembly participants responded with applause.]

"If these amendments are adopted by this assembly, those deacons who have been elected to a layperson's position shall be allowed to complete their current term as a layperson but would not be eligible for reelection if that were otherwise permitted. The Nominating Committee for this assembly was instructed that it could nominate a deacon as a layperson at this assembly. Since you will be voting on electing the Church Council and other committees before you act on the proposed constitutional amendments, the persons on the roster of Ministers of Word and Service will continue, for the purposes of this election, to be considered as laypersons. If you adopt the proposed amendments, the implementation of this will be at future assemblies or when vacancies exist.

"In 2016 [the Churchwide Assembly] also amended Chapter 5 of our constitution to move a goal of inclusion to a commitment to reflect the ethnic and racial diversity of our communities. It also requires the presiding bishop and the secretary to report on progress toward this commitment at each Churchwide Assembly. I wrote 'what was adopted at that assembly' because we have not responded to the communities in which we live in terms of our inclusion into Christ's church of those who are ethnically or racially not like us. This is not about being politically correct, it is about being the people of God with other people of God in the communities in which we live.

"My report to you this year is that we have made little progress in addressing this reality. In 2015 we were a church that was, as of December 31, 2015, 92% white. As of December 31, 2018, we are a church that is 94% white. Some of this increase could be due to the way in which we have collected the data. There were adjustments to the categories in 2017. Regardless of the method used to collect the data, we are not reflective of the communities in which our congregations are located. The country in which we serve is 73.8% white, according to the Census Bureau. It is easy for me to say this should be a commitment for this church. It was easy for the 2016 Assembly to adopt this commitment. Until the commitment is a reality for the congregations of this church, the prospects of this

changing are very dim. As a white church we say the right words. We, the majority population of this church, need to do more than talk.

[Assembly members responded with applause.]

"The world in which we live and work is changing. If there is to be a future for this denomination, we need to pay attention to who is living in our neighborhood and our community. How are we reaching out to all members of our community, and how are we receiving the gifts that these people bring to God's mission? As I retire, I see this as a critical issue confronting us going forward.

"In the appendices following my written report, you will find the data from the 2018 annual reports of congregations. These reports, often called parochial reports, are mandated by the *Model Constitution for Congregations*. Each congregation is to file, with their synod and the churchwide expressions, this report. At the founding of this church, the return rate for these reports was over 90% of congregations. In recent years, this has dropped to as low as 72%. This year we had a 77% return rate. I'm now going to call out three synods.

"The Northern Great Lakes Synod had a 100% response rate.

[Assembly participants responded with applause.]

"The Slovak Zion Synod had a 100% response rate.

[Assembly members responded with applause.]

"And, the La Crosse Area Synod had a 100% response rate.

[Assembly participants responded with applause.]

"I encourage you, as I said in my written report, these numbers are not an accurate picture of the vitality or work of the congregation. I view these more like a diagnostic tool, such as taking your temperature or blood pressure when visiting the doctor. They may cause us to ask more questions about what is happening in a given congregation, but they are not an indicator of success or failure.

"In 2018, we continued to see a decline in baptized membership. We are now a church of 3,363,281 baptized members. This decline of 2.8% from 2017 is consistent with the trend we have seen since the formation of this church. We still have 3.4 million members. We are not an insignificant church. We also need to think seriously about what this consistent decline means for the future. In 2018, we saw a drop in the number of baptisms, both children and adults. This is one of those diagnostic indicators that should cause further questions to be addressed. Our theology speaks of the power and the gift of baptism. How can we share this gift and invite others to receive it is a question we should ask.

"The unrestricted giving to the congregations of this church was down slightly. It was essentially flat with recent reports. Our members gave almost $1.8 billion to the congregations of this church. The congregations shared 5.4% of this with the synods and churchwide expressions. This also notes that congregations gave 11.7% of their unrestricted giving to ministries beyond the congregation. Total receipts when designated dollars were added in was $2.5 billion.

"A final trend from the reports is the continued reduction in congregational debt. The average indebtedness of the congregations reporting was $434,000. This represents a reduction of 19% since 2016, when we last asked this question. 71% of our congregations reported having no debt. There could be a variety of reasons for this, but this is another statistic that raises questions that we might explore.

"I want to close by thanking you and the members of this church for trusting me to serve as the secretary of the Evangelical Lutheran Church in America. I have said often that it is wonderful to have your favorite call as your last call. Don't do that. I'm going to have trouble enough. *[Laughter]* I know that it is time to retire and turn this responsibility

over to another person. I thank God, and I thank you for the opportunity to serve. The secretary's work is larger than one person. The staff of this office is a dedicated, hardworking, and very talented group of people. The names of these staff members are included in my written report. Their goal is to serve the people and organizations of this church in a timely and professional fashion. I am proud of the work they do and know that this will continue. Many of the members of this staff have worked for this church for over 20 to 30 years. When I experienced a health issue in June, the office continued as if nothing had happened. This staff deserves your praise and your thanks.

[Assembly participants responded with applause.]

"In 2013, before the question-and-answer session before the third ballot, I approached the then "deer in the headlights"- looking [Presiding] Bishop-elect Elizabeth Eaton to make sure she was okay with the possibility of working with me in this office. She was still recovering from her election the prior day so her quick response was, 'Of course.' It has been a joy to serve with [Presiding] Bishop Eaton. We share a love of all things Ohio and a love for this church. I have been richly blessed by her leadership and her friendship.

[Assembly members responded with applause.]

"I also want to recognize my family. DeDe has put up with me and loved me for the 46 years of our marriage. When we started dating at Pacific Lutheran University she was not sure she wanted to marry a pastor. Then, she was sure that being the wife of a bishop was not what she had expected. She has now spent six years in Chicago, away from children and grandchildren. She did establish herself as the volunteer faith community nurse at the Lutheran Center. I thank God and her for her support, her appropriate challenging, and her love. We have been a mutual support system for the past 46 years and will continue now as we return to family in Washington state.

[Assembly participants responded with applause.]

"Finally, I thank God for you and for this church. We are church. We are the people that God has called to serve in this moment in time. We will do things that people will later receive with thanksgiving. We will also do things that people will wonder about in the future. We are the clay jars that God has chosen to use to proclaim the gospel to this time and in our contexts. I thank God that I was called into the ministry of Word and Sacrament. I had no idea, in 1971, when I left for Concordia Seminary in St. Louis that I would be before you today.

"God has been at work. I now pass the responsibilities of this office to the next secretary. I do so with confidence of the Spirit guiding you in this process, and confident that this church will continue to give witness to the crucified and risen Lord Jesus Christ through our work and our words. Thank you for this opportunity to serve our God and our world. We are church. Thanks be to God."

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

CONGREGATIONAL REPORT FOR THE YEAR ENDING DECEMBER 31, 2018

FORM **A**

This report can be filed online. Connect to the website (www.ELCA.org/congregationreport) and enter your congregation's **ID and password (printed below).** If you are unable to file electronically, complete this paper form and return it to your synod office by **February 15, 2019**.

Latest report on file:

1.	**Baptized membership at end of 2017**	
2.	**Baptized members received during 2018**	
	a. By baptism: children (15 yrs. and younger)	
	b. By baptism: adults (16 yrs. and older)	
	c. By affirmation of faith	
	d. By transfer	
	e. From other sources and statistical adjustment	
	f. Total members received this year	+
3.	**Baptized members removed during 2018**	
	a. By death	
	b. By transfer	
	c. For other reasons and statistical adjustment	
	d. Total members removed this year	–
4.	**Baptized membership, end of 2018**	=
5.	**Total confirmed membership, end of 2018** _____	
6.	**Number of baptized youth who were confirmed in 2018** _____	
7.	**Average weekly worship attendance in 2018** _____	
8.	**Total number of people (including children) actively participating in the life of the congregation in 2018** _____	
9.	**Race/ethnic origin of ACTIVE PARTICIPANTS. Must equal active participants on line 8:**	

African American/ Black	African National/ African-Caribbean	American Indian/ Alaska Native	Arab/ Middle Eastern	Asian/ Pacific Islander	Latino/ Hispanic	Multi-racial	White/ Caucasian	Other	TOTAL

Congregation ID#: **Online Password** (2018 only):
Synod:
Conference:

14. Location address describes where the church or place of worship is physically located. This may differ from the mailing address, but must identify a street name. Corrections should be made below:

Verify the following congregation information; correct as necessary.

15. Phone:
16. Fax:
17. Email:

18. Website: Corrections can be made online (www.ELCA.org/tools/updateCongregation)

INFORMATION ABOUT THIS CONGREGATION'S FINANCIAL STEWARDSHIP

(Please round all figures to nearest dollar. Omit cents.)

10. Receipts during 2018

a.	Regular giving	$
b.	Designated giving	$
c.	Earned income (any source)	$
d.	Grants (any source)	$
e.	All other receipts	$
f.	**TOTAL RECEIPTS**	$

11. Total indebtedness as of Dec. 31, 2018 $

12. Budgeted/projected 2019 Mission Support $

13. Disbursements during 2018

a.	Current operating expenses	$
b.	Capital improvements	$
c.	Payments on debts	$
d.	Mission Support (regular synod benevolence)	$
e.	Other benevolence sent **directly to the synod** (for any synod OR churchwide appeal including ELCA World Hunger, Lutheran Disaster Response, Missionary Sponsorship, etc.)	$
f.	Other benevolence **sent directly to the churchwide office** (for any churchwide appeal including ELCA World Hunger, Disaster Response, Missionary Sponsorship, etc.)	$
g.	Benevolence sent **directly** to any of the following	
	1. An activity in another country including a missionary, a congregation, a companion synod, a hunger program, disaster response, etc.	$
	2. Camps	$
	3. Colleges	$
	4. Seminaries	$
	5. Social service group, agency or institution	$
	6. Campus ministry	$
h.	All other benevolence sent directly to the recipient	$
i.	Other expenses and realized losses	$
j.	**TOTAL DISBURSEMENTS**	$

19. Please tell us how each phrase describes this congregation:

	Hardly at all		Some-what		Very well
a. Worship nurtures people's faith.	○	○	○	○	○
b. There is a clear sense of mission here.	○	○	○	○	○
c. There is excitement about the future here.	○	○	○	○	○
d. This congregation is a positive force in the community.	○	○	○	○	○
e. This congregation is always ready to try something new.	○	○	○	○	○
f. This congregation works for social justice/advocacy.	○	○	○	○	○
g. This congregation helps people deepen their relationship with God.	○	○	○	○	○

20. Please tell us how this congregation is at the following:

	Poor		Moder-ately good		Great
a. Building strong, healthy relationships among members.	○	○	○	○	○
b. Incorporating newcomers into the congregation's life.	○	○	○	○	○
c. Seeking out and using the gifts of members of all ages.	○	○	○	○	○
d. Equipping members to share their faith with others.	○	○	○	○	○
e. Addressing social concerns (helping those in need).	○	○	○	○	○
f. Managing disagreements in a healthy, respectful manner.	○	○	○	○	○
g. Interacting with the local community.	○	○	○	○	○
h. Helping members live out their faith in their daily lives.	○	○	○	○	○

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

INFORMATION ABOUT THIS CONGREGATION'S PROGRAM FOR THE YEAR ENDING 2018

Congregation ID Number:
Online Password:
Synod:

FORM C

30. Educational ministry provided by this congregation:
Did this congregation have Christian education
(Sunday school, Bible studies, confirmation) in 2018? ☐ Yes ☐ No How many students? ____
Did this congregation have vacation Bible school in 2018? ☐ Yes ☐ No How many students? ____

31. Languages in which this congregation regularly conducts liturgies (make 1 the most used language, 2 the next most used language, etc.). Do not include languages used for special services or by others using the building.

1)_____ 3)_____

2)_____ 4)_____

32. What assistance does this congregation provide to people with disabilities? ***(check all that apply)***
☐ Wheelchair access throughout the building(s)
☐ Braille worship materials
☐ Large print worship materials
☐ Assistive devices for the hard of hearing
☐ Sign language interpreters
☐ Mental health ministries
☐ Ministry with people with developmental disabilities
☐ None of the above

33. Does this congregation interact with Lutheran social ministry organizations (e.g., Lutheran social service agencies, Lutheran Immigration and Refugee Service, etc.)? ☐ Yes ☐ No

34. Did this congregation participate in "God's work. Our hands." Sunday, the day of service? ☐ Yes ☐ No

35. Does this congregation have an endowment fund? ☐ Yes ☐ No
If yes, how is it managed? ***(check all that apply)***
☐ Self-managed ☐ Managed by outside professional advisers ☐ Managed through the ELCA Foundation Fund A

36. Does this congregation offer organized women's activities or ministries? ☐ Yes ☐ No

37. Does this congregation operate a weekday early childhood education center, kindergarten, and/or school? ☐ Yes ☐ No

38. How often is Holy Communion celebrated in this congregation? ***(select one)***
☐ More than once a week ☐ Two or three times a month ☐ Less than once a month
☐ Once a week ☐ Once a month

39. In the past year, did the pastor, deacon, or a member of the Congregation Council encourage members/friends of this congregation to consider rostered ministry in the ELCA? ☐ Yes ☐ No

40. Is this congregation familiar with the ELCA Young Adults in Global Mission program? ☐ Yes ☐ No

41. Is this congregation considering embarking on a building project within the next two years? ☐ Yes ☐ No

42. Is this congregation considering conducting a capital campaign within the next two years? ☐ Yes ☐ No

Congregation's mailing address
(corrections can be made below or emailed to conginfo@elca.org)

If you do not file electronically, return Forms A and C to the synod office at:

Roster Statistics — Appendix B

The secretary is responsible for maintaining the official rosters of the Evangelical Lutheran Church in America. These include the rosters of congregations, ministers of Word and Service, and ministers of Word and Sacrament.

Roster of Congregations

The ELCA counted 9,091 congregations on December 31, 2018, including 117 congregations under development.

The record of those added to the roster of congregations is indicated in Table 1.

The record of removals from the roster of congregations by categories is shown in Table 2.

The process for withdrawal of a congregation is specified by constitutional provisions 9.62. and 9.71. in the *Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America*.

"Merged" is defined as involving a congregation giving up its separate identity and uniting with an already existing congregation (i.e., being merged into an existing congregation).

"Consolidated" is defined as involving two or more congregations that join together to become a new entity with a new name and a new congregation identification number (i.e., the congregations are consolidated to become a new congregation).

The roster of congregations is published online in the ELCA digital directory, prepared by staff of the Office of the Secretary. Congregations that have been received into this church or that have been consolidated, merged, withdrawn, disbanded, or removed are listed online in the digital directory.

Table 1: Additions to the Roster of Congregations

Congregations	**1998**	**1999**	**2000**	**2001**	**2002**	**2003**	**2004**
Received by synodical action	19	29	18	31	16	9	12
Resulting from consolidations	4	5	2	1	0	2	1
Totals	**23**	**34**	**20**	**32**	**16**	**11**	**13**
Congregations	**2005**	**2006**	**2007**	**2008**	**2009**	**2010**	**2011**
Received by synodical action	12	16	22	11	2	6	11
Resulting from consolidations	5	5	10	7	4	13	15
Totals	**17**	**21**	**32**	**18**	**6**	**13**	**15**
Congregations	**2012**	**2013**	**2014**	**2015**	**2016**	**2017**	**2018**
Received by synodical action	13	18	13	9	6	5	6
Resulting from consolidations	7	3	5	2	5	8	4
Totals	**20**	**21**	**18**	**11**	**11**	**13**	**10**

Table 2: Removals from the Roster of Congregations											
Congregations	**1998**	**1999**	**2000**	**2001**	**2002**	**2003**	**2004**	**2005**	**2006**	**2007**	**2008**
Withdrawn	2	5	12	6	17	8	26	22	18	7	13
Disbanded	32	29	33	42	26	39	40	31	38	29	24
Merged	4	5	2	2	0	9	7	3	10	2	5
Consolidated	15	10	4	0	0	6	2	5	12	12	8
Removed	0	0	0	0	0	1	4	1	0	0	1
Totals	**53**	**49**	**51**	**50**	**43**	**63**	**79**	**62**	**78**	**50**	**51**

Congregations	**2009**	**2010**	**2011**	**2012**	**2013**	**2014**	**2015**	**2016**	**2017**	**2018**
Withdrawn	16	299	292	43	18	13	9	12	16	9
Disbanded	38	43	53	38	39	45	42	43	44	40
Merged	9	1	5	5	5	6	8	2	2	6
Consolidated	9	14	8	16	6	11	4	12	17	8
Removed	2	5	8	4	4	2	5	1	2	2
Totals	**74**	**362**	**366**	**106**	**72**	**77**	**68**	**70**	**81**	**65**

Change of Synod Relationship

Any change in a congregation's synodical relationship is to be reported to the Churchwide Assembly. As provided by ELCA bylaw 10.02.02., "Any congregation in a border area desiring to change its synod relationship may do so upon approval of the synod assemblies of the synods concerned, which shall report any such change to the Churchwide Assembly." Two congregations reported changes in their synodical relationships in the 2016–2018 triennium.

Number	*Congregation*	*Location*	*From*	*To*	*Date*
04819	St. Paul	Ontario, Ore.	1E	1D	5/19/2018
12722	Rosebud	Shadehill, S.D.	3A	3C	6/2/2017
14396	St. Stephen	Edgar, Wis.	5I	5H	5/19/2017

Roster of Ministers of Word and Sacrament

As of December 31, 2018, the roster of Ministers of Word and Sacrament of this church listed a total of 16,001 ministers of Word and Sacrament (active and retired). Included in that number were 4,456 women and 749 persons of color or whose primary language is other than English.

Additions to the roster of Ministers of Word and Sacrament take place only in the ways defined by the constitution and bylaws of the ELCA. Those specific ways are:

1. Individuals who are ordained in accord with the constitution and bylaws of this church in effect at the time of their ordinations, after having been approved by a duly constituted synod candidacy committee and having received and accepted a regular, attested Letter of Call to be a pastor.
2. Individuals received:
   a. Individuals approved by a synod candidacy committee who previously were ordained in another Lutheran church body or another Christian church body, under bylaw 7.31.04., whose ordination is recognized by this church under

the policy that addresses such recognition. Others would be ordained by this church under the policy of such reception.

b. Individuals received, under churchwide bylaw 8.62.15.c., through the candidacy process for the roster of ordained ministers who were ordained in a full-communion partner church body.

3. Individuals reinstated to the roster of ministers of Word and Sacrament, under churchwide bylaw 7.31.05., who previously were ordained in this church or one of its predecessor church bodies.

Table 3: Ministers of Word and Sacrament							
Additions	**1998**	**1999**	**2000**	**2001**	**2002**	**2003**	**2004**
Ordained	361	308	315	309	279	308	270
Reinstated	9	20	23	19	9	19	22
Received	19	18	15	25	12	11	9
Totals	**389**	**346**	**353**	**353**	**300**	**338**	**301**
Additions	**2005**	**2006**	**2007**	**2008**	**2009**	**2010**	**2011**
Ordained	279	283	295	327	294	288	279
Reinstated	11	8	15	2	9	13	13
Received	9	8	18	14	10	22	14
Totals	**299**	**299**	**328**	**343**	**313**	**323**	**306**
Additions	**2012**	**2013**	**2014**	**2015**	**2016**	**2017**	**2018**
Ordained	266	225	251	247	202	211	196
Reinstated	11	14	10	11	8	5	7
Received	7	15	6	10	7	15	5
Totals	**284**	**254**	**267**	**268**	**217**	**231**	**208**
Removals by	**1998**	**1999**	**2000**	**2001**	**2002**	**2003**	**2004**
Death	211	249	211	224	213	246	223
Resignation	57	48	52	57	48	45	63
Removal	58	41	42	36	56	46	50
Transfer to ELCIC*	1	0	2	3	2	4	1
Totals	**327**	**338**	**307**	**320**	**319**	**341**	**337**
Removals by	**2005**	**2006**	**2007**	**2008**	**2009**	**2010**	**2011**
Death	226	208	227	226	274	293	262
Resignation	62	78	48	44	65	300	265
Removal	48	62	45	33	29	108	154
Transfer to ELCIC*	2	3	5	3	0	0	4
Totals	**338**	**351**	**325**	**306**	**371**	**701**	**685**
Removals by	**2012**	**2013**	**2014**	**2015**	**2016**	**2017**	**2018**
Death	281	273	282	322	293	270	320
Resignation	98	65	49	36	29	47	34
Removal	58	42	45	26	35	41	27
Transfer to ELCIC*	0	5	4	1	1	0	1
Totals	**437**	**385**	**380**	**385**	**358**	**358**	**382**

* Evangelical Lutheran Church in Canada

The names of people added to and removed from the roster of Ministers of Word and Sacrament are listed in the digital directory. The number of additions to the roster of Ministers of Word and Sacrament and removals from that roster are shown in Table 3.

Percentages of pastors who are women as part of the whole roster of Ministers of Word and Sacrament (active and retired) for 1998 through 2018 appear in Table 4.

Table 4: Percentage of ministers of Word and Sacrament who are women

	1998	**1999**	**2000**	**2001**	**2002**	**2003**	**2004**	**2005**	**2006**	**2007**	**2008**
Whole Roster	12.7	13.4	14.2	14.9	15.6	16.5	17.0	17.7	18.3	19.1	19.9

	2009	**2010**	**2011**	**2012**	**2013**	**2014**	**2015**	**2016**	**2017**	**2018**
Whole Roster	21.3	21.8	23.1	23.5	25.1	25.5	25.9	26.5	26.7	28.2

Roster of Ministers of Word and Service

As of December 31, 2018, the roster of Ministers of Word and Service numbered 1,213 people, including 991 women and 20 persons of color or whose primary language is other than English (see Table 5).

Additions to the roster of Ministers of Word and Service take place only in the ways defined by the constitution and bylaws of the ELCA. Those specific ways are:

1. Individuals who are consecrated in accord with the constitution and bylaws of this church in effect at the time of their consecrations, after having been approved by a duly constituted synod candidacy committee and having received and accepted a regular, attested Letter of Call to be a deacon.
2. Individuals reinstated to the roster of ministers of Word and Service, under churchwide bylaw 7.61.05., who previously were rostered in this church or one of its predecessor church bodies.

The names of those approved by the ELCA for admission to the roster of Ministers of Word and Service—as well as the names of those removed from the roster—are also listed in the digital directory.

Table 5: Ministers of Word and Service

Additions	**1998**	**1999**	**2000**	**2001**	**2002**	**2003**	**2004**
Consecration	30	47	55	40	47	39	45
Reinstatement	0	0	6	2	1	3	0
Totals	**30**	**47**	**61**	**42**	**48**	**42**	**45**
Additions	**2005**	**2006**	**2007**	**2008**	**2009**	**2010**	**2011**
Consecration	48	43	66	43	47	30	26
Reinstatement	1	1	1	1	0	2	0
Totals	**49**	**44**	**67**	**44**	**47**	**32**	**26**
Additions	**2012**	**2013**	**2014**	**2015**	**2016**	**2017**	**2018**
Consecration	30	28	33	21	32	29	17
Reinstatement	0	1	1	0	0	0	1
Totals	**30**	**29**	**34**	**21**	**32**	**29**	18
Removals by	**1998**	**1999**	**2000**	**2001**	**2002**	**2003**	**2004**
Death	11	20	18	6	12	16	14
Resignation	9	8	10	3	5	2	2
Removal	11	16	29	18	17	16	10
Totals	**31**	**44**	**57**	**27**	**34**	**34**	**26**
Removals by	**2005**	**2006**	**2007**	**2008**	**2009**	**2010**	**2011**
Death	13	12	12	16	23	21	15
Resignation	7	6	5	5	9	9	11
Removal	9	18	12	7	11	9	8
Totals	**29**	**36**	**29**	**28**	**43**	**39**	**34**
Removals by	**2012**	**2013**	**2014**	**2015**	**2016**	**2017**	**2018**
Death	16	18	13	17	17	15	25
Resignation	3	3	5	6	4	6	2
Removal	10	10	5	4	10	3	5
Totals	**29**	**31**	**23**	**27**	**31**	**24**	32

Summary of Congregational Statistics as of December 31, 2015

Summary of Membership Statistics	2014	2015	Change	Percent	*Statistical Analysis* Avgs./Congregation
Total Number of Congregations	9,392	9,320	-72	-0.77	
Baptized Members	3,765,362	3,668,034	-97,328	-2.58	399.35
Confirmed Members	2,868,102	2,803,450	-64,652	-2.25	306.56
Analysis of Membership Gains and Losses					
Baptized Members—Accessions					
By Baptism—Children under Age 16	42,820	41,055	-1,765	-4.12	
By Baptism—Adults Age 16 and Older	4,362	3,975	-387	-8.87	
By Affirmation of Faith	37,936	35,834	-2,102	-5.54	
By Transfer	48,267	39,487	-8,780	-18.19	
From Other Sources and Statistical Adjustments	15,768	14,587	-1,181	-7.49	
Total Accessions—Baptized Members	149,153	134,938	-14,215	-9.53	
Baptized Members—Losses					
By Death	39,581	39,123	-458	-1.16	
By Transfer	34,656	32,390	-2,266	-6.54	
From Other Sources and Statistical Adjustments	164,344	146,643	-17,710	-10.78	
Total Losses—Baptized Members	238,581	218,147	-20,470	8.57	
Baptized Members—Confirmed	37,004	33,968	-3,036	-8.20	
Active Participants	2,397,606	2,327,502	-70,104	-2.92	

Congregation Description (average based on scale of 1–5)	
a. Worship nurtures people's faith	4.46
b. Clear sense of mission	3.81
c. Excitement about the future	3.80
d. Positive force in the community	4.46
e. Ready to try something new	3.49
f. Works for social justice/advocacy	3.18
g. Helps deepen relationship with God	4.11

Congregation Strengths (average based on scale of 1–5)	
a. Building member relationships	3.87
b. Incorporating newcomers	3.64
c. Seeking/using member gifts	3.57
d. Equipping members to share faith	3.19
e. Addressing social concerns	4.02
f. Managing disagreements	3.60
g. Interacting with local community	3.90
h. Live out faith in their daily lives	3.81

Summary of Congregational Statistics as of December 31, 2015

Summary of Financial Statistics

Totals—End of Year	2014	2015	Change	Percent	*Statistical Analysis* Avgs./Congregation
Total Receipts	2,425,578,399	2,464,222,611	28,644,212	1.59	266,229.75
Total Disbursements	2,428,108,085	2,423,004,738	-5,103,347	1.59	265,711.18
Total Indebtedness on December 31	1,608,056,113	1,619,208,424	11,152,311	0.69	544,454.75
Average Total Giving per Baptized Member	541.63	558.32	16.69	3.08	
Average Total Giving per Confirmed Member	711.08	730.50	19.42	2.73	**Congregations with no debt** 68.16%
Detail of Financial Statistics					
Receipts for Regular Operation					
Regular Giving by Members	1,752,677,614	1,755,747,689	3,070,075	0.18	
Designated Giving by Members	286,760,111	292,179,422	5,419,311	1.89	
Earned Income (Any Source)	151,701,378	162,436,811	12,735,433	8.40	
Grants (Any Source)	24,562,751	27,996,622	3,433,871	13.98	
Other Receipts	209,876,545	223,862,067	13,985,522	6.66	
					Statistical Analysis
Current Operating Expenses	1,803,579,816	1,824,485,333	20,905,517	1.16	74.26
Capital Improvements	166,196,244	186,464,307	20,271,063	12.20	7.59
Payment on Debts	172,071,712	172,753,266	681,514	0.40	7.03
Mission Support	99,396,601	97,942,700	-1,421,901	-1.43	3.99
Non-Mission Support Benevolences	107,222,156	107,101,553	-120,603	-0.11	4.36
Other Expenses	69,471,740	68,013,213	-1,458,537	-2.10	2.77

Summary of Congregational Statistics as of December 31, 2015

Worship Services	2014	2015	Change	Percent	*Statistical Analysis* Percentage of Congregations Reporting Ethnic Group Active Participants
Total Attendance at Worship Each Week	1,018,949	973,809	-45,140	-4.43	
Average Sunday Attendance per Congregation	109	105	-4	-3.67	
Percent of Baptized Members Attending Worship	27.06	26.55	-0.51	-1.88	

Distribution of Congregations by size: Baptized Members

	Size of Congregation	Total Congregations	Percent	Total Baptized Members	Percent
Under Development	-0-	3	0.03	0	0.00
Very Small	1–175	3,395	36.43	333,416	9.09
Small	176–350	2,450	26.29	615,528	16.78
Moderately Small	351–500	1,194	12.81	500,831	13.65
Medium-Sized	501–700	869	9.32	515,059	14.04
Moderately Large	701–950	518	5.56	419,407	11.43
Large	951–1,500	463	4.97	537,285	14.65
Very Large	More than 1,500	296	3.18	746,508	20.35

Distribution of Congregations by size: Confirmed Members

	Size of Congregation	Total Congregations	Percent	Total Confirmed Members	Percent
Under Development	-0-	43	0.46	0	0.00
Very Small	1–175	4,212	45.19	388,261	13.85
Small	176–350	2,440	26.18	608,542	21.71
Moderately Small	351–500	1,020	10.94	422,986	15.09
Medium-Sized	501–700	680	7.30	400,227	14.28
Moderately Large	701–950	362	3.88	290,675	10.37
Large	951–1,500	277	2.97	322,531	11.50
Very Large	More than 1,500	154	1.65	370,228	13.21

Summary of Congregational Statistics as of December 31, 2016

Summary of Membership Statistics	2015	2016	Change	Percent	*Statistical Analysis* Avgs./Congregation
Total Number of Congregations	9,320	9,252	-68	-0.73	
Baptized Members	3,668,034	3,563,842	-104,192	-2.84	391
Confirmed Members	2,803,450	2,733,430	-70,020	-2.50	301
Analysis of Membership Gains and Losses					
Baptized Members—Accessions					
By Baptism—Children under Age 16	41,055	38,659	-2,396	-5.84	
By Baptism—Adults Age 16 and Older	3,975	3,719	-256	-6.44	
By Affirmation of Faith	35,834	33,796	-2,038	-5.69	
By Transfer	39,487	38,160	-1,327	-3.36	
From Other Sources and Statistical Adjustments	14,587	14,988	401	2.75	
Total Accessions—Baptized Members	134,938	129,322	-5,616	-4.16	
Baptized Members—Losses					
By Death	39,123	38,473	-650	-1.66	
By Transfer	32,390	31,709	-681	-2.10	
From Other Sources and Statistical Adjustments	146,634	156,622	9,988	6.81	
Total Losses—Baptized Members	218,147	226,804	8,599	3.94	
Baptized Members—Confirmed	33,968	36,389	2,421	7.13	
Active Participants	2,327,502	2,261,946	-65,556	-2.82	

Congregation Description (average based on scale of 1–5)	
a. Worship nurtures people's faith	4.46
b. Clear sense of mission	3.79
c. Excitement about the future	3.82
d. Positive force in the community	4.12
e. Ready to try something new	3.53
f. Works for social justice/advocacy	3.26
g. Helps deepen relationship with God	4.13

Congregation Strengths (average based on scale of 1–5)	
a. Building member relationships	3.89
b. Incorporating newcomers	3.66
c. Seeking/using member gifts	3.59
d. Equipping members to share faith	3.22
e. Addressing social concerns	4.05
f. Managing disagreements	3.63
g. Interacting with local community	3.94
h. Live out faith in their daily lives	3.82

Summary of Congregational Statistics as of December 31, 2016

Summary of Financial Statistics

Totals—End of Year	2015	2016	Change	Percent	*Statistical Analysis* Avgs./Congregation
Total Receipts	2,464,222,611	2,476,674,518	12,451,907	0.51	269,555.35
Total Disbursements	2,457,828,454	2,435,259,272	-22,569,182	-0.92	265,105.52
Total Indebtedness on December 31	1,619,208,424	1,265,925,736	-353,282,688	-21.82	440,628.52
Average Total Giving per Baptized Member	558.32	572.30	13.98	2.50	
Average Total Giving per Confirmed Member	730.50	746.16	15.66	2.14	**Congregations with no debt** 69.05%
Projected Mission Support	Not asked	113,733,635	----	---	

Detail of Financial Statistics

Receipts for Regular Operation				
Regular Giving by Members	1,755,747,689	1,755,274,518	-473,171	-0.03
Designated Giving by Members	292,179,422	284,297,618	-7,881,804	-2.70
Earned Income (Any Source)	164,436,811	177,968,971	13,532,160	8.23
Grants (Any Source)	27,996,622	26,700,525	-1,296,097	-4.63
Other Receipts	223,862,067	232,432,886	8,570,819	3.83

Disbursements for Regular Operation					*Statistical Analysis* **Percent of Total Disbursements**
Current Operating Expenses	1,824,485,333	1,808,912,816	-15,572,517	-0.85	74.31
Capital Improvements	186,464,307	182,012,694	-4,451,613	-2.39	7.48
Payment on Debts	172,753,226	167,287,814	-5,465,412	-3.16	6.87
Mission Support	97,942,700	97,463,395	-479,305	-0.49	4.00
Non-Mission Support Benevolences	107,101,553	106,911,556	-189,997	-0.18	4.39
Other Expenses	68,013,213	71,769,143	3,755,930	5.52	2.95

Summary of Congregational Statistics as of December 31, 2016

Statistical Analysis
Percentage of Congregations Reporting Ethnic Group Active Participants

Worship Services	2015	2016	Change	Percent
Total Attendance at Worship Each Week	973,809	935,583	-38,226	-3.93
Average Sunday Attendance per Congregation	105	101	-4	-3.81
Percent of Baptized Members Attending Worship	26.55	26.25	-0.30	-1.13

Distribution of Congregations by Size: Baptized Members

	Size of Congregation	Total Congregations	Percent	Total Baptized Members	Percent
Under Development	-0-	3	0.03	0	0.00
Very Small	1–175	3,476	37.57	340,414	9.55
Small	176–350	2,400	25.94	603,548	16.94
Moderately Small	351–500	1,176	12.71	490,987	13.78
Medium-Sized	501–700	840	9.08	496,379	13.93
Moderately Large	701–950	503	5.44	407,618	11.44
Large	951–1,500	433	4.68	505,593	14.19
Very Large	More than 1,500	285	3.08	719,303	20.18

Distribution of Congregations by Size: Confirmed Members

	Size of Congregation	Total Congregations	Percent	Total Confirmed Members	Percent
Under Development	-0-	39	0.42	0	0.00
Very Small	1–175	4,278	46.24	390,325	14.28
Small	176–350	2,397	25.91	599,500	21.93
Moderately Small	351–500	1,001	10.82	415,578	15.20
Medium-Sized	501–700	628	6.79	370,186	13.54
Moderately Large	701–950	351	3.79	282,906	10.35
Large	951–1,500	281	3.04	325,587	11.91
Very Large	More than 1,500	141	1.52	349,348	12.78

Summary of Congregational Statistics as of December 31, 2017

Summary of Membership Statistics	2016	2017	Change	Percent	*Statistical Analysis* Avgs./Congregation
Total Number of Congregations	9,252	9,163	-89	-0.96	
Baptized Members	3,563,842	3,458,839	-3,458,839	-2.95	383
Confirmed Members	2,733,430	2,685,833	-47,597	-1.74	298
Analysis of Membership Gains and Losses					
Baptized Members—Accessions					
By Baptism—Children under Age 16	38,659	36,819	-1,840	-4.76	
By Baptism—Adults Age 16 and Older	3,719	3,490	-229	-6.16	
By Affirmation of Faith	33,796	34,318	522	1.54	
By Transfer	38,160	35,432	-2,728	-7.15	
From Other Sources and Statistical Adjustments	14,988	12,465	-2,523	-16.83	
Total Accessions—Baptized Members	129,322	122,524	-6,798	-5.26	
Baptized Members—Losses					
By Death	38,473	38,533	60	0.16	
By Transfer	31,709	27,139	-4,570	-14.41	
From Other Sources and Statistical Adjustments	156,622	150,052	-6,570	-4.19	
Total Losses—Baptized Members	226,804	215,724	-11,119	-4.90	
Baptized Members—Confirmed	36,389	30,151	-6,238	-17.14	
Active Participants	2,261,946	2,077,356	-184,590	-8.16	

Congregation Description (average based on scale of 1–5)	
a. Worship nurtures people's faith	4.46
b. Clear sense of mission	3.81
c. Excitement about the future	3.82
d. Positive force in the community	4.14
e. Ready to try something new	3.52
f. Works for social justice/advocacy	3.22
g. Helps deepen relationship with God	4.14

Congregation Strengths (average based on scale of 1–5)	
a. Building member relationships	3.94
b. Incorporating newcomers	3.71
c. Seeking/using member gifts	3.65
d. Equipping members to share faith	3.27
e. Addressing social concerns	4.07
f. Managing disagreements	3.67
g. Interacting with local community	3.98
h. Live out faith in their daily lives	3.87

Summary of Congregational Statistics as of December 31, 2017

Summary of Financial Statistics

Totals—End of Year	2016	2017	Change	Percent	*Statistical Analysis* Avgs./Congregation
Total Receipts	2,476,674,518	2,503,062,876	26,388,358	1.07	279,422.07
Total Disbursements	2,435,259,272	2,453,167,494	17,908,222	0.74	269,490.00
Total Indebtedness on December 31	1,265,925,736	1,228,165,017	-37,760,719	-2.98	446,280.89
Average Total Giving per Baptized Member	572.30	594.89	22.59	3.95	
Average Total Giving per Confirmed Member	746.16	766.10	19.94	2.67	**Congregations with no debt** 70.09%
Projected Mission Support	113,733,635	120,297,123	6,563,488	5.77	

Detail of Financial Statistics

Receipts for Regular Operation					
Regular Giving by Members	1,755,274,518	1,758,668,001	3,393,483	0.19	
Designated Giving by Members	284,297,618	298,952,205	14,654,587	5.15	
Earned Income (Any Source)	177,968,971	203,548,155	25,579,184	14.37	
Grants (Any Source)	26,700,525	31,139,872	4,439,347	16.63	
Other Receipts	232,432,886	210,754,643	-21,678,243	-9.33	

Disbursements for Regular Operation					*Statistical Analysis* **Percent of Total Disbursements**
Current Operating Expenses	1,808,912,816	1,822,657,536	13,744,720	0.76	74.32
Capital Improvements	182,012,694	183,583,740	1,571,046	0.86	7.49
Payment on Debts	167,287,814	166,983,530	-304,284	-0.18	3.94
Mission Support	97,463,395	96,587,745	-875,650	-0.90	4.11
Non-Mission Support Benevolences	106,911,556	114,275,784	7,364,228	6.89	4.66
Other Expenses	71,769,143	68,327,612	-3,441,531	-4.80	2.79

Summary of Congregational Statistics as of December 31, 2017

Worship Services	**2016**	**2017**	**Change**	**Percent**	***Statistical Analysis*** **Percentage of Congregations Reporting Ethnic Group Active Participants**
Total Attendance at Worship Each Week	935,583	899,000	-36,583	-3.91	
Average Sunday Attendance per Congregation	101	98	-3	-2.97	
Percent of Baptized Members Attending Worship	26.25	25.99	-0.26	-0.99	
Congregations Reporting Ethnic Group Participants					
African American/Black		2,940			32.09
African National/African Caribbean		879			9.59
American Indian and Alaska Native		816			8.91
Arab/Middle Eastern		498			5.43
Asian/Pacific Islander		2,404			26.24
Latino/Hispanic		2,572			28.07
Multiracial		2,435			26.57
White/Caucasian		7,931			86.55
Other		459			5.01
Total Ethnic Active Participants					**Percent Ethnic Active Participants**
African American/Black		28,080			1.41
African National/African Caribbean		7,673			0.38
American Indian and Alaska Native		4,609			0.23
Arab/Middle Eastern		2,237			0.11
Asian/Pacific Islander		15,518			0.78
Latino/Hispanic		29,598			1.48
Multiracial		23,993			1.20
White/Caucasian		1,865,027			93.48
Other		18,281			0.92

***Racial/ethnic data was not collected in 2016.**

Summary of Congregational Statistics as of December 31, 2018

Summary of Membership Statistics	2017	2018	Change	Percent	*Statistical Analysis* Avgs./Congregation
Total Number of Congregations	9,163	9,091	-72	-0.79	
Baptized Members	3,458,839	3,363,281	-95,558	-2.76	375
Confirmed Members	2,685,833	2,644,146	-41,687	-1.55	295
Analysis of Membership Gains and Losses					
Baptized Members—Accessions					
By Baptism—Children under Age 16	36,819	32,943	-3,876	-10.53	
By Baptism—Adults Age 16 and Older	3,490	3,376	-114	-3.27	
By Affirmation of Faith	34,318	30,510	-3,808	-11.10	
By Transfer	35,432	33,893	-1,539	-4.34	
From Other Sources and Statistical Adjustments	12,465	13,853	1,388	11.14	
Total Accessions—Baptized Members	122,524	114,575	-7,949	-6.49	
Baptized Members—Losses					
By Death	38,533	37,153	-1,380	-3.58	
By Transfer	27,139	24,878	-2,261	-8.33	
From Other Sources and Statistical Adjustments	150,052	145,451	-4,601	-3.07	
Total Losses—Baptized Members	215,724	207,482	-8,267	-3.83	
Baptized Members—Confirmed	30,151	28,327	-1,824	-6.05	
Active Participants	2,077,356	2,059,887	-17,469	-0.84	

Congregation Description (average based on scale of 1–5)	
a. Worship nurtures people's faith	4.48
b. Clear sense of mission	3.86
c. Excitement about the future	3.87
d. Positive force in the community	4.18
e. Ready to try something new	3.58
f. Works for social justice/advocacy	3.29
g. Helps deepen relationship with God	4.18

Congregation Strengths (average based on scale of 1–5)	
a. Building member relationships	3.98
b. Incorporating newcomers	3.76
c. Seeking/using member gifts	3.69
d. Equipping members to share faith	3.32
e. Addressing social concerns	4.09
f. Managing disagreements	3.70
g. Interacting with local community	4.02
h. Live out faith in their daily lives	3.91

Summary of Congregational Statistics as of December 31, 2018

Summary of Financial Statistics

Totals—End of Year	2017	2018	Change	Percent	*Statistical Analysis* Avgs./Congregation
Total Receipts	2,503,062,876	2,487,388,714	-15,674,162	-0.63	276,776.31
Total Disbursements	2,453,167,494	2,507,155,491	53,987,997	2.20	277,524.41
Total Indebtedness on December 31	1,228,165,017	1,139,427,099	-88,737,918	-7.23	434,232.89
Average Total Giving per Baptized Member	594.89	609.54	14.65	2.46	
					Congregations with no debt
Average Total Giving per Confirmed Member	766.10	775.31	9.21	1.20	71.29%
Projected Mission Support	120,297,123	98,350,887	-21,946,236	-18.24	
Detail of Financial Statistics					
Receipts for Regular Operation					
Regular Giving by Members	1,758,668,001	1,750,445,156	-8,222,845	-0.47	
Designated Giving by Members	298,952,205	299,600,818	648,613	0.22	
Earned Income (Any Source)	203,548,155	174,898,669	-28,649,486	-14.08	
Grants (Any Source)	31,139,872	29,823,137	-1,316,735	-4.23	
Other Receipts	210,754,643	232,620,934	21,866,291	10.38	
					Statistical Analysis
Disbursements for Regular Operation					
Current Operating Expenses	1,822,657,536	1,858,933,609	36,276,073	1.99	74.16
Capital Improvements	183,583,740	203,781,649	20,197,909	11.00	8.13
Payment on Debts	166,983,530	161,648,634	-5,334,896	-3.19	6.45
Mission Support	96,587,745	94,923,475	-1,664,270	-1.72	3.79
Non-Mission Support Benevolences	114,275,784	110,361,031	-3,914,753	-3.43	4.40
Other Expenses	68,327,612	76,880,946	8,553,334	12.52	3.07

Summary of Congregational Statistics as of December 31, 2018

Worship Services	2017	2018	Change	Percent	*Statistical Analysis* Percentage of Congregations Reporting Ethnic Group Active Participants
Total Attendance at Worship Each Week	899,000	864,105	-34,895	-3.88	
Average Sunday Attendance per Congregation	98	95	-3	-3.06	
Percent of Baptized Members Attending Worship	25.99	25.69	-0.30	-1.15	
Congregations Reporting Ethnic Group Participants					
African American/Black	2,940	3,060	120	4.08	33.66
African National/African Caribbean	879	916	37	4.21	10.08
American Indian and Alaska Native	816	861	45	5.51	9.47
Arab/Middle Eastern	498	528	30	6.02	5.81
Asian/Pacific Islander	2,404	2,512	108	4.49	27.63
Latino/Hispanic	2,572	2,705	133	5.17	29.75
Multiracial	2,435	2,604	169	6.94	28.64
White/Caucasian	7,931	8,345	414	5.22	91.79
Other	459	425	-34	-7.41	4.67
Total Ethnic Active Participants					**Percent Ethnic Active Participants**
African American/Black	28,080	29,756	1,676	5.97	1.45
African National/African Caribbean	7,673	7,457	-216	-2.82	0.36
American Indian and Alaska Native	4,609	4,696	87	1.89	0.23
Arab/Middle Eastern	2,237	2,388	151	6.75	0.12
Asian/Pacific Islander	15,518	19,279	3,761	24.24	0.94
Latino/Hispanic	29,598	30,004	406	1.37	1.47
Multiracial	23,993	26,910	2,917	12.16	1.31
White/Caucasian	1,865,027	1,917,131	52,104	2.79	93.66
Other	18,281	9,278	-9,003	-49.25	0.45

Additions to the Roster of Ministers of Word and Sacrament 2016–2018 — Appendix D

*Unless otherwise noted, the reason for the addition to the roster was ordination.

Name	City, State (Country)	*Reason	Date	Synod
Aasen, Cynthia L.	Kenosha, Wis.	Reinstated	12/31/2016	5J
Adam, Klaus-Peter	Chicago, Ill.	Received from Evangelische Landeskirche Wurttemberg	5/31/2017	5A
Adams, David F.	Fargo, N.D.		5/24/2017	3B
Adams, David M.	Highland, Ind.		10/6/2018	6C
Adams, Jonathan C.	Boswell, Pa.		6/3/2016	8C
Alanis, Leticia	Brooklyn, N.Y.		12/8/2017	7C
Albert, Ann L.	Essex, Iowa		9/24/2017	5E
Albertson, Laurie L.	Ulen, Minn.		4/7/2018	3D
Albright, A. Leland	La Grange Park, Ill.		8/27/2017	5A
Albright, Althea D.	Kempton, Pa.		5/19/2018	7E
Amundson, Sharon L	Mariposa, Calif.		1/14/2018	2A
Anderson, Rachel K.	Thomaston, Conn.		6/4/2016	7B
Anderson, Zechariah	Forest City, Iowa		5/28/2016	5E
Anderson-Rajkumar, Evangeline	Corydon, Ind.	Received from Arcot Lutheran Church (India)	5/29/2017	6C
Ansell, John A.	Lanse, Mich.		8/21/2016	5G
Apple, Brooke D.	Hoople, N.D.		5/12/2017	3B
Arnold, Ryan G.	Ames, Iowa		8/12/2017	5D
Arroyo Traverso, Cesar A.	Mesa, Ariz.		12/14/2018	2D
Ask, Christine A. H.	Sioux Falls, S.D.		4/8/2017	3C
Ask, Jonathan A. H.	Lennox, S.D.		3/11/2017	3C
Austin, Benjamin D.	Brookville, Pa.		6/17/2016	8A
Avery, LeShea L.	Faulkton, S.D.		3/24/2018	3C
Avila, Evelyn P.	Deer Park, N.Y.		6/3/2017	7C
Bach, Gail L.	Eden Prairie, Minn.		8/14/2016	3G
Backer, Jeff D.	Sioux Falls, S.D.		6/16/2018	3C
Backstrom, Paul C.	Baldwin, Wis.		10/22/2016	5H
Badeng, Gok K.	Omaha, Neb.		2/11/2018	4A
Bader, Janna N.	Kensington, Minn.		8/28/2016	3D
Baer, Zachary E.	Leland, Ill.		10/30/2016	5B
Bailey, Lamar S.	Silver Spring, Md.		8/14/2016	8G
Bailey, Ryan T.	Indianapolis, Ind.		10/7/2018	6C

Bakken, Jessica S.	Ashton, Ill.		2/24/2018	5B
Baldwin, Aleese M.	Muscatine, Iowa		6/20/2016	5D
Baldwin, Daniel J.	Muscatine, Iowa		5/22/2016	5D
Ballard, Patrick R.	Baltimore, Md.		7/15/2016	8F
Baly, Anita J.	Sanatoga, Pa.	Reinstated	8/13/2016	7F
Bancroft, Leo C.	Portland, Ore.		7/14/2018	1E
Banderob, Lynn I.	Ryan, Iowa		11/4/2017	5F
Bang, Hayley J.	Paramus, N.J.		9/18/2016	7A
Barber, Bernard A.	Baltimore, Md.		6/4/2016	8F
Bardwell, Martha S.	Minneapolis, Minn.		1/24/2016	3G
Barger, Julie A.	Manitowoc, Wis.		6/23/2018	5I
Barich, John M.	Burien, Wash.	Received from Lutheran Church Missouri Synod	8/14/2017	1B
Barker, Jonathan W.	Kenosha, Wis.		7/2/2016	5J
Barnes, Gus J., Jr.	Delavan, Wis.		9/15/2018	5K
Barnes, Sarah A.	Gales Ferry, Conn.		9/17/2016	7B
Bartelt, Frederick C.	Brookings, S.D.		6/25/2018	3C
Barton, Kyle B.	Allison, Iowa		6/3/2017	5F
Bates, Andrea M.	Welcome, N.C.		8/11/2017	9B
Bates, Kyle J.	Granite Quarry, N.C.		8/12/2017	9B
Baxter, Bruce	Lamoure, N.D.		8/6/2017	3B
Bayou, Tomas A.	Berkeley, Calif.		6/4/2016	2E
Beck, Lecia A.	Bargersville, Ind.		2/25/2018	6C
Becker, Alex J.	Annandale, Minn.		9/17/2017	3F
Beers, Matthew D.	Woodsboro, Md.		6/4/2016	8F
Beilfuss, Vicki C.	Karthaus, Pa.		2/24/2017	8C
Bengfort, Allison K.	Chicago, Ill.		12/8/2018	5A
Bergeland, Joel O.	Plymouth, Minn.		10/30/2016	3G
Berndt-Dreyer, Maggie R.	Hills, Minn.		6/26/2016	3F
Best, Matthew B.	Carlisle, Pa.		6/2/2017	8D
Bina, Lindsey M.	Apple Valley, Minn.		9/23/2018	3H
Bishop, Sara V.	Prentice, Wis.		8/13/2017	5H
Bjorklund, David L.	Enderlin, N.D.		6/1/2016	3B
Blankenfeld, Alan H.	Colman, S.D.		1/23/2016	3C
Blatt, Lauren A.	Tower City, Pa.		5/27/2017	7E
Bloxham, Brice D.	Shoreview, Minn.		12/2/2018	3H
Bluml, Rodney J.	Anamosa, Iowa		10/23/2017	5D
Boda, Karen M.	Clay, Ala.		10/15/2016	9D
Boehmer, Renae A.	Sioux Falls, S.D.		5/31/2017	3C
Boehnke-Becker, Caroline A.	West Des Moines, Iowa	Reinstated	1/24/2018	5D
Bogie, Steven J.	Menomonee Falls, Wis.		10/28/2016	5J

Bohart, Benjamin D.	Seward, Alaska		11/12/2017	1A
Bothwell, Nathaniel P.	Slater, Iowa		12/1/2018	5D
Bousu, Sheryl L. R.	Maple Plain, Minn.		8/26/2017	3G
Bowker, Diane L.	Myrtle Beach, S.C.		2/20/2016	9C
Bowman, Allyson M. J.	Le Center, Minn.		1/14/2017	3I
Bramlett, Connie E.	Larsen, Wis.	Reinstated	6/11/2017	5I
Braun, Carol J.	Iron River, Wis.		8/12/2017	5H
Brown, Chad R.	Pella, Iowa		2/18/2018	5D
Browning, Sharolyn S.	Austin, Texas		10/15/2016	4E
Brudvig, Jon L.	Great Bend, Kan.		7/15/2016	4B
Buff, Adam C.	Largo, Fla.		2/6/2016	9E
Bull, Sylvia C.	Bismarck, N.D.		2/17/2017	3A
Burbank, Bruce J.	Elizabeth, Ill.		5/28/2016	5B
Burns, Erin M.	Petersburg, Ohio		8/27/2016	6E
Byrd, Matthew P.	West Chester, Ohio		2/11/2017	6F
Cameron, Evan N.	Brenham, Texas		10/20/2018	4F
Canniff-Kuhn, Jesse M.	Greensboro, N.C.		9/4/2017	9B
Carlson, Lisa K.	Owatonna, Minn.		10/13/2018	3I
Carnell, W. Adam	Aiken, S.C.		8/4/2017	9C
Carr, R. Avery	Iron River, Mich.		7/29/2018	5G
Carrasquillo, Moises	Miami, Fla.		7/21/2018	9E
Carrels, Marlow P.	Westby, Mont.		5/15/2017	1F
Casper, Megan L.	West Fargo, N.D.		8/3/2018	3B
Castañeda Carrera, Joseph A.	West Toluca Lake, Calif.		9/22/2018	2B
Chatelaine-Samsen, Katherine M.	Washington, D.C.		9/6/2018	8G
Chatman, Babette C.	Minneapolis, Minn.		9/24/2017	3G
Chavez, Joachim M.	Tucson, Ariz.		7/29/2018	2D
Chelberg, Madison C.	Austin, Minn.		9/15/2018	3I
Christ, Peter A.	Roseville, Minn.		2/11/2017	3H
Christman, Nancy L	Maple Grove, Minn.		3/20/2018	3G
Chung, Young Hee	Pierre, S.D.		10/9/2016	3C
Churchill, Jason R.	Wilmington, Del.		7/10/2016	8F
Clark, Alex J.	Ypsilanti, Mich.		7/29/2018	6A
Clausen, Megan M.	York, Neb.		9/1/2017	4A
Clay, Eleanor Y.	Houston, Texas		6/3/2018	4F
Clayborne, T. Daniel	Nazareth, Pa.	Received from Evangelical Covenant Church	10/31/2017	7E
Clementson, Beth A.	Pittsburgh, Pa.		10/23/2016	8B
Clifford, Caroline E.	Greensburg, Pa.		10/8/2018	8B
Cline, Diane W.	Granite Falls, N.C.		12/16/2017	9B
Cobb, Allison R.	Holmen, Wis.		1/16/2016	5L

Coleman Branchaud, Erin N.	Chicago, Ill.		12/1/2018	5A
Combs, Candice B.	Austin, Texas		10/14/2017	4E
Confer Martens, Anne C.	Pottstown, Pa.		1/22/2016	7F
Connolly, Adam W.	Springfield, Ill.		7/9/2017	5C
Cosme, Sandra E.	San Juan, Puerto Rico		4/15/2018	9F
Costen, Ronald W.	Harrisburg, Pa.		6/1/2018	8D
Cote, Deborah A.	Gillette, Wyo.		1/23/2016	2E
Courter, Zachary S	Chicago, Ill.		10/5/2018	1B
Coutts, Erin K.	International Falls, Minn.		8/4/2018	3E
Crouthamel, K. Russell	Punxsutawney, Pa.		7/16/2016	8A
Crummitt, Timothy M.	Hampton, Va.		6/17/2016	9A
Cummins, C. Alan	Remsen, Iowa	Received from Lutheran Church Missouri Synod	10/7/2017	5E
Curriel, Marco A.	Willmar, Minn.		8/26/2018	3F
Daiker, Joseph J.	Cedarville, Mich.		8/21/2016	5G
Danielson, Matthew R.	Montevideo, Minn.		5/19/2018	3F
Davis, Cheryl K.	Wisconsin Rapids, Wis.		2/13/2016	5I
Degner, Michael V.	Alamogordo, N.M.	Reinstated	10/6/2018	2E
Derrick, John C.	Lexington, S.C.		10/14/2018	9C
Diaz, Filemon	King City, Calif.	Received from Roman Catholic Church	7/31/2016	2A
Dixon, Mark J.	Minneapolis, Minn.		8/24/2018	3G
Dockery, Ryan M.	Cypress, Texas		10/28/2018	4F
Dodd, William E.	Almont, N.D.		12/3/2017	3A
Doerrmann, LisaMarie P.	Maple Grove, Minn.		7/9/2017	3G
Dookram, Winston L.	Commack, N.Y.		6/16/2017	7C
Dorvilier, Mytch P.	Fargo, N.D.		5/28/2016	3B
Doughty, Erik A.	Minneapolis, Minn.		4/2/2017	3H
Duncan, Leonard A., Jr.	Brooklyn, N.Y.		5/11/2018	7C
Dunham, James A.	Miami, Fla.		12/11/2016	9E
Dunlap, Leslie M.	Abilene, Texas		9/15/2018	4D
Dunn, Angela L.	Timberville, Va.		9/17/2016	9A
Duprey, Jeremy M.	Hill City, S.D.		7/8/2017	3C
Durbin, Karen J.	Mechanicsburg, Pa.		2/19/2017	8D
Eastman, Tara L.	Jamestown, N.Y.		7/30/2016	7D
Ebert, Emily M. M.	Buffalo, N.Y.		8/27/2016	7D
Eckels, Nancy L.	Letcher, S.D.		9/8/2018	3C
Edis, Diana S.	Blythewood, S.C.		4/24/2016	9C
Eickstadt, Heidi L.	Burke, Va.		5/24/2017	8G

Eikenbary, Ryan G.	Stockton, Calif.		12/3/2016	2A
Eisele, Benjamin A.	Gayville, S.D.		7/29/2016	3C
Eisele, Kristen J.	Gayville, S.D.		7/29/2016	3C
Eldred, Paul M. C.	Bellevue, Wash.		4/21/2018	1B
Elliott, David C.	Bolingbrook, Ill.		6/18/2016	5B
English, Austin L.	Oakes, N.D.		6/18/2016	3B
Erickson, Mary L.	Eau Claire, Wis.	Reinstated	2/11/2018	5H
Ernst, Anna R.	Elmhurst, Ill.		9/23/2017	5A
Escalante, Katherine B.	Waconia, Minn.		10/20/2018	3G
Eskesen, Rachel A.	Chicago, Ill.		4/23/2016	1C
Estling, Linda G.	Watson, Minn.		9/22/2018	3F
Evans, Joshua W.	Brookfield, Wis.		12/1/2018	5J
Farnsworth, James T.	Birdsboro, Pa.		8/19/2017	7E
Farrar, Alissa A.	Milwaukee, Wis.		6/4/2018	5J
Farrar, Kevin K.	Milwaukee, Wis.		6/4/2018	5J
Fauth, Stefanie K.	White Bear Lake, Minn.		10/29/2016	3H
Fears, Roger A.	Appleton, Minn.		5/13/2018	3F
Fero, Robin B.	Lancaster, Pa.		12/4/2016	8D
Fiel, Mary M.	Carlton, Minn.		8/18/2017	3E
Fields, Preston C.	Sycamore, Ill.		7/14/2018	5B
Fike, Sarah J.	Hibbing, Minn.		7/29/2018	3E
Filer, Megan M.	Longview, Wash.		9/8/2016	1C
Finnecy, Dianne S.	Big Bear City, Calif.		7/28/2017	2C
Fisher, Mark R.	Fenton, Mich.		9/17/2016	6A
Fisher, Tonia R.	Columbus, Mont.		6/5/2016	1F
Fitting-Snyder, Kelsey L.	Davenport, Iowa		6/2/2017	5D
Fitzkappes, Jeffrey R.	Montevideo, Minn.		5/13/2017	3F
Flores-Canales, Odir A.	Garden City, Kan.	Received from Roman Catholic Church	6/9/2017	4B
Flucke, Daniel J.	Greene, Iowa		7/10/2016	5F
Forray, Linda L.	Marinette, Wis.		4/8/2017	5G
Forsythe, Christina M.	Porterfield, Wis.		3/19/2017	5G
Foster, Janine M.	Convoy, Ohio		10/15/2016	6D
Foster, R. William, III	Somerset, Pa.		10/28/2017	8C
France, Amanda L.	Bird Island, Minn.		9/22/2017	3F
France, Kelly W.	Atwater, Minn.		5/6/2017	3F
Frankenstein, Terry J.	Manistique, Mich.		4/23/2017	5G
Freund, Patrick J.	Strasburg, Va.		10/6/2018	9A
Frey, Elizabeth E.	Camp Hill, Pa.		6/1/2018	8D
Friedman, Elizabeth C.	Ann Arbor, Mich.		11/4/2017	6A
Friesen, Stephanie R.	Minneapolis, Minn.		9/11/2016	3G
Frohs, Mary A.	Albion, Neb.	Reinstated	2/28/2018	4A

Fry, Wenda W.	White Sulphur Springs, Mont.	Reinstated	6/30/2018	1F
Gades, Jordan A.	Brainerd, Minn.		8/20/2017	3E
Gahlman-Schroeder, Stacy A.	Deforest, Wis.		7/21/2016	5K
Garlick, Kris D.	Sturgis, S.D.		9/22/2018	3C
Gast Buco, Alma A.	Syracuse, Neb.		9/7/2018	4A
Gerlach, Ryan M.	Orlando, Fla.		4/6/2017	9E
Giannatasio, Nicholas A.	Southport, N.C.		11/5/2016	9B
Gianzero, Richard A.	Commerce City, Colo.		6/17/2018	2E
Gifford, Kimberly J.	Surrey, N.D.		6/17/2017	3A
Gillespie, Amy L.	Lombard, Ill.		4/17/2016	5A
Gitangwa, Gabin G.	Saint Cloud, Minn.	Received from Roman Catholic Church	9/11/2016	3F
Glaeske, Larry C.	Gaylord, Minn.		7/11/2017	3F
Gleason, Jimmy G.	Bird City, Kan.	Reinstated	2/6/2016	4B
Glod, Deborah A.	Lansdale, Pa.	Received from Old Catholic Church of America	1/2/2017	7F
Goche, Rebecca S.	La Crosse, Wis.		7/29/2017	5L
Gordy, Anna K.	San Antonio, Texas		1/14/2017	4E
Gow, Bradley D.	Riegelsville, Pa.		2/11/2018	7F
Gradwohl, Nancy R.	Leavenworth, Wash.		6/12/2016	1D
Gragg, Joanna C.	Chapin, S.C.		7/7/2018	9C
Graper, Lois A.	Tilleda, Wis.		9/22/2018	5I
Graumann, Joseph H., Jr.	Marlborough, Mass.		7/23/2016	7B
Graves, Megan E.	Waterloo, Iowa		8/25/2016	5F
GrayBuck, Katherine E.	Seattle, Wash.		5/13/2018	1B
Greathouse, Jeffrey P.	Ivanhoe, Minn.		11/3/2018	3F
Greble, Kenneth D.	Clarkston, Mich.		6/3/2018	6A
Grieder, Kristi V. H.	Waterloo, Iowa		6/23/2018	5F
Griffiths, Roger W. Jr.	Buffalo, N.Y.		11/4/2017	7D
Grunden, Larry A.	Springfield, Ohio		5/25/2016	6F
Gullickson, Erin L.	Benedict, N.D.		1/3/2016	3A
Gustafson, Thomas A.	Minneapolis, Minn.		1/13/2018	3G
Gyson, Joshua W.	Lutz, Fla.		6/30/2016	9E
Hacker, Elan L.	Marietta, Minn.		1/14/2017	3F
Hadley, Mark E.	Grapevine, Texas		10/8/2017	4D
Hagensen, Terry R.	Turtle River, Minn.	Reinstated	12/18/2017	3D
Hagstrom, Heidi J.	Lafayette, Minn.		9/23/2018	3F
Hamilton, Emily F.	Malden, Mass.		8/5/2017	7B
Hanley, Christopher H.	Toledo, Ohio		4/2/2017	6D

Hanson, Daniel W.	Hampton, Iowa		7/2/2016	5F
Hanson, Eric I.	Andover, Iowa		11/19/2016	5D
Harmer, Tammy	Williamstown, N.J.		5/21/2016	7A
Harris, Marsha E.	Van Nuys, Calif.		12/16/2017	2B
Harrison, Marissa T.	Logansport, Ind.		9/17/2016	6C
Harrison, Michael S.	Maxbass, N.D.		5/15/2017	3A
Harvell, Nicole S.	Oxford, Conn.		7/1/2017	7B
Havron, Anna K.	Woodstock, Va.		1/31/2016	9A
Hay, Jean M.	Billings, Mont.		10/23/2016	1F
Hayford, Carolyn F.	Birmingham, Ala.		8/3/2017	9D
Hearne, James P.	Barneveld, Wis.	Received from Roman Catholic Church	1/17/2016	5K
Heavner, Brandon M.	Bethlehem, Pa.		11/4/2017	7E
Hebert, Peter A. J.	West Barnstable, Mass.	Reinstated	1/31/2017	7B
Hecox, Seth A.	Wilmington, Ill.		6/16/2018	5B
Hefner, Amanda K.	Schuyler, Neb.		8/30/2018	4A
Heidgerd, John T.	Jamaica, N.Y.		5/21/2017	7C
Heim, Daniel S.	San Antonio, Texas		8/28/2016	4E
Heine, Joy T.	Gary, Ind.		9/9/2017	6C
Heinz, Amy M.	Unity, Wis.		7/13/2017	5H
Heise, Kristina N.	Wooster, Ohio		1/23/2016	6E
Helgen, Anna K.	Minneapolis, Minn.		3/17/2018	3G
Hendrickson, David A.	Honolulu, Hawaii		7/16/2016	2C
Henricks, James P.	Newberry, S.C.		7/15/2017	9C
Hermeier, Elizabeth A.	Spring Grove, Minn.		3/10/2018	3I
Hertzog Betkoski, Brett T.	Centerbrook, Conn.		1/30/2016	7B
Heycock, Ryan R.	Bittinger, Md.		7/15/2018	8H
Heywood, Lauren E.	Philadelphia, Pa.		10/20/2018	7F
Highben, Amanda L.	Columbus, Ohio		6/5/2016	6F
Hilding, Stephen C.	Tucson, Ariz.		7/15/2017	2D
Hill, Carter B.	Stanley, N.D.		5/21/2017	3A
Hill, Kayla J.	Powers Lake, N.D.		7/29/2018	3A
Hill, Kristina L.	Ham Lake, Minn.		11/18/2018	3G
Hines, Roderick E.	Hawaiian Gardens, Calif.		12/16/2018	2B
Hoecker, Scott A.	Parkers Prairie, Minn.		10/20/2018	3D
Hoffman, Greggory T.	Rock Hill, S.C.		5/22/2016	9C
Hoffman, Rachel L. H.	Rock Hill, S.C.		5/22/2016	9C
Hogg, Richard A Jr	Roswell, Ga.		1/28/2018	9D
Hogue, Benjamin A.	Washington, D.C.		10/5/2018	8G
Holder, Miles D.	Keller, Texas		8/26/2018	4D

Hollingshead, Jeremy	Jackson, Ohio		3/16/2017	6F
Holmgren, Aaron G.	Lester Prairie, Minn.		9/10/2016	3F
Holsten, Lucas W.	Jamestown, N.D.		8/25/2018	3B
Hope-Tringali, Jennifer A.	Hummelstown, Pa.		6/5/2016	8D
How, Suzanne R.	Wymore, Neb.		9/23/2017	4A
Howard, Jared W.	Calumet, Mich.		7/7/2018	5G
Hoy-Bianchi, C. Brent	Reno, Nev.	Reinstated	6/1/2016	2A
Huffman, Nathan J.	Virginia Beach, Va.		6/11/2016	9A
Hunker, Edward D.	Attica, Ohio		6/5/2016	6D
Hunt, Branden J.	Trenton, Mich.		6/2/2018	6A
Hwang, Uijin	Marietta, Ga.	Received from The United Methodist Church	2/25/2017	9D
Illick, Pamela M.	Rouzerville, Pa.		6/5/2016	8D
Ilombe Wilondja, Crispin	Stone Mountain, Ga.	Received from Roman Catholic Church	6/2/2018	9D
Ingram, Drew D.	Spicewood, Texas		6/12/2016	4E
Irwin, Kathryn S.	Nutley, N.J.		9/18/2016	7A
Jacob, Kathryn M.	Massillon, Ohio		10/7/2017	6E
Jacobson, Benjamin	Alexandria, Minn.		6/26/2016	3D
Jacobson, Tammy S.	Lisbon, N.D.		1/14/2017	3B
Jahn, Stephen A.	Orland, Calif.		7/11/2017	2A
Janke, Elisabeth	Rochester, Minn.		2/18/2018	3F
Janssen, Sean A.	Big Sandy, Mont.		9/2/2018	1F
Jenkins, Patrick M.	Sisseton, S.D.		12/17/2017	3C
Jensen, Caitlin E.	Karlstad, Minn.		2/3/2018	3D
Jensen, Cara M.	Pierce, Neb.		4/22/2017	4A
Jerome, Ryan A.	Lamoure, N.D.		2/6/2016	3B
Jester, Lisa B.	Levittown, Pa.		8/20/2016	7F
Jimenez, Debra J.	Hobbs, N.M.		7/3/2017	2E
Johnson, Daniel J.	Florissant, Mo.		6/2/2018	4B
Johnson, Deborah B.	Geneseo, N.Y.		3/11/2017	7D
Johnson, Eric C.	Lake Orion, Mich.		1/22/2017	6A
Johnson, Karen W.	Murphys, Calif.		4/30/2016	2A
Johnson, Matthew R.	Minneapolis, Minn.		9/26/2017	3G
Johnson, Melissa D.	Winlock, Wash.		6/17/2018	1C
Johnson, Paul A.	Bowler, Wis.		8/19/2017	5I
Johnson, Susanne E.	Talmoon, Minn.		7/23/2016	3E
Joiner, Patrick E.	South Saint Paul, Minn.		12/3/2016	3H
Jones, Barbara A.	Great Bend, Kan.		7/15/2016	4B
Jones, Bridget P.	Superior, Wis.		8/4/2018	5H
Jones, Cathy D.	Rockford, Minn.		11/4/2018	3G
Jones, Erin M.	North Versailles, Pa.		12/4/2016	8B
Jones, Scott B.	Citrus Heights, Calif.		8/18/2018	2A

Joyner Miller, Daniel E.	Naperville, Ill.		1/22/2017	5A
Jung, Karleen A.	Goshen, Ky.		2/11/2017	6C
Karlson, Erik R.	Winthrop, Minn.		1/16/2016	3F
Karvonen-Montgomery, Janet L.	Saint Paul, Minn.		6/9/2017	3H
Katko, Anthony E.	Columbus, Ohio		2/25/2018	6F
Kayser, Sara C.	Highmore, S.D.		5/30/2017	3C
Kegler, Emmy R.	Minneapolis, Minn.		4/19/2016	3G
Kehl, Rufus B., III	Greenwood, S.C.		10/15/2016	9C
Keith, Jodi N.	Trenton, Ohio		10/22/2016	6F
Kelly, Debra L.	Hebron, Ill.		6/16/2018	5B
Kelly, Julie A.	Riverside, Calif.		10/28/2017	2C
Kestner, Joshua K.	Davenport, Iowa		6/24/2017	5D
Kim, Hongsun	Torrance, Calif.		4/8/2017	2B
Kim, Kyoung Ki	Tacoma, Wash.		10/24/2016	1C
Kim, Yonsu	Shoreline, Wash.	Received from Presbyterian Church (USA)	11/19/2016	1B
Kinard, Vernon D.	Lexington, N.C.		6/15/2018	9B
Kirchner, Christine J.	Bloomsburg, Pa.		6/18/2016	8E
Kleene, Michelle A.	Sunburg, Minn.		10/5/2018	3F
Klein, Nathaniel P.	Midlothian, Ill.		12/9/2017	5A
Klinger, Joseph F.	Philadelphia, Pa.		1/20/2018	7F
Kneuss, Timothy A.	Fairfax, S.C.		9/22/2018	9C
Knipfer, Timothy J.	Sun Prairie, Wis.		6/9/2018	5K
Knudsen, Joshua P.	Carthage, S.D.		5/26/2016	3C
Knutson, Kathryn A.	Plano, Texas		8/27/2017	4D
Kocher, Elizabeth A.	Manhattan, Kan.		8/12/2017	4B
Kohler, Kristian C.	East Hartford, Conn.		2/3/2018	7B
Koli, Mica I.	Johns Creek, Ga.	Received from Lutheran Congregations in Mission for Christ	8/18/2018	9D
Kolison, Raymond H.	Trenton, N.J.		4/17/2016	7A
Kost, Karyn L.	Oregon, Ill.		6/16/2018	5B
Kost, Samuel K.	Hot Springs, S.D.		8/25/2018	3C
Koster, Erin E.	Prairie Farm, Wis.		1/14/2017	5H
Kratzer, Thomas A.	Chester, Ill.		8/4/2018	5C
Krey, Micah S. G.	Baltimore, Md.		7/30/2017	8F
Krueger, Terris G.	Bloomfield, Neb.		2/17/2018	4A
Krumwiede, Kent A.	Fairfax, Minn.		1/21/2017	3F
Kutney, Angela C.	Milltown, Wis.		6/9/2016	5H
Laitakari-Pyykko, Anja-Leena	Berkeley, Calif.		12/9/2018	2A
LaMoore, Angela L.	Clear Lake, Minn.		8/25/2018	3F
Langseth, Ann M.	Garrison, N.D.		8/31/2018	3A
Lankford, E. Keith	Henning, Minn.		2/13/2016	3D
Larson, Joseph A.	Fargo, N.D.		5/14/2016	3B

Laughlin, Laura L.	Kindred, N.D.		7/16/2016	3B
Law, Kimberlee K.	Tucson, Ariz.		2/18/2018	2D
Lawson, Leah R.	Beatrice, Neb.		5/6/2017	4A
Layton, William J.	Bellevue, Iowa		6/9/2017	5D
Lee, Christopher M.	Rock Island, Ill.		10/29/2017	5B
Leibnitz, Susan E.	Lonsdale, Minn.		1/16/2016	3I
Lemoine, Emily C.	Greensboro, N.C.		10/27/2018	9B
Lengel, Michael W.	Oxford, Mass.		8/12/2017	7B
Leone, Jorge A.	West Columbia, S.C.		5/6/2017	9C
Leptak, Creighton P., Jr.	Batesville, Ind.		8/12/2017	6C
Lesher, Ruth A.	Concord, Calif.	Reinstated	6/2/2016	2A
Lewis, Andrew M.	Macon, Ga.		10/24/2017	9D
Lewis, Michelle J. T.	Minneapolis, Minn.		12/10/2016	3G
Li, Joseph Hezu	Seattle, Wash.	Received from Roman Catholic Church	3/24/2017	1B
Linden-Johnson, Diana M.	El Paso, Texas		5/21/2016	2E
Linder, Dale A.	Columbus, Ohio		12/17/2016	6F
Lindley, Steven L.	Ashland, Neb.		8/6/2016	4A
Lineberger, Megan E.	Charleston, S.C.		7/2/2017	9C
Lingenfelter, Justin G.	Lewisburg, Pa.		6/10/2017	8E
Locke, Daniel B.	Jacksonville, Fla.		11/2/2017	9E
Lohr Sapp, Mary C.	Durham, N.C.		4/15/2018	9B
Lohrmann, Marcus C.	Manson, Wash.		10/14/2017	1D
Loney, Susan R.	Wilmington, Del.		1/6/2018	8F
Lotridge, Todd R.	South Bend, Ind.		1/30/2016	6C
Lotz, Kathleen G.	Peoria, Ariz.		9/23/2018	2D
Lovell, Victoria L.	Ann Arbor, Mich.		6/17/2017	6A
Luckey, Robin A.	Belmont, Wis.		7/30/2016	5K
Lundell, Carole A.	Mahtomedi, Minn.	Reinstated	11/9/2016	3H
Lundie, Ellen S.	New Castle, Pa.		6/17/2016	8B
Lynch, Thomas A., III	Bluffton, Ind.		6/24/2018	6C
Malek, Paul T.	Firth, Idaho		2/19/2017	1D
Mandrick, J. Benjamin	Guyton, Ga.		1/14/2016	9D
Mannoja, Peter M.	Sturgeon Bay, Wis.		7/3/2016	5I
Marcano, Gabriel A.	Madison, Wis.	Received from Anglican Catholic Church	5/31/2016	5K
Markley Kuekes, Molly D.	Charlotte, N.C.		8/19/2018	9B
Marsh, Ryan A.	Edmonds, Wash.		6/5/2016	1B
Martin, Adrienne E.	Hickory, N.C.		8/17/2016	9B
Martin, Emily E.	Cambridge, Minn.		11/10/2017	3G
Martin, Noelle A.	Williston, N.D.		2/11/2017	3A
Martinez, Henry S	Chicago, Ill.		10/11/2017	2B

Marty, Elsa V.	Brooklyn, N.Y.		11/10/2018	7C
Mayen, Jacob M	Fargo, N.D.		6/4/2017	3B
Mayhew, Evan P.	Joliet, Ill.		8/19/2018	5B
Maynor, Brenda L.	Buffalo, N.Y.		9/9/2017	7D
Mazzei, Alyssa K.	Springfield, Ohio		1/12/2018	6F
McCartney, Jean E.	Missouri Valley, Iowa		6/8/2018	5E
McEvers, Jessica L.	Fargo, N.D.		8/19/2018	3B
McFall Buchholz, Dominique N.	Grand Forks, N.D.		1/21/2017	3B
McSurley, Lucas K.	Akron, Ohio		12/2/2018	6E
Medwid, John M.	Albany, N.Y.	Received from Roman Catholic Church	2/1/2017	7D
Mehlberg, René' L.	Laporte, Minn.		8/26/2018	3D
Mejia-Porras, I. Alejandro	Greenville, S.C.		5/14/2017	9C
Mercedes, Anna	Saint Joseph, Minn.		8/9/2018	3F
Meredith, Anne M.	Blackduck, Minn.		2/5/2017	3D
Merritt, Lucas C.	Marshallville, Ohio		8/27/2016	6E
Meshke, Lisa A.	Tyler, Minn.		5/20/2017	3F
Metze, Gina D.	West Columbia, S.C.		1/31/2016	9C
Michael, Jennifer S.	Battle Creek, Mich.		6/24/2017	6B
Michaelis, W. Christian	Missouri City, Texas		9/3/2016	4F
Michelson, Amy E.	Cranberry Township, Pa.		9/30/2017	8B
Miletti, Eric M.	Seguin, Texas		9/23/2017	4E
Miller, Charles L.	Buchanan, Va.		10/28/2018	9A
Miller, Dione P.	Waupaca, Wis.		5/28/2016	5I
Miller, James M.	Rhinebeck, N.Y.		5/20/2017	7C
Miller, Paul A.	Paramus, N.J.		9/23/2018	7A
Miller, Sarah L.	Menomonie, Wis.		6/25/2016	5H
Milner, Todd R.	Toledo, Ohio		1/24/2017	6D
Mitchell, Alyssa J. W.	Mindoro, Wis.		6/18/2018	5L
Mitchell, Thomas M.	Treasure Island, Fla.		7/22/2017	9E
Molitor, Linda P.	Oklee, Minn.		7/21/2018	3D
Molter, Mark D.	Frankford, Del.		1/30/2016	8F
Montalvo, Maria E.	Bell, Calif.		12/1/2018	2B
Moreno, Adam B.	Kenosha, Wis.		7/9/2018	5J
Moua, Lue B.	Randolph, Minn.		9/25/2016	3H
Muratore, James A.	Baltimore, Md.		11/18/2017	8F
Murphy, Ann	Quincy, Wash.		5/5/2018	1D
Murray, Arthur G.	Bloomington, Minn.		2/14/2016	3G
Myers, Paul D., III	Concord, N.C.		3/25/2017	9B
Nanco, Leonardo G.	Catano, Puerto Rico		5/7/2017	9F
Neal, Steven R.	Saint Paul, Neb.		10/13/2017	4A
Neidig, Drew J.	Laureldale, Pa.		10/20/2018	7E

Nellis, Scott C.	New Philadelphia, Ohio		8/27/2016	6E
Nelson, John C.	Wilmington, Del.		5/12/2018	8F
Nelson, Kevin G.	Bismarck, N.D.		3/19/2016	3A
Nelson, Samuel O.	Encinitas, Calif.		2/25/2018	2C
Neubauer, Janelle S.	Chicago, Ill.		4/29/2017	8G
Nicholson, Jayson A. L.	Laurel, Mont.		4/7/2017	1F
Nickoloff, Lori B.	Penn Yan, N.Y.		12/1/2018	7D
Nieman Anderson, Kelly E.	Port Washington, Wis.		7/16/2017	5J
Niemeyer, Karen Z.	Grand Rapids, Mich.		2/26/2017	6B
Nilsen, Anders M.	Faribault, Minn.		7/8/2018	3I
Nissen, David A.	New Ulm, Minn.	Received from Old Catholic Church of America	8/21/2016	3F
Nova, Alvaro	Tulsa, Okla.		8/14/2017	4C
Novak, Lawrence J.	Bellefontaine, Ohio		10/27/2016	6F
Novak, Mathilda M.	Inver Grove Heights, Minn.		11/12/2017	3H
Nuetzman, Anita T.	Calmar, Iowa		6/24/2017	5F
Obrecht, Jessica M.	Fairfield, Mont.		6/24/2017	1F
O'Bryan, Kevin W.	Latrobe, Pa.		7/28/2018	8B
O'Connor, Robert P.	Sioux Falls, S.D.		5/28/2016	3C
Odden, James A.	Rolette, N.D.		12/3/2017	3B
Odeen, Bryan T.	Osage, Iowa		6/17/2018	5F
O'Donnell, Joseph N.	Dixon, Ill.		4/2/2017	5B
Oleson, Alissa J.	Quincy, Mass.		9/17/2016	7B
Olson, Peter R.	Perry, Okla.		7/17/2016	4C
Olson, Sandra K.	Morris Run, Pa.		6/18/2016	8E
Oplinger, Bonnie M.	Shillington, Pa.		2/19/2017	8D
Oshlo, Barbara A.	Valley, Neb.		9/23/2016	4A
Osweiler, Katie L.	DPO, AE		4/20/2018	6F
Otte, Steven P.	Covina, Calif.		10/29/2016	2B
Otten, Barbara J.	Amboy, Ill.		6/18/2016	5B
Otten, Christopher L.	Bel Air, Md.	Received from Lutheran Church Missouri Synod	2/12/2016	8F
Overcash, Cassandra M.	Thomasville, N.C.		7/6/2018	9B
Pabo-Eulberg, Kaitlin R.	Valdez, Alaska		2/23/2018	1A
Palma, Anne E.	Twin Falls, Idaho		1/6/2018	1D
Pedersen, Reed L.	Andover, Ill.	Reinstated	10/29/2017	5B
Peightel, Linda S.	Everett, Wash.		1/22/2016	1B
Pell, Daniel A.	Lost Nation, Ia.		6/26/2018	5D

Pennington, Daniel I.	Star Prairie, Wis.	Received from Andhra Ev. Lutheran Church-India	2/20/2016	5H
Penumaka, Emmanuel J. P.	Lebanon, Ind.		3/31/2017	6C
Peterson, Julie A.	Newtown, Pa.		11/25/2018	7F
Peterson, Nissa A.	Chatfield, Minn.		8/27/2016	3I
Peterson, Scott C.	La Canada Flintridge, Calif.		5/21/2016	2B
Pethke, Stacy L.	Ishpeming, Mich.		6/16/2018	5G
Pfalzgraf, Samantha	Erie, Pa.		2/25/2018	8A
Phelps, Daniel C.	Philadelphia, Pa.		6/2/2018	7F
Philabaum, Ron	Alamance, N.C.		9/14/2016	9B
Phillips, Laura J.	Valley Springs, S.D.		7/17/2018	3C
Pokel, Elise M. T.	Crookston, Minn.		7/29/2017	3D
Pottratz, Elizabeth A.	Brainerd, Minn.		8/5/2016	3E
Powell, Trudy J.	Randolph, Neb.		8/18/2018	4A
Preston, Megan H. S.	Grove City, Minn.		7/8/2017	3F
Prondzinski, Ryan	Michigan Center, Mich.		7/9/2016	6B
Pryer, Jonathan S.	East Northport, N.Y.		1/17/2016	7C
Pusch, Ryan N.	Vandergrift, Pa.		2/3/2018	8B
Putney, Donna K.	Powell, Wyo.		12/8/2018	1F
Puttbrese, Rachael M.	Buxton, N.D.		6/13/2018	3B
Raemisch, David R.	Monticello, Iowa		4/1/2017	5D
Rakotoarivelo, Katelyn C.	Albert Lea, Minn.		5/11/2018	3I
Refera, Berhanu W.	San Diego, Calif.		6/12/2016	2C
Remaklus, Carolyn E.	Raleigh, N.C.		1/14/2017	9B
Rice, Serena	Budd Lake, N.J.		9/23/2018	7A
Richmann, Christopher J.	Waco, Texas		7/15/2018	4D
Richmond, Jacie A.	Owatonna, Minn.	Reinstated	7/29/2017	3I
Richmond, Joanne S.	La Crosse, Wis.		6/30/2017	5L
Richter, Meghan R.	Chapel Hill, N.C.		4/21/2017	9B

Richter, Sharon M. R.	Pasadena, Calif.		7/27/2018	2B
Richter, Thomas M.	Inver Grove Heights, Minn.		5/30/2016	3H
Rickel, Andrew F.	Atlanta, Ga.		2/28/2016	9D
Riedy, Brian S.	Catasauqua, Pa.		10/14/2017	7E
Rindfleisch, Andrew M.	Minneapolis, Minn.		8/28/2016	5A
Rinehart, Daniel	Falls Church, Va.		12/16/2017	8G
Rockne, Nicole A.	Cannon Falls, Minn.		10/29/2018	3I
Roe, Christine J.	Houtzdale, Pa.		1/27/2017	8C
Rose, Robert A.	Apollo Beach, Fla.		3/12/2016	9E
Rossing, Sarah R.	Youngstown, Pa.		1/22/2016	8B
Roth Johnson, Heather L.	Lakeville, Minn.		8/21/2018	3H
Rothe, Joel A.	Denver, Colo.		6/23/2018	2E
Rucker, Ronald C.	Trapper Creek, Alaska	Received from Roman Catholic Church	8/4/2018	1A
Ruiz, Juan C.	Brooklyn, N.Y.		8/4/2018	7C
Rumage, Seth R.	Chewelah, Wash.		11/17/2018	1D
Rusert, Michael W.	Saint Paul, Minn.		1/14/2017	3G
Rutten-Kempees, Bethany A.	Suring, Wis.	Received from Lutheran Church Missouri Synod	1/21/2017	5I
Rutter, Steven D.	Medford, Wis.	Received from Reformed Church in America	9/17/2018	5H
Ryder, David	Fort Collins, Colo.	Received from Andhra Ev. Lutheran Church-India	6/23/2018	2E
Sabbithi, Jayaprakash B.	Pearl City, Hawaii		3/11/2017	2C
Safe, Dean M.	Canton, Minn.		7/14/2017	3I
Salazar-Davidson, Hazel R.	Thousand Oaks, Calif.		11/2/2018	2B
Salser, Christine S.	Dwight, Ill.		6/22/2018	5C
Samuelson, Sara M.	Milwaukie, Ore.		3/13/2016	1E
Samuelson-Roberts, Miriam E.	St Louis Park, Minn.	Reinstated	6/18/2017	3G
Sanden, William C.	Roseville, Minn.	Received from Old Catholic Church of America	10/9/2016	3H
Santos Barrera, Edintzon Y.	Arlington, Texas		5/5/2017	4D
Sarras, Niveen I.O.	Wausau, Wis.	Received from United Church of Christ	10/29/2016	5I

Sartain, Jeffrey P.	Edina, Minn.	12/31/2017	3G
Sauls, Michael J.	Midway, Tenn.	10/7/2017	9D
Schaefer, Christopher P.	Baltimore, Md.	11/17/2018	8F
Schafer, Sherri L.	Wheeling, W. Va.	1/14/2017	8H
Schattauer Paille, Joseph L.	Wyckoff, N.J.	3/19/2017	7A
Schattauer, Peter C.	Maple Grove, Minn.	2/18/2018	3G
Schewe, Daniel J.	Grand Rapids, Mich.	3/19/2016	6B
Schiltz, Carina L.	Preston, Iowa	11/12/2016	5D
Schlake-Kruse, Delaney L.	Milwaukee, Wis.	9/10/2016	5J
Schmidt, Soren S.	Chassell, Mich.	3/20/2016	5G
Schneider, Carol L.	Mineola, N.Y.	1/16/2016	7C
Schroeder, Matthew P.	Fort Worth, Texas	7/8/2017	4D
Schulz, Jeffrey L.	Minneapolis, Minn.	3/25/2018	3G
Schumacher, Jakob P.	Absarokee, Mont.	1/13/2018	1F
Schutz, Patricia R.	Merrill, Wis.	6/19/2017	5I
Schwehn, John D.	New Brighton, Minn.	4/9/2016	3H
Schwich, Peter C. B.	Park Ridge, Ill.	10/15/2017	5A
Scott, Mary E.	Seattle, Wash.	2/11/2017	1B
Seaford, Justin B.	Matthews, N.C.	10/14/2017	9B
Seegert, Matthew J.	Saint James, Minn.	6/13/2018	3F
Seibert, Kyle L.	Hanover, N.H.	3/20/2018	7B
Seilhymer, Carol L.	Thompson Falls, Mont.	7/23/2016	1F
Seitz, Emily B.	Massillon, Ohio	8/27/2016	6E
Sesvold, Christopher J.	Rice Lake, Wis.	6/27/2017	5H
Sesvold, Lucile E. H.	Rice Lake, Wis.	6/17/2017	5H
Shank, Linda P.	Elliottsburg, Pa.	6/2/2017	8D
Shaw, Dennis P.	Montgomery, Texas	10/21/2017	4F
Shaw, Jennifer L.	Palm Desert, Calif.	1/31/2016	2C
Siburg, Allison M. P.	Fontanelle, Neb.	11/5/2016	4A
Siefke, Mary Ann	Gilbertsville, Pa.	7/15/2017	7F

Singkeovilay, Samee	Visalia, Calif.	4/29/2018	2A
Sivecz, David M.	Glendale, Ariz.	1/27/2018	2D
Skare, Kristin L.	Rogers, Minn.	6/25/2017	3G
Smee, Carleton E.	Nevis, Minn.	7/16/2016	3D
Smisek, Carrie A.	Rochester, Minn.	9/10/2017	3I
Smith, Aaron T.	Chambersburg, Pa.	2/11/2018	8D
Smith, Alexandra E. H.	Waubay, S.D.	5/17/2018	3C
Smith, Angela T.	New Brighton, Pa.	6/16/2017	8B
Smith, Christopher A.	Hixson, Tenn.	9/2/2017	9D
Smith, Jeremiah P.	Buffalo, N.Y.	6/24/2017	7D
Smyth, Dominic S.	New Britain, Conn.	9/17/2016	7B
Soltis, Jennifer M.	Petersburg, Pa.	2/13/2016	8C
Sotos, Marissa K.	Minneapolis, Minn.	6/25/2016	3G
Steele, Spencer D.	Emmaus, Pa.	1/14/2018	7E
Steger, Wendy M.	Apple Valley, Minn.	2/18/2017	3H
Stephenson, Karen A.	Atlanta, Ga.	12/9/2016	9D
Stephenson, Laura R	Grand Junction, Colo.	12/30/2017	2E
Stierwalt, Suzanne M.	Suffolk, Va.	7/28/2018	9A
Storm, William M.	Houston, Texas	3/6/2016	4F
Stout, Kevin C.	Boiling Springs, Pa.	9/25/2016	8D
Strader, Linda S.	Chillicothe, Ill.	2/10/2017	5C
Strand, Carol J.	Fargo, N.D.	11/19/2017	3B
Strickland, Donald R.	Fort Worth, Texas	8/25/2018	4D
Striker, Cynthia L.	Canal Fulton, Ohio	10/7/2017	6E
Strom, Tyler M.	Rogers, Minn.	6/25/2017	3G
Struckmann, Beverly A.	Estelline, S.D.	8/10/2018	3C
Sugden, Casey B.	Plymouth, Wis.	11/12/2016	5I
Sullivan, Joshua N.	Perkasie, Pa.	12/7/2018	7F
Surita-Vazquetelles, Jeanette	Baltimore, Md.	6/9/2018	8F
Sutherland, Gerald D., Jr.	Dresser, Wis.	5/12/2018	5H
Swee, Rebecca J.	Burlingame, Calif.	1/3/2016	2A
Symanski, Kyle L.	Valley City, N.D.	9/29/2018	3B

Taylor, Adam M.	Galion, Ohio		7/7/2018	6D
Taylor, Deborah J.	Nazareth, Pa.		9/23/2017	7E
Tesdahl, Jasmine L.	Cuba City, Wis.		2/6/2016	5K
Tew, Anna L.	South Hadley, Mass.		1/31/2016	7B
Theiss, Kelsie L.	Seguin, Texas		7/15/2017	4E
Theiss, Paul B.	Marion, Texas	Received from Lutheran Church Missouri Synod	7/15/2017	4E
Therwanger, Harry L.	Chicago, Ill.		10/22/2016	5A
Thiele, Eric D.	Aurora, Minn.		7/9/2016	3E
Thomas, Christopher W.	Littlestown, Pa.	Reinstated	7/8/2017	8D
Thorson, Jay R	West Allis, Wis.		9/5/2018	5J
Tillman, Jeniffer N.	East Greenbush, N.Y.		10/31/2017	7D
Tillman, Louis R., IV	Philadelphia, Pa.		10/7/2017	7F
Titus, Sean S.	Codorus, Pa.		6/5/2016	8D
Tizazu, Melaku M.	Kansas City, Mo.		1/7/2018	4B
Tollefson, Doris L.	Hinsdale, Mont.		6/24/2017	1F
Tranvik, Alexandra H.	Durham, N.C.		9/2/2018	9B
Trapp, Jonathan T.	Atlanta, Ga.		11/12/2017	9D
Treat, Karen L. K.	Prior Lake, Minn.		2/6/2016	3G
Truax, Bree J.	Rock Falls, Ill.		7/1/2017	5B
Truhan, Kristina M.	Saginaw, Mich.		5/21/2017	6B
Truland, Rebecca L.	Burlington, N.J.		11/11/2017	7A
Van House, Mark A.	Spring Valley, Minn.		8/14/2016	3I
Van Kauwenbergh, Wayne J.	Lacrosse, Wis.		7/28/2016	3A
VanCura, Tony P.	Greensboro, N.C.		6/5/2016	9B
Vandiver, Kevin O.	New York, N.Y.		2/11/2018	7C
Vlastnik, Dale R.	Johnson Creek, Wis.		6/18/2017	5K
Wacholz, Wade R.	Edina, Minn.		8/19/2018	3G
Wagner, Amy M.	Newville, Pa.		6/2/2017	8D
Wagner, Martha D.	Galax, Va.		8/13/2017	9A
Walch, Elizabeth A.	Bismarck, N.D.		12/16/2017	3A
Walka, J. Keith	Mayville, N.D.		2/26/2016	3B
Warner, John M.	Ryder, N.D.		6/24/2017	3A

Waterman, Paul R.	Carbondale, Ill.	7/9/2016	5C
Weber, Monica L.	Collierville, Tenn.	7/10/2016	9D
Weiss, Connie L.	Oshkosh, Wis.	4/1/2017	5I
Welshonse, Jay E.	Mass City, Mich.	1/29/2016	5G
Westerlund, Jonathan M.	Newington, Conn.	7/22/2018	7B
Westerman, Sierra B.	Mora, Minn.	6/25/2016	3E
White, Cindy L.	Tamaqua, Pa.	5/7/2017	7E
White, Sue L.	Velva, N.D.	12/17/2017	3A
Whitton, Brian A.	Englewood, Ohio	8/24/2016	6F
Wilder, Dawn M.	Bakersfield, Calif.	4/30/2017	2B
Wilkinson, Joseph E.	Milwaukee, Wis.	6/10/2018	5J
Wilkinson, Robert D.	Neenah, Wis.	7/16/2016	5I
Williams, Ariel A.	Katy, Texas	9/16/2018	4F
Williams, Dorothy R.	Killdeer, N.D.	5/16/2016	3A
Williams, Ellen R.	Austin, Texas	12/1/2017	4E
Williams, Tracy M.	Bellflower, Calif.	10/21/2018	2B
Willich, Dean A.	Muskego, Wis.	4/30/2016	5J
Wilson, Taylor J.	Moorhead, Minn.	10/23/2016	3D
Wipperman, Kristen J. B.	Waterloo, Iowa	2/27/2016	5F
Witt, Alexis K.	Williamsburg, Va..	11/10/2018	9A
Woehr-Grande, Leah E.	Plover, Wis.	7/1/2017	5I
Wogaman, Christopher E.	Park Forest, Ill.	4/1/2017	5A
Woolf, Katherine M.	Lincoln, Neb.	9/17/2016	4A
Wright, Michael R.	Oakland, Md.	10/14/2018	8H
Wright, Robert T.	Glasgow, Mont.	1/13/2018	1F
Wright, Sarah F. S.	Phoenix, Md.	4/28/2018	8F
Wunsch, David C.	Chicago, Ill.	3/26/2016	7C
Wurtz, Bethany G.	Grafton, N.D.	10/22/2017	3B
Wyatt, Betty R.	Aniwa, Wis.	6/23/2018	5I
Yasukawa, Miho	Lena, Ill.	10/30/2016	5B
Yoos, Andrew J.	Menomonee Falls, Wis.	7/9/2016	5J
Yoos, Sara H. S.	Menomonee Falls, Wis. Reinstated	5/28/2016	5J

Youngblood, James R.	Lexington, Va.		4/19/2018	9A
Yu, Changan	Temple City, Calif.		9/23/2018	2B
Yucha, Joseph P.	Glen Ellyn, Ill.	Reinstated	5/14/2017	5A
Zaske, Michael J.	Becker, Minn.		9/17/2017	3F
Zeitler, Trenton E.	Sturgeon Bay, Wis.		6/3/2018	5I
Zelie, Matthew D.	Dalton, Minn.		4/30/2016	3D
Zemanick, Matthew G.	Chicago, Ill.		12/16/2017	5A
Zoch, Paul A.	Bridge City, Texas		2/6/2016	4F
Zuber, Alexander C.	Luray, Va.		6/10/2017	9A
Zywicki, Kathryn F.	Clarkston, Mich.		2/26/2017	6A

Removals from the Roster of Ministers of Word and Sacrament 2016–2018

Appendix E

Name	City, State (Country)	Reason	Date	Synod
Abbott, Jessie J.	Loveland, Ohio	Resigned	2/25/2016	6F
Abee, Craig K.	Simpsonville, S.C.	Resigned	2/23/2017	9C
Acosta, Miguel A.	Canal Fulton, Ohio	Removed	2/28/2018	6E
A'Hearn, Blair J.	Bloomington, Ill.	Resigned	5/1/2016	5D
Albertson, David J.	Walkersville, Md.	Resigned	8/15/2018	8F
Alexy, Carl W.	Hollidaysburg, Pa.	Resigned	11/30/2017	8C
Allert, Mark Wm.	Corona, Calif.	Resigned	2/8/2017	2C
Allred, Mark D.	Anchorage, Alaska	Removed	2/1/2018	1A
Almaas, April M.	Trondheim, Norway	Removed	6/10/2018	2A
Amaya, Sergio D. J.	Omaha, Neb.	Resigned	11/20/2017	4A
Anderson, Paul A.	Colorado Springs, Colo.	Resigned	5/8/2018	2E
Andreae, David H.	Waukon, Iowa	Resigned	7/17/2017	5F
Apel, Dean M.	Lindsborg, Kan.	Resigned	1/29/2017	4B
Bass Guennewig, Rachel E.	Champaign, Ill.	Removed	4/1/2017	1B
Bastian, Michael	Rio Rancho, N.M.	Resigned	8/31/2017	2E
Behenna, W. Mark	Kodiak, Alaska	Removed	3/31/2018	6A
Beiler, Ethan J.	Fort Worth, Texas	Removed	1/25/2016	4D
Bents, Gerd J.	Saint Paul, Minn.	Resigned	10/9/2017	3H
Bersagel, J. David	Onalaska, Wis.	Resigned	11/7/2018	5L
Bertani, Douglas T.	Fairfield, Calif.	Resigned	6/26/2016	2A
Blaess, Kristine A.	Nashville, Tenn.	Resigned	1/19/2016	9D
Blaess, Michael A.	Nashville, Tenn.	Resigned	1/19/2016	9D
Blaylock, Joy H.	Mobile, Ala.	Resigned	5/1/2017	9D
Bly, Paul A.	Pierre, S.D.	Resigned	3/22/2018	3C
Bock, Nelson C.	Denver, Colo.	Resigned	7/8/2017	2E
Bohm, Robert K.	Berwyn, Pa.	Removed	12/20/2017	7E
Booren, Diana M.	Tulsa, Okla.	Removed	2/22/2018	4F
Brademeyer, Christopher W.	Tower City, N.D.	Resigned	4/30/2017	3B
Breum, Janet K.	Lake Villa, Ill.	Resigned	10/10/2018	5A
Brooks, David H.	Raleigh, N.C.	Resigned	2/6/2017	9C
Brown, Mary M.	Eden Prairie, Minn.	Removed	9/30/2017	3G
Brunk, Richard E., Jr.	Caldwell, Texas	Resigned	2/18/2018	4F
Buresh, Alan W.	New Richmond, Wis.	Resigned	7/12/2017	5H
Carlsen, Niels C.	Summerfield, Fla.	Removed	3/22/2016	9E
Carlson, David L.	Reno, Nev.	Resigned	11/29/2017	3B
Chartier, Alex A.	North Augusta, S.C.	Resigned	1/23/2017	9C
Chen, Joshua Ming-Hui	Houston, Texas	Removed	11/11/2017	4F
Collinsworth, Beverly A.	Valparaiso, Ind.	Removed	3/1/2016	4F
Cornils, Stephen J.	Edina, Minn.	Removed	8/9/2018	3G
Cretsinger, Trudy K.	Saint Paul, Minn.	Removed	3/12/2017	4B
Crowther, Joseph G.	Olathe, Kan.	Removed	1/19/2018	4B

Davis, Evan M.	Washington, D.C.	Resigned	8/15/2016	9A
Decker, Karsten	Paget, Bermuda	Removed	3/6/2017	8G
Deibler, Nissa R.	Canandaigua, N.Y.	Removed	1/1/2017	7D
Dent, Daniel L., Jr.	Maumee, Ohio	Resigned	2/7/2018	4F
Dirks, R Dennis	Ontario, Calif.	Removed	12/3/2016	2C
Dougherty, Andrew F. III	Boynton Beach, Fla.	Resigned	8/24/2016	8B
Durance, Matthew H.	Axtell, Kan.	Removed	9/17/2017	4B
Eatman, R. Dean	Nashville, Tenn.	Resigned	8/30/2017	9D
Ekeren-Moening, George A.	Sioux Falls, S.D.	Removed	6/30/2018	3C
Engfer, Bryan J.	Fort Atkinson, Wis.	Resigned	5/1/2018	5K
Eppley, Harold W.	Milwaukee, Wis.	Resigned	2/20/2018	5J
Ferwerda, Ryan J.	Medina, N.D.	Removed	11/6/2017	3B
Fischer, Ryan D.	Crystal, N.D.	Resigned	9/1/2017	3B
Fisher, Christa J.	Monona, Wis.	Removed	10/31/2018	5K
Fitch, Frank H., III	North Platte, Neb.	Resigned	10/10/2016	4A
Florence, James M.	Bellingham, Wash.	Removed	10/6/2017	3C
Fogi, Teka Obsa	Silver Spring, Md.	Removed	10/16/2017	8G
Forney, Louis R.	Boynton Beach, Fla.	Removed	5/23/2018	9E
Fossen, Michael J.	Cloquet, Minn.	Removed	8/13/2018	3E
Fouty, Kenneth L., II	White Lake, Mich.	Removed	12/4/2017	6A
Friesner, James L., Jr.	Byron Center, Mich.	Removed	4/13/2016	6B
Fryer, Gregory P.	New York, N.Y.	Resigned	6/26/2018	7C
Gates, Richard Louis, Jr.	Joplin, Mo.	Removed	8/1/2017	5D
Gjevre, Scott T.	Clearwater, Minn.	Resigned	9/24/2017	3F
Glesne, James M.	Apache Junction, Ariz.	Removed	9/12/2017	5F
Goke, Brian W.	Bloomington, Ill.	Resigned	6/16/2017	5C
Gold, Jennifer K.	Helotes, Texas	Resigned	5/24/2016	4E
Goldsmith, James L.	Alameda, Calif.	Removed	1/24/2016	2A
Goltz, Karen A.	Nashua, N.H.	Removed	7/1/2018	5E
Greenler, Michael R.	Chino, Calif.	Removed	3/12/2016	2C
Guenzel, Lawrence M.	Lansdale, Pa.	Resigned	2/22/2016	7F
Gunderson, Paul B.	Fridley, Minn.	Removed	2/11/2016	3G
Hagenow, Michael J.	Minneapolis, Minn.	Removed	11/21/2018	2C
Halmarson, Cynthia G.	Cobourg, Ontario, Canada	Transferred to ELCIC	9/1/2018	5A
Han, Youhui	Katy, Texas	Removed	11/11/2017	4F
Haney, Bryant C.	Galesville, Wis.	Removed	3/17/2016	5L
Hansen, Pamela	Helgoland, Germany	Removed	6/1/2016	6A
Hanson, David W.	Falcon Heights, Minn.	Removed	6/30/2016	3H
Hartfelder, William A., Jr.	Westerville, Ohio	Resigned	11/17/2016	6F
Hayes, Kyle R.	Altoona, Pa.	Removed	4/29/2016	8C
Hedman, Douglas V.	Fond Du Lac, Wis.	Resigned	2/27/2016	5I
Helker, William L.	Saint Paul, Minn.	Resigned	11/1/2016	3H
Hevita, Jonathan V.	Fairfield, Conn.	Removed	1/9/2016	7B
Hoffman, Ernest L.	Columbus, Ohio	Removed	6/30/2018	6E
Holmberg-Smith, Karen E.	Stillwater, Minn.	Resigned	5/1/2016	3D

Holmquist, Caralyn J.	Bainbridge Island, Wash.	Resigned	2/28/2017	1B
Hooper, George M.	Red Oak, Iowa	Removed	12/17/2016	5E
Huffman, Mark A. G.	Bethesda, Md.	Resigned	7/31/2017	8F
Hullstrom, Eric D.	Dawson, Minn.	Resigned	5/15/2016	3F
Hundt, Jonathan M.	Charlotte, N.C.	Resigned	8/27/2018	2E
Huntley, Harvey L., Jr.	Durham, N.C.	Removed	12/3/2017	9B
Huntley, Michael J.	Daphne, Ala.	Removed	2/12/2018	9D
Hutchison, William E. T.	Skokie, Ill.	Resigned	7/9/2018	5A
Jackson, Jay D., Jr.	Pickerington, Ohio	Resigned	11/21/2016	6F
Jenkins, Brett I.	Saylorsburg, Pa.	Removed	4/1/2016	7E
Jennert, Christian	Richmond, Calif.	Resigned	7/15/2018	2A
Jerpseth, James G.	Oceanside, Calif.	Removed	12/14/2017	2C
Jeske, Mark W.	Kansas City, Mo.	Resigned	11/4/2016	4B
Johnson, Evelyn J.	Rapid City, S.D.	Removed	5/26/2016	3C
Johnson, Michael A., Jr.	Myrtle Beach, S.C.	Removed	12/3/2018	9B
Jones, Eric H.	Madison, Wis.	Resigned	3/19/2018	5K
Jore, R. David	Saint Paul, Minn.	Resigned	9/1/2018	3I
Jost, David B.	Lumberton, N.J.	Resigned	1/4/2018	7A
Keller Koch, Katie A.	Howard Lake, Minn.	Removed	5/1/2017	3D
Ketterling, David L.	Mesa, Ariz.	Removed	2/18/2017	2D
Kleinbeck, Kristi R.	Wisconsin Rapids, Wis.	Resigned	9/9/2017	5I
Klobe, Brock B.	Prospect, Ohio	Resigned	12/31/2017	6D
Kramer, Bruce A.	Fairborn, Ohio	Removed	4/28/2018	6F
Krug, Richard W.	White Oak, Pa.	Resigned	10/10/2018	8B
Kumm-Hanson, Amy C.	Minneapolis, Minn.	Resigned	9/6/2017	3G
Kwiatkowski, Richard A.	Toronto, Ontario, Canada	Transferred to ELCIC	9/15/2016	7D
Larsen, Peter C.	Des Moines, Iowa	Resigned	9/22/2017	5D
Lee, Jared J.	Lexington, Ky.	Removed	11/1/2017	6C
Lee, Matthew A.	Hartland, Wis.	Removed	12/11/2017	5J
Leetch, Kimberly C.	Bloomington, Minn.	Resigned	11/30/2016	3G
Lembo, Lord Tirtowa K.	Oxford, Pa.	Resigned	11/6/2017	7F
Lepper, Mark B.	Overland Park, Kan.	Removed	10/1/2017	3G
Lingle, James L., Jr.	Savannah, Ga.	Removed	6/1/2017	9D
Lockerby, Michael J.	Red Wing, Minn.	Resigned	1/15/2018	3I
Ludwick, David Thomas	Rock Hill, S.C.	Removed	4/13/2018	9C
Luker, Lamontte M.	Columbia, S.C.	Resigned	4/16/2017	9A
Lund, Jonathan S.	Plymouth, Minn.	Removed	2/17/2016	3G
Mai, Loren D.	Lindsborg, Kan.	Resigned	11/16/2018	4B
Marsh, Stephen G.	Madison, Wis.	Removed	10/31/2018	5K
Martell, Sherman S.	New Berlin, Wis.	Removed	9/20/2018	5J
Martin, Matthew R.	Marshfield, Mass.	Removed	6/15/2016	7B
Mattson, Tricia D.	Bagley, Minn.	Removed	4/9/2016	3D
Melendez, Rafael A.	Burbank, Calif.	Removed	12/3/2016	2C
Mendez, Juan A.	Wichita, Kan.	Removed	11/11/2017	4B
Milarch, Christopher G.	Mill Hall, Pa.	Resigned	12/31/2016	8E

Miller Nehring, Sarah J.	Wausau, Wis.	Resigned	3/30/2018	5I
Miller, John R., Jr.	Millville, Minn.	Resigned	5/9/2018	3I
Miller, Ray J.	Spirit Lake, Iowa	Removed	12/17/2016	5E
Miller, Rickey D.	Ankeny, Iowa	Removed	2/10/2018	5D
Moore, Scott A.	Erfurt, Germany	Resigned	10/16/2018	6C
Nasari, Elias Kitoi	Milwaukee, Wis.	Resigned	11/1/2016	5J
Negassa, Solomon H.	Las Vegas, Nev.	Removed	2/18/2017	2D
Nelson, Kenneth J.	Brookfield, Wis.	Resigned	1/8/2017	3A
Nelson, Marlyn L.	Shanghai, China	Removed	1/19/2018	6C
Nelson, Michael G.	Naperville, Ill.	Removed	2/1/2016	5B
Nelson, Remy	Lauderhill, Fla.	Removed	2/10/2017	9E
Nicolai, Steven J.	Goodfellow Afb, Texas	Resigned	5/1/2017	1F
Nielsen, William F.	Nashua, Iowa	Resigned	11/7/2017	5F
Nyikako, Timothy A.	Grimes, Iowa	Removed	11/20/2016	5G
Odermann, Diane M.	Austin, Minn.	Resigned	10/31/2018	5F
Odermann, William	Austin, Minn.	Resigned	10/31/2018	5F
Okan, John T.	Deming, Wash.	Resigned	12/5/2017	1B
Ostercamp, Daniel P.	Webster, S.D.	Resigned	3/5/2016	3C
Otto, H. J. Siegfried	Baltimore, Md.	Resigned	12/11/2017	8F
Pagliaro, Jean M.	Holmen, Wis.	Removed	3/17/2016	5L
Patterson, Grant W.	Enderlin, N.D.	Resigned	1/11/2017	3A
Paul, Collette E.	Renton, Wash.	Resigned	2/1/2016	2D
Perez, Eddy F.	Coral Gables, Fla.	Removed	9/15/2017	9E
Phifer, Daniel W.	Hoover, Ala.	Resigned	12/18/2016	9D
Piper, Scott T.	Berlin, Wis.	Resigned	9/24/2018	5I
Prin, Andrew H.	Champlin, Minn.	Resigned	5/22/2017	3H
Quickel, Thomas L., Jr.	Hurricane, W.Va.	Resigned	9/1/2018	8H
Rahn, George T.	San Antonio, Texas	Resigned	11/30/2018	4E
Rangel, Armando	Centennial, Colo.	Resigned	5/31/2017	2E
Rauscher, Todd A.	Pinehurst, N.C.	Resigned	1/2/2017	9B
Renquist, Thomas A.	Bigfork, Minn.	Resigned	3/28/2016	3E
Rex, William M., Jr.	Quakertown, Pa.	Removed	6/17/2017	7F
Reynolds, Donald L.	Edmore, N.D.	Removed	7/23/2018	3B
Rimbo, Robert A.	Blythewood, S.C.	Resigned	1/24/2018	7C
Rohwer, John S.	San Tan Valley, Ariz.	Resigned	6/23/2017	2D
Rosales, David Sr.	Hobart, Okla.	Removed	1/1/2016	4D
Rossow, Brian L.	Canton, Ohio	Removed	10/21/2017	6E
Schmalz, Joel T.	Thiensville, Wis.	Resigned	9/17/2018	5I
Schmidt, Lucas C.	Buffalo, Minn.	Removed	4/30/2018	3G
Schultz, Shelly Sekas	Ladysmith, Wis.	Resigned	12/12/2018	5H
Scott, Brian P.	Red Wing, Minn.	Removed	5/14/2017	3I
Sernessa, Alemu	Reynoldsburg, Ohio	Resigned	1/30/2016	6F
Severson, Daniel J.	Castro Valley, Calif.	Removed	6/26/2018	2A
Sewell, Michael A.	Detroit, Mich.	Removed	12/4/2017	6A
Sherer, Wendy S.	London, United Kingdom	Removed	9/10/2016	6D
Shibo, Mathewos T.	Yeadon, Pa.	Resigned	1/30/2017	7F
Smith, Warren L.	Monroeville, Pa.	Removed	5/20/2017	8B

Stanton, Jason A.	Kettering, Ohio	Resigned	9/18/2017	6F
Stillions, Jared A.	Bay City, Texas	Resigned	9/30/2017	4F
Strietelmeier, Laura E.	Swanton, Ohio	Resigned	11/30/2017	6D
Stringer, Philip D.	Jamestown, N.C.	Removed	7/1/2016	9B
Strobel, Mark A.	Fargo, N.D.	Resigned	4/28/2018	3B
Stroppel-Johnson, Dona	Centerville, Ohio	Resigned	8/22/2016	6F
Sutherland, Laura M.	Rochester, Minn.	Removed	2/27/2016	3I
Swanson, Jennie E.	Lake Geneva, Wis.	Resigned	12/8/2016	5A
Tellekson, Wayne T.	Minneapolis, Minn.	Resigned	1/19/2016	3G
Thane, Becky L.	El Paso, Texas	Resigned	9/7/2017	7A
Thomas, Marilu J.	Palmyra, Va.	Removed	2/1/2017	9A
Thorp, David A.	Harrison, Maine	Resigned	8/15/2017	7B
Timm, Steven W.	Becker, Minn.	Removed	8/29/2018	3F
Tonnesen, Mark R.	Homestead, Fla.	Resigned	3/6/2017	9E
Trester, Joseph E.	Bedford, Ind.	Resigned	11/30/2017	6D
Tysk, Althea M.	Polson, Mont.	Removed	7/26/2017	7F
Uthus, Gregory J.	Azusa, Calif.	Resigned	11/17/2016	2B
Vogelezang, Shannon M.	Warren, Mich.	Removed	12/1/2017	6F
Vonesh, Richard R.	Fort Wayne, Ind.	Removed	2/23/2017	6C
Vos, Stephanie R.	Stillwater, Minn.	Resigned	2/8/2018	3H
Wagner, Robert R.	Bangor, Pa.	Removed	10/10/2017	8C
Walsh, Todd M.	Albert Lea, Minn.	Removed	4/30/2017	3I
Walz-Sistek, Julie D.	York, Pa.	Removed	7/30/2016	8A
Warfel, Michael D.	Pinellas Park, Fla.	Removed	1/31/2016	9B
Warren, R. Cecil	Cutler Bay, Fla.	Removed	9/15/2017	9E
Wayman, Eugene O.	Lake Waccamaw, N.C.	Removed	11/29/2017	9B
Wee, Paul A.	Lacey, Wash.	Resigned	1/22/2018	8G
Wefald, Eric K.	Wayland, Mass.	Resigned	3/9/2017	7B
Williams, Anthony W.	Dolton, Ill.	Removed	6/28/2016	5A
Wilms, Mark F.	Blue Earth, Minn.	Resigned	2/1/2017	3F
Wilson, D. Andrew	Bucyrus, Ohio	Removed	2/2/2016	6D
Wollman, Michael J.	Chippewa Falls, Wis.	Removed	11/21/2016	5H
Zhou, Le	Monterey Park, Calif.	Removed	10/1/2016	2B
Ziemann, Mark K.	Lakeville, Minn.	Resigned	7/27/2018	3H
Zima, Jennifer E.	Burlington, N.C.	Removed	10/30/2016	9B
Zittergruen, Steven A.	Decorah, Iowa	Removed	6/7/2018	5D

Additions to the Roster of Ministers of Word and Service 2016–2018

Appendix F

Name	City, State	Reason	Date	Synod
Arnold, Steven F.	Minneapolis, Minn.		10/15/2017	3G
Bailey, Rachel M.	Charlotte, N.C.		2/18/2017	9B
Basselman, Steven J.	Archbold, Ohio		7/20/2016	6D
Beck, Travis R.	Rochester, Minn.		3/13/2016	3I
Blegen, Allen A.	Shoreview, Minn.		8/11/2018	3H
Bowers, Sarah D.	Clinton, S.C.		8/5/2018	9C
Brecht, Gail E.	Manchester, Mo.		10/21/2018	4B
Brock, Marianne B.	Arendtsville, Pa.		6/5/2016	8D
Bugaj, Melinda M.	Poway, Calif.		7/9/2017	2C
Campbell, Laura L.	Spearfish, S.D.		2/26/2017	3C
Clamser, Emily M.	Covington, La.		1/15/2017	4F
Cogan, Robin C.	Hickory, N.C.		12/2/2018	9B
Conway, Linda M.	Tacoma, Wash.		7/9/2017	1C
Cox, Ashlyn S.	Gilbert, S.C.		5/22/2016	9C
Dickens, Steven L.	Darien, Ill.		1/22/2017	5A
DuChene, Mary Kay B.	Rochester, Minn.		2/26/2017	3I
Ferjak, Abigail M.	Ridgewood, N.J.		4/30/2016	7A
Fletcher, Sandra	Columbus, Texas		12/2/2017	4F
Geiger, Lisa J.	Virginia Beach, Va.		5/6/2018	9A
Good, Tashina J.	Shoreview, Minn.		12/18/2016	3H
Gray, Adrainne J.	Chicago, Ill.		9/17/2017	9D
Guthrie, Nancy R.	Conneaut, Ohio		5/7/2017	8A
Hanrahan, Vicki A.	Madison, Wis.		4/10/2016	5K
Haynes, Deborah K.	Fairfax, Va.		10/15/2016	8G
Heinze, Jennifer K.	Perrysburg, Ohio		5/31/2017	6D
Heller, Laura L.	Hampstead, Md.		4/22/2017	8F
Hellerich, David N.	Yakima, Wash.		7/30/2017	1D
Holt, Michael V.	Concord, N.C.		2/5/2017	9B
Hope-Tringali, David A.	Hummelstown, Pa.		6/1/2018	8D
Jabre, Jarrod A.	Arlington, Va.		3/22/2016	8D
Jackson, Susan A.	Wilmington, N.C.		4/10/2016	9B
Johnson, Janine R.	Buffalo, Iowa		5/5/2017	5D
Jones, E. Georene	Salisbury, N.C.		2/18/2018	9B

Katschke, Tracy A.	Aurora, Ill.		1/31/2016	5A	
Krekling, Douglas H.	Pewaukee, Wis.		1/17/2016	5J	
Krieger, Sherry L.	Findlay, Ohio		5/26/2018	6D	
Langdon, Annette L. T.	Edina, Minn.		2/7/2016	3H	
Larrabee, David A.	Fairfax, Va.		10/15/2016	8G	
Larson, Heidi M.	Urbandale, Iowa		2/27/2016	5D	
Lawler-Wunsch, Kathryn C.	Oak Park, Ill.		8/27/2017	5A	
Leiseth, Jon M.	Moorhead, Minn.		8/19/2017	3D	
Lightner, Stacie M.	Saint Paul, Minn.		3/18/2018	3H	
Makant, Mindy	Hickory, N.C.		1/25/2017	9B	
Malzahn, Elaine C.	Reynoldsburg, Ohio		6/10/2017	6F	
Matter, Abigail L.	Roseville, Minn.		8/26/2017	3H	
Miller, Keith A.	Farmington Hills, Mich.		3/17/2018	6A	
Morris-Brock, Brianna K.	Austin, Texas		6/24/2017	4E	
Murphy, Jennifer S.	Gardners, Pa.		12/4/2016	8D	
Murray, Ross R.	New York, N.Y.		4/30/2016	7C	
Myers, Donald S.	Westminster, Md.		10/23/2016	8F	
Nolde, Judith A.	Madison, Wis.		11/4/2016	5K	
O'Dea, Suzanne D.	McKinleyville, Calif.		1/21/2018	2A	
Olsen, Kari A.	Saint Paul, Minn.		10/6/2018	3H	
Pedersen, Elizabeth C. L.	Maple Grove, Minn.		12/11/2016	3G	
Peterson, Debra L.	Saint Cloud, Minn.		5/21/2017	3F	
Porter, Suzanne M.	Detroit Lakes, Minn.		4/17/2016	3D	
Rask, Francine E.	Black Earth, Wis.		2/7/2016	5K	
Reed, Lynne B.	Hickory, N.C.		3/11/2018	9B	
Rimbo, Justin M.	Columbia, S.C.		5/28/2016	9C	
Rivers, Kathryn E.	Asheville, N.C.		1/28/2017	9B	
Schneider, Jennifer L	Saint Paul, Minn.	Reinstated	6/23/2018	3H	
Schuman, Jodi S.	Nevada, Iowa		4/24/2016	5D	
Shearman, Pamela K.	Island Lake, Ill.		11/20/2016		5A
Siburg, Timothy D.	Omaha, Neb.		11/6/2016		4A
St.Clair, Christopher R.	Universal City, Texas		1/15/2017		4E
Stoneback, Mary E.	Colorado Springs, Colo.		2/21/2016		2E
Suarez, Aura M.	Lutz, Fla.		11/25/2017		9E
Summerville, Donna H.	Norman, Okla.		3/10/2018		4C
Tigerman, Kathleen F.	Nampa, Idaho		4/24/2016		1D

Touvelle, Terese A.	Davenport, Iowa	9/16/2016	5D
Trimble, Nancy A.	Fairborn, Ohio	4/15/2018	6F
Trout, April E.	Harrisburg, Pa.	6/2/2017	8D
Vogl, Laurel E.	Bowdle, S.D.	4/28/2018	3C
Walka, Michelle M.	Mayville, N.D.	6/3/2017	3B
Warfield, Kyle H.	Silver Spring, Md.	5/21/2017	8G
Whitchurch, Cheryl L.	Litchfield, Minn.	5/15/2016	3F
Winter, Jody L.	Indianapolis, Ind.	6/18/2016	6C
Wyland, S. Erin	Williamsport, Pa.	5/6/2018	8E
Yucha, Christine L.	Chicago, Ill.	1/31/2016	5A

Removals from the Roster of Ministers of Word and Service 2016–2018

Appendix G

Name	City, State (Country)	Reason	Date	Synod
Bartling, Suzanne M.	Overland Park, Kan.	Resigned	7/7/2017	4B
Beauregard, Suzanne M.	Coventry, R.I.	Resigned	4/1/2017	7B
Bjork, Carl K., III	Midland, Mich.	Removed	1/1/2018	6B
Christians, Neil A.	New Brighton, Minn.	Removed	5/5/2017	9B
Davis, Deborah J	Temperance, Mich.	Removed	4/10/2016	6A
Epps, Cynthia B.	Chapin, S.C.	Resigned	10/12/2016	9C
Gantz, Christine L.	Madison, Wis.	Resigned	6/7/2016	5K
Gilbertson, Rachelle L.	Lakeville, Minn.	Removed	11/25/2016	3G
Hannemann, Daniel P.	Winchester, Va.	Resigned	8/31/2017	9A
Hedlund, Madeline C.	Summerfield, Fla.	Removed	3/22/2016	9E
Hill-Van Horn, Erin	Glenn, Mich.	Removed	9/1/2016	6B
Jahn, Amy L.	Allentown, Pa.	Resigned	10/20/2016	7E
LeMay, Craig H.	Portland, Ore.	Resigned	11/17/2016	1E
McConnell, Connie S.	West Des Moines, Iowa	Removed	3/31/2016	1A
McKinnon, Lisa C.	Concord, N.C.	Removed	6/1/2016	9B
Mims, Mary Lee	Cypress, Texas	Removed	6/30/2018	4F
Mohr-Kelly, Richard C.	Santa Fe, N.M.	Removed	12/1/2018	2E

Olson, Kyle W.	Hiawatha, Kan.	Resigned	8/16/2018	4B
Ramsey, Laura A.	Elizabethtown, Pa.	Resigned	5/18/2017	8D
Reagan, Noel C.	Sioux Falls, S.D.	Removed	4/12/2017	9D
Robertson, Fred V.	Lady Lake, Fla.	Removed	10/18/2018	7E
Saatkamp, Alan C.	Normal, Ill.	Resigned	12/28/2018	4B
Schulz, Rebekah G.	Montreal-Ouest, Quebec, Canada	Removed from Roster	12/31/2017	3H
Seitz-Brown, Ann E.	Spring Grove, Pa.	Resigned	11/30/2017	8D
Selinger, Nancy E.	Philadelphia, Pa.	Removed	6/9/2016	7F
Simons, JoAnn L	Kingsley, Iowa	Removed	6/15/2016	2D
Tysk, Theresa A C.	Polson, Mont.	Removed	1/1/2016	1F
Wallwey, Jennifer M.	Oneill, Neb.	Removed	6/16/2018	4A
Weidler, Scott C.	Toronto, Ontario, Canada	Resigned from Roster	9/22/2017	5A
Wilson, Jon	Syracuse, N.Y.	Removed	3/21/2016	7D

Rostered Ministers of Word and Sacrament

Name	City, State (Country)	Death Date	Synod
Adix, James A.	Marion, Iowa	8/4/2017	5D
Ahles-Iverson, Benjamin J.	Taylor, Wis.	3/4/2018	5H
Ahlstrand, Kenneth R.	Oro Valley, Ariz.	4/29/2017	2D
Ahnquist, Jonathan C.	Sandwich, Mass.	7/8/2018	7B
Ahrendt, Wilfred W.	Columbus, Ohio	2/8/2018	6F
Akre, Sara B.	Sherwood, N.D.	1/11/2018	3A
Alberti, Paul G.	East Islip, N.Y.	11/29/2016	7B
Albin, Robert L.	Hutchinson, Kan.	10/13/2016	4B
Albrecht, John W.	Mesa, Ariz.	1/5/2018	2D
Almquist, Paul H.	Edina, Minn.	11/7/2018	3G
Andersen, Richard.	Sierra Vista, Ariz.	4/16/2017	2D
Andersen, Thomas W	Aberdeen, United Kingdom	5/18/2016	8G
Anderson, Charlotte A.	Urbana, Ohio	7/8/2017	6F
Anderson, Douglas A.	Federal Way, Wash.	5/5/2017	1B
Anderson, Kenneth J.	Charlotte, N.C.	8/31/2017	5D
Anderson, Philip G.	Washington, D.C.	8/15/2016	8G
Anderson, Virgil R.	Estherville, Iowa	12/13/2018	5E
Anenson, LeRoy H.	Lake Forest Park, Wash.	6/30/2016	1B
Angstadt, Lee E.	Reading, Pa.	9/20/2017	7E
Arganbright, Larry D.	Omaha, Neb.	12/13/2018	4A
Armstrong, Pamela C.	Bremerton, Wash.	2/23/2018	1C
Arness, Carolyn K.	North Las Vegas, Nev.	6/29/2018	2D
Aronson, Norman W.	Montevideo, Minn.	2/21/2016	3F
Aurand, Charles W.	Gettysburg, Pa.	6/1/2018	8H
Austin, James H.	Colorado Springs, Colo.	10/9/2016	2E
Awes, Vernon E.	Monona, Wis.	12/10/2017	5K
Babcock, David H.	Thousand Palms, Calif.	1/12/2018	2C
Baer, Paul W.	Tucson, Ariz.	7/28/2017	2D
Bahmann, Manfred K.	Allentown, Pa.	6/13/2017	7E
Bailey, Shelby L.	Cortez, Colo.	4/9/2017	4B
Barnett, Dale J.	Beatrice, Neb.	3/6/2016	4A
Barnhart, Maynard S., Jr.	Abbottstown, Pa.	10/19/2016	8D

Barnhart, Philip H.	Ashland, Ohio	5/25/2017	6F
Barnick, Armin L.	Grove City, Ohio	11/18/2017	6F
Bartell, Benson M.	Parker, Colo.	6/8/2017	2E
Barton, John R.	Milton, Del.	10/30/2016	8F
Bartos, James A.	Charlotte, N.C.	9/7/2018	9B
Batman, Richard F.	Hockessin, Del.	2/5/2016	9A
Battleson, Dale R.	Mitchell, S.D.	3/27/2017	3C
Bauer, Louis E.	Mebane, N.C.	9/12/2016	9B
Baugh, Robert T.	Hopkins, Minn.	2/20/2016	3G
Baughman, Paul J.	Tacoma, Wash.	4/4/2018	1C
Beck, Leroy C.	Holland, Mich.	9/9/2016	9E
Becker, Alwin O.	Casa Grande, Ariz.	7/27/2016	2D
Beckman, Peter T.	Bainbridge Island, Wash.	9/6/2018	1B
Beckman, Richard C.	Bloomville, Ohio	11/25/2017	6D
Beckwith, Nancy J.	Lynn, Mass.	3/19/2018	7B
Benander, Bruce K.	Springfield, Mass.	3/25/2018	7B
Benz, Frank L.	Loveland, Colo.	7/25/2016	2E
Berg, Dean W.	Sammamish, Wash.	4/25/2017	1C
Berg, Donald L.	Superior, Wis.	11/1/2018	5H
Berggren, Bruce W.	Lincoln, Neb.	12/19/2018	4A
Bergman, Richard D.	Chico, Calif.	4/11/2018	2A
Bergstrom, Charles V.	Westborough, Mass.	3/2/2018	7B
Berndt, Robert C.	Burnsville, Minn.	4/27/2018	3C
Bernhardt, Bela	Lakewood, Ohio	5/3/2018	6E
Bernlohr, Fred K.	Centerville, Ohio	10/16/2017	6F
Betz, Loretta I.	Viroqua, Wis.	12/14/2018	5L
Bexell, Joel L.	Cottage Grove, Minn.	3/27/2017	3H
Biedermann, William E.	Green Valley, Ariz.	2/6/2018	2D
Birkel, Raymond H.	Southold, N.Y.	9/22/2016	7C
Bishop, Loyal G.	Terre Haute, Ind.	6/11/2016	6C
Bishop, Randolph D.	Clay, N.Y.	7/23/2018	7D
Black, William J.	Baltimore, Md.	9/16/2017	8F
Blair, Edward A.	Payson, Ariz.	1/12/2016	3G
Bland, Richard M.	New Market, Va.	4/30/2016	9A
Blankenburg, Max C.	Carmel, Ind.	2/5/2017	6C
Blomquist, Willard C.	Zion, Ill.	12/5/2017	5A
Blumhorst, Roy	San Clemente, Calif.	7/29/2016	2C

Bock, E. Wilbur	Gainesville, Fla.	4/12/2016	9E
Boe, Peter V.	Sioux City, Iowa	10/22/2018	5E
Boehmke, A. Karl	Pullman, Wash.	8/19/2018	4B
Boen, Gary L.	Karlstad, Minn.	1/16/2017	5E
Boerstler, Wilbert A.	Johnstown, Pa.	4/18/2018	8C
Boettcher, Sophia G.	Dallas, Texas	9/22/2017	4D
Bohot, Paul M.	Giddings, Texas	11/15/2017	4F
Bolm, Russell A.	Kingsburg, Calif.	9/17/2017	2A
Bolte, Merle E.	Aubrey, Texas	5/3/2018	4D
Bone, Winston S.	Bellevue, Wash.	10/24/2018	7C
Borcherding, Michael J.	Oak Lawn, Ill.	12/22/2017	5A
Borgford, Norma J.	Castle Rock, Wash.	2/4/2017	1C
Bost, Floyd W.	Salisbury, N.C.	9/5/2018	9B
Bost, Raymond M.	Hickory, N.C.	7/10/2017	9B
Bowman, John W.	North Hollywood, Calif.	2/23/2016	2B
Boyer, Thomas R.	Eagan, Minn.	9/24/2016	3H
Bragstad, Glenn W.	Edmonds, Wash.	4/23/2016	1B
Brandt, Stephen L.	Independence, Calif.	1/19/2018	2C
Brandt, Victor L.	Long Lake, Minn.	7/17/2018	5A
Braun, Gordon L.	Sandpoint,Idaho	11/2/2017	1D
Braunschweig, Alfred L.	Verona, Wis.	1/1/2017	5K
Brende, Rolf V.	Greeley, Colo.	9/10/2018	2E
Brie, Nicholas	Windsor, Calif.	8/5/2016	2A
Briere, Melvin A.	Sun City West, Ariz.	2/20/2016	2D
Briese, Irvin S.	Lincoln, Neb.	8/4/2016	4A
Brndjar, John M.	Allentown, Pa.	1/23/2016	7E
Brooks, William D.	Polo, Ill.	10/17/2016	4B
Brostrom, Sharon R.	Oakland, Calif.	7/8/2017	2A
Broughton, Vern O.	Crosby, Minn.	11/18/2017	3E
Brouse, Paul W., Jr.	West Chester, Pa.	9/18/2016	7C
Brown, D. Adrian	Big Rapids, Mich.	7/9/2016	6B
Brown, Harold R.	Laredo, Texas	2/3/2018	5H
Brown, Molly J.	Eden Prairie, Minn.	9/21/2018	3G
Browne, Mercedes W.	Lithonia, Ga.	12/10/2018	9D
Browne, Robert C.	Waterloo, Iowa	8/14/2018	5F
Bruehl, William M.	Woodbury, Minn.	3/8/2016	3H
Brunk, Richard E., Sr.	Palm Harbor, Fla.	10/26/2017	9E

Burton, Robert E.	Morrison, Ill.	9/28/2017	5B
Busch, Robert W.	High Point, N.C.	5/11/2016	9B
Buslaff, Bruce M.	Ripon, Wis.	4/4/2016	5I
Buss, Gerald D.	Topeka, Kan.	11/23/2018	4B
Butler, Robert L.	Northglenn, Colo.	6/2/2017	2E
Butts, William C.	Mechanicsburg, Pa.	2/2/2018	8D
Califf, Stanley N.	Orange, Calif.	7/3/2016	2C
Campbell, John N.	Austin, Texas	5/24/2018	4E
Carbaugh, Kenneth R.	Virginia Beach, Va.	1/30/2018	9A
Carlmark, Herbert B.	Naperville, Ill.	9/18/2018	5A
Carls, Gordon H.	Tonica, Ill.	2/21/2017	5B
Carlson, Arne R.	Moorhead, Minn.	5/30/2017	3D
Carlson, Charles B.	Huntington Beach, Calif.	6/12/2018	2A
Carlson, Debra L.	Willamina, Ore.	11/11/2018	1E
Carlson, Gerald I.	Enderlin, N.D.	2/25/2017	3B
Carlson, James E.	Brooklyn Park, Minn.	4/18/2017	3G
Carlson, James L.	Austin, Texas	1/11/2018	4E
Carlson, John R.	North Kingstown, R.I.	6/29/2018	7B
Carlson, Leonard R.	Columbia, S.C.	7/1/2017	9C
Carlson, Roger E.	Rochester, Minn.	12/26/2018	3I
Carr, Betty H.	Charlotte, N.C.	9/4/2017	9C
Carter, Garold R.	Hallandale Beach, Fla.	10/16/2018	9B
Caulder, Leland M.	Columbia, S.C.	1/16/2016	9C
Cedarholm, H. Eugene	Rochester, Minn.	7/12/2018	5D
Chadburn, Mary E	Benedict, N.D.	5/1/2016	3A
Chalupa, John	Bridgeport, Conn.	5/2/2016	7G
Chilson, Gale M.	Rochester, Minn.	1/21/2016	5F
Christ, John E., Jr.	Concord, N.C.	6/29/2018	9B
Christensen, A. Stanley	Watertown, Wis.	1/22/2018	5K
Christensen, Richard L.	Issaquah, Wash.	9/22/2016	1B
Christenson, Laurence D.	Northfield, Minn.	12/26/2017	3H
Christopherson, Kenneth E.	Tacoma, Wash.	2/7/2016	1C
Clapp, Richard A.	Posen, Mich.	6/20/2018	6B
Clarke, E. Mahlon	Plantation, Fla.	3/28/2016	9E
Cochran, Donald G.	United, Pa.	2/25/2018	8B
Coltvet Erdmann, Stephanie J.	Edina, Minn.	9/6/2018	3G
Coltvet, Sherman P.	Rochester, Minn.	1/30/2016	3I

Conrad, David F.	Spring, Texas	3/21/2018	9D
Conrad, Gerald M.	Beaverton, Ore.	8/4/2018	1E
Constable, John W.	Swansea, Ill.	4/10/2016	5C
Cook, Edwin A.	Cary, N.C.	1/9/2016	9B
Crawford, Claude E., Jr.	Charleston, S.C.	2/3/2017	9B
Culler, G. Duane	Ravenna, Ohio	3/25/2017	6E
Cumings, Margaret P.	Saint James, Minn.	9/28/2017	3F
Currens, Gerald E.	Tacoma, Wash.	1/16/2018	1E
Cuthbertson, Rufus B.	Cleveland, Ga.	9/23/2016	9D
Daher, Gregory S.	Duluth, Minn.	3/27/2016	3E
Dahl, Bernt I., Jr.	Clifton, Texas	9/9/2017	4D
Dahlin, Richard A.	Northfield, Minn.	8/21/2018	3I
Dahlke, Richard O.	Round Rock, Texas	7/1/2017	4E
Dalberg, Leonard E.	Solvang, Calif.	4/21/2016	2B
Dalen, DuWayne R.	Mason City, Iowa	9/18/2018	5F
Davis, William A.	Media, Pa.	12/2/2018	7F
de Oliveira, Fred H., Jr.	Dekalb, Ill.	11/19/2016	4F
DeFrehn, George H.	Mechanicsburg, Pa.	11/30/2018	8D
Deheyman, William M.	Audubon, Pa.	5/16/2017	7F
Deitz, Charles E.	Hillsdale, N.Y.	9/21/2017	7C
DeYoung, John	Sugar Land, Texas	10/18/2017	4F
Diskerud, Warren H.	Rochester, Minn.	8/5/2018	3I
Diver, F. Elizabeth	Hudson, N.Y.	4/21/2017	7C
Dockter, Emil	Sun Prairie, Wis.	5/24/2018	2D
Doermann, Martin J.	Hillsborough, N.C.	11/22/2016	9B
Dotzel, Robert D.	Iowa City, Iowa	2/7/2016	5D
Dovenmuehler, Robert N.	Sioux Falls, S.D.	11/26/2016	3C
Dowd, H. Wyman	Prosperity, S.C.	1/18/2018	9C
Drum, Maury M.	New Hope, Pa.	11/19/2017	7C
Dubler, Herbert D.	Connellsville, Pa.	12/4/2017	8B
Dugan, Kenneth W.	Florence, Ariz.	10/19/2016	3C
Dunning, Richard D.	Milford, Ind.	2/3/2017	6C
Duty, William J.	Denver, Colo.	2/18/2018	2E
Dybvig, J. David	Saint Paul, Minn.	2/19/2018	3H
Ebling, Byard J.	Reading, Pa.	1/17/2018	7E
Echols, James K.	Philadelphia, Pa.	12/22/2018	7F
Eickhoff, Jay B.	Newport, Pa.	7/25/2017	8D

Eilertson, John H.	Germantown, Wis.	3/4/2018	5J
Einarsen, Thord K.	Williamsburg, Va.	4/22/2018	9A
Eittreim, Kinley O.	Huntsville, Ala.	6/3/2017	9D
Eller, Robert H.	Moore, Okla.	1/3/2017	2E
Ellerbusch, Stephen R.	Baxter, Minn.	6/5/2017	3E
Ellingsen, Dennis H.	Sioux Falls, S.D.	10/7/2016	3B
Emerson, Harold K.	West Bend, Wis.	4/6/2018	2D
Endruschat, Robert W.	Orwell, Ohio	4/9/2017	7B
Engber, Daniel L.	Shipshewana, Ind.	4/11/2018	6C
Engelstad, Milo L.	Bloomington, Minn.	1/9/2018	3G
Erdal, Norris I.	Saint Paul, Minn.	11/8/2017	5H
Ericksen, John M.	Vashon, Wash.	6/28/2016	1B
Erickson, Carl W.	Berkeley, Calif.	8/19/2018	2C
Erickson, Lowell O.	Washougal, Wash.	8/2/2018	1C
Erling, S. Bernhard	Saint Peter, Minn.	7/1/2016	3F
Eskildsen, Edward C.	Claremont, Calif.	11/26/2016	2C
Espeland, Orlo G.	Burnsville, Minn.	4/21/2017	5B
Estrem, John C.	Mahtowa, Minn.	12/1/2016	3B
Evenson, Reuben C.	Newburgh, Ind.	7/27/2016	6C
Evenson, Walter H.	Jefferson City, Mo.	9/7/2017	4B
Everson, Curtis P.	Madison, Wis.	8/23/2017	5K
Ewaldsen, Joan O.	Cherokee Village, Ark.	5/23/2018	4C
Fackler, James D.	Vandalia, Ill.	1/23/2017	5C
Fahrenthold, Sally C.	Wichita, Kan.	11/21/2018	4B
Fair, Charles E.	Wyomissing, Pa.	7/19/2018	7E
Fallon, Donald J.	Manhattan, Kan.	6/25/2018	4B
Farley, David E.	Beaverton, Ore.	4/12/2018	1E
Farwell, Elwin D.	Decorah, Iowa	5/5/2017	5F
Faust, Richard F., Sr.	Dayton, Ohio	7/15/2018	6F
Fauth, Paul E., Jr.	Lander, Wyo.	8/15/2017	2E
Ferrell, Ronald B.	Leclaire, Iowa	5/25/2018	5B
Fischer, John F.	North Charleston, S.C.	11/24/2018	9C
Fisher, Clifford P., II	Rockwell, N.C.	9/6/2016	9B
Flaa, John L.	Leonard, N.D.	12/8/2017	3B
Flachmeier, Donald J.	Titusville, Fla.	9/24/2016	9E
Flesner, Paul E.	Wheeling, Ill.	1/1/2016	5A
Flores, Nimrod O.	West Covina, Calif.	2/17/2017	2B

Floth, Stanley W.	Adams, Neb.	5/24/2016	4A
Foley, Audrey B.	Claremont, Calif.	10/9/2016	2C
Forcey, Ross	Germantown, Md.	9/15/2017	8G
Forsberg, Arthur N.	KnoxvilleTenn.	9/22/2017	9D
Foster, Richard L.	Sioux Falls, S.D.	9/10/2018	3C
Foucart, Mark L.	Walkersville, Md.	11/7/2017	8F
Fox, Charles	Farmington, Mich.	3/5/2016	6A
Franke, Erwin C.	Owatonna, Minn.	9/24/2018	5F
Franzen, Lavern G	Venice, Fla.	5/24/2016	9E
Frazier, Cyrus F., Jr.	Mount Holly, N.C.	11/24/2018	9B
Frazier, Richard G.	Fort Wayne, Ind.	5/7/2016	6C
Freele, Lynn C.	Penn Valley, Calif.	1/4/2017	2A
Fretheim, Ronald L.	Decorah, Iowa	9/20/2016	5F
Freyer, Ellsworth E.	Cedarburg, Wis.	5/25/2016	5J
Fritz, Donald L.	Pickerington, Ohio	12/10/2016	6F
Frosig, Kristian V.	Lynnwood, Wash.	1/16/2017	1B
Fry, Homer E.	Newton, N.C.	10/28/2018	9B
Frye, Harvey N.	Dubuque, Iowa	9/4/2017	5K
Frykman, John H.	Emeryville, Calif.	10/21/2017	2A
Gaard, Arthur K.	Inver Grove Heights, Minn.	5/17/2016	3H
Gaines, Phillip A.	Atlanta, Ga.	9/26/2018	9D
Gantt, J. Richard	Cumming, Ga.	12/14/2016	9D
Gard, Edward L.	Zanesville, Ohio	11/18/2016	6F
Gardner, Larry A.	Honolulu, Hawaii	10/10/2016	2C
Gast, Curtis R.	New Albany, Ohio	10/25/2018	6F
Gerstmann, Albert F.	Puyallup, Wash.	1/3/2018	1C
Getman, Roland L.	Vancouver, Wash.	2/23/2018	1C
Gilbertson, Donald B.	Gold River, Calif.	1/4/2017	2A
Gilmore, Charles E.	Hot Springs Village, Ark.	3/14/2018	4C
Gilmore, John D.	Issaquah, Wash.	1/5/2016	1B
Gitlin, Emmanuel	Hickory, N.C.	6/13/2017	9B
Glant, Lorene Kay	Sioux City, Iowa	10/2/2017	5E
Gleason, David P.	Millsboro, Del.	3/8/2017	8B
Glenham, Timothy H.	Monroe, N.C.	11/9/2017	9B
Glick, Lewis H.	Norton Shores, Mich.	9/23/2016	6B
Goeglein, V. Mack	Fort Wayne, Ind.	1/22/2018	6C
Goers, H. Samuel	Springfield, Va.	8/21/2017	8G

Golv, Loyal E.	Edina, Minn.	2/28/2017	3G
Goranson, Brinkley Craft	Virginia Beach, Va.	9/6/2018	9A
Gotwald, Luther A., Jr.	Johnstown, Pa.	10/12/2018	8C
Graeser, James E.	Upper Sandusky, Ohio	3/23/2016	6D
Graham, Vernon R.	Fort Wayne, Ind.	1/20/2017	6C
Greve, Edgar G.	Jefferson, Wis.	3/17/2018	5K
Grimm, Arthur G., Jr.	Beatrice, Neb.	1/1/2017	4A
Grochau, Robert E.	Pacific Grove, Calif.	9/1/2016	2A
Groe, Lynn G.	Waukon, Iowa	1/14/2018	5F
Gronli, John V.	Helena, Mont.	10/22/2017	1F
Gross, Frank N. M. N., Jr.	Alliance, Ohio	8/26/2018	6E
Grote, Roy R.	Bella Vista, Ark.	12/25/2016	4C
Grotjohn, Theodore L.	Ashland, Ohio	11/23/2017	6E
Grube, Lawrence	Edmonds, Wash.	5/16/2018	1B
Gunderson, Charles L.	Northfield, Minn.	6/21/2018	3F
Gunderson, Sharon L.	Corona, Calif.	7/9/2017	2C
Gustafson, Frederick R., Jr.	Watertown, Wis.	7/17/2018	5K
Gustafson, Hans-Fredrik	Miami Beach, Fla.	8/19/2018	7G
Haas, Donald A.	Adamstown, Md.	7/21/2018	8F
Haas, Harold	Charlton, Mass.	8/15/2016	7B
Haasarud, R. Scott	Glendale, Ariz.	4/13/2016	2D
Hafer, Walter L., Jr.	Harrisburg, Pa.	12/7/2016	8D
Hafermann, Herbert J.	Waverly, Iowa	4/2/2017	3I
Hagen, John I.	Hudson, Wis.	4/12/2016	5H
Hager, Willard L.	Green Bay, Wis.	10/22/2018	5I
Halaas, Russell E.	Cheney, Wash.	1/28/2018	1F
Hallanger, Frederick T.	Maplewood, Minn.	3/5/2018	5G
Hallowell, Thomas R.	Angora, Minn.	10/14/2016	3E
Hammerling, Henry F.	Milwaukee, Wis.	12/26/2016	5J
Hancer, Martin R.	North Hollywood, Calif.	10/3/2018	2B
Hansen, Daniel C.	Wild Rose, Wis.	2/12/2018	2C
Hansly, Robert A.	Patchogue, N.Y.	12/19/2016	7C
Hanson, Arthur S.	Williamsburg, Va.	2/9/2017	9A
Hanson, Eugene R.	Davenport, Iowa	9/15/2018	5D
Hanssen, George D.	Durham, N.C.	6/3/2016	7A
Harms, Paul W. F.	Columbus, Ohio	8/15/2016	6E
Hartman, Ray H.	West Lebanon, N.H.	3/10/2016	7A

Hartzell, Raymond H.	Rockville, Md.	10/22/2017	8G
Hatland, Kenneth H.	Louisville, Colo.	9/26/2018	5F
Hattery, John W.	Westminster, Md.	7/1/2017	7E
Hayman, William E., Jr.	Saint Cloud, Fla.	10/18/2016	9E
Heber, Walter B.	North Olmsted, Ohio	7/22/2017	6E
Hebrank, Donald E.	Washington, Pa.	12/8/2017	8B
Heglund, Franklin C.	Plymouth, Minn.	6/29/2016	2E
Heil, James H.	Groveport, Ohio	1/31/2018	6F
Heil, William T., Jr.	Petoskey, Mich.	2/12/2018	6B
Heinemeier, James T.	Reno, Nev.	8/14/2016	8G
Heising, Willetta B.	Williamsburg, Va.	1/28/2016	9A
Helgesen, Russell B.	Edina, Minn.	10/29/2016	3G
Heller, John R.	Poughkeepsie, N.Y.	11/15/2016	7C
Hennig, James F.	Jackson, Mo.	4/1/2018	4B
Henry, Arthur L.	Los Angeles, Calif.	3/21/2018	2B
Herb, Donald W.	Tobaccoville, N.C.	12/30/2018	9B
Herbener, Mark B.	Dallas, Texas	10/28/2017	4D
Hermeier, Gene H.	Decorah, Iowa	6/17/2018	5F
Hernández, Victor R.	San Juan, Puerto Rico	12/11/2018	9F
Heruth, John D.	Rochester, Minn.	6/25/2016	3I
Heusmann, Albert H., III	Hamden, N.Y.	1/16/2018	7A
Heyer, John L.	Seneca, S.C.	4/21/2018	9C
Hildebrandt, Robert R.	Metairie, La.	5/22/2017	4F
Hiller, Edward J.	Laramie, Wyo.	12/1/2018	2E
Hinderlie, John P.	Golden Valley, Minn.	12/10/2018	3G
Hintz, Richard C.	Bethlehem, Pa.	9/14/2016	7B
Hiskett, Walter A.	Sun Lakes, Ariz.	9/3/2018	2D
Hjelle, Paul R.	Decorah, Iowa	10/31/2017	3D
Hobby, Clark E.	New Castle, Ind.	4/20/2017	6C
Hoch, Roy C.	Aptos, Calif.	1/18/2018	2A
Hoffman, Jacob H.	Lafayette, Ind.	11/18/2017	6C
Hoffman, Paul E.	Berlin,Germany	2/25/2017	7D
Hofrenning, Ralph W.	Fargo, N.D.	5/31/2016	3B
Hofstad, Richard A.	Golden Valley, Minn.	5/15/2018	3G
Hogenson-Rutford, John D.	Minneapolis, Minn.	1/4/2017	3G
Hoh, David W.	Dickinson, Texas	11/19/2016	4F
Hoke, Ralph J.	Sterling Hts, Mich.	9/29/2016	6A

Holm, Donald A.	Lincoln, Neb.	11/28/2016	4A
Holmer, Peter M.	Plainfield, Ill.	5/7/2018	5B
Holmes, Arthur W.	Farmington, Minn.	4/4/2016	3F
Holmlund, Ralph L.	Hamilton, Mont.	8/21/2016	1F
Hoog, Winton M.	Wallingford, Conn.	7/10/2016	7B
Hoops, Merlin	Reynoldsburg, Ohio	12/20/2017	6D
Hoover, Sharon F.	New Cumberland, Pa.	10/22/2016	8D
Horst, Richard E.	La Quinta, Calif.	11/29/2016	5B
Houts, Albert E.	Fairchild, Wis.	1/4/2018	5I
Hoversten, Henry	Delaware, Ohio	1/12/2016	6F
Howell, Alfred W., Jr.	Florence, S.C.	2/1/2017	9C
Howells, Paul H.	Frederick, Pa.	1/23/2018	7F
Huget, N. Ralph	Sun City, Ariz.	12/13/2016	5H
Hughes, James P.	Newark, Ohio	3/23/2018	8B
Hunt, Vernon G.	Lake Forest Park, Wash.	9/19/2018	1B
Huseman, Dwight A.	Gettysburg, Pa.	2/22/2017	8D
Hutter, William H.	Camano Island, Wash.	12/21/2018	1B
Ingebritsen, Allen G.	Spokane Valley, Wash.	12/19/2016	1D
Ingman, William C.	Minneapolis, Minn.	4/22/2016	3G
Iverson, Sherman F.	Eau Claire, Wis.	7/27/2017	5H
Jacobsen, Clifford B.	Rochester, Minn.	10/8/2017	3I
Jacobsen, Jordan T.	Ankeny, Iowa	5/10/2018	5D
Jacobson, Arvild T.	Lakewood, Wash.	11/26/2016	3D
Jacobson, Charles E.	Northfield, Minn.	2/9/2017	3I
Jacobus, Margaret Ann	Onalaska, Wis.	11/29/2018	5L
Jahsmann, Allan H.	Los Angeles, Calif.	12/13/2016	7F
Janke, James E.	Gainesville, Fla.	5/22/2017	9E
Jarvis-Schroeder, David M.	Dayton, Ohio	3/11/2017	6F
Jenkins, Jane E.	Pickerington, Ohio	3/30/2017	6B
Jensen, Carl A.	Minneapolis, Minn.	3/21/2018	3G
Jensen, Frederick V.	Willmar, Minn.	7/12/2016	3F
Jensen, Paul G.	Pequot Lakes, Minn.	10/12/2018	3E
Jensen, T. Duane	Phoenix, Ariz.	4/22/2018	1B
Jeremiah, Roy L.	Spokane, Wash.	9/10/2017	1D
Jeske, Richard L.	Mamaroneck, N.Y.	7/27/2018	7C
Jewell, Eugene W.	Placerville, Calif.	3/12/2018	2A
Johnson, Arthur W.	Richville, Minn.	12/12/2018	3D

Johnson, Earl D.	Dell Rapids, S.D.	5/24/2018	3C
Johnson, Francis W.	Peoria, Ill.	1/15/2017	5C
Johnson, H. William	Hudson, N.H.	5/22/2018	9C
Johnson, LaVern L.	Malden, Ill.	4/2/2017	5B
Johnson, Merton R.	Oakland, Calif.	3/19/2018	2A
Johnson, P. T. Calvin	Marstons Mills, Mass.	8/15/2016	7B
Johnson, Paul E.	Roswell, N.M.	2/11/2018	2E
Johnson, William M., Sr.	Weeki Wachee, Fla.	3/2/2018	9E
Jones, Brian K.	Knoxville, Tenn.	6/30/2016	9D
Jones, Franklin A.	Arlington, Va.	4/29/2018	8G
Jones, Holland H.	House Springs, Mo.	10/27/2016	4B
Jones, Megan J.	Chicago, Ill.	9/19/2017	5A
Jones, Ray E.	Williamsport, Pa.	8/30/2018	8E
Jordahl, Daniel J.	Sun City, Ariz.	12/17/2017	2D
Judy, James R.	Washington, D.C.	7/30/2016	8G
Kahle, Jack H.	Woodland, Calif.	12/27/2016	2A
Kallevig, Lloyd C.	Wadena, Minn.	10/9/2016	3F
Kamens, Alan W.	Lansing, Mich.	12/9/2016	6B
Kangas, C. Thomas	Bremerton, Wash.	7/27/2018	1C
Kaplan, Louise	Delray Beach, Fla.	9/7/2017	9E
Karshin, Warren S.	Johnstown, Pa.	2/10/2018	8C
Kasperson, James P.	La Pointe, Wis.	12/30/2018	5H
Keller, Gerald L.	Wadsworth, Ohio	11/25/2016	6E
Kelling, Richard G.	Whitehall, Wis.	7/14/2016	5H
Kemp, Wallace S.	Leesburg, Fla.	10/12/2016	9E
Kemppainen, Rudolph	Ishpeming, Mich.	3/27/2016	5G
Kennell, James L.	Canton, Ohio	3/31/2018	6E
Keyser, Cameron P.	Stephens City, Va.	8/10/2018	9A
Kidder, John H.	Minneapolis, Minn.	9/14/2016	7B
Kinzel, John L.	Audubon, Pa.	8/7/2016	7F
Kircher, Henry W.	Dillon, Colo.	1/19/2016	2E
Kiser, Joseph W.	Louisville, Ky.	6/22/2017	6C
Kistler, Luther D.	Celebration, Fla.	12/12/2017	9E
Klabunde, Richard R.	Wheeler, Wis.	8/27/2018	5H
Klavano, Ann M.	Stevens Point, Wis.	12/18/2018	5E
Klick, Jay C.	Lititz, Pa.	10/12/2016	7E
Kline, Gerald C.	Urbandale, Iowa	7/22/2018	4F

Klopfer, Samuel L.	Michigan City, Ind.	3/20/2017	6C
Knarr, George R.	York, Pa.	10/19/2017	8D
Knitt, Carl R.	Oshkosh, Wis.	7/23/2018	5I
Knoche, H. Gerard	Randallstown, Md.	5/5/2016	8F
Knoedler, Jacob E.	Melbourne, Fla.	12/18/2018	9E
Knouse, Lane L.	Sun City, Ariz.	7/8/2016	2D
Knox, Howard E.	West Bend, Wis.	12/5/2018	5J
Knutson, Alton T.	Forest Lake, Minn.	9/13/2016	3H
Knutson, Glennys C.	New Brighton, Minn.	9/26/2017	3I
Knutson, Kenneth J.	Union, Mo.	8/28/2018	4B
Knutson, Paul E.	Moorhead, Minn.	6/13/2016	3D
Knutson, Paul H.	Edina, Minn.	7/16/2018	3G
Koeneman, Alvin B.	Oro Valley, Ariz.	2/20/2018	5F
Koger, Larry A.	Temecula, Calif.	12/12/2016	2C
Kolden, Marc	Saint Paul, Minn.	7/15/2017	1F
Koosmann, Konrad H.	Fargo, N.D.	12/1/2018	3B
Koss, Lawrence L.	Melbourne, Fla.	6/10/2016	9E
Kraabel, A. Thomas	Decorah, Iowa	11/2/2016	5F
Kraft, Theresa A.	Willmar, Minn.	3/13/2018	3F
Kramer, Joann K.	Athol, Kan.	5/23/2016	4A
Krapf, Norman C.	Easton, Pa.	5/4/2018	7E
Krebs, Keith E.	Walla Walla, Wash.	10/11/2017	1D
Kreier, Robert S.	Salina, Kan.	5/9/2018	4B
Krempin, George F.	Green Bay, Wis.	5/15/2018	5I
Kromer, Robert E.	Deland, Fla.	8/22/2016	9E
Kronmann, Roger B.	Newberry, Fla.	8/14/2017	9E
Kropp, Noel R.	Council Bluffs, Iowa	9/8/2017	5E
Kuebler, Peter H.	Mechanicsburg, Pa.	4/17/2017	8D
Kuehne, Harald K.	Oceanside, N.Y.	3/23/2017	7C
Kurth, Stephen L.	Neshkoro, Wis.	3/23/2017	5K
Kurtz, Philip I.	Rancho Palos Verdes, Calif.	10/3/2017	5I
Kyzer, William B., Sr.	Lexington, S.C.	7/2/2017	9C
Laakso, David A.	Erie, Pa.	5/6/2017	8A
Lacey, Jack	Macomb, Mich.	8/28/2017	6A
Lafer, Richard J.	Brainerd, Minn.	10/10/2016	3E
Lammert, Herbert F.	Clifton, Texas	10/19/2018	4D
Landis, Donald B.	Mertztown, Pa.	4/26/2018	7E

Landvik, Elden O.	Duluth, Minn.	7/3/2017	3E
Landvik, Norman O.	Port Angeles, Wash.	4/6/2017	1C
Larson, Calvin E.	Rochester, Minn.	12/20/2017	3H
Larson, George R.	Alexandria, Va.	1/13/2018	3D
Larson, George W.	Port Orchard, Wash.	10/23/2018	1C
Larson, Gerald V.	Rockford, Ill.	12/30/2018	5B
Larson, Lyle E.	Amherst, Mass.	4/20/2017	7B
Larson, Richard A.	Scottsdale, Ariz.	12/20/2017	2D
Larson-Sell, Douglas S.	Spring Green, Wis.	9/11/2016	5K
Lavin, Ronald J.	Bloomington, Ind.	8/7/2018	2C
Leaphart, Gerald Richard	Burnet, Texas	7/8/2018	4E
LeBlanc, Raymond	Sugar Land, Texas	7/24/2018	2B
Lee, Harris W.	Edina, Minn.	12/27/2017	3G
Lee, Richard L.	Hubbard Lake, Mich.	8/9/2018	6B
Lee, Robert E.	Hallettsville, Texas	3/3/2016	4E
Lee, Russell C.	Albuquerque, N.M.	8/17/2018	2E
Leed, William N.	Burlington, Wash.	2/17/2016	1B
Leister, Elwood H.	Chambersburg, Pa.	1/15/2018	8D
Lemkul, John	Shelburne, Vt.	11/24/2018	7B
Lerohl, Alden I.	Grapevine, Texas	5/27/2018	2A
Leschensky, James E.	Minneapolis, Minn.	3/25/2018	5H
Lesher, Robert R.	Concord, Calif.	12/30/2016	5A
Lesher, William E.	Claremont, Calif.	1/23/2018	2A
Levin, Duane E.	Versailles, Mo.	10/27/2017	4B
Lewis, Dean F.	Alliance, Ohio	10/24/2018	6E
Likens, Michael E.	Albertville, Minn.	9/18/2018	3F
Lindberg, Alfred W., Jr.	Bel Aire, Kan.	8/2/2016	4B
Linder, Lloyd H.	Fremont, Ohio	4/23/2016	6D
Linderman, G. Richard	Philadelphia, Pa.	5/5/2016	7A
Lindholm, Charles D.	Glenville, N.Y.	4/12/2017	7D
Lindler, C. Edgar	Chapin, S.C.	7/30/2018	9C
Lohr, David L.	Hickory, N.C.	3/27/2016	9B
Loomis, Billie B.	Erie, Pa.	10/5/2016	8A
Lorimer, Steven P.	Charlotte, N.C.	11/15/2017	9B
Lovdokken, Ogden L.	Springfield, Ore.	3/14/2018	1E
Luckey, W. Vernon, Jr.	Canton, Ga.	2/23/2016	9D
Lund, Norman E.	Houghton, Mich.	6/26/2018	5G

Lunde, Mary A.	Crystal, Minn.	3/14/2016	3F
Lunder, Karl B.	Red Wing, Minn.	3/12/2016	3I
Lundgren, Diane S.	Youngstown, Ohio	3/13/2017	6E
Lundin, Holger O.	Wethersfield, Conn.	9/2/2017	7B
Lundquist, Charles J.	Poland, Ohio	8/16/2018	6E
Lutz, George E.	Hauppauge, N.Y.	3/28/2017	7C
Maas, Dean W.	Tulsa, Okla.	8/4/2018	4C
Mack, Robert H.	Rockville, Md.	7/7/2016	8F
Mackey, Roger C.	Saint Paul, Minn.	7/20/2017	3H
MacPherson, Murdoch	New Providence, N.J.	8/13/2017	7A
Mahnke, Terrance D.	Rake, Iowa	4/23/2016	5E
Maier, Martin E.	Alamosa, Colo.	12/27/2016	2D
Malloch, Charles W.	Palm Desert, Calif.	7/4/2018	2C
Maloney, William E.	Willowbrook, Ill.	7/4/2016	5A
Mandsager, Monrad V.	Albert Lea, Minn.	8/4/2018	3I
Mann, David A.	Traverse City, Mich.	9/21/2018	6B
Manning, Richard E.	Baltimore, Md.	11/17/2017	8F
Manrodt, Paul T.	Wernersville, Pa.	10/31/2018	7E
Marquardt, William G.	Colorado Springs, Colo.	3/9/2017	2E
Mars, Howard W.	Phoenix, Ariz.	7/26/2017	2D
Martin, C. Jackson	Harrisonburg, Va.	11/16/2016	9A
Martyn, Peter R.	Toledo, Ohio	9/3/2016	6D
Marz, Walter G.	Gilbert, Ariz.	6/30/2018	2D
Massingill, Fayette	Hanford, Calif.	4/26/2018	2A
Matthis, Martin E.	Fairfax, S.C.	7/6/2016	9C
Mattson, David B.	Bull Shoals, Ark.	2/25/2016	4C
Mawhirter, John B.	Columbus, Ohio	7/6/2018	6D
McClurg, James K.	Madison, Wis.	10/7/2016	5K
McCormick, J. Douglas	Lincoln, Mich.	6/23/2016	6B
McCrary, M. Donald, Jr.	Evanston, Ill.	9/22/2018	5A
McCullough-Bade, John R.	Baton Rouge, La.	3/2/2016	4F
McNeill, Wanda E.	Rockford, Ill.	1/5/2017	5B
Meether, Arthur J. L.	Fergus Falls, Minn.	7/15/2016	3D
Melchert, Donald E.	Missoula, Mont.	8/22/2018	1F
Melin, John C.	Toms River, N.J.	1/10/2017	7A
Mendis, George W.	Pittsburgh, Pa.	10/2/2016	8B
Menter, William G.	Palm Bay, Fla.	3/3/2018	9E

Meslow, George M.	Hernando, Fla.	8/23/2017	9E
Meuser, Fred W.	Winter Park, Fla.	6/16/2018	9E
Meuser, Paul M.	Columbus, Ohio	1/22/2017	6F
Meyer, Deanna W.	Brockton, Mass.	8/4/2018	7B
Meyer, Mark P.	Evergreen, Colo.	10/22/2017	2E
Michel, Walter L.	Glencoe, Ill.	10/28/2016	5J
Midthun, Glenn L	Saint Cloud, Minn.	10/5/2016	3F
Miller, Robert L.	Livermore, Colo.	1/28/2017	2C
Mingle, Charles R.	South Plainfield, N.J.	8/1/2017	7A
Minshall, Alan C.	Medford, Wis.	12/1/2017	5H
Miska, Mary E.	Le Center, Minn.	12/11/2018	3A
Mitchell, Dale L.	Norton Shores, Mich.	6/22/2018	6B
Mitchell, Robert R., Jr.	Oley, Pa.	1/24/2016	7E
Mitskog, Arlington T.	Moorhead, Minn.	1/30/2016	3B
Mittermaier, John G. E.	Ashville, Ohio	1/10/2016	6F
Moede, Arnold P.	Seguin, Texas	8/24/2018	4E
Moenck, Kenneth D.	Alexandria, Minn.	5/20/2016	3D
Mohling, Duane H.	Pensacola, Fla.	2/17/2016	2E
Mokros, Norbert W. W.	Duluth, Minn.	1/25/2016	3E
Molldrem, Mark J.	Beaver Dam, Wis.	9/28/2018	5K
Moore, Donald N.	Poulsbo, Wash.	3/19/2016	1C
Moore, George T.	Taylorsville, N.C.	12/22/2017	9B
Moore, Roy C., Jr.	Saint Louis, Mo.	2/20/2016	4B
Morkert, Larry J.	Palatine, Ill.	1/14/2016	5A
Morris, Franklyn K.	Kane, Pa.	11/28/2016	8A
Moser, Gregory C.	Carol Stream, Ill.	12/24/2016	5A
Moyer, Henry E.	Fargo, N.D.	3/6/2016	3D
Mueller, Philip K.	Rice Lake, Wis.	7/30/2018	5H
Mueller, Russell W.	Paso Robles, Calif.	1/10/2017	2B
Muschinske, George W.	Rice Lake, Wis.	3/30/2018	5H
Nadell, William M., Jr.	Elk Grove, Calif.	3/21/2016	2A
Nahouse, R. Graham	China Grove, N.C.	8/31/2018	9B
Nassen, Albert P.	Dallas, Texas	2/2/2018	4D
Nasstrom, John A,	Oakland, Calif.	8/11/2016	2A
Natwick, Philip L.	Granada Hills, Calif.	3/23/2018	2B
Nau, Arlo J.	Phoenix, Ariz.	9/4/2018	2D
Naylor, Edwin B.	Sedona, Ariz.	6/17/2018	2D

Nelson, Christopher P.	Minneapolis, Minn.	6/18/2017	3G
Nelson, David A.	Waverly, Iowa	9/24/2017	5F
Nelson, Diedrik A.	Garretson, S.D.	11/5/2018	3C
Nelson, Donald E,	Bloomington, Minn.	1/23/2016	3G
Nelson, Duane C.	Moorhead, Minn.	8/4/2017	3D
Nelson, Duane V,	Kimberly, Wis.	2/15/2016	5I
Nelson, Gordon S,	Sandwich, Mass.	2/28/2016	7B
Nelson, Richard C,	Sarasota, Fla.	1/22/2016	6A
Nelson, Steven G,	Mukilteo, Wash.	6/9/2016	1B
Nelson, Warren A.	Fresno, Calif.	7/17/2017	2A
Nesheim, Joseph B.	Northfield, Minn.	5/17/2018	5F
Nesselhuf, Edmund K,	Burbank, S.D.	7/27/2016	3C
Neve, Herbert T., Jr.	Centerville, Ohio	6/12/2017	6F
Nickel, Elizabeth A,	Fort Wayne, Ind.	7/12/2016	6C
Niedringhaus, Don J,	Brandon, S.D.	4/5/2016	3C
Niehaus, Donald	Shelby Township, Mich.	7/18/2018	6A
Niemi, Wayne W.	Youngstown, Ohio	3/8/2018	6E
Nietfeld, Clayton C.	Greeley, Colo.	1/7/2017	4A
Nietz, Sarah E,	Faribault, Minn.	8/24/2016	3I
Nilsen, Eddie A.	Shohola, Pa.	11/9/2018	7E
Njus, Joel M,	Willmar, Minn.	1/27/2016	3F
Norlien, Fernard M,	Duluth, Minn.	2/23/2016	3E
Nuding, Norman H.	Mount Pleasant, S.C.	3/25/2017	7A
Nunn, Peter	Menlo Park, Calif.	12/3/2018	2A
Nurse, Roy N.	Mount Clemens, Mich.	2/2/2017	6A
Nygren, Rodney K.	Roseau, Minn.	5/18/2017	3D
Nystuen, Theodore C.	Eau Claire, Wis.	1/19/2017	5H
O'Brien, Thomas M., Jr.	Burlington, N.J.	3/24/2018	7A
Ohl, Arthur L.	Spring Hill, Kan.	11/22/2016	4B
Olesen, Rollin G,	Sioux City, Iowa	9/26/2016	4A
Olsen, Floyd O.	New London, Minn.	6/6/2017	3F
Olsen, Kenneth R.	Lincolnshire, Ill.	4/20/2017	5A
Olson, David H.	Citrus Heights, Calif.	11/3/2018	2A
Olson, Harold W., Jr.	Apple Valley, Minn.	5/24/2016	3H
Olson, Harry E., Jr.	Apopka, Fla.	10/7/2016	9E
Olson, John N.	Kalispell, Mont.	9/28/2017	1F
Olson, Margaret Rasmussen	Omaha, Neb.	11/7/2018	4A

Olson, Paul H.	New Brighton, Minn.	11/30/2016	3H
Olson, Richard M.	York Springs, Pa.	8/14/2016	8D
Oltmanns, Richard W.	Big Lake, Minn.	3/1/2016	3G
Onnen, Ronald W.	Rochester, Minn.	1/16/2018	3I
Ose, Roger K.	Minnetonka, Minn.	5/9/2018	3G
Osmundson, Arthur E.	Renton, Wash.	1/15/2016	1B
Osterberg, Russell D.	Alexandria, Minn.	10/3/2018	3D
Osterloh, Herman F.	Deland, Fla.	10/18/2017	9E
Oswald, Ted F.	Alliance, Ohio	11/22/2017	6E
Otterness, Omar G.	Northfield, Minn.	4/11/2017	3G
Owensby-Sikes, Sherry L.	Mount Pleasant, S.C.	10/4/2017	9C
Ozmun, Rodney A.	Lawton, Okla.	12/9/2017	4C
Paiva, Carlos E.	Los Angeles, Calif.	11/22/2016	2B
Palm, David H.	Davenport, Iowa	12/2/2016	5D
Pan, Jesse Cheng-Hsi	Houston, Texas	5/13/2018	4F
Pangborn, Bruce W.	Green Bay, Wis.	12/5/2018	5I
Panning, Eldor P.	Columbus, Ohio	3/29/2017	6F
Parlow, Paul E.	Grand Rapids, Mich.	1/21/2016	6B
Patrow, Roger L.	Spokane, Wash.	11/27/2018	1B
Patterson, James H.	Roseville, Calif.	8/8/2018	2A
Paulsen, Robert J.	Zumbrota, Minn.	6/9/2017	3I
Paulson, Charles R.	Lake Oswego, Ore.	10/4/2016	1E
Paulson, John F.	Springfield, Ore.	3/31/2017	1E
Pearson, David W.	Tower, Minn.	11/24/2017	3E
Pearson, Robert L.	East Moline, Ill.	12/9/2017	5B
Peery, J. Gordon	Lexington, S.C.	3/10/2016	9C
Peppler, Edward H.	Baltimore, Md.	11/23/2018	8F
Percy, David E.	Merion Station, Pa.	7/22/2017	7F
Peters, Earl L.	Burbank, Ill.	10/18/2017	5A
Petersen, Gerald L.	Elkhorn, Wis.	12/1/2018	5K
Petersen, Richard A.	Sioux Falls, S.D.	8/21/2018	3C
Peterson, Arne E.	Eau Claire, Wis.	2/4/2018	5H
Peterson, Bruce C.	New England, N.D.	6/3/2017	3A
Peterson, Carmen D.	Woodville, Wis.	9/1/2017	5H
Peterson, Donald F.	Battle Lake, Minn.	6/1/2016	3D
Peterson, Glen E.	Sioux Falls, S.D.	6/24/2016	3C
Peterson, LeRoy G.	Fennimore, Wis.	5/29/2016	5K

Peterson, Robert L.	Kirkland, Wash.	3/9/2016	1B
Petrea, Raymond A.	Greensboro, N.C.	10/20/2018	9B
Pfeiffer, John D.	Bullhead City, Ariz.	12/31/2017	2D
Pflug, Theodore F.	Greenville, Mich.	3/5/2018	6B
Phillips, Donald M.	Oakboro, N.C.	2/25/2017	9B
Piel, Hilbert E.	Arcanum, Ohio	11/23/2017	6F
Pittenger, Wayne S.	Pittsford, N.Y.	12/14/2016	7D
Planz, John F.	Titonka, Iowa	11/9/2018	5E
Plowman, John W.	Council Bluffs, Iowa	10/26/2017	4A
Polesky, Darwin W.	Sarasota, Fla.	9/5/2017	6A
Ponnikas, Clifford J.	Tacoma, Wash.	6/27/2016	1C
Posfay, George	Carouge, Switzerland	11/7/2017	6E
Preisinger, David A.	Rescue, Calif.	7/15/2018	2A
Prescott, Roger K.	Saint Paul, Minn.	2/13/2017	3H
Price, Lawrence C.	Pewaukee, Wis.	3/26/2017	5J
Pushkar, Matthew A.	Tucson, Ariz.	3/3/2017	2D
Quere, Ralph W.	Fort Collins, Colo.	3/22/2018	5F
Rahe, Linda C.	Holland, Ohio	1/2/2016	6D
Randall, Joan R.	Cupertino, Calif.	3/9/2016	2A
Rea, Jay D.	Audubon, Pa.	10/2/2016	7F
Recher, John M., Jr.	Seattle, Wash.	12/29/2018	1B
Reeser, Clarence D.	Topton, Pa.	5/25/2016	7E
Rehrig, Arlington D.	Cincinnati, Ohio	11/19/2016	6C
Reinke, Frederick W.	Fort Walton Beach, Fla.	11/22/2016	9E
Reinke, George A.	Syracuse, Utah	9/27/2017	5A
Reisch, Paul C.	Stroudsburg, Pa.	6/21/2018	7C
Renn, William A.	Mascotte, Fla.	2/11/2017	9E
Ressmeyer, Rudolph P. F.	Oviedo, Fla.	10/6/2017	9E
Reynolds, Louise L.	Lutherville Timonium, Md.	9/22/2017	8E
Rhyne, M. Jack	Lincolnton, N.C.	1/24/2016	9B
Richter, Charles W.	Novi, Mich.	3/1/2018	6A
Rieder, Donald D.	Carrollton, Ga.	2/9/2017	9D
Rieger, Richard W.	Glens Falls, N.Y.	7/9/2017	7D
Rinehart, Warren W.	Leander, Texas	7/8/2017	4E
Rinell, J. Roderick, Sr.	East Hampton, Conn.	12/5/2018	7B
Rinkel, Bernard A.	Longview, Wash.	11/20/2016	1C
Ritola, Nels P.	Sioux Rapids, Iowa	11/8/2018	4A

Ritzen, Ralph L.	Kearney, Neb.	5/18/2018	4A
Rizer, William S.	Bradenton, Fla.	8/30/2017	9D
Robinson, D. Timothy	Rock Hill, S.C.	9/3/2018	9C
Rode, Elias H.	San Antonio, Texas	9/22/2018	4E
Roe, Edward D.	Silverdale, Wash.	3/13/2016	1C
Roe, Paul A.	Bloomington, Minn.	9/11/2017	3H
Roepcke, Carl A.	Marysville, Ohio	9/14/2018	6F
Rogers, Rinda L. G.	Audubon, Pa.	4/8/2018	7F
Rogge, Stanley C.	Salina, Kan.	2/10/2018	4B
Rohr, Ralph A.	Laramie, Wyo.	4/10/2016	2E
Rohrbaugh, Robert L.	Pine Grove Mills, Pa.	1/13/2018	8C
Roleder, William J.	Penn Valley, Calif.	12/14/2018	2A
Rolik, Daniel S.	Plymouth, Mich.	1/10/2016	6A
Rosenberg, John A.	Cedar Rapids, Iowa	5/16/2017	5D
Rudisill, Alvin S.	Alhambra, Calif.	2/21/2018	2B
Rudisill, Glenn H.	Huntersville, N.C.	8/7/2017	7A
Ruehle, Charles A.	Mount Pleasant, Wis.	6/1/2016	5J
Ruhnke, Frederick W.	Portland, Ore.	8/17/2016	1E
Runk, Wesley T.	Venice, Fla.	9/23/2017	9E
Running, Halvard	Cascade, Colo.	3/16/2018	5H
Rupe, Dean E.	Lewistown, Pa.	10/19/2016	8C
Rushton, David L.	Celina, Ohio	8/6/2016	6D
Russell, Andrew W.	Milwaukee, Wis.	10/30/2017	5J
Russell, John D.	Denver, Colo.	2/16/2016	2E
Rust, Kenneth P.	Fargo, N.D.	10/25/2017	3F
Ruther, Terry E.	The Villages, Fla.	3/12/2016	6E
Sandness, Marvin E.	Lanesboro, Minn.	10/9/2017	3I
Saude, Victor A.	Northwood, N.D.	9/2/2018	3B
Sauerman, Thomas H.	Philadelphia, Pa.	6/21/2017	7F
Sauerwein, Joel D.	Oregon City, Ore.	2/28/2017	3A
Saul, Donald G.	Pueblo, Colo.	2/20/2018	2E
Schafer, William F., Jr.	Jenison, Mich.	2/8/2018	6B
Scherf, Royce J.	Aptos, Calif.	10/27/2017	2A
Schipper, Eugene H.	Anamosa, Iowa	12/2/2017	5D
Schmeelcke, Robert C.	Salem, S.C.	12/1/2018	9C
Schneider, Donald P.	Phoenix, Ariz.	5/23/2018	2D
Schoeld, James W.	Shoreline, Wash.	11/28/2018	1B

Schorlemer, Daniel Frank	Fort Worth, Texas	1/18/2018	4E
Schowalter, Quintin C.	Jackson, Wis.	11/24/2016	5J
Schrack, Robert E.	Indianapolis, Ind.	6/21/2016	6C
Schreiber, Edward R.	Topsham, Maine	2/28/2018	7C
Schroeder, Franklyn A.	Herrin, Ill.	9/16/2017	5C
Schroeder, Theodore E.	Sandy, Utah	1/26/2017	2D
Schueltz, John H.	State College, Pa.	7/11/2018	8C
Schultz, Robert C.	Seattle, Wash.	3/26/2018	1B
Schulz, Leslie C.	Covington, Ky.	1/20/2018	6F
Schulz, Warren O.	Saint Paul, Minn.	5/10/2018	3H
Schulze, Eric N.	Hurst, Texas	8/8/2016	4D
Schumacher, William H.	Vista, Calif.	7/20/2018	2C
Schumell, John H.	Milwaukee, Wis.	9/1/2018	5J
Schwanke, Edwin R.	Austin, Texas	9/12/2016	4E
Schwartz, Hugo F.	Edmond, Okla.	8/10/2017	4C
Schwartz, Joseph W.	Wilmington, Del.	1/10/2016	8F
Schweikert, Charles J.	Nokomis, Fla.	12/17/2018	9E
Schweiss, Jacque E.	La Conner, Wash.	5/1/2018	1B
Seifert, David E.	Michigan City, Ind.	4/10/2017	6C
Self, Carolyn	Cuero, Texas	9/9/2016	4E
Senger, Franklin G., III	Rockville, Md.	7/20/2018	8G
Shatkus, Leonard J., Jr.	Baker, Mont.	9/29/2018	1F
Shaud, James H.	Berlin, Mass.	12/23/2016	7D
Shealy, Guy H.	Rock Hill, S.C.	6/2/2018	9C
Shealy, Walter W., Sr.	Ballentine, S.C.	10/6/2018	9C
Shertzer, Leonard E.	York, Pa.	10/23/2018	8D
Shibley, Richard M.	Virginia Beach, Va.	2/4/2017	6E
Shilling, Frederick L.	Hanover, Pa.	9/24/2017	8D
Shook, Daniel A.	Springfield, Pa.	11/5/2016	7F
Shopland, Russell A.	Springfield, Vt.	10/29/2017	7A
Siefkes, James A.	Minneapolis, Minn.	2/20/2016	3G
Siemann, Richard W.	Hamburg, N.Y.	12/26/2018	7D
Siewert, Renato.	Mansfield, Ohio	7/14/2016	6E
Simmel, Frederick W.	Sunset Beach, N.C.	4/9/2017	9B
Simms, James, Jr.	Toledo, Ohio	8/9/2018	5A
Simpson, James F.	Indianapolis, Ind.	11/18/2017	6C
Simundson, Jon M.	Spooner, Wis.	7/12/2018	5H

Skatrud-Mickelson, Ellen J.	The Villages, Fla.	12/27/2018	9E
Skewes, James R.	Warrenville, Ill.	5/6/2018	5A
Slice, Paul O.	Anderson, S.C.	2/19/2016	9C
Smith, Joe E.	Portland, Ore.	12/18/2016	1E
Soderquist, J. Kenneth	Jamestown, N.Y.	2/20/2018	7D
Solberg, Cyrus L.	Tyler, Minn.	1/3/2018	3F
Solberg, Marcia L.	Negaunee, Mich.	12/7/2017	5G
Solomonson, Gordon O.	Minneapolis, Minn.	12/29/2016	3G
Sorlien, Paul D.	Underwood, Iowa	8/29/2016	5E
Spath, Levon H. J.	Crockett, Texas	11/25/2016	4F
Spencer, Roger W.	Glen Rock, N.J.	5/23/2017	7A
Spengler, Richard W.	Macungie, Pa.	1/23/2018	7E
Spindt, George A.	Thousand Oaks, Calif.	3/27/2016	2A
Spraker, Charles E.	Charlotte, N.C.	1/11/2016	9A
Spratlin, Richard E.	Ephrata, Pa.	6/5/2016	8D
Staaby, Lars B.	Womelsdorf, Pa.	11/6/2018	7E
Stacy, David B	Fort Myers, Fla.	2/6/2016	9E
Stahlberg, Wolfgang H.	Lakewood, Colo.	10/13/2017	2E
Stangeland, Kenneth L.	Elmwood Park, Ill.	8/3/2016	5A
Stanley, Ronald H.	Balsam Lake, Wis.	7/22/2016	5H
Steenberg, Thomas A.	Missoula, Mont.	10/20/2018	1F
Steenblock, Theodore	Schulenburg, Texas	4/14/2016	4E
Steinbrecher, James L.	New Lisbon, Wis.	4/20/2016	5K
Stene, A. Marlin	Chaska, Minn.	5/9/2017	3G
Stephan, Philip G.	Tucson, Ariz.	1/12/2016	2D
Stephey, David H.	Laotto, Ind.	5/19/2016	6C
Sternat, Robert H.	Northampton, Pa.	1/15/2017	8D
Stine, Lester L.	Hideaway, Texas	6/29/2018	4D
Stockman, Howard E.	Rapid City, S.D.	2/8/2018	3C
Stordahl, Lowell S.	Camano Island, Wash.	11/27/2016	1B
Strand, Lynn H.	Incline Village, Nev.	12/16/2018	1F
Strehlow, William R.	Alameda, Calif.	11/29/2016	2A
Strube, John L., Jr.	Lititz, Pa.	2/10/2016	8D
Suhr, Karl F.	Atlanta, Ga.	1/12/2018	9D
Suhr, Melvin C.	Storm Lake, Iowa	10/22/2018	5E
Sunde, Obed O.	Colorado Springs, Colo.	3/25/2016	2E
Sunde, Orville J.	Edinburg, N.D.	6/17/2017	3B

Sundram, Chandra J.	Bowie, Md.	12/2/2017	8G
Sutherland, Robert W.	Negaunee, Mich.	12/15/2017	5G
Swanson, Byron R.	Fort Collins, Colo.	10/24/2017	2E
Swanson, James R.	Onamia, Minn.	7/23/2018	3E
Swanson, Robert G.	Johnstown, Pa.	1/21/2017	8C
Taipale, Joyce E.	Warren, Ohio	8/24/2017	6E
Taipale, Senia J.	Lansing, Mich.	1/25/2018	6B
Talbot-Moses, Terryann	Tyrone, Pa.	8/5/2016	8C
Tande, Everett V.	Missoula, Mont.	6/5/2016	1F
Tansor, Kenneth J.	Janesville, Wis.	8/8/2018	5K
Teichmann, Thomas E.	Amherst, N.H.	10/10/2016	7B
Tengbom, Luverne C.	Claremont, Calif.	1/21/2018	2C
Thoren, Arnold V., Jr.	Rock Island, Ill.	1/24/2018	5B
Thronson, George E.	Apple Valley, Minn.	2/5/2017	3H
Tiemeyer, Raymond H.	Lincoln, Neb.	11/16/2017	2E
Todd-Pendergast, Mary L.	Prescott Valley, Ariz.	1/18/2018	2D
Topp, Dale L.	Wisner, Neb.	2/28/2017	4A
Torrence, John F.	Charles Town, W. Va.	12/14/2017	8H
Toso, Erwin J.	Pelican Rapids, Minn.	1/9/2016	3D
Tracy, Lyman L.	Mariposa, Calif.	7/31/2018	2A
Traugott, Jack H.	South Salem, N.Y.	3/2/2016	7C
Treichel, Edward	Media, Pa.	1/12/2016	7F
Triebe, William G.	Somerset, Pa.	1/16/2018	8C
Trudo, Richard L.	Cumberland Center, Maine	2/23/2018	7A
Tuff, David R.	Robbinsdale, Minn.	10/25/2018	3G
Tuff, Richard J.	Keizer, Ore.	4/15/2017	1E
Turley, Donald L.	Fayetteville, Pa.	4/20/2017	8F
Twiton, Robert E.	Brainerd, Minn.	2/26/2017	3E
Uehling, Carl T.	Telford, Pa.	3/31/2016	7A
Ulring, Morris E.	Alexandria, Minn.	2/20/2016	3G
Ulstad, C. Bruce	Rosemount, Minn.	1/17/2016	3H
Uthe, Edward W.	Ambler, Pa.	11/23/2017	7F
Vaage, Robert C.	Milford, Iowa	11/26/2016	5E
Vantassel, Prosper E.	El Cajon, Calif.	11/30/2018	2C
Vevle, Robert J.	Edina, Minn.	9/11/2018	3G
Vitalis, Dale M.	Battle Lake, Minn.	2/18/2018	3B
Vogel, David L.	Hudson, N.Y.	3/25/2017	7D

Von Fischer, Charles E.	Lakeville, Minn.	12/27/2017	3H
Voss, Gary C.	Ferguson, Mo.	2/2/2016	4B
Vought, John M., Jr.	Lewisburg, Pa.	1/11/2017	8E
Wacker, Alexander J.	Ashland, Neb.	8/16/2018	4A
Waddell, William M.	Chattanooga, Tenn.	8/18/2017	9D
Wahlgren, Donald V.	Gowrie, Iowa	9/10/2016	5E
Walck, Alfred W.	Urbandale, Iowa	4/27/2017	5D
Walck, Clarence G., Jr.	New London, N.C.	4/13/2018	9B
Walker, John J.	Olathe, Kan.	3/30/2016	4B
Wallace, Ralph J.	West Columbia, S.C.	7/7/2018	9B
Wallick, Charles A.	Debary, Fla.	12/19/2017	9E
Walton, Michael D.	Sacramento, Calif.	7/9/2018	2A
Wandersee, Donald F.	Menominee, Mich.	2/19/2017	5G
Wantz, Earl B.	Silverdale, Wash.	12/26/2018	1C
Warber, Richard A	Mount Pleasant, Wis.	6/14/2016	5J
Warger, Richard D.	Rocky River, Ohio	11/26/2016	6E
Wasemann, David A.	Indiana, Pa.	10/31/2018	8A
Weant, Gary A.	Dallas, N.C.	4/29/2016	9B
Weber, Reinhold K.	Zelienople, Pa.	8/5/2017	8B
Weber, Thomas J.	West Caldwell, N.J.	9/13/2017	7A
Wedemeyer, Frederick G.	Worcester, Mass.	7/10/2018	7B
Wee, Kristin B.	Weeki Wachee, Fla.	11/30/2017	9E
Wegmeyer, Norman E	Columbus, Ohio	4/2/2016	6F
Weinreich, E. Werner	Tonawanda, N.Y.	7/2/2017	7D
Weishaupt, Charles A.	Greeley, Colo.	5/25/2016	2E
Weiss, Harold S.	Allentown, Pa.	7/15/2017	7E
Weissenbuehler, Karen Dettmer	Lakewood, Colo.	5/7/2018	2E
Welch, Jack T.	Cambridge, Ohio	9/4/2016	6F
Welther, William P.	Lansdale, Pa.	12/16/2018	7F
Wente, James H.	Bethel Park, Pa.	12/5/2018	8B
Wentz, Edwin C.	Mechanicsburg, Pa.	2/17/2017	8D
Werdelin, Earl D.	Manchester, Conn.	6/30/2017	7B
Wertz, Charles R.	Harborcreek, Pa.	9/16/2018	8A
West, John S.	Sterling Heights, Mich.	5/24/2017	5G
West, Kenneth W.	Reedsburg, Wis.	12/6/2017	5K
Wiberg, Mark P.	Des Plaines, Ill.	8/30/2017	5A

Wickstrom, Arthur E.	Fergus Falls, Minn.	5/22/2016	3D
Wiese, Justin R.	Norfolk, Neb.	10/2/2017	4A
Wightman, William W.	Easton, Pa.	3/25/2018	7E
Will, Kenneth H.	La Crosse, Kan.	3/16/2016	4B
Will, Ronald E.	Gainesville, Fla.	12/11/2016	9E
Williams, Bruce M.	Sioux Falls, S.D.	10/25/2016	3C
Williams, William A.	Lacey, Wash.	7/19/2016	1C
Windecker, Arnold K.	San Antonio, Texas	8/22/2016	4E
Winter, David E.	Orange Park, Fla.	3/26/2017	9E
Winter, Edward L.	Eaton, Ohio	8/27/2016	6F
Winters, Edwin E.	Brookfield, Wis.	12/23/2018	5J
Wise, Gerald C.	Lakeland, Fla.	11/10/2016	9E
Witmer, C. Daniel	Dublin, Ohio	4/5/2016	2B
Wogstad, Marlin D	Houston, Texas	9/1/2016	4F
Wohlgemuth, Henry K.	Souderton, Pa.	3/31/2017	7E
Wold, David T.	Saint Paul, Minn.	4/12/2018	3G
Wolf, Richard C.	Fleetwood, Pa.	3/25/2016	7E
Wolfe, Thomas A.	Columbus, Ohio	11/20/2018	6F
Wolff, Robert C.	Edgewater, Fla.	12/16/2017	9E
Wong, Joseph	San Gabriel, Calif.	10/24/2017	2B
Woodall, Frank J.	Yakima, Wash.	2/3/2018	1D
Wright, Dick L.	Kalaheo, Hawaii	2/23/2017	2C
Wulff, Arnold G.	Marion, Ohio	3/2/2016	6D
Yankee, Tina	Denver, Colo.	10/6/2018	2E
Yoder, Harold M.	Columbia, S.C.	11/24/2016	9C
Youngquist, Edmund R.	Northfield, Minn.	5/30/2016	3F
Yount, Royall A.	Hickory, N.C.	1/23/2016	9B
Youse, Paul M.	Greenville, S.C.	1/31/2018	9C
Zaye, Linda B.	Mc Comb, Ohio	10/26/2018	6D
Zellers, Earl W.	Myerstown, Pa.	11/13/2016	8D
Zick, Elmer L.	Glen Burnie, Md.	4/24/2016	8F
Ziedonis, Arvids, Jr.	Cresco, Pa.	6/26/2017	7E
Ziegenfus, James E.	Kunkletown, Pa.	2/25/2017	7D
Zimmann, John W. R.	Salem, Ohio	3/18/2018	6E
Zinkler, Leon C.	Bethlehem, Pa.	1/23/2017	7E
Zorn, Herbert M.	Verona, Wis.	8/26/2017	5K
Zundel, Donald K.	Littleton, Colo.	4/8/2017	2E

Rostered Ministers of Word and Service

Name	City, State (Country)	Death Date	Synod
Adams, Lauretta A.	Bath, Pa.	5/9/2018	7E
Bauer, Christine J.	Crown Point, Ind.	1/10/2017	6C
Becker, R. Frederick	Crystal Lake, Ill.	4/6/2017	5B
Boos, Merle W.	West Bend, Wis.	12/11/2018	5J
Bravener, William L.	Pewaukee, Wis.	9/20/2018	5J
Burnford, Frances E.	Van Nuys, Calif.	7/25/2018	2B
Carlson, Dorothy L.	Albany, N.Y.	3/11/2016	7D
Daugs-Renner, Linda S.	Phoenix, Ariz.	8/13/2016	2D
Dittberner, David A.	Miltona, Minn.	7/22/2017	3H
Dohner, Irvin R.	Myrtle Beach, S.C.	10/11/2018	9C
Domyahn, Marlayne Johnson	Edina, Minn.	7/6/2017	3G
Edwards, George S.	Philadelphia, Pa.	3/12/2018	7F
Fleming, Joan	Eagan, Minn.	8/5/2016	3H
Frantz, Virginia K.	Winfield, Pa.	3/20/2016	8E
Fregeau, Elsie J.	Rome City, Ind.	10/21/2017	6C
Harper, Ruth V.	Minneapolis, Minn.	10/23/2018	5K
Herbert, Benjamin T.	Riverside, Calif.	12/4/2018	2C
Herbrand, Norma J.	Waukesha, Wis.	10/4/2018	5J
Higgs-Spruth, Joyce E.	Colorado Springs, Colo.	12/12/2017	2E
Hoffmann, Maxim R.	Glen Arm, Md.	3/7/2017	8F
Holmquist, Glen V.	Hopkins, Minn.	3/24/2018	5J
Howatt, Martha L.	Lodi, Calif.	7/24/2016	7F
Johannsen, Clair A.	Hagerstown, Md.	2/10/2017	8F
Johnson, Freda M.	Torrance, Calif.	5/5/2016	2B
Johnson, Grace	Cambridge, Iowa	5/21/2016	5D
Kaasa, Agnes E.	Chippewa Falls, Wis.	5/19/2017	3G
Knutson, Arlan C.	Janesville, Wis.	8/7/2016	5K
Krome, Elaine R.	Bluffton, S.C.	11/23/2018	9C
Krueger, Laura K.	Madrid, Iowa	8/30/2018	5F
Kuehn, Harold L.	Fitchburg, Wis.	12/2/2017	5K
Lehr, Sandra E.	Denver, Pa.	8/27/2018	8D
Lundgren, Lawrence D.	Cedar Rapids, Iowa	10/10/2018	5D
Lundgren, Norita M.	Cedar Rapids, Iowa	9/8/2018	5D
Mueller, Nell K.	Kyle, Texas	12/22/2016	4E

Painter, Janice E.	West Chester, Pa.	3/22/2018	7F
Pyeatt, Carol L.	Grand Junction, Colo.	3/11/2018	2E
Schardt, Wilma B.	Omaha, Neb.	10/2/2018	4A
Schebor, Lynn A.	Sterling Heights, Mich.	8/2/2016	6B
Scheidemann, Walter F.	Wausau, Wis.	12/31/2018	5I
Schmidt, Linda S.	Geneseo, Ill.	12/10/2018	5B
Skramstad, E. Dorothy	Fergus Falls, Minn.	2/22/2018	3D
Smoot, Lillian	Cincinnati, Ohio	5/28/2016	6F
Snyder, Florence D.	Emmaus, Pa.	11/25/2016	7E
Spies, Richard E.	Parkville, Md.	1/2/2017	8F
Spranger, Clayton G.	Edina, Minn.	3/8/2017	3G
Sterner, Gunnel M.	Allentown, Pa.	7/15/2016	7E
Stief, LaVonne E.	Anaheim, Calif.	6/25/2016	2C
Terry, Laura Jo S.	Anderson, S.C.	3/12/2018	9C
Tesdall, Shirley	Jewell, Iowa	1/8/2016	5F
Urbanski, Carole N.	Raleigh, N.C.	3/28/2017	9B
Voxland, Marion	Bismarck, N.D.	5/12/2018	3A
Wang, E. Jean	Webster, S.D.	4/9/2016	3I
West, Janet R.	McAllen, Texas	10/26/2018	4E
Westcott, Susan G.	Cleveland, Ohio	3/6/2018	6E
Whitford, Anna M.	Buffalo Mills, Pa.	10/29/2017	8C
Wohltjen, Ruth G.	Brooklyn, N.Y.	8/20/2016	7C
Yoder, Oble W.	Hagerstown, Md.	1/21/2017	8C

Congregations Organized or Received 2016–2018 Appendix I

State	City	Congregation and Congregation Number	Action	Date	Synod
Arizona	San Tan Valley	Crossroads Lutheran Church (31094)	Organized	10/23/2016	2D
California	Joshua Tree	Lutheran Church of the Desert (31225)	Organized	12/3/2016	2C
Connecticut	Waterbury	Cross of Christ Lutheran Church (31255)	Organized	6/9/2017	7B
Delaware	Wilmington	Unity Church (31278)	Organized	3/4/2018	8F
Florida	Coral Gables	St. James/Santiago Apostol Evangelical Lutheran Church (31279)	Organized	7/2/2017	9E
	Fort Lauderdale	Grace Alone of Fort Lauderdale, Florida (31284)	Organized	5/31/2018	9E
	Port Saint Lucie	Living Faith Church (31043)	Organized	4/30/2017	9E
Georgia	Canton	Celebration of Grace Lutheran Church (30666)	Organized	5/15/2016	9D
Illinois	Chicago	Come Alive Ministry of Faith Lutheran Church (30892)	Organized	3/18/2018	5A
	Oregon	Freedom Lutheran Church (30916)	Organized	3/18/2016	5B
Maryland	Glen Burnie	Rejoice Fellowship (31200)	Organized	3/21/2016	8F
Minnesota	Duluth	Spirit of God Lutheran Church (31249)	Organized	8/21/2016	3E
	Hutchinson	River of Hope Lutheran Church (30914)	Organized	5/15/2016	3F
	Minneapolis	Bethlehem Lutheran Church Twin Cities (31173)	Organized	3/1/2016	3G
	Proctor	United Lutheran Church of Proctor (31248)	Organized	6/4/2017	3G
New York	Brooklyn	St. Lydia's (30958)	Organized	5/1/2016	7C
	Jamestown	Tree of Life Lutheran Community (31256)	Organized	9/11/2017	7D
Ohio	Cleveland Heights	Peace Lutheran Church (31254)	Organized	7/16/2017	6E
	Lakewood	Good Soil Lutheran Ministries (31270)	Organized	2/1/2018	6E

Pennsylvania	Bethlehem	Light of Christ Lutheran Church (31257)	Organized	2/1/2018	7E
	Bethlehem	Star of Bethlehem Evangelical Lutheran Church (31277)	Organized	3/14/2018	7E
	Mohnton	Hmong Community Evangelical Lutheran Church (31288)	Organized	6/8/2018	7E
South Carolina	Columbia	Christ Mission (31117)	Organized	6/1/2018	9C
Texas	Dripping Springs	New Life Lutheran Church (30667)	Organized	2/6/2017	4E
	San Antonio	Iglesia Luterana San Pablo (30975)	Organized	4/29/2018	4E
Virginia	Galax	Church of the Good Shepherd (90047)	Organized	11/9/2016	9A
Washington	Kirkland	Salt House (31271)	Organized	4/29/2018	1B
	Mukilteo	Pointe of Grace (31281)	Organized	8/6/2018	1B
	Seattle	Church of the Apostles (30573)	Organized	5/7/2017	1B
	Seattle	Columbia City Church of Hope (30888)	Organized	11/5/2017	1B
Wisconsin	Brookfield	Unity Lutheran Church (31224)	Organized	1/1/2017	5J
	Mt Pleasant	Journey in Faith (31236)	Organized	1/22/2017	5J
	Racine	Living Faith Lutheran Church (31168)	Organized	2/14/2016	5J
	Racine	United Lutheran Church (31238)	Organized	5/4/2017	5J

Congregations Removed, Disbanded, Withdrawn Consolidated, or Merged 2016–2018 — Appendix J

State	City	Name	Status	Date	Synod
Arizona	Willcox	Trinity	Disbanded	9/25/2016	2D
Arkansas	Cherokee Village	Cherokee Village	Disbanded	12/30/2018	4C
California	Chino	Christ	Withdrawn	1/17/2016	2C
	Granada Hills	St. Stephen	Merged to form Bethlehem Lutheran Church (13822)	11/7/2018	2B
	Joshua Tree	Faith	Consolidated to form Lutheran Church of The Desert (31225)	12/3/2016	2C
	Long Beach	Faith	Disbanded	9/10/2016	2B

	Ontario	Prince of Peace	Disbanded	3/31/2016	2C
	Sanger	Bethlehem	Disbanded	12/9/2017	2A
	Twentynine Palms	Prince of Peace	Consolidated to form Lutheran Church of The Desert (31225)	12/3/2016	2C
	Vallejo	Holy Trinity	Merged	12/2/2018	2A
Colorado	Aurora	St. Matthew	Disbanded	12/1/2018	2E
Connecticut	New Haven	Iglesia Luterana Resurreccion	Disbanded	12/4/2016	7B
	Waterbury	First	Consolidated to form Cross of Christ Lutheran Church (31255)	6/9/2017	7B
	Waterbury	Zion	Consolidated to form Cross of Christ Lutheran Church (31255)	6/9/2017	7B
Delaware					
	Wilmington	Spirit of Life	Consolidated to form Unity Church (31278)	3/4/2018	8F
	Wilmington	Zion	Consolidated to form Unity Church (31278)	3/4/2018	8F
District of Columbia	Washington	Community of Christ	Disbanded	9/4/2016	8G
Florida	Coral Gables	St. James	Disbanded	7/2/2017	9E
	Cutler Bay	St. Timothy	Removed	10/11/2017	9E
	Fort Lauderdale	Abiding Savior	Consolidated to form Grace Alone of Fort Lauderdale, Florida (31284)	5/31/2018	9E
	Fort Lauderdale	First	Consolidated to form Grace Alone of Fort Lauderdale, Florida (31284)	5/31/2018	9E
	Fort Pierce	St. Peter	Withdrawn	10/11/2017	9E
	Homestead	St. Andrew	Disbanded	4/8/2018	9E
	Jacksonville	Faith	Disbanded	1/24/2016	9E
	Miami	Iglesia Luterana San Pedro, Inc.	Withdrawn	10/11/2017	9E
	Miami	Messiah Evangelical	Disbanded	1/22/2017	9E
	Ocala	The Church of the Incarnation	Disbanded	1/8/2017	9E
	Palm Bay	Peace	Removed	10/11/2017	9E

	Sanford	New Creation	Disbanded	3/20/2016	9E
	Summerfield	St. John	Merged to form Hope Lutheran Church (30417)	6/24/2018	9E
Illinois	Belleville	Peace	Disbanded	8/14/2018	5C
	Chicago	Mission of Christ Evangel	Disbanded	12/31/2018	5A
	Chicago	Norwood Park	Disbanded	9/2/2018	5A
	Chicago	Park View	Disbanded	5/31/2016	5A
	Crest Hill	Theodore Street	Disbanded	10/29/2017	5B
	Elgin	Messiah	Disbanded	4/10/2016	5A
	Elmwood Park	Grace	Disbanded	2/11/2018	5A
	Evergreen Park	United by Faith	Disbanded	12/30/2018	5A
	Harvey	First Evangelical	Disbanded	5/20/2018	5A
	Lincolnwood	St. John	Disbanded	3/15/2016	5A
	Nachusa	St. Paul	Disbanded	2/11/2018	5B
	Palatine	Bethel Evangelical	Merged to form All Saints Lutheran Church (07531)	11/20/2016	5A
	Rockford	Tabor	Disbanded	8/26/2018	5B
	Shumway	Trinity	Withdrawn	10/29/2017	5C
Indiana	Bluffton	St. Paul	Disbanded	7/23/2017	6C
	Hillsboro	Phanuel	Disbanded	11/8/2018	6C
	Indianapolis	Evangelical	Disbanded	4/15/2018	6C
Iowa	Aurora	St. Paul	Disbanded	8/27/2017	5F
	Buffalo Center	Bethlehem	Removed	7/14/2018	5E
	Cylinder	St. John	Withdrawn	4/29/2018	5E
	Greene	St. John Evangelical	Withdrawn	7/30/2017	5F
	Hopkinton	St. John	Disbanded	9/1/2016	5D
	Neola	St. Paul's	Removed	7/14/2018	5E
	Radcliffe	Zion	Withdrawn	9/9/2018	5F
	Spragueville	Salem Evangelical	Disbanded	8/28/2016	5D
	Waterloo	First	Disbanded	8/26/2017	5F
Kanasas	Abilene	Trinity Evangelical	Withdrawn	7/9/2017	4B
	Axtell	Salem Evangelical	Withdrawn	9/17/2017	4B
	Everest	Zion	Withdrawn	2/12/2017	4B
	La Crosse	First	Withdrawn	1/24/2016	4B
	Prairie Village	Faith	Disbanded	8/27/2017	4B
	Scandia	Our Savior	Withdrawn	12/3/2017	4B
Kentucky	Louisville	Calvary	Disbanded	3/3/2016	6C
Maine	Caribou	Faith	Disbanded	6/3/2018	7B
Maryland	Baltimore	Emmanuel	Disbanded	12/31/2017	8F

	Baltimore	Second English	Disbanded	1/15/2017	8F
	Baltimore	Sts. Stephen and James	Disbanded	5/20/2018	8F
	Boonsboro	Salem Evangelical	Withdrawn	11/19/2018	8H
	Glen Burnie	The Lutheran Church of Our Redeemer	Consolidated to form Rejoice Fellowship (31200)	8/21/2016	8F
	Glen Burnie	Glen	Consolidated to form Rejoice Fellowship (31200)	8/21/2016	8F
	Glen Burnie	Peace	Consolidated to form Rejoice Fellowship (31200)	8/21/2016	8F
	Kensington	Oromo Resurrection Evangelical Church	Withdrawn	10/16/2017	8G
	Manchester	Lazarus	Disbanded	7/16/2016	8F
Michigan	Auburn Hills	Gloria Dei	Disbanded	1/21/2018	6A
	Coldwater	Reformation	Disbanded	10/31/2017	6B
	Detroit	St. James	Disbanded	4/29/2018	6A
	Lapeer	Christ the King	Disbanded	12/31/2017	6A
	Marquette	St. Mark	Disbanded	7/31/2016	5G
	Rapid River	Bethany	Disbanded	5/1/2016	5G
Minnesota	Avoca	Faith	Disbanded	8/5/2018	3F
	Clarkfield	Swede Home	Disbanded	5/22/2016	3F
	Duluth	Bethany	Consolidated to form Spirit of God Lutheran Church (31249)	12/11/2016	3E
	Duluth	Faith	Disbanded	6/1/2016	3E
	Duluth	Lutheran Church of The Holy Trinity	Consolidated to form Spirit of God Lutheran Church (31249)	12/11/2016	3E
	Duluth	Zion	Consolidated to form Spirit of God Lutheran Church (31249)	12/11/2016	3E
	Fergus Falls	Hedemarken	Merged to form Zion Lutheran Church (11508)	10/29/2017	3D
	Harmony	St. Paul	Disbanded	6/26/2016	3I
	La Salle	LaSalle	Disbanded	8/12/2018	3F
	Lake Park	Strandvik	Disbanded	1/31/2016	3D
	Lyle	Mona	Removed	9/9/2017	3I

	Lyle	Six Mile Grove	Removed	9/9/2017	3I
	Minneapolis	Bethany	Disbanded	6/18/2017	3G
	Minneapolis	Bethlehem	Consolidated to form Bethlehem Lutheran Church Twin Cities (31173)	3/1/2016	3G
	Minneapolis	Luther Memorial	Disbanded	5/20/2018	3G
	Minneapolis	Mercy Seat	Disbanded	12/16/2016	3G
	Minnetonka	Minnetonka	Consolidated to form Bethlehem Lutheran Church Twin Cities (31173)	3/1/2016	3G
	Perley	Bethania	Disbanded	3/21/2017	3D
	Proctor	Bethlehem	Consolidated to form United Lutheran Church of Proctor (31248)	6/4/2017	3E
	Proctor	Immanuel	Consolidated to form United Lutheran Church of Proctor (31248)	6/4/2017	3E
	Saint Paul	North Emanuel	Disbanded	9/17/2017	3H
	Wannaska	Pine Grove	Removed	10/14/2017	3D
	Willmar	West Lake	Disbanded	6/25/2017	3F
Missouri	Chesterfield	Chinese	Disbanded	3/12/2016	4B
	Kansas City	Children's Memorial	Disbanded	12/31/2017	4B
Montana	Joplin	Immanuel	Removed	9/23/2017	1F
	Rudyard	Hingham	Disbanded	11/1/2017	1F
Nebraska	Ceresco	Immanuel	Withdrawn	3/9/2018	4A
	Davenport	St. James	Disbanded	11/12/2017	4A
	Holdrege	Bethel	Withdrawn	9/14/2018	4A
	Sutherland	Maria	Withdrawn	9/14/2018	4A
	Verdon	St. Mark	Disbanded	3/27/2016	4A
Nevada	North Las Vegas	Living Springs	Disbanded	6/23/2016	2D
New Jersey	Audubon	Holy Trinity	Disbanded	5/23/2018	7A
	Edison	St. Stephen	Disbanded	12/31/2018	7A
	Elmer	Emanuel	Withdrawn	1/30/2016	7A
	Freehold	Grace	Disbanded	4/3/2016	7A
	Haddon Heights	Ascension	Disbanded	1/21/2018	7A
	Hoboken	St. John the Baptist	Disbanded	12/25/2016	7A
	Plainfield	Cross of Life	Disbanded	6/10/2018	7A

New York	Jamestown	Holy Trinity	Consolidated to form Tree of Life Lutheran Community (31256)	9/11/2017	7D
	Jamestown	Immanuel	Consolidated to form Tree of Life Lutheran Community (31256)	9/11/2017	7D
	Rochester	Lutheran Church of Concord	Merged to form Messiah Lutheran Church (07079)	9/14/2018	7D
	Rochester	Christ the Good Shepherd	Merged to form Lutheran Church of The Resurrection (07095)	8/5/2018	7D
	Syracuse	First English	Disbanded	1/14/2017	7D
	Troy	St. Timothy	Disbanded	2/26/2017	7D
	West Sand Lake	Trinity	Disbanded	2/26/2017	7D
North Carolina	Charlotte	Iglesia Cristo El Rey	Withdrawn	12/31/2017	9B
	Concord	Family of Faith	Merged to form Christ Lutheran Church (04178)	8/31/2017	9B
	Rural Hall	Nazareth	Withdrawn	3/17/2017	9B
North Dakota	Balfour	Balfour	Disbanded	6/12/2016	3A
	Fortuna	Faith	Disbanded	6/26/2016	3A
	Hatton	Little Forks	Disbanded	7/31/2018	3B
	Michigan	Sarnia United	Disbanded	1/8/2017	3B
Ohio	Akron	Bethany	Disbanded	10/15/2017	6E
	Ashland	Stone	Withdrawn	10/20/2018	6E
	Centerville	Christ the King	Withdrawn	9/10/2016	6F
	Cincinnati	Roselawn	Disbanded	2/26/2017	6F
	Cleveland Heights	Bethlehem	Consolidated to form Peace Lutheran Church (31254)	7/16/2017	6E
	Cleveland Heights	Hope	Consolidated to form Peace Lutheran Church (31254)	7/16/2017	6E
	Columbus	Oromo	Removed	1/30/2016	6F
	Dayton	St. Paul	Disbanded	12/31/2017	6F
	Lakewood	Faith	Consolidated to form Good Soil Lutheran Ministries	2/1/2018	6E

	Lewis Center	The Church at North Point	Disbanded	7/1/2018	6F
	Logan	St Matthew	Withdrawn	1/24/2016	6F
	New Springfield	Emmanuel	Disbanded	12/30/2018	6E
	Rocky River	Our Savior's Rocky River	Consolidated to form Good Soil Lutheran Ministries (Good Soil Lutheran Ministries)	2/1/2018	6E
	Springfield	Fifth	Disbanded	7/9/2017	6F
	Tarlton	St. Jacob	Disbanded	12/11/2016	6F
	West Alexandria	Salem	Withdrawn	3/13/2016	6F
	Westerville	Grace	Withdrawn	11/6/2016	6F
Oklahoma	Tulsa	Ascension	Disbanded	5/22/2016	4C
Pennsylvania	Allentown	St. Martin de Porres	Disbanded	11/4/2018	7E
	Allentown	St. Paul	Disbanded	12/30/2018	7E
	Beaver Falls	Christ's	Disbanded	6/10/2018	8B
	Bethlehem	Holy Trinity	Consolidated to form Star of Bethlehem Evangelical Lutheran Church (31277)	3/14/2018	7E
	Bethlehem	Messiah	Consolidated to form Light of Christ Lutheran Church (31257)	10/29/2017	7E
	Bethlehem	Salem	Consolidated to form Star of Bethlehem Evangelical Lutheran Church (31277)	3/14/2018	7E
	Bethlehem	St. Matthew	Consolidated to form Light of Christ Lutheran Church (31257)	10/29/2017	7E
	Bethlehem	Zion (First Hungarian)	Disbanded	8/26/2018	7E
	Birdsboro	St. John	Withdrawn	7/23/2017	7E
	Chambersburg	St. John	Disbanded	1/3/2016	8D
	Halifax	St. Paul Lutheran Church (Enterline)	Disbanded	12/31/2017	8D
	Harrisburg	Zion	Merged to form Good Shepherd Lutheran Church (01104)	9/1/2018	8D

	Havertown	Oromo Evangelical Christian Mission	Withdrawn	2/14/2017	7F
	Hellertown	Christ	Disbanded	5/21/2017	7E
	Jeannette	St. Mark's	Disbanded	10/31/2016	8B
	Kittanning	Christ (Rupp)	Withdrawn	1/16/2016	8B
	Ligonier	St. Paul	Disbanded	5/28/2017	8B
	McKeesport	St. John's	Disbanded	6/25/2017	8B
	Minersville	English	Disbanded	4/15/2018	7E
	Philadelphia	St. Michael	Disbanded	9/11/2016	7F
	Pittsburgh	Trinity	Disbanded	11/4/2018	8B
	Railroad	Messiah	Disbanded	8/28/2016	8D
	Ridgway	First	Withdrawn	7/30/2016	8A
	Smicksburg	Salem	Withdrawn	2/18/2017	8A
	Stouchsburg	Zion's St. Johns (Reeds)	Withdrawn	10/17/2018	7E
	Tarentum	St. Paul	Disbanded	2/14/2017	8B
	Titusville	Emanuel	Disbanded	1/31/2016	8A
	Williamsport	St. Matthew	Disbanded	5/27/2018	8E
Rhode Island	Cranston	Bethany	Merged to form St. Paul Evangelical Lutheran Church (03520)	3/31/2016	7B
South Carolina	Blythewood	Breath of Life	Disbanded	8/31/2017	9C
	Columbia	Gethsemane	Disbanded	9/24/2017	9C
	North Charleston	Peace	Disbanded	11/26/2017	9C
	Saluda	Trinity	Disbanded	10/8/2017	9C
South Dakota	Howard	Belleview	Disbanded	6/5/2016	3C
	Madison	St. Peter	Disbanded	4/23/2017	3C
	Viborg	Bethany	Withdrawn	1/31/2016	3C
Tennessee	Ooltewah	Resurrection	Disbanded	1/10/2016	9D
Texas	Austin	Prince of Peace	Disbanded	12/31/2017	4E
	Caldwell	Elizabeth	Withdrawn	2/18/2018	4F
	Danevang	Danevang	Removed	2/4/2017	4F
	Hamilton	St. Paul	Disbanded	4/1/2018	4D
	Haslet	Resurrection Church	Withdrawn	4/30/2016	4D
	Hempstead	Trinity	Withdrawn	11/17/2016	4F
	Houston	Chinese	Withdrawn	11/11/2017	4F
	Houston	Good Shepherd	Disbanded	2/1/2016	4F
	Kenedy	Elim	Disbanded	2/18/2018	4E
	Mathis	Grace	Disbanded	10/26/2018	4E
	Paige	St. John	Disbanded	9/2/2016	4E
	San Antonio	Prince of Peace	Disbanded	9/9/2017	4E
	San Antonio	St. Andrew	Disbanded	11/19/2017	4E

Utah	Bountiful	Grace	Removed	2/3/2017	2E
Virginia	Marion	Atonement	Disbanded	5/21/2017	9A
	Pearisburg	Redeemer Evangelical	Disbanded	11/18/2018	9A
Washington	Bothell	Light of the Cross	Disbanded	9/23/2018	1B
	Morton	Central	Withdrawn	3/18/2017	1C
	Pasco	Lutheran Church of The Master	Disbanded	4/10/2016	1D
	Seattle	Bethany	Disbanded	5/15/2016	1B
Wisconsin	Brookfield	Christ the King	Consolidated to form Unity Lutheran Church (31224)	1/1/2017	5J
	Brookfield	Cross of Life	Consolidated to form Unity Lutheran Church (31224)	1/1/2017	5J
	Glendale	Lincoln Park	Disbanded	9/8/2017	5J
	Iron Ridge	Our Savior	Disbanded	5/13/2017	5K
	Menasha	Our Redeemer	Disbanded	10/23/2016	5I
	Poynette	Bethel	Disbanded	7/10/2016	5K
	Racine	Atonement	Consolidated to form Living Faith Lutheran Church (31168)	2/14/2016	5J
	Racine	Emmanuel	Consolidated to form Journey in Faith (31236)	1/22/2017	5J
	Racine	Gethsemane	Consolidated to form Journey in Faith (31236)	1/22/2017	5J
	Racine	Our Savior's	Consolidated to form Living Faith Lutheran Church (31168)	2/14/2016	5J
	Racine	St. Andrew	Consolidated to form United Lutheran Church (31238)	5/4/2017	5J
	Racine	St. Paul	Consolidated to form United Lutheran Church (31238)	5/4/2017	5J
	Racine	Zion	Consolidated to form United Lutheran Church (31238)	5/4/2017	5J
	Sheboygan	St. Andrew	Disbanded	5/20/2018	5J

Exhibit E

Report of the Treasurer

Part One: Work of the Office

Responsibilities

The treasurer of the Evangelical Lutheran Church in America (ELCA) proposes policy and provides for the implementation, within such policies, of the financial, accounting, audit, banking, investment, property, information technology and building management systems of the churchwide organization. The governing description of the Office of the Treasurer appears in the *Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America*, continuing resolutions 15.14.A.10. and 15.14.B10.

Budget development and accounting analyst services

The Office of the Treasurer estimates revenue, recommends spending authorization levels, and advises the Office of the Presiding Bishop regarding financial sustainability. Working closely with the Office of the Presiding Bishop and the Mission Advancement unit, the Office of the Treasurer engages in collaborative efforts to monitor and align resources with anticipated income. The Office of the Treasurer also oversees the capital expenditures and related budget of the churchwide office. (See Section V for more details on the fiscal year 2020–2022 budget.)

Being new to the churchwide organization when I began my term as treasurer in February 2018, I spent much of my first year gaining an understanding of the revenue streams and use of funds within the church. The Office of the Treasurer's focus has been on the predictability of mission support and the potential for growth of other unrestricted revenue streams, while maintaining accountabilities for spending authorizations. The Office of the Treasurer also identified and implemented opportunities for ongoing expense reductions, including savings in 2019 from the cost of health care benefits. The Office of the Treasurer assisted in the development of a path for fully funding the post-retirement medical benefit trust by the end of fiscal year 2022. During 2018 the accounting records of the Endowment Fund of the ELCA (ELCA Foundation) were separated from those of the churchwide organization as it became a separately incorporated ministry. Also in 2018, the Office of the Treasurer began an evaluation of a new financial software solution, Workday, for both the churchwide organization and the ELCA Foundation. The implementation of Workday is anticipated to be completed in the last quarter of 2019.

Building management

The Office of the Treasurer is presently working on the renewal to maintain the churchwide organization's Gold Energy star rating. The installation of the building automation system was completed in 2016 and has resulted in a 10% energy savings as the engineers can adjust each unit and troubleshoot problem areas remotely. In addition, heating, ventilation, and air conditioning (HVAC) can be modified by floor, which creates savings during weekends and off hours.

Historically, Jones Lang Lasalle (JLL), the churchwide organization's management company, had provided oversight of the churchwide organization's lease renewals.

Commissions were paid to JLL, as well as the tenant's agent. During 2018, the churchwide organization transitioned this service to the director of facilities at the Lutheran Center in order to save commissions paid for existing tenant renewals. Savings during 2018 were over $170,000. This tenant renewed its lease through Oct. 31, 2027.

The archives are held at a separate facility in a nearby suburb. The 16-year-old metal roof was replaced near the end of 2018.

During 2018, the Advocacy office combined with the Federal Chaplaincy office and relocated within Washington, D.C., signing a five-year lease with a five-year renewal clause. Rent and utility savings are approximately $75,000 per year.

The churchwide organization and certain separately incorporated ministries (SIMs) of the ELCA occupy nearly 65% of the Lutheran Center, which is owned by the ELCA and has no remaining mortgage. Operating costs of the Lutheran Center are covered by the rent from external tenants and SIMs. The building is fully occupied at this time, with about 25% of our leased space (one tenant) up for renewal in 2020; the remainder is leased until 2023–2027. As a result of growth of the Mission Investment Fund of the ELCA (MIF), the staff in the Office of the Treasurer was relocated to the sixth floor in 2018. MIF began a remodeling of the eighth floor that is expected to be completed in the fall of 2019.

Information technology

The churchwide organization Information Technology utilizes contemporary business and technology systems that enhance the efficiency and effectiveness of how the ELCA carries out the ministry through the churchwide expression and other expressions of this church.

Innovation and continuous improvement 2017–2019

The churchwide office Information Technology team collaborates with all aspects of the organization to facilitate technology-related projects aligned with *Future Directions 2025* and the churchwide organization operational plan. At the same time, Information Technology works to secure its information from external and internal threats by increasing staff security awareness, improving system controls and independently testing security controls on a regular basis. Over the triennium, several projects have been or are in the process of being implemented.

Selected initiatives having significant operational and strategic impact are listed below:

- **ELCA digital directory:** The last printing of the paper yearbook occurred in 2016 for the 2017 yearbook. The Office of the Secretary and Information Technology partnered to convert the yearbook to a digital/mobile format for 2018 to improve accessibility, information accuracy, and cost savings. Directions on how to access the directory can be found in the "Other" section of the *Pre-Assembly Report.* The directory is in its second year and has had a positive impact:
    - Free online resource available using any device, anywhere.
    - Over 19,000 views in a given month.
    - Data kept current as it changes versus just one time per year as with the previous paper yearbook format.
    - The move to a digital format reduced cost and production time internally.
- **ELCA GrantMaker:** A cross-unit committee evaluated current granting processes and found that there were over 31 distinct grant applications (and scholarship) processes across the organization. Most of them were paper-based tracking processes

unique to each office or unit. The organization worked collaboratively to create new grant-making policies and procedures, as well as to implement a new centralized system to streamline granting operations. The new system and process also helped to standardize reporting and impact measurements, as well as to integrate with other systems to improve internal efficiencies.

- **Digital giving preferred providers:** Information Technology established preferred relationships with vendors Tithe.ly and Vanco. Each of these partners brings a digital giving solution to congregations to enable them to improve the ways in which their members can give, introduce more ways to give, lower costs, and increase congregational vitality.
- **Good Gifts giving catalogue:** Information Technology and Mission Advancement worked together to replace the aging technology platform with a more modern system to continue to provide a way for ELCA members and congregations to give to Good Gifts online. This provides an opportunity for innovation and enhancements to the current user experience.
- **Financial System Replacement:** In order to enhance and enable greater efficiency in its financial operations, the churchwide organization and ELCA Foundation conducted a yearlong analysis on the people, process, and technology needed to enable a more modern scalable and reliable financial system. This new system will improve financial operations management and drive efficiency through the core financial processes, planning and reporting. As part of this project, the new system will be integrated into the other existing enterprise applications and with external service providers.
- **Rostered Minister Administration:** In partnership with the Office of the Secretary and the Domestic Mission unit, Information Technology updated systems to enable the changes to the rosters for ministers of Word and Service and ministers of Word and Sacrament. In a continued move to digitize the record keeping for the church and offset the diminishing space to house paper records, the Office of the Treasurer partnered with the Office of the Secretary to build a system to enable the storage and transfer of a digital roster file between the churchwide organization and each synod.

Audit

CapinCrouse LLP has conducted regular reviews of processes and controls across financial operations. Their work provides third-party assessment of the churchwide organization's financial integrity and includes valuable consultation and best-practice recommendations. In addition to ongoing testing in conjunction with the 2018 audit, CapinCrouse performed testing to validate the separation of the assets of the churchwide organization from the assets of the ELCA Foundation. The internal audit function relates directly to the ELCA Audit Committee.

Crowe LLP provides external audit services for the churchwide organization and meets with the ELCA Audit Committee two times per year. It coordinates with the internal audit function to maximize the audit scope and results. During the triennium, audit processes have resulted in unmodified audit opinions and positive results. No significant deficiencies or material weaknesses were identified.

Accounting

Accounting functions include general accounting, financial reporting, receipts processing and accounts payable. These teams process all financial transactions for the churchwide organization and produce both internal and external reports. Responsible for accurate, timely depositing and recording of payments to and from the churchwide organization, the receipts processing and accounts payable teams have supported daily operations as well as major events such as the ELCA Youth Gathering and Churchwide Assembly. The accounting team is responsible for general ledger management and financial reporting functions for general operations. The Office of the Treasurer also provides various accounting services for the ELCA Foundation, Lutheran Men in Mission, and Women of the ELCA.

Banking and investments

The Office of the Treasurer is responsible for safeguarding organizational assets and for recommending policies to the ELCA Church Council for managing cash balances and monitoring the activities of investment advisers and managers. Investment strategies are designed to meet the objectives and needs of the operating funds. Operating banking and investment relationships remained consistent throughout the triennium. BMO Harris Bank provides treasury management and investment services for churchwide programs. Endowment assets and other deferred gift investments are managed by the ELCA Foundation.

Major work for 2020–2022

Major work that will be undertaken within the Office of the Treasurer is expected to include:

- **Sustainability:** The fifth goal of *Future Directions 2025* is a well-governed, connected and sustainable church. The Office of the Treasurer plays a critical role in ensuring resources are aligned with roles, expectations and priorities for the whole church. This will include monitoring the recently implemented fundraising model to ensure adequate resources are available to support the development initiatives.
- **Data mining and process improvement:** A desired outcome of the Workday financial solution is enhanced reporting. Alignment of reporting with the goals of *Future Directions 2025* is critical to effective management of the organization's resources. Workday is also designed to deliver efficiencies in our business processes. Some of these efficiencies are built into the design of the system, but realization of the benefits will require engagement of both internal and external partners.
- **Enterprise risk management and security:** As part of the churchwide organization's increasing enterprise risk management priority, this office will be implementing additional prevention and mitigation strategies for risks identified as related to the operations of the Office of the Treasurer.
- **Affordable advanced ministry technology:** Information Technology will be focused on building partnered relationships to continue to assist congregations and synods with technology solutions to advance their ministry. Areas of focus will include church management systems (e.g. membership, administration), websites and communication tools that are best in class and at an affordable price for all congregations and synods.

- **Information management:** Projects will be prioritized toward fostering improved management, efficiency, integration, analysis, security, and accessibility to the vast amount of information that the organization creates, retains, and deletes. Priorities will be given to areas creating the most efficiency for interaction across the church and within the churchwide organization. We will partner with Planning, Research and Evaluation and synods to conduct a survey to understand technology challenges and opportunities within synods.
- **Digital technology advancements:** Information Technology will continue to partner with Mission Advancement and other parts of the churchwide organization to deliver world-class, easy-to-use online and digital solutions. These solutions will be intended to improve communication to, with, and among all visitors to conduct key functions of the church in an online, virtual setting. As systems grow, Information Technology will also be improving the mechanism for people to create a single identity that will enable their access to the various properties needed to conduct their ministries. We will also be working with the Youth Gathering team to implement a new registration and event management system for the 2021 Youth Gathering.

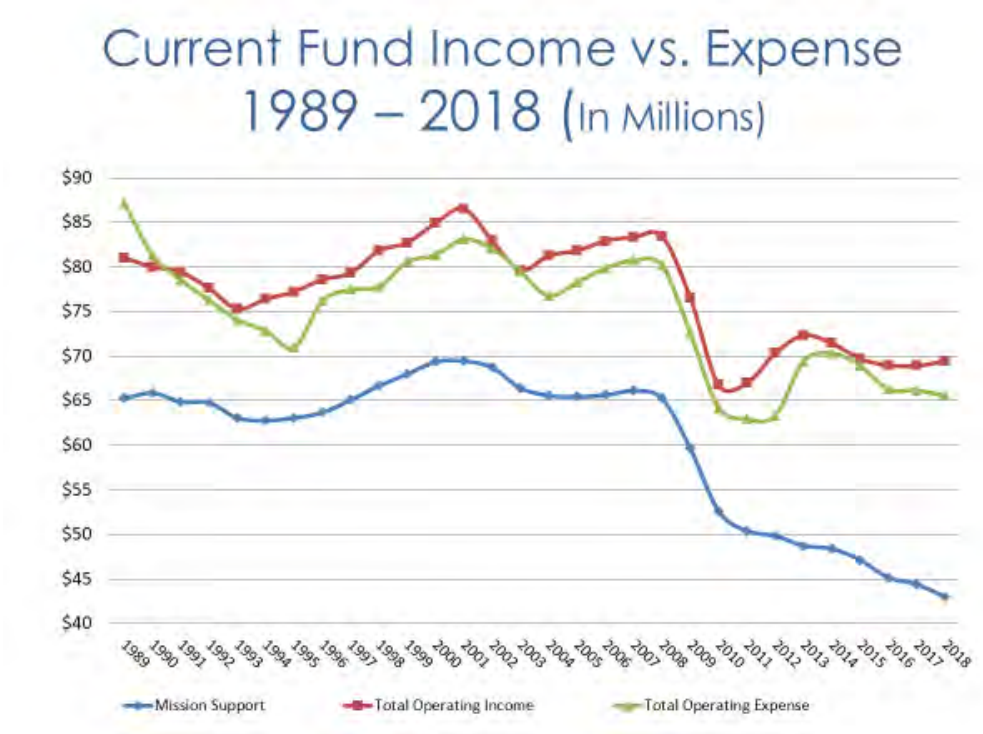
Part Two: 2016, 2017, and 2018 Financial Report

The audited financial statements of the ELCA churchwide administrative offices for the years ended Jan. 31, 2017; Jan. 31, 2018; and Jan. 31, 2019, are attached as Appendices A–C of this report. These statements include the activities of all units and offices of the churchwide organization for each of the three years. The statements for the year ended Jan. 31, 2019, do not include the financial performance of the ELCA Foundation. Financial statements are prepared by management, audited by Crowe LLP, and reviewed by the Audit Committee of the ELCA.

Current operating results for 2016, 2017, and 2018

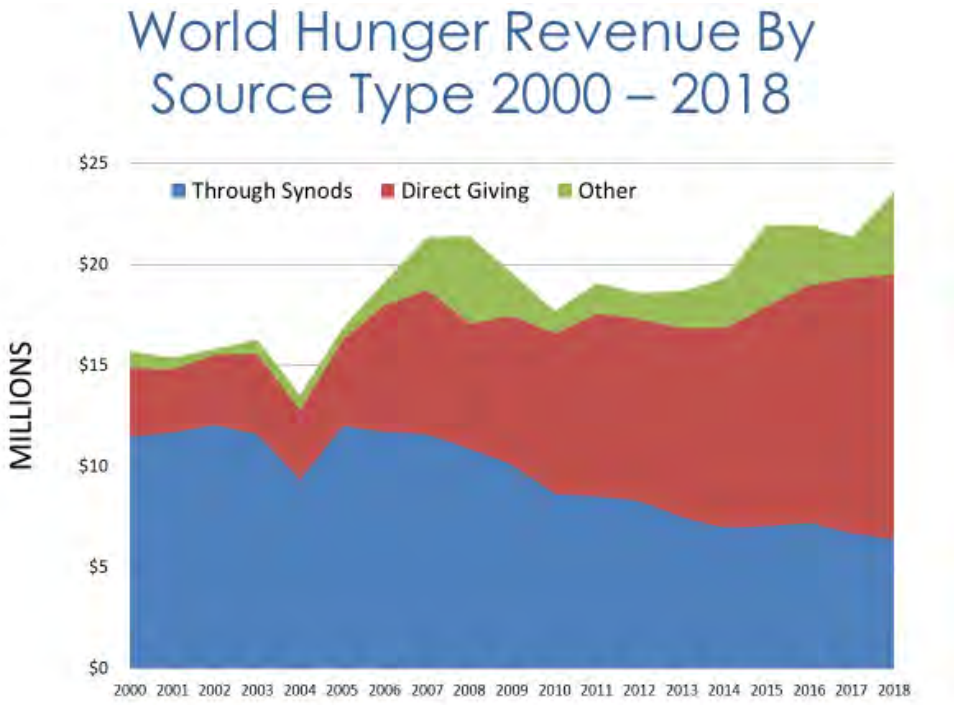
Net operating results of the churchwide office were positive (revenues exceeded expenses) in each of the three years of the triennium. Net revenue was $1.6 million, $2.7 million, and $3.5 million favorable for 2016, 2017, and 2018, respectively. The excess in 2016 and 2018 was designated by the Church Council to offset budget deficits in 2018, 2019 and 2020; the 2017 excess was designated by the Church Council to help cover a portion of the post-retirement medical plan unfunded liability. Actual expenses, excluding the capital contribution to the ELCA Foundation for the year ended Jan. 31, 2018, decreased from $67.4 million in 2016 to $65.6 million in 2018.

Mission Support, which represents the share of income passed from congregations to synods to the churchwide organization, decreased from $45.2 million in 2016 to $44.4 million in 2017 (1.6% decline) to $43.0 million in 2018 (3.2% decline). Reductions in Mission Support and certain other operating revenue categories were offset primarily by strength in investment income.



ELCA World Hunger

Gifts to ELCA World Hunger totaled $66.9 million over the three years (2016–2018) with 2018 totaling $23.5 million, representing the largest annual contributions in the 44-year history of the program. Hunger dollars are at work both domestically and internationally in over 60 countries. Over the same three-year period, approximately $41 million was received for Lutheran Disaster Response. Of this, $14.7 million was received in 2018 alone related to the three major U.S. hurricanes. In addition to hurricanes, the generosity of this church enabled us to support work related to domestic wildfires and floods, the South Sudan conflict, the refugee crisis in the Middle East and Europe, migrant minors fleeing Central America (AMMPARO), and natural disasters in the Asia Pacific.



Always Being Made New: The Campaign for the ELCA

The campaign's original end date of Jan. 31, 2019, was extended through June 30, 2019. A detailed report of the end-of-campaign results will be reported at the assembly. The $198 million campaign was established to support various ministry priorities, including: congregations, leadership, hunger and poverty, and global church.

As of Jan. 31, 2019, the campaign has received nearly $181 million in gifts and commitments. A decision to include planned gifts in campaign results was approved by the Church Council in 2018, increasing the total gifts to over $225 million.

Summary

It is an honor and joy to serve as the treasurer of this church. Response to the campaign and programs such as Lutheran Disaster Response speak to the abundance of financial resources within our church. This generosity, coupled with the goals outlined in our strategic plan, gives me hope as we enter the next triennium. While Mission Support has continued a modest but steady decline over the past three years, we remain faithful stewards of the assets entrusted to us and work together to ensure spending is modified as necessary. In addition, the Church Council has assembled a task force to explore other sources of revenue to be used to continue our mission. I am grateful for the generosity of our members, congregations, synods, and others who support our work. We are church for the sake of the world. God's blessings to each of you as we continue God's work together.

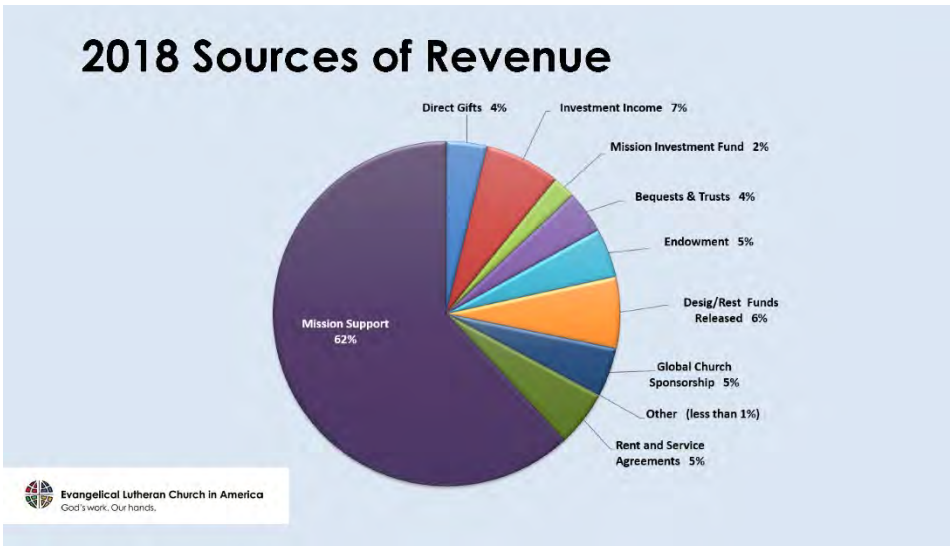
Lori S. Fedyk, *treasurer*

Part Three: Churchwide Assembly Presentation

"Thank you, and good afternoon. It is truly a privilege to be gathered with you here in Milwaukee at my first Churchwide Assembly. I am so grateful for the opportunity to serve God's church in this way and continue to be amazed at the impact we make as church together in the world.

"Many of the financial highlights that I will share are included in the *Pre-Assembly Report*. That report, which includes the churchwide organization's audited financial statements and more detailed financial information for fiscal years 2016–2018, can be found in Section II, 'Report of the Treasurer.'

"For those of you that may not have interest in reading detailed financial statements, I hope that this condensed summary of the results will provide you with an understanding of the results of the churchwide organization over the past three years. First, let's take a high-level look at the revenues and expenses generated over the past three years. In each year revenues were higher than the budget, as reflected by the percentage of budget column being greater than 100%. In each year this is primarily attributable to higher investment income, general unrestricted gifts, rent, and service level income being higher than planned. In each year expenses were at or below the approved spending authorization as reflected by the percentage of budget column being 100% or lower. This is the result of personnel-related savings and intentional planned underspending to ensure we did not exceed the spending authorization. Each year we plan for breakeven results—in other words, budgeted operating revenues equal to budgeted operating expenses. Actual results for 2016 to 2018 reflect a positive variance in net revenues over expenses. This is important to the financial well-being of the churchwide organization as it helps us to build cash reserves to invest in our future or to support those years when the budget may be difficult to balance.



"The churchwide organization has operated with modest favorable results since 1991, nearly the entire life of the ELCA. This graph reflects the various sources of revenue in

2018 which support the work of the churchwide organization. As you can see, the purple section, Mission Support, is the largest component of revenues. A portion of the offerings that your congregations receive is shared with your synod and with the churchwide organization. We call that Mission Support. In 2018 Mission Support represented 62% of the total income of the churchwide organization. Over the years this percentage has gradually declined from 78% in 2008 and 70% as recently as 2012. As this percentage decreases, the churchwide organization is increasingly dependent on other sources of income, some of which may be less predictable. The next largest component of income is investment income at 7%. While Mission Support shared with the churchwide organization has declined an average of $1.1 million, or 2.5% annually, over the last five years, individual giving trends to congregations have increased slightly. Since 2016 five synods have participated in a Mission Support experiment. The annual average decline is $850,000 after adjusting for these synods. We are still learning from this experiment. A final analysis of the impact will be completed in 2021.

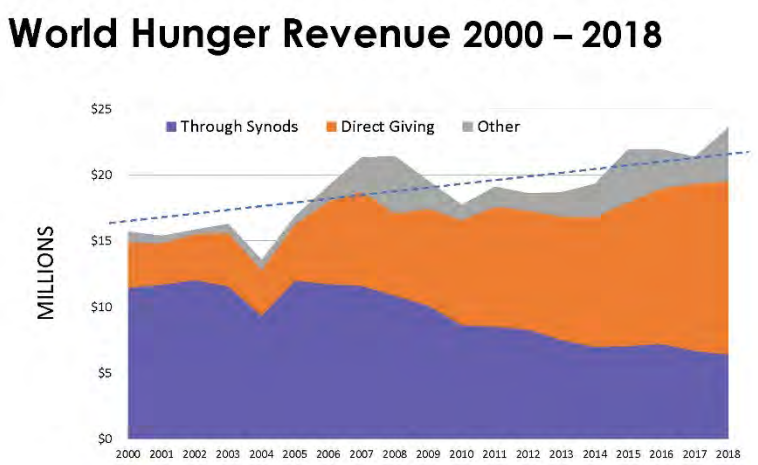
"Mission Support enables the churchwide organization in sending missionaries, supporting new congregations, increasing the vitality of existing congregations, developing leaders, advocating for justice in God's creation, investing in theological education, partnering internationally, strengthening ecumenical and interfaith relationships, and much more. We are so grateful for your gifts which enable this work.

"We also recognize that each of the three expressions—congregations, synods, and the churchwide organization—make prayerful decisions throughout each year as it relates to what work we can continue to support based on declining mission support. In my congregation, we pray 'Heavenly Father, we joyfully release what has been entrusted to us. May these gifts be signs of our whole lives returned to you, dedicated to the healing and unity of all creation.' What does this mean? As individual members of the Evangelical Lutheran Church in America, for me personally, and I believe for many others, supporting the church is the primary way I can make a difference locally, nationally, and throughout the world.

Goal Number 5 of *Future Directions 2025* calls for a well-governed, connected, and sustainable church. As we think about being church together, I'd like to take a moment to step back from our day to day individual struggles and reimagine what God is calling us to do and how we might be able to change this trajectory. Small changes can have a significant impact. What can you do in your congregation? Consider the fact that, based on 2018 reported results, each week approximately 864,000 baptized members attend worship. Let's assume that each of those baptized members contributes an additional $1 per week. That would generate nearly $45 million of incremental offerings to be shared across all three expressions. Based on recent averages and sharing percentages, that means an increase of over $42 million amongst our congregations, an increase of $1.5 million across our synods, and over $1.2 million for the churchwide organization. However, this isn't just about increasing mission support. This is about generosity. This is about loving our neighbors. This is about impact. Imagine the number of lives we could impact with an additional $45 million to spend.

"Now let's review some of our restricted sources of income. Two funds that I want to highlight are ELCA World Hunger and Lutheran Disaster Response, both of which are part of the priority areas for action in Goal 4 of *Future Directions 2025* in which we strive to be a visible church, deeply committed to working ecumenically and with people of faith for justice, peace, and reconciliation in communities and around the world.

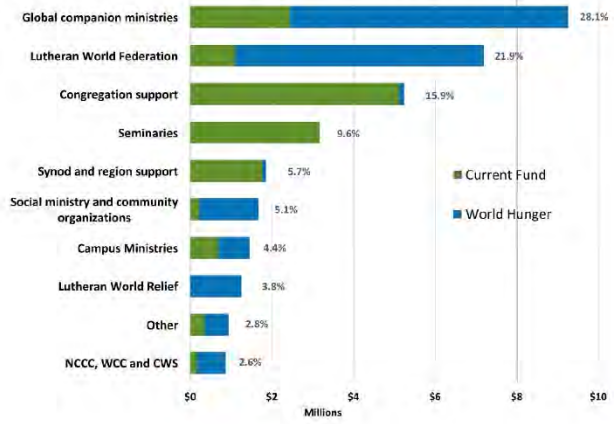
"We are a church of abundance, as evidenced by ELCA World Hunger giving. As you have already heard, gifts to ELCA World Hunger and Malaria exceeded the 5-year campaign goal of $130 million. Over the three-year period from 2016 to 2018, nearly $67 million was received in gifts, culminating with a record year in 2018 of $23.6 million. While there have been some peaks and valleys, as evidenced by the dashed trendline, there has been steady growth over the past 18 years. Your gifts to ELCA World Hunger support sustainable solutions that get at the root causes of hunger and poverty. Consistent with the World Hunger program preamble, which was approved by a previous Churchwide Assembly, ELCA World Hunger funds are expended in the range of 70%–75% for international causes and 25%– 30% for domestic efforts.



"Lutheran Disaster Response brings God's hope, healing, and renewal to people whose lives have been disrupted by disasters in the United States and around the world. When the dust settles and the headlines change, we stay to provide ongoing assistance to those in need. Over the past three years, gifts totaling $41 million were received to support those who suffered losses related to natural disasters, as well as those suffering affliction from medical outbreaks, refugee crises, and political disturbances abroad. In 2018 Lutheran Disaster Response received a federal award funded by FEMA, the Federal Emergency Management Agency, to provide disaster case management services to Hurricane Harvey survivors in Texas. This work is done through a consortium of members of national voluntary organizations active in disaster and includes four other faith-based relief organizations. The significance of this award is that, historically, disaster case management funds provided by the U.S. Department of Homeland Security flow through governmental agencies at the state level.

"Let's now take a look at how we spend our current operating and World Hunger fund resources. During 2018, 37% of our expenditures from current fund and World Hunger funds were in the form of grants to ELCA ministries and partners.

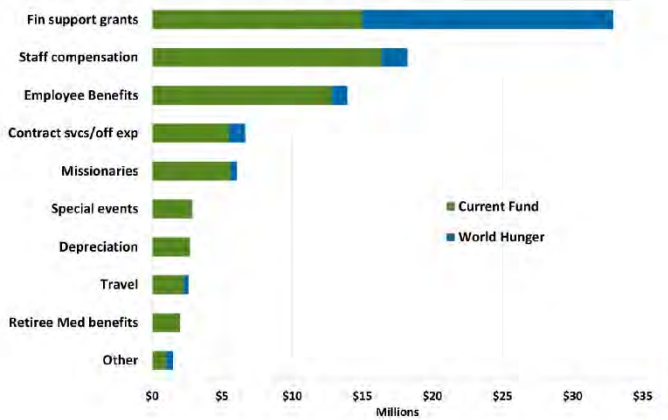
2018 Financial Support Grants – $32.9 million



"This slide includes major categories where these grants were made. Internationally, we continue to support the Lutheran World Federation and global companion churches. Domestically, grants are made to support new and renewing congregations, the ELCA seminaries, synods, and social ministry organizations, to name a few.

"The largest individual spending category is financial support grants, which were detailed on the last slide. This slide also illustrates the broad categories of spending of current operating and World Hunger funds. Staff compensation and employee benefits combined represent approximately 36% of total expenditures. We conduct ongoing reviews of expenditures, seeking efficiencies and opportunities to reduce our overhead costs.

2018 Expenditures by Type



"As you have heard, *Always Being Made New: The Campaign for the ELCA* concluded after five-and-a-half years on June 30, 2019. On Monday we celebrated the success of the campaign. I wanted to take a moment to financially show the generosity of our ELCA members in support of the campaign initiatives that were established in 2013 when the

campaign began. The total of gifts received plus campaign commitments was $194,404,544. In addition, we have received planned gift commitments totaling an additional $55.2 million, bringing the grand total for the campaign to $249,617,071. This is truly a remarkable sign of the generosity of our members and support for the work that is done by the ELCA. However, what is more important is the impact that these dollars have made as shared by the campaign team on Monday. Thanks be to God.

[Assembly members responded with applause.]

Always Being Made New: The Campaign for the ELCA

As of June 30, 2019 (In 000s)	Revenue	Commitments	Total (b)
Where Needed Most (a)	$7,408	$254	$7,662
Congregations	2,793	21	2,814
Leadership	20,053	2,668	22,721
Global Church	29,764	544	30,308
Hunger and Poverty	130,191	996	131,187
TOTAL	$190,209	$4,483	$194,692

(a) These funds have been allocated to the campaign priorities, according to the CC-approved guidelines.

(b) This total does not include over $55 million in planned gifts.

"I also wanted to provide an update on our interim operating results through June. For the first five months of the year, Mission Support is below budget by 3.3%, or $562,000. Because the fiscal year 2019 budget for Mission Support was only 0.005% below the final 2018 actual, the variance is the same when comparing to prior year. The slippage has been gradual over the five-month period. As a farmer's daughter myself, I know the stresses that many of our farming communities went through this spring when we had too much rain, and now the dry land that we are experiencing. But we are seeing differences in other parts of the country, as well. While Mission Support is below budget, total operating revenues available to support the spending authorizations are favorable to the budget by $1 million. This positive variance is driven entirely by favorable investment returns, which, however, can be volatile.

"Operating expenses are below the year-to-date spending authorizations by $2 million. Approximately one-third of the savings are related to personnel vacancies and will be permanent savings; however, much of the remaining difference is simply related to timing of the budgeted expenditure versus the actual timing of the expenditure. While this reflects only five months of activity and trends may change, as part of ongoing work of the churchwide organization we prepare contingency plans. These plans include:

- Continuing analysis of mission support trends by synod to determine if we expect these trends to continue. This may result in additional communications with synods.
- ongoing monthly reviews of our other income lines;
- ongoing reviews of unit or office expenses to ensure we are operating as efficiently as possible; and, finally,
- working with offices and units to assess any capacity for underspending.

"I want to take a moment to say 'Thank you.' Thank you to my staff, which includes finance, information technology, and our building services unit. All of the work is made possible by the hard work that they do. We also take very seriously our responsibility to faithfully steward the resources that have been entrusted to us by our members, our congregations, and our synods.

"In closing, I want to say 'Thank you.' Since the last Churchwide Assembly in 2016, more than $5.2 billion has been given as regular Sunday offerings to support God's ministry through ELCA congregations, synods, the churchwide organization, and other ministries. In addition, another $114 million has been given through the [*Always Being Made New]* ELCA Campaign. We are so grateful for your support. Without you, we could not do this work. We also know that as church together, we achieve things on a scale and scope that would be more difficult otherwise. Thank you for your partnership and for this opportunity to serve."

Appendix A: Audited Financial Statements of the ELCA Churchwide Organization for the Fiscal Year Ended January 31, 2017

EVANGELICAL LUTHERAN CHURCH IN AMERICA
CHURCHWIDE ADMINISTRATIVE OFFICES

CONSOLIDATED FINANCIAL STATEMENTS
January 31, 2017 and 2016

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EVANGELICAL LUTHERAN CHURCH IN AMERICA
CHURCHWIDE ADMINISTRATIVE OFFICES

CONSOLIDATED FINANCIAL STATEMENTS
January 31, 2017 and 2016

Crowe Horwath

Crowe Horwath LLP
Independent Member Crowe Horwath International

INDEPENDENT AUDITOR'S REPORT

The Church Council
Evangelical Lutheran Church in America
Churchwide Administrative Offices

Report on the Financial Statements

We have audited the accompanying consolidated financial statements of the Churchwide Administrative Offices of the Evangelical Lutheran Church in America (the Church), which comprise the consolidated statements of financial position as of January 31, 2017 and 2016, and the related consolidated statements of activities and cash flows for the years then ended, and the related notes to the financial statements.

Management's Responsibility for the Financial Statements

Management is responsible for the preparation and fair presentation of these consolidated financial statements in accordance with accounting principles generally accepted in the United States of America; this includes the design, implementation, and maintenance of internal control relevant to the preparation and fair presentation of consolidated financial statements that are free from material misstatement, whether due to fraud or error.

Auditor's Responsibility

Our responsibility is to express an opinion on these consolidated financial statements based on our audits. We conducted our audits in accordance with auditing standards generally accepted in the United States of America. Those standards require that we plan and perform the audit to obtain reasonable assurance about whether the consolidated financial statements are free from material misstatement.

An audit involves performing procedures to obtain audit evidence about the amounts and disclosures in the consolidated financial statements. The procedures selected depend on the auditor's judgment, including the assessment of the risks of material misstatement of the consolidated financial statements, whether due to fraud or error. In making those risk assessments, the auditor considers internal control relevant to the entity's preparation and fair presentation of the consolidated financial statements in order to design audit procedures that are appropriate in the circumstances, but not for the purpose of expressing an opinion on the effectiveness of the entity's internal control. Accordingly, we express no such opinion. An audit also includes evaluating the appropriateness of accounting policies used and the reasonableness of significant accounting estimates made by management, as well as evaluating the overall presentation of the consolidated financial statements.

We believe that the audit evidence we have obtained is sufficient and appropriate to provide a basis for our audit opinion.

(Continued)

Opinion

In our opinion, the consolidated financial statements referred to above present fairly, in all material respects, the financial position of the Churchwide Administrative Offices of the Evangelical Lutheran Church in America as of January 31, 2017 and 2016, and the changes in their net assets and their cash flows for the years then ended in accordance with accounting principles generally accepted in the United States of America.

Emphasis of Matter

As discussed in Note 1, the financial statements being presented are only for the Churchwide Administrative Offices of the Evangelical Lutheran Church in America and do not include the assets, liabilities and net assets, and the revenue and expenses of the entire Evangelical Lutheran Church in America that are recorded in the accounts of the other organizations of the Evangelical Lutheran Church in America. Accordingly, the accompanying financial statements are not intended to present the financial position of the entire Evangelical Lutheran Church in America as of January 31, 2017 and 2016, or the changes in its net assets and its cash flows for the years then ended in conformity with accounting principles generally accepted in the United States of America. Our opinion is not modified with respect to this matter.

Other Matter

Our audits were conducted for the purpose of forming an opinion on the financial statements that collectively comprise the Churchwide Administrative Offices of the Evangelical Church in America's consolidated financial statements. The accompanying Consolidating Statements of Financial Position Information by Fund and the Consolidated Schedules of Expenses by Object are presented for purposes of additional analysis and are not a required part of the consolidated financial statements. Such information is the responsibility of management and was derived from and relates directly to the underlying accounting and other records used to prepare the consolidated financial statements. The information has been subjected to the auditing procedures applied in the audit of the consolidated financial statements and certain additional procedures, including comparing and reconciling such information directly to the underlying accounting and other records used to prepare the consolidated financial statements or to the consolidated financial statements themselves, and other additional procedures in accordance with auditing standards generally accepted in the United States of America. In our opinion, the information is fairly stated, in all material respects, in relation to the consolidated financial statements as a whole.

Crowe Horwath LLP

Crowe Horwath LLP

Chicago, Illinois
June 7, 2017

EVANGELICAL LUTHERAN CHURCH IN AMERICA
CHURCHWIDE ADMINISTRATIVE OFFICES
CONSOLIDATED STATEMENTS OF FINANCIAL POSITION
January 31, 2017 and 2016

	2017	2016
ASSETS		
Cash and cash equivalents	$ 29,520,013	$ 44,567,665
Accounts receivable (Note 2)	8,563,165	8,582,528
Interest receivable	144,531	678,377
Due from related organizations	2,294,780	4,463,971
Investments (Note 3)	810,988,826	756,629,313
Prepaid expenses and other assets	11,735,328	12,379,578
Mortgages, notes, and contracts for deed (Note 4)	250,736	1,134,907
Overseas church construction loans (Note 5)	345,488	456,022
Property, furniture, and equipment, net (Note 6)	26,931,531	27,827,583
Beneficial interest in perpetual trusts (Note 3)	20,250,143	20,852,738
Total assets	$ 911,024,541	$ 877,572,682
LIABILITIES AND NET ASSETS		
Liabilities		
Accounts payable	$ 4,009,473	$ 8,310,709
Deferred revenue	1,168,436	1,351,685
Accrued liabilities	3,477,709	2,251,489
Annuities payable (Note 7)	77,369,693	80,308,135
Notes payable	11,996	56,786
Funds held for others	331,958,899	300,270,778
Funds held for others in perpetuity	74,931,844	70,206,207
Total liabilities	492,928,050	462,755,789
Net assets		
Unrestricted (Note 18)	97,548,504	98,732,635
Temporarily restricted (Note 19)	135,618,688	134,145,972
Permanently restricted (Note 20)	184,929,299	181,938,286
Total net assets	418,096,491	414,816,893
Total liabilities and net assets	$ 911,024,541	$ 877,572,682

See accompanying notes to consolidated financial statements.

EVANGELICAL LUTHERAN CHURCH IN AMERICA
CHURCHWIDE ADMINISTRATIVE OFFICES
CONSOLIDATED STATEMENT OF ACTIVITIES
Year ended January 31, 2017

	2017				2016
	Unrestricted	Temporarily Restricted	Permanently Restricted	Total	Total
Operating revenue and support					
Contributed support					
Synod mission support (Note 15)	$ 45,173,180	$ -	$ -	$ 45,173,180	$ 47,141,999
World Hunger Appeal	-	19,040,069	-	19,040,069	19,592,438
Global Church sponsorship	3,239,446	174,680	-	3,414,126	3,317,779
Disaster response	-	5,843,267	-	5,843,267	6,233,360
Vision for Mission	621,074	-	-	621,074	866,572
Deferred gift contributions	-	296,115	946,475	1,242,590	393,711
Endowment contributions	(243,707)	4,535,065	3,028,356	7,319,714	10,979,930
Mission Investment Fund	1,500,000	-	-	1,500,000	1,531,000
Bequests, trusts, and residuums	3,402,192	2,409,487	-	5,811,679	7,676,049
Grants—corporate and other	329,986	1,408,897	-	1,738,882	2,163,245
Other gifts	1,892,315	4,618,632	-	6,300,947	4,920,090
Total contributed support	55,704,486	38,326,202	3,974,831	98,005,518	104,816,173
Other revenue					
Dividend and interest income	1,912,480	66,124	-	1,978,604	1,261,170
Realized losses	(64,485)	-	-	(64,485)	(362,476)
Unrealized gains	625,306	-	-	625,306	55,281
Endowment distributions	4,195,641	4,924,425	-	9,120,066	10,487,497
Regional & SPPO offices' revenue	2,228,472	-	-	2,228,472	1,339,909
Services and other revenue	4,598,757	-	-	4,598,757	13,353,304
Lease income	1,843,915	-	-	1,843,915	1,468,477
Total other revenue	15,340,086	4,990,549	-	20,330,635	27,603,162
Net assets released from restrictions					
Satisfaction of program restrictions (Note 14)	34,929,041	(34,929,041)	-	-	-
Income expended from investments held in perpetuity	6,609,051	(6,609,051)	-	-	-
Change in donor designation and expiration of time restrictions	-	7,618	(41,806)	(34,188)	8,433
Net assets released from restrictions	41,538,092	(41,530,474)	(41,806)	(34,188)	8,433
Total operating revenue and support	112,582,663	1,786,277	3,933,025	118,301,965	132,427,768
Operating expenses					
Program services					
Domestic Mission	36,081,341	-	-	36,081,341	46,445,192
Global Mission	35,519,340	-	-	35,519,340	37,146,439
Mission Advancement	5,238,229	-	-	5,238,229	4,951,178
Church periodicals	2,142,169	-	-	2,142,169	2,264,008
Office of the Presiding Bishop	2,249,061	-	-	2,249,061	1,957,676
Regional & SPPO offices' expense	1,824,449	-	-	1,824,449	1,310,082
Retiree's pension	66,599	-	-	66,599	(188,996)
Post-retirement health care benefits (Note 10)	1,000,000	-	-	1,000,000	1,500,000
Total program services	84,121,178	-	-	84,121,178	96,395,478

(Continued)

EVANGELICAL LUTHERAN CHURCH IN AMERICA
CHURCHWIDE ADMINISTRATIVE OFFICES
CONSOLIDATED STATEMENT OF ACTIVITIES
Year ended January 31, 2017

Expenses (Continued)	2017 Unrestricted	2017 Temporarily Restricted	2017 Permanently Restricted	2017 Total	2016 Total
Management and general					
Office of the Presiding Bishop	$ 5,435,598	$ -	$ -	$ 5,435,598	$ 5,730,999
Office of the Treasurer	8,615,645	-	-	8,615,645	8,088,788
Office of the Secretary	6,342,241	-	-	6,342,241	3,484,496
Mission Advancement	2,170,433	-	-	2,170,433	2,118,839
Total management and general	22,563,917	-	-	22,563,917	19,423,122
Fundraising					
Mission Advancement	8,567,382	-	-	8,567,382	7,115,955
Total fundraising	8,567,382	-	-	8,567,382	7,115,955
Total operating expenses	115,252,477	-	-	115,252,477	121,924,555
Net operating revenue and support less operating expenses	(2,669,814)	1,786,277	3,933,025	3,049,488	10,503,213
Non-operating transactions					
Transfer to cover underwater endowment balances (Note 21)	530,580	(530,580)	-	-	-
Dividend and interest income	14,756,113	1,941,983	-	16,698,096	16,828,643
Realized gains (losses)	11,140,514	1,228,642	(27,168)	12,341,988	15,368,998
Endowment distributions and other investing expenses	(25,502,121)	(7,141,034)	-	(32,643,155)	(33,997,100)
Unrealized gains (losses)	560,597	3,712,199	(949,485)	3,323,311	(19,064,078)
Change in fair value of beneficial interest in outside trusts (Note 3)	-	-	(557,128)	(557,128)	(1,385,401)
Change in value of split interest agreements	-	475,229	591,769	1,066,998	(1,145,830)
Total non-operating transactions	1,485,683	(313,561)	(942,012)	230,110	(23,394,768)
Changes in net assets	(1,184,131)	1,472,716	2,991,013	3,279,598	(12,891,555)
Net assets at beginning of year	98,732,635	134,145,972	181,938,286	414,816,893	427,708,448
Net assets at end of year	$ 97,548,504	$136,618,688	$184,929,299	$418,096,491	$414,816,893

See accompanying notes to consolidated financial statements.

EVANGELICAL LUTHERAN CHURCH IN AMERICA
CHURCHWIDE ADMINISTRATIVE OFFICES
CONSOLIDATED STATEMENT OF ACTIVITIES
Year ended January 31, 2016

	2016 Unrestricted	2016 Temporarily Restricted	2016 Permanently Restricted	2016 Total
Operating revenue and support				
Contributed support				
Synod mission support (Note 15)	$ 47,141,999	$ -	$ -	$ 47,141,999
World Hunger Appeal	-	19,592,438	-	19,592,438
Global Church sponsorship	3,232,810	84,969	-	3,317,779
Disaster relief	-	6,233,360	-	6,233,360
Vision for Mission	866,572	-	-	866,572
Deferred gift contributions	-	258,665	135,046	393,711
Endowment contributions	317,291	4,820,476	5,842,163	10,979,930
Mission Investment Fund	1,500,000	31,000	-	1,531,000
Bequests, trusts, and residuums	4,181,292	3,494,757	-	7,676,049
Grants—corporate and other	30,050	2,133,195	-	2,163,245
Other gifts	1,780,810	3,139,280	-	4,920,090
Total contributed revenue	59,050,824	39,788,140	5,977,209	104,816,173
Other revenue				
Dividend and interest income	1,122,648	138,522	-	1,261,170
Realized losses	(382,476)	-	-	(382,476)
Unrealized gains	55,281	-	-	55,281
Endowment distributions	4,661,769	5,825,728	-	10,487,497
Regional & SPPO offices' revenue	1,339,909	-	-	1,339,909
Services and other revenue	13,353,304	-	-	13,353,304
Lease income	1,488,477	-	-	1,488,477
Total other revenue	21,638,912	5,964,250	-	27,603,162
Net assets released from restrictions				
Satisfaction of program restrictions (Note 14)	34,574,427	(34,574,427)	-	-
Income expended from investments held in perpetuity	4,741,509	(4,741,509)	-	-
Change in donor designation	-	10,323	(1,890)	8,433
Net assets released from restrictions	39,315,936	(39,305,613)	(1,890)	8,433
Total operating revenue and support	120,005,672	6,446,777	5,975,319	132,427,768
Operating expenses				
Program services				
Domestic Mission	46,445,192	-	-	46,445,192
Global Mission	37,146,439	-	-	37,146,439
Mission Advancement	4,951,178	-	-	4,951,178
Church periodicals	2,264,008	-	-	2,264,008
Office of the Presiding Bishop	1,957,575	-	-	1,957,575
Regional & SPPO offices' expense	1,310,082	-	-	1,310,082
Retiree's pension	(188,996)	-	-	(188,996)
Post-retirement health care benefits (Note 10)	1,500,000	-	-	1,500,000
Total program services	95,385,478	-	-	95,385,478

(Continued)

EVANGELICAL LUTHERAN CHURCH IN AMERICA
CHURCHWIDE ADMINISTRATIVE OFFICES
CONSOLIDATED STATEMENT OF ACTIVITIES
Year ended January 31, 2016

	2016			
	Unrestricted	Temporarily Restricted	Permanently Restricted	Total
Expenses (Continued)				
Management and general				
Office of the Presiding Bishop	$ 5,730,999	$ -	$ -	$ 5,730,999
Office of the Treasurer	8,088,788	-	-	8,088,788
Office of the Secretary	3,484,496	-	-	3,484,496
Mission Advancement	2,118,839	-	-	2,118,839
Total management and general	19,423,122	-	-	19,423,122
Fundraising				
Mission Advancement	7,115,955	-	-	7,115,955
Total fundraising	7,115,955	-	-	7,115,955
Total operating expenses	121,924,555	-	-	121,924,555
Net operating revenue and support less operating expenses	(1,918,883)	6,446,777	5,975,319	10,503,213
Non-operating transactions				
Recovery of underwater endowment balances (Note 21)	(1,124,442)	1,124,442	-	-
Dividend and interest income	17,218,834	(390,191)	-	16,828,643
Realized gains (losses)	13,640,584	1,847,217	(128,803)	15,358,998
Endowment distributions and other investing expenses	(28,171,372)	(5,825,728)	-	(33,997,100)
Unrealized losses	(1,820,464)	(15,366,577)	(1,867,037)	(19,054,078)
Change in fair value of beneficial interest in outside trusts (Note 3)	-	-	(1,385,401)	(1,385,401)
Change in value of split interest agreements	-	(248,982)	(896,848)	(1,145,830)
Total non-operating transactions	(256,860)	(18,859,819)	(4,278,089)	(23,394,768)
Changes in net assets	(2,175,743)	(12,413,042)	1,697,230	(12,891,555)
Net assets at beginning of year	100,908,378	146,559,014	180,241,056	427,708,448
Net assets at end of year	$ 98,732,635	$134,145,972	$181,938,286	$414,816,893

See accompanying notes to consolidated financial statements.

EVANGELICAL LUTHERAN CHURCH IN AMERICA
CHURCHWIDE ADMINISTRATIVE OFFICES
CONSOLIDATED STATEMENTS OF CASH FLOWS
Years ended January 31, 2017 and 2016

	2017	2016
Cash flows from operating activities		
Change in net assets	$ 3,279,598	$ (12,891,555)
Adjustments to reconcile change in net assets to net cash used in operating activities:		
Depreciation	3,159,956	2,882,972
(Gain) loss on investments, net	(18,934,545)	18,857,998
Acquisition of investments through gifts	(2,181,974)	(561,160)
Gifts restricted for long-term investment	(3,028,356)	(5,842,163)
Loss on beneficial interest in perpetual trusts	602,595	1,569,830
Currency exchange gain on overseas loan	5,041	(2,092)
Changes in		
Accounts receivable	19,363	787,379
Interest receivable	533,846	77,174
Prepaid expenses and other assets	644,250	(768,565)
Accounts payable	(4,301,236)	3,960,640
Deferred revenue	(183,249)	(4,125,147)
Due to/from related organizations	2,169,191	(3,771,597)
Accrued liabilities	1,226,220	336,533
Funds held for others	31,688,121	12,027,956
Funds held for others in perpetuity	4,725,637	(1,741,666)
Net cash provided by operating activities	19,424,458	10,796,537
Cash flows from investing activities		
Purchase and acquisition of equipment	(2,263,903)	(1,079,528)
Payments received on mortgages, notes, and contracts for deed	884,171	426,556
Payments received on overseas church construction loans	105,493	214,072
Purchase of investments	(192,155,091)	(99,130,684)
Proceeds from sale of investments	158,912,096	84,815,823
Net cash (used in) investing activities	(34,517,234)	(14,753,761)
Cash flows from financing activities		
Proceeds from gifts restricted for long-term investment	3,028,356	5,842,163
Annuities payable	(2,938,442)	(5,738,796)
Payments on mortgage payable, notes payable, and capital leases	(44,790)	(47,414)
Net cash provided by financing activities	45,124	55,953
Decrease in cash and cash equivalents	(15,047,652)	(3,901,271)
Cash and cash equivalents at beginning of year	44,567,665	48,468,936
Cash and cash equivalents at end of year	$ 29,520,013	$ 44,567,665
Supplemental disclosure of cash flow information		
Interest paid	$ 1,070	$ 2,278
Gifts of investments	2,181,974	561,160

See accompanying notes to consolidated financial statements.

NOTE 1 - NATURE OF BUSINESS AND SIGNIFICANT ACCOUNTING POLICIES

Organization: The Evangelical Lutheran Church in America (the ELCA) is a Minnesota nonprofit corporation that functions interdependently with the congregations and synods of the ELCA. The ELCA serves on behalf of and in support of the ELCA's members, congregations, and synods. To fulfill its purpose, the ELCA receives, establishes, and supports congregations and ministries necessary to carry out its mission. The ELCA has constituent Lutheran congregations in 65 synods throughout the United States and the Caribbean. The ELCA's principal source of revenue is contributions.

The ELCA Endowment Fund Pooled Trust (the Trust) was initially established on October 9, 1995, and restated on January 20, 1999, under a Restated Declaration of Trust by and between the ELCA and the Endowment Fund of the Evangelical Lutheran Church in America (the Endowment Fund or the Trustee). The ELCA established the Trust to allow for the collective long-term investment of funds belonging to the ELCA, Endowment Fund, its congregations, synods, seminaries, and other eligible affiliated entities. The Endowment Fund is the trustee of the Trust. The ELCA is the administrator of the Trust. The Board of Pensions of the Evangelical Lutheran Church in America (dba Portico Benefit Services), an affiliated and separately incorporated unit of the ELCA, is the investment advisor to the Trust.

The accompanying consolidated financial statements include all administrative and program offices and departments of the Churchwide Administrative Offices of the Evangelical Lutheran Church in America and the ELCA Endowment Fund Pooled Trust (collectively, the Church). These financial statements do not include the accounts of organizations, such as the Board of Pensions, Mission Investment Fund of the Evangelical Lutheran Church in America (Mission Investment Fund), Publishing House of the Evangelical Lutheran Church in America, Lutheran Men in Mission, and Women of the Evangelical Lutheran Church in America, congregations, schools, cemeteries, homes, seminaries, or any other institution owned and operated by religious orders of men or women, except insofar as financial transactions have taken place between them and the Church (e.g., subsidies, loans, and deposits). These organizations may or may not be separate corporations under civil law and may or may not be under the control of the ELCA; however, each is an operating entity distinct from the Church, maintains separate accounts, carries on its own services and programs, and reports annually to its respective constituency.

Basis of Presentation: The accompanying consolidated financial statements have been prepared on the accrual basis of accounting. All significant intercompany transactions between the Church and the Trust have been eliminated from the accompanying consolidated financial statements.

To ensure the observance of limitations and restrictions placed on the use of resources available, the Church maintains its financial accounts in accordance with the principles and practices of fund accounting. The financial statements focus on the organization as a whole and present balances and transactions classified based upon the existence or absence of donor-imposed restrictions. Net assets, revenue, contributed support, expenses, gains, and losses have been classified into three net asset classes based on these donor-imposed restrictions. A description of each net asset class follows:

Unrestricted – Net assets that are not subject to donor-imposed restrictions including the carrying value of all property, furniture, and equipment. Items that affect this category of net assets include unrestricted contributions and bequests, restricted contributions and bequests whose donor-imposed restrictions were met during the fiscal year and investment income whose use is unrestricted, as well as all expenses incurred in connection with the operations of the Church. Certain funds, generally set aside by Church Council action, function as endowments and are included in unrestricted net assets.

(Continued)

NOTE 1 - NATURE OF BUSINESS AND SIGNIFICANT ACCOUNTING POLICIES (Continued)

Temporarily Restricted – Net assets subject to donor-imposed restrictions that will be met either by actions of the Church or the passage of time. Items in this net asset category are restricted contributions, bequests, and investment income whose use is limited to specific purposes by the donor. These amounts are reclassified when such restrictions are met or when time restrictions have expired.

Permanently Restricted – Net assets that are subject to donor-imposed restrictions which require them to be maintained permanently by the Church. Items in this net asset category include gifts wherein donors stipulate that the corpus be held in perpetuity and only the income be made available for unrestricted or restricted purposes (primarily gifts for endowments and gifts solicited by the Church that will fund perpetual endowments).

Cash and Cash Equivalents: Cash and cash equivalents include investments in money market accounts, commercial paper, and other short-term investments with original maturities of three months or less from the date of purchase. Cash and cash equivalents used by the Church in managing its investments are reported in investments. The Church maintains cash balances at several financial institutions in excess of the insurance limits provided by the Federal Deposit Insurance Corporation.

Beneficial Interest in Perpetual Trusts Administrated by Outside Organizations:

Trusts in Perpetuity – The Church has been granted a beneficial interest in various irrevocable trust accounts created under wills or deeds of trust. These trust accounts are administered and held by outside trustees. The Church records the fair value of the beneficial interest as a receivable and as revenue when documentation of the beneficial interest is received. Annual distributions of income from these trusts are recorded directly by the Church divisions which benefit from this interest.

Charitable Remainder Trusts – A charitable remainder trust is an arrangement with an outside organization in which the donor establishes and funds a trust and stipulates that specific distributions be made to a designated beneficiary or beneficiaries over the life of the beneficiary(ies), with the remainder to be distributed to the Church upon death of the beneficiary(ies). When notified of the irrevocable interest in the trust, the Church records the fair value of the trust's assets, which represents the net present value of future amounts to be received, as a contribution receivable. Present values are calculated using a risk adjusted discount rate at the date of the trust and life expectancies unless the end dates of the trusts, in number of years, are specified. Each year, the contracts are revalued; the difference is reported as a change in the value of the split-interest agreements. At death and voluntary distribution, the assets received by the Church are recognized at fair value, the contribution receivable is closed, and any remaining difference is reported as a change in the value of split-interest agreements.

Investments and Related Income, Gains, and Losses: Investments are reported at fair value, except for certain investments in real estate, which are reported at cost. Investments carried at fair value consist primarily of stocks, corporate and government obligations, publicly traded real estate securities, mortgage-backed securities, mutual funds, and investments in pools. The cost of securities sold is based on either the specific identification or average-cost method. Investment income, gains and losses, and any investment-related expenses are recorded as changes in unrestricted net assets in the statement of activities unless their use is temporarily or permanently restricted by explicit donor stipulations.

Due To / Due From: The Church handles transactions including receipts processing, accounts payable and payroll for certain affiliated organizations which are periodically reimbursed by the affiliate. The outstanding balances in these accounts reflect the net amount due to or due from the related organizations.

(Continued)

NOTE 1 - NATURE OF BUSINESS AND SIGNIFICANT ACCOUNTING POLICIES (Continued)

Property, Furniture, Equipment, and Depreciation: Property, furniture, and equipment are recorded at cost less accumulated depreciation to date. On an ongoing basis, the Church reviews long-lived assets for impairment whenever events or circumstances indicate that the carrying amount may be overstated. Depreciation is provided over the following useful lives on a straight-line basis:

Building	50 years
Building improvements	10-25 years
Hardware, software and related components	3-5 years
Furniture fixtures and improvements	5-7 years
Tenant improvements	Maximum length of lease
Transportation	5-7 years

Funds Held for Others: Funds held for others consist of contributions received on behalf of and other resources held for other Lutheran organizations that are separate, nonconsolidated entities. The Church does not have variance power over these funds.

Deferred Revenue: Deferred revenue consists of funds received relating to subsequent periods. Additionally, the Church also recognizes its remainder interest in the assets received from donors under pooled income fund agreements and life income fund agreements as contribution revenue in the period in which the assets are received from the donor. The difference between the assets recognized and the revenue recognized is recorded as deferred revenue, representing the amount of the discount for future interest.

Vacation Pay: The Church recognizes vacation pay expense when earned by its non-missionary personnel. The liability for vacation pay of missionary personnel cannot be reasonably estimated, and such amounts are recognized when paid.

Revenue, Expenses, and Contributions: Revenues are reported as increases in unrestricted net assets unless use of the related assets is limited by donor-imposed restrictions. Expenses are reported as decreases in unrestricted net assets. Gains and losses on investments and other assets or liabilities are reported as increases or decreases in unrestricted net assets unless their use is restricted by explicit donor stipulation. Expirations of temporary restrictions on net assets (i.e., the donor-stipulated purpose has been fulfilled and/or the stipulated time period has elapsed) are reported as reclassifications between applicable classes of net assets.

Contributions, including unconditional promises to give, are recognized in the period received. Conditional contributions are not recognized until the conditions on which they depend are substantially met. Contributions of assets other than cash are recorded at estimated fair value.

Contributions to be received after one year are discounted at an appropriate discount rate commensurate with the risk involved. Amortization of discount is recorded as additional contribution revenue in accordance with donor-imposed restrictions, if any, on the contributions.

Contributions received with donor-imposed restrictions are reported as revenue of the temporarily restricted net asset class. Contributions of land, buildings, and equipment without donor-imposed restrictions concerning the use of such long-lived assets are reported as revenue of the unrestricted net asset class.

(Continued)

EVANGELICAL LUTHERAN CHURCH IN AMERICA
CHURCHWIDE ADMINISTRATIVE OFFICES
NOTES TO THE CONSOLIDATED FINANCIAL STATEMENTS
Years ended January 31, 2017 and 2016

NOTE 1 - NATURE OF BUSINESS AND SIGNIFICANT ACCOUNTING POLICIES (Continued)

Endowment Pool Unitization: Endowment investments are pooled and managed on the total return concept. When a pool is established, ownership interests are initially assigned through unitization to the pool based on the fair value of the cash and securities placed in the pool by each participant. Current fair value is used to determine the number of units allocated to additional assets placed in the pool and to value withdrawals from the pool.

Income Tax: The Church has received a determination letter from the Internal Revenue Service indicating that it is exempt from Federal income taxes on income related to its exempt purpose under Section 501(c)(3) of the Internal Revenue Code. There were no significant unrelated business income activities during the years ended January 31, 2017 and 2016.

Uncertainty in Income Taxes: The ELCA follows guidance issued by the Financial Accounting Standards Board (FASB) with respect to accounting for uncertainty in income taxes. A tax position is recognized as a benefit only if it is more likely than not that the tax position would be sustained in a tax examination, with a tax examination being presumed to occur. The amount recognized is the largest amount of tax benefit that is greater than 50% likely of being realized on examination. For tax positions not meeting the more likely than not test, no tax benefit is recorded.

The Church recognizes interest and penalties related to unrecognized tax benefits in interest and income tax expense, respectively. The Church has no amounts accrued for interest or penalties as of January 31, 2017 and 2016.

Due to its tax-exempt status, the Church is not subject to U.S. federal income tax or state income tax. The Church is no longer subject to examination by U.S. federal or state taxing authorities for years before January 31, 2013. The Church does not expect the total amount of unrecognized tax benefits to significantly change in the next 12 months.

Use of Estimates: The preparation of financial statements in conformity with accounting principles generally accepted in the United States of America requires management to make estimates and assumptions that affect the reported amounts of assets and liabilities and disclosures of contingent assets and liabilities at the date of the financial statements and the reported amounts of revenue and expenses during the reporting period. A significant estimate is the liability related to annuities payable. Actual results could differ from estimates.

Reclassifications: Certain amounts in the prior year financial statements have been reclassified, with no effect on net assets or change in net assets, to conform to the current year presentation.

Recent Accounting Pronouncements: In August 2016, the Financial Accounting Standards Board (FASB) issued Accounting Standards Update No. 2016-14 (ASU 2016-14), *Not-for-Profit Entities: Topic 958*. The amendments in this update affect not-for-profit entity's (NFP's) and the users of their general purpose financial statements. The amendments in this Update make certain improvements to the current net asset classification requirements and the information presented in financial statements and notes about a NFP's liquidity, financial performance, and cash flows. The amendments in the ASU are effective for annual financial statements issued for fiscal years beginning after December 15, 2017. The Church has not yet implemented ASU 2016-14 and is in the process of assessing the effect on the Church's financial statements.

(Continued)

NOTE 2 - ACCOUNTS RECEIVABLE

Included in accounts receivable at January 31, 2017 and 2016, were $7,168,060 and $7,259,037 respectively, relating to synods' contributions for mission support, world hunger appeal, global church sponsorship, and other programs that have been collected subsequent to year end. A majority of the remaining receivable balance is related to General Treasury receivables. Interest is not normally charged on receivables. Management reviews all of the receivables on an individual basis for collectability and determines whether an allowance is necessary. No allowance for bad debts has been established because management considers all accounts receivable to be collectible.

NOTE 3 - INVESTMENTS AND FAIR VALUE MEASUREMENTS

Investments at January 31, 2017 and 2016, consist of the following:

	2017	2016
Investments in pools		
Common stocks	$ 320,094,422	$ 253,620,968
Non-U.S. stocks	153,421,290	138,347,975
Government and corporate bonds	135,514,899	123,612,170
Inflation-indexed securities	30,935,290	29,964,685
High-yield securities	63,494,421	58,417,326
Real estate investment securities	62,954,529	60,067,468
Other	1,094,419	162,634
Direct investments		
Equity securities		
U.S. equity securities	890,355	972,303
Non-U.S. equity securities	926,216	926,216
Fixed income securities		
U.S. government obligations	14,417,687	48,503,225
Corporate bonds	22,218,324	39,538,559
Mission Investment Fund	3,645,134	1,534,623
Real estate investments (at cost)	1,381,840	961,161
	$ 810,988,826	$ 756,629,313

Out of the $810,988,826 and $756,629,313 of total investments held at January 31, 2017 and 2016, $763,233,451 and $712,686,410 are valued at December 31, 2016 and 2015, respectively. Such amounts reported as of December 31 are related to the endowment and deferred gift programs. Dividend and interest income are recorded net of investment-related expenses. Investment-related expenses paid to outside organizations were $2,577,679 and $2,013,024 for the years ended January 31, 2017 and 2016, respectively.

(Continued)

NOTE 3 - INVESTMENTS AND FAIR VALUE MEASUREMENTS (Continued)

The Church is a pass-through entity for investment income related to certain deferred gift investments managed and distributed by an external financial institution. In relation to these investments, there were realized gains of approximately $930,600 and $813,300 on temporarily restricted investments and $913,800 and $909,200 on permanently restricted investments for the years ended January 31, 2017 and 2016, respectively, with offsetting increases in certain liabilities reported.

Also, unrealized losses of approximately $3,968,121 and $7,782,406 on these investments with offsetting changes in certain liabilities were reported for the years ended January 31, 2017 and 2016, respectively.

Investments are reported at fair value except for certain investments in real estate which are reported at cost. Investments carried at fair value consist primarily of stocks, corporate and government obligations, real estate investment securities, inflation-indexed and high-yield securities and investments in pools.

Fair value is the price that would be received for an asset (an exit price) in the principal or most advantageous market for the asset in an orderly transaction between market participants on the measurement date. Investments that have readily determinable market values are determined using quoted market prices. Fair values of investments for which market prices are not readily available are determined based upon quoted market close prices for similar issues, dealer quotes, appraisals, or pricing models utilizing market-observable inputs from comparable securities.

The fair value hierarchy is based on maximizing observable inputs and minimizing unobservable inputs when measuring fair value. Three levels of inputs may be used to measure fair value.

> Level 1: Quoted prices (unadjusted) for identical assets in active markets that the Church has the ability to access as of the measurement date.
>
> Level 2: Significant other observable inputs other than Level 1 prices, such as quoted prices for similar assets, quoted prices in markets that are not active, or other inputs that are observable or can be corroborated by observable market data.
>
> Level 3: Significant unobservable inputs that reflect the Church's own assumptions that the market participants would use in pricing an asset.

In many cases, a valuation technique used to measure fair value includes inputs from multiple levels of the fair value hierarchy. Investments are classified in their entirety based on the lowest level of input that is significant to the fair value measurement.

Investments in Pools: The Church's pooled investments are invested in the investment pools of Portico Benefit Services. The fair value of each of the Church's portfolios is measured using a unitization method, with values differing according to the underlying securities of each pool. Security prices are based on quotes that are obtained from an independent pricing service. Fair values of securities for which market prices are not readily available are determined based upon quoted market close prices for similar issues, dealer quotes, or pricing models utilizing market observable inputs from comparable securities. This total fair value is divided by the total number of units in the pool to determine the per-share value that is assigned to the Trust's units.

(Continued)

NOTE 3 - INVESTMENTS AND FAIR VALUE MEASUREMENTS (Continued)

Direct Investments: The Church's direct investments which are reported at fair value are valued using the following inputs and valuation techniques:

Equity securities: The Church's equity securities are readily marketable and have fair values which are determined by obtaining quoted market prices in active markets (Level 1 inputs).

Fixed income securities: Fair values of U.S. Government securities reflect closing prices reported in the active markets in which the securities are traded (Level 1 inputs). Fair values of corporate bonds are determined based on quoted prices for similar instruments in active markets, quoted prices for identical or similar instruments in markets that are not active and other market-corroborated sources, such as indices, yield curves and matrix pricing (Level 2 inputs – market approach).

Mission Investment Fund: Demand accounts are estimated to approximate deposit-account balances. Term certificates are estimated to approximate principal amounts plus capitalized interest as of the reporting date. No discounts for credit quality or liquidity were determined to be applicable. Term certificates have varying maturity dates, may be redeemed prior to maturity at the discretion of the Mission Investment Fund, and are subject to an early redemption penalty. (Level 2 inputs – income approach).

Beneficial Interests in Trusts: The fair value of beneficial interests in trusts is determined based upon the Church's proportional interest in the fair value of the underlying trust assets. The underlying trust assets are readily marketable and have fair values which are determined by obtaining quoted market prices in active markets. This valuation method has been estimated to represent the present value of future distributed income. The liquidation of these assets is contingent upon circumstances that are out of the Church's control and cannot be liquidated on a periodic basis (Level 3 inputs).

(Continued)

NOTE 3 - INVESTMENTS AND FAIR VALUE MEASUREMENTS (Continued)

The following table sets forth, by level within the fair value hierarchy, financial instruments owned, at fair value as of January 31, 2017 and 2016:

	2017			
	Level 1	Level 2	Level 3	Total
Direct investments				
Equity securities				
U.S. equity securities	$ 521,143	$ -	$ -	$ 521,143
Fixed income securities				
U.S. government obligations	14,417,687	-	-	14,417,687
Corporate bonds	50,907	22,167,417	-	22,218,324
Mission Investment Fund	-	3,645,134	-	3,645,134
Investments held at fair value	$ 14,989,737	$ 25,812,551	$ -	$ 40,802,288
Investments in pools at fair value				767,509,270
Total investments at fair value				808,311,558
Equity securities and physical real estate held at cost*				2,677,268
Total investments				$ 810,988,826
Beneficial interest in trusts, fair value	$ -	$ -	$ 20,250,143	$ 20,250,143

	2016			
	Level 1	Level 2	Level 3	Total
Direct investments				
Equity securities				
U.S. equity securities	$ 603,091	$ -	$ -	$ 603,091
Fixed income securities				
U.S. government obligations	48,503,225	-	-	48,503,225
Corporate bonds	52,777	39,485,782	-	39,538,559
Mission Investment Fund	-	1,534,623	-	1,534,623
Investments held at fair value	$ 49,159,093	$ 41,020,405	$ -	$ 90,179,498
Investments in pools at fair value				664,193,226
Total investments at fair value				754,372,724
Equity securities and physical real estate held at cost*				2,256,589
Total investments				$ 756,629,313
Beneficial interest in trusts, fair value	$ -	$ -	$ 20,852,738	$ 20,852,738

* Physical real estate investments, comprised of land and building held by the Church at cost, were $1,381,840 and $961,161 as of January 31, 2017 and 2016, respectively, and were not included in the fair value tables above.

(Continued)

NOTE 3 - INVESTMENTS AND FAIR VALUE MEASUREMENTS (Continued)

The table below rolls forward balances for Level 3 beneficial interest in trusts from February 1, 2015, through January 31, 2017:

Balance as of February 1, 2015	$ 22,422,568
Unrealized losses	
Funds held for others	(184,429)
Permanently restricted	(1,385,401)
Balance as of February 1, 2016	$ 20,852,738
Unrealized losses	
Funds held for others	(45,467)
Permanently restricted	(557,128)
Balance as of January 31, 2017	$ 20,250,143

Unrealized losses recorded in funds held for others in the Statement of Financial Position and change in fair value of beneficial trusts in the Statement of Activities for the year ended January 31, 2017 and 2016, that are still held at January 31, 2017 and 2016, totaled ($45,467) and ($184,429), respectively.

Strategies Employed for Achieving Objectives for Pooled Investments: Portico Benefit Services, the Investment Advisor for the Trust and for the Church's charitable gift annuity program, endeavors to achieve long-term return objectives within prudent risk constraints. Investments are selected in accordance with the criteria of social responsibility that is consistent with the values and programs of the Church.

A portion of the Church's charitable gift annuity assets are invested in the Investment Advisor's Social Purpose 40e Fund (Fund) and in Portico SP Bond Fund. The Fund seeks to generate rates of return moderately in excess of the rate of inflation over longer time periods, with a long-term goal of growing the purchasing power of participants in the Fund. The Fund's target asset allocation ranges are 12-1/2% to 22-1/2% in U.S. equity securities, 25% to 35% in fixed income securities, 12-1/2% to 22-1/2% in Non-U.S. equity securities, 5% to 15% in high-yield securities, 5% to 15% in real assets, 5% to 15% in inflation indexed bonds, and 0% to 10% in alternative equities. 25% of the CGA Reserve Fund less Florida reserves which will be invested in time deposits and certificates of deposits, will be invested in the SP Bond Fund.

The Trust's target asset allocation ranges are displayed in the following chart. Actual allocations varied from targeted levels by modest amounts.

	Range	Target	December 31, 2016	Difference
U.S. Equity Securities	30-40%	35%	36.1%	1.1%
Non-U.S. Equity Securities	20-30%	25%	24.2%	-0.8%
Investment Grade Fixed Income Securities	10-20%	15%	14.5%	-0.5%
High-Yield Fixed Income Securities	5-15%	10%	10.1%	0.1%
Global Real Estate Securities	5-15%	10%	10.0%	0.0%
U.S. Inflation-Indexed Securities	0-10%	5%	4.9%	-0.1%
Cash and cash equivalents	Residual	0%	0.2%	0.2%

The Investment Advisor, at its option, may appoint one or more investment advisors to carry out certain responsibilities with respect to the Trust, including investment advisory responsibilities subject to the approval of the Trustee.

(Continued)

EVANGELICAL LUTHERAN CHURCH IN AMERICA
CHURCHWIDE ADMINISTRATIVE OFFICES
NOTES TO THE CONSOLIDATED FINANCIAL STATEMENTS
Years ended January 31, 2017 and 2016

NOTE 4 - MORTGAGES, NOTES, AND CONTRACTS FOR DEED

Mortgages, notes, and contracts for deed as of January 31, 2017 and 2016, are summarized as follows:

	Interest Rates	2017	2016
Real estate mortgages held by trusts	8.30%	$ -	$ 905,000
Partnership support loans to congregations	0%	250,736	229,907
Total		$ 250,736	$ 1,134,907

There is one segment and one class in this portfolio.

As of January 31, 2016, real estate mortgages were held by three Charitable Remainder Trusts for which ELCA was the trustee.

Partnership support loans to congregations relate to Partnership Support grants, which are given for New Starts and strategic renewal and transformation. Congregations that receive these grants sign a covenant where they agree to return the funds if the congregation leaves the Church.

Concentration of Credit Risk: There are no delinquencies with the mortgage notes held by trusts, direct loans or congregations as of January 31, 2017. The Church does not believe that an allowance is necessary for these mortgages notes. If a Congregation decides to leave and is not able to pay the full amount received, the Church provides the opportunity for them to repay in installments.

NOTE 5 - OVERSEAS CHURCH CONSTRUCTION LOANS

Overseas church construction loans bear interest at rates ranging from 2% to 5% and mature at various dates through September 1, 2022. The balances of overseas church construction loans outstanding as of January 31, 2017 and 2016 are $345,488 and $456,022, respectively.

Concentration of Credit Risk: The loan portfolio consists of one segment and one class. ELCA's overseas lending activities are primarily conducted with companion churches. Notes receivable are generally not collateralized with real estate but are secured by the grants from the ELCA. At January 31, 2017 and 2016, there were no amounts past due for a period greater than 1 year. The following is a summary of notes by region for the years ended January 31:

	2017	2016
Middle East	$ 87,239	$ 107,923
Asia/Pacific	47,108	86,927
Latin America/Caribbean	211,141	261,172
Total overseas construction loans	$ 345,488	$ 456,022

(Continued)

NOTE 6 - PROPERTY, FURNITURE, AND EQUIPMENT

Property, furniture, and equipment are recorded at cost less accumulated depreciation. Details relating to these assets as of January 31, 2017 and 2016 are presented below:

	2017	2016
Land	$ 133,000	$ 133,000
Buildings and improvements	50,242,964	48,555,062
Furniture and equipment	11,791,391	12,033,910
	62,167,355	60,721,972
Less accumulated depreciation	(35,235,824)	(32,894,389)
Totals	$ 26,931,531	$ 27,827,583

Depreciation expense for the years ended January 31, 2017 and 2016 was $3,159,956 and $2,882,972, respectively.

NOTE 7 - SPLIT-INTEREST AGREEMENTS

Charitable Remainder Trusts: Charitable remainder trusts are arrangements in which the donor establishes and funds a trust with specific distributions to be made to a designated beneficiary or beneficiaries over the trust's term. Obligations to the beneficiaries are limited to the trust's assets. Assets are recorded at fair value when received, and a liability is recorded for the present value of the estimated future payments to the beneficiaries. Present values are calculated using a discount rate based on the risk adjusted rate at the date of the trust and the life expectancies of the beneficiaries. The 2012 Individual Annuity Reserving Tables (2012 IAR) are used to calculate life expectancies unless a time restriction is specified.

Upon termination of the trust, the remaining assets are given to a combination of the Church, related organizations, and other organizations, with no more than 30% of the remainder going to unrelated organizations. The Church may ultimately have unrestricted use of the assets, or the donor may place permanent or temporary restrictions on their use.

Charitable Gift Annuities: Charitable gift annuities are arrangements between a donor and the Church in which the donor contributes assets to the Church in exchange for a promise by the Church to pay a fixed amount for the life of the donor or other individuals designated by the donor. Due to state insurance regulations, the assets received are held as segregated assets. The annuity liability is a general obligation of the Church. Assets are recognized at fair value on the date of the contribution. An annuity payment liability is recognized for the present value of future cash flows expected to be paid to the donor or to the designated individual. The discount rate is the appropriate risk adjusted rate on the date of the contract. The 2012 IAR Tables are used to calculate the life expectancies of the annuity beneficiaries.

At the death of the donor or designated individual, the book value of the contract is distributed to the Church or related organization for unrestricted, temporarily restricted, or permanently restricted use depending upon the donor restrictions.

(Continued)

NOTE 7 - SPLIT-INTEREST AGREEMENTS (Continued)

Pooled Income Funds and Life Income Contracts: Donors contribute assets to an investment pool and are assigned a specific number of units based on the proportion of the fair value of their contribution to the total fair value of the pooled income fund on the date of the donor's entry to the pooled fund. Until a donor's death, the donor or designated beneficiary is paid the actual ordinary income earned on the donor's units. Realized gains or losses are added to each unit's principal. Upon the donor's death, the value of the units is released to the Church or a related organization to be used as specified by the donor.

The contributed assets are recorded at fair value. A contribution is recorded at the fair value of the assets discounted for the estimated time period until the donor's death. The appropriate risk adjusted rate at the date of the contribution is used for the discount rate, and the 2012 IAR Tables are used to calculate life expectancies. The difference between the fair value of the assets received and the revenue recognized is recorded as deferred revenue, representing the amount of the discount for future revenue.

A summary of recorded amounts related to these arrangements as of December 31, 2016 and 2015, is as follows:

	2016		2015	
	Deferred Revenue	Annuity Payable	Deferred Revenue	Annuity Payable
Charitable remainder annuity trusts	$ -	$ 1,613,575	$ -	$ 1,264,125
Charitable remainder unitrusts	-	33,557,490	-	34,308,838
Charitable gift annuities	-	42,198,628	-	44,715,172
Pooled income funds	871,345	-	937,365	-
Life income funds	59,033	-	62,501	-
Life income estates	65,705	-	73,956	-
	$ 996,083	$ 77,369,693	$ 1,073,822	$ 80,308,135

The summary of recorded amounts listed above is as of December 31, 2016 and 2015, which management believes is not materially different than if the amounts were recorded as of January 31, 2017 and 2016.

Adjustments to the liability to reflect amortization of the discount and changes in actuarial assumptions are recognized in the statement of activities as a change in the value of split-interest agreements in temporarily or permanently restricted net assets based on the donor's restrictions.

NOTE 8 - RELATED-PARTY TRANSACTIONS

The Church provided building space, accounting and management services to some affiliated entities at negotiated rates which were below the fair value of the services.

The services provided have an estimated fair value of approximately $153,000 and $96,000 for the years ended January 31, 2017 and 2016, respectively.

The Church does not recognize the economic substance (fair value) of the unbilled services in the financial statements as these are considered by management to be immaterial.

(Continued)

NOTE 9 - DEFINED-CONTRIBUTION PENSION PLAN

Substantially all active employees of the Church are enrolled in the noncontributory defined-contribution pension plan administered by the Board of Pensions. The employer contributions to the plan for the years ended January 31, 2017 and 2016, were $3,449,815 and $3,329,660, respectively. All contributions to the plan are funded on a current basis.

NOTE 10 - PENSION AND POST-RETIREMENT MEDICAL BENEFITS

Pension Benefits: The Church has established minimum pension levels, assumed from predecessor church organizations, for certain clergy who retired prior to January 1, 1986. The Church provides funding for these minimum pension benefits to the extent that the reserves maintained by the Board of Pensions are insufficient to fund the plan. During the years ended January 31, 2017 and 2016, the Church made no payments to the Board of Pensions to cover the cost of retirees' pension benefits.

In November 2016 ELCA Church Council approved to terminate the ELCA Supplemental Retirement Benefits Trust ("Trust") and the ELCA Continuation of the ALC and LCA Minimum and Non-Contributory Pension Plan ("Pension Plan"), including satisfaction of the Pension Plan's liabilities. It is estimated that the liability payout will occur during 2017 or early 2018.

During 2017, $140,066 was paid in benefits to members and survivors under these plans. The total actuarial liability as of January 31, 2017 was $820,721, and plan assets were $2,929,418, which resulted in excess plan assets over actuarial liabilities of $2,308,697. The assumed long-term rate of investment return for minimum and non-contributory benefits was 3.14% and 3.15% at January 31, 2017 and 2016, respectively.

Post-Retirement Medical Benefits: Members with service in a predecessor organization may be eligible to receive a post-retirement health contribution subsidy from the ELCA Board of Pensions (dba Portico Benefit Services) and in some cases a monthly reimbursement of their SMI (Medicare Part B) premiums. These subsidies are expressed as a percentage of the monthly cost for coverage paid by eligible retirees under the Church Medical and Dental Benefits Plan. Subsidies are based on age or a combination of age and service. Approximately 9,200 active or retired members and spouses are eligible or potentially eligible for these subsidies.

These post-retirement medical subsidies are funded through trust funds set aside for that purpose. The trust funds are held and reported by Portico; additional contributions are made by ELCA entities pursuant to a funding agreement with Portico and participating employers. The full actuarial valuation of the obligation is reported on the financial statements of Portico. Portico financial statements at December 31, 2016 and 2015, include the trust assets of approximately $101,729,000 and $101,371,000, respectively, as well as Expected Post-Retirement Benefit Obligation (EPBO) as actuarial liabilities of approximately $145,788,000 and $146,390,000, respectively.

The Church contributed $1,000,000 and $1,500,000 during fiscal years ended January 31, 2017 and 2016, respectively, toward the funding of this post-retirement health care benefit, and expects to contribute $1,000,000 during the fiscal year ending January 31, 2018. During fiscal years ended January 31, 2017 and 2016, other ELCA employers that sponsor employees in the ELCA Pension and Other Benefits Program contributed 0.7% of sponsored members' defined compensation. Contributions collected in this manner for the year ended January 31, 2018, are expected to be about $4,600,000. The contribution rates, including the contribution for retiree support, are set annually by the Board of Trustees of Portico.

(Continued)

NOTE 11 - LEASES

Operating Leases: The Church leases certain office facilities and equipment under various operating leases. The facilities' leases generally provide for renewal options and include escalator clauses based on increases in real estate taxes and operating expenses. Total rent expenses for operating leases were approximately $414,093 and $402,432 for the years ended January 31, 2017 and 2016, respectively.

Minimum annual rental commitments under non-cancelable leases for the years ending January 31 are as follows:

	Office Facilities	Office Equipment	Total
2018	$ 251,655	$ 107,304	$ 358,959
2019	122,307	107,304	229,611
2020	-	107,304	107,304
2021	-	42,010	42,010
Total	$ 373,962	$ 363,922	$ 737,884

NOTE 12 - COLLECTIONS

The Church's art collections, which were acquired through purchases and contributions, are not recognized as assets on the statement of financial position. The collections represent a wide variety of art mediums: collagraph, etching, intaglio, dry-point engraving, katazome, linocut, oil, serigraph/silk-screen, stained glass, watercolor, and woodcut. The art is intended to share the Gospel visually with many of the pieces having biblical references. Purchases of collection items, if any, are recorded as decreases in unrestricted net assets in the year in which the items are acquired. Contributed collection items, if any, are not reflected on the financial statements. Proceeds from de-accessions or insurance recoveries, if any, are reflected as increases in the appropriate net asset classes.

NOTE 13 - LINE OF CREDIT

At January 31, 2017, the Church had a $10,000,000 unsecured and uncommitted line of credit with no termination date. Interest on outstanding borrowings is charged at the greatest of: (i) the bank's prime commercial rate plus 1.0%; (ii) the quoted federal funds rate in the secondary market plus 1.5%; or (iii) one-month LIBOR plus 2.0%. There were no borrowings outstanding under the line of credit at January 31, 2017 or 2016, or during the years then ended.

(Continued)

NOTE 14 - NET ASSETS RELEASED FROM RESTRICTIONS

Net assets which were released from donor restrictions by incurring expenses satisfying the restricted purposes or by occurrence of other events specified by donors were as follows during the years ended January 31:

	2017	2016
Satisfaction of program restrictions:		
World Hunger	$ 21,406,238	$ 22,003,552
Disaster Relief	5,291,382	7,975,155
Domestic Mission	3,478,855	983,199
Global Mission	2,856,094	2,073,885
Office of the Presiding Bishop	1,119,880	317,454
Other programs	974,642	1,221,202
Satisfaction of program restrictions	$ 34,929,091	$ 34,574,427

NOTE 15 - CONCENTRATIONS OF RISK

The Church's primary sources of revenue are contributions from synods. The synod contributions are dependent upon contributions from the membership of congregations of the Church. There are nine regions comprising a total of 65 synods. The following is a summary of the contributions by synods in each of the regions during the years ended January 31:

	2017	2016
Region 1 – Northwest area	$ 2,257,625	$ 2,200,685
Region 2 – Southwest area	3,837,392	3,951,783
Region 3 – Northwest Midwest area	7,088,003	7,196,736
Region 4 – Southwest Midwest area	4,381,718	4,910,245
Region 5 – Northeast Midwest area	9,701,566	9,720,084
Region 6 – Southeast Midwest area	3,888,869	4,249,013
Region 7 – Northeast area	4,634,606	5,137,408
Region 8 – East area	4,525,336	5,025,364
Region 9 – Southeast area	4,748,045	4,744,721
Total synod mission support	$ 45,173,160	$ 47,141,899

(Continued)

NOTE 16 - FAIR VALUE OF FINANCIAL INSTRUMENTS

Accounting rules require the disclosure of the methods and assumptions used to estimate the fair value of each class of financial instruments for which it is practical to estimate that value. Changes in assumptions could significantly affect the estimates.

Cash, cash equivalents, interest receivable, and notes payable: The carrying amount approximates fair value because of the short maturity of these instruments.

Mortgages, notes, contracts for deed: The mortgages, notes, and contracts for deed carrying values approximate fair values based on current interest rates and the present values of the estimated future cash flows.

Overseas church construction loans: The carrying value is recognized as the principal due at January 31, 2016. The carrying value, which approximates fair value, is based on future payments at the nominal interest rate (ranging from 2% to 5%), discounted at the prime rate, at January 31, 2016.

Annuities payable, funds held for others and funds held for others in perpetuity: The carrying value of funds held for others and funds held for others in perpetuity approximates the fair value as the carrying value is calculated as the present value of the estimated future cash flows. The fair value of annuities payable is also calculated as the present value of the estimated future cash flows; however, the fair value is approximately $93,240,000 and $94,630,000 versus a carrying value of approximately $77,370,000 and $80,309,000 at January 31, 2017 and 2016, respectively.

NOTE 17 - SECURITIES LOANED

The ELCA's investment pools participate in a securities lending program, whereby securities are lent to borrowers in exchange for a fee. The securities lending program specifies that the custodian is responsible for the lending of securities and obtaining adequate collateral from the borrower.

The ELCA earned approximately $768,000 and $331,000 in fees for the fiscal years ended 2017 and 2016, respectively.

NOTE 18 - UNRESTRICTED NET ASSETS

Unrestricted net assets consist of the following at January 31:

	2017	2016
General	$ 41,805,782	$ 43,907,343
Funds functioning as endowment (Note 21)	28,515,687	28,277,555
Underwater portion of donor-restricted endowment funds (Note 21)	(692,480)	(1,223,060)
Net investment in property, furniture, equipment and building	28,919,535	27,770,797
	$ 97,548,504	$ 98,732,635

(Continued)

NOTE 19 - TEMPORARILY RESTRICTED NET ASSETS

Temporarily restricted net assets are available for the following purposes or periods at January 31:

	2017	2016
Program-restricted:		
Disaster Relief	$ 10,254,927	$ 11,378,186
World Hunger	8,714,715	9,403,251
Office of the Presiding Bishop	917,054	2,846,405
Domestic Mission	9,568,398	8,026,472
Global Mission	2,649,171	4,333,935
Mission Advancement	2,226,075	2,296,522
Other programs	-	4,627
	34,330,320	38,289,398
Time-restricted, expendable in subsequent years	101,285,488	95,856,574
	$ 135,618,088	$ 134,145,972

NOTE 20 - PERMANENTLY RESTRICTED NET ASSETS

Permanently restricted net assets are restricted to:

	2017	2016
Investments in perpetuity, the income from which is expendable (Note 21)	$ 171,276,068	$ 168,848,846
Deferred gifts that will provide proceeds upon death of annuitant for a permanent endowment	11,805,147	11,218,388
Paid-up life insurance policies that will provide proceeds upon death of insured for permanent endowments	1,846,084	1,873,252
	$ 184,929,299	$ 181,939,286

NOTE 21 - ENDOWMENT FUNDS

Interpretation of Relevant Law. The Uniform Prudent Management of Institutional Funds Act (UPMIFA) modernizes the laws governing a not-for-profit organization's investment and management of donor-restricted endowment funds. The Board of Trustees or the Endowment Fund, serving as the body delegated to manage the Church's endowments, has interpreted UPMIFA as allowing, but not requiring, the preservation of the historic dollar value of the original gift of donor-restricted endowment funds, absent explicit donor stipulations to the contrary. As a result of this interpretation, the Church has chosen to classify as permanently restricted net assets (a) the original value of gifts donated to the permanent endowment, (b) the original value of subsequent gifts to the permanent endowment, and (c) accumulations to the permanent endowment made in accordance with the direction of the applicable donor gift instrument at the time the accumulation is added to the fund.

(Continued)

EVANGELICAL LUTHERAN CHURCH IN AMERICA
CHURCHWIDE ADMINISTRATIVE OFFICES
NOTES TO THE CONSOLIDATED FINANCIAL STATEMENTS
Years ended January 31, 2017 and 2016

NOTE 21 - ENDOWMENT FUNDS (Continued)

In accordance with accounting principles governing not-for-profit organizations subject to an enacted version of UPMIFA, the portions of donor-restricted endowments not classified as permanently restricted net assets are classified as temporarily restricted net assets until appropriated for expenditure. Realized and unrealized gains and losses on all Church permanently restricted endowments are being recognized in temporarily restricted net assets, except for unrealized gains and losses on deferred gifts that will provide proceeds upon death of the annuitant for a permanent endowment.

The Church classifies as temporarily restricted net assets all donor-restricted endowment funds where donor stipulation allows for the release of such funds according to an event or time restriction. In the absence of donor stipulations to the contrary, losses on the investment of such a donor-restricted endowment fund reduce temporarily restricted net assets to the extent that the donor imposed temporary restrictions on net appreciation of the fund have not been met before the loss occurs. Any remaining loss is recorded as a reduction of unrestricted net assets.

The aggregate amount of funds for which the fair value of the assets held is less than the level required by donor stipulation or law were approximately $37,545,000 and $45,362,000 at December 31, 2016 and 2015, respectively. At December 31, 2016, a cumulative loss of approximately $892,000 was reported in unrestricted net assets to re-establish underwater endowment balances in accordance with governing accounting principles. During the current year, approximately $53,000 has been classified from temporarily restricted to unrestricted net assets.

Endowment Spending Polices. Endowment pool distributions are made quarterly at a rate established annually by the Trustee. The distribution rate reflects the Trustee's consideration of the anticipated returns of the Trust and anticipated changes in the purchasing power of the Trust. The rates established for fiscal years ended January 31, 2017 and 2016, were 4.0% and 4.25%, respectively, and are normally less than the anticipated total return of the Trust. The distribution unit value is equal to the average of the unit values on December 31 of the five preceding years multiplied by the annual distribution rate. The Trustee-approved distribution for the year 2018 is 4.25% of the average December 31 unit values of the five preceding years.

Earnings in excess of the distribution rate are allocated among the endowment accounts in proportion to the number of units assigned to each account as undistributed earnings. If the quarterly distribution exceeds the actual dividend, interest, and net realized gains earned in the quarter, the excess is distributed from accumulated undistributed earnings or participant capital. At December 31, 2016, 244 of 2,441 accounts had accumulated undistributed earnings compared to 372 of 2,332 at December 31, 2015.

In consideration of donor request or intent, certain donor-restricted endowments are invested through instruments held outside of the Trust. Investment income is distributed or reinvested according to the donor-imposed restriction(s) for the usage of endowment distributions.

Endowment Investment Policies. The Trust's investment objective is to provide a stable stream of investment income with long-term capital appreciation, while assuming a moderate level of investment risk. In accordance with guidelines approved by the Trustee, the Trust's assets are invested in a manner that is intended to produce results that exceed the investment's benchmark by 35 basis points over rolling five-year time periods. Actual returns in any given year may vary from this objective.

Certain donor-restricted endowments that are held outside of the Trust are generally invested in term certificates intended to provide interest income and preserve principal amounts while assuming a low level of investment risk.

(Continued)

NOTE 21 - ENDOWMENT FUNDS (Continued)

Net asset composition by type of endowment fund as of January 31, 2017 and 2016:

	2017			
	Unrestricted	Temporarily Restricted	Permanently Restricted	Total
Donor-restricted funds*	$ (692,480)	$ 85,329,636	$ 173,124,152	$ 257,761,308
Funds functioning as endowment	28,515,687	-	-	28,515,687
	$ 27,823,207	$ 85,329,636	$ 173,124,152	$ 286,276,995

	2016			
	Unrestricted	Temporarily Restricted	Permanently Restricted	Total
Donor-restricted funds*	$ (1,223,060)	$ 82,739,748	$ 168,848,646	$ 250,365,334
Funds functioning as endowment	28,277,555	-	-	28,277,555
	$ 27,054,495	$ 82,739,748	$ 168,848,646	$ 278,642,889

* With the exception of certain investments held by outside trusts, Church permanently restricted net assets are based on the historic dollar value of donor-stipulated permanently restricted net assets.

(Continued)

NOTE 21 - ENDOWMENT FUNDS (Continued)

	Endowment Roll-Forward			
	Unrestricted	Temporarily Restricted	Permanently Restricted	Total
Net assets, January 31, 2016	$ 27,054,495	$ 82,739,748	$ 168,848,646	$ 278,642,889
Investment return:				
Net investment income	13,423,722	(274,627)	-	13,149,095
Net gain in fair value (realized and unrealized)	11,701,111	5,641,109	(557,128)	16,785,092
Total investment return	25,124,833	5,366,482	(557,128)	29,934,187
New gifts	987,755	4,535,065	3,028,358	8,551,176
Net assets released from restriction	6,788,697	(6,831,202)	8,317	(34,188)
Other changes				
Distribution of endowment income and	(32,643,153)	-	-	(32,643,153)
Change in donor restriction	-	50,123	(50,123)	-
Total other changes	(32,643,153)	50,123	(50,123)	(32,643,153)
Transfer to cover underwater endowment balances	530,580	(530,580)	-	-
Net assets, January 31, 2017	27,823,207	85,329,636	171,278,088	284,430,911
Cash surrender value of life insurance	-	-	1,846,084	1,846,084
Net assets, January 31, 2017	$ 27,823,207	$ 85,329,636	$ 173,124,152	$ 286,276,995

(Continued)

EVANGELICAL LUTHERAN CHURCH IN AMERICA
CHURCHWIDE ADMINISTRATIVE OFFICES
NOTES TO THE CONSOLIDATED FINANCIAL STATEMENTS
Years ended January 31, 2017 and 2016

NOTE 21 - ENDOWMENT FUNDS (Continued)

	Endowment Roll Forward			
	Unrestricted	Temporarily Restricted	Permanently Restricted	Total
Net assets, January 31, 2015	$ 30,550,905	$ 94,232,975	$ 164,396,611	$ 289,180,591
Investment return:				
Net investment income	11,279,087	(390,191)	-	10,888,896
Net gain in fair value (realized and unrealized)	(11,620,120)	(12,072,113)	(1,388,438)	(1,640,431)
Total investment return	23,099,187	(12,462,304)	(1,388,438)	9,248,465
New gifts	1,028,889	4,820,475	5,842,163	11,691,499
Net assets released from restriction	4,868,184	(4,875,841)	(1,890)	9,433
Other changes:				
Distribution of endowment income	(31,486,079)	-	-	(31,486,079)
Total other changes	(31,486,079)	-	-	(31,486,079)
Transfer to cover underwater endowment balances	(1,124,442)	1,124,442	-	-
Net assets, January 31, 2016	27,054,495	82,739,748	168,848,646	278,642,889
Cash surrender value of life insurance	-	-	1,873,252	1,873,252
Net assets, January 31, 2016	$ 27,054,495	$ 82,739,748	$ 170,721,898	$ 280,516,141

NOTE 22 - CONTINGENCIES

The Church is a party to litigation in various matters arising in the ordinary course of operations. Typically, the Church's insurance carriers are defending these matters. Pending litigation will be vigorously defended and, in the opinion of management, is likely to be resolved without any material adverse effect upon the financial statements of the Church.

NOTE 23 - SUBSEQUENT EVENTS

Management has performed an analysis of the activities and transactions subsequent to January 31, 2017, to determine the need for any adjustments to and/or disclosures within the audited financial statements for the year ended January 31, 2017. Management has performed their analysis through June 7, 2017, the date the financial statements were available to be issued. Activities subsequent to this date have not been evaluated by management.

SUPPLEMENTARY INFORMATION

EVANGELICAL LUTHERAN CHURCH IN AMERICA
CHURCHWIDE ADMINISTRATIVE OFFICES
CONSOLIDATING STATEMENT OF FINANCIAL POSITION INFORMATION BY FUND
January 31, 2017

	General Operating and Other Restricted Funds	Endowment Funds	Deferred Gift Funds	Total
ASSETS				
Cash and cash equivalents	$ 23,077,066	$ 4,177,700	$ 2,265,247	$ 29,520,013
Accounts receivable	8,560,890	-	2,275	8,563,165
Interest receivable	144,143	-	388	144,531
Due to/from related organizations	1,920,335	(1,693,720)	2,068,165	2,294,780
Investments	47,755,377	632,240,007	130,993,442	810,988,826
Prepaid expenses and other assets	6,999,287	3,797,281	938,760	11,735,328
Mortgages, notes, and contracts for deed	250,736	-	-	250,736
Overseas church construction loans	345,488	-	-	345,488
Property, furniture, and equipment, net	26,931,531	-	-	26,931,531
Beneficial interest in perpetual trusts	-	19,373,560	876,583	20,250,143
Total assets	$ 115,984,853	$ 657,894,828	$ 137,144,860	$ 911,024,541
LIABILITIES AND NET ASSETS				
Liabilities				
Accounts payable	$ 3,971,226	$ 13,691	$ 24,556	$ 4,009,473
Deferred revenue	26,386	145,967	996,083	1,168,436
Accrued liabilities	3,477,609	-	100	3,477,709
Annuities payable	-	-	77,369,693	77,369,693
Notes payable	11,996	-	-	11,996
Funds held for others	18,267	296,526,331	35,414,301	331,958,899
Funds held for others in perpetuity	-	74,931,844	-	74,931,844
Total liabilities	7,505,484	371,617,833	113,804,733	492,928,050
Net assets				
Unrestricted	69,692,417	27,823,207	32,880	97,548,504
Temporarily restricted	38,786,952	85,329,636	11,502,100	135,618,688
Permanently restricted	-	173,124,152	11,805,147	184,929,299
Total net assets	108,479,369	286,276,995	23,340,127	418,096,491
Total liabilities and net assets	$ 115,984,853	$ 657,894,828	$ 137,144,860	$ 911,024,541

See accompanying Independent Auditor's Report.

EVANGELICAL LUTHERAN CHURCH IN AMERICA
CHURCHWIDE ADMINISTRATIVE OFFICES
CONSOLIDATING STATEMENT OF FINANCIAL POSITION INFORMATION BY FUND
January 31, 2016

	General Operating and Other Restricted Funds	Endowment Funds	Deferred Gift Funds	Total
ASSETS				
Cash and cash equivalents	$ 27,602,256	$ 9,621,929	$ 7,343,480	$ 44,567,665
Accounts receivable	8,426,349	-	156,179	8,582,528
Interest receivable	154,305	-	524,072	678,377
Due to/from related organizations	6,019,127	(1,552,398)	(2,758)	4,463,971
Investments	43,942,903	583,548,780	129,137,630	756,629,313
Prepaid expenses and other assets	7,667,226	3,694,400	1,017,952	12,379,578
Mortgages, notes, and contracts for deed	229,907	-	905,000	1,134,907
Overseas church construction loans	456,022	-	-	456,022
Property, furniture, and equipment, net	27,827,583	-	-	27,827,583
Beneficial interest in perpetual trusts	-	19,932,800	919,938	20,852,738
Total assets	$ 122,325,678	$ 615,245,511	$ 140,001,493	$ 877,572,682
LIABILITIES AND NET ASSETS				
Liabilities				
Accounts payable	$ 8,267,298	$ 18,112	$ 25,299	$ 8,310,709
Deferred revenue	85,575	192,288	1,073,822	1,351,685
Accrued liabilities	2,251,389	-	100	2,251,489
Annuities payable	-	-	80,308,135	80,308,135
Notes payable	56,786	-	-	56,786
Funds held for others	44,169	264,312,763	35,913,846	300,270,778
Funds held for others in perpetuity	-	70,206,207	-	70,206,207
Total liabilities	10,705,217	334,729,370	117,321,202	462,755,789
Net assets				
Unrestricted	71,645,260	27,054,495	32,880	98,732,635
Temporarily restricted	39,975,201	82,739,748	11,431,023	134,145,972
Permanently restricted	-	170,721,898	11,216,388	181,938,286
Total net assets	111,620,461	280,516,141	22,680,291	414,816,893
Total liabilities and net assets	$ 122,325,678	$ 615,245,511	$ 140,001,493	$ 877,572,682

See accompanying Independent Auditor's Report.

EVANGELICAL LUTHERAN CHURCH IN AMERICA
CHURCHWIDE ADMINISTRATIVE OFFICES
CONSOLIDATED SCHEDULES OF EXPENSES BY OBJECT
Years ended January 31, 2017 and 2016

	2017	2016
Financial support - grants	$ 47,577,344	$ 53,542,516
Compensation		
Central staff	23,726,286	23,632,240
Missionaries	2,362,487	2,363,235
Employee benefits		
Central staff	12,913,296	11,558,651
Missionaries	1,304,552	1,368,734
Retiree pension expenses	66,599	(188,996)
Postretirement health care benefits	1,000,000	1,500,000
Travel - staff, board, and committees	4,710,813	4,790,697
Special events	3,902,886	6,245,162
Office expenses	869,680	1,346,338
Printing/duplicating	2,314,293	2,370,253
Purchased services	4,685,711	4,943,217
Regional office expenses	1,824,449	1,310,082
Insurance	876,847	796,610
Interest expense	1,070	2,278
Facilities and utilities	2,411,177	2,360,321
Non-capitalized equipment, repairs, and rentals	1,226,253	1,009,160
Depreciation	3,159,956	2,882,972
Miscellaneous	308,544	205,980
Total operating expenses	115,242,243	122,039,450
Investment expense	2,515,984	2,511,021
Endowment interest payments and distribution	23,534,322	21,008,845
Total expenses	$ 141,292,549	$ 145,559,316

See accompanying Independent Auditor's Report.

Appendix B: Audited Financial Statements of the ELCA Churchwide Organization for the Fiscal Year Ended January 31, 2018

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EVANGELICAL LUTHERAN CHURCH IN AMERICA
CHURCHWIDE ADMINISTRATIVE OFFICES

CONSOLIDATED FINANCIAL STATEMENTS
January 31, 2018 and 2017

Crowe Horwath

Crowe Horwath LLP
Independent Member Crowe Horwath International

INDEPENDENT AUDITOR'S REPORT

The Church Council
Evangelical Lutheran Church in America
Churchwide Administrative Offices

Report on the Financial Statements

We have audited the accompanying consolidated financial statements of the Churchwide Administrative Offices of the Evangelical Lutheran Church in America (the Church), which comprise the consolidated statements of financial position as of January 31, 2018 and 2017, and the related consolidated statements of activities and cash flows for the years then ended, and the related notes to the financial statements.

Management's Responsibility for the Financial Statements

Management is responsible for the preparation and fair presentation of these consolidated financial statements in accordance with accounting principles generally accepted in the United States of America; this includes the design, implementation, and maintenance of internal control relevant to the preparation and fair presentation of consolidated financial statements that are free from material misstatement, whether due to fraud or error.

Auditor's Responsibility

Our responsibility is to express an opinion on these consolidated financial statements based on our audits. We conducted our audits in accordance with auditing standards generally accepted in the United States of America. Those standards require that we plan and perform the audit to obtain reasonable assurance about whether the consolidated financial statements are free from material misstatement.

An audit involves performing procedures to obtain audit evidence about the amounts and disclosures in the consolidated financial statements. The procedures selected depend on the auditor's judgment, including the assessment of the risks of material misstatement of the consolidated financial statements, whether due to fraud or error. In making those risk assessments, the auditor considers internal control relevant to the entity's preparation and fair presentation of the consolidated financial statements in order to design audit procedures that are appropriate in the circumstances, but not for the purpose of expressing an opinion on the effectiveness of the entity's internal control. Accordingly, we express no such opinion. An audit also includes evaluating the appropriateness of accounting policies used and the reasonableness of significant accounting estimates made by management, as well as evaluating the overall presentation of the consolidated financial statements.

We believe that the audit evidence we have obtained is sufficient and appropriate to provide a basis for our audit opinion.

(Continued)

Opinion

In our opinion, the consolidated financial statements referred to above present fairly, in all material respects, the financial position of the Churchwide Administrative Offices of the Evangelical Lutheran Church in America as of January 31, 2018 and 2017, and the changes in their net assets and their cash flows for the years then ended in accordance with accounting principles generally accepted in the United States of America.

Emphasis of Matter

As discussed in Note 1, the financial statements being presented are only for the Churchwide Administrative Offices of the Evangelical Lutheran Church in America and do not include the assets, liabilities and net assets, and the revenue and expenses of the entire Evangelical Lutheran Church in America that are recorded in the accounts of the other organizations of the Evangelical Lutheran Church in America. Accordingly, the accompanying financial statements are not intended to present the financial position of the entire Evangelical Lutheran Church in America as of January 31, 2018 and 2017, or the changes in its net assets and its cash flows for the years then ended in conformity with accounting principles generally accepted in the United States of America. Our opinion is not modified with respect to this matter.

Other Matter

Our audits were conducted for the purpose of forming an opinion on the financial statements that collectively comprise the Churchwide Administrative Offices of the Evangelical Church in America's consolidated financial statements. The accompanying Consolidating Statements of Financial Position Information by Fund and the Consolidated Schedules of Expenses by Object are presented for purposes of additional analysis and are not a required part of the consolidated financial statements. Such information is the responsibility of management and was derived from and relates directly to the underlying accounting and other records used to prepare the consolidated financial statements. The information has been subjected to the auditing procedures applied in the audit of the consolidated financial statements and certain additional procedures, including comparing and reconciling such information directly to the underlying accounting and other records used to prepare the consolidated financial statements or to the consolidated financial statements themselves, and other additional procedures in accordance with auditing standards generally accepted in the United States of America. In our opinion, the information is fairly stated, in all material respects, in relation to the consolidated financial statements as a whole.

Crowe Horwath LLP

Crowe Horwath LLP

Chicago, Illinois
June 6, 2018

EVANGELICAL LUTHERAN CHURCH IN AMERICA
CHURCHWIDE ADMINISTRATIVE OFFICES
CONSOLIDATED STATEMENTS OF FINANCIAL POSITION
January 31, 2018 and 2017

	2018	2017
ASSETS		
Cash and cash equivalents	$ 52,170,258	$ 29,520,013
Accounts receivable (Note 2)	9,632,888	8,563,165
Interest receivable	157,615	144,531
Due from related organizations	4,266,480	2,294,780
Investments (Note 3)	914,875,314	810,988,826
Prepaid expenses and other assets	10,029,446	11,735,328
Mortgages, notes, and contracts for deed (Note 4)	224,730	250,736
Overseas church construction loans (Note 5)	524,366	345,488
Property, furniture, and equipment, net (Note 6)	25,972,123	26,931,531
Beneficial interest in perpetual trusts (Note 3)	21,096,543	20,250,143
Total assets	$ 1,038,949,763	$ 911,024,541
LIABILITIES AND NET ASSETS		
Liabilities		
Accounts payable	$ 3,716,238	$ 4,009,473
Deferred revenue	6,254,329	1,168,436
Due to related organizations	5,226,011	-
Accrued liabilities	3,609,019	3,489,705
Annuities payable (Note 7)	77,811,498	77,369,693
Funds held for others	385,715,067	331,958,899
Funds held for others in perpetuity	86,447,848	74,931,844
Total liabilities	568,780,010	492,928,050
Net assets		
Unrestricted (Note 18)	96,254,544	97,548,504
Temporarily restricted (Note 19)	182,043,970	135,618,688
Permanently restricted (Note 20)	191,871,239	184,929,299
Total net assets	470,169,753	418,096,491
Total liabilities and net assets	$ 1,038,949,763	$ 911,024,541

See accompanying notes to consolidated financial statements.

EVANGELICAL LUTHERAN CHURCH IN AMERICA
CHURCHWIDE ADMINISTRATIVE OFFICES
CONSOLIDATED STATEMENT OF ACTIVITIES
Year ended January 31, 2018

	2018				2017
	Unrestricted	Temporarily Restricted	Permanently Restricted	Total	Total
Operating revenue and support					
Contributed support					
Synod mission support (Note 15)	$ 44,418,429	$ -	$ -	$ 44,418,429	$ 45,173,180
World Hunger Appeal	-	19,372,469	-	19,372,469	19,040,059
Global Church sponsorship	3,415,100	177,669	-	3,592,769	3,414,126
Disaster response	-	22,804,295	-	22,804,295	5,843,267
Vision for Mission	534,815	-	-	534,815	621,074
Deferred gift contributions	-	297,048	160,690	457,738	1,242,590
Endowment contributions	1,600,669	6,480,365	4,862,691	12,943,715	7,319,714
Mission Investment Fund	1,978,305	60,000	-	2,038,305	1,500,000
Bequests, trusts, and residuums	1,971,270	1,381,287	-	3,352,557	5,811,679
Grants—corporate and other	-	179,960	-	179,960	1,738,882
Other gifts	1,934,792	5,521,502	-	7,456,294	6,300,947
Total contributed revenue	56,853,370	56,274,595	5,023,381	117,151,236	98,005,518
Other revenue					
Dividend and interest income	4,220,236	190,926	-	4,411,162	1,978,634
Realized gains (losses)	160,477	-	-	160,477	(64,486)
Unrealized gains	815,963	-	-	815,963	625,306
Endowment distributions	5,608,974	4,813,787	-	10,422,761	9,120,066
Regional & SPPO offices' revenue	544,950	-	-	544,950	2,228,472
Services and other revenue	3,866,546	-	-	3,866,546	4,598,757
Lease income	1,496,073	-	-	1,496,073	1,843,915
Total other revenue	16,712,219	5,004,713	-	21,716,932	20,330,636
Net assets released from restrictions					
Satisfaction of program restrictions (Note 14)	32,501,163	(32,501,163)	-	-	-
Income expended from investments held in perpetuity	4,106,728	(4,106,728)	-	-	-
Change in donor designation and expiration of time restrictions	-	(400,708)	141,190	(259,516)	(34,188)
Net assets released from restrictions	36,607,891	(37,008,599)	141,190	(259,516)	(34,188)
Total operating revenue and support	109,173,480	24,270,709	5,164,573	138,608,752	118,301,966
Operating expenses					
Program services					
Domestic Mission	39,134,648	-	-	39,134,648	36,091,341
Global Mission	31,939,474	-	-	31,939,474	35,519,340
Mission Advancement	4,823,135	-	-	4,823,135	5,238,229
Church periodicals	2,141,134	-	-	2,141,134	2,142,169
Office of the Presiding Bishop	3,596,598	-	-	3,596,598	2,249,051
ELCA Foundation	2,571,494	-	-	2,571,494	-
SPPO offices' expense	1,489,468	-	-	1,489,468	1,824,449
Retiree's pension	2,796,028	-	-	2,796,028	66,599
Post-retirement health care benefits (Note 10)	1,000,000	-	-	1,000,000	1,000,000
Total program services	89,493,979	-	-	89,493,979	84,121,176

(Continued)

EVANGELICAL LUTHERAN CHURCH IN AMERICA
CHURCHWIDE ADMINISTRATIVE OFFICES
CONSOLIDATED STATEMENT OF ACTIVITIES
Year ended January 31, 2018

	2018				2017
	Unrestricted	Temporarily Restricted	Permanently Restricted	Total	Total
Operating Expenses (Continued)					
Management and general					
Office of the Presiding Bishop	$ 5,071,638	$ -	$ -	$ 5,071,638	$ 5,435,598
Office of the Treasurer	8,258,555	-	-	8,258,555	8,615,645
Office of the Secretary	3,632,492	-	-	3,632,492	6,342,241
Mission Advancement	3,585,256	-	-	3,585,256	2,170,433
Total management and general	20,547,941	-	-	20,547,941	22,563,917
Fundraising					
Mission Advancement	7,925,724	-	-	7,925,724	8,567,382
Total fundraising	7,925,724	-	-	7,925,724	8,567,382
Total operating expenses	117,967,644	-	-	117,967,644	115,252,477
Net operating revenue and support less operating expenses	(8,794,164)	24,270,699	5,164,573	20,641,108	3,049,488
Non-operating transactions					
Recovery of underwater endowment balances (Note 21)	692,480	(692,480)	-	-	-
Dividend and interest income	12,940,339	5,227,243	-	18,167,582	16,698,096
Realized gains	55,229,764	20,171,357	254,750	75,655,871	12,341,988
Endowment distributions and other investing expenses	(61,830,078)	(7,204,451)	-	(69,034,529)	(32,643,155)
Unrealized gains	467,699	5,367,741	1,562,631	7,398,071	3,323,311
Change in fair value of beneficial interest in outside trusts (Note 3)	-	-	786,817	786,817	(557,128)
Change in value of split interest agreements	-	(714,827)	(826,831)	(1,541,658)	1,066,998
Total non-operating transactions	7,500,204	22,154,583	1,777,367	31,432,154	230,110
Changes in net assets	(1,293,960)	46,425,282	6,941,940	52,073,262	3,279,598
Net assets at beginning of year	97,548,504	135,618,688	184,929,299	418,096,491	414,816,893
Net assets at end of year	$ 96,254,544	$ 182,043,970	$ 191,871,239	$ 470,169,753	$ 418,096,491

See accompanying notes to consolidated financial statements.

EVANGELICAL LUTHERAN CHURCH IN AMERICA
CHURCHWIDE ADMINISTRATIVE OFFICES
CONSOLIDATED STATEMENT OF ACTIVITIES
Year ended January 31, 2017

	2017			
	Unrestricted	Temporarily Restricted	Permanently Restricted	Total
Operating revenue and support				
Contributed support				
Synod mission support (Note 15)	$ 45,173,180	$ -	$ -	$ 45,173,180
World Hunger Appeal	-	19,040,059	-	19,040,059
Global Church sponsorship	3,239,446	174,680	-	3,414,126
Disaster response	-	5,843,267	-	5,843,267
Vision for Mission	621,074	-	-	621,074
Deferred gift contributions	-	296,115	946,475	1,242,590
Endowment contributions	(243,707)	4,535,065	3,028,356	7,319,714
Mission Investment Fund	1,500,000	-	-	1,500,000
Bequests, trusts, and residuums	3,402,192	2,409,487	-	5,811,679
Grants—corporate and other	329,985	1,408,897	-	1,738,882
Other gifts	1,682,315	4,618,632	-	6,300,947
Total contributed revenue	55,704,485	38,326,202	3,974,831	98,005,518
Other revenue				
Dividend and interest income	1,912,480	66,124	-	1,978,604
Realized gains (losses)	(64,485)	-	-	(64,485)
Unrealized gains (losses)	625,306	-	-	625,306
Endowment distributions	4,195,641	4,924,425	-	9,120,066
Regional & SPPO offices' revenue	2,228,472	-	-	2,228,472
Services and other revenue	4,598,757	-	-	4,598,757
Lease income	1,843,915	-	-	1,843,915
Total other revenue	15,340,086	4,990,549	-	20,330,635
Net assets released from restrictions				
Satisfaction of program restrictions (Note 14)	34,929,041	(34,929,041)	-	-
Income expended from investments held in perpetuity	6,609,051	(6,609,051)	-	-
Change in donor designation and expiration of time restrictions	-	7,618	(41,806)	(34,188)
Net assets released from restrictions	41,538,092	(41,530,474)	(41,806)	(34,188)
Total operating revenue and support	112,582,663	1,786,277	3,933,025	118,301,965
Operating expenses				
Program services				
Domestic Mission	36,081,341	-	-	36,081,341
Global Mission	35,519,340	-	-	35,519,340
Mission Advancement	5,238,229	-	-	5,238,229
Church periodicals	2,142,169	-	-	2,142,169
Office of the Presiding Bishop	2,249,051	-	-	2,249,051
Regional & SPPO offices' expense	1,824,449	-	-	1,824,449
Retiree's pension	66,599	-	-	66,599
Post-retirement health care benefits (Note 10)	1,000,000	-	-	1,000,000
Total program services	84,121,178	-	-	84,121,178

(Continued)

EVANGELICAL LUTHERAN CHURCH IN AMERICA
CHURCHWIDE ADMINISTRATIVE OFFICES
CONSOLIDATED STATEMENT OF ACTIVITIES
Year ended January 31, 2017

	2017			
	Unrestricted	Temporarily Restricted	Permanently Restricted	Total
Expenses (Continued)				
Management and general				
Office of the Presiding Bishop	$ 5,435,598	$ -	$ -	$ 5,435,598
Office of the Treasurer	8,615,645	-	-	8,615,645
Office of the Secretary	6,342,241	-	-	6,342,241
Mission Advancement	2,170,433	-	-	2,170,433
Total management and general	22,563,917	-	-	22,563,917
Fundraising				
Mission Advancement	8,567,382	-	-	8,567,382
Total fundraising	8,567,382	-	-	8,567,382
Total operating expenses	115,252,477	-	-	115,252,477
Net operating revenue and support less operating expenses	(2,669,814)	1,786,277	3,933,025	3,049,488
Non-operating transactions				
Transfer to cover underwater endowment balances (Note 21)	530,580	(530,580)	-	-
Dividend and interest income	14,755,113	1,941,983	-	16,698,096
Realized gains (losses)	11,140,514	1,228,642	(27,168)	12,341,988
Endowment distributions and other investing expenses	(25,502,121)	(7,141,034)	-	(32,643,155)
Unrealized gains (losses)	560,597	3,712,199	(949,485)	3,323,311
Change in fair value of beneficial interest in outside trusts (Note 3)	-	-	(557,128)	(557,128)
Change in value of split interest agreements	-	475,229	591,769	1,066,998
Total non-operating transactions	1,485,683	(313,561)	(942,012)	230,110
Changes in net assets	(1,184,131)	1,472,716	2,991,013	3,279,598
Net assets at beginning of year	98,732,635	134,145,972	181,938,286	414,816,893
Net assets at end of year	$ 97,548,504	$135,618,688	$184,929,299	$418,096,491

See accompanying notes to consolidated financial statements.

EVANGELICAL LUTHERAN CHURCH IN AMERICA
CHURCHWIDE ADMINISTRATIVE OFFICES
CONSOLIDATED STATEMENTS OF CASH FLOWS
Years ended January 31, 2018 and 2017

	2018	2017
Cash flows from operating activities		
Change in net assets	$ 52,073,262	$ 3,279,598
Adjustments to reconcile change in net assets to net cash from operating activities		
Depreciation	2,687,696	3,159,956
Gain on investments, net	(83,775,634)	(18,934,545)
Acquisition of investments through gifts	(99,342)	(2,181,974)
Gifts restricted for long-term investment	(4,862,691)	(3,028,356)
(Gain) loss on beneficial interest in perpetual trusts	(846,400)	602,595
Loss on sale/disposal of property, furniture and equipment	95,655	-
Currency exchange loss on overseas loan	466	5,041
Changes in		
Accounts receivable	(1,069,723)	19,363
Interest receivable	(13,084)	533,646
Prepaid expenses and other assets	1,696,906	644,250
Accounts payable	(293,235)	(4,301,236)
Deferred revenue	5,085,893	(183,249)
Due to/from related organizations	3,254,311	2,169,191
Accrued liabilities	131,570	1,226,220
Funds held for others	53,756,168	31,688,121
Funds held for others in perpetuity	11,516,004	4,725,637
Net cash provided by operating activities	39,337,822	19,424,458
Cash flows from investing activities		
Purchase and acquisition of equipment	(1,949,967)	(2,263,903)
Proceeds from sale of assets	135,000	-
Payments received on mortgages, notes, and contracts for deed	26,006	884,171
Payments received on overseas church construction loans	(179,344)	105,493
Purchase of investments	(174,736,264)	(192,155,091)
Proceeds from sale of investments	154,724,752	158,912,096
Net cash provided by (used in) investing activities	(21,979,817)	(34,517,234)
Cash flows from financing activities		
Proceeds from gifts restricted for long-term investment	4,862,691	3,028,356
Annuities payable	441,805	(2,938,442)
Payments on mortgage payable, notes payable, and capital leases	(12,256)	(44,790)
Net cash provided by financing activities	5,292,240	45,124
Increase (decrease) in cash and cash equivalents	22,650,245	(15,047,652)
Cash and cash equivalents at beginning of year	29,520,013	44,567,665
Cash and cash equivalents at end of year	$ 52,170,258	$ 29,520,013
Supplemental disclosure of cash flow information		
Interest paid	$ 154	$ 1,070
Gifts of investments	99,342	2,181,974

See accompanying notes to consolidated financial statements.

NOTE 1 - NATURE OF BUSINESS AND SIGNIFICANT ACCOUNTING POLICIES

Organization: The Evangelical Lutheran Church in America (the ELCA) is a Minnesota nonprofit corporation that functions interdependently with the congregations and synods of the ELCA. The ELCA serves on behalf of and in support of the ELCA's members, congregations, and synods. To fulfill its purpose, the ELCA receives, establishes, and supports congregations and ministries necessary to carry out its mission. The ELCA has constituent Lutheran congregations in 65 synods throughout the United States and the Caribbean. The ELCA's principal source of revenue is contributions.

The ELCA Endowment Fund Pooled Trust (the Trust) was initially established on October 9, 1995, and restated on January 20, 1999, under a Restated Declaration of Trust by and between the ELCA and the Endowment Fund of the Evangelical Lutheran Church in America (the Endowment Fund or the Trustee). The ELCA established the Trust to allow for the collective long-term investment of funds belonging to the ELCA, Endowment Fund, its congregations, synods, seminaries, and other eligible affiliated entities. The Endowment Fund is the trustee of the Trust. The ELCA is the administrator of the Trust. The Board of Pensions of the Evangelical Lutheran Church in America (dba Portico Benefit Services), an affiliated and separately incorporated unit of the ELCA, is the investment advisor to the Trust.

Effective January 1, 2018, the Endowment Fund of the Evangelical Lutheran Church in America (ELCA), doing business as the ELCA Foundation, became a separately incorporated ministry/corporation of the Evangelical Lutheran Church in America (ELCA). This corporation will manage the Endowment Fund of the ELCA, the Charitable Remainder Trust (CRT), and the Charitable Gift Annuity (CGA) programs. Net assets of the CRTs and CGAs will be included in the ELCA consolidated financial statements for the year ended January 31, 2018. Trusteeship of the existing CRTs has been moved from the ELCA to the Endowment Fund of the ELCA effective February 1, 2018. The CGAs will be moved from the ELCA to the Endowment Fund of the ELCA in stages and in compliance with applicable state regulations.

The accompanying consolidated financial statements include all administrative and program offices and departments of the Churchwide Administrative Offices of the Evangelical Lutheran Church in America and the Endowment Fund of the ELCA (collectively, the Church). These financial statements do not include the accounts of organizations, such as the Board of Pensions, Mission Investment Fund of the Evangelical Lutheran Church in America (Mission Investment Fund), Publishing House of the Evangelical Lutheran Church in America, Lutheran Men in Mission, and Women of the Evangelical Lutheran Church in America, congregations, schools, cemeteries, homes, seminaries, or any other institution owned and operated by religious orders of men or women, except insofar as financial transactions have taken place between them and the Church (e.g., subsidies, loans, and deposits). These organizations may or may not be separate corporations under civil law and may or may not be under the control of the ELCA; however, each is an operating entity distinct from the Church, maintains separate accounts, carries on its own services and programs, and reports annually to its respective constituency.

Effective February 28, 2017, the Regional Coordinator positions have ended in each Region. These positions were part of the Domestic Missions Unit. The responsibilities of the regional coordinator have been transitioned to the respective synods who have stepped into the fiduciary role of each region. On January 31, 2018 and for the year then ended, the Regional assets, liabilities, revenue, expenses, and net assets are, therefore, not included in the consolidated financials.

Basis of Presentation: The accompanying consolidated financial statements have been prepared on the accrual basis of accounting. All significant intercompany transactions between the Church and the Endowment Fund of the ELCA have been eliminated from the accompanying consolidated financial statements.

(Continued)

EVANGELICAL LUTHERAN CHURCH IN AMERICA
CHURCHWIDE ADMINISTRATIVE OFFICES
NOTES TO THE CONSOLIDATED FINANCIAL STATEMENTS
Years ended January 31, 2018 and 2017

NOTE 1 - NATURE OF BUSINESS AND SIGNIFICANT ACCOUNTING POLICIES (Continued)

To ensure the observance of limitations and restrictions placed on the use of resources available, the Church maintains its financial accounts in accordance with the principles and practices of fund accounting.

The financial statements focus on the organization as a whole and present balances and transactions classified based upon the existence or absence of donor-imposed restrictions. Net assets, revenue, contributed support, expenses, gains, and losses have been classified into three net asset classes based on these donor-imposed restrictions. A description of each net asset class follows:

Unrestricted – Net assets that are not subject to donor-imposed restrictions including the carrying value of all property, furniture, and equipment. Items that affect this category of net assets include unrestricted contributions and bequests, restricted contributions and bequests whose donor-imposed restrictions were met during the fiscal year and investment income whose use is unrestricted, as well as all expenses incurred in connection with the operations of the Church. Certain funds, generally set aside by Church Council action, function as endowments and are included in unrestricted net assets.

Temporarily Restricted – Net assets subject to donor-imposed restrictions that will be met either by actions of the Church or the passage of time. Items in this net asset category are restricted contributions, bequests, and investment income whose use is limited to specific purposes by the donor. These amounts are reclassified when such restrictions are met or when time restrictions have expired.

Permanently Restricted – Net assets that are subject to donor-imposed restrictions which require them to be maintained permanently by the Church. Items in this net asset category include gifts wherein donors stipulate that the corpus be held in perpetuity and only the income be made available for unrestricted or restricted purposes (primarily gifts for endowments and gifts solicited by the Church that will fund perpetual endowments).

Cash and Cash Equivalents: Cash and cash equivalents include investments in money market accounts, commercial paper, and other short-term investments with original maturities of three months or less from the date of purchase. Cash and cash equivalents used by the Church in managing its investments are reported in investments. The Church maintains cash balances at several financial institutions in excess of the insurance limits provided by the Federal Deposit Insurance Corporation.

Beneficial Interest in Perpetual Trusts Administrated by Outside Organizations:

Trusts in Perpetuity – The Church has been granted a beneficial interest in various irrevocable trust accounts created under wills or deeds of trust. These trust accounts are administered and held by outside trustees. The Church records the fair value of the beneficial interest as a receivable and as revenue when documentation of the beneficial interest is received. Annual distributions of income from these trusts are recorded directly by the Church divisions which benefit from this interest.

(Continued)

NOTE 1 - NATURE OF BUSINESS AND SIGNIFICANT ACCOUNTING POLICIES (Continued)

Charitable Remainder Trusts – A charitable remainder trust is an arrangement with an outside organization in which the donor establishes and funds a trust and stipulates that specific distributions be made to a designated beneficiary or beneficiaries over the life of the beneficiary(ies), with the remainder to be distributed to the Church upon death of the beneficiary(ies). When notified of the irrevocable interest in the trust, the Church records the fair value of the trust's assets, which represents the net present value of future amounts to be received, as a contribution receivable. Present values are calculated using a risk adjusted discount rate at the date of the trust and life expectancies unless the end dates of the trusts, in number of years, are specified. Each year, the contracts are revalued; the difference is reported as a change in the value of the split-interest agreements. At death and voluntary distribution, the assets received by the Church are recognized at fair value, the contribution receivable is closed, and any remaining difference is reported as a change in the value of split-interest agreements.

Investments and Related Income, Gains, and Losses: Investments are reported at fair value, except for certain investments in real estate, which are reported at cost. Investments carried at fair value consist primarily of stocks, corporate and government obligations, publicly traded real estate securities, mortgage-backed securities, mutual funds, investments in pools and alternative investments. The cost of securities sold is based on either the specific identification or average-cost method. Investment income, gains and losses, and any investment-related expenses are recorded as changes in unrestricted net assets in the statement of activities unless their use is temporarily or permanently restricted by explicit donor stipulations.

Due To / Due From: The Church handles transactions including receipts processing, accounts payable and payroll for certain affiliated organizations which are periodically reimbursed by the affiliate. The outstanding balances in these accounts reflect the net amount due to or due from the related organizations.

Property, Furniture, Equipment, and Depreciation: Property, furniture, and equipment are recorded at cost less accumulated depreciation to date. On an ongoing basis, the Church reviews long-lived assets for impairment whenever events or circumstances indicate that the carrying amount may be overstated. Depreciation is provided over the following useful lives on a straight-line basis:

Building	50 years
Building improvements	10-25 years
Hardware, software and related components	3-5 years
Furniture fixtures and improvements	5-7 years
Tenant improvements	Maximum length of lease
Transportation	5-7 years

Funds Held for Others: Funds held for others consist of contributions received on behalf of and other resources held for other Lutheran organizations that are separate, nonconsolidated entities. The Church does not have variance power over these funds.

Deferred Revenue: Deferred revenue consists of funds received relating to subsequent periods. Additionally, the Church also recognizes its remainder interest in the assets received from donors under pooled income fund agreements and life income fund agreements as contribution revenue in the period in which the assets are received from the donor. The difference between the assets recognized and the revenue recognized is recorded as deferred revenue, representing the amount of the discount for future interest.

(Continued)

EVANGELICAL LUTHERAN CHURCH IN AMERICA
CHURCHWIDE ADMINISTRATIVE OFFICES
NOTES TO THE CONSOLIDATED FINANCIAL STATEMENTS
Years ended January 31, 2018 and 2017

NOTE 1 - NATURE OF BUSINESS AND SIGNIFICANT ACCOUNTING POLICIES (Continued)

Vacation Pay: The Church recognizes vacation pay expense when earned by its non-missionary personnel. The liability for vacation pay of missionary personnel cannot be reasonably estimated, and such amounts are recognized when paid.

Revenue, Expenses, and Contributions: Revenues are reported as increases in unrestricted net assets unless use of the related assets is limited by donor-imposed restrictions. Expenses are reported as decreases in unrestricted net assets. Gains and losses on investments and other assets or liabilities are reported as increases or decreases in unrestricted net assets unless their use is restricted by explicit donor stipulation. Expirations of temporary restrictions on net assets (i.e., the donor-stipulated purpose has been fulfilled and/or the stipulated time period has elapsed) are reported as reclassifications between applicable classes of net assets.

Contributions, including unconditional promises to give, are recognized in the period received. Conditional contributions are not recognized until the conditions on which they depend are substantially met. Contributions of assets other than cash are recorded at estimated fair value.

Contributions to be received after one year are discounted at an appropriate discount rate commensurate with the risk involved. Amortization of discount is recorded as additional contribution revenue in accordance with donor-imposed restrictions, if any, on the contributions.

Contributions received with donor-imposed restrictions are reported as revenue of the temporarily or permanently restricted net asset classes, as appropriate. Contributions of land, buildings, and equipment without donor-imposed restrictions concerning the use of such long-lived assets are reported as revenue of the unrestricted net asset class.

Endowment Pool Unitization: Endowment investments are pooled and managed on the total return concept. When a pool is established, ownership interests are initially assigned through unitization to the pool based on the fair value of the cash and securities placed in the pool by each participant. Current fair value is used to determine the number of units allocated to additional assets placed in the pool and to value withdrawals from the pool.

Income Tax: The Church has received a determination letter from the Internal Revenue Service indicating that it is exempt from Federal income taxes on income related to its exempt purpose under Section 501(c)(3) of the Internal Revenue Code. There were no significant unrelated business income activities during the years ended January 31, 2018 and 2017.

Uncertainty in Income Taxes: The ELCA follows guidance issued by the Financial Accounting Standards Board (FASB) with respect to accounting for uncertainty in income taxes. A tax position is recognized as a benefit only if it is more likely than not that the tax position would be sustained in a tax examination, with a tax examination being presumed to occur. The amount recognized is the largest amount of tax benefit that is greater than 50% likely of being realized on examination. For tax positions not meeting the more likely than not test, no tax benefit is recorded.

The Church recognizes interest and penalties related to unrecognized tax benefits in interest and income tax expense, respectively. The Church has no amounts accrued for interest or penalties as of January 31, 2018 and 2017.

(Continued)

NOTE 1 - NATURE OF BUSINESS AND SIGNIFICANT ACCOUNTING POLICIES (Continued)

Due to its tax-exempt status, the Church is not subject to U.S. federal income tax or state income tax. The Church is no longer subject to examination by U.S. federal or state taxing authorities for years before January 31, 2014. The Church does not expect the total amount of unrecognized tax benefits to significantly change in the next 12 months.

Use of Estimates: The preparation of financial statements in conformity with accounting principles generally accepted in the United States of America requires management to make estimates and assumptions that affect the reported amounts of assets and liabilities and disclosures of contingent assets and liabilities at the date of the financial statements and the reported amounts of revenue and expenses during the reporting period. A significant estimate is the liability related to annuities payable. Actual results could differ from estimates.

Reclassifications: Certain amounts in the prior year financial statements have been reclassified, with no effect on net assets or change in net assets, to conform to the current year presentation.

Recently Adopted Accounting Guidance: In January 2016, the FASB issued (ASU) 2016-01, *Financial Instruments – Overall (Subtopic 825-10): Recognition and Measurement of Financial Assets and Financial Liabilities*. This ASU affects not-for-profit entities by eliminating the requirement for not-for-profit entities to disclose certain information about the fair value of financial instruments not recorded at fair value and simplify the impairment assessment of an equity security that does not have a readily determinable fair value. Effective January 31, 2018, the Church has early implemented this ASU and is therefore no longer required to provide the fair value disclosures that are measured and carried at cost or amortized cost.

Recent Accounting Pronouncements: In August 2016, the Financial Accounting Standards Board (FASB) issued Accounting Standards Update No. 2016-14 (ASU 2016-14), *Not-for-Profit Entities: Topic 958*. The amendments in this update affect not-for-profit entities (NFPs) and the users of their general purpose financial statements. The amendments in this Update make certain improvements to the current net asset classification requirements and the information presented in financial statements and notes about a NFP's liquidity, financial performance, and cash flows. The amendments in the ASU are effective for annual financial statements issued for fiscal years beginning after December 15, 2017. The Church will adopt ASU 2016-14 for the year ended January 31, 2019 and is in the process of assessing the effect on the Church's financial statements.

NOTE 2 - ACCOUNTS RECEIVABLE

Included in accounts receivable at January 31, 2018 and 2017, were $6,998,248 and $7,168,060, respectively, relating to synods' contributions for mission support, world hunger appeal, global church sponsorship, and other programs that have been collected subsequent to year end. Interest is not normally charged on receivables. Management reviews all of the receivables on an individual basis for collectability and determines whether an allowance is necessary. No allowance for bad debts has been established because management considers all accounts receivable to be collectible.

(Continued)

EVANGELICAL LUTHERAN CHURCH IN AMERICA
CHURCHWIDE ADMINISTRATIVE OFFICES
NOTES TO THE CONSOLIDATED FINANCIAL STATEMENTS
Years ended January 31, 2018 and 2017

NOTE 3 - INVESTMENTS AND FAIR VALUE MEASUREMENTS

Investments at January 31, 2018 and 2017, consist of the following:

	2018	2017
Investments in pools		
Common stocks	$ 313,063,097	$ 320,094,422
Non-U.S. stocks	239,234,470	153,421,290
Government and corporate bonds	115,657,066	135,514,899
Inflation-indexed securities	38,847,883	30,935,290
High-yield securities	62,932,149	63,494,421
Real estate investment securities	49,880,324	62,954,529
Other	1,228,283	1,094,419
Direct investments		
Equity securities		
U.S. equity securities	704,781	521,143
Fixed income securities		
U.S. government obligations	12,608,610	14,417,687
Corporate bonds	24,223,847	22,218,324
Alternative investments		
Absolute return	25,613,603	-
Infrastructure	19,000,000	-
Alternative equities	3,500,000	-
Cash equivalents	3,059,872	-
Mission Investment Fund	3,541,563	3,645,134
Real estate investments (at cost)	2,679,966	2,677,268
Cash and cash equivalents	1,000,000	-
	$ 914,875,314	$ 810,988,826

Of the $914,875,314 and $810,988,826 of total investments held at January 31, 2018 and 2017, $883,994,278 and $763,233,451 are valued at December 31, 2017 and 2016, respectively. Such amounts reported as of December 31 are related to the endowment and deferred gift programs. Dividend and interest income are recorded net of investment-related expenses. Investment-related expenses paid to outside organizations were $1,287,306 and $2,577,679 for the years ended January 31, 2018 and 2017, respectively.

(Continued)

NOTE 3 - INVESTMENTS AND FAIR VALUE MEASUREMENTS (Continued)

The Church is a pass-through entity for investment income related to certain deferred gift investments managed and distributed by an external financial institution. In relation to these investments, there were realized gains of approximately $486,700 and $930,600 on temporarily restricted investments and $571,300 and $913,800 on permanently restricted investments for the years ended January 31, 2018 and 2017, respectively, with offsetting increases in certain liabilities reported.

Also, unrealized gains (losses) of $9,344,581 and ($3,968,121) on these investments with offsetting changes in certain liabilities were reported for the years ended January 31, 2018 and 2017, respectively.

Investments are reported at fair value except for certain investments in real estate which are reported at cost. Investments carried at fair value consist primarily of stocks, corporate and government obligations, real estate investment securities, inflation-indexed and high-yield securities, investments in pools and alternative investments.

Fair value is the price that would be received for an asset (an exit price) in the principal or most advantageous market for the asset in an orderly transaction between market participants on the measurement date. Investments that have readily determinable market values are determined using quoted market prices. Fair values of investments for which market prices are not readily available are determined based upon quoted market close prices for similar issues, dealer quotes, appraisals, or pricing models utilizing market-observable inputs from comparable securities.

The fair value hierarchy is based on maximizing observable inputs and minimizing unobservable inputs when measuring fair value. Three levels of inputs may be used to measure fair value.

> Level 1: Quoted prices (unadjusted) for identical assets in active markets that the Church has the ability to access as of the measurement date.
>
> Level 2: Significant other observable inputs other than Level 1 prices, such as quoted prices for similar assets, quoted prices in markets that are not active, or other inputs that are observable or can be corroborated by observable market data.
>
> Level 3: Significant unobservable inputs that reflect the Church's own assumptions that the market participants would use in pricing an asset.

In many cases, a valuation technique used to measure fair value includes inputs from multiple levels of the fair value hierarchy. Investments are classified in their entirety based on the lowest level of input that is significant to the fair value measurement.

Investments in Pools: The Church's pooled investments are invested in the investment pools of Portico Benefit Services. The fair value of each of the Church's portfolios is measured using a unitization method, with values differing according to the underlying securities of each pool. Security prices are based on quotes that are obtained from an independent pricing service. Fair values of securities for which market prices are not readily available are determined based upon quoted market close prices for similar issues, dealer quotes, or pricing models utilizing market observable inputs from comparable securities. This total fair value is divided by the total number of units in the pool to determine the per-share value that is assigned to the Church's units.

(Continued)

EVANGELICAL LUTHERAN CHURCH IN AMERICA
CHURCHWIDE ADMINISTRATIVE OFFICES
NOTES TO THE CONSOLIDATED FINANCIAL STATEMENTS
Years ended January 31, 2018 and 2017

NOTE 3 - INVESTMENTS AND FAIR VALUE MEASUREMENTS (Continued)

Direct Investments: The Church's direct investments which are reported at fair value are valued using the following inputs and valuation techniques:

> *Equity securities*: The Church's equity securities are readily marketable and have fair values which are determined by obtaining quoted market prices in active markets (Level 1 inputs).
>
> *Fixed income securities*: Fair values of U.S. Government securities reflect closing prices reported in the active markets in which the securities are traded (Level 1 inputs). Fair values of corporate bonds are determined based on quoted prices for similar instruments in active markets, quoted prices for identical or similar instruments in markets that are not active and other market-corroborated sources, such as indices, yield curves and matrix pricing (Level 2 inputs – market approach).
>
> *Mission Investment Fund*: Demand accounts are estimated to approximate deposit-account balances. Term certificates are estimated to approximate principal amounts plus capitalized interest as of the reporting date. No discounts for credit quality or liquidity were determined to be applicable. Term certificates have varying maturity dates, may be redeemed prior to maturity at the discretion of the Mission Investment Fund, and are subject to an early redemption penalty. (Level 2 inputs – income approach).
>
> *Beneficial Interests in Trusts*: The fair value of beneficial interests in trusts is determined based upon the Church's proportional interest in the fair value of the underlying trust assets. The underlying trust assets are readily marketable and have fair values which are determined by obtaining quoted market prices in active markets. This valuation method has been estimated to represent the present value of future distributed income. The liquidation of these assets is contingent upon circumstances that are out of the Church's control and cannot be liquidated on a periodic basis (Level 3 inputs).
>
> *Alternative Investments*: The absolute return, infrastructure and alternative equities funds are collectively referred to as alternative investments, whose values have been estimated by the Church in the absence of readily ascertainable market values. The Church's estimate of fair value is generally based on the net asset value per share (NAV) provided to the Church by each alternative investment fund, supported by the independently audited financial statements of the alternative investment fund, when available. For those alternative investment funds for which independently audited financial statements in accordance with accounting principles generally accepted in the United States of America are not provided, the Church bases its estimate of fair value on the unaudited information calculated by the respective alternative investment fund's management and reported to the Church.

(Continued)

NOTE 3 - INVESTMENTS AND FAIR VALUE MEASUREMENTS (Continued)

The following table sets forth, by level within the fair value hierarchy, financial instruments owned, at fair value as of January 31, 2018 and 2017:

	2018			
	Level 1	Level 2	Level 3	Total
Direct investments				
Equity securities				
U.S. equity securities	704,781	-	-	704,781
Fixed income securities				
U.S. government obligations	12,608,610	-	-	12,608,610
Corporate bonds	-	24,223,847	-	24,223,847
Mission Investment Fund	-	3,541,563	-	3,541,563
Cash and cash equivalents	4,059,872	-	-	4,059,872
Investments held at fair value	$ 17,373,263	$ 27,765,410	$ -	$ 45,138,673
Investments at net asset value per share				867,056,675
Total investments at fair value				912,195,348
Equity securities and physical real estate held at cost*				2,679,966
Total investments				$ 914,875,314
Beneficial interest in perpetual trusts, fair value	$ -	$ -	$ 21,096,543	$ 21,096,543

	2017			
	Level 1	Level 2	Level 3	Total
Direct investments				
Equity securities				
U.S. equity securities	$ 521,143	-	-	$ 521,143
Fixed income securities				
U.S. government obligations	14,417,687	-	-	14,417,687
Corporate bonds	50,907	22,167,417	-	22,218,324
Mission Investment Fund	-	3,645,134	-	3,645,134
Investments held at fair value	$ 14,989,737	$ 25,812,551	$ -	$ 40,802,288
Investments at net asset value per share				767,509,270
Total investments at fair value				808,311,558
Equity securities and physical real estate held at cost*				2,677,268
Total investments				$ 810,988,826
Beneficial interest in perpetual trusts, fair value	$ -	$ -	$ 20,250,143	$ 20,250,143

* Physical real estate investments, comprised of land and building held by the Church at cost, were $1,384,538 and $1,381,840 as of January 31, 2018 and 2017, respectively, and were not included in the fair value tables above.

(Continued)

EVANGELICAL LUTHERAN CHURCH IN AMERICA
CHURCHWIDE ADMINISTRATIVE OFFICES
NOTES TO THE CONSOLIDATED FINANCIAL STATEMENTS
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NOTE 3 - INVESTMENTS AND FAIR VALUE MEASUREMENTS (Continued)

The table below rolls forward balances for Level 3 beneficial interest in perpetual trusts from February 1, 2016, through January 31, 2018:

Balance as of February 1, 2016	$ 20,852,738
Unrealized losses -	
Funds held for others	(45,467)
Permanently restricted	(557,128)
Balance as of January 31, 2017	$ 20,250,143
Unrealized gains -	
Funds held for others	59,583
Permanently restricted	786,817
Balance as of January 31, 2018	$ 21,096,543

Unrealized losses/gains recorded in funds held for others in the Statement of Financial Position and change in fair value of beneficial trusts in the Statement of Activities for the year ended January 31, 2018 and 2017, that are still held at January 31, 2018 and 2017, totaled $846,400 and ($602,595), respectively.

Alternative Investment Capital Contributions: The Church made capital contributions to alternative investments as called for by the investment agreements in 2018:

Investment Strategies	2018
Absolute return	$ 25,000,000
Infrastructure	19,000,000
Alternative equities	3,500,000
Total	$ 47,500,000

(Continued)

NOTE 3 - INVESTMENTS AND FAIR VALUE MEASUREMENTS (Continued)

Alternative Investment Strategy and Redemption Information: The investment strategy types, commitments to additional capital contributions, and various features of the alternative investment portfolio as of January 31, 2018, are as follows:

	Fair Value	Unfunded Commitments
Absolute return (a)	$ 25,613,603	$ -
Infrastructure (b)	19,000,000	3,000,000
Alternative equities (c)	3,500,000	146,500,000
Total	$ 48,113,603	$ 149,500,000

(a) This single-investor fund shall invest its assets in a manner consistent with the Fund's "Investment Objectives, Investment Strategy and Approach, Performance Objectives and Portfolio Constraints" (the "Guidelines"), as may be agreed upon between the Fund Manager and the initial shareholder. The Fund's investment objectives are: (i) to generate a superior absolute and risk-adjusted rate of return, with low performance volatility and low correlation with global equity and fixed-income markets, over a full-market cycle; and (ii) to preserve capital during challenging market environments. The ability of a Shareholder to redeem shares is dependent on the withdrawal/redemption provisions of the limited liability private investment vehicles ("Portfolio Funds") in which the Fund invests. Furthermore, the Church may at any time request Grosvenor to redeem from all Portfolio funds and terminate the Fund. Liquidity of the underlying investments range between daily and every three years.

(b) This fund strategy is built around the acquisition of portfolios of infrastructure bank debt creating pools totaling $1.0 billion to $1.5 billion. The fund seeks to select individual senior secured, floating rate, and infrastructure loans. Repurchase requests can be submitted semi-annually; payment subject to best efforts. Redemption dates occur two times a year on March 31 and September 30. Redemptions requests must be received during the applicable redemption notice period. For the March 31 redemption date, notices must be received between November 15 and December 31 of the previous year. Redemption requests for the September 30 date must be received between May 15 and June 30 of the same year. If a repurchase request is received after the expiration of the repurchase notice period, then it will be considered a request for the following repurchase date.

(c) This single-investor fund focuses on multiple investment strategies, vintage years and geographies across primary fund investments, secondaries and co-investments. The fund is primarily focused on small and mid-sized private equity funds, while seeking diversification through secondary markets, delayed primary markets and credit investments. Private Equity Funds are typically organized to have a limited life cycle, typically 10-15 years. During this life cycle, the fund manager will call capital from the investors (or Limited Partners), invest that capital into underlying investments (companies), hold those investments, and finally sell those investments and send the proceeds (also known as Distributions) to the fund's investors. The first five years of the fund's life are typically referred to as the "Investment Period," and the subsequent years, the "Post-Investment Period". There will be no distributions from the General Partner prior to 2022. After this time the General Partner may make distributions at their discretion.

(Continued)

EVANGELICAL LUTHERAN CHURCH IN AMERICA
CHURCHWIDE ADMINISTRATIVE OFFICES
NOTES TO THE CONSOLIDATED FINANCIAL STATEMENTS
Years ended January 31, 2018 and 2017

NOTE 3 - INVESTMENTS AND FAIR VALUE MEASUREMENTS (Continued)

Strategies Employed for Achieving Objectives for Pooled Investments: Portico Benefit Services, the Investment Advisor for the Trust and for the Church's charitable gift annuity program, endeavors to achieve long-term return objectives within prudent risk constraints by investing in a diversified portfolio that consist of equity-based, fixed-income and alternative investments. Investments are selected in accordance with the criteria of social responsibility that is consistent with the values and programs of the Church.

A portion of the Church's charitable gift annuity assets are invested in the Investment Advisor's Social Purpose 40e Fund (Fund) and in Portico SP Bond Fund. The Fund seeks to generate rates of return moderately in excess of the rate of inflation over longer time periods, with a long-term goal of growing the purchasing power of participants in the Fund. The Fund's target asset allocation ranges are 12-1/2% to 22-1/2% in U.S. equity securities, 25% to 35% in fixed income securities, 12-1/2% to 22-1/2% in Non-U.S. equity securities, 5% to 15% in high-yield securities, 5% to 15% in real assets, 5% to 15% in inflation indexed bonds, and 0% to 10% in alternative equities. 25% of the CGA Reserve Fund less Florida reserves which will be invested in time deposits and certificates of deposits, will be invested in the SP Bond Fund.

The Trust's target asset allocation ranges are displayed in the following chart. Actual allocations varied from targeted levels by modest amounts.

	Range	Target	December 31, 2017	Difference
U.S. Equity Securities	22-32%	27%	29.7%	2.7%
Non-U.S. Equity Securities	25-35%	30%	32.7%	2.7%
Investment Grade Fixed Income Securities	3.5-13.5%	8.5%	10.0%	1.5%
High-Yield Fixed Income Securities	3.5-13.5%	8.5%	8.7%	0.2%
Global Real Estate Securities	0-10%	5%	6.8%	1.8%
U.S. Inflation-Indexed Securities	0-10%	5%	5.0%	0.0%
Illiquid Real Assets	0-10%	5%	0.0%	-5.0%
Absolute Return	0-8%	3%	3.5%	0.5%
Infrastructure	0-6%	3%	2.6%	-0.4%
Alternative Equities	0-10%	5%	0.5%	-4.5%
Cash and Cash Equivalents	Residual	0%	0.5%	0.5%

The Investment Advisor, at its option, may appoint one or more investment advisors to carry out certain responsibilities with respect to the Trust, including investment advisory responsibilities subject to the approval of the Trustee.

NOTE 4 - MORTGAGES, NOTES, AND CONTRACTS FOR DEED

Mortgages, notes, and contracts for deed as of January 31, 2018 and 2017, are summarized as follows:

	Interest Rate	2018	2017
Partnership support loans to congregations	0%	$ 224,730	$ 250,736

There is one segment and one class in this portfolio.

(Continued)

NOTE 4 - MORTGAGES, NOTES, AND CONTRACTS FOR DEED (Continued)

Partnership support loans to congregations relate to Partnership Support grants, which are given for New Starts and strategic renewal and transformation. Congregations that receive these grants sign a covenant where they agree to return the funds if the congregation leaves the Church.

Concentration of Credit Risk: There are no delinquencies with the mortgage notes as of January 31, 2018. The Church does not believe that an allowance is necessary for these mortgages notes. If a Congregation decides to leave and is not able to pay the full amount received, the Church provides the opportunity for them to repay in installments.

NOTE 5 - OVERSEAS CHURCH CONSTRUCTION LOANS

Overseas church construction loans bear interest at rates ranging from 2% to 5% and mature at various dates through September 1, 2022. The balances of overseas church construction loans outstanding as of January 31, 2018 and 2017 are $524,366 and $345,488, respectively.

Concentration of Credit Risk: The loan portfolio consists of one segment and one class. ELCA's overseas lending activities are primarily conducted with companion churches. Notes receivable are generally not collateralized with real estate but are secured by the grants from the ELCA. At January 31, 2018 and 2017, there were no amounts past due for a period greater than 1 year. The following is a summary of notes by region for the years ended January 31:

	2018	2017
Middle East	$ 87,239	$ 87,239
Asia/Pacific	17,294	47,108
Africa	250,000	-
Latin America/Caribbean	170,299	211,141
Total overseas construction loans	$ 524,832	$ 345,488
Less: currency exchange	(466)	-
Net overseas construction loans	$ 524,366	$ 345,488

(Continued)

EVANGELICAL LUTHERAN CHURCH IN AMERICA
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Years ended January 31, 2018 and 2017

NOTE 6 - PROPERTY, FURNITURE, AND EQUIPMENT

Property, furniture, and equipment are recorded at cost less accumulated depreciation. Details relating to these assets as of January 31, 2018 and 2017 are presented below:

	2018	2017
Land	$ 133,000	$ 133,000
Buildings and improvements	50,928,318	50,222,610
Furniture and equipment	11,758,157	11,733,405
Work in progress	974,738	78,340
	63,794,213	62,167,355
Less accumulated depreciation	(37,822,090)	(35,235,824)
Totals	$ 25,972,123	$ 26,931,531

Depreciation expense for the years ended January 31, 2018 and 2017 was $2,687,696 and $3,159,956, respectively.

NOTE 7 - SPLIT-INTEREST AGREEMENTS

Charitable Remainder Trusts: Charitable remainder trusts are arrangements in which the donor establishes and funds a trust with specific distributions to be made to a designated beneficiary or beneficiaries over the trust's term. Obligations to the beneficiaries are limited to the trust's assets. Assets are recorded at fair value when received, and a liability is recorded for the present value of the estimated future payments to the beneficiaries. Present values are calculated using a discount rate based on the risk adjusted rate at the date of the trust and the life expectancies of the beneficiaries. The 2012 Individual Annuity Reserving Report and Tables (2012 IAR) are used to calculate life expectancies unless a time restriction is specified.

Upon termination of the trust, the remaining assets are given to a combination of the Church, related organizations, and other organizations, with no more than 30% of the remainder going to unrelated organizations. The Church may ultimately have unrestricted use of the assets, or the donor may place permanent or temporary restrictions on their use.

Charitable Gift Annuities: Charitable gift annuities are arrangements between a donor and the Church in which the donor contributes assets to the Church in exchange for a promise by the Church to pay a fixed amount for the life of the donor or other individuals designated by the donor. Due to state insurance regulations, the assets received are held as segregated assets. The annuity liability is a general obligation of the Church. Assets are recognized at fair value on the date of the contribution. An annuity payment liability is recognized for the present value of future cash flows expected to be paid to the donor or to the designated individual. The discount rate is the appropriate risk adjusted rate on the date of the contract. The 2012 IAR Tables are used to calculate the life expectancies of the annuity beneficiaries.

At the death of the donor or designated individual, the book value of the contract is distributed to the Church or related organization for unrestricted, temporarily restricted, or permanently restricted use depending upon the donor restrictions.

(Continued)

NOTE 7 - SPLIT-INTEREST AGREEMENTS (Continued)

Pooled Income Funds and Life Income Contracts: Donors contribute assets to an investment pool and are assigned a specific number of units based on the proportion of the fair value of their contribution to the total fair value of the pooled income fund on the date of the donor's entry to the pooled fund. Until a donor's death, the donor or designated beneficiary is paid the actual ordinary income earned on the donor's units. Realized gains or losses are added to each unit's principal. Upon the donor's death, the value of the units is released to the Church or a related organization to be used as specified by the donor.

The contributed assets are recorded at fair value. A contribution is recorded at the fair value of the assets discounted for the estimated time period until the donor's death. The appropriate risk adjusted rate at the date of the contribution is used for the discount rate, and the 2012 IAR Tables are used to calculate life expectancies. The difference between the fair value of the assets received and the revenue recognized is recorded as deferred revenue, representing the amount of the discount for future revenue.

A summary of recorded amounts related to these arrangements as of December 31, 2017 and 2016, is as follows:

	2017		2016	
	Deferred Revenue	Annuity Payable	Deferred Revenue	Annuity Payable
Charitable remainder annuity trusts	$ -	$ 1,494,104	$ -	$ 1,613,575
Charitable remainder unitrusts	-	36,270,595	-	33,557,490
Charitable gift annuities	-	40,046,799	-	42,198,628
Pooled income funds	674,946	-	871,345	-
Life income funds	57,201	-	59,033	-
Life income estates	82,275	-	65,705	-
	$ 814,422	$ 77,811,498	$ 996,083	$ 77,369,693

The summary of recorded amounts listed above is as of December 31, 2017 and 2016, which management believes is not materially different than if the amounts were recorded as of January 31, 2018 and 2017.

Adjustments to the liability to reflect amortization of the discount and changes in actuarial assumptions are recognized in the statements of activities as a change in the value of split-interest agreements in temporarily or permanently restricted net assets based on the donor's restrictions.

NOTE 8 - RELATED-PARTY TRANSACTIONS

The Church provided building space, accounting and management services to some affiliated entities at negotiated rates which were below the fair value of the services.

The services provided have an estimated fair value of approximately $118,000 and $153,000 for the years ended January 31, 2018 and 2017, respectively.

The Church does not recognize the economic substance (fair value) of the unbilled services in the financial statements as these are considered by management to be immaterial.

(Continued)

EVANGELICAL LUTHERAN CHURCH IN AMERICA
CHURCHWIDE ADMINISTRATIVE OFFICES
NOTES TO THE CONSOLIDATED FINANCIAL STATEMENTS
Years ended January 31, 2018 and 2017

NOTE 9 - DEFINED-CONTRIBUTION PENSION PLAN

Substantially all active employees of the Church are enrolled in the noncontributory defined-contribution pension plan administered by Portico Benefit Services. The employer contributions to the plan for the years ended January 31, 2018 and 2017, were $3,535,693 and $3,449,815, respectively. All contributions to the plan are funded on a current basis.

NOTE 10 - PENSION AND POST-RETIREMENT MEDICAL BENEFITS

Pension Benefits: The Church has established minimum pension levels, assumed from predecessor church organizations, for certain clergy who retired prior to January 1, 1988. The Church provides funding for these minimum pension benefits to the extent that the reserves maintained by Portico Benefit Services are insufficient to fund the plan. During the years ended January 31, 2018 and 2017, the Church made no payments to Portico Benefit Services to cover the cost of retirees' pension benefits.

In November 2016 ELCA Church Council approved to terminate the ELCA Supplemental Retirement Benefits Trust ("Trust") and the ELCA Continuation of the ALC and LCA Minimum and Non-Contributory Pension Plan ("Pension Plan"), including satisfaction of the Pension Plan's liabilities. The liability payout occurred during 2017, and was in the amount of $888,272. The remainder of the excess of plan assets over actuarial liabilities was distributed in 2017 and early 2018.

Post-Retirement Medical Benefits: Members with service in a predecessor organization may be eligible to receive a post-retirement health contribution subsidy from the ELCA Board of Pensions (dba Portico Benefit Services) and in some cases a monthly reimbursement of their SMI (Medicare Part B) premiums. These subsidies are expressed as a percentage of the monthly cost for coverage paid by eligible retirees under the Church Medical and Dental Benefits Plan. Subsidies are based on age or a combination of age and service. Approximately 8,600 active or retired members and spouses are eligible or potentially eligible for these subsidies.

These post-retirement medical subsidies are funded through trust funds set aside for that purpose. The trust funds are held and reported by Portico; additional contributions are made by ELCA entities pursuant to a funding agreement with Portico and participating employers. The full actuarial valuation of the obligation is reported on the financial statements of Portico. Portico financial statements at December 31, 2017 and 2016, include the trust assets of approximately $109,148,000 and $101,729,000, respectively, as well as Expected Post-Retirement Benefit Obligation (EPBO) as actuarial liabilities of approximately $156,426,000 and $145,788,000, respectively.

The Church contributed $1,000,000 during fiscal years ended January 31, 2018 and 2017, respectively, toward the funding of this post-retirement health care benefit and expects to contribute $2,000,000 during the fiscal year ending January 31, 2019. During fiscal years ended January 31, 2018 and 2017, other ELCA employers that sponsor employees in the ELCA Pension and Other Benefits Program contributed 0.7% of sponsored members' defined compensation. Contributions collected in this manner for the year ended January 31, 2019, are expected to be about $4,500,000. The contribution rates, including the contribution for retiree support, are set annually by the Board of Trustees of Portico.

(Continued)

NOTE 11 - LEASES

Operating Leases: The Church leases certain office facilities and equipment under various operating leases. The facilities' leases generally provide for renewal options and include escalator clauses based on increases in real estate taxes and operating expenses. Total rent expenses for operating leases were approximately $434,599, and $414,093 for the years ended January 31, 2018 and 2017, respectively.

Minimum annual rental commitments under non-cancelable leases for the years ending January 31 are as follows:

	Office Facilities	Office Equipment	Total
2019	$ 90,572	$ 108,876	$ 199,448
2020	-	49,538	49,538
Total	$ 90,572	$ 158,414	$ 248,986

NOTE 12 - COLLECTIONS

The Church's art collections, which were acquired through purchases and contributions, are not recognized as assets on the statement of financial position. The collections represent a wide variety of art mediums: collagraph, etching, intaglio, dry-point engraving, katazome, linocut, oil, serigraph/silk-screen, stained glass, watercolor, and woodcut. The art is intended to share the Gospel visually with many of the pieces having biblical references. Purchases of collection items, if any, are recorded as decreases in unrestricted net assets in the year in which the items are acquired. Contributed collection items, if any, are not reflected on the financial statements. Proceeds from de-accessions or insurance recoveries, if any, are reflected as increases in the appropriate net asset classes.

NOTE 13 - LINE OF CREDIT

At January 31, 2018, the Church had a $10,000,000 unsecured and uncommitted line of credit with no termination date. Interest on outstanding borrowings is charged at the greatest of: (i) the bank's prime commercial rate plus 1.0%; (ii) the quoted federal funds rate in the secondary market plus 1.5%; or (iii) one-month LIBOR plus 2.0%. There were no borrowings outstanding under the line of credit at January 31, 2018 or 2017, or during the years then ended.

(Continued)

NOTE 14 - NET ASSETS RELEASED FROM RESTRICTIONS

Net assets which were released from donor restrictions by incurring expenses satisfying the restricted purposes or by occurrence of other events specified by donors were as follows during the years ended January 31:

	2018	2017
Satisfaction of program restrictions:		
World Hunger	$ 23,059,707	$ 21,408,238
Disaster Relief	4,630,626	5,291,382
Domestic Mission	1,594,110	3,478,855
Global Mission	1,143,898	2,656,044
Office of the Presiding Bishop	552,651	1,119,880
Other programs	1,520,171	974,642
Satisfaction of program restrictions	$ 32,501,163	$ 34,929,041

NOTE 15 - CONCENTRATIONS OF RISK

The Church's primary sources of revenue are contributions from synods. The synod contributions are dependent upon contributions from the membership of congregations of the Church. There are 9 regions comprising a total of 65 synods. The following is a summary of the contributions by synods in each of the regions during the years ended January 31:

	2018	2017
Region 1 – Northwest	$ 2,281,295	$ 2,257,625
Region 2 – Southwest	3,857,398	3,837,392
Region 3 – Northwest Midwest	7,063,601	7,098,003
Region 4 – Southwest Midwest	4,312,451	4,381,718
Region 5 – Northeast Midwest	9,306,534	9,701,586
Region 6 – Southeast Midwest	3,984,426	3,988,869
Region 7 – Northeast	4,426,025	4,634,606
Region 8 – East	4,447,307	4,525,336
Region 9 – Southeast	4,737,392	4,748,045
Total synod mission support	$ 44,418,429	$ 45,173,180

(Continued)

NOTE 16 - SECURITIES LOANED

The ELCA's investment pools participate in a securities lending program, whereby securities are lent to borrowers in exchange for a fee. The securities lending program specifies that the custodian is responsible for the lending of securities and obtaining adequate collateral from the borrower.

The ELCA earned approximately $1,305,099 and $768,000 in fees for the fiscal years ended 2018 and 2017, respectively.

NOTE 17 - UNRESTRICTED NET ASSETS

Unrestricted net assets consist of the following at January 31:

	2018	2017
General	$ 39,320,491	$ 42,793,766
Funds functioning as endowment (Note 21)	30,961,930	28,515,687
Underwater portion of donor-restricted endowment funds (Note 21)	-	(692,480)
Net investment in property, furniture, equipment and building	25,972,123	26,931,531
	$ 96,254,544	$ 97,548,504

NOTE 18 - TEMPORARILY RESTRICTED NET ASSETS

Temporarily restricted net assets are available for the following purposes or periods at January 31:

	2018	2017
Program-restricted:		
Disaster Relief	$ 30,879,102	$ 10,254,227
World Hunger	9,109,556	8,714,715
Office of the Presiding Bishop	655,920	917,034
Domestic Mission	6,575,991	9,568,998
Global Mission	4,718,939	2,640,171
Mission Advancement	2,814,722	2,238,075
	54,754,230	34,333,220
Time-restricted, expendable in subsequent years	127,289,740	101,285,468
	$ 182,043,970	$ 135,618,688

(Continued)

EVANGELICAL LUTHERAN CHURCH IN AMERICA
CHURCHWIDE ADMINISTRATIVE OFFICES
NOTES TO THE CONSOLIDATED FINANCIAL STATEMENTS
Years ended January 31, 2018 and 2017

NOTE 19 - PERMANENTLY RESTRICTED NET ASSETS

Permanently restricted net assets are restricted to:

	2018	2017
Investments in perpetuity, the income from which is expendable (Note 21)	$ 177,068,768	$ 171,278,068
Deferred gifts that will provide proceeds upon death of annuitant for a permanent endowment	12,701,637	11,805,147
Paid-up life insurance policies that will provide proceeds upon death of insured for permanent endowments	2,100,834	1,846,084
	$ 191,871,239	$ 184,929,299

NOTE 20 - ENDOWMENT FUNDS

Interpretation of Relevant Law The Uniform Prudent Management of Institutional Funds Act (UPMIFA) modernizes the laws governing a not-for-profit organization's investment and management of donor-restricted endowment funds. The Board of Trustees of the Endowment Fund, serving as the body delegated to manage the Church's endowments, has interpreted UPMIFA as allowing, but not requiring, the preservation of the historic dollar value of the original gift of donor-restricted endowment funds, absent explicit donor stipulations to the contrary. As a result of this interpretation, the Church has chosen to classify as permanently restricted net assets (a) the original value of gifts donated to the permanent endowment, (b) the original value of subsequent gifts to the permanent endowment, and (c) accumulations to the permanent endowment made in accordance with the direction of the applicable donor gift instrument at the time the accumulation is added to the fund.

In accordance with accounting principles governing not-for-profit organizations subject to an enacted version of UPMIFA, the portions of donor-restricted endowments not classified as permanently restricted net assets are classified as temporarily restricted net assets until appropriated for expenditure. Realized and unrealized gains and losses on all Church permanently restricted endowments are being recognized in temporarily restricted net assets, except for unrealized gains and losses on deferred gifts that will provide proceeds upon death of the annuitant for a permanent endowment.

The Church classifies as temporarily restricted net assets all donor-restricted endowment funds where donor stipulation allows for the release of such funds according to an event or time restriction. In the absence of donor stipulations to the contrary, losses on the investment of such a donor-restricted endowment fund reduce temporarily restricted net assets to the extent that the donor-imposed temporary restrictions on net appreciation of the fund have not been met before the loss occurs. Any remaining loss is recorded as a reduction of unrestricted net assets.

(Continued)

NOTE 20 - ENDOWMENT FUNDS (Continued)

The aggregate amount of funds for which the fair value of the assets held is less than the level required by donor stipulation or law were approximately $0 and $37,545,000 at December 31, 2017 and 2016, respectively. At December 31, 2017, no loss was reported in unrestricted net assets and there were no underwater endowment balances. During the year, approximately $692,000 has been classified from temporarily restricted to unrestricted net assets.

Endowment Spending Policies: Endowment pool distributions are made quarterly at a rate established annually by the Trustee. The distribution rate reflects the Trustee's consideration of the anticipated returns of the Trust and anticipated changes in the purchasing power of the Trust. The rates established for fiscal years ended January 31, 2018 and 2017, were 4.0%, respectively, and are normally less than the anticipated total return of the Trust. The distribution unit value is equal to the average of the unit values on December 31 of the five preceding years multiplied by the annual distribution rate. The Trustee-approved distribution for the year 2018 is 4.0% of the average December 31 unit values of the five preceding years.

Earnings in excess of the distribution rate are allocated among the endowment accounts in proportion to the number of units assigned to each account as undistributed earnings. If the quarterly distribution exceeds the actual dividend, interest, and net realized gains earned in the quarter, the excess is distributed from accumulated undistributed earnings or participant capital. At December 31, 2017, 74 of 2,558 accounts had accumulated undistributed earnings compared to 244 of 2,441 at December 31, 2016.

In consideration of donor request or intent, certain donor-restricted endowments are invested through instruments held outside of the Trust. Investment income is distributed or reinvested according to the donor-imposed restriction(s) for the usage of endowment distributions.

Endowment Investment Policies: The Trust's investment objective is to provide a stable stream of investment income with long-term capital appreciation, while assuming a moderate level of investment risk. In accordance with guidelines approved by the Trustee, the Trust's assets are invested in a manner that is intended to produce results that exceed the investment's benchmark by 40 basis points over rolling five-year time periods. Actual returns in any given year may vary from this objective.

Certain donor-restricted endowments that are held outside of the Trust are generally invested in term certificates intended to provide interest income and preserve principal amounts while assuming a low level of investment risk.

(Continued)

EVANGELICAL LUTHERAN CHURCH IN AMERICA
CHURCHWIDE ADMINISTRATIVE OFFICES
NOTES TO THE CONSOLIDATED FINANCIAL STATEMENTS
Years ended January 31, 2018 and 2017

NOTE 20 - ENDOWMENT FUNDS (Continued)

Net asset composition by type of endowment fund as of January 31, 2018 and 2017:

	2018			
	Unrestricted	Temporarily Restricted	Permanently Restricted	Total
Donor-restricted funds*	$ -	$ 113,299,873	$ 179,169,602	$ 292,469,475
Funds functioning as endowment	30,961,930	-	-	30,961,930
	$ 30,961,930	$ 113,299,873	$ 179,169,602	$ 323,431,405

	2017			
	Unrestricted	Temporarily Restricted	Permanently Restricted	Total
Donor-restricted funds*	$ (692,480)	$ 85,329,636	$ 173,124,152	$ 257,761,308
Funds functioning as endowment	28,515,687	-	-	28,515,687
	$ 27,823,207	$ 85,329,636	$ 173,124,152	$ 286,276,995

* With the exception of certain investments held by outside trusts, Church permanently restricted net assets are based on the historic dollar value of donor-stipulated permanently restricted net assets.

(Continued)

EVANGELICAL LUTHERAN CHURCH IN AMERICA
CHURCHWIDE ADMINISTRATIVE OFFICES
NOTES TO THE CONSOLIDATED FINANCIAL STATEMENTS
Years ended January 31, 2018 and 2017

NOTE 20 - ENDOWMENT FUNDS (Continued)

	Endowment Roll-Forward			
	Unrestricted	Temporarily Restricted	Permanently Restricted	Total
Net assets, January 31, 2017	$ 27,823,207	$ 85,329,636	$ 171,278,068	$ 284,430,911
Investment return:				
Net investment income	10,048,582	2,812,033	-	12,860,615
Net gain in fair value (realized and unrealized)	55,697,463	24,367,805	786,817	80,852,085
Total investment return	65,746,045	27,179,838	786,817	93,712,700
New gifts	1,785,447	6,480,365	4,862,691	13,128,503
Net assets released from restriction	4,596,778	(4,997,486)	141,192	(259,516)
Other changes				
Distribution of endowment income	(69,682,027)	-	-	(69,682,027)
Total other changes	(69,682,027)	-	-	(69,682,027)
Transfer to cover underwater endowment balances	692,480	(692,480)	-	-
Net assets, January 31, 2018	30,961,930	113,299,873	177,068,768	321,330,571
Cash surrender value of life insurance	-	-	2,100,834	2,100,834
Net assets, January 31, 2018	$ 30,961,930	$ 113,299,873	$ 179,169,602	$ 323,431,405

(Continued)

EVANGELICAL LUTHERAN CHURCH IN AMERICA
CHURCHWIDE ADMINISTRATIVE OFFICES
NOTES TO THE CONSOLIDATED FINANCIAL STATEMENTS
Years ended January 31, 2018 and 2017

NOTE 20 - ENDOWMENT FUNDS (Continued)

	Endowment Roll-Forward			
	Unrestricted	Temporarily Restricted	Permanently Restricted	Total
Net assets, January 31, 2016	$ 27,054,495	$ 82,739,748	$ 168,848,646	$ 278,642,889
Investment return:				
Net investment income	13,423,724	(274,627)	-	13,149,097
Net gain (loss) in fair value (realized and unrealized)	11,701,111	5,641,109	(557,128)	16,785,092
Total investment return	25,124,835	5,366,482	(557,128)	29,934,189
New gifts	967,755	4,535,065	3,028,356	8,531,176
Net assets released from restriction	6,788,697	(6,831,202)	8,317	(34,188)
Other changes				
Distribution of endowment income	(32,643,155)	-	-	(32,643,155)
Total other changes	-	50,123	(50,123)	-
	(32,643,155)	50,123	(50,123)	(32,643,155)
Transfer to cover underwater endowment balances	530,580	(530,580)	-	-
Net assets, January 31, 2017	27,823,207	85,329,636	171,278,068	284,430,911
Cash surrender value of life insurance	-	-	1,846,084	1,846,084
Net assets, January 31, 2017	$ 27,823,207	$ 85,329,636	$ 173,124,152	$ 286,276,995

NOTE 21 - CONTINGENCIES

The Church is a party to litigation in various matters arising in the ordinary course of operations. Typically, the Church's insurance carriers are defending these matters. Pending litigation will be vigorously defended and, in the opinion of management, is likely to be resolved without any material adverse effect upon the financial statements of the Church.

(Continued)

NOTE 22 - SUBSEQUENT EVENTS

Management has performed an analysis of the activities and transactions subsequent to January 31, 2018, to determine the need for any adjustments to and/or disclosures within the audited financial statements for the year ended January 31, 2018. Management has performed their analysis through June 6, 2018, the date the financial statements were available to be issued. Activities subsequent to this date have not been evaluated by management.

SUPPLEMENTARY INFORMATION

EVANGELICAL LUTHERAN CHURCH IN AMERICA
CHURCHWIDE ADMINISTRATIVE OFFICES
CONSOLIDATING STATEMENT OF FINANCIAL POSITION INFORMATION BY FUND
January 31, 2018

	General Operating and Other Restricted Funds	Endowment Funds	Deferred Gift Funds	Total
ASSETS				
Cash and cash equivalents	$ 40,696,756	$ 8,263,745	$ 3,209,757	$ 52,170,258
Accounts receivable	9,628,702	-	4,186	9,632,888
Interest receivable	157,371	-	244	157,615
Due from related organizations	4,266,480	-	-	4,266,480
Investments	50,881,036	730,517,449	133,476,829	914,875,314
Prepaid expenses and other assets	5,489,915	3,620,230	919,301	10,029,446
Mortgages, notes, and contracts for deed	224,730	-	-	224,730
Overseas church construction loans	524,366	-	-	524,366
Property, furniture, and equipment, net	25,972,123	-	-	25,972,123
Beneficial interest in perpetual trusts	-	20,219,960	876,583	21,096,543
Total assets	$ 137,841,479	$ 762,621,384	$ 138,486,900	$ 1,038,949,763
LIABILITIES AND NET ASSETS				
Liabilities				
Accounts payable	$ 3,601,447	$ 92,050	$ 22,741	$ 3,716,238
Deferred revenue	5,266,741	173,166	814,422	6,254,329
Due to related organizations	3,617,220	1,556,916	51,875	5,226,011
Accrued liabilities	3,609,019	-	-	3,609,019
Annuities payable	-	-	77,811,498	77,811,498
Funds held for others	23,353	350,919,999	34,771,715	385,715,067
Funds held for others in perpetuity	-	86,447,848	-	86,447,848
Total liabilities	16,117,780	439,189,979	113,472,251	568,780,010
Net assets				
Unrestricted	65,259,761	30,961,930	32,853	96,254,544
Temporarily restricted	56,463,938	113,299,873	12,280,159	182,043,970
Permanently restricted	-	179,169,602	12,701,637	191,871,239
Total net assets	121,723,699	323,431,405	25,014,649	470,169,753
Total liabilities and net assets	$ 137,841,479	$ 762,621,384	$ 138,486,900	$ 1,038,949,763

See accompanying Independent Auditor's Report.

EVANGELICAL LUTHERAN CHURCH IN AMERICA
CHURCHWIDE ADMINISTRATIVE OFFICES
CONSOLIDATING STATEMENT OF FINANCIAL POSITION INFORMATION BY FUND
January 31, 2017

	General Operating and Other Restricted Funds	Endowment Funds	Deferred Gift Funds	Total
ASSETS				
Cash and cash equivalents	$ 23,077,066	$ 4,177,700	$ 2,265,247	$ 29,520,013
Accounts receivable	8,560,890	-	2,275	8,563,165
Interest receivable	144,143	-	388	144,531
Due to/from related organizations	1,920,335	(1,693,720)	2,068,165	2,294,780
Investments	47,755,377	632,240,007	130,993,442	810,988,826
Prepaid expenses and other assets	6,999,287	3,797,281	938,760	11,735,328
Mortgages, notes, and contracts for deed	250,736	-	-	250,736
Overseas church construction loans	345,488	-	-	345,488
Property, furniture, and equipment, net	26,931,531	-	-	26,931,531
Beneficial interest in perpetual trusts	-	19,373,560	876,583	20,250,143
Total assets	$ 115,984,853	$ 657,894,828	$ 137,144,860	$ 911,024,541
LIABILITIES AND NET ASSETS				
Liabilities				
Accounts payable	$ 3,971,226	$ 13,691	$ 24,556	$ 4,009,473
Deferred revenue	26,386	145,967	996,083	1,168,436
Accrued liabilities	3,489,605	-	100	3,489,705
Annuities payable	-	-	77,369,693	77,369,693
Funds held for others	18,267	296,526,331	35,414,301	331,958,899
Funds held for others in perpetuity	-	74,931,844	-	74,931,844
Total liabilities	7,505,484	371,617,833	113,804,733	492,928,050
Net assets				
Unrestricted	69,692,417	27,823,207	32,880	97,548,504
Temporarily restricted	38,786,952	85,329,636	11,502,100	135,618,688
Permanently restricted	-	173,124,152	11,805,147	184,929,299
Total net assets	108,479,369	286,276,995	23,340,127	418,096,491
Total liabilities and net assets	$ 115,984,853	$ 657,894,828	$ 137,144,860	$ 911,024,541

See accompanying Independent Auditor's Report.

EVANGELICAL LUTHERAN CHURCH IN AMERICA
CHURCHWIDE ADMINISTRATIVE OFFICES
CONSOLIDATED SCHEDULES OF EXPENSES BY OBJECT
Years ended January 31, 2018 and 2017

	2018	2017
Financial support - grants	$ 46,632,188	$ 47,577,344
Compensation		
Central staff	23,068,998	23,726,286
Missionaries	2,692,107	2,362,487
Employee benefits		
Central staff	13,597,596	12,913,296
Missionaries	1,452,586	1,304,552
Retiree pension expenses	2,796,028	66,599
Postretirement health care benefits	1,000,000	1,000,000
Travel - staff, board, and committees	4,391,299	4,710,813
Special events	3,526,875	3,902,886
Office expenses	911,834	869,680
Printing/duplicating	2,098,797	2,314,293
Purchased services	4,438,106	4,685,711
Regional office expenses	1,489,468	1,824,449
Insurance	882,313	876,847
Interest expense	154	1,070
Facilities and utilities	2,381,153	2,411,177
Non-capitalized equipment, repairs, and rentals	1,117,202	1,226,253
Depreciation	2,687,696	3,159,956
ELCA Foundation structure formation expenses	2,571,494	-
Miscellaneous	231,753	318,778
Total operating expenses	117,967,647	115,252,477
Investment expense	1,268,809	2,515,984
Endowment interest payments and distribution	55,857,782	23,534,322
Total expenses	$ 175,094,238	$ 141,302,783

See accompanying Independent Auditor's Report.

Appendix C: Audited Financial Statements of the ELCA Churchwide Organization for the Fiscal Year Ended January 31, 2019

EVANGELICAL LUTHERAN CHURCH IN AMERICA
CHURCHWIDE ORGANIZATION
FINANCIAL STATEMENTS
January 31, 2019

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EVANGELICAL LUTHERAN CHURCH IN AMERICA
CHURCHWIDE ORGANIZATION
FINANCIAL STATEMENTS
January 31, 2019

INDEPENDENT AUDITOR'S REPORT

The Church Council
Evangelical Lutheran Church in America
Churchwide Organization

Report on the Financial Statements

We have audited the accompanying financial statements of the Churchwide Organization of the Evangelical Lutheran Church in America (the Church), which comprise the statement of financial position as of January 31, 2019, and the related statements of activities and cash flows for the year then ended, and the related notes to the financial statements.

Management's Responsibility for the Financial Statements

Management is responsible for the preparation and fair presentation of these financial statements in accordance with accounting principles generally accepted in the United States of America; this includes the design, implementation, and maintenance of internal control relevant to the preparation and fair presentation of financial statements that are free from material misstatement, whether due to fraud or error.

Auditor's Responsibility

Our responsibility is to express an opinion on these financial statements based on our audit. We conducted our audit in accordance with auditing standards generally accepted in the United States of America. Those standards require that we plan and perform the audit to obtain reasonable assurance about whether the financial statements are free from material misstatement.

An audit involves performing procedures to obtain audit evidence about the amounts and disclosures in the financial statements. The procedures selected depend on the auditor's judgment, including the assessment of the risks of material misstatement of the financial statements, whether due to fraud or error. In making those risk assessments, the auditor considers internal control relevant to the entity's preparation and fair presentation of the financial statements in order to design audit procedures that are appropriate in the circumstances, but not for the purpose of expressing an opinion on the effectiveness of the entity's internal control. Accordingly, we express no such opinion. An audit also includes evaluating the appropriateness of accounting policies used and the reasonableness of significant accounting estimates made by management, as well as evaluating the overall presentation of the financial statements.

We believe that the audit evidence we have obtained is sufficient and appropriate to provide a basis for our audit opinion.

(Continued)

Opinion

In our opinion, the financial statements referred to above present fairly, in all material respects, the financial position of the Churchwide Organization of the Evangelical Lutheran Church in America as of January 31, 2019, and the changes in its net assets and its cash flows for the year then ended in accordance with accounting principles generally accepted in the United States of America.

Emphasis of Matters

As discussed in Note 1, the financial statements being presented are only for the Churchwide Organization of the Evangelical Lutheran Church in America and do not include the assets, liabilities and net assets, and the revenue and expenses of the entire Evangelical Lutheran Church in America that are recorded in the accounts of the other organizations of the Evangelical Lutheran Church in America. Accordingly, the accompanying financial statements are not intended to present the financial position of the entire Evangelical Lutheran Church in America as of January 31, 2019, or the change in its net assets and its cash flows for the year then ended in conformity with accounting principles generally accepted in the United States of America. Our opinion is not modified with respect to this matter.

As discussed in Note 1 to the financial statements, the Church has adopted ASU 2016-14 - *Not-For-Profit Entities (Topic 958): Presentation of Financial Statements of Not-For-Profit Entities*. Our opinion is not modified with respect to this matter.

Crowe LLP

Crowe LLP

Chicago, Illinois
June 28, 2019

EVANGELICAL LUTHERAN CHURCH IN AMERICA
CHURCHWIDE ORGANIZATION
STATEMENT OF FINANCIAL POSITION
January 31, 2019

	2019
ASSETS	
Cash and cash equivalents	$ 49,961,879
Accounts receivable (Note 2)	8,476,200
Interest receivable	186,641
Due from related organizations (Note 8)	2,169,996
Investments (Note 3)	450,835,930
Prepaid expenses and other assets	8,789,369
Mortgages and notes (Note 4)	337,566
Overseas church construction loans (Note 5)	305,537
Property, furniture, and equipment, net (Note 6)	23,702,790
Beneficial interest in irrevocable, split-interest agreements, held by ELCA Foundation (Note 3)	16,299,317
Beneficial interest in perpetual trusts (Note 3)	19,357,188
Total assets	$ 580,422,413
LIABILITIES AND NET ASSETS	
Liabilities	
Accounts payable	$ 6,830,712
Deferred revenue	812,657
Accrued liabilities	4,002,679
Annuities payable (Note 7)	15,711,678
Funds held for others (Note 1)	10,552,599
Funds held for others in perpetuity (Note 1)	84,235,354
Total liabilities	122,145,679
Net assets	
Without donor restrictions (Note 16)	101,646,347
With donor restrictions (Note 17)	356,630,387
Total net assets	458,276,734
Total liabilities and net assets	$ 580,422,413

See accompanying notes to financial statements.

EVANGELICAL LUTHERAN CHURCH IN AMERICA
CHURCHWIDE ORGANIZATION
STATEMENT OF ACTIVITIES
Year ended January 31, 2019

	2019		
	Without Donor Restrictions	With Donor Restrictions	Total
Operating revenue and support			
Contributed support			
Synod mission support (Note 14)	$ 43,005,111	$ -	$ 43,005,111
World Hunger Appeal	-	19,578,515	19,578,515
Global Church sponsorship	3,168,293	267,199	3,435,492
Disaster response	-	9,897,638	9,897,638
Vision for Mission	698,532	-	698,532
Deferred gift contributions	-	128,846	128,846
Endowment distributions	5,234,812	4,326,392	9,561,304
Mission Investment Fund	1,513,000	-	1,513,000
Bequests, trusts, and residuums	2,778,761	3,776,499	6,555,260
Grants—corporate and other	(2,000)	2,435,491	2,433,491
Other gifts	2,018,931	6,787,522	8,806,453
Total contributed revenue	58,415,540	47,198,102	105,613,642
Other revenue			
Net investment return on operating investments	4,896,542	1,434,633	6,331,175
SPPO offices' revenue	565,764	-	565,764
Services and other revenue	17,280,342	251,329	17,531,671
Lease income	1,644,679	-	1,644,679
Miscellaneous income	-	173,681	173,681
Total other revenue	24,387,327	1,859,643	26,246,970
Net assets released from restrictions			
Satisfaction of restrictions (Note 15)	46,409,858	(46,409,858)	-
Income expended from investments held in perpetuity	7,312,897	(7,312,897)	-
Net assets released from restrictions	53,722,755	(53,722,755)	-
Total operating revenue and support	136,525,622	(4,665,010)	131,860,612
Operating expenses			
Program services			
Domestic Mission	51,068,178	-	51,068,178
Global Mission	35,542,342	-	35,542,342
Mission Advancement	5,666,949	-	5,666,949
Church periodicals	2,129,088	-	2,129,088
Office of the Presiding Bishop	3,084,842	-	3,084,842
SPPO offices' expense	618,826	-	618,826
Retiree's pension	135,647	-	135,647
Post-retirement health care benefits (Note 10)	2,000,000	-	2,000,000
Total program services	100,245,872	-	100,245,872

(Continued)

EVANGELICAL LUTHERAN CHURCH IN AMERICA
CHURCHWIDE ORGANIZATION
STATEMENT OF ACTIVITIES
Year ended January 31, 2019

	2019		
	Without Donor Restrictions	With Donor Restrictions	Total
Operating expenses (Continued)			
Management and general			
Office of the Presiding Bishop	$ 2,939,505	$ -	$ 2,939,505
Office of the Treasurer	9,488,469	-	9,488,469
Office of the Secretary	3,388,868	-	3,388,868
Mission Advancement	2,172,689	-	2,172,689
Total management and general	17,989,531	-	17,989,531
Fundraising			
Mission Advancement	5,137,934	-	5,137,934
Total fundraising	5,137,934	-	5,137,934
Total operating expenses	123,373,337	-	123,373,337
Net operating revenue and support less operating expenses	13,152,285	(4,665,010)	8,487,275
Non-operating transactions			
Endowment contributions	358,712	8,639,665	8,998,377
Net investment return on endowment and other deferred gifts	(8,119,194)	(17,722,310)	(25,841,504)
Change in fair value of beneficial interest in outside trusts and split interest agreements (Note 3)	-	(822,610)	(822,610)
Change in value of split interest agreements	-	(2,714,557)	(2,714,557)
Total non-operating transactions	(7,760,482)	(12,619,812)	(20,380,294)
Changes in net assets	5,391,803	(17,284,822)	(11,893,019)
Net assets at beginning of year	96,254,544	373,915,209	470,169,753
Net assets at end of year	$ 101,646,347	$ 356,630,387	$ 458,276,734

See accompanying notes to financial statements.

EVANGELICAL LUTHERAN CHURCH IN AMERICA
CHURCHWIDE ORGANIZATION
STATEMENT OF CASH FLOWS
Year ended January 31, 2019

	2019
Cash flows from operating activities	
Change in net assets	$ (11,893,019)
Adjustments to reconcile change in net assets to net cash from operating activities:	
Depreciation	2,854,216
Change in fair value of investments	19,503,664
Gain on beneficial interest in perpetual trusts	822,610
Changes in	
Accounts receivable	1,156,689
Interest receivable	(29,026)
Prepaid expenses and other assets	1,240,077
Accounts payable	4,123,268
Deferred revenue	(5,441,672)
Due from related organizations	(1,547,611)
Accrued liabilities	405,916
Funds held for others in perpetuity	(2,212,494)
Net cash provided by operating activities	8,982,618
Cash flows from investing activities	
Purchase and acquisition of equipment	(584,883)
Issuance of mortgages and notes	(160,000)
Payments received on mortgages and notes	47,164
Issuance of overseas Church construction loans	(10,000)
Payments received on overseas church construction loans	228,829
Purchase of investments	(9,192,308)
Proceeds from sale of investments	9,452,136
Net cash used in investing activities	(219,062)
Cash flows from financing activities	
Annuities payable	(2,714,557)
Payments on mortgage payable, notes payable, and capital leases	(12,256)
Net cash used in financing activities	(2,726,813)
Increase in cash and cash equivalents	6,036,743
Cash and cash equivalents at beginning of year	43,925,136
Cash and cash equivalents at end of year	$ 49,961,879
Noncash transactions	
Transfer of assets related to charitable remainder trusts to the ELCA Foundation	$ 56,191,291
Transfer of obligations related to charitable remainder trusts to the ELCA Foundation	57,993,614
Transfer of assets related to charitable gift annuities to the ELCA Foundation	30,145,461
Transfer of obligations related to charitable gift annuities to the ELCA Foundation	30,059,740

See accompanying notes to financial statements.

NOTE 1 - NATURE OF BUSINESS AND SIGNIFICANT ACCOUNTING POLICIES

Organization: The Evangelical Lutheran Church in America (the ELCA) is a Minnesota nonprofit corporation that functions interdependently with the congregations and synods of the ELCA. The ELCA serves on behalf of and in support of the ELCA's members, congregations, and synods. To fulfill its purpose, the ELCA receives, establishes, and supports congregations and ministries necessary to carry out its mission. The ELCA has constituent Lutheran congregations in 65 synods throughout the United States and the Caribbean. The ELCA's principal source of revenue is contributions.

The accompanying financial statements include all administrative and program offices and units of the Churchwide Organization of the Evangelical Lutheran Church in America (collectively, the Church). These financial statements do not include the accounts of organizations, such as the ELCA Foundation, Board of Pensions (Portico Benefit Services), Mission Investment Fund of the Evangelical Lutheran Church in America (Mission Investment Fund), Publishing House of the Evangelical Lutheran Church in America (1517 Media), Lutheran Men in Mission, and Women of the Evangelical Lutheran Church in America, congregations, schools, cemeteries, homes, seminaries, or any other institution owned and operated by religious orders of men or women, except insofar as financial transactions have taken place between them and the Church (e.g., subsidies, loans, and deposits). These organizations may or may not be separate corporations under civil law and may or may not be under the control of the ELCA; however, each is an operating entity distinct from the Church, maintains separate accounts, carries on its own services and programs, and reports annually to its respective constituency.

Effective January 1, 2018, the Endowment Fund of the Evangelical Lutheran Church in America, doing business as the ELCA Foundation (the ELCA Foundation), is a separately incorporated ministry/corporation of the ELCA. This corporation manages the endowments of the ELCA, the Charitable Remainder Trust (CRT), and the Charitable Gift Annuity (CGA) programs. The Church's beneficial interest in CRTs and CGAs are included in the Church financial statements for the year ended January 31, 2019. Trusteeship of the existing CRTs has been transferred from the Church to the ELCA Foundation, effective February 1, 2018. The CGAs are being moved from the Church to the ELCA Foundation in stages and in compliance with applicable state regulations.

Basis of Presentation: The accompanying financial statements have been prepared on the accrual basis of accounting.

To ensure the observance of limitations and restrictions placed on the use of resources available, the Church maintains its financial accounts in accordance with the principles and practices of fund accounting.

The financial statements focus on the organization as a whole and present balances and transactions classified based upon the existence or absence of donor-imposed restrictions. Net assets, revenue, contributed support, expenses, gains, and losses have been classified into two net asset classes based on these donor-imposed restrictions. A description of each net asset class follows:

Without Donor Restrictions – Net assets that are not subject to donor-imposed restrictions including the carrying value of all property, furniture, and equipment. Items that affect this category of net assets include contributions and bequests without donor restrictions, contributions with donor restrictions and bequests whose donor-imposed restrictions were met during the fiscal year and investment income whose use is without donor restrictions, as well as all expenses incurred in connection with the operations of the Church. Certain funds, generally set aside by Church Council action, function as endowments and are included in net assets without donor restrictions.

(Continued)

NOTE 1 - NATURE OF BUSINESS AND SIGNIFICANT ACCOUNTING POLICIES (Continued)

With Donor Restrictions – Net assets subject to donor-imposed restrictions that will be met either by actions of the Church or the passage of time. Items in this net asset category are contributions, bequests, and investment income whose use is limited to specific purposes by the donor. These amounts are reclassified when such restrictions are met or when time restrictions have expired.

Also included are net assets that are subject to donor-imposed restrictions which require them to be maintained permanently by the Church. Items in this net asset category include gifts wherein donors stipulate that the corpus be held in perpetuity and only the income be made available for purposes without donor restrictions or with donor restrictions (primarily gifts for endowments and gifts solicited by the Church that will fund perpetual endowments).

Cash and Cash Equivalents: Cash and cash equivalents include investments in money market accounts, commercial paper, and other short-term investments with original maturities of three months or less from the date of purchase. Cash and cash equivalents used by the Church in managing its investments are reported in investments. The Church maintains cash balances at several financial institutions in excess of the insurance limits provided by the Federal Deposit Insurance Corporation.

Beneficial Interest in Perpetual Trusts Administrated by Outside Organizations: Trusts in Perpetuity – The Church has been granted a beneficial interest in various irrevocable trust accounts created under wills or deeds of trust. These trust accounts are administered and held by outside trustees. The Church records the fair value of the beneficial interest as a receivable and as revenue when documentation of the beneficial interest is received.

Investments and Related Income, Gains, and Losses: Investments are reported at fair value, except for certain equity and real estate investments, which are reported at cost. Investments carried at fair value consist primarily of corporate and government obligations, inflation-indexed, high-yield securities and investments in pools. The cost of securities sold is based on either the specific-identification or average-cost method. Investment income, gains and losses, and any investment-related expenses are recorded as changes in net assets without donor restrictions in the statement of activities unless their use is restricted by explicit donor stipulations.

Property, Furniture, Equipment, and Depreciation: Property, furniture, and equipment are recorded at cost less accumulated depreciation to date. On an ongoing basis, the Church reviews long-lived assets for impairment whenever events or circumstances indicate that the carrying amount may be overstated. Depreciation is provided over the following useful lives on a straight-line basis:

Building	50 years
Building improvements	10-25 years
Hardware, software and related components	3-5 years
Furniture, fixtures and improvements	5-7 years
Tenant improvements	Lesser of length of lease or useful life
Transportation	5-7 years

Funds Held for Others: Funds held for others consist of contributions received on behalf of and other resources held for other Lutheran organizations that are separate, nonconsolidated entities. The Church does not have variance power over these funds. In the case of funds held for others in perpetuity, the earnings are distributed per the donor's specifications but the corpus or principal are held in perpetuity or intact and reflected as a liability of the Church.

(Continued)

NOTE 1 - NATURE OF BUSINESS AND SIGNIFICANT ACCOUNTING POLICIES (Continued)

Deferred Revenue: Deferred revenue consists of funds received relating to subsequent periods. Additionally, the Church also recognizes its remainder interest in the assets received from donors under pooled income fund agreements and life income fund agreements as contribution revenue in the period in which the assets are received from the donor. The difference between the assets recognized and the revenue recognized is recorded as deferred revenue, representing the amount of the discount for future interest.

Vacation Pay: The Church recognizes vacation pay expense when earned by its non-missionary personnel. The liability for vacation pay of missionary personnel cannot be reasonably estimated, and such amounts are recognized when paid.

Revenue, Expenses, and Contributions: Revenues are reported as increases in net assets without donor restrictions unless use of the related assets is limited by donor-imposed restrictions. Expenses are reported as decreases in net assets without donor restrictions. Gains and losses on investments and other assets or liabilities are reported as increases or decreases in net assets without donor restrictions unless their use is restricted by explicit donor stipulation. Expirations of net assets with donor restrictions (i.e., the donor-stipulated purpose has been fulfilled and/or the stipulated time period has elapsed) are reported as reclassifications between applicable classes of net assets.

Contributions, including unconditional promises to give, are recognized in the period received. Conditional contributions are not recognized until the conditions on which they depend are substantially met. Contributions of assets other than cash are recorded at estimated fair value.

Contributions to be received after one year are discounted at an appropriate discount rate commensurate with the risk involved. Amortization of discount is recorded as additional contribution revenue in accordance with donor-imposed restrictions, if any, on the contributions.

Contributions received with donor-imposed restrictions are reported as revenue of the net asset class with donor restrictions, as appropriate. Contributions of land, buildings, and equipment without donor-imposed restrictions concerning the use of such long-lived assets are reported as revenue of net assets without donor restrictions.

Income Tax: The Church has received a determination letter from the Internal Revenue Service indicating that it is exempt from Federal income taxes on income related to its exempt purpose under Section 501(c)(3) of the Internal Revenue Code. There were no significant unrelated business income activities during the year ended January 31, 2019.

Uncertainty in Income Taxes: The ELCA follows guidance issued by the Financial Accounting Standards Board (FASB) with respect to accounting for uncertainty in income taxes. A tax position is recognized as a benefit only if it is more likely than not that the tax position would be sustained in a tax examination, with a tax examination being presumed to occur. The amount recognized is the largest amount of tax benefit that is greater than 50% likely of being realized on examination. For tax positions not meeting the more likely than not test, no tax benefit is recorded.

The Church recognizes interest and penalties related to unrecognized tax benefits in interest and income tax expense, respectively. The Church has no amounts accrued for interest or penalties as of January 31, 2019.

(Continued)

NOTE 1 - NATURE OF BUSINESS AND SIGNIFICANT ACCOUNTING POLICIES (Continued)

Due to its tax-exempt status, the Church is not subject to U.S. federal income tax or state income tax. The Church is no longer subject to examination by U.S. federal or state taxing authorities for years before January 31, 2015. The Church does not expect the total amount of unrecognized tax benefits to significantly change in the next 12 months.

Use of Estimates: The preparation of financial statements in conformity with accounting principles generally accepted in the United States of America requires management to make estimates and assumptions that affect the reported amounts of assets and liabilities and disclosures of contingent assets and liabilities at the date of the financial statements and the reported amounts of revenue and expenses during the reporting period. A significant estimate is the liability related to annuities payable. Actual results could differ from estimates.

Recently Adopted Accounting Guidance: In August 2016, the Financial Accounting Standards Board (FASB) issued Accounting Standards Update No. 2016-14 (ASU 2016-14), *Not-for-Profit Entities: Topic 958*. The amendments in this update affect not-for-profit entities (NFPs) and the users of their general purpose financial statements. The amendments in this Update make certain improvements to the current net asset classification requirements and the information presented in financial statements and notes about a not-for-profit organization's liquidity, financial performance, and cash flows. The amendments in the ASU are effective for annual financial statements issued for fiscal years beginning after December 15, 2017. The Church adopted ASU 2016-14 for the year ended January 31, 2019.

NOTE 2 - ACCOUNTS RECEIVABLE

Included in accounts receivable at January 31, 2019, was $7,197,701 relating to synods' contributions for mission support, world hunger appeal, global church sponsorship, and other programs that have been collected subsequent to year end. Interest is not normally charged on receivables. Management reviews all of the receivables on an individual basis for collectability and determines whether an allowance is necessary. No allowance for bad debts has been established because management considers all accounts receivable to be collectible.

NOTE 3 - INVESTMENTS AND FAIR VALUE MEASUREMENTS

Investments at January 31, 2019, consist of the following:

	2019
Fixed income securities	
U.S. government obligations	$ 13,024,464
Corporate bonds	23,964,150
Term investments	3,025,619
Equity securities and physical real estate held at cost	1,886,778
Investments in pools	407,930,218
Cash and cash equivalents	1,004,701
	$ 450,835,930

(Continued)

NOTE 3 - INVESTMENTS AND FAIR VALUE MEASUREMENTS (Continued)

The following schedule summarizes the investment return reported in the statement of activities for the year ended January 31, 2019:

	2019
Realized investment gains	$ 16,125,574
Unrealized investment losses	(32,504,343)
Dividend and interest income	6,429,744
Investment return, net	$ (9,949,025)

The Church is a pass-through entity for investment income related to certain deferred gift investments managed and distributed by an external financial institution. In relation to these investments, there were realized gains of approximately $274,000 on investments with donor restrictions for the year ended January 31, 2019 with offsetting increases in certain liabilities reported.

Also, unrealized losses of $23,250 on these investments with offsetting changes in certain liabilities were reported for the year ended January 31, 2019.

Investments are reported at fair value except for certain equity securities and certain investments in real estate which are reported at cost. Investments carried at fair value consist primarily of corporate and government obligations, inflation-indexed and high-yield securities and investments in ELCA Endowment Fund Pooled Trust.

Fair value is the price that would be received for an asset (an exit price) in the principal or most advantageous market for the asset in an orderly transaction between market participants on the measurement date. Investments that have readily determinable market values are determined using quoted market prices. Fair values of investments for which market prices are not readily available are determined based upon quoted market close prices for similar issues, dealer quotes, appraisals, or pricing models utilizing market-observable inputs from comparable securities.

The fair value hierarchy is based on maximizing observable inputs and minimizing unobservable inputs when measuring fair value. Three levels of inputs may be used to measure fair value.

Level 1: Quoted prices (unadjusted) for identical assets in active markets that the Church has the ability to access as of the measurement date.

Level 2: Significant other observable inputs other than Level 1 prices, such as quoted prices for similar assets, quoted prices in markets that are not active, or other inputs that are observable or can be corroborated by observable market data.

Level 3: Significant unobservable inputs that reflect the Church's own assumptions that the market participants would use in pricing an asset.

In many cases, a valuation technique used to measure fair value includes inputs from multiple levels of the fair value hierarchy. Investments are classified in their entirety based on the lowest level of input that is significant to the fair value measurement.

(Continued)

NOTE 3 - INVESTMENTS AND FAIR VALUE MEASUREMENTS (Continued)

The Church's investments which are reported at fair value are valued using the following inputs and valuation techniques:

Fixed income securities: Fair values of U.S. Government securities reflect closing prices reported in the active markets in which the securities are traded (Level 1 inputs). Fair values of corporate bonds are determined based on quoted prices for similar instruments in active markets, quoted prices for identical or similar instruments in markets that are not active and other market-corroborated sources, such as indices, yield curves and matrix pricing (Level 2 inputs – market approach).

Term Investments: Demand accounts are estimated to approximate deposit-account balances. Term certificates are estimated to approximate principal amounts plus capitalized interest as of the reporting date. No discounts for credit quality or liquidity were determined to be applicable. Term certificates have varying maturity dates, may be redeemed prior to maturity at the discretion of the Mission Investment Fund, and are subject to an early redemption penalty. (Level 2 inputs – income approach).

Investments Held in Portico Pools: The underlying investments within the ELCA Endowment Fund Pooled Trust have observable inputs and market activity that allow for fair values based on the underlying market prices of the securities in the Trust. The Church has the ability to redeem their investment with the ELCA Endowment Fund Pooled Trust at any time at the monthly per unit net asset value (NAV).

Beneficial Interests in Trusts: The fair value of beneficial interests in trusts is determined based upon the Church's proportional interest in the fair value of the underlying trust assets. The underlying trust assets are readily marketable and have fair values which are determined by obtaining quoted market prices in active markets. This valuation method has been estimated to represent the present value of future distributed income. The liquidation of these assets is contingent upon circumstances that are out of the Church's control and cannot be liquidated on a periodic basis (Level 3 inputs).

Beneficial interest in irrevocable, split interest agreements, held by ELCA Foundation: The beneficial interest in these agreements are measured at the present value of future cash flows considering the fair value of invested assets, the present value of contractual payment obligations under the agreement and the Church's ownership interest in the split interest agreement (Level 3 inputs - income approach).

(Continued)

NOTE 3 - INVESTMENTS AND FAIR VALUE MEASUREMENTS (Continued)

The following table sets forth, by level within the fair value hierarchy, financial instruments owned, at fair value as of January 31, 2019:

	2019			
	Level 1	Level 2	Level 3	Total
Fixed income securities				
U.S. government obligations	$ 13,024,464	$ -	$ -	$ 13,024,464
Corporate bonds	-	23,964,150	-	23,964,150
Term investments	-	3,025,619	-	3,025,619
Cash and cash equivalents	1,004,701	-	-	1,004,701
Investments held at fair value	$ 14,029,165	$ 26,989,769	$ -	41,018,934
Investments at net asset value per share				407,930,218
Total investments at fair value				448,949,152
Equity securities and physical real estate held at cost*				1,886,778
Total investments				$ 450,835,930
Beneficial interest in perpetual trusts, fair value	$ -	$ -	$ 19,357,188	$ 19,357,188
Beneficial interest in irrevocable split interest agreements, held by ELCA Foundation, fair value	$ -	$ -	$ 16,299,317	$ 16,299,317

* Physical real estate investments, comprised of land and building held by the Church at cost, were $690,850 as of January 31, 2019 and were not included in the fair value tables above. Equity securities, comprised of closely held stock held by the Church at cost, were $1,195,928 as of January 31, 2019 and were not included in the fair value tables above.

The table below rolls forward balances for Level 3 beneficial interest in perpetual trusts from February 1, 2018, through January 31, 2019:

Balance as of February 1, 2018	$ 21,096,543
Unrealized gains -	
Funds held for others	(916,745)
Permanently restricted	(822,610)
Balance as of January 31, 2019	$ 19,357,188

The table below rolls forward balances for Level 3 beneficial interest in split interest agreements from February 1, 2018, through January 31, 2019:

Balance as of February 1, 2018	$ -
Increase in beneficial interest resulting from transfer of trust assets and liabilities	16,299,317
Balance as of January 31, 2019	$ 16,299,317

Unrealized losses recorded in funds held for others in the Statement of Financial Position and change in fair value of beneficial trusts in the Statement of Activities for the year ended January 31, 2019, that are still held at January 31, 2019, totaled $1,739,355.

(Continued)

NOTE 3 - INVESTMENTS AND FAIR VALUE MEASUREMENTS (Continued)

Strategies Employed for Achieving Objectives of ELCA Endowment Fund Pooled Trust: Investments held in endowment funds are stated at fair value. All such endowment funds are classified by the ELCA Foundation as "Funds Held for Others" or "Funds Held for Others in Perpetuity" and are invested in the ELCA Endowment Fund Pooled Trust ("EFPT") administered under the terms of that Trust by its Trustee.

The EFPT investment objective is to provide participants with a stable stream of distributable investment income with long-term capital appreciation, while assuming a moderate level of investment risk. The assets of the EFPT are invested in a diversified portfolio that places an emphasis on equity-based and fixed income investments selected in accordance with the criteria of social responsibility that is consistent with the values and programs of the ELCA.

The target asset allocation ranges are 22% to 32% in U.S. equity securities, 25% to 35% in Non-U.S. equity securities, 3.5% to 13.5% in investment grade fixed income securities, 3.5% to 13.5% in high yield fixed income securities, 0% to 10% in global real estate securities, 0% to 8% in absolute return, 0%-8% in infrastructure, 0%-20% in private markets, and 0% to 10% in U.S. inflation-indexed securities, with the balance in cash and cash equivalents.

Ownership interests in the EFPT are initially assigned through unitization of participants' investment additions. The total value of the EFPT net assets at the end of each month is used to determine the number of units allocated to participants' additions placed in the EFPT and to value withdrawals from the pool. Distributions from the pool are first made from dividend and interest income and net realized gains. If distributions exceed the actual dividends, interest, and net realized gains, the excess is distributed first from accumulated undistributed earnings and gains; then from capital.

Quarterly distributions from the EFPT are made at a rate established annually by the Trustee of the EFPT that reflects the Trustee's consideration of anticipated returns of the EFPT and anticipated changes in the purchasing power of the EFPT. The rate established for 2018 is 4%. It was applied each year to the average unit value of the assets in the EFPT at December 31 of the five preceding years. The rate established for 2019 is 4%.

NOTE 4 - MORTGAGES AND NOTES

Mortgages, notes, and contracts for deed as of January 31, 2019 are summarized as follows:

	Interest Rate	2019
Partnership support loans to congregations	0%	$ 337,566

There is one segment and one class in this portfolio.

Partnership support loans to congregations relate to Partnership Support grants, which are given for New Starts and strategic renewal and transformation. Congregations that receive these grants sign a covenant where they agree to return the funds if the congregation leaves the Church.

Concentration of Credit Risk: There are no delinquencies with the mortgage notes as of January 31, 2019. The Church does not believe that an allowance is necessary for these mortgages notes. If a Congregation decides to leave and is not able to pay the full amount received, the Church provides the opportunity for them to repay in installments.

(Continued)

NOTE 5 - OVERSEAS CHURCH CONSTRUCTION LOANS

Overseas church construction loans bear interest at rates ranging from 2% to 5% and mature at various dates through September 1, 2022. The balances of overseas church construction loans outstanding as of January 31, 2019 is $305,537.

Concentration of Credit Risk: The loan portfolio consists of one segment and one class. ELCA's overseas lending activities are primarily conducted with companion churches. Notes receivable are generally not collateralized with real estate but are secured by the grants from the ELCA. At January 31, 2019, there was no amount past due for a period greater than 1 year. The following is a summary of notes by region for the year ended January 31:

	2019
Africa	$ 159,100
Latin America/Caribbean	146,437
Total overseas construction loans	$ 305,537

NOTE 6 - PROPERTY, FURNITURE, AND EQUIPMENT

Property, furniture, and equipment are recorded at cost less accumulated depreciation. Details relating to these assets as of January 31, 2019 is presented below:

	2019
Land	$ 133,000
Buildings and improvements	51,452,800
Furniture and equipment	12,561,790
Work in progress	222,529
	64,370,119
Less accumulated depreciation	(40,667,329)
Totals	$ 23,702,790

Depreciation expense for the year ended January 31, 2019 was $2,854,216.

NOTE 7 - SPLIT-INTEREST AGREEMENTS

Charitable Gift Annuities: Charitable gift annuities are arrangements between a donor and the Church in which the donor contributes assets to the Church in exchange for a promise by the Church to pay a fixed amount for the life of the donor or other individuals designated by the donor. Due to state insurance regulations, the assets received are held as segregated assets. The annuity liability is a general obligation of the Church. Assets are recognized at fair value on the date of the contribution. An annuity payment liability is recognized for the present value of future cash flows expected to be paid to the donor or to the designated individual. The discount rate is the appropriate risk adjusted rate on the date of the contract. The 2012 IAR Tables are used to calculate the life expectancies of the annuity beneficiaries.

(Continued)

NOTE 7 - SPLIT-INTEREST AGREEMENTS (Continued)

At the death of the donor or designated individual, the book value of the contract is distributed to the Church or related organization either with or without donor restricted use depending upon the donor restrictions.

Pooled Income Funds and Life Income Contracts: Donors contribute assets to an investment pool and are assigned a specific number of units based on the proportion of the fair value of their contribution to the total fair value of the pooled income fund on the date of the donor's entry to the pooled fund. Until a donor's death, the donor or designated beneficiary is paid the actual ordinary income earned on the donor's units. Realized gains or losses are added to each unit's principal. Upon the donor's death, the value of the units is released to the Church or a related organization to be used as specified by the donor.

The contributed assets are recorded at fair value. A contribution is recorded at the fair value of the assets discounted for the estimated time period until the donor's death. The appropriate risk adjusted rate at the date of the contribution is used for the discount rate, and the 2012 IAR Tables are used to calculate life expectancies. The difference between the fair value of the assets received and the revenue recognized is recorded as deferred revenue, representing the amount of the discount for future revenue.

A summary of recorded amounts related to these arrangements as of January 31, 2019, is as follows:

	2019	
	Deferred Revenue	Annuities Payable
Charitable remainder annuity trusts	$ -	$ 449,440
Charitable remainder unitrusts	-	2,192,049
Charitable gift annuities	-	13,070,189
Pooled income funds	457,718	-
Life income funds	55,312	-
Life income estates	98,676	-
	$ 611,706	$ 15,711,678

Adjustments to the liability, to reflect amortization of the discount and changes in actuarial assumptions are recognized in the statements of activities as a change in the value of split-interest agreements in net assets with donor restrictions based on the donor's restrictions.

NOTE 8 - RELATED-PARTY TRANSACTIONS

The ELCA Churchwide Organization is the beneficiary of endowment, trust and annuity accounts with a fair value of $435,739,235 at January 31, 2019. These are managed by the ELCA Foundation.

The Church has a receivable, Due to/Due From related organizations, in the amount of $2,169,996. This is made up of expenses related to service level agreements between the Church and certain affiliated organizations for building space, accounting and management services performed on their behalf.

(Continued)

NOTE 9 - DEFINED-CONTRIBUTION PENSION PLAN

Substantially all active employees of the Church are enrolled in the noncontributory defined-contribution pension plan administered by Portico Benefit Services. The employer contributions to the plan for the year ended January 31, 2019 were $3,563,522. All contributions to the plan are funded on a current basis.

NOTE 10 - PENSION AND POST-RETIREMENT MEDICAL BENEFITS

Pension Benefits: The Church has established minimum pension levels, assumed from predecessor church organizations, for certain clergy who retired prior to January 1, 1988. The Church provides funding for these minimum pension benefits to the extent that the reserves maintained by Portico Benefit Services are insufficient to fund the plan. During the year ended January 31, 2019, the Church made no payments to Portico Benefit Services to cover the cost of retirees' pension benefits.

In November 2016 ELCA Church Council approved to terminate the ELCA Supplemental Retirement Benefits Trust ("Trust") and the ELCA Continuation of the ALC and LCA Minimum and Non-Contributory Pension Plan ("Pension Plan"), including satisfaction of the Pension Plan's liabilities. The liability payout occurred during 2017, and was in the amount of $868,272. The remainder of the excess of plan assets over actuarial liabilities was distributed in 2017 and early 2018.

Post-Retirement Medical Benefits: Members with service in a predecessor organization may be eligible to receive a post-retirement health contribution subsidy from Portico Benefit Services and in some cases a monthly reimbursement of their SMI (Medicare Part B) premiums. These subsidies are expressed as a percentage of the monthly cost for coverage paid by eligible retirees under the Church Medical and Dental Benefits Plan. Subsidies are based on age or a combination of age and service. Approximately 8,600 active or retired members and spouses are eligible or potentially eligible for these subsidies.

These post-retirement medical subsidies are funded through trust funds set aside for that purpose. The trust funds are held and reported by Portico; additional contributions are made by ELCA entities pursuant to a funding agreement with Portico and participating employers. The full actuarial valuation of the obligation is reported on the financial statements of Portico. Portico financial statements at December 31, 2018, include the trust assets of approximately $105,126,000, as well as Expected Post-Retirement Benefit Obligation (EPBO) as actuarial liabilities of approximately $100,509,000.

The Church contributed $2,000,000 during the fiscal year ended January 31, 2019 toward the funding of this post-retirement health care benefit and expects to contribute $2,000,000 during the fiscal year ending January 31, 2020. During the fiscal year ended January 31, 2019, other ELCA employers that sponsor employees in the ELCA Pension and Other Benefits Program contributed 0.7% of sponsored members' defined compensation. Contributions collected in this manner for the year ended January 31, 2019, are expected to be about $4,600,000. The contribution rates, including the contribution for retiree support, are set annually by the Board of Trustees of Portico.

NOTE 11 - LEASES

Operating Leases: The Church leases certain office facilities and equipment under various operating leases. The facilities' leases generally provide for renewal options and include escalator clauses based on increases in real estate taxes and operating expenses. Total rent expenses for operating leases were approximately $263,000 for the year ended January 31, 2019.

(Continued)

NOTE 11 - LEASES (Continued)

Minimum annual rental commitments under non-cancelable leases for the years ending January 31 are as follows:

	Office Equipment	Total
2020	$ 49,538	$ 49,538

NOTE 12 - COLLECTIONS

The Church's art collections, which were acquired through purchases and contributions, are not recognized as assets on the statement of financial position. The collections represent a wide variety of art mediums: collagraph, etching, intaglio, dry-point engraving, katazome, linocut, oil, serigraph/silk-screen, stained glass, watercolor, and woodcut. The art is intended to share the Gospel visually with many of the pieces having biblical references. Purchases of collection items, if any, are recorded as decreases in net assets without donor restrictions in the year in which the items are acquired. Contributed collection items, if any, are not reflected on the financial statements. Proceeds from de-accessions or insurance recoveries, if any, are reflected as increases in the appropriate net asset classes.

NOTE 13 - LINE OF CREDIT

At January 31, 2019, the Church had a $10,000,000 unsecured and uncommitted line of credit with no termination date. Interest on outstanding borrowings is charged at the greatest of: (i) the bank's prime commercial rate plus 1.0%; (ii) the quoted federal funds rate in the secondary market plus 1.5%; or (iii) one-month LIBOR plus 2.0%. There were no borrowings outstanding under the line of credit at January 31, 2019, or during the year then ended.

(Continued)

NOTE 14 - CONCENTRATIONS OF RISK

The Church's primary sources of revenue are contributions from synods. The synod contributions are dependent upon contributions from the membership of congregations of the Church. There are 9 regions comprising a total of 65 synods. The following is a summary of the contributions by synods in each of the regions during the years ended January 31:

	2019
Region 1 – Northwest	$ 2,181,542
Region 2 – Southwest	3,695,354
Region 3 – Northwest Midwest	6,980,360
Region 4 – Southwest Midwest	4,096,210
Region 5 – Northeast Midwest	8,817,185
Region 6 – Southeast Midwest	3,889,880
Region 7 – Northeast	4,393,752
Region 8 – East	4,177,572
Region 9 – Southeast	4,773,256
Total synod mission support	$ 43,005,111

NOTE 15 - NET ASSETS RELEASED FROM RESTRICTIONS

Net assets that were released from donor restrictions by incurring expenses satisfying the restricted purposes or by occurrence of other events specified by donors were as follows during the year ended January 31:

	2019
Satisfaction of program restrictions:	
World Hunger	$ 22,575,896
Disaster Relief	12,879,301
Domestic Mission	3,889,468
Global Mission	3,492,792
Office of the Presiding Bishop	324,480
Other programs	3,247,921
Satisfaction of program restrictions	46,409,858
Income expended from investments held in perpetuity	7,312,897
Total releases from restriction	$ 53,722,755

(Continued)

EVANGELICAL LUTHERAN CHURCH IN AMERICA
CHURCHWIDE ORGANIZATION
NOTES TO FINANCIAL STATEMENTS
January 31, 2019

NOTE 16 - NET ASSETS WITHOUT DONOR RESTRICTIONS

Net assets without donor restrictions consist of the following at January 31:

	2019
General	$ 53,272,472
Funds functioning as endowment (Note 18)	24,671,085
Net investment in property, furniture, equipment and building	23,702,790
	$ 101,646,347

NOTE 17 - NET ASSETS WITH DONOR RESTRICTION

Net assets with donor restrictions are available for the following purposes or periods at January 31:

	2019
Program-restricted:	
Disaster Relief	$ 29,555,980
World Hunger	9,389,606
Office of the Presiding Bishop	1,459,218
Domestic Mission	6,064,059
Global Mission	5,239,847
Mission Advancement	3,895,433
Other Programs	1,232,105
	56,836,248
Time-restricted, expendable in subsequent years	103,590,662
	160,426,910
Investments in perpetuity, the income from which is expendable	185,686,063
Deferred gifts that will provide proceeds upon death of annuitant for a permanent endowment	8,325,064
Paid-up life insurance policies that will provide proceeds upon death of insured for permanent endowments	2,192,350
	196,203,477
Total net assets with donor restriction	$356,630,387

(Continued)

NOTE 18 - ENDOWMENT FUNDS

Interpretation of Relevant Law: The Uniform Prudent Management of Institutional Funds Act (UPMIFA) modernizes the laws governing a not-for-profit organization's investment and management of donor-restricted endowment funds. The Board of Trustees of the ELCA Foundation, serving as the body delegated to manage the Church's endowments, has interpreted UPMIFA as allowing, but not requiring, the preservation of the historic dollar value of the original gift of donor-restricted endowment funds, absent explicit donor stipulations to the contrary. As a result of this interpretation, the Church has chosen to classify as net assets with donor restrictions (a) the original value of gifts donated to the permanent endowment, (b) the original value of subsequent gifts to the permanent endowment, and (c) accumulations to the permanent endowment made in accordance with the direction of the applicable donor gift instrument at the time the accumulation is added to the fund.

In accordance with accounting principles governing not-for-profit organizations subject to an enacted version of UPMIFA, the portions of donor-restricted endowments not classified as net assets with donor restrictions are classified as net assets with donor restrictions until appropriated for expenditure. Realized and unrealized gains and losses on all Church endowments with donor restrictions are being recognized in net assets with donor restrictions, except for unrealized gains and losses on deferred gifts that will provide proceeds upon death of the annuitant for a permanent endowment.

The Church classifies as net assets without donor restrictions all donor-restricted endowment funds where donor stipulation allows for the release of such funds according to an event or time restriction. In the absence of donor stipulations to the contrary, losses on the investment of such a donor-restricted endowment fund reduce net assets with donor restrictions to the extent that the donor-imposed temporary restrictions on net appreciation of the fund have not been met before the loss occurs. Any remaining loss is recorded as a reduction of net assets without donor restrictions.

There were no funds for which the fair value of the assets held was less than the level required by donor stipulation or law at January 31, 2019. At January 31, 2019, $24,671,085 was reported in net assets without donor restrictions. During the year, $8,329,890 has been released from net assets with donor restrictions to net assets without donor restrictions.

Endowment Spending Policies: Endowment pool distributions are made quarterly at a rate established annually by the Trustee. The distribution rate reflects the Trustee's consideration of the anticipated returns of the Trust and anticipated changes in the purchasing power of the Trust. The rates established for fiscal the year ended January 31, 2019 was 4% and is normally less than the anticipated total return of the Trust. The distribution unit value is equal to the average of the unit values on December 31 of the five preceding years multiplied by the annual distribution rate. The Trustee-approved distribution for the year 2019 is 4% of the average December 31 unit values of the five preceding years.

Earnings in excess of the distribution rate are allocated among the endowment accounts in proportion to the number of units assigned to each account as undistributed earnings. If the quarterly distribution exceeds the actual dividend, interest, and net realized gains earned in the quarter, the excess is distributed from accumulated undistributed earnings or participant capital. At January 31, 2019, 161 of 1,051 accounts had accumulated undistributed earnings.

In consideration of donor request or intent, certain donor-restricted endowments are invested through instruments held outside of the Trust. Investment income is distributed or reinvested according to the donor-imposed restriction(s) for the usage of endowment distributions.

(Continued)

NOTE 18 - ENDOWMENT FUNDS (Continued)

Endowment Investment Policies: The Trust's investment objective is to provide a stable stream of investment income with long-term capital appreciation, while assuming a moderate level of investment risk. In accordance with guidelines approved by the Trustee, the Trust's assets are invested in a manner that is intended to produce results that exceed the investment's benchmark by 40 basis points over rolling five-year time periods. Actual returns in any given year may vary from this objective.

Certain donor-restricted endowments that are held outside of the Trust are generally invested in term certificates intended to provide interest income and preserve principal amounts while assuming a low level of investment risk.

Net asset composition by type of endowment fund as of January 31, 2019:

	2019		
	Without Donor Restriction	With Donor Restriction	Total
Donor-restricted funds*	$ -	$ 281,380,016	$ 281,380,016
Funds functioning as endowment	24,671,085	-	24,671,085
	$ 24,671,085	$ 281,380,016	$ 306,051,101

* With the exception of certain investments held by outside trusts, Church net assets with donor restrictions are based on the historic dollar value of donor-stipulated net assets with donor restrictions.

	Without Donor Restriction	With Donor Restriction	Total
Net assets, January 1, 2018	$ 30,961,930	$ 292,469,475	$ 323,431,405
Net investment return	(9,744,535)	(9,265,192)	(19,009,727)
New gifts	358,712	8,639,665	8,998,377
Net assets released from restriction	8,329,890	(8,329,890)	-
Other changes			
Endowment distribution of income	(5,234,912)	(4,326,392)	(9,561,304)
Total other changes	(5,234,912)	(4,326,392)	(9,561,304)
Net assets, January 31, 2019	24,671,085	279,187,666	303,858,751
Cash surrender value of life insurance	-	2,192,350	2,192,350
Net assets, January 31, 2019	$ 24,671,085	$ 281,380,016	$ 306,051,101

(Continued)

NOTE 19 - CONTINGENCIES

The Church is a party to litigation in various matters arising in the ordinary course of operations. Typically, the Church's insurance carriers are defending these matters. Pending litigation will be vigorously defended and, in the opinion of management, is likely to be resolved without any material adverse effect upon the financial statements of the Church.

NOTE 20 - FUNCTIONAL EXPENSES BY NATURE

The statement of activities report certain categories of expenses attributable to the programs and supporting functions of the Church. The table below presents these functional expenses by their natural classification for the year ended January 31, 2019.

	Program Services	Management and General	Fundraising	Fundraising World Hunger	Total
Financial support and grants	$ 51,525,755	$ 114,469	$ 1,500	$ -	$ 51,642,724
Compensation and benefits	27,463,439	10,433,340	2,237,395	689,086	40,790,164
Travel	3,707,429	235,262	391,573	87,405	4,420,269
Events and conferences	8,697,578	98,509	196,605	1,430	9,159,122
Office operations	5,133,602	2,705,212	856,711	457,120	9,244,652
Depreciation	1,224,240	1,549,915	280,061	-	3,054,216
Occupancy	1,082,816	1,109,764	247,883	-	2,524,039
Transfers to restricted and designated funds	137,304	(19,267)	(117,957)	-	-
Miscellaneous and expense recovery	1,069,035	1,790,797	(705,139)	556,462	2,708,166
	$ 100,245,872	$ 17,989,591	$ 3,354,263	$ 1,793,501	$ 123,373,337

Certain categories of expenses are allocated to more than one program or supporting function. The allocation is based on estimated full time equivalents or square footage, as applicable.

NOTE 21 - LIQUIDITY AND AVAILABILITY

The Church's financial assets available within one year of the statement of financial position date for general expenditure are as follows:

	2019
Cash and cash equivalents	$ 49,861,879
Operating investments	47,879,229
Endowments Without Donor Restriction	24,571,085
	$ 122,312,193

As part of the Church's liquidity management, the Church invests a portion of its financial assets to be available as its general expenditures, liabilities, and other obligations come due. In addition, the Church has a committed line of credit in the amount of $10,000,000 which it could draw upon should unanticipated liquidity needs arise.

(Continued)

NOTE 22 - SUBSEQUENT EVENTS

Management has performed an analysis of the activities and transactions subsequent to January 31, 2019, to determine the need for any adjustments to and/or disclosures within the audited financial statements for the year ended January 31, 2019. Management has performed their analysis through June 28, 2019, the date the financial statements were available to be issued. Activities subsequent to this date have not been evaluated by management.

Exhibit F

Closing Worship Sermon
Presiding Bishop Elizabeth A. Eaton

Saturday, Aug. 10, 2019

Now the eleven disciples went to Galilee, to the mountain to which Jesus had directed them. When they saw him, they worshiped him; but some doubted. And Jesus came and said to them, "All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything that I have commanded you. And remember, I am with you always, to the end of the age." — Matthew 28:16–20

Phew! We made it! Well, we still have a little bit more work to do after this, but, wow. When you think about all the excitement and anticipation before we arrived in Milwaukee…. "What was a Churchwide Assembly?" for those of you who are here for the first time. All the hopes. All the things we thought could be done, would be done. All of the other marvelous relationships that we've established. The glorious worship—thank you to our musicians, our music staff, and our worship staff—just amazing. It was wonderful. And, here we are. We've come to the end of the week. [*laughter*] We know what we've done and left undone. I hope we have a lot less left undone by the time we're finished at noon.

We've done some amazing things since we've been here. We approved a social statement for *Faith, Sexism, and Justice* saying that patriarchy and sexism deny the gospel [and] the grace of God, deny personhood to people. That's a remarkable thing that we did. We adopted "A Declaration of Inter-Religious Commitment." That cloud of witnesses standing on the stage was something that we will probably not see again in our own towns or places where we live. That was an amazing array of people celebrating with us, being grateful that we say, "Yes, God is at work. We don't understand how, but no one could put limits on God's grace."

You know, when we go back to our towns, that kind of thing can get you in a lot of trouble. [*laughter*] I think you remember the story of Pastor Mandy France, then a vicar, and her doctor, Ayaz Virji. They were both in Dawson, Minnesota. The doctor's family were the only Muslims in the small town, and this [was a] time of Islamophobia and bigotry and fear. So Mandy asked her doctor, "Would you be willing for us to have a town hall, and you could just explain to people what it means to be a Muslim American? And, maybe, if people see you, they'll see that this is not someone to be feared." So, they did. The town hall was full. They weren't exactly all of them enthusiastic about this Muslim doctor. Then Mandy and Ayaz took this on the road around Minnesota. They received death threats. Some of the work that we have done can get us into serious trouble.

We also had a chance to approve a Strategy for Authentic Diversity. We see already how far we've fallen short, but we've been given and offered this gift by our siblings of color who said this is what the church is; proleptically, what we can be. We apologized to the African descent community, and they graciously accepted that apology. But we still have a lot more work to do because folks get killed in this country for being people of color.

We celebrated the end of the *Campaign for the ELCA.* Who knew Lutherans from all across this country who liked to say, "Oh we can't do something that bold"—could raise close to a quarter of a billion dollars to do the work and ministry of God?

We voted to commemorate June 17 as a day of repentance in the ELCA for the martyrdom of the Emanuel 9. That's amazing!

We said we're going to ordain deacons. That might not be so popular in some parts of the world. Sorry for those of you in the Dakotas and Montana, but we'll try to work it out for you. Actually, they're embracing it as well.

We said, you know, white supremacy… see, this is the beauty, the genius, of Luther's clear exposition of the gospel. When he says clearly—well, actually, St. Paul said it, who was himself a proto-Lutheran [*laughter*]—that we're justified by grace apart from works of the law, which first of all means that everyone needs it. Second, everyone gets it. There is no one people who has any supremacy over any other people.

Well, there'll be a press release about this [Churchwide Assembly actions]. You could read it, especially if I left anybody out or anything out. It's been a remarkable week.

Here we are just filled with joy and excitement. We've been doing this together. There's lots of us, and you feel the power when we're here raising this mighty chorus to God in worship. It is just great! And, then, we're going to go back home. There won't be over a thousand of us together coming to wherever we live or work. It's just going to be maybe one or two or three of us. Then *boom*. There'll be some explaining to do when we get home. Not so different, I'm sure, from the experience of those people. Those early disciples. Those early followers of Jesus. Witnesses to the resurrection who were in that upper room in Jerusalem. They had seen the Lord. "He is risen!" Their hopes are restored. There is a future. There is life now in the present.

While they're in the room, the Spirit comes and blows open the windows and the doors. The Spirit comes with fire. These people are on fire, and out they go filled with this news. Everything changes. Everything is different now. "We've got to tell you the story!" They start to preach about the mighty acts of God that culminate in the freedom we have gained in the death and resurrection of Jesus. And the crowd said, "I think they're drunk. How are we hearing them speaking in our own languages? They're filled with new wine." It says that the crowds sneered. Well, some of them. You know in good Lutheran fashion I'm focusing on the negative as opposed to the ones who believed and were baptized.

I wonder when we go back, who's going to accuse us of being drunk? Who's going to sneer and say that we're filled with new wine? Who's going to say [*scoffs*], "They're Galileans?" I know the people in Texas say, "Oh, they're from Oklahoma," but… [*laughter*] They are going to think, "Oh, those dear, well-meaning people who had this little meeting in Milwaukee and just got a little overwrought and decided to say, 'This is what we see. These are the glimpses that we've caught of the kingdom of God breaking in right now. This is the vision that we all…' Oh, you dear, dear people. Now you've got to come back to the real world. We'll tell you what the real world is. It's where might makes right. It's where money is power. It's where one's ethnic location somehow determines whether or not you're in or out. It's where your zip code determines if you'll have health care and have the chance for a decent life. That's the real world! Don't tell me about all this stuff about [how] we're going to say that this is the beloved kingdom. That it's God's will that all people have… Don't tell me! Come on you people! Not only have you people drunk the wine. I think you've drunk the Kool-Aid." [*laughter*]

That's exactly where we're going to be, some of us, this afternoon, and tomorrow, and the next day, and the next: trying to tell the story of the Spirit's work, as we were, in our

imperfection, able to understand and grab onto it in this week in Milwaukee. The Spirit is blowing open our windows and doors, telling people, infusing us. Not all of us are shy Lutherans. There is a good swath of people in this church who frequently, loudly, exuberantly say, "Jesus is my Lord" without embarrassment. Now we're trying to say that. We tried to say that when 750 of us marched to the ICE office and said, "Just as we did it to the least of these, Jesus said you've done it to me." We even got on the front page of *The Washington Post,* which, you know, in some of our contexts may or may not be a good thing. We've done these things, and we've claimed these things. But, more importantly, I believe as fallible as we are and as a dim as our vision might be, the Spirit has grabbed us. [The Spirit] has grabbed this church and said, "Here is the message." The amazing thing is that the disciples were able to say that in everyone's language. "How is it that we are hearing this in our own language? How are we hearing this gospel story in our own language?" Very often the story of the Tower of Babel from Genesis is paired with the story of Pentecost. You remember that when we were homogenized we got into a lot of trouble. God had to confuse our languages because we wanted to make a name for ourselves and build the tower up to heaven. That was just not going to happen. Once again seeding our bounds. Always a dangerous thing. Good boundaries make for strong relationships. Good boundaries corral anxiety. But, no, when we were homogenized, we knew we were it. Now, it's interesting that in Pentecost it's not required for us all to speak the same language, or all to be the same color, or all be the same level of ableism or disablism. It's not required for us to be straight or gay. It's required for us to be who we are because the Spirit uses who we are.

We have here, and also in Revelation, this glimpse of heaven where people from every nation and tribe and tongue come before the throne, before the Lamb. We are not to be colorblind. God wants us to be color-amazed. God wants us to raise our voices in our own languages because God has created us that way. That's who we are, but that's also who the Spirit can use to speak this good news. The good news that we're supposed to speak, does it tell people about the death and resurrection of Jesus Christ? It's always interesting if people should show up to a Lutheran church for the first time on Ash Wednesday and come up to the altar and say, "Ah! Welcome to church! You're dead." [*laughter*] But, that's one part of the good news. There's a lot in us that has to die, and a lot in us that God, through Christ, has put to death so that a lot can be brought to life.

We talk a lot about the Book of Acts as the "Acts of the Apostles" when, in fact, my colleague Marcus Kunz has pointed out, it really is the "Acts of the Holy Spirit," worked and used through all these flawed disciples and their many languages, throughout the centuries the Acts of the Holy Spirit, and in this lesson when Peter's quoting Joel, we hear that that Spirit is poured out on all: on my manservants, my maidservants, the young, and the old, everyone gets a measure of this Spirit. Now we with this purifying Spirit—which doesn't mean sanctification in the sense of who's morally pure or not—it just means this purifying Spirit has given us the ability to tell people this news. This is the purifying Spirit that Jesus was crucified, and Jesus is risen. When people hear that from us, they are convinced by that, and they would want to receive baptism. They are then joined to the body of Christ. That's our mission. We don't have to be perfect theologians to do this. We don't have to be pastors and deacons. In fact, it's better if it's not pastors and deacons telling people because they expect us to say this sort of thing. It's all of us. The Spirit has been poured out on all of us.

When the Spirit uses our voices to tell the story, how is that ever a bad thing? No matter who it is who's speaking, that's our call and our mission. How will we be able to

do this? There will be many stories told and written, many narratives about this past week on what this church has done. Some of them will be incredibly distorted in both directions—or all directions. How are we stand up over and over again [to] say we felt the Spirit moving? We believe it seemed good to the Holy Spirit and us that these decisions be taken, that the church grow into this reality to which God is calling us, the real world that God has given us.

How do we do that? We have a hint in the gospel. We always like to call this story, Matthew 28, "The Great Commission." It's kind of interesting. There the risen Jesus is standing before them. Some doubted. (Makes me feel better in the days when I'm not quite there, Lord, at seeing the risen [Christ].) But then Jesus commissions them, and we think we're now supposed to go out there and win souls. No. The Spirit is already at work using our voices and proclamation. The Spirit's already at work. What this really is—what Jesus is saying—is that "I will be with you *always*." This is the great promise. This is what will give us the strength and the courage and the joy to tell the story—Jesus' story. Death and resurrection. We haven't gotten it all right this week. We've hurt each other in some ways. We've rejoiced with each other. We have left some things undone, but we believe and trust that it's not up to us to get it right. God has already gotten it right. [God] calls us clay jars. As someone likes to say, "cracked pots." [God calls us] into this story—using our voices in our language to connect with people in their languages, so all might hear this marvelous story of liberation and freedom—no matter how difficult it gets, no matter how much it seemed [that] nothing will ever change, no matter how many times people sneer at us, or even worse. Remember Jesus said, "I am with you *always,* to the close of the age." Amen.

Evangelical Lutheran Church in America

God's work. Our hands.

CONSTITUTIONS, BYLAWS, AND CONTINUING RESOLUTIONS

of the Evangelical Lutheran Church in America®

as adopted by the Constituting Convention
of the Evangelical Lutheran Church in America
(April 30, 1987)
and
as amended by subsequent
Churchwide Assemblies and Church Councils
of the Evangelical Lutheran Church in America

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INTRODUCTION

The *Constitutions, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America* reflect the theology and polity of this church as it organizes itself to preach the gospel of Jesus Christ, share the sacraments, reach out to the neighbor with good news, and share the love of God in the world. Each expression of this church — churchwide, synod, and congregation — is held together in a relationship of interdependence that encourages each to respond to its context. These documents also demonstrate our commitment to seeing ourselves with others as part of the one, holy, catholic, and apostolic Church.

These documents are the result of a process that saw the formation of the Evangelical Lutheran Church in America in 1988. They are rooted in Scripture, the Lutheran Confessions, and the experiences of predecessor church bodies. Intentionally connected to this past, they also have been amended over the years to address the current context into which we have been called to serve. These are structures that do change to express the work of Christ's church in the world as it is today. There is an underlying conviction that we are united by Christ for this work.

We, as members of this church, find ourselves consulting these documents frequently to guide, direct, and assist us in mission and ministry together. They remind us that this is not our church, but God's church. As God's people, living in relationship with God and with one another, we serve in God's good world. "God's work. Our hands."

Secretary Wm Chris Boerger
August 18, 2016

RESTATED ARTICLES OF INCORPORATION OF EVANGELICAL LUTHERAN CHURCH IN AMERICA®

ARTICLE I

The name of this corporation shall be:

EVANGELICAL LUTHERAN CHURCH IN AMERICA

ARTICLE II

This corporation (sometimes referred to herein as the "Church") is organized and shall be operated exclusively for religious purposes and, specifically, this corporation shall constitute a Lutheran church the purpose and functions of which shall be as specified from time to time in the Constitution of this corporation.

Within the framework and limitations of these purposes, the Church is organized and shall be operated exclusively for religious purposes and shall have such powers as are consistent with the foregoing purposes, including the power to acquire and receive funds and property of every kind and nature whatsoever, whether by purchase, conveyance, lease, gift, grant, bequest, legacy, devise, or otherwise, and to own, hold, expend, make gifts, grants, and contributions of, and to convey, transfer, and dispose of any funds and property and the income therefrom for the furtherance of the purposes of the Church herein above set forth, or any of them, and to lease, mortgage, encumber, and use the same, and such other powers which are consistent with the foregoing purposes and which are afforded to the Church by the Minnesota Nonprofit Corporation Act, and by any future laws amendatory thereof and supplementary thereto.

ARTICLE III

This corporation shall not afford pecuniary gain, incidentally or otherwise, to its members, and no part of the net income or net earnings of this corporation shall inure to the benefit of any member, private shareholder, or individual, and no substantial part of its activities shall consist of carrying on propaganda, or otherwise attempting to influence legislation. This corporation shall not participate in, or intervene in (including the publishing or distributing of statements), any political campaign on behalf of any candidate for public office.

This corporation shall not lend any of its assets to any officer, director, or member of this corporation or guarantee to any other person the payment of a loan made to an officer, director, or member of this corporation.

All references in these Articles of Incorporation to sections of the Internal Revenue Code of 1954 include any provisions thereof adopted by future amendments thereto and any cognate provisions in future Internal Revenue codes to the extent such provisions are applicable to this corporation.

ARTICLE IV

The period of duration of corporate existence of this corporation shall be perpetual.

ARTICLE V

The registered office of this corporation shall be located at 405 Second Avenue South, Minneapolis, Minnesota 55401.

ARTICLE VI

The management and direction of the business of the Church shall be vested in a board of directors which shall be known and designated as the Church Council. The terms of office, method of election, powers, authorities, and duties of the members of the Church Council, the time and place of their meetings, and such other regulations with respect to them as are not inconsistent with the express provisions of these Articles of Incorporation shall be as specified from time to time in the bylaws of the Church, which shall be known to the Church as its Constitution.

ARTICLE VII

The voting members of the Church Council shall consist of the four churchwide officers, the chair of the Conference of Bishops, and at least 33 and not more than 45 other persons elected by the Churchwide Assembly.

ARTICLE VIII

Except as otherwise provided in the Church's Constitution, the Church shall have no members with voting rights.

Whenever, and to the extent that, the Church's Constitution provides that voting rights shall be exercised by individuals elected, appointed, or otherwise designated to serve as voting members of an assembly of the Church, then the voting members of this Church for purposes of the laws of the State of Minnesota shall be the persons who were most recently seated as the voting members of an assembly of the Church.

Members of congregations of the Church shall not, as such, have any voting rights with respect to this corporation.

ARTICLE IX

For purposes of the laws of the State of Minnesota, only the Church's Constitution shall be treated as the bylaws of this corporation, and none of this corporation's governing documents other than these Articles of Incorporation and the Church's Constitution need be subject to the procedures specified by law or otherwise for the amendment of articles of incorporation or bylaws.

ARTICLE X

Members of this corporation shall not be personally liable for the payment of any debts or obligations of this corporation of any nature whatsoever, nor shall any of the property of the members be subject to the payments of the debts or obligations of this corporation to any extent whatsoever.

ARTICLE XI

This corporation shall have no capital stock.

ARTICLE XII

These Articles of Incorporation may be amended from time to time in the manner prescribed by law.

ARTICLE XIII

In the event of the dissolution of this corporation any surplus property remaining after the payment of its debts shall be disposed of by transfer to one or more corporations, associations, institutions, trusts, community chests, or foundations organized and operated exclusively for one or more of the purposes of this corporation, and described in section 501(c)(3) of the Internal Revenue Code of 1954, in such proportions as the Church Council of this corporation shall determine. Notwithstanding any provision herein to the contrary, nothing herein shall be construed to affect the disposition of property and assets held by this corporation upon trust or other condition, or subject to any executory or special limitation, and such property, upon dissolution of this corporation, shall be transferred in accordance with the trust, condition, or limitation imposed with respect to it.

CONSTITUTION, BYLAWS, AND CONTINUING RESOLUTIONS of the EVANGELICAL LUTHERAN CHURCH IN AMERICA®

CONSTITUTION, BYLAWS, AND CONTINUING RESOLUTIONS of the EVANGELICAL LUTHERAN CHURCH IN AMERICA®

CODIFICATION EXPLANATION

The provisions of the Constitution, the Bylaws, and the Continuing Resolutions that pertain to the same matter have been placed together. This arrangement requires that the three types of material be identified by means other than physical separation.

The three types of provisions are identified by the following devices:

a. All constitutional provisions are printed in **bold** face type.
b. All bylaw provisions are printed in light face type.
c. All continuing resolutions are printed in *italic* type.
d. A numerical codification indicates general subject, constitutional provisions, bylaw provisions, and continuing resolutions.

Major sections are designated as chapters. The chapters are numbered 1 through 22. The chapter designation becomes the first number in the codification sequence and is followed by a period. Thus provisions in "Chapter 14. Church Council" are preceded by "14.".

General subjects normally are titled and designated by a number ending in zero. Thus, a subdivision of Chapter 12 that contains provisions regarding the Churchwide Assembly is codified and titled "12.20. Duties of the Churchwide Assembly." When subjects that are bylaw provisions only are titled, the same principles would apply within the third number sequence, *e.g.*, 12.41.10. Voting Members.

Constitutional provisions are codified with two sets of numbers, the chapter number and a two-digit number preceding the second period in the codification. Thus, one constitutional provision related to the presiding bishop of this church is 13.21.

Bylaw provisions are codified with three sets of numbers: the chapter number; the related constitutional provision number; and a two-digit bylaw number. Thus, one bylaw provision related to the secretary of this church is codified as 13.41.01.

Continuing resolutions also are codified with three sets of numbers except that the third set is preceded by a capital letter. Thus, a continuing resolution might be numbered 16. to designate the chapter; 16.11. to designate the subject matter within the chapter; and the third set might be numbered A07. in the codification 16.11.A07. to indicate by the "A" that it is the first continuing resolution regarding that subject and by the "07" that it was adopted in 2007.

When many related provisions are parts of a unit that are considered inseparable, they normally are lettered "a," "b," "c," etc. When related provisions are part of a unit but considered separable, such as a list of duties, they are normally numbered in sequence. If the related provisions cannot be clearly judged to be separable or inseparable, preference will be given to a number sequence.

If chapter numbers are considered the major sequence number, constitution numbers as a fraction of the chapter number, and bylaw numbers as a fraction of the constitution number, then the codification follows a progressive sequence. Thus, 8.31. will precede 8.33.01., and 9.21.01. will precede 9.22.

Provisions in the *Constitution for Synods* are prefaced with "S." and those in the *Model Constitution for Congregations* with "C."

In these governing documents, with the exception of the "Restated Articles of Incorporation," "Church" with a capital letter is used in references to the one, holy, catholic, and apostolic Church. In references to the Evangelical Lutheran Church in America, the words "church" and "this church" in lower case letters are employed.

PREAMBLE

Convinced that the Holy Spirit is leading us toward unity in the household of God, we of The American Lutheran Church, The Association of Evangelical Lutheran Churches, and the Lutheran Church in America give thanks to God for the faith we share together in Christ and, by adopting this constitution, form a new church, in the name of the Father, the Son, and the Holy Spirit.

Chapter 1.
NAME, INCORPORATION, SEAL, AND LOCATION

1.01. **The name of this church shall be Evangelical Lutheran Church in America.**

1.01.01. The name, Evangelical Lutheran Church in America, as used herein, refers, in general references, to this whole church, including its three expressions: congregations, synods, and the churchwide organization. The name, Evangelical Lutheran Church in America, is also the name of the corporation of the churchwide organization to which specific references are made herein.

1.02. **For the purposes of this constitution and the accompanying bylaws, the Evangelical Lutheran Church in America is hereafter designated as "this church."**

1.11. **The churchwide organization shall be incorporated.**

1.11.01. The seal of the churchwide organization is a cross with three united flames emanating from the base of the cross and three entwined circles beside the cross. The year of the constituting convention of this church is included at the base of the cross. The name of this church forms the circular outer edge of the seal.

1.11.02. The principal office of the churchwide organization shall be located in Chicago, Illinois.

1.11.03. The churchwide organization may maintain offices in such other locations as the Churchwide Assembly or the Church Council shall determine.

Chapter 2.
CONFESSION OF FAITH

2.01. **This church confesses the Triune God, Father, Son, and Holy Spirit.**

2.02. **This church confesses Jesus Christ as Lord and Savior and the Gospel as the power of God for the salvation of all who believe.**

- **a. Jesus Christ is the Word of God incarnate, through whom everything was made and through whose life, death, and resurrection God fashions a new creation.**
- **b. The proclamation of God's message to us as both Law and Gospel is the Word of God, revealing judgment and mercy through word and deed, beginning with the Word in creation, continuing in the history of Israel, and centering in all its fullness in the person and work of Jesus Christ.**
- **c. The canonical Scriptures of the Old and New Testaments are the written Word of God. Inspired by God's Spirit speaking through their authors, they record and announce God's revelation centering in Jesus Christ. Through them God's Spirit speaks to us to create and sustain Christian faith and fellowship for service in the world.**

2.03. **This church accepts the canonical Scriptures of the Old and New Testaments as the inspired Word of God and the authoritative source and norm of its proclamation, faith, and life.**

2.04. **This church accepts the Apostles', Nicene, and Athanasian Creeds as true declarations of the faith of this church.**

2.05. **This church accepts the Unaltered Augsburg Confession as a true witness to the Gospel, acknowledging as one with it in faith and doctrine all churches that likewise accept the teachings of the Unaltered Augsburg Confession.**

2.06. **This church accepts the other confessional writings in the Book of Concord, namely, the Apology of the Augsburg Confession, the Smalcald Articles and the Treatise, the Small Catechism, the Large Catechism, and the Formula of Concord, as further valid interpretations of the faith of the Church.**

2.07. **This church confesses the Gospel, recorded in the Holy Scripture and confessed in the ecumenical creeds and Lutheran confessional writings, as the power of God to create and sustain the Church for God's mission in the world.**

Chapter 3.
NATURE OF THE CHURCH

3.01. **All power in the Church belongs to our Lord Jesus Christ, its head. All actions of this church are to be carried out under his rule and authority.**

3.02. **This church confesses the one, holy, catholic, and apostolic Church and is resolved to serve Christian unity throughout the world.**

3.03. **The Church exists both as an inclusive fellowship and as local congregations gathered for worship and Christian service. Congregations find their fulfillment in the universal community of the Church, and the universal Church exists in and through congregations. This church, therefore, derives its character and powers both from the sanction and representation of its congregations and from its inherent nature as an expression of the broader fellowship of the faithful. In length, it acknowledges itself to be in the historic continuity of the communion of saints; in breadth, it expresses the fellowship of believers and congregations in our day.**

3.04. **This church, inspired and led by the Holy Spirit, participates in The Lutheran World Federation as a global communion of churches, engaging in faithful witness to the gospel of Jesus Christ and in service for the sake of God's mission in the world.**

Chapter 4.
STATEMENT OF PURPOSE

4.01. **The Church is a people created by God in Christ, empowered by the Holy Spirit, called and sent to bear witness to God's creative, redeeming, and sanctifying activity in the world.**

4.02. **To participate in God's mission, this church shall:**

a. **Proclaim God's saving Gospel of justification by grace for Christ's sake through faith alone, according to the apostolic witness in the Holy Scripture, preserving and transmitting the Gospel faithfully to future generations.**

b. **Carry out Christ's Great Commission by reaching out to all people to bring them to faith in Christ and by doing all ministry with a global awareness consistent with the understanding of God as Creator, Redeemer, and Sanctifier of all.**

c. **Serve in response to God's love to meet human needs, caring for the sick and the aged, advocating dignity and justice for all people, working for peace and reconciliation among the nations, and standing with the poor and powerless and committing itself to their needs.**

d. **Worship God in proclamation of the Word and administration of the sacraments and through lives of prayer, praise, thanksgiving, witness, and service.**

e. **Nurture its members in the Word of God so as to grow in faith and hope and love, to see daily life as the primary setting for the exercise of their Christian calling, and to use the gifts of the Spirit for their life together and for their calling in the world.**

f. **Manifest the unity given to the people of God by living together in the love of Christ and by joining with other Christians in prayer and action to express and preserve the unity which the Spirit gives.**

4.03. **To fulfill these purposes, this church shall:**

a. **Receive, establish, and support those congregations, ministries, organizations, institutions, and agencies necessary to carry out God's mission through this church.**

b. **Encourage and equip all members to worship, learn, serve, and witness; to fulfill their calling to serve God in the world; and to be stewards of the earth, their lives, and the Gospel.**

c. **Call forth, equip, certify, set apart, and oversee a ministry of Word and Sacrament, a ministry of Word and Service, and such other forms of ministry that will enable this church to fulfill its mission.**

d. Seek unity in faith and life with all Lutherans within its boundaries and be ready to enter union negotiations whenever such unity is manifest.

e. Foster Christian unity by participating in ecumenical activities, contributing its witness and work and cooperating with other churches which confess God the Father, Son, and Holy Spirit.

f. Develop relationships with communities of other faiths for dialogue and common action.

g. Lift its voice in concord and work in concert with forces for good, to serve humanity, cooperating with church and other groups participating in activities that promote justice, relieve misery, and reconcile the estranged.

h. Produce and publish worship materials for corporate, family, and personal use and resources for education, witness, service, and stewardship.

i. Establish and maintain theological seminaries, schools, colleges, universities, and other educational institutions to equip people for leadership and service in church and society.

j. Assure faithfulness to this church's confessional position and purpose and provide for resolution of disputes.

k. Publish a periodical and make use of the arts and public communication media to proclaim the Gospel and to inform, interpret, and edify.

l. Study social issues and trends, work to discover the causes of oppression and injustice, and develop programs of ministry and advocacy to further human dignity, freedom, justice, and peace in the world.

m. Establish, support, and recognize institutions and agencies that minister to people in spiritual and temporal needs.

n. Work with civil authorities in areas of mutual endeavor, maintaining institutional separation of church and state in a relation of functional interaction.

o. Provide structures and decision-making processes for this church that foster mutuality and interdependence and that involve people in making decisions that affect them.

p. Support the mission of this church by arranging for and encouraging financial contributions for its work, management of its resources, and processes of planning and evaluation.

q. Provide fair personnel practices and adequate compensation, benefits, and pensions for those employed by this church.

Chapter 5.
PRINCIPLES OF ORGANIZATION

5.01. **The Evangelical Lutheran Church in America shall be one church. This church recognizes that all power and authority in the Church belongs to the Lord Jesus Christ, its head. Therefore, all actions of this church by congregations, synods, and the churchwide organization shall be carried out under his rule and authority in accordance with the following principles:**

a. The congregations, synods, and churchwide organization shall act in accordance with the Confession of Faith set forth in Chapter 2 of this constitution and with the Statement of Purpose set forth in Chapter 4.

b. This church, in faithfulness to the Gospel, is committed to be an inclusive church in the midst of division in society. Therefore, in their organization and outreach, the congregations, synods, and churchwide units of this church shall seek to exhibit the inclusive unity that is God's will for the Church.

c. The congregations, synods, and churchwide organization of this church are interdependent partners sharing responsibly in God's mission. In an interdependent relationship primary responsibility for particular functions will vary between the partners. Whenever possible, the entity most directly affected by a decision shall be the principal party responsible for decision and implementation, with the other entities facilitating and assisting. Each congregation, synod, and separately incorporated ministry, as well as the churchwide organization itself, is a separate legal entity and is responsible for exercising its powers and authorities.

d. Each congregation and synod in its governing documents shall include the Confession of Faith and Statement of Purpose and such structural components as are required in this constitution. Beyond these common elements, congregations and synods shall be free to organize in such manner as each deems appropriate for its jurisdiction.

e. The Church Council shall establish an ongoing process to review the function of the structural organization of this church and to develop recommendations for changes.

f. Except as otherwise provided in this constitution and bylaws, the churchwide organization, through the Church Council, shall establish processes that will ensure that at least 60 percent of the members of its assemblies, councils, committees, boards, and other organizational units shall be laypersons; that as nearly as possible, 50 percent of the lay members of these assemblies, councils, committees, boards, or other organizational units shall

be female and 50 percent shall be male, and that, where possible, the representation of ministers of Word and Sacrament shall be both female and male. At least 10 percent of the members of these assemblies, councils, committees, boards, or other organizational units shall be persons of color and/or persons whose primary language is other than English. Processes shall be developed that will assure that in selecting staff there will be a balance of women and men, persons of color and persons whose primary language is other than English, laypersons, and persons on the rosters of this church. This balance is to be evident in the selection of staff consistent with the inclusive policy of this church.

g. Except as otherwise provided in this constitution and bylaws, synods, through synodical councils, shall establish processes that will ensure that at least 60 percent of the members of their assemblies, councils, committees, boards, and other organizational units shall be laypersons; that, as nearly as possible, 50 percent of the lay members of their assemblies, councils, committees, boards, or other organizational units shall be female and 50 percent shall be male, and that, where possible, the representation of ministers of Word and Sacrament shall be both female and male. Each synod shall establish processes that will enable it to reach a minimum goal that 10 percent of the membership of its assemblies, councils, committees, boards, or other organizational units be persons of color and/or persons whose primary language is other than English.

h. Leaders in this church should demonstrate that they are servants by their words, lifestyle, and manner of leadership. Leaders in this church will recognize their accountability to the Triune God, to the whole Church, to each other, and to the organization of this church in which they have been asked to serve.

i. As a steward of the resources that God has provided, this church shall organize itself to make the most effective use of its resources to accomplish its mission.

j. Each assembly, council, committee, board, task force, or other body of the churchwide organization or any churchwide units shall be conclusively presumed to have been properly constituted, and neither the method of selection nor the composition of any such assembly, council, committee, board, task force, or other body may be challenged in a court of law by any person or be used as the basis of a challenge in a court of law to the validity or effect of any action taken or authorized by any such assembly, council, committee, board, task force, or other body.

5.01.A16. *This church commits itself to ethnic and racial diversity. Each expression of this church shall annually assess its ethnic and racial diversity when compared to the demographic data of its community or territory. The churchwide organization will work with synods as they assist congregations to reach out to persons of color or whose primary language is other than English.*

5.01.B16. *Each synod shall submit its goal and strategies to the appropriate churchwide unit or office and shall annually submit a report on progress toward its goals to the Church Council.*

5.01.C00. *The term, "persons of color and/or persons whose primary language is other than English," shall be understood to mean African American, Black, Arab and Middle Eastern, Asian and Pacific Islander, Latino, American Indian, and Alaska Native people. This definition, however, shall not be understood as limiting this church's commitment to inclusive participation in its life and work.*

5.01.D16. *The Churchwide Assembly shall receive reports from the presiding bishop and the secretary that monitor this church's progress toward meeting the commitment expressed in 5.01.A16.*

Chapter 6.
MEMBERSHIP

6.01. **The members of this church shall be the baptized members of its congregations.**

6.02. **The voting members of the churchwide organization shall be those persons elected to serve as members of the Churchwide Assembly. Membership in a congregation does not, in itself, confer voting rights in this corporation.**

6.02.A09. *It is the goal of this church that at least 10 percent of the voting members of the Churchwide Assembly, Church Council, and churchwide boards and committees be youth and young adults. The Church Council shall establish a plan for implementing this goal. For purposes of the* Constitution, Bylaws, and Continuing Resolutions of the ELCA, *the term "youth" means a voting member of a congregation who has not reached the age of 18 at the time of election or appointment for service. The term "young adult" means a voting member of a congregation between the ages of 18 and 30 at the time of election or appointment for service.*

Chapter 7.
MINISTRY

7.10. MINISTRY OF THE BAPTIZED PEOPLE OF GOD

7.11. **This church affirms the universal priesthood of all its baptized members. In its function and its structure this church commits itself to the equipping and supporting of all its members for their ministries in the world and in this church. It is within this context of ministry that this church calls some of its baptized members for specific ministries in this church.**

7.20. MINISTRY OF WORD AND SACRAMENT

7.21. **Within the people of God and for the sake of the Gospel ministry entrusted to all believers, God has instituted the office of ministry of Word and Sacrament. To carry out this ministry, this church calls and ordains qualified persons.**

7.22. **A minister of Word and Sacrament of this church shall be a person whose commitment to Christ, soundness in the faith, aptness to preach, teach, and witness, and educational qualifications have been examined and approved in the manner prescribed in the documents of this church; who has been properly called and ordained; who accepts and adheres to the Confession of Faith of this church; who is diligent and faithful in the exercise of the ministry; and whose life and conduct are above reproach. A minister of Word and Sacrament shall comply with this church's constitutions, bylaws, and continuing resolutions.**

7.23. **The standards for acceptance and continuance of ministers of Word and Sacrament of this church shall be set forth in the bylaws.**

7.24. **The secretary of this church shall maintain a roster containing the names of ministers of Word and Sacrament who qualify on the basis of constitutional provisions 7.22., 7.23., and 7.31., and related bylaws.**

7.30. STANDARDS FOR MINISTERS OF WORD AND SACRAMENT

7.31. **In accordance with the description stated in 7.22., ministers of Word and Sacrament shall be governed by the following standards, policies, and procedures.**

7.31.01. **Basic Standards.** Persons admitted to and continued in the ministry of Word and Sacrament of this church shall satisfactorily meet and maintain the following, as defined by this church's constitutions, bylaws, and continuing resolutions and in policies developed by the appropriate churchwide unit, reviewed by the Conference of Bishops, and adopted by the Church Council:

a. commitment to Christ;

b. acceptance of and adherence to the Confession of Faith of this church;

c. willingness and ability to serve in response to the needs of this church;

d. academic and practical qualifications for ministry, including leadership abilities and competence in interpersonal relationships;

e. commitment to lead a life worthy of the Gospel of Christ and in so doing to be an example in faithful service and holy living;

f. receipt and acceptance of a letter of call; and

g. membership in a congregation of this church.

7.31.02. Responsibilities. Consistent with the faith and practice of the Evangelical Lutheran Church in America,

a. Every minister of Word and Sacrament shall:

1) preach the Word;

2) administer the sacraments;

3) conduct public worship;

4) provide pastoral care;

5) seek out and encourage qualified persons to prepare for the ministry of the Gospel;

6) impart knowledge of this church and its wider ministry through distribution of its periodicals and other publications;

7) witness to the Kingdom of God in the community, in the nation, and abroad; and

8) speak publicly to the world in solidarity with the poor and oppressed, calling for justice and proclaiming God's love for the world.

b. Each pastor with a congregational call shall, within the congregation:

1) offer instruction, confirm, marry, visit the sick and distressed, and bury the dead;

2) relate to all schools and organizations of the congregation;

3) install regularly elected members of the Congregation Council;

4) with the council, administer discipline; and

5) endeavor to increase the support given by the congregation to the work of the ELCA churchwide organization and its synod.

7.31.03. Preparation and Approval. Except as provided in 7.31.04., a candidate for the ministry of Word and Sacrament shall have:

a. membership in a congregation of this church and registration, by its pastor and council, of the candidate with the candidacy committee;

b. been granted entrance to candidacy by and under the guidance and supervision of the appropriate committee for at least a year before being approved for call;

c. satisfactorily completed the requirements for the Master of Divinity degree from an accredited theological school in North America, including practical preparation, as defined by the appropriate churchwide unit, such as internship and supervised clinical work;

d. completed at least one year of residency in a seminary of this church or of the Evangelical Lutheran Church in Canada, except when waived by the appropriate committee in consultation with the faculty of a seminary of this church or of the Evangelical Lutheran Church in Canada;

e. been recommended for approval by the faculty of a seminary of this church or of the Evangelical Lutheran Church in Canada;

f. been examined and approved by the appropriate committee according to criteria, policies, and procedures recommended by the appropriate churchwide unit, after consultation with the Conference of Bishops, and adopted by the Church Council;

g. been recommended to a congregation or other entity by the bishop of the synod to which the candidate has been assigned for first call in accordance with the procedures recommended by the appropriate churchwide unit, reviewed by the Conference of Bishops, and adopted by the Church Council; and

h. received and accepted a properly issued and attested letter of call.

7.31.04. Approval under Other Circumstances. Candidates for the ministry of Word and Sacrament who by reason of (a) age and prior experience, (b) ordination in another Lutheran church body, or (c) ordination in another Christian church body, whether in North America or abroad, shall be approved by the candidacy committee for ordination or reception according to criteria, policies, and procedures recommended by the appropriate churchwide unit, reviewed by the Conference of Bishops, and adopted by the Church Council. In preparing such criteria, policies, and procedures, the appropriate churchwide unit shall consult with the seminaries of this church and, as appropriate, with other churchwide units.

7.31.05. Reinstatement. A person seeking reinstatement as a minister of Word and Sacrament, whether having served previously in this church or in one of its predecessor bodies, shall be registered by the pastor and council of the congregation of which such a person is a member with the candidacy committee of the synod in which the person was last rostered or, upon mutual agreement of the synodical bishops involved, after consultation with and approval by the secretary of this church, with the candidacy committee of the synod of current residence. The person then shall be interviewed, examined, and approved by the candidacy committee under criteria, policies, and procedures recommended by the appropriate churchwide unit, reviewed by the Conference of Bishops, and adopted by the Church Council. In this process, the committee shall review the circumstances related to the termination of earlier service together with

subsequent developments. The person is reinstated after receiving and accepting a letter of call to serve as a minister of Word and Sacrament in this church.

7.31.06. On Leave from Call. A minister of Word and Sacrament of this church, serving under a regularly issued letter of call, who leaves the work of that ministry without accepting another regularly issued letter of call, may be retained on the roster of Ministers of Word and Sacrament of this church, upon endorsement by the synodical bishop, by action of the Synod Council in the synod of which the minister of Word and Sacrament is a member, under policy developed by the appropriate churchwide unit, reviewed by the Conference of Bishops, and adopted by the Church Council.

a. Normative Pattern: By annual action of the Synod Council in the synod of which a member, upon endorsement by the synodical bishop, a minister of Word and Sacrament who is without a current letter of call may be retained on the roster of Ministers of Word and Sacrament of this church for a maximum of three years, beginning at the completion of an active call.

b. Study Leave: By annual action of the Synod Council in the synod of which a member, with the approval of the synodical bishop and in consultation with the appropriate churchwide unit, a minister of Word and Sacrament engaged in graduate study, in a field of study that will enhance service in the ministry of Word and Sacrament, may be retained on the roster of Ministers of Word and Sacrament of this church for a maximum of six years.

c. Family Leave: A minister of Word and Sacrament who has been in active service under call for at least three years may request leave for family responsibilities. By annual action of the Synod Council in the synod of which a member, upon endorsement by the synodical bishop, such a minister of Word and Sacrament who is without a current letter of call and who requests leave for the birth or care of a child or children of the minister of Word and Sacrament or the care of an immediate family member (child, spouse, or parent) with a serious health condition may be retained on the roster of Ministers of Word and Sacrament of this church—under policy developed by the appropriate churchwide unit, reviewed by the Conference of Bishops, and adopted by the Church Council—for a maximum of six years, beginning at the completion of an active call.

d. Exception to these limits for the purpose of serving the needs of this church may be granted in accordance with established policy of this church by the Synod Council in the synod of current roster after having received approval by the Conference of Bishops.

7.31.07. Ordination in Unusual Circumstances. For pastoral reasons in unusual circumstances, a synodical bishop may provide for the ordination by

another minister of Word and Sacrament of the Evangelical Lutheran Church in America of an approved candidate who has received and accepted a properly issued, duly attested letter of call for the office of ministry of Word and Sacrament. Prior to authorization of such an ordination, the bishop of the synod of the candidate's first call shall consult with the presiding bishop as this church's chief ecumenical officer and shall seek the advice of the Synod Council. The pastoral decision of the synodical bishop shall be in accordance with policy developed by the appropriate churchwide unit, reviewed by the Conference of Bishops, and adopted by the Church Council.

7.31.08. **Invitation to Service.** In accord with bylaw 8.62.11. and following, a minister of Word and Sacrament of a church body with which a relationship of full communion has been established by the Churchwide Assembly of the Evangelical Lutheran Church in America may serve contractually in a ministry setting of this church under a "Letter of Invitation to Service" upon the authorization of the bishop of the synod in which such service occurs.

7.31.09. **Licensure and Synodically Authorized Ministry.** When need exists to render Word and Sacrament ministry for a congregation or ministry of this church where it is not possible to provide appropriate pastoral leadership, the synod bishop—acting with the consent of the congregation or ministry, in consultation with the Synod Council, and in accord with standards and qualifications developed by the appropriate churchwide unit, reviewed by the Conference of Bishops, and approved by the Church Council—may authorize a person who is a member of a congregation of the Evangelical Lutheran Church in America to offer this ministry. Such an individual shall be supervised by a minister of Word and Sacrament appointed by the synod bishop; such service shall be rendered during its duration under the sacramental authority of the bishop as the synod's pastor. Such an individual will be trained and licensed to fulfill this ministry for a specified period of time and in a given location only. Authorization, remuneration, direct supervision, and accountability are to be determined by the appropriate synodical leadership according to churchwide standards and qualifications for this type of ministry. Authorization for such service shall be reviewed annually and renewed only when a demonstrated need remains for its continuation.

7.40. CALLS FOR MINISTERS OF WORD AND SACRAMENT

7.41. **Letters of Call. Letters of call to ministers of Word and Sacrament of this church or properly approved candidates for this church's roster of Ministers of Word and Sacrament shall be issued in keeping with this church's constitutions, bylaws, and continuing resolutions as well as policies regarding such calls developed by the appropriate churchwide unit, reviewed by the Conference of Bishops, and approved by the Church Council.**

7.41.01. Service under Call. A minister of Word and Sacrament of this church shall serve under a letter of call properly extended by a congregation, a Synod Council, a Synod Assembly, the Church Council, or the Churchwide Assembly.

a. Calls may be extended for stated periods of time and for shared-time ministry by the appropriate calling body under criteria recommended by the appropriate churchwide unit, reviewed by the Conference of Bishops, and adopted by the Church Council for service in a congregation, synod, or churchwide unit, in an institution or agency of this church, or in another setting in a category of work as provided by continuing resolution 7.44.A16.

b. A pastor serving under call to a congregation shall be a member of that congregation. In a parish of multiple congregations, a pastor shall be a member of one of the congregations being served.

c. Ministers of Word and Sacrament serving in interim ministry appointed by the synodical bishop may serve under a letter of call, according to policies developed by the appropriate churchwide unit, reviewed by the Conference of Bishops, and approved by the Church Council. A call to interim ministry shall be a term call extended by the Synod Council upon recommendation of the synodical bishop.

7.41.02. Initial Call to Congregational Service. Because the responsibilities of the office of the ministry of Word and Sacrament are most clearly focused in the congregational pastorate, experience in which is deemed by this church to be invaluable for all other ministry of Word and Sacrament, initial service of at least three years shall be in a congregation of this church or, with the approval of the synodical bishop, a congregation of a church body with which a relationship of full communion exists. Exceptions to the three-year requirement may be granted under criteria and procedures recommended by the appropriate churchwide unit, reviewed by the Conference of Bishops, and adopted by the Church Council.

7.41.03. Calls to Non-Congregational Service. Calls to serve in institutions, agencies, and other entities inside and outside this church may be extended where there is an identifiable relationship of the work to the purpose of the ministry of Word and Sacrament. Such calls involve, for example, the care of the Word, the administration of the sacraments, pastoral care, and activities closely associated with those tasks including oversight in the church and in inter-Lutheran and inter-church agencies and institutions. Care is to be exercised so that positions in the church and in the world that can be filled adequately and appropriately by the laity not be filled by ministers of Word and Sacrament for their convenience or status. Synodical councils and the Church Council may seek the advice of the Conference of Bishops in specific situations.

7.41.04. Non-Stipendiary Service Under Call. When it is deemed necessary for the mission needs of this church, a letter of call may be issued by the Synod Council—according to criteria, policies, and procedures recommended by the appropriate churchwide unit, reviewed by the Conference of Bishops, and adopted by the Church Council—to a minister of Word and Sacrament for non-stipendiary service after the Synod Council has sought and received approval by the Conference of Bishops. Care is to be exercised so that positions in the church and in the world that can be filled adequately and appropriately by the laity not be filled by ministers of Word and Sacrament for their convenience, status, or personal preference. A call to non-stipendiary service is to be reviewed at least annually by the Synod Council and continued only as warranted for the ministry needs of this church. Such a call may be terminated by the Synod Council when it is deemed to be fulfilling no longer the mission needs of this church.

7.41.05. Calls to Serve in Unusual Circumstances. When it is deemed to be in the interests of this church in the care of the Gospel, ministers of Word and Sacrament may be called for a stated period of time, not to exceed three years, to minister on behalf of this church while employed in an occupation outside the traditional range of the ministry of Word and Sacrament. Such calls may be extended by a Synod Council or the Church Council upon recommendation by the Conference of Bishops according to criteria and procedures recommended by the appropriate churchwide unit, reviewed by the Conference of Bishops, and adopted by the Church Council. Such calls shall be reviewed annually.

7.41.06. Calls in Predecessor Church Bodies. Accountability for specific calls to service extended in predecessor church bodies shall be exercised according to the policies and procedures of this church.

7.41.07. Retirement. Ministers of Word and Sacrament may retire upon attainment of age 60, or after 30 years on the roster of Ministers of Word and Sacrament of this church or one of its predecessor bodies, and continue to be listed on the roster of Ministers of Word and Sacrament of this church, upon endorsement by the synodical bishop, by action of the Synod Council in the synod in which the minister of Word and Sacrament is listed on the roster.

a. The policies and procedures for granting retired status on the roster of Ministers of Word and Sacrament shall be developed by the appropriate churchwide unit, reviewed by the Conference of Bishops, and adopted by the Church Council.

b. If a minister of Word and Sacrament who has been granted retired status resides at too great a distance from any congregation of this church to be able to sustain an active relationship with that congregation, or if there are no ELCA congregations in the vicinity, other than a congregation previously served, the bishop of the synod

in which the minister of Word and Sacrament is listed on the roster may grant permission for the minister of Word and Sacrament to hold membership in a congregation of a church body with which a relationship of full communion has been declared and established by the Evangelical Lutheran Church in America.

7.41.08. Disability. Ministers of Word and Sacrament may be designated as disabled and continue to be listed on the roster of Ministers of Word and Sacrament of this church, upon endorsement by the synodical bishop, by action of the Synod Council in the synod in which the minister of Word and Sacrament is listed on the roster.

a. The policies and procedures for designation of disability on the roster of Ministers of Word and Sacrament shall be developed by the appropriate churchwide unit, reviewed by the Conference of Bishops, and adopted by the Church Council.

b. If a minister of Word and Sacrament who has been granted disabled status resides at too great a distance from any congregation of this church to be able to sustain an active relationship with that congregation, or if there are no ELCA congregations in the vicinity, other than a congregation previously served, the bishop of the synod in which the minister of Word and Sacrament is listed on the roster may grant permission for the minister of Word and Sacrament to hold membership in a congregation of a church body with which a relationship of full communion has been declared and established by the Evangelical Lutheran Church in America.

7.41.09. Retention of Roster Records. When a minister of Word and Sacrament resigns or is removed from the roster of this church, the roster record shall be retained by the secretary of this church, and the synodical bishop shall invite the person at the time of resignation or removal to provide, annually, appropriate current information for the roster record.

7.42. Each person on the roster of Ministers of Word and Sacrament of this church shall be related to that synod:

a. to which the congregation issuing the call to the minister of Word and Sacrament is related;

b. which issues a letter of call to the minister of Word and Sacrament;

c. on whose roster the minister of Word and Sacrament was listed at the time of the issuance of a letter of call from the Church Council;

d. on whose roster the minister of Word and Sacrament, if a seminary teacher or administrator, was assigned by the seminary board, subject to approval by the synodical bishop and Synod Council of each affected synod, to promote proportionate representation of faculty and administration in each synod of its region;

e. **on whose roster the minister of Word and Sacrament was listed at the time of the issuance of a call to federal chaplaincy or on the roster of the synod of current address, if approved by the synodical bishop and received by the Synod Council;**

f. **in which the minister of Word and Sacrament, upon receiving a call from this church, serves as a deployed staff person or on the roster of one of the synods to which the minister of Word and Sacrament is deployed;**

g. **on whose roster the minister of Word and Sacrament was listed when placed on leave from call;**

h. **on whose roster the minister of Word and Sacrament, if designated as disabled, was listed when last called or the synod of current address, upon application by the minister of Word and Sacrament for transfer and the mutual agreement of the synodical bishops involved after consultation with and approval by the secretary of this church; or**

i. **on whose roster the minister of Word and Sacrament, if granted retired status, was listed when last called or the synod of current address, upon application by the minister of Word and Sacrament for transfer and the mutual agreement of the synodical bishops involved after consultation with and approval by the secretary of this church.**

7.42.01. If the service of a minister of Word and Sacrament who receives and accepts a letter of call from this church, under 7.42.c., would be enhanced through transfer of roster status from the previous synod of roster to the synod of current address, such a transfer may be authorized upon mutual agreement of the synodical bishops involved after consultation with and approval by the secretary of this church.

7.42.02. In unusual circumstances, the transfer of a minister of Word and Sacrament who is on leave from call may be authorized upon mutual agreement of the synodical bishops involved after consultation with and approval by the secretary of this church.

7.42.03. In certain circumstances for the sake of the ministry and mission needs of this church, the transfer of a minister of Word and Sacrament serving under call in the churchwide organization may be authorized, at the initiative of the presiding bishop of this church, upon mutual agreement of the synodical bishops involved in such a transfer after consultation with and approval by the secretary of this church.

7.43. A letter of call issued by a Synod Council or the Church Council to a minister of Word and Sacrament of this church shall be either coterminous with, or not longer than, the duration of the service or employment for which the call was issued. With the exception of persons designated as employees of a synod or the churchwide organization, such a call does not imply any employment relationship

or contractual obligation in regard to employment on the part of the Synod Council or Church Council issuing the call. The recipient of such a call remains subject to this church's standards and discipline for ministry of Word and Sacrament, as contained in this church's constitution, bylaws, and continuing resolutions and in the policy and procedure documents of this church.

7.43.01. When the Synod Council or the Church Council, as the calling source, determines that the service or employment no longer fulfills the criteria under which a call was issued, the Synod Council or the Church Council shall vacate the call and direct that the individual be placed on leave from call or, if such leave status is not granted, the individual shall be removed from the roster of Ministers of Word and Sacrament.

7.43.02. Ministers of Word and Sacrament previously under call to the churchwide organization or to a synod shall respect the integrity of the ministry in which they no longer serve and shall not interfere with or exercise the functions of the office or position in which they no longer serve unless invited to do so by the presiding bishop or Church Council in the churchwide organization or, in the synods, by the bishop or the Synod Council.

7.44. Each synod shall maintain a roster containing the names of those ministers of Word and Sacrament who are related to it on the basis of 7.42. of this constitution.

7.44.A16. ***Sources of Calls for Ministers of Word and Sacrament***

a. Principles for Sources of Calls

1) A "call" is an action by expressions of this church, as specified in the "Table of Sources of Calls for Ministers of Word and Sacrament," through which a person is asked to serve in a specified ministry. Such an action is attested in a "letter of call."

2) Interdependence within the body of this church suggests that any action of one of its entities affects other entities. Therefore, interdependence is expressed in all calls extended within this church.

3) A call expresses a relationship between this church and the person called involving mutual service, support, accountability, supervision, and discipline.

4) A letter of call is issued by that expression of this church authorized to do so which is most directly involved in accountability for the specified ministry.

5) Decisions on calls for ministries in unusual circumstances not otherwise provided for but deemed to be in the interests of this church's care of the Gospel are referred to the Conference of Bishops for recommendation to the appropriate calling body.

b. Table of Sources of Calls for Ministers of Word and Sacrament

Setting	Calling Body
1.0 Congregational ministry	
1.1 Single congregation	*Congregation meeting*
1.11 Pastor	
1.12 Senior pastor	
1.13 Associate/assistant pastor	
1.14 Co-pastor	
1.15 Shared-time pastor	
1.2 Multiple-congregation parish	*Congregation meetings, acting on a common proposal*
1.21 Pastor	*One of the participating congregations*
1.22 Other pastoral arrangements	*One of the participating congregations*
1.3 Coalition and cluster ministry	*Synod Council*
1.4 Congregations beyond ELCA	
1.41 Independent Lutheran congregation	*Synod Council*
1.42 Overseas independent Lutheran congregation	*Church Council upon request of appropriate churchwide unit*
1.43 Other	*Synod Council or Church Council*
1.5 Interim pastor	*Synod Council*
1.6 Pastor in a congregation under development	*Synod Council*
2.0 Synodical ministry	
2.1 Bishop	*Synod Assembly*
2.2 Assistant to bishop	*Synod Council*
2.3 Shared staff by two or more synods	*Synod Council of one of the participating synods*
2.4 Synod staff partially supported by grants from churchwide units	*Synod Council*

3.0	*Regional ministry*	
3.1	*Staff*	*Church Council*
3.2	*Shared synodical-churchwide staff*	*Church Council*
4.0	*Churchwide ministry*	
4.1	*Presiding bishop and secretary*	*Churchwide Assembly*
4.2	*Treasurer*	*Church Council*
4.3	*Staff of the churchwide organization*	*Church Council*
5.0	*Chaplaincy and institutional ministry*	
5.1	*Institution/agency related or unrelated to a synod*	*Synod Council*
5.2	*Institution/agency related to more than one synod*	*Synod Council of one of the synods*
5.3	*ELCA-related institution/agency*	*Church Council upon request of appropriate churchwide unit*
5.4	*Federal agency/institution*	*Church Council*
5.5	*Military*	*Church Council*
6.0	*Campus ministry*	
6.1	*Staff*	*Synod Council*
7.0	*Outdoor ministry*	
7.1	*Staff*	*Synod Council*
8.0	*Ecumenical ministry*	
8.1	*Related to a synod*	*Synod Council*
8.2	*Related to more than one synod*	*Synod Council of one of the synods*
8.3	*National/international organization*	*Church Council*
9.0	*Inter-Lutheran ministry*	
9.1	*Related to a synod*	*Synod Council*
9.2	*Related to more than one synod*	*Synod Council of one of the synods*
9.3	*National/International*	*Church Council*
10.0	*Educational ministry*	
10.1	*ELCA-related seminary chaplain/faculty/ administrator*	*Church Council upon request of appropriate churchwide unit*

10.2	*Chaplain/faculty/ administrator of seminary unrelated to ELCA*	*Church Council upon request of appropriate churchwide unit*
10.3	*ELCA-related college chaplain/faculty/ administrator*	*Synod Council of the synod in which college is located*
10.4	*Chaplain/faculty/ administrator of a college unrelated to ELCA*	*Synod Council of the synod in which college is located*
10.5	*ELCA-related school chaplain/faculty/ administrator*	*Congregation of which the school is a part or, if related to several congregations, Synod Council of the synod in which the school is located*
10.6	*Chaplain/faculty of a school unrelated to ELCA*	*Synod Council of the synod in which school is located*
10.7	*Director/staff of a continuing education center related to a churchwide unit*	*Synod Council in which the main office of center is located upon the request of appropriate churchwide unit*
11.0	*Missionary ministry*	
11.1	*Outside United States*	*Church Council upon request of appropriate churchwide unit*
11.2	*Within United States*	*Church Council upon request of appropriate churchwide unit*
12.0	*Other*	
12.1	*Non-stipendiary service under call*	*Synod Council upon approval by the Conference of Bishops*
12.2	*Unusual ministries (as in conjunction with occupations and in approved situations not otherwise specified)*	*Synod Council or Church Council upon recommendation by the Conference of Bishops*

7.45. **In keeping with the historic discipline and practice of the Lutheran church and to be true to a sacred trust inherent in the nature of the pastoral office, no minister of Word and Sacrament of this church shall divulge any confidential disclosure received in the course of the care of souls or otherwise in a professional capacity, nor testify**

concerning conduct observed by the minister of Word and Sacrament while working in a pastoral capacity, except with the express permission of the person who has given confidential information to the minister of Word and Sacrament or who was observed by the minister of Word and Sacrament, or if the person intends great harm to self or others.

7.46. The provisions for termination of the mutual relationship between a minister of Word and Sacrament and a congregation shall be as follows:

a. The call of a congregation, when accepted by a pastor, shall constitute a continuing mutual relationship and commitment which shall be terminated only by death or, following consultation with the synodical bishop, for the following reasons:

1) mutual agreement to terminate the call or the completion of a call for a specific term;

2) resignation of the pastor, which shall become effective, unless otherwise agreed, no later than 30 days after the date on which it was submitted;

3) inability to conduct the pastoral office effectively in that congregation in view of local conditions;

4) physical disability or mental incapacity of the pastor;

5) suspension of the pastor through discipline for more than three months;

6) resignation or removal of the pastor from the roster of Ministers of Word and Sacrament of this church;

7) termination of the relationship between this church and the congregation;

8) dissolution of the congregation or the termination of a parish arrangement; or

9) suspension of the congregation through discipline for more than six months.

b. When allegations of physical disability or mental incapacity of the pastor under paragraph a.4) above, or ineffective conduct of the pastoral office under paragraph a.3) above, have come to the attention of the bishop of this synod,

1) the bishop in his or her sole discretion may investigate such conditions personally together with a committee of two rostered ministers and one layperson, or

2) when such allegations have been brought to the synod's attention by an official recital of allegations by the Congregation Council or by a petition signed by at least one-third of the voting members of the congregation, the bishop personally shall investigate such conditions together

with a committee of two rostered ministers and one layperson.

c. In case of alleged physical disability or mental incapacity under paragraph a.4) above, the bishop's committee shall obtain and document competent medical opinion concerning the pastor's condition. When a disability or incapacity is evident to the committee, the bishop of this synod may declare the pastorate vacant. When the pastorate is declared vacant, the Synod Council shall list the pastor on the roster of Ministers of Word and Sacrament as disabled. Upon removal of the disability and restoration of the pastor to health, the bishop shall take steps to enable the pastor to resume the ministry, either in the congregation last served or in another appropriate call.

d. In the case of alleged local difficulties that imperil the effective functioning of the congregation under paragraph a.3) above, the bishop's committee shall endeavor to hear from all concerned persons, after which the bishop together with the committee shall present their recommendations first to the pastor and then to the congregation. The recommendations of the bishop's committee must address whether the pastor's call should come to an end and, if so, may suggest appropriate severance arrangements. The committee may also propose other actions that should be undertaken by the congregation and by the pastor, if appropriate. If the pastor and congregation agree to carry out such recommendations, no further action need be taken by the synod.

e. If either party fails to assent to the recommendations of the bishop's committee concerning the pastor's call, the congregation may dismiss the pastor only at a legally called meeting after consultation with the bishop, either (a) by a two-thirds majority vote of the voting members present and voting where the bishop and the committee did not recommend termination of the call, or (b) by a simple majority vote of the voting members present and voting where the bishop and the committee recommended termination of the call.

f. If, in the course of proceedings described in paragraph c. or paragraph d. above, the bishop's committee concludes that there may be grounds for discipline, the committee shall make recommendations concerning disciplinary action in accordance with the provisions of this church's constitution, bylaws, and continuing resolutions.

7.47. Ministers of Word and Sacrament shall be subject to discipline as set forth in Chapter 20 of this constitution.

7.47.01. No person who belongs to any organization other than the Church which claims to possess in its teachings and ceremonies that which the Lord has given solely to the Church shall be called and received onto the roster of Ministers of Word and Sacrament or otherwise received into the ministry of this church, nor shall any person so called and received onto the roster of Ministers of Word and Sacrament or otherwise received by this church be retained in its ministry who subsequently joins such an organization.

7.50. MINISTRY OF WORD AND SERVICE

7.51. **This church calls and receives onto the roster qualified persons to provide a ministry of Word and Service, exemplifying the life of Christ-like service to all persons and creation: nurturing, healing, leading, advocating dignity and justice, and equipping the whole people of God for their life of witness and service within and beyond the congregation for the sake of God's mission in the world.**

7.52. **A minister of Word and Service of this church shall be a person whose commitment to Christ, soundness in the faith, aptness to serve, teach, and witness, and educational qualifications have been examined and approved in the manner prescribed in the documents of this church; who has been properly called and received onto the roster; who accepts and adheres to the Confession of Faith of this church; who is diligent and faithful in the exercise of ministry; and whose life and conduct are above reproach. A minister of Word and Service shall comply with this church's constitutions, bylaws, and continuing resolutions.**

7.53. **The standards for acceptance and continuance of ministers of Word and Service of this church shall be set forth in the bylaws.**

7.54. **The secretary of this church shall maintain a roster containing the names of ministers of Word and Service who qualify on the basis of constitutional provisions 7.52., 7.53., and 7.61., and related bylaws.**

7.54.01. Ministers of Word and Service shall be known as deacons.

7.54.A16. *Those persons rostered in predecessor church bodies as commissioned church staff (The American Lutheran Church), deaconesses (The Association of Evangelical Lutheran Churches), deaconesses (The American Lutheran Church), deacons (The Association of Evangelical Lutheran Churches), lay professional leaders (the Lutheran Church in America), and commissioned teachers (The Association of Evangelical Lutheran Churches) shall be retained as deacons of this church (except for removals in accord with the governing documents, criteria, policies, and procedures of this church). Accountability for specific calls shall be exercised according to the policies and procedures of this church.*

7.54.B16. *Those persons previously rostered as associates in ministry, deaconesses, or diaconal ministers in the Evangelical Lutheran Church in America shall be retained as deacons of this church (except for removals in accord*

with the governing documents, criteria, policies, and procedures of this church). Accountability for specific calls shall be exercised according to the policies and procedures of this church.

7.60. **STANDARDS FOR MINISTERS OF WORD AND SERVICE**

7.61. **In accordance with the description stated in 7.52, ministers of Word and Service shall be governed by the following standards, policies, and procedures.**

7.61.01. **Basic Standards.** Persons admitted to and continued in the ministry of Word and Service of this church shall satisfactorily meet and maintain the following, as defined by this church's constitutions, bylaws, and continuing resolutions and in policies developed by the appropriate churchwide unit, reviewed by the Conference of Bishops, and adopted by the Church Council:

a. commitment to Christ;

b. acceptance of and adherence to the Confession of Faith of this church;

c. willingness and ability to serve in response to the needs of this church;

d. academic and practical qualifications for ministry, including leadership abilities and competence in interpersonal relationships;

e. commitment to lead a life worthy of the Gospel of Christ and in so doing to be an example in faithful service and holy living;

f. receipt and acceptance of a letter of call; and

g. membership in a congregation of this church.

7.61.02. **Responsibilities.** Consistent with the faith and practice of the Evangelical Lutheran Church in America, every minister of Word and Service shall:

a. be rooted in the Word of God, for proclamation and service;

b. advocate a prophetic diakonia that commits itself to risk-taking and innovative service on the frontiers of the Church's outreach, giving particular attention to the suffering places in God's world;

c. speak publicly to the world in solidarity with the poor and oppressed, calling for justice and proclaiming God's love for the world, witnessing to the realm of God in the community, the nation, and abroad;

d. equip the baptized for ministry in God's world that affirms the gifts of all people;

e. encourage mutual relationships that invite participation and accompaniment of others in God's mission;

f. practice stewardship that respects God's gift of time, talents, and resources;

g. be grounded in a gathered community for ongoing diaconal formation;

h. share knowledge of the ELCA and its wider ministry of the gospel, and advocate for the work of all expressions of this church; and

i. identify and encourage qualified persons to prepare for ministry of the gospel.

7.61.03. Preparation and Approval. Except as provided in 7.61.04., a candidate who is to be called and received onto the roster as a minister of Word and Service shall have:

a. membership in a congregation of this church and registration, by its pastor and council, of the candidate with the candidacy committee;

b. been granted entrance to candidacy by and under the guidance and supervision of the appropriate committee for at least a year before being approved for call;

c. completed the academic and practical preparation according to criteria and procedures established by the appropriate churchwide unit, after consultation with the Conference of Bishops, and adopted by the Church Council;

d. been examined and approved by the appropriate committee according to criteria, policies, and procedures recommended by the appropriate churchwide unit, after consultation with the Conference of Bishops, and adopted by the Church Council;

e. been recommended to a congregation or other entity by the bishop of the synod to which the candidate has been assigned for first call in accordance with the procedures recommended by the appropriate churchwide unit, reviewed by the Conference of Bishops, and adopted by the Church Council; and

f. received and accepted a properly issued and attested letter of call.

7.61.04. Approval under Other Circumstances. A candidate may, for reasons of age or prior experience, be granted approval under criteria and procedures which permit certain equivalencies as defined by the appropriate churchwide unit, reviewed by the Conference of Bishops, and adopted by the Church Council.

7.61.05. Reinstatement. A person seeking reinstatement as a minister of Word and Service shall be registered by the pastor and council of the congregation of which such a person is a member with the candidacy committee of the synod in which the person was last rostered or, upon mutual agreement of the synodical bishops involved, after consultation with and approval by the secretary of this church, with the candidacy committee of the synod of current residence. The person then shall be interviewed, examined, and approved for reinstatement by the candidacy committee under criteria, policies, and procedures recommended by the appropriate churchwide unit, reviewed by the Conference of Bishops, and adopted by the Church Council. In this process, the committee shall review the circumstances related to the termination of earlier service together with subsequent

developments. The person is reinstated after receiving and accepting a letter of call to serve as a minister of Word and Service in this church.

7.61.06. **On Leave from Call.** A minister of Word and Service of this church, serving under a regularly issued letter of call, who leaves the work of that ministry without accepting another regularly issued letter of call, may be retained on the roster of Ministers of Word and Service of this church, upon endorsement by the synodical bishop, by action of the Synod Council in the synod of which the minister of Word and Service is a member, under policy developed by the appropriate churchwide unit, reviewed by the Conference of Bishops, and adopted by the Church Council.

a. Normative Pattern: By annual action of the Synod Council in the synod of which a member, upon endorsement by the synodical bishop, a minister of Word and Service who is without a current letter of call may be retained on the roster of Ministers of Word and Service of this church for a maximum of three years, beginning at the completion of an active call.

b. Study Leave: By annual action of the Synod Council in the synod of which a member, with the approval of the synodical bishop and in consultation with the appropriate churchwide unit a minister of Word and Service engaged in graduate study, in a field of study that will enhance service in the ministry of Word and Service in this church, may be retained on the roster of Ministers of Word and Service of this church for a maximum of six years.

c. Family Leave: A minister of Word and Service who has been in active service under call for at least three years may request leave for family responsibilities. By annual action of the Synod Council in the synod of which a member, upon endorsement by the synodical bishop, such a minister of Word and Service who is without a current letter of call and who requests leave for the birth or care of a child or children of the minister of Word and Service or the care of an immediate family member (child, spouse, or parent) with a serious health condition may be retained on the roster of Ministers of Word and Service of this church—under policy developed by the appropriate churchwide unit, reviewed by the Conference of Bishops, and adopted by the Church Council—for a maximum of six years, beginning at the completion of an active call.

d. Exception to these limits for the purpose of serving the needs of this church may be granted in accordance with established policy of this church by the Synod Council in the synod of current roster after having received approval by the Conference of Bishops.

7.61.A16. *Any person removed from the roster of Ministers of Word and Service that existed on December 31, 1987, as cited herein, who seeks to return to active roster status must apply for acceptance to a roster of this church*

under the standards, criteria, policies, and procedures that apply to the official roster of Ministers of Word and Service. This same requirement shall apply to those certified during the period of January 1, 1988, through September 1, 1993, as associates in ministry of this church.

7.61.B16. *A person on the roster of a previous church body or a person on the roster of associates in ministry of this church, who was so certified during the period between January 1, 1988, and September 1, 1993, shall relinquish such a roster category upon being received and accepted on another roster of this church.*

7.70. CALLS FOR MINISTERS OF WORD AND SERVICE

7.71. **Letters of Call. Letters of call to ministers of Word and Service of this church or properly approved candidates for this church's roster of Ministers of Word and Service shall be issued in keeping with this church's constitutions, bylaws, and continuing resolutions as well as policies regarding such calls developed by the appropriate churchwide unit, reviewed by the Conference of Bishops, and approved by the Church Council.**

7.71.01. **Service under Call.** A minister of Word and Service of this church shall serve under a letter of call properly extended by a congregation, the Synod Council, the Synod Assembly, the Church Council, or the Churchwide Assembly.

a. Calls may be extended either for stated periods of time and for shared-time ministry by the appropriate calling body under criteria recommended by the appropriate churchwide unit, reviewed by the Conference of Bishops, and adopted by the Church Council for service in a congregation, synod, or churchwide unit, in an institution or agency of this church, or in another setting in a category of work as provided by continuing resolution 7.74.A16.

b. A minister of Word and Service serving under call to a congregation shall be a member of that congregation. In a parish of multiple congregations, a minister of Word and Service shall be a member of one of the congregations being served.

7.71.02. **Non-Stipendiary Service Under Call.** When it is deemed necessary for the mission needs of this church, a letter of call may be issued by the Synod Council—according to criteria, policies, and procedures recommended by the appropriate churchwide unit, reviewed by the Conference of Bishops, and adopted by the Church Council—to a minister of Word and Service for non-stipendiary service after the Synod Council has sought and received approval by the Conference of Bishops. A call to non-stipendiary service is to be reviewed at least annually by the Synod Council and continued only as warranted for the ministry needs of this church. Such a call may be terminated by the Synod Council when it is deemed to be fulfilling no longer the mission needs of this church.

7.71.03. Calls in Predecessor Church Bodies. Accountability for specific calls to service extended in predecessor church bodies shall be exercised according to the policies and procedures of this church.

7.71.04. Retirement. Ministers of Word and Service may retire upon attainment of age 60, or after 30 years on a roster of this church or one of its predecessor bodies, and continue to be listed on the roster of Ministers of Word and Service of this church, upon endorsement by the synodical bishop, by action of the Synod Council in the synod in which the minister of Word and Service is listed on the roster.

a. The policies and procedures for granting retired status on the roster of Ministers of Word and Service shall be developed by the appropriate churchwide unit, reviewed by the Conference of Bishops, and adopted by the Church Council.

b. If a minister of Word and Service who has been granted retired status resides at too great a distance from any congregation of this church to be able to sustain an active relationship with that congregation, or if there are no ELCA congregations in the vicinity besides the congregation previously served, the bishop of the synod in which the minister of Word and Service is listed on the roster may grant permission for the minister of Word and Service to hold membership in a congregation or parish of a church body with which a relationship of full communion has been declared and established by the Evangelical Lutheran Church in America.

7.71.05. Disability. Ministers of Word and Service may be designated as disabled, and continue to be listed on the roster of Ministers of Word and Service of this church, upon endorsement by the synodical bishop, by action of the Synod Council in the synod in which the minister of Word and Service is listed on the roster.

a. The policies and procedures for designation of disability on the official roster of Ministers of Word and Service shall be developed by the appropriate churchwide unit, reviewed by the Conference of Bishops, and adopted by the Church Council.

b. If a minister of Word and Service who has been granted disabled status resides at too great a distance from any congregation of this church to be able to sustain an active relationship with that congregation, or if there are no ELCA congregations in the vicinity besides the congregation previously served, the bishop of the synod in which the minister of Word and Service is listed on the roster may grant permission for the individual to hold membership in a congregation of a church body with which a relationship of full communion has been declared and established by the Evangelical Lutheran Church in America.

7.71.06. Retention of Roster Records. When a minister of Word and Service resigns or is removed from the roster of this church, the roster record shall

be retained by the secretary of this church, and the synodical bishop shall invite the person at the time of resignation or removal to provide, annually, appropriate current information for the roster record.

7.72. **Each person on the roster of Ministers of Word and Service of this church shall be related to that synod:**

a. to which the congregation issuing the call to the minister of Word and Service is related;

b. which issues a letter of call to the minister of Word and Service;

c. on whose roster the minister of Word and Service was listed at the time of the issuance of a letter of call from the Church Council;

d. on whose roster the minister of Word and Service, if a seminary teacher or administrator, was assigned by the seminary board, subject to approval by the synodical bishop and Synod Council of each affected synod, to promote proportionate representation of faculty and administration in each synod of its region;

e. in which the minister of Word and Service, upon receiving a call from this church, serves as a deployed staff person or on the roster of one of the synods to which the minister of Word and Service is deployed;

f. on whose roster the minister of Word and Service was listed when placed on leave from call;

g. on whose roster the minister of Word and Service, if designated as disabled, was listed when last called, or the synod of current address, upon application by the minister of Word and Service for transfer and the mutual agreement of the synodical bishops involved after consultation with and approval by the secretary of this church; or

h. on whose roster the minister of Word and Service, if granted retired status, was listed when last called, or the synod of current address, upon application by the minister of Word and Service for transfer and the mutual agreement of the synodical bishops involved after consultation with and approval by the secretary of this church.

7.72.01. If the service of a minister of Word and Service who receives and accepts a letter of call from this church, under 7.72.c., would be enhanced through transfer of roster status from the previous synod of roster to the synod of current address, such a transfer may be authorized upon mutual agreement of the synodical bishops involved after consultation with and approval by the secretary of this church.

7.72.02. In unusual circumstances, the transfer of a minister of Word and Service who is on leave from call may be authorized upon mutual agreement of the

synodical bishops involved after consultation with and approval by the secretary of this church.

7.72.03. In certain circumstances for the sake of the ministry and mission needs of this church, the transfer of a minister of Word and Service serving under call in the churchwide organization may be authorized, at the initiative of the presiding bishop of this church, upon mutual agreement of the synodical bishops involved in such a transfer after consultation with and approval by the secretary of this church.

7.73. A letter of call issued by a Synod Council or the Church Council to a minister of Word and Service of this church shall be either coterminous with, or not longer than, the duration of the service or employment for which the call was issued. With the exception of persons designated as employees of a synod or the churchwide organization, such a call does not imply any employment relationship or contractual obligation in regard to employment on the part of the Synod Council or Church Council issuing the call. The recipient of such a call remains subject to this church's standards and discipline for ministry of Word and Service, as contained in this church's constitution, bylaws, and continuing resolutions and in the policy and procedure documents of this church.

7.73.01. When the Synod Council or the Church Council, as the calling source, determines that the service or employment no longer fulfills the criteria under which a call was issued, the Synod Council or the Church Council shall vacate the call and direct that the individual be placed on leave from call or, if such leave status is not granted, the individual shall be removed from the roster of Ministers of Word and Service.

7.73.02. Ministers of Word and Service previously under call to the churchwide organization or to a synod shall respect the integrity of the ministry in which they no longer serve and shall not interfere with or exercise the functions of the office or position in which they no longer serve unless invited to do so by the presiding bishop or Church Council in the churchwide organization or, in the synods, by the bishop or the Synod Council.

7.74. Each synod shall maintain a roster containing the names of those ministers of Word and Service who are related to it on the basis of 7.72. of this constitution.

7.74.A16. ***Sources of Calls for Ministers of Word and Service***

a. Principles for Sources of Calls

1) A "call" is an action by expressions of this church, as specified in the "Table of Sources of Calls for Ministers of Word and Service," through which a person is asked to serve in a specified ministry. Such an action is attested in a "letter of call."

2) Interdependence within the body of this church suggests that any action of one of its entities affects other entities. Therefore,

interdependence is expressed in all calls extended within this church.

3) *A call expresses a relationship between this church and the person called involving mutual service, support, accountability, supervision, and discipline.*

4) *A letter of call is issued by that expression of this church authorized to do so which is most directly involved in accountability for the specified ministry.*

5) *Decisions on calls for ministries in unusual circumstances not otherwise provided for but deemed to be in the interests of this church's care of the Gospel are referred to the Conference of Bishops for recommendation to the appropriate calling body.*

b. *Table of Sources of Call for Ministers of Word and Service*

Setting	Calling Body
1.0 Congregational ministry	
1.1 Single congregation	*Congregation meeting*
1.2 Multiple-congregation parish	*Congregation meetings, acting on a common proposal, with one of the participating congregations issuing the call*
1.3 Coalition and cluster ministry	*Synod Council*
1.4 Congregations beyond the ELCA	
1.41 Independent Lutheran congregations	*Synod Council*
1.42 Other	*Synod Council*
2.0 Synodical ministry	
2.1 Assistant to the Bishop	*Synod Council*
2.2 Shared staff of two or more synods	*Synod Council*
2.3 Staff partially supported by grants from churchwide units	*Synod Council*
3.0 Regional ministry	
3.1 Staff	*Church Council*
3.2 Shared synodical-churchwide staff	*Church Council*
4.0 Churchwide ministry	
4.1 Secretary	*Churchwide Assembly*
4.2 Treasurer	*Church Council*
4.3 Staff of the churchwide organization	*Church Council*

5.0 Institutional ministry	
5.1 Institution/agency related or unrelated to a synod	*Synod Council*
5.2 Institution/agency related to more than one synod	*Synod Council of one of the synods*
5.3 ELCA-related institution/agency	*Church Council upon request of appropriate churchwide unit*
5.4 Other	*Church Council*
6.0 Campus ministry	
6.1 Staff	*Synod Council*
7.0 Outdoor ministry	
7.1 Staff	*Synod Council*
8.0 Ecumenical ministry	
8.1 Related to a synod	*Synod Council*
8.2 Related to more than one synod	*Synod Council of one of the synods*
8.3 National/international organization	*Church Council*
9.0 Inter-Lutheran ministry	
9.1 Related to a synod	*Synod Council*
9.2 Related to more than one synod	*Synod Council of one of the synods*
9.3 National/International	*Church Council*
10.0 Educational ministry	
10.1 ELCA-related seminary	*Church Council upon request of appropriate churchwide unit*
10.2 Seminary unrelated to ELCA	*Church Council upon request of appropriate churchwide unit*
10.3 ELCA-related college	*Synod Council of the synod in which college is located*
10.4 College unrelated to ELCA	*Synod Council of the synod in which college is located*
10.5 ELCA-related school	*Congregation of which the school is a part or, if related to several congregations, Synod Council of the synod in which the school is located*
10.6 School unrelated to ELCA	*Synod Council of the synod in which school is located*

10.7 Director/staff of a continuing education center related to a churchwide unit	*Synod Council in which the center's main office is located upon the request of appropriate churchwide unit*
11.0 Missionary ministry	
11.1 Outside United States	*Church Council upon request of appropriate churchwide unit*
11.2 Within United States	*Church Council upon request of appropriate churchwide unit*
12.0 Other	
12.1 Non-stipendiary service under call	*Synod Council upon approval by the Conference of Bishops*
12.2 Unusual ministries (as in conjunction with occupations and in approved situations not otherwise specified)	*Synod Council or Church Council upon recommendation by the Conference of Bishops*

7.75. The provisions for termination of the mutual relationship between a minister of Word and Service and a congregation shall be as follows:

a. The call of a congregation, when accepted by a minister of Word and Service, shall constitute a continuing mutual relationship and commitment which shall be terminated only by death or following consultation with the synodical bishop for the following reasons:

1) mutual agreement to terminate the call or the completion of a call for a specific term;

2) resignation of the minister of Word and Service, which shall become effective, unless otherwise agreed, no later than 30 days after the date on which it was submitted;

3) inability to conduct the office to which they have been called effectively in that congregation in view of local conditions;

4) physical disability or mental incapacity of the minister of Word and Service;

5) suspension of the minister of Word and Service through discipline for more than three months;

6) resignation or removal of the minister of Word and Service from the roster of Ministers of Word and Service of this church;

7) termination of the relationship between this church and the congregation;

8) dissolution of the congregation or the termination of a parish arrangement; or

9) suspension of the congregation through discipline for more than six months.

b. When allegations of physical disability or mental incapacity of the deacon under paragraph a.4) above, or ineffective conduct of the office under paragraph a.3) above, have come to the attention of the bishop of this synod,

1) the bishop in his or her sole discretion may investigate such conditions personally together with a committee of two rostered ministers and one non-rostered person, or

2) when such allegations have been brought to the synod's attention by an official recital of allegations by the Congregation Council or by a petition signed by at least one-third of the voting members of the congregation, the bishop personally shall investigate such conditions together with a committee of two rostered ministers and one non-rostered person.

c. In case of alleged physical disability or mental incapacity under paragraph a.4) above, the bishop's committee shall obtain and document competent medical opinion concerning the minister of Word and Service's condition. When a disability or incapacity is evident to the committee, the bishop of this synod may declare the position vacant. When the position is declared vacant, the Synod Council shall list the deacon on the roster of Ministers of Word and Service as disabled. Upon removal of the disability and restoration of the minister of Word and Service to health, the bishop shall take steps to enable the minister of Word and Service to resume the ministry, either in the congregation last served or in another appropriate call.

d. In the case of alleged local difficulties that imperil the effective functioning of the congregation under paragraph a.3) above, the bishop's committee shall endeavor to hear from all concerned persons, after which the bishop together with the committee shall present their recommendations first to the minister of Word and Service and then to the congregation. The recommendations of the bishop's committee must address whether the minister of Word and Service's call should come to an end and, if so, may suggest appropriate severance arrangements. The committee may also propose other actions that should be undertaken by the congregation and by the minister of Word and Service, if appropriate. If the minister of Word and Service and congregation agree to carry out such recommendations, no further action need be taken by the synod.

e. **If either party fails to assent to the recommendations of the bishop's committee concerning the minister of Word and Service's call, the congregation may dismiss the minister of Word and Service only at a legally called meeting after consultation with the bishop, either (a) by a two-thirds majority vote of the voting members present and voting where the bishop and the committee did not recommend termination of the call, or (b) by a simple majority vote of the voting members present and voting where the bishop and the committee recommended termination of the call.**

f. **If, in the course of proceedings described in paragraph c. or paragraph d. above, the bishop's committee concludes that there may be grounds for discipline, the committee shall make recommendations concerning disciplinary action in accordance with the provisions of this church's constitution, bylaws, and continuing resolutions.**

7.76. Ministers of Word and Service of this church shall be subject to discipline as set forth in Chapter 20 of this constitution.

7.76.01. No person who belongs to any organization other than the Church which claims to possess in its teachings and ceremonies that which the Lord has given solely to the Church shall be called and received onto the roster of Ministers of Word and Service or otherwise received into the ministry of this church, nor shall any person so called and received onto the roster of Ministers of Word and Service or otherwise received by this church be retained in its ministry who subsequently joins such an organization.

Chapter 8.
RELATIONSHIPS

8.10. RELATIONSHIP OF CONGREGATIONS, SYNODS, THE CHURCHWIDE ORGANIZATION, AND THE LUTHERAN WORLD FEDERATION

8.11. This church shall seek to function as people of God through congregations, synods, and the churchwide organization, all of which shall be interdependent. Each part, while fully the church, recognizes that it is not the whole church and therefore lives in a partnership relationship with the others.

8.12. The congregation shall include in its mission a life of worship and nurture for its members, and outreach in witness and service to its community.

8.13. The synod shall provide for pastoral care of the congregations, ministers of Word and Sacrament, and ministers of Word and Service within its boundaries. It shall plan for, facilitate, and nurture the life and mission of its people and shall enlarge the ministries and extend the outreach into society on behalf of and in connection with the congregations and the churchwide organization. Conferences, clusters, coalitions, other area subdivisions, or networks shall serve to assist the congregations and synods in exercising their mutual responsibilities.

8.14. The churchwide organization shall implement the extended mission of the Church, developing churchwide policies in consultation with the synods and congregations, entering into relationship with governmental, ecumenical, and societal agencies in accordance with accepted resolutions and/or in response to specific agreed-upon areas of responsibility.

8.15. Since congregations, synods, and the churchwide organization are partners that share in God's mission, all share in the responsibility to develop, implement, and strengthen the financial support program of this church.

8.16. In faithful participation in the mission of God in and through this church, congregations, synods, and the churchwide organization—as interdependent expressions of this church—shall be guided by the biblical and confessional commitments of this church. Each shall recognize that mission efforts must be shaped by both local needs and global awareness, by both individual witness and corporate endeavor, and by both distinctly Lutheran emphases and growing ecumenical cooperation.

8.17. References herein to the nature of the relationship between the three expressions of this church—congregations, synods, and the churchwide organization—as being interdependent or as being in a partnership relationship describe the mutual responsibility of these

expressions in God's mission, and the fulfillment of the purposes of this church as described in Chapter 4, and do not imply or describe the creation of partnerships, co-ventures, agencies, or other legal relationships recognized in civil law.

8.18. This church affirms the relationship established through The Lutheran World Federation as a communion of churches that confess the triune God, agree in the proclamation of the Word of God, and are united in pulpit and altar fellowship.

8.18.01. The bylaws on ecumenical availability of ministers of Word and Sacrament under relationships of full communion shall apply to such service within this church of such ministers of other member churches of The Lutheran World Federation.

8.20. RELATIONSHIP WITH INSTITUTIONS AND AGENCIES

8.21. Seminaries. This church shall sponsor, support, and provide for oversight of seminaries for the preparation of persons for rostered leadership and other ministries and for continuing study on the part of rostered ministers and laypersons.

8.21.01. Each seminary of this church shall be separately incorporated or, if unincorporated, shall be a school, department, or unit of a college or university of this church. Whether separately incorporated or not, seminaries of this church shall be governed consistent with policies established by the Church Council upon recommendation of the appropriate unit of the churchwide organization. Seminaries may be organized into groupings, known as clusters, for the purposes of cooperation, interaction, and support.

8.21.02. Amendments to the governing documents of each separately incorporated seminary and each seminary cluster shall be submitted, upon recommendation of the appropriate unit of the churchwide organization, to the Church Council for approval. Amendments to the governing documents of a college or university of this church that affect the authority or integrity of an unincorporated seminary of this church associated with that college or university shall be submitted, upon recommendation of the appropriate unit of the churchwide organization, to the Church Council for approval.

8.21.03. The board of directors of each separately incorporated seminary shall be nominated and elected to terms as specified in the governing documents of the respective seminaries, and shall consist of 12 to 30 members, as follows:

a. at least one-fifth nominated, in consultation with the seminaries, by the appropriate churchwide unit and elected by the Church Council;

b. two members elected by the bishops of the supporting synods from among their number; and

c. the remaining members elected by the supporting synods, in consultation with the seminaries, with the number to be elected by each synod set forth in the governing documents of the seminary.

Elections shall be so arranged that the terms of all directors of any given seminary elected in any year shall commence simultaneously.

8.21.04. Each unincorporated seminary shall have an advisory council or governing board distinct from the board of directors of the college or university of which the seminary is a school, department, or unit. The seminary advisory council or governing board shall relate to the Church Council through the appropriate churchwide unit. The members of the unincorporated seminary's advisory council or governing board shall be elected as specified in the governing documents of the related college or university, and shall consist of 12 to 30 members, as follows:

a. at least one-fifth nominated by the Church Council upon recommendation of the appropriate churchwide unit after consultation with the seminary's advisory council or governing board;

b. two members nominated by the bishops of the supporting synods from among their number;

c. one member, who shall serve as chair of the advisory council or governing board and as a voting member of the board of directors of the college or university, nominated by the Church Council, upon recommendation of the appropriate churchwide unit after consultation with the seminary's advisory council or governing board; and

d. the remaining members to be from the supporting synods, nominated by the seminary's advisory council or governing board in consultation with the supporting synods.

8.21.05. In accordance with the governing documents of each separately incorporated seminary, the board of directors shall elect the president of the seminary in consultation with the presiding bishop of this church and the appropriate churchwide unit. The board shall exercise all other normal governance functions, including the appointment of tenured faculty, and shall have authority to recruit students throughout this church.

8.21.06. Each unincorporated seminary shall have a chief administrative officer, such as an academic dean, seminary provost, or vice president, who is on the roster of Ministers of Word and Sacrament of this church. In the appointment or election of the chief administrative officer of the seminary, the college or university shall consult with the seminary advisory council or governing board, the presiding bishop of this church, and the appropriate churchwide unit. The college or university board shall exercise all other normal governance functions, including the appointment of tenured faculty, in consultation with the seminary's advisory council or governing board, and shall have authority to recruit students throughout this church.

8.21.07. The seminaries shall receive churchwide and synodical financial support. The amount of such support shall be determined through a consultation process involving seminaries, synods, and the appropriate churchwide unit. To implement financial support by this church, synods shall be assigned to specific seminaries in such manner as to attain equitable distribution of synods. Normally, all synods in a given region will be assigned to one seminary. Churchwide funds shall be distributed according to a formula developed by the appropriate churchwide unit and approved by the Church Council. Seminaries shall provide for their remaining financial requirements through tuition, fees, endowment income, and fundraising programs. Fundraising in the congregations of supporting synods, however, shall be conducted only upon approval of the synods.

8.21.08. Aid to students preparing for the ministries of this church shall be administered by the seminaries under guidelines developed by the appropriate churchwide units in consultation with the presidents of the seminaries and adopted by the Church Council.

8.22. Colleges and Universities. This church shall express its responsibility for higher education through its colleges and universities, the appropriate churchwide unit as determined by the Church Council, and its synods. While variation is possible in college or university relationships across this church, this church recognizes the desirability of some degree of uniformity of relationship for colleges and universities within the same region.

8.22.01. The relationship of this church to its colleges and universities shall be guided by policies fostering educational institutions dedicated to the Lutheran tradition wherein such institutions are an essential part of God's mission in the world; faithful to the will of God as institutions providing quality instruction in religion and a lively ministry of worship, outreach, and service; diligent in their preparation of leaders committed to truth, excellence, and ethical values; and pledged to the well-being of students in the development of mind, body, and spirit.

8.22.02. Colleges and universities of the Evangelical Lutheran Church in America may relate to this church in various ways, including relationship with the Churchwide Assembly, the Church Council, a synodical assembly, or a corporation whose voting members are, or have been elected by, synodical assemblies, other organizational units (conferences, clusters, etc.), or congregations. Subject to approval by the appropriate synods, a college or university may be owned by a not-for-profit corporation (1) that has voting members, at least a majority of whom shall consist of members of the Churchwide Assembly or the Church Council, and (2) that shall hold the meeting of such a corporation in conjunction with the Churchwide Assembly or the Church Council for the purpose of approving amendments to the articles of incorporation, and approving amendments to other governing documents which affect the relationship between the

college or university and this church. A majority of the members of the governing board of a corporation that meets in conjunction with the Churchwide Assembly or Church Council shall be members of this church or of a church body with which this church is in a relationship of full communion, but under no circumstances shall fewer than forty (40) percent of the members of such board be members of this church.

8.22.03. Primary responsibility for recruiting members for its board belongs to each college or university of this church. This responsibility is best exercised when appropriate structures of this church are substantially involved. The college or university and the appropriate synods shall determine how many of the college or university board members are to be elected or ratified by the approved form of relationship as provided in 8.22.02.

8.22.04. The responsibility for initiating changes in constitutional documents rests with each college or university of this church. Each college or university will reach agreement with the appropriate structures of this church as identified in 8.22.02. regarding changes in constitutional documents. This church's participation may range from prior consultation to final approval.

8.22.05. Representation of members of this church on college or university boards, limitation of terms for board members, whether or not college or university presidents shall be members of this church, and representation of bishops of synods on college or university boards shall be determined by each institution and the appropriate synods.

8.22.06. In addition to and consistent with the above provision 8.22 and bylaws 8.22.01 through 8.22.05, colleges and universities of this church where a school, department, or unit of that institution is a seminary of this church must comply with all requirements, policies, procedures, and standards specified in provision 8.21 and bylaws 8.21.01 through 8.21.08.

8.23. Institutions and Agencies. This church shall seek to meet human needs through encouragement of its people to individual and corporate action, and through establishing, developing, recognizing, and supporting institutions and agencies that minister to people in their spiritual and temporal needs.

8.23.01. Through membership in Lutheran Services in America and the appropriate churchwide unit as designated by the Church Council, this church shall, with affiliated social ministry organizations, develop criteria for their ministries, establish affiliations and alliances within this church and within society, and carry out a comprehensive social ministry witness.

8.30. SPECIAL INTEREST CONFERENCES

8.31. This church cherishes the diversity of cultural and linguistic groups as they are brought together in the geographic synods, recognizing, however, that certain groups, for historical reasons, may be able to meet needs and share resources through special interest conferences,

which for the present cannot occur in the regular life within the geographic synods.

8.31.01. Because of both official and informal international contacts with other churches, the Danish Special Interest Conference, Finnish (Suomi) Special Interest Conference, German Lutheran Conference in North America, and Hungarian Special Interest Conference shall relate to this church under the authority of the presiding bishop of this church through an executive or designated unit as determined by the presiding bishop. Official contacts and relationships of the special interest conferences with leaders and representatives of other churches shall be coordinated through the Office of the Presiding Bishop.

8.40. RELATIONSHIP WITH OTHER LUTHERAN ORGANIZATIONS

8.41. **This church may establish relationships with Lutheran organizations, institutions, or agencies whose purposes are compatible with its mission and ministry. Policies and procedures to create and implement these relationships shall be adopted by the Church Council.**

8.42. **This church shall not, in any manner, be responsible for the debts or liabilities of other Lutheran organizations, institutions, or agencies, whether independent of or affiliated with this church.**

8.50. RELATIONSHIP WITH INTERCHURCH AGENCIES, INSTITUTIONS, AND COUNCILS

8.51. **The congregations, synods, social ministry institutions and agencies, and churchwide organization may establish or affiliate with interchurch agencies and councils in relationships that will reflect this church's objectives of sharing with other faith communities in study, dialogue, and common action, in accordance with adopted policies governing such associations.**

8.51.01. Policies governing ecumenical, inter-Lutheran, and interfaith activities shall be recommended by the presiding bishop of this church to the Churchwide Assembly for its adoption.

8.51.02. Formal membership in interchurch agencies and/or councils shall be by action of the Churchwide Assembly in all relationships involving national or international involvement, by the Synod Assembly in its geographic area, and by congregations in community settings, with each affiliation by any congregation, synod, or churchwide organization to be in accordance with the policies of this church.

8.60. OFFICIAL CHURCH-TO-CHURCH RELATIONSHIPS

8.61. **This church may establish official church-to-church relationships and agreements. Establishment of such official relationships and**

agreements shall require a two-thirds vote of the voting members present and voting in a Churchwide Assembly.

8.62. Policies and procedures to implement church-to-church relationships of full communion established by action of a Churchwide Assembly may be recommended by the appropriate officer or churchwide unit, reviewed by the Conference of Bishops, and adopted by the Church Council.

8.62.10. Ecumenical Availability of Ministers of Word and Sacrament and Ministers of Word and Service

8.62.11. A minister of Word and Sacrament of this church, serving temporarily in a church body with which a relationship of full communion has been declared and established by a Churchwide Assembly of the Evangelical Lutheran Church in America, may be retained on the roster of Ministers of Word and Sacrament—upon endorsement by the synodical bishop and by action of the Synod Council in the synod in which the minister of Word and Sacrament is listed on the roster—under policies developed at the direction of the presiding bishop and secretary, reviewed by the Conference of Bishops, and adopted by the Church Council. A minister of Word and Service of this church serving temporarily in a church body with which a relationship of full communion has been declared and established by a Churchwide Assembly of the Evangelical Lutheran Church in America, may be retained on the roster—upon endorsement by the synodical bishops and by action of the Synod Council in the synod in which the minister of Word and Service is listed on the roster—under policies developed at the direction of the presiding bishop and secretary, reviewed by the Conference of Bishops, and adopted by the Church Council.

a. A letter of call may be issued to a minister of Word and Sacrament of this church, serving temporarily in such a church body, by the Church Council of the Evangelical Lutheran Church in America or a Synod Council, in accord with the Table of Sources of Calls (ELCA churchwide continuing resolution 7.44.A16.b.).

b. A letter of call may be issued to a minister of Word and Service of this church, serving temporarily in such a church body, by the Church Council of the Evangelical Lutheran Church in America or a Synod Council, in accord with the Table of Sources of Calls (ELCA churchwide continuing resolution 7.74.A16.b.).

c. A letter of call issued by the Church Council or a Synod Council for service in a church body with which a relationship of full communion has been established by the Churchwide Assembly shall be governed by churchwide constitutional provision 7.43. and churchwide bylaw 7.43.01.

8.62.12. A minister of Word and Sacrament of a church body with which a relationship of full communion has been declared and established by a Churchwide Assembly of the Evangelical Lutheran Church in America may be authorized by the synodical bishop to serve in a congregation or employing entity of this church. Such service shall be rendered under a contract between the congregation or employing entity and the minister of Word and Sacrament in a form proposed by the synodical bishop and approved by the congregation or employing entity. Any such service shall be in accord with churchwide policies developed at the direction of the presiding bishop and secretary, reviewed by the Conference of Bishops, and adopted by the Church Council of the Evangelical Lutheran Church in America.

8.62.13. Whenever a rostered minister of the Evangelical Lutheran Church in America is to serve or is serving in a church body with which a relationship of full communion has been declared and established by the Churchwide Assembly, or whenever a minister of Word and Sacrament of a church body with which a relationship of full communion has been so declared and established is to serve or is serving in this church, a full sharing of relevant information concerning such rostered minister's experience and fitness for ministry is expected between the synodical bishop (or other appropriate office or entity) of this church and the appropriate person, office, or entity in the other church. Relevant information related to fitness for ministry shall include, but is not limited to, any information concerning disciplinary proceedings or allegations that could result, or could have resulted, in disciplinary proceedings.

8.62.14. A minister of Word and Sacrament from a church body with which a relationship of full communion has been declared and established by a Churchwide Assembly of the Evangelical Lutheran Church in America may be granted the privilege of both voice and vote in the Synod Assembly during the period of that minister's service in a congregation of this church, in accord with ELCA churchwide bylaw 8.62.12.

8.62.15. The availability of a minister of Word and Sacrament from a church body with which a relationship of full communion has been declared and established by a Churchwide Assembly of the Evangelical Lutheran Church in America shall be understood normally in three categories: availability to serve in an occasional situation; availability to meet an extended need, including service in "yoked parish" settings; and availability for a transfer of roster status.

a. *Occasional service:* An occasional situation is defined as one in which a minister of Word and Sacrament of a church body with which a relationship of full communion exists may be asked to preach or administer the sacraments in an ELCA congregation on an occasional basis with the authorization of the synodical bishop.

b. *Extended service:* A minister of Word and Sacrament of a church body with which a relationship of full communion exists may be invited to serve as the pastor of an ELCA congregation for an extended period of time, yet remain a minister of Word and Sacrament of his or her present church body. Such a person would be expected to preach, teach, and administer the sacraments in an ELCA congregation in a manner that is consistent with the Confession of Faith of the Evangelical Lutheran Church in America and to live in a manner consistent with the ministerial policy of this church. Such service shall be rendered only as authorized by the synodical bishop in order to serve the ministry and mission needs of the ELCA in a given situation.

c. *Transfer:* A minister of Word and Sacrament of a church body with which a relationship of full communion exists who seeks to serve indefinitely within the ministry of Word and Sacrament of the Evangelical Lutheran Church in America may apply for admission to the roster of Ministers of Word and Sacrament of the Evangelical Lutheran Church in America and be approved through the candidacy process for admission to the roster. Such a minister would then become an ELCA pastor upon receipt and acceptance of a regular call and installation in an ELCA congregation or other setting.

d. Roster status in more than one church body is precluded in the Evangelical Lutheran Church in America. As required by ELCA churchwide constitutional provision 7.22. and bylaw 7.31.01., ministers on the Word and Sacrament roster of the Evangelical Lutheran Church in America must accept and adhere to this church's Confession of Faith, as well as abide by this church's standards and policies for ministers of Word and Sacrament.

8.62.16. Rostered ministers of the Evangelical Lutheran Church in America, while serving in an ecumenical setting, remain subject to the standards, policies, and discipline of the Evangelical Lutheran Church in America. A minister of Word and Sacrament of a church body with which a relationship of full communion exists is understood by the Evangelical Lutheran Church in America as subject to the standards, policies, and discipline of the church body in which the minister is rostered or holds ministerial membership. Such a minister, while serving in an ELCA congregation or other ministry, is expected to abide by the standards and policies of this church related to ministers of Word and Sacrament.

8.62.17. When a minister of Word and Sacrament from a church body with which a relationship of full communion has been declared and established by a Churchwide Assembly of the Evangelical Lutheran Church in America completes a contract for extended service, the synodical file on that minister shall be sent to and retained by the Office of the Secretary.

8.63. **This church, in accord with constitutional provision 2.05., acknowledges as one with it in faith and doctrine all churches that accept the teaching of the Unaltered Augsburg Confession and understands that altar and pulpit fellowship with congregations and other entities of such churches may be locally practiced. Local practice of altar and pulpit fellowship, in accord with churchwide constitutional provision 2.05., is subject to the approval of the Synod Council, upon endorsement by the synodical bishop. Notice of such approval is to be given to the presiding bishop as the chief ecumenical officer of the Evangelical Lutheran Church in America.**

8.63.01. The approval is granted initially for one year only and must be reviewed and approved annually by the Synod Council. Any time that the local practice of altar and pulpit fellowship no longer serves the mission and ministry needs of this church, the synodical bishop may withdraw endorsement and the Synod Council may withdraw the approval.

8.63.02. A minister of Word and Sacrament of a church body with which the ELCA is not in full communion who is serving in a ministry involving the local practice of altar and pulpit fellowship with an ELCA congregation is understood to be subject to the standards, policies, and discipline of the church body in which the minister is rostered or holds ministerial membership. Such a minister, while serving an ELCA congregation or other ministry, is expected to abide by the standards and policies of this church related to ministers of Word and Sacrament. A minister of Word and Sacrament of this church, while serving in a ministry involving the local practice of altar and pulpit fellowship with a non-ELCA congregation, remains subject to the standards, policies, and discipline of the Evangelical Lutheran Church in America.

8.64. **Synods of the Evangelical Lutheran Church in America and units of the churchwide organization are encouraged to engage in cooperative work, wherever possible, with churches that accept the teachings of the Unaltered Augsburg Confession. Units engaging in this work shall advise the presiding bishop of such developments.**

Chapter 9.
CONGREGATIONS

9.10. DEFINITION

9.11. A congregation is a community of baptized persons whose existence depends on the proclamation of the Gospel and the administration of the sacraments and whose purpose is to worship God, to nurture its members, and to reach out in witness and service to the world. To this end it assembles regularly for worship and nurture, organizes and carries out ministry to its people and neighborhood, and cooperates with and supports the wider church to strive for the fulfillment of God's mission in the world.

9.20. CRITERIA FOR RECOGNITION AND RECEPTION

9.21. This church shall recognize, receive, and maintain on the roster those congregations which by their practice as well as their governing documents:

- **a. preach the Word, administer the sacraments, and carry out God's mission;**
- **b. accept this church's Confession of Faith;**
- **c. agree to the Statement of Purpose of this church;**
- **d. agree to call pastoral leadership from the roster of Ministers of Word and Sacrament of this church in accordance with the call procedures of this church, except in special circumstances as defined in the bylaws accompanying this provision, and with the approval of the synodical bishop;**
- **e. agree to be responsible for their life as a Christian community; and**
- **f. agree to support the life and work of this church.**

9.21.01. Approval of the synodical bishop, as required in 9.21.d., involves the bishop's attesting that a candidate for the roster of Ministers of Word and Sacrament of this church has been approved, in conformity with the governing documents and policies of this church, through the synodical candidacy process for first call as a seminary graduate or for call in this church through approval for reception into this church from another Lutheran church body or another Christian church body. Consultation with the synodical bishop in accordance with the call procedures and governing documents of this church and the synod is required for the calling of pastoral leadership from among persons on the roster of Ministers of Word and Sacrament of this church or persons who are approved as eligible candidates for the roster of Ministers of Word and Sacrament of this church.

9.21.02. Under special circumstances, subject to the approval of the synodical bishop and the concurrence of the congregation, a minister of Word and

Sacrament of a church body with which the Evangelical Lutheran Church in America officially has established a relationship of full communion by action of a Churchwide Assembly may serve temporarily under contract as pastor of a congregation of this church.

9.22. **All congregations of this church shall abide by the provisions of 9.21., 9.62., and 7.46. The judgment on whether a congregation meets the criteria listed in 9.21. shall be made by this church through the synod of this church to which the congregation relates.**

9.23. **In accord with constitutional provision 9.21.d. and bylaw 9.21.01. and without invoking the provisions of Chapter 20, a congregation that maintains as its pastor a minister of Word and Sacrament who has resigned or been removed from this church's roster of Ministers of Word and Sacrament or that calls as its pastor one who has not been approved for the roster of Ministers of Word and Sacrament may be removed from the roster of congregations of this church by the Synod Council upon recommendation of the synodical bishop.**

9.24. **A recognized and received congregation that is part of this church shall, when legally possible, be incorporated and may:**

a. own property and be responsible for its care; and

b. call or employ staff.

9.25. **A congregation newly formed by this church and any congregation seeking recognition and reception by this church shall:**

a. Accept the criteria for recognition and reception as a congregation of this church, fulfill the functions of the congregation, and accept the governance provisions as provided in Chapter 9 of the ELCA constitution and bylaws.

b. Adopt governing documents that include fully and without alterations the Preamble, Chapter 1, where applicable, and all required provisions of Chapters 2, 3, 4, 5, 6, 7, 8, 9, 15, 16, 17, 18, and 19 in the *Model Constitution for Congregations* consistent with requirements of this constitution and the *Constitution for Synods* of this church. Bylaws and continuing resolutions, appropriate for inclusion in these chapters and not in conflict with these required provisions in the *Model Constitution for Congregations*, the constitution of the synod, or the *Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America*, may be adopted as described in Chapters 17 and 18 of the *Model Constitution for Congregations*.

c. Accept the commitments expected of all congregations of the ELCA as stated in *C6.01., *C6.02., and *C6.03. of the *Model Constitution for Congregations*.

If a congregation is a member of another church body, the leaders of the congregation first should consult with the appropriate authorities of that church body before taking action to leave its current church

body. After such consultation, leaders of the congregation should make contact with the ELCA synod bishop or staff where the congregation is located.

Recognition and reception into this church of transferring or independent congregations by the Evangelical Lutheran Church in America is based on the judgment of the synod and action by the synod through the Synod Council and Synod Assembly. The synod bishop shall provide for prompt reporting of such additions to the secretary of this church for addition to the register of congregations.

9.30. RESERVATION OF AUTHORITY

9.31. Congregations of this church shall have authority in all matters that are not assigned by the constitution and bylaws of this church to synods and the churchwide organization.

9.40. FUNCTIONS

9.41. The congregation shall:

a. Provide services of worship at which the Word of God is preached and the sacraments are administered.

b. Provide pastoral care and assist all members to participate in this ministry.

c. Challenge, equip, and support all members in carrying out their calling in their daily life and in their congregation.

d. Teach the Word of God.

e. Witness to the reconciling Word of God in Christ, reaching out to all people.

f. Respond to human need, work for justice and peace, care for the sick and the suffering, and participate responsibly in society.

g. Motivate its members to provide financial support for the congregation's ministry and the ministry of the synod and the churchwide organization.

h. Foster and participate in interdependent relationships with other congregations, the synod, and the churchwide organization.

i. Foster and participate in ecumenical relationships consistent with churchwide policy.

9.50. GOVERNANCE

9.51. Each congregation shall structure itself in such a way as to involve its members in fulfilling the definition, purpose, and functions of a congregation.

9.52. The governing documents of congregations recognized at the establishment of this church shall continue to govern such congregations. When such a congregation wishes to amend any provision of its governing documents, the governing documents of

that congregation shall be so amended to conform to 9.25.b. The synod responsible for the review of such amendments may permit, for good cause, a congregation to retain particular unamended provisions in the congregation's governing documents that were in force at the establishment of this church.

9.52.A93. *The Church Council, in cooperation with the synods, shall provide an ongoing process for congregations whose governing documents have been accepted into this church under 9.52. to review those documents and compare them with the required elements of the* Model Constitution for Congregations *listed in 9.25.b., applicable to the extent provided in 9.52. to congregations recognized and received by this church as of January 1, 1988. Congregations are encouraged to resolve significant conflicts between their governing documents and the* Model Constitution for Congregations.

9.53. Each congregation shall have governing documents, no terms of which shall conflict with provision 9.21. Subject to the provisions of 9.52., these documents shall contain the elements listed in the bylaws.

9.53.01. The governing documents of congregations shall include:

a. the Confession of Faith;
b. the Statement of Purpose;
c. provisions describing the congregation's relationship to this church;
d. a process for calling a pastor;
e. a listing of the duties of a pastor;
f. provisions describing the role of the pastor in the governance of the congregation;
g. a process for removal of a pastor;
h. provisions regulating the disposition of property;
i. a legislative process;
j. an enumeration of officers with definition of authority and functions of each;
k. a definition of each structural component (*e.g.*, committees, boards); and
l. a process for the discipline of members.

9.53.02. A *Model Constitution for Congregations* shall be provided by this church. Amendments to the *Model Constitution for Congregations* shall be made in the same manner as prescribed in Chapter 22 for amendments of the bylaws of this church.

9.53.03. Each congregation shall provide a copy of its governing documents to the synod. All proposed changes in the constitution or incorporation documents of a congregation shall be referred to the synod with which the congregation is affiliated. The synod shall notify the congregation of its decision to approve or disapprove the proposed changes; the changes shall

go into effect upon notification that the synod has approved them. The synod shall recognize that congregations may organize themselves in a manner which they deem most appropriate.

9.53.04. Each congregation shall take the necessary steps to protect its members and this church from liability.

9.53.05. Congregations shall normally maintain a fiscal year of January 1 through December 31.

9.53.06. A congregation considering a relocation shall confer with the bishop of the synod in which it is territorially located and the appropriate unit of the churchwide organization before any steps are taken leading to such action. The approval of the Synod Council shall be received before any such action is effected.

9.53.07. Congregations shall have the right to petition this church. Any petition shall be addressed to the synod to which the congregation relates for response by the synod. By action of the Synod Council or Synod Assembly, petitions may be forwarded to the Church Council or Churchwide Assembly.

9.53.08. A congregation considering development of an additional site to be used regularly for worship shall confer with the bishop of the synod in which it is territorially located and the appropriate unit of the churchwide organization before any steps are taken leading to such action.

9.60. TERMINATION OF RELATIONSHIP

9.61. **The relationship between a congregation and this church may be terminated in one of the following ways:**

- **a. The congregation takes action to dissolve.**
- **b. The congregation ceases to exist.**
- **c. The congregation is no longer recognized by this church under the disciplinary provisions of Chapter 20.**
- **d. The congregation terminates its relationship according to the procedure outlined in 9.62.**
- **e. The membership of the congregation becomes so scattered or diminished in numbers as to make it impracticable for such congregation to fulfill the purposes for which it was organized. In such case, the synod, in order to protect the property from waste and deterioration, through the Synod Council or trustees appointed by it, may take charge and control of the property of the congregation to hold, manage, and convey the same on behalf of the synod. The congregation shall have the right to appeal the decision to the Synod Assembly.**

9.62. **A congregation may terminate its relationship with this church by the following procedure:**

a. A resolution indicating the intent to terminate its relationship must be adopted at a legally called and conducted special meeting of the congregation by a two-thirds vote of the voting members present. Such meeting may be held no sooner than 30 days after written notice of the meeting is received by the bishop of the synod, during which time the congregation shall consult with the bishop and the bishop's designees, if any. The times and manner of the consultation shall be determined by the bishop in consultation with the Congregation Council. Unless he or she is a voting member of the congregation, the bishop and the bishop's designees, if any, shall have voice but not vote at the meeting.

b. The secretary of the congregation shall submit a copy of the resolution to the bishop, attesting that the special meeting was legally called and conducted and certifying the outcome of the vote, and shall mail a copy of the resolution to voting members of the congregation. This notice shall be submitted within 10 days after the resolution has been adopted.

c. The bishop of the synod and the congregation shall continue in consultation, as specified in paragraph a. above, during a period of at least 90 days after receipt by the synod of the notice as specified in paragraph b. above.

d. If the congregation, after such consultation, still seeks to terminate its relationship, such action may be taken at a legally called and conducted special meeting by a two-thirds vote of the voting members present. Notice of the meeting shall be mailed to all voting members and to the bishop at least 10 days in advance of the meeting. Unless he or she is a voting member of the congregation, the bishop and the bishop's designees, if any, shall have voice but not vote at the meeting.

e. A copy of the resolution, attesting that the special meeting was legally called and conducted and certifying the outcome of the vote, shall be sent to the bishop within 10 days after the resolution has been adopted, at which time the relationship between the congregation and this church shall be terminated, subject to paragraphs g., h., and i. below. Unless this notification to the bishop also certifies that the congregation has voted by a two-thirds vote to affiliate with another Lutheran denomination, the congregation will be conclusively presumed to be an independent or non-Lutheran church.

f. Notice of termination shall be forwarded by the bishop to the secretary of this church, who shall report the termination to the Churchwide Assembly.

g. Congregations seeking to terminate their relationship with this church which fail or refuse to comply with each of the foregoing

provisions in 9.62. shall be required to receive Synod Council approval before terminating their membership in this church.

h. Congregations which had been members of the Lutheran Church in America shall be required, in addition to complying with the foregoing provisions in 9.62., to receive synodical approval before terminating their membership in this church.

i. Congregations established by the Evangelical Lutheran Church in America shall be required, in addition to complying with the foregoing provisions in 9.62., to satisfy all financial obligations to this church and receive Synod Council approval before terminating their membership in this church.

j. If a congregation fails to achieve the required two-thirds vote of voting members present at the congregation's first meeting as specified in paragraph a. above, another special meeting to consider termination of relationship with this church may be called no sooner than six months after that first meeting. If a congregation fails to achieve the required two-thirds vote of voting members present at the congregation's second meeting as specified in paragraph d. above, another attempt to consider termination of relationship with this church must follow all requirements of 9.62. and may begin no sooner than six months after that second meeting.

9.70. OWNERSHIP OF PROPERTY

9.71. Subject to the provisions of 9.52., the following shall govern the ownership of property by congregations of this church:

a. Title to property shall reside in the congregation. The congregation may dispose of its property as it determines, subject to any self-accepted indebtedness or other self-accepted restrictions.

b. Title to the undisposed property of a congregation that ceases to exist shall pass to the synod of this church to which the congregation is related.

c. Title to the property of a congregation that is no longer recognized by this church as a result of discipline shall continue to reside in the congregation.

d. Title to the property of a congregation that has acted to terminate its relationship with this church by the provisions of 9.62. and has acted by a two-thirds vote to relate to another Lutheran church body shall continue to reside in the congregation.

e. Title to the property of a congregation that has acted to terminate its relationship with this church by the provisions of 9.62. and has acted by a two-thirds vote to become independent

or to relate to a non-Lutheran church body shall continue to reside in the congregation only with the consent of the Synod Council. The Synod Council, after consultation with the congregation by an established synodical process, may give approval to the request to become independent or to relate to a non-Lutheran church body, in which case title shall remain with the majority of the congregation. If the Synod Council fails to give such approval, title shall remain with those members who desire to continue as a congregation of this church.

9.80. FEDERATED OR UNION CONGREGATIONS

9.81. **A synod of the Evangelical Lutheran Church in America may authorize a particular congregation or recognized ministry related to the synod to form a federated congregation or union congregation with a congregation or recognized ministry of a church body with which a relationship of full communion has been established by a Churchwide Assembly of the Evangelical Lutheran Church in America, or a synod may organize a federated congregation or union congregation, with the synod acting in concert with a comparable ecclesiastical entity of another church body or church bodies with which a relationship of full communion has been established by a Churchwide Assembly of the Evangelical Lutheran Church in America.**

9.81.01. A federated congregation is one congregation that is formed and maintained with the approval of both the synod in which the congregation is located and the comparable ecclesiastical entity of one or more church bodies with which a relationship of full communion has been established. A federated congregation shall conduct its life and work under a plan of agreement adopted by the federated congregation in accord with policy of the synod in which the federated congregation is located and the comparable entity or entities of a church body or church bodies with which a relationship of full communion has been declared by the Evangelical Lutheran Church in America, in accord with 8.61. and 9.81.

a. The plan of agreement shall follow, as clearly as is practicable, the model provisions developed by the secretary of this church, after consultation with the appropriate churchwide unit or units and Conference of Bishops, and approved by the Church Council, and such a plan of agreement shall be subject to the constitutions of each church body involved.

1) Whenever the constitutions of the respective church bodies differ, the mandatory provisions of one shall apply in all cases when the others are permissive.

2) Whenever conflicting mandatory provisions or conflicting permissive provisions exist, petition shall be made to the

appropriate governing bodies of the church bodies involved to resolve the conflict under the internal procedures of the respective church bodies.

b. The plan of agreement of a federated congregation shall be consistent with the commitments made by the Evangelical Lutheran Church in America in church-to-church resolutions and documents for the continuing relationship of full communion.

c. The plan of agreement of each federated congregation shall be subject to review and ratification by the Synod Council of the synod in which the federated congregation is located.

d. Implementation of the plan of agreement of a federated congregation shall be guided by policies and procedures developed in consultation with the appropriate churchwide unit or units by the Office of the Secretary, reviewed by the Conference of Bishops, and approved by the Church Council of the Evangelical Lutheran Church in America.

e. A federated congregation shall be incorporated, when legally possible, under the laws of the state of location. A federated congregation shall take the necessary steps to protect its members and the related church bodies from liability.

9.81.02. A union congregation may be formed by two separate congregations that shall continue to exist as separate but cooperating entities. The separate congregations in a union congregation shall be related to their respective church bodies that have established a relationship of full communion in accord with 8.61. and 9.81. A union congregation shall conduct its life and work under a plan of agreement approved by the two separate congregations upon recommendation of the synod in which the congregation is located, with the synod acting in concert with the comparable ecclesiastical entity of a church body with which a relationship of full communion exists.

a. The plan of agreement of a union congregation shall follow, as clearly as is practicable, the model provisions of such a plan of agreement developed by the secretary of this church, after consultation with the appropriate churchwide unit or units and Conference of Bishops, and approved by the Church Council, and such a plan of agreement for a union congregation shall be subject to the constitutions of each church body involved.

b. The plan of agreement of a union congregation shall be consistent with the commitments made by the Evangelical Lutheran Church in America in church-to-church resolutions and documents for the continuing relationship of full communion.

c. The plan of agreement of a union congregation shall be subject to review and ratification by the Synod Council of the synod in which the union congregation is located.

d. Implementation of the plan of agreement of a union congregation shall be guided by policies and procedures developed in consultation with the appropriate churchwide unit or units by the Office of the Secretary, reviewed by the Conference of Bishops, and approved by the Church Council of the Evangelical Lutheran Church in America.

e. Each congregation in a union congregation shall take the necessary steps to protect its members and the related church body from liability.

Chapter 10.
SYNODS

10.01. This church shall be divided into synods, the names and boundaries of which shall be determined by the Churchwide Assembly and included in the bylaws.

10.01.01. Names and Boundaries. The names and boundaries of the synods shall be:

Synod 1.A—Alaska. The state of ALASKA.

Synod 1.B—Northwest Washington. The counties of Island, King (north), San Juan, Skagit, Snohomish, Whatcom in the state of WASHINGTON; the congregation Bethany, Kitsap County, in the state of WASHINGTON.

Synod 1.C—Southwestern Washington. The counties of Clallam, Clark, Cowlitz, Grays Harbor, Jefferson, King (south), Kitsap, Lewis, Mason, Pacific, Pierce, Skamania, Thurston, Wahkiakum in the state of WASHINGTON.

Synod 1.D—Eastern Washington-Idaho. The state of IDAHO; the counties of Adams, Asotin, Benton, Chelan, Columbia, Douglas, Ferry, Franklin, Garfield, Grant, Kittitas, Klickitat, Lincoln, Okanogan, Pend Oreille, Spokane, Stevens, Walla Walla, Whitman, Yakima in the state of WASHINGTON; the congregation Shepherd of the Mountains, Teton County, and the congregation Star Valley United, Lincoln County, in the state of WYOMING.

Synod 1.E—Oregon. The state of OREGON; and the city of Tulelake in the state of CALIFORNIA.

Synod 1.F—Montana. The state of MONTANA; and the counties of Big Horn, Park, Sheridan, and Washakie in the state of WYOMING.

Synod 2.A—Sierra Pacific. The counties of Alameda, Alpine, Amador, Butte, Calaveras, Colusa, Contra Costa, Del Norte, El Dorado, Fresno, Glenn, Humboldt, Inyo, Kings, Lake, Lassen, Madera, Marin, Mariposa, Mendocino, Merced, Modoc, Mono, Monterey, Napa, Nevada, Placer, Plumas, Sacramento, San Benito, San Francisco, San Joaquin, San Mateo, Santa Clara, Santa Cruz, Shasta, Sierra, Siskiyou, Solano, Sonoma, Stanislaus, Sutter, Tehama, Trinity, Tulare, Tuolumne, Yolo, Yuba in the state of CALIFORNIA; the counties of Churchill, Douglas, Elko, Eureka, Humboldt, Lander, Lyon, Mineral, Pershing, Storey, Washoe, White Pine and the consolidated municipality of Carson City in the state of NEVADA.

Synod 2.B—Southwest California. The counties of Kern, Los Angeles, San Luis Obispo, Santa Barbara, Ventura in the state of CALIFORNIA.

Synod 2.C—Pacifica. The counties of Imperial, Orange, Riverside, San Bernardino, San Diego in the state of CALIFORNIA; the state of HAWAII.

Synod 2.D—Grand Canyon. The state of ARIZONA; the counties of Clark, Esmeralda, Lincoln, Nye in the state of NEVADA.

Synod 2.E—Rocky Mountain. The states of COLORADO; NEW MEXICO; UTAH; and WYOMING, excluding the counties of Big Horn, Park, Sheridan, and Washakie; the counties of Brewster, Culberson, El Paso, Hudspeth, Jeff Davis, Loving, Presidio, Reeves, Ward, Winkler in the state of TEXAS.

Synod 3.A—Western North Dakota. The counties of Adams, Benson (the town/parishes of Esmond), Billings, Bottineau, Bowman, Burke, Burleigh, Divide, Dunn, Emmons, Golden Valley, Grant, Hettinger, Kidder (excluding the Woodworth Parish of Pettibone), Logan (excluding the towns/parishes of Fredonia and Gackle), McHenry, McIntosh, McKenzie, McLean, Mercer, Morton, Mountrail, Oliver, Pierce, Renville, Rolette, Sheridan, Sioux, Slope, Stark, Towner, Ward, Wells, Williams in the state of NORTH DAKOTA; and the parishes of Lemmon, Lodgepole, Ralph, and Shadehill in the state of SOUTH DAKOTA.

Synod 3.B—Eastern North Dakota. The counties of Barnes, Benson (east of and including the towns/ parishes of Maddock and Leeds), Cass, Cavalier, Dickey, Eddy, Foster, Grand Forks, Griggs, Kidder (the Woodworth Parish of Pettibone), LaMoure, Logan (the towns/parishes of Fredonia and Gackle), Nelson, Pembina, Ramsey, Ransom, Richland, Sargent, Steele, Stutsman, Traill, Walsh in the state of NORTH DAKOTA.

Synod 3.C—South Dakota. The state of SOUTH DAKOTA; the congregation Union Creek, Plymouth County, in the state of IOWA.

Synod 3.D—Northwestern Minnesota. The counties of Becker, Beltrami, Clay, Clearwater, Douglas, Grant, Hubbard, Kittson, Lake of the Woods, Mahnomen, Marshall, Norman, Otter Tail, Pennington, Polk, Red Lake, Roseau, Todd, Traverse, Wadena, Wilkin in the state of MINNESOTA.

Synod 3.E—Northeastern Minnesota. The counties of Aitkin, Carlton, Cass, Cook, Crow Wing, Itasca, Kanabec, Koochiching, Lake, Mille Lacs, Morrison, Pine, St. Louis in the state of MINNESOTA.

Synod 3.F—Southwestern Minnesota. The counties of Benton, Big Stone, Brown, Chippewa, Cottonwood, Jackson, Kandiyohi, Lac qui Parle, Lincoln, Lyon, McLeod, Martin, Meeker, Murray, Nicollet, Nobles, Pipestone, Pope, Redwood, Renville, Rock, Sherburne (part), Sibley, Stearns, Stevens, Swift, Watonwan, Wright (part), Yellow Medicine in the state of MINNESOTA.

Synod 3.G—Minneapolis Area. The counties of Anoka, Carver, Hennepin, Isanti, Scott, Sherburne (part), Wright (part) in the state of MINNESOTA.

Synod 3.H—Saint Paul Area. The counties of Chisago, Dakota, Ramsey, Washington in the state of MINNESOTA; the congregations St. Mark, Our Savior's, and Living Waters in Anoka County, the congregation

Spring Lake, Isanti County, and the congregation Christiania, Scott County, in the state of MINNESOTA.

Synod 3.I—Southeastern Minnesota. The counties of Blue Earth, Dodge, Faribault, Fillmore, Freeborn, Goodhue, Houston, Le Sueur, Mower, Olmsted, Rice, Steele, Wabasha, Waseca, Winona in the state of MINNESOTA.

Synod 4.A—Nebraska. The state of NEBRASKA.

Synod 4.B—Central States. The states of MISSOURI and KANSAS.

Synod 4.C—Arkansas-Oklahoma. The states of ARKANSAS and OKLAHOMA.

Synod 4.D—Northern Texas-Northern Louisiana. The counties of Andrews, Archer, Armstrong, Bailey, Baylor, Bell, Borden, Bosque, Bowie, Briscoe, Brown, Callahan, Camp, Carson, Cass, Castro, Childress, Clay, Cochran, Coke, Coleman, Collin, Collingsworth, Comanche, Concho, Cooke, Coryell, Cottle, Crosby, Dallam, Dallas, Dawson, Deaf Smith, Delta, Denton, Dickens, Donley, Eastland, Ector, Ellis, Erath, Falls, Fannin, Fisher, Floyd, Foard, Franklin, Gaines, Garza, Glasscock, Gray, Grayson, Gregg, Hale, Hall, Hamilton, Hansford, Hardeman, Harrison, Hartley, Haskell, Hemphill, Henderson, Hill, Hockley, Hood, Hopkins, Howard, Hunt, Hutchinson, Irion, Jack, Johnson, Jones, Kaufman, Kent, King, Knox, Lamar, Lamb, Lampasas, Limestone, Lipscomb, Lubbock, Lynn, McCulloch, McLennan, Marion, Martin, Midland, Mills, Mitchell, Montague, Moore, Morris, Motley, Navarro, Nolan, Ochiltree, Oldham, Palo Pinto, Panola, Parker, Parmer, Potter, Rains, Randall, Reagan, Red River, Roberts, Rockwall, Runnels, Rusk, San Saba, Scurry, Shackelford, Sherman, Smith, Somervell, Stephens, Sterling, Stonewall, Swisher, Tarrant, Taylor, Terry, Throckmorton, Titus, Tom Green, Upshur, Van Zandt, Wheeler, Wichita, Wilbarger, Wise, Wood, Yoakum, Young in the state of TEXAS; the parishes of Bienville, Bossier, Caddo, Caldwell, Catahoula, Claiborne, Concordia, DeSoto, East Carroll, Franklin, Grant, Jackson, LaSalle, Lincoln, Madison, Morehouse, Natchitoches, Ouachita, Red River, Richland, Sabine, Tensas, Union, Webster, West Carroll, Winn in the state of LOUISIANA.

Synod 4.E—Southwestern Texas. The counties of Aransas, Atascosa, Bandera, Bastrop, Bee, Bexar, Blanco, Brooks, Burnet, Caldwell, Calhoun, Cameron, Comal, Crane, Crockett, De Witt, Dimmit, Duval, Edwards, Frio, Gillespie, Goliad, Gonzales, Guadalupe, Hays, Hidalgo, Jackson, Jim Hogg, Jim Wells, Karnes, Kendall, Kenedy, Kerr, Kimble, Kinney, Kleberg, La Salle, Lavaca, Lee, Live Oak, Llano, McMullen, Mason, Maverick, Medina, Menard, Milam, Nueces, Pecos, Real, Refugio, San Patricio, Schleicher, Starr, Sutton, Terrell, Travis, Upton, Uvalde, Val Verde, Victoria, Webb, Willacy, Williamson, Wilson, Zapata, Zavala in the state of TEXAS.

Synod 4.F—Texas-Louisiana Gulf Coast. The counties of Anderson, Angelina, Austin, Brazoria, Brazos, Burleson, Chambers, Cherokee, Colorado, Fayette, Fort Bend, Freestone, Galveston, Grimes, Hardin, Harris, Houston, Jasper, Jefferson, Leon, Liberty, Madison, Matagorda, Montgomery, Nacogdoches, Newton, Orange, Polk, Robertson, Sabine, San Augustine, San Jacinto, Shelby, Trinity, Tyler, Walker, Waller, Washington, Wharton in the state of TEXAS; the parishes of Acadia, Allen, Ascension, Assumption, Avoyelles, Beauregard, Calcasieu, Cameron, East Baton Rouge, East Feliciana, Evangeline, Iberia, Iberville, Jefferson, Jefferson Davis, Lafayette, LaFourche, Livingston, Orleans, Plaquemines, Pointe Coupee, Rapides, St. Bernard, St. Charles, St. Helena, St. James, St. John the Baptist, St. Landry, St. Martin, St. Mary, St. Tammany, Tangipahoa, Terrebonne, Vermilion, Vernon, Washington, West Baton Rouge, West Feliciana in the state of LOUISIANA.

Synod 5.A—Metropolitan Chicago. The counties of Cook, DuPage, Kane, Lake in the state of ILLINOIS.

Synod 5.B—Northern Illinois. The counties of Boone, Bureau, Carroll, De Kalb, Grundy, Henderson, Henry, Jo Daviess, Kendall, Knox, La Salle, Lee, McHenry, Mercer, Ogle, Putnam, Rock Island, Stephenson, Warren, Whiteside, Will, Winnebago in the state of ILLINOIS.

Synod 5.C—Central/Southern Illinois. The counties of Adams, Alexander, Bond, Brown, Calhoun, Cass, Champaign, Christian, Clark, Clay, Clinton, Coles, Crawford, Cumberland, De Witt, Douglas, Edgar, Edwards, Effingham, Fayette, Ford, Franklin, Fulton, Gallatin, Greene, Hamilton, Hancock, Hardin, Iroquois, Jackson, Jasper, Jefferson, Jersey, Johnson, Kankakee, Lawrence, Livingston, Logan, McDonough, McLean, Macon, Macoupin, Madison, Marion, Marshall, Mason, Massac, Menard, Monroe, Montgomery, Morgan, Moultrie, Peoria, Perry, Piatt, Pike, Pope, Pulaski, Randolph, Richland, St. Clair, Saline, Sangamon, Schuyler, Scott, Shelby, Stark, Tazewell, Union, Vermilion, Wabash, Washington, Wayne, White, Williamson, Woodford in the state of ILLINOIS.

Synod 5.D—Southeastern Iowa. The counties of Appanoose, Benton, Boone, Cedar, Clarke, Clinton, Dallas (east), Davis, Decatur, Des Moines, Henry, Iowa, Jackson (south), Jasper, Jefferson, Johnson, Jones, Keokuk, Lee, Linn, Louisa, Lucas, Madison, Mahaska, Marion, Marshall, Monroe, Muscatine, Polk, Poweshiek, Scott, Story (south), Tama (south), Van Buren, Wapello, Warren, Washington, Wayne in the state of IOWA.

Synod 5.E—Western Iowa. The counties of Adair, Adams, Audubon, Buena Vista, Calhoun, Carroll, Cass, Cherokee, Clay, Crawford, Dallas (west), Dickinson, Emmet, Fremont, Greene, Guthrie, Hamilton (west), Hancock, Harrison, Humboldt, Ida, Kossuth, Lyon, Mills, Monona, Montgomery, O'Brien, Osceola, Page, Palo Alto, Plymouth, Pocahontas,

Pottawattamie, Ringgold, Sac, Shelby, Sioux, Taylor, Union, Webster, Winnebago, Woodbury in the state of IOWA.

Synod 5.F—Northeastern Iowa. The counties of Allamakee, Black Hawk, Bremer, Buchanan, Butler, Cerro Gordo, Chickasaw, Clayton, Delaware, Dubuque, Fayette, Floyd, Franklin, Grundy, Hamilton (east), Hardin, Howard, Jackson (north), Mitchell, Story (north), Tama (north), Winneshiek, Worth, Wright in the state of IOWA.

Synod 5.G—Northern Great Lakes. The counties of Florence, Forest, Iron, Marinette, Oneida, Vilas in the state of WISCONSIN; the counties in the Upper Peninsula in the state of MICHIGAN.

Synod 5.H—Northwest Synod of Wisconsin. The counties of Ashland, Barron, Bayfield, Buffalo (north), Burnett, Chippewa, Clark, Douglas, Dunn, Eau Claire, Jackson (north), Marathon (west), Pepin, Pierce, Polk, Price, Rusk, St. Croix, Sawyer, Taylor, Trempealeau (north), Washburn, Wood (northwest corner) in the state of WISCONSIN.

Synod 5.I—East-Central Synod of Wisconsin. The counties of Brown, Calumet, Door, Fond Du Lac, Green Lake, Kewaunee, Langlade, Lincoln, Manitowoc, Marathon (east), Marquette, Menominee, Oconto, Outagamie, Portage, Shawano, Waupaca, Waushara, Winnebago, Wood (southeast) in the state of WISCONSIN.

Synod 5.J—Greater Milwaukee. The counties of Kenosha, Milwaukee, Ozaukee, Racine, Sheboygan, Washington, Waukesha in the state of WISCONSIN.

Synod 5.K—South-Central Synod of Wisconsin. The counties of Columbia, Dane, Dodge, Grant, Green, Iowa, Jefferson, Lafayette, Richland, Rock, Sauk, Walworth in the state of WISCONSIN; the congregation Trinity, Adams County, in the state of WISCONSIN, and the congregation Jefferson Prairie, Boone County, in the state of ILLINOIS.

Synod 5.L—La Crosse Area. The counties of Adams, Buffalo (south), Crawford, Jackson (south), Juneau, La Crosse, Monroe, Trempealeau (south), Vernon in the state of WISCONSIN; and parishes in or near the towns of La Crescent, Caledonia, and Spring Grove in the state of MINNESOTA.

Synod 6.A—Southeast Michigan. The counties of Genesee, Lapeer, Lenawee, Livingston, Macomb, Monroe, Oakland, Saint Clair, Shiawasee, Washtenaw, Wayne in the state of MICHIGAN.

Synod 6.B—North/West Lower Michigan. The counties of Alcona, Allegan, Alpena, Antrim, Arenac, Barry, Bay, Benzie, Berrien, Branch, Calhoun, Cass, Charlevoix, Cheboygan, Clare, Clinton, Crawford, Eaton, Emmet, Gladwin, Grand Traverse, Gratiot, Hillsdale, Huron, Ingham, Ionia, Iosco, Isabella, Jackson, Kalamazoo, Kalkaska, Kent, Lake, Leelanau, Manistee, Mason, Mecosta, Midland, Missaukee, Montcalm, Montmorency, Muskegon, Newaygo, Oceana, Ogemaw, Osceola, Oscoda,

Otsego, Ottawa, Presque Isle, Roscommon, St. Joseph, Saginaw, Sanilac, Shiawassee, Tuscola, Van Buren, Wexford in the state of MICHIGAN.

Synod 6.C—Indiana-Kentucky. The states of INDIANA and KENTUCKY.

Synod 6.D—Northwestern Ohio. The counties of Allen, Auglaize, Crawford, Defiance, Erie, Fulton, Hancock, Hardin, Henry, Huron, Lucas, Marion, Mercer, Morrow, Ottawa, Paulding, Putnam, Sandusky, Seneca, Van Wert, Williams, Wood, Wyandot in the state of OHIO.

Synod 6.E—Northeastern Ohio. The counties of Ashland, Ashtabula, Carroll, Columbiana, Cuyahoga, Geauga, Harrison, Holmes, Jefferson, Lake, Lorain, Mahoning, Medina, Portage, Richland, Stark, Summit, Trumbull, Tuscarawas, Wayne in the state of OHIO.

Synod 6.F—Southern Ohio. The counties of Adams, Athens, Belmont, Brown, Butler, Champaign, Clark, Clermont, Clinton, Coshocton, Darke, Delaware, Fairfield, Fayette, Franklin, Gallia, Greene, Guernsey, Hamilton, Highland, Hocking, Jackson, Knox, Lawrence, Licking, Logan, Madison, Meigs, Miami, Monroe, Montgomery, Morgan, Muskingum, Noble, Perry, Pickaway, Pike, Preble, Ross, Scioto, Shelby, Union, Vinton, Warren, Washington in the state of OHIO; the congregation St. Mark, Auglaize County, in the state of OHIO, and the congregation Bethel, Greenup County, in the state of KENTUCKY.

Synod 7.A—New Jersey. The state of NEW JERSEY.

Synod 7.B—New England. The states of CONNECTICUT; MAINE; MASSACHUSETTS; NEW HAMPSHIRE; RHODE ISLAND; and VERMONT; and the counties of Clinton, Essex, and Franklin in the state of NEW YORK.

Synod 7.C—Metropolitan New York. The counties of Bronx, Dutchess, Kings, Nassau, New York, Orange, Putnam, Queens, Richmond, Rockland, Suffolk, Sullivan, Ulster, Westchester in the state of NEW YORK.

Synod 7.D—Upstate New York. The counties of Albany, Allegany, Broome, Cattaraugus, Cayuga, Chautauqua, Chemung, Chenango, Columbia, Cortland, Delaware, Erie, Fulton, Genesee, Greene, Hamilton, Herkimer, Jefferson, Lewis, Livingston, Madison, Monroe, Montgomery, Niagara, Oneida, Onondaga, Ontario, Orleans, Oswego, Otsego, Rensselaer, St. Lawrence, Saratoga, Schenectady, Schoharie, Schuyler, Seneca, Steuben, Tioga, Tompkins, Warren, Washington, Wayne, Wyoming, Yates in the state of NEW YORK.

Synod 7.E—Northeastern Pennsylvania. The counties of Berks, Bradford, Carbon, Lackawanna, Lehigh, Luzerne, Monroe, Northampton, Pike, Schuylkill, Sullivan, Susquehanna, Wayne, Wyoming in the state of PENNSYLVANIA.

Synod 7.F—Southeastern Pennsylvania. The counties of Bucks, Chester, Delaware, Montgomery, Philadelphia in the state of PENNSYLVANIA.

Synod 7.G—Slovak Zion. A non-geographic synod consisting of congregations distinctively Slovak in language or antecedents.

Synod 8.A—Northwestern Pennsylvania. The counties of Armstrong (part), Cameron, Clarion, Crawford, Elk, Erie, Forest, Indiana, Jefferson, McKean, Mercer, Potter, Venango, Warren in the state of PENNSYLVANIA.

Synod 8.B—Southwestern Pennsylvania. The counties of Allegheny, Armstrong (part), Beaver, Butler, Fayette, Greene, Lawrence, Washington, Westmoreland in the state of PENNSYLVANIA.

Synod 8.C—Allegheny. The counties of Bedford, Blair, Cambria, Centre, Clearfield, Huntingdon, Somerset in the state of PENNSYLVANIA.

Synod 8.D—Lower Susquehanna. The counties of Adams, Cumberland, Dauphin, Franklin, Fulton, Lancaster, Lebanon, Perry, York in the state of PENNSYLVANIA; the congregations St. Michael and Zion in Schuylkill County in the state of PENNSYLVANIA.

Synod 8.E—Upper Susquehanna. The counties of Clinton, Columbia, Juniata, Lycoming, Mifflin, Montour, Northumberland, Snyder, Tioga, Union in the state of PENNSYLVANIA; the congregation Trinity, Luzerne County, and the congregation Zion, Dauphin County, in the state of PENNSYLVANIA.

Synod 8.F—Delaware-Maryland. The state of DELAWARE; the city of Baltimore and the counties of Allegany, Anne Arundel, Baltimore, Caroline, Carroll, Cecil, Dorchester, Frederick, Harford, Howard, Kent, Queen Anne's, Somerset, Talbot, Washington, Wicomico, Worcester in the state of MARYLAND; the congregation of Holy Trinity, Prince George's County, in the state of MARYLAND; the congregation of Mt. Joy, Adams County, in the state of PENNSYLVANIA; the counties of Accomack, Northampton in the state of VIRGINIA.

Synod 8.G—Metropolitan Washington, D.C. The District of Columbia; the counties of Calvert, Charles, Montgomery, Prince George's, St. Mary's in the state of MARYLAND; the counties of Arlington, Fairfax, Loudoun, Prince William, and the independent cities within the territory of these counties in the state of VIRGINIA; BERMUDA.

Synod 8.H—West Virginia-Western Maryland. The county of Garrett in the state of MARYLAND; the state of WEST VIRGINIA; the congregation Calvary, Allegany County, the congregations Holy Trinity Memorial and Salem in Washington County in the state of MARYLAND; the congregation Fairview, Frederick County, in the state of VIRGINIA.

Synod 9.A—Virginia. The counties of Albemarle, Alleghany, Amelia, Amherst, Appomattox, Augusta, Bath, Bedford, Bland, Botetourt, Brunswick, Buchanan, Buckingham, Campbell, Caroline, Carroll, Charles City, Charlotte, Chesterfield, Clarke, Craig, Culpeper, Cumberland, Dickenson, Dinwiddie, Essex, Fauquier, Floyd, Fluvanna, Franklin, Frederick, Giles, Gloucester, Goochland, Grayson, Greene, Greensville,

Halifax, Hanover, Henrico, Henry, Highland, Isle of Wight, James City, King and Queen, King George, King William, Lancaster, Lee, Louisa, Lunenburg, Madison, Mathews, Mecklenburg, Middlesex, Montgomery, Nelson, New Kent, Northumberland, Nottoway, Orange, Page, Patrick, Pittsylvania, Powhatan, Prince Edward, Prince George, Pulaski, Rappahannock, Richmond, Roanoke, Rockbridge, Rockingham, Russell, Scott, Shenandoah, Smyth, Southampton, Spotsylvania, Stafford, Surry, Sussex, Tazewell, Warren, Washington, Westmoreland, Wise, Wythe, York, and the independent cities within the territory of these counties in the state of VIRGINIA; the congregation of Immanuel in Mercer County in the state of WEST VIRGINIA; the congregation Lakeside in Halifax County in the state of NORTH CAROLINA.

Synod 9.B—North Carolina. The state of NORTH CAROLINA.

Synod 9.C—South Carolina. The state of SOUTH CAROLINA.

Synod 9.D—Southeastern. The states of ALABAMA; GEORGIA; MISSISSIPPI; and TENNESSEE.

Synod 9.E—Florida-Bahamas. The state of FLORIDA; the BAHAMAS.

Synod 9.F—Caribbean. The commonwealth of PUERTO RICO; the territory of the U.S. VIRGIN ISLANDS.

10.02. Each congregation, except those which are in partnership with the Slovak Zion Synod, shall establish a relationship with the synod in whose territory it is located.

10.02.01. The Slovak Zion Synod shall continue as a non-geographic synod of this church. In all other respects it shall be bound by the provisions of the constitutions, bylaws, and continuing resolutions of this church. In addition, it shall enter into relationships with geographic synods in order to provide opportunities for congregations, rostered ministers, and other leaders to share in the programmatic services of such synods, workshops, and conferences. It shall also periodically review and evaluate its ministries to ascertain their continuing effectiveness.

10.02.02. Any congregation in a border area desiring to change its synod relationship may do so upon approval of the synod assemblies of the synods concerned, which shall report any such change to the Churchwide Assembly.

10.02.03. Within the territory of each geographic synod, the synod—in keeping with criteria, policies, and procedures proposed by the secretary of this church, after consultation with the appropriate churchwide unit or units, and approved by the Church Council—may acknowledge certain authorized worshiping communities such as developing ministries, preaching points, or chapels as related to the synod and part of the synod's life and mission. Such authorized worshiping communities of the synod shall accept and adhere to the Confession of Faith and Statement of Purpose of this church, shall be served by leadership under the criteria of this church, and shall be subject to the discipline of this church.

10.10. INCORPORATION AND CONSTITUTION

10.11. Each synod shall be incorporated. The articles of incorporation of each synod in existence on January 1, 1988, shall continue to govern such synods. The articles of incorporation of each synod organized after December 31, 1987, shall be submitted to the Church Council for ratification before filing. Amendments to the articles of incorporation of all synods shall be submitted to the Church Council for ratification before filing.

10.11.A13. *Any synod contemplating amending articles of incorporation or undertaking other fundamental changes such as dissolution, merger, partition into multiple synods, creating a new synod corporation, incorporating in another jurisdiction, or any similar or related action, especially those that may affect relationships with other expressions of this church, must first consult with the Office of the Presiding Bishop, the Office of the Secretary, and with the bishops of any synods affected before seeking ratification by the Church Council.*

10.12. Each synod shall have a constitution, which shall become effective upon ratification by the Church Council. Amendments thereto shall be subject to like ratification, provided, however, that an amendment which is identical to a provision of the *Constitution for Synods* shall be deemed to have been ratified upon its adoption and the Church Council shall be given prompt notification of its adoption.

10.13. The *Constitution for Synods* contains mandatory provisions that incorporate and record therein provisions of the constitution and bylaws of this church. Amendments shall be made in accordance with the required provisions in Chapter 18 of the *Constitution for Synods*. Non-mandatory provisions shall not be inconsistent with the constitution and bylaws of this church.

10.20. PURPOSE

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

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

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

a. providing for pastoral care of congregations, ministers of Word and Sacrament, and ministers of Word and Service in the synod, including:

1) approving candidates for the ministry of Word and Sacrament in cooperation with the appropriate seminaries of this church, which may be done through multi-synodical committees;

2) authorizing ordinations and ordaining ministers of Word and Sacrament on behalf of this church;

3) approving ministers of Word and Service, which may be done through multi-synodical committees;

4) authorizing consecrations and consecrating ministers of Word and Service on behalf of this church; and

5) consulting in the call process for rostered ministers.

b. providing for leadership recruitment, preparation, and support in accordance with churchwide standards and policies, including:

1) nurturing and supporting congregations and lay leaders;

2) seeking and recruiting qualified candidates for the rostered ministries of this church;

3) making provision for pastoral care, call review, and guidance;

4) encouraging and supporting persons on the rosters of this church in stewardship of their abilities, care of self, and pursuit of continuing education to undergird their effectiveness of service; and

5) supporting recruitment of leaders for this church's colleges, universities, seminaries, and social ministry organizations.

c. providing for discipline of congregations, ministers of Word and Sacrament, and ministers of Word and Service; as well as for termination of call, appointment, adjudication, and appeals consistent with Chapter 20 of this constitution; and

d. providing for archives in conjunction with other synods.

10.21.02. In planning for, facilitating, and nurturing the mission of this church through congregations, the responsibilities of the synod include the following:

a. developing new ministries, redevelopment of existing ministries, and support and assistance in the conclusion, if necessary, of a particular ministry;

b. leading and encouraging of congregations in their evangelism efforts;

c. assisting members of its congregations in carrying out their ministries in the world;

d. encouraging congregations to respond to human need, work for justice and peace, care for the sick and the suffering, and participate responsibly in society;

e. providing resources for congregational life; and

f. grouping congregations in conferences, clusters, coalitions, or other area subdivisions for mission purposes.

10.21.03. In strengthening interdependent relationships among congregations, synods, and the churchwide organization, and in fostering relationships with agencies and institutions affiliated with or related to this church as well as with ecumenical and global partners, the responsibilities of the synod include the following:

a. promoting interdependent relationships among congregations, synods, and the churchwide organization, and entering into partnership with other synods in the region;

b. fostering organizations for youth, women, and men, and organizations for language or ethnic communities;

c. developing relationships with social ministry organizations and ministries, participating in their mission planning, and providing partnership funding;

d. supporting relationships with and providing partnership funding on behalf of colleges, universities, and campus ministries;

e. maintaining relationships with and providing partnership funding on behalf of seminaries and continuing education centers;

f. fostering relationships with camps and other outdoor ministries;

g. fostering relationships with preschools, elementary schools, and secondary schools operated by congregations of the synod;

h. fostering relationships with ecumenical and global partners; and

i. cooperating with other synods and the churchwide organization in creating, using, and supporting regions to carry out those functions of the synod which can best be done cooperatively with other synods and the churchwide organization.

10.21.04. In interpreting the work of this church on the territory of the synod, the responsibilities of the synod include the following:

a. encouraging financial support for the work of this church by individuals and congregations;

b. participating in churchwide programs;

c. interpreting social statements in a manner consistent with the interpretation given by the churchwide unit or office which assisted in the development of the statement, and suggestion of social study issues; and

d. providing ecumenical guidance and encouragement.

10.22. **In the event that this church or any synod of this church is charged with liability for any contingent debt, liability, or obligation arising or resulting from acts or omissions of any synod of the Lutheran Church in America, or The Association of Evangelical Lutheran Churches, or district of The American Lutheran Church, occurring prior to January 1, 1988, the Church Council is authorized and empowered to determine whether and to what extent this church or such synod of this church shall be indemnified or reimbursed for any such debt, liability, or obligation by one or more synods of this church. In making its determination with respect to indemnification or reimbursement, the Church Council shall consider the nature of the activity which gave rise to the debt, liability, or obligation, the situs of that activity, and such other factors as the Church Council deems appropriate under the circumstances in order that such debt, liability, or obligation may be discharged in a manner that is fair and equitable to this church's congregations, synods, and churchwide organization. For purposes of this provision, a "contingent" debt, liability, or obligation means a debt, liability, or obligation (a) the amount of which had not been ascertained by the Evangelical Lutheran Church in America on December 31, 1987, or (b) the existence of which was unknown to the Evangelical Lutheran Church in America on December 31, 1987.**

10.30. **OFFICERS**

10.31. **The officers of each synod shall be a bishop, a vice president, a secretary, and a treasurer.**

a. As the synod's pastor, the bishop shall:

1) Oversee and administer the work of the synod.

2) Preach, teach, and administer the sacraments in accord with the faith of this church.

3) Provide pastoral care and leadership for the synod, its congregations, its ministers of Word and Sacrament, and its ministers of Word and Service.

4) Advise and counsel its related institutions and organizations.

5) Be its chief ecumenical officer.

6) Exercise supervision over the work of the other officers.

7) Preside at all meetings of the Synod Assembly and be the chief executive officer of the synod; provide for the preparation of the agenda of the Synod Assembly, Synod Council, and the Executive Committee; see to it that the constitution and bylaws of the synod are duly observed, and that the actions of the synod in conformity therewith are carried into effect; coordinate the work of all synodical staff

members; and appoint all committees for which provision is not otherwise made.

8) **Coordinate the use of the resources available to the synod as it seeks to promote the health of this church's life and witness in the areas served by the synod.**

9) **Exercise solely this church's power to ordain (or provide for the ordination by another synodical bishop of) approved candidates who have received and accepted a properly issued, duly attested letter of call for the office of ministry of Word and Sacrament (and as provided in the bylaws of this church); and to consecrate (or provide for the consecration of) approved candidates who have received and accepted a properly issued, duly attested letter of call for service as a minister of Word and Service (and as provided in the bylaws of this church); and to install (or provide for the installation of) rostered ministers whose calls the bishop has attested.**

10) **Be *ex officio* a member of the Churchwide Assembly and a member of all committees and any other organizational units of the synod.**

11) **Submit a report to each regular meeting of the Synod Assembly concerning the synod's life and work.**

12) **Interpret and advocate the mission and theology of the whole church.**

b. The vice president shall chair the Synod Council. In the event of the death, resignation, or disability of the bishop, the vice president, after consultation with the presiding bishop of the Evangelical Lutheran Church in America, shall convene the Synod Council to arrange for the conduct of the duties of the bishop until a new bishop shall be elected, or, in the case of temporary disability, until the bishop resumes full performance of the duties of the office.

10.31.01. The bishop shall be elected by the Synod Assembly. The bishop shall be a minister of Word and Sacrament of this church. The bishop may have as many assistants as the synod shall authorize.

10.31.02. The presiding bishop of this church, or a bishop appointed by the presiding bishop of this church, shall preside for the installation into office, in accord with the policy and approved rite of this church, of each newly elected synod bishop.

10.31.03. The vice president shall be elected by the Synod Assembly. The vice president shall be a layperson. The vice president shall not receive a salary for the performance of the duties of the office.

10.31.04. The secretary shall be elected by the Synod Assembly. The secretary may be either a layperson or a rostered minister.

10.31.05. The treasurer may be elected by the Synod Assembly or may be appointed by the Synod Council. The treasurer may be either a layperson or a rostered minister.

10.31.06. The bishop of the synod shall be elected to a term of six years and may be re-elected. The other officers shall be elected to a term as defined by each synod, but not to exceed six years, and may be re-elected.

10.31.07. Each officer shall be a voting member of a congregation of the synod, except that the bishop need not be a member of a congregation of the synod at the time of election.

10.32. The procedures governing matters of potential conflicts of interest for synodical bishops shall be set forth in the bylaws.

10.32.01. Whenever a synodical bishop determines that a matter of the kind described in 10.32.02. may require his or her determination or action with respect to a related individual as defined in 10.32.03., the synodical bishop shall withdraw from personal involvement in such matter and shall so notify the presiding bishop. The presiding bishop shall then appoint another synodical bishop from the same region to handle the matter to conclusion. In dealing with such matter, the appointed bishop shall exercise all of the functions and authority to the same extent as if the appointed bishop were the elected bishop of the withdrawing bishop's synod.

10.32.02. Matters include any proceedings under Chapter 20, proceedings under provision 7.46. (†S14.18.), candidacy, reinstatement, and similar matters where determinations or actions by the synodical bishop could change, limit, restrict, approve, authorize, or deny the related individual's ministry on one of the rosters of this church.

10.32.03. A related individual is one who, with respect to the synodical bishop, is a spouse, parent, son, daughter, sibling, uncle, aunt, niece, nephew, grandparent, grandchild, including corresponding members of blended families, and in-laws (parent, son, daughter, or sibling of a spouse, spouse of a sibling, or the parent or sibling of the spouse of a sibling).

10.40. SYNOD ASSEMBLY

10.41. Each synod shall have a Synod Assembly, which shall be its highest legislative authority, and which shall meet at least triennially. Special meetings may be called as needed. With the exception of ministers on the rosters of synods other than their synod of residence, each member of the Synod Assembly, the Synod Council, a board, committee, or other organizational unit of the synod shall be a voting member of a congregation of the synod.

10.41.01. Membership of the Synod Assembly, of which at least 60 percent of the voting membership shall be composed of laypersons, shall be constituted as follows:

a. All ministers of Word and Sacrament under call on the roster of the synod in attendance at the Synod Assembly shall be voting members.

b. All ministers of Word and Service under call on the roster of the synod shall be voting members in the Synod Assembly, in addition to the voting membership of lay members of congregations provided in item 10.41.01.c.

c. A minimum of one lay member elected by each congregation with fewer than 175 baptized members and a minimum of two lay members elected by each congregation with 175 or more baptized members related to the synod, normally one of whom shall be male and one of whom shall be female, shall be voting members. The Synod Council shall establish a formula to provide additional lay representation from congregations on the basis of the number of baptized members in the congregation. The Synod Council shall seek to ensure that, as nearly as possible, 50 percent of the lay members of the assembly shall be female and 50 percent shall be male. Additional members from each congregation normally shall be equally divided between male and female.

d. Voting membership shall include the officers of the synod.

10.41.02. Synods may establish processes that permit retired rostered ministers, or those designated as disabled, on the roster of the synod to serve as voting members of the Synod Assembly, consistent with bylaw 10.41.01.

10.41.03. Synods may establish processes that permit rostered ministers who are on leave from call on the roster of the synod to serve as voting members of the Synod Assembly, consistent with bylaw 10.41.01.

10.41.04. Synods may establish processes that permit representatives of congregations under development and synodically authorized worshiping communities, under bylaw 10.02.03., to serve as voting members of the Synod Assembly, consistent with bylaw 10.41.01.

10.41.05. Synods may establish processes that permit Synod Council voting members who are not otherwise serving as voting members of the Synod Assembly the privilege of both voice and vote as members of the Synod Assembly.

10.50. SYNOD COUNCIL

10.51. Each synod shall have a Synod Council, which shall be its board of directors, and which shall serve as the interim legislative authority between meetings of the Synod Assembly, except that it may not take any action which is reserved exclusively for the Synod Assembly or which is in conflict with action taken by the Synod Assembly.

10.52. The Synod Council shall consist of the four officers of the synod, 10 to 24 other members, at least one young adult, and at least one youth, all elected by the Synod Assembly. Each person elected to the Synod Council shall be a voting member of a congregation of the synod, with

the exception of ministers on a roster of the synod who reside outside the territory of the synod. The process for election and the term of office when not otherwise specified herein shall be determined by each synod. A member of the Church Council of the Evangelical Lutheran Church in America from the synod, unless otherwise elected as a voting member of the Synod Council, may serve as an advisory member of the Synod Council with voice but not vote.

10.60. CONFERENCES, CLUSTERS, COALITIONS, AREA SUBDIVISIONS, AND NETWORKS

10.61. **Each synod may establish conferences, clusters, coalitions, area subdivisions, and networks as appropriate within its territory and in collaboration with other synods and partners as specified in the bylaws and continuing resolutions. The purpose of such groupings shall be to foster interdependent relationships for missional purposes among congregations, synods, the churchwide organization, and other partners.**

10.62. **Each synod may establish such boards, committees, task forces, and other organizational forms as it deems necessary to carry out effectively the functions assigned to the synod.**

10.63. **Each synod shall have an Executive Committee, a Consultation Committee, an Audit Committee, and a Committee on Discipline. Each synod also shall establish a Mutual Ministry Committee to provide support and counsel to the bishop.**

10.70. FISCAL POLICY

10.71. **Each synod shall remit to the churchwide organization a percentage or amount of all donor-unrestricted receipts contributed to it by the congregations of the synod. The actual percentage or amount shall be determined through individual consultations with each synod. Consultations may recognize and include receipts other than unrestricted receipts in establishing and reporting the synod's remittance to the churchwide organization.**

10.71.01. The percentage or amount determined by consultation shall be acted upon by the synod assembly as part of the adoption of the synod's budget. Should the synod assembly not approve the agreed upon percentage or amount, the synod and the churchwide organization should engage in a new consultation process to reach a mutually agreed upon percentage or amount of donor-unrestricted receipts or other receipts.

10.71.02. The percentage or amount determined by consultation shall come to the Church Council for approval or a request to reopen consultation.

10.72. **Each synod shall arrange to have an annual audit of its financial records conducted by a certified public accountant firm selected by the Synod Council. The audited annual financial report shall be**

submitted by the synod to the churchwide Office of the Treasurer and to the congregations of the synod. Synodical financial reports shall be in a format approved by the churchwide Office of the Treasurer in order to attain uniformity in reporting.

10.73. Each synod shall have the fiscal year of February 1 through January 31.

10.74. Each synod shall maintain adequate, continuous insurance coverage in accordance with standards recommended by the churchwide organization. Insurance programs offered or endorsed by the churchwide organization shall be deemed to fulfill this obligation.

10.80. CONFERENCE OF BISHOPS

10.81. The Conference of Bishops shall be composed of the bishops of the synods, the presiding bishop of this church, and the secretary of this church.

10.81.01. The Conference of Bishops shall consult with and advise the Church Council. It may make recommendations to the presiding bishop of this church and to the Church Council, respond to referrals from the Church Council, and refer concerns and proposals to the Church Council. At each meeting the Conference of Bishops shall receive a report from the Church Council brought by the vice president of this church.

10.81.02. The conference shall meet at least two times each year.

10.81.03. The responsibilities of the Conference of Bishops shall be enumerated in a continuing resolution. The resolution may be amended by majority vote of the Churchwide Assembly or by a two-thirds vote of the Church Council. Should the conference disagree with the action of the Church Council, it may appeal the decision to the Churchwide Assembly.

10.81.A16. ***Responsibilities of the Conference of Bishops***

The Conference of Bishops of the Evangelical Lutheran Church in America shall provide opportunities for worship, spiritual renewal, and theological enrichment for those elected to the office of bishop of a synod, the presiding bishop of this church, and the secretary of this church, and it shall offer advice and counsel to the Church Council and the churchwide organization. To fulfill these responsibilities, the Conference of Bishops shall:

a. be a forum in which goals, objectives, and strategies may be developed and shared concerning pastoral leadership, care, and counsel for the synods;

b. review recommendations from the appropriate churchwide unit or office pertaining to standards for the admission to the rosters of this church, and for their retention on those rosters;

c. review recommendations and foster programs, in consultation with the appropriate churchwide unit or office, pertaining to policies related to ministers of Word and Sacrament, and ministers of Word

and Service, and their families for pastoral care in such areas as call review, guidance, mobility, intervention, discipline, rehabilitation, and spiritual growth;

d. work with the appropriate churchwide unit or office in the processes for first call for candidates for the ministry of Word and Sacrament of this church, first call for candidates for the ministry of Word and Service of this church, mobility of rostered ministers, and pastoral care;

e. offer programs for orientation and continuing education for bishops, officers, and their spouses;

f. assist the bishops in their role as teachers by being a forum for serious reflections on the theological and ethical implications of issues that affect the life of this church;

g. participate in the development and study of ecumenical documents and assist the bishops to promote the unity of this church through leadership and ecumenical worship, fellowship, and interaction; and

h. assist the bishops in their role as leaders in fostering support for the work of this church by being a forum for discussion of annual mission-support plans and serving as a means of providing advice and counsel to the Church Council in the council's responsibility for approval of those plans.

10.81.B14. ***Organization of the Conference of Bishops***

The Conference of Bishops may establish committees as the members, from time to time, may determine to assist in fulfillment of assigned responsibilities. Quadrennially, the Conference of Bishops shall elect a chair and vice chair to preside at meetings and serve as ex officio *members of the executive committee of the conference with the presiding bishop and secretary. The Conference of Bishops shall establish criteria and terms for three synodical bishops to be elected by the conference as members of the executive committee.*

10.81.C13. ***Staff Services for the Conference of Bishops***

Staff services for meetings of the Conference of Bishops shall be provided by the Office of the Presiding Bishop and the Office of the Secretary. The assistant to the presiding bishop for synodical relations shall coordinate the operation of the Conference of Bishops.

Chapter 11.
CHURCHWIDE ORGANIZATION—DEFINITION AND PURPOSES

11.10. DEFINITION OF THE CHURCHWIDE ORGANIZATION

11.11. **The Evangelical Lutheran Church in America shall have a churchwide organization that shall function interdependently with the congregations and synods of this church. The churchwide organization shall serve on behalf of and in support of this church's members, congregations, and synods in proclaiming the Gospel, reaching out in witness and service both globally and throughout the territory of this church, nurturing the members of this church in the daily life of faith, and manifesting the unity of this church with the whole Church of Jesus Christ.**

11.12. **The churchwide organization shall be an instrument for accomplishing the purposes of this church, as defined by Chapter 4 of this constitution, that are shared with and supported by the members, congregations, and synods of this church. In keeping with this church's purposes, it shall develop churchwide policy, set standards for leadership, establish criteria for this church's endeavors, and coordinate the work of this church. It shall be a means for the sharing of resources throughout this church, and shall provide programs and services as determined by this church.**

11.20. PURPOSES OF THE CHURCHWIDE ORGANIZATION

11.21. **In fulfillment of the purposes of this church, the churchwide organization shall:**

- **a. Undergird the worship life of this church as the Word of God is preached and the sacraments are administered.**
- **b. Provide resources to equip members to worship, learn, serve, and witness in their ministry in daily life.**
- **c. Support and establish policy for this church's mission and coordinate planning and evaluation for that mission throughout the world, including participation with other churches.**
- **d. Witness to the Word of God in Christ by united efforts in proclaiming the Gospel, responding to human need, caring for the sick and suffering, working for justice and peace, and providing guidance to members on social matters.**
- **e. Foster interdependent relationships among congregations, synods, and the churchwide organization to implement the mission of this whole church.**
- **f. Provide for the rostered ministries for this church.**
- **g. Oversee and establish policy for this church's relationship to seminaries, colleges, universities, schools, and other education endeavors, and provide support as appropriate.**

h. Establish and reflect this church's ecumenical stance and its relationship to other churches, and direct this church's policy for relationship with persons of other faiths.

i. Develop and administer policies for this church's relationship to social ministry organizations and cooperate with public and private agencies that enhance human dignity and justice.

j. Determine and implement policy for this church's relationship to governments.

k. Provide for a comprehensive financial support system for this church's mission and for the administration of financial resources necessary for fulfillment of the particular responsibilities of the churchwide organization.

l. Provide planned giving opportunities for the financial support of this church, its congregations, synods, agencies, and institutions through the establishment of a foundation.

m. Provide pension and other benefits plans for this church.

n. Provide a church publishing house.

o. Provide archives for the retention of its valuable records, and coordinate archival activity in the synods, regions, institutions, and agencies of this church.

p. Provide and monitor a system of discipline, appeals, and adjudication.

q. Establish and operate other programs and activities, as determined by this church, on behalf of and in support of the congregations and synods of this church.

11.30. DESCRIPTION OF THE CHURCHWIDE ORGANIZATION

11.31. The legislative function of the churchwide organization shall be fulfilled by the Churchwide Assembly as described in Chapter 12 of this constitution.

11.32. The Church Council shall exercise interim legislative authority and shall serve as the board of directors of the corporation.

11.33. Leadership of this church shall be vested in the churchwide officers, the Churchwide Assembly, the Church Council, the Conference of Bishops, and executive directors of churchwide units. The full-time officers shall be the presiding bishop, secretary, and treasurer. The vice president shall be non-salaried and shall serve as chair of the Church Council.

11.34. The churchwide organization shall carry out its duties through units and offices. Units and offices shall be responsible to the Churchwide Assembly and to the Church Council in the interim between regular meetings of the assembly.

11.34.01. Proxy and absentee voting shall not be permitted in the actions of boards, committees, task forces, or other decision-making bodies.

11.40. GENERAL FISCAL POLICIES

11.41. Within the limits established by the Churchwide Assembly in the constitution, bylaws, and continuing resolutions, the Church Council, as the board of directors, shall establish the fiscal policies of the churchwide organization.

11.41.01. A single treasury shall be maintained for the receipt and disbursement of funds for the churchwide organization and its units receiving budgetary support, except as otherwise provided in the constitution and bylaws or as approved by the Church Council.

11.41.02. Within the policies established by the Churchwide Assembly and the Church Council, the management and investment of the funds of the churchwide organization and its units receiving budgetary support shall be the responsibility of the Office of the Treasurer.

11.41.03. On the basis of estimated income, and upon advice of the Office of the Presiding Bishop and the Office of the Treasurer, in consultation with the units receiving support from the churchwide budget, the Church Council shall authorize expenditures within the budget for the fiscal year and the units may incur financial obligations up to the specified amounts. Expenditure authorizations shall be subject to revision, in light of changing conditions, by the Church Council, upon the advice of the Office of the Presiding Bishop and the Office of the Treasurer.

11.41.04. The Church Council shall establish a working capital fund to be administered by the Office of the Treasurer within the policies established by the Church Council.

11.41.05. The fiscal year for the churchwide organization shall be February 1 through January 31.

11.41.06. No churchwide appeal to congregations or individuals of this church for the raising of funds shall be conducted by the churchwide organization or churchwide units without the consent of the Churchwide Assembly or the Church Council, following consultation with the Conference of Bishops. No appeal to selected congregations and individuals of this church for the raising of funds shall be conducted by the churchwide organization or churchwide units without the consent of the Church Council, following consultation with either the Conference of Bishops or specific synods as appropriate. Proposals for such special appeals shall be presented to the Church Council through the appropriate council committee with recommendations by the Office of the Presiding Bishop.

11.41.07. This church shall not, in any manner, be responsible for the debts or liabilities of other Lutheran organizations, institutions, or agencies, whether independent of or affiliated with this church.

Chapter 12.
CHURCHWIDE ASSEMBLY

12.10. **DESCRIPTION AND AUTHORITY OF THE CHURCHWIDE ASSEMBLY**

12.11. **The Churchwide Assembly shall be the highest legislative authority of the churchwide organization and shall deal with all matters which are necessary in pursuit of the purposes and functions of this church. The powers of the Churchwide Assembly are limited only by the provisions of the Articles of Incorporation, this constitution and bylaws, and the assembly's own resolutions.**

12.12. **Any matter for which adoption by a vote of two-thirds of those voting in a prior Churchwide Assembly was required by the constitution or bylaws of the Evangelical Lutheran Church in America shall require a two-thirds vote to be amended or repealed by a subsequent Churchwide Assembly.**

12.12.01. A social statement of the Evangelical Lutheran Church in America shall be developed pursuant to a policy approved by the Church Council, following consultation with the Conference of Bishops. The text of a proposed social statement shall be reviewed by the Conference of Bishops and approved and recommended to the assembly by the Church Council. A proposed social statement shall require for adoption a vote of two-thirds of those voting members present and voting in a Churchwide Assembly.

12.20. **DUTIES OF THE CHURCHWIDE ASSEMBLY**

12.21. **The Churchwide Assembly shall:**

- **a. Review the work of the churchwide officers, and for this purpose require and receive reports from them and act on business proposed by them.**
- **b. Review the work of the churchwide units, and for this purpose require and receive reports from them and act on business proposed by them.**
- **c. Receive and consider proposals from synod assemblies.**
- **d. Establish churchwide policy.**
- **e. Adopt a budget for the churchwide organization.**
- **f. Elect officers, board members, and other persons as provided in the constitution or bylaws.**
- **g. Establish churchwide units to carry out the functions of the churchwide organization.**
- **h. Have the sole authority to amend the constitution and bylaws.**
- **i. Fulfill other functions as required in the constitution and bylaws.**
- **j. Conduct such other business as necessary to further the purposes and functions of the churchwide organization.**

12.30. MEETINGS OF THE CHURCHWIDE ASSEMBLY

12.31. The assembly shall meet triennially. Special meetings may be called by a two-thirds vote of the Church Council. The purpose for a special meeting shall be stated in the notice.

12.31.01. The time and place of the Churchwide Assembly shall be determined by the Church Council. The time and place for the next regular assembly normally shall be announced at the preceding assembly.

12.31.02. The secretary shall give notice of the time and place of each regular assembly by publication thereof at least 60 days in advance on this church's website and in this church's periodical. The secretary shall give written notice of a special assembly to the bishop of each synod upon the issuance of a call thereof and shall publish the same on this church's website and in this church's periodical at least 30 days in advance of the special assembly. Notice shall be provided to all voting members or voting members-elect not more than 30 days or less than 10 days in advance of any meeting. Notice may be provided electronically for voting members or voting members-elect who have provided email addresses, unless the voting member or voting member-elect has requested that written notice be mailed.

12.31.03. At least 20 days prior to an assembly the secretary shall prepare and distribute to each congregation and to the voting members-elect a pre-assembly report. Distribution to congregations may be accomplished by posting the report on the website of this church. Distribution to voting members-elect may be accomplished electronically to those who have provided email addresses. A written copy of the *Pre-Assembly Report* will be mailed to any voting member-elect who does not provide an email address and to any congregation or voting member-elect who requests a written copy.

12.31.04. The arrangements for agenda, program, and worship shall be under the supervision of the presiding bishop.

12.31.05. Physical arrangements for churchwide assemblies shall be made by the secretary or by an assembly manager working under the secretary's supervision. Such committees as may be necessary to facilitate the planning for and operation of the assembly may be established by the secretary in consultation with the presiding bishop.

12.31.06. The churchwide organization shall be responsible for the costs of the Churchwide Assembly, including reasonable costs for travel, housing, and board for voting and advisory members.

12.31.07. At least one-half of all persons elected as voting members must be present at a meeting to constitute a quorum for the legal conduct of business. If such a quorum is not present, those voting members present may adjourn the meeting to another time and place, provided that only those persons eligible to vote at the original meeting may vote at the adjourned meeting.

12.31.08. Proxy and absentee voting shall not be permitted at a Churchwide Assembly.

12.31.09. The Churchwide Assembly shall use parliamentary procedures in accordance with *Robert's Rules of Order*, latest edition, unless otherwise ordered by the assembly.

12.40. MEMBERS OF THE CHURCHWIDE ASSEMBLY

12.41. **The voting members of the Churchwide Assembly shall be the voting members of this corporation. The requirements for voting members of the assembly and other members shall be specified in the bylaws.**

12.41.10. Voting Members

12.41.11. Each synod shall elect one voting member of the Churchwide Assembly for every 6,000 baptized members in the synod. In addition, each synod shall elect one voting member for every 50 congregations in the synod. The synodical bishop, who is *ex officio* a member of the Churchwide Assembly, shall be included in the number of voting members so determined. Unless otherwise determined by the synod, the synodical vice president shall serve as an *ex officio* member of the Churchwide Assembly and be included in the number of the synod's voting members. The voting members elected by each synod shall comply with the principles of organization, commitment to inclusiveness, and interdependence as specified in Chapter 5 of this Constitution. In addition, each synod shall elect one additional voting member who is a youth or young adult at the time of the election and one additional voting member who is a person of color or a person whose primary language is other than English. The Church Council may allocate up to 10 additional voting members among synods, but no single synod may be allocated more than two additional voting members. The secretary shall notify each synod of the number of assembly members it is to elect.

12.41.12. The secretary of each synod shall submit to the secretary of this church at least nine months before each regular Churchwide Assembly a certified list of the voting members elected by the Synod Assembly. If a voting member elected by the Synod Assembly is unable to serve, the name of an eligible person chosen by the Synod Council shall be submitted by the secretary of the synod to the secretary of this church. If a vacancy occurs or exists within 30 days or less of the convening of the Churchwide Assembly or during the meeting of the Churchwide Assembly, the synodical bishop may submit the name of an eligible person to the secretary of this church. The individual whose name is submitted to the secretary of this church shall be registered and seated by the Credentials Committee as a voting member from the synod.

12.41.13. Each voting member of the Churchwide Assembly shall be a voting member of a congregation of this church. Any such voting member (except a rostered minister described in 7.42. or 7.72.) shall cease to be a

member of the assembly if no longer a voting member of a congregation of this church within the synod from which elected. The criterion for voting membership in the congregation from which the voting member is elected shall be in effect regarding minimum age for that voting member.

12.41.14. Voting members elected through the process of 12.41.11. through 12.41.13. shall begin serving with the opening of a regular Churchwide Assembly and shall continue serving until voting members are seated at the next regular Churchwide Assembly.

12.41.15. Except as defined in 12.41.16., employees of the churchwide organization, including those serving under call, appointment, employment agreement, or contract, shall not be eligible for election and service as voting members of the Churchwide Assembly.

12.41.16. ***Ex Officio* Members.** The officers of the churchwide organization and the bishops of the synods shall serve as *ex officio* members of the Churchwide Assembly. Unless otherwise determined by a synod, the synodical vice presidents shall also serve as *ex officio* members of the Churchwide Assembly. *Ex officio* members shall have voice and vote.

12.41.17. **Advisory Members.** Members of the Church Council, unless otherwise elected as voting members, shall serve as advisory members of the Churchwide Assembly. In addition, executive directors of units of the churchwide organization, the executive for administration, and other persons from the churchwide organization designated by the presiding bishop shall serve as advisory members of the Churchwide Assembly. The Church Council also may designate other persons as advisory members of the Churchwide Assembly. Advisory members shall have voice but not vote.

12.41.18. **Other Non-Voting Members.** Other categories of non-voting members may be established by the Churchwide Assembly.

12.41.A89. *Presidents of the colleges, universities, and seminaries of this church, unless elected as voting members of the assembly, shall have voice but not vote.*

12.41.B07. *Faculty Resource Persons. A representative of the faculty of each seminary of the Evangelical Lutheran Church in America shall be appointed by the president of each seminary to serve as a seminary faculty resource person for each Churchwide Assembly of the Evangelical Lutheran Church in America. In addition, a teaching theologian who is a member of a congregation of this church and who is teaching at a college or university of the Evangelical Lutheran Church in America may be appointed by the steering committee of the Association of Teaching Theologians in the Evangelical Lutheran Church in America to serve as a faculty resource person. Faculty resource persons shall have voice, if so granted in the assembly's rules, but not vote in plenary sessions of the assembly. Travel, food, and housing costs for the faculty resource*

persons shall be an expense of the assembly. Other expenses will be the responsibility of the individual or sending institution.

12.41.C04. *Congregation Observers. Each congregation of the Evangelical Lutheran Church in America may register with the secretary of this church one congregation observer for the Churchwide Assembly prior to May 31 in the year of a Churchwide Assembly.*

a. Provision shall be made for such an individual to have reserved seating in the observers section of the plenary hall. Such congregation observers will receive a copy of the report of recommendations for assembly action and also materials distributed on the plenary floor to voting members, advisory members, and non-voting members during the assembly. Such observers shall have neither voice nor vote in plenary sessions of the assembly.

b. A registration fee shall be established by the secretary of this church for registration and related costs, including enabling observers to receive the same meals as are provided for voting members.

c. Transportation costs, housing, other meals, and related expenses shall be the responsibility of the registered observer or sending congregation.

12.50. COMMITTEES OF THE CHURCHWIDE ASSEMBLY

12.51. The Churchwide Assembly shall have a Reference and Counsel Committee, a Memorials Committee, and a Nominating Committee. The description of these committees shall be in the bylaws. The Churchwide Assembly may authorize such other committees as it deems necessary.

12.51.01. Reference and Counsel Committee. A Reference and Counsel Committee, appointed by the Church Council, shall review all proposed changes or additions to the constitution and bylaws and other items submitted that are not germane to items contained in the stated agenda of the assembly.

12.51.02. Memorials Committee. A Memorials Committee, appointed by the Church Council, shall review memorials from synodical assemblies and make appropriate recommendations for assembly action.

12.51.03. Nominating Committee. A Nominating Committee, elected by the Churchwide Assembly, shall nominate at least one person for each position for which an election will be held by the Churchwide Assembly in accordance with Chapter 19 of this constitution.

Chapter 13.
OFFICERS

13.10. OFFICERS

13.11. **The officers shall be the presiding bishop, vice president, secretary, and treasurer. Each officer shall be a voting member of a congregation of this church.**

13.20. PRESIDING BISHOP

13.21. **The presiding bishop shall be a minister of Word and Sacrament of this church who, as its pastor, shall be a teacher of the faith of this church and shall provide leadership for the life and witness of this church. The presiding bishop shall:**

- **a. Be the president and chief executive officer of the corporation, overseeing the work of the churchwide organization.**
- **b. Be the chief ecumenical officer of this church and its primary representative in the national and international interchurch agencies in which this church holds membership.**
- **c. Provide for the preparation of the agenda for the Churchwide Assembly, Church Council, Executive Committee, and Conference of Bishops, and preside at the Churchwide Assembly.**
- **d. Provide leadership and care for the bishops of the synods.**
- **e. Supervise the work of the other officers.**
- **f. Provide for the preparation of the budget for the churchwide organization.**
- **g. Nominate and direct the work of the executive for administration.**
- **h. Coordinate and supervise the work of executives of churchwide units.**
- **i. Appoint members of all churchwide committees for which election procedures are not provided.**
- **j. Be responsible for the chaplaincies of this church in federal agencies, institutions, and armed forces and provide for the pastoral care of those called to these ministries.**
- **k. Serve as an advisory member, with voice but not vote, on all committees of this church and all boards or committees of churchwide units, or designate a person to serve as the presiding bishop's representative.**

13.22. **The presiding bishop shall be elected by the Churchwide Assembly to a six-year term and serve until a successor takes office.**

13.22.01. The presiding bishop shall be elected as provided in Chapter 19 and shall take office on the first day of the third month after election.

13.22.02. The presiding bishop shall be a full-time, salaried position.

13.30. VICE PRESIDENT

13.31. **The vice president shall be a layperson who shall serve as chair of the Church Council and, in the event the presiding bishop is unable to do so, as chair of the Churchwide Assembly. The vice president shall serve under the presiding bishop of this church, providing leadership as specified in provision 11.33. of this constitution.**

13.32. **The vice president shall be elected by the Churchwide Assembly to a six-year term and serve until a successor takes office.**

13.32.01. The vice president shall be elected as provided in Chapter 19 and shall take office on the first day of the third month after election.

13.32.02. The vice president shall serve without salary.

13.40. SECRETARY

13.41. **The secretary shall serve under the presiding bishop of this church, providing leadership, as specified in Chapter 11 of this constitution, and shall fulfill the normal functions of the secretary of a corporation.**

13.41.01. The secretary, as the recording officer of this church, shall keep the minutes, have responsibility for rosters, records, and reporting of parochial statistics, oversee the archives, attest to all documents that require such signature, be the custodian of the seal, and perform other duties as prescribed by the *Constitutions, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America.*

13.41.02. The secretary shall:

a. Be responsible for the minutes and records of the Churchwide Assembly, Church Council, Executive Committee, and Conference of Bishops, and shall receive complete minutes for permanent record of all boards and committees of the churchwide organization.

b. Maintain the rosters of ministers, congregations, and synods.

c. Provide for the publication of official documents and policies of this church, pre-assembly reports, assembly minutes, a directory of congregations, rostered persons, and entities of this church, and other informational and statistical material.

d. Receive the annual report of the congregations in a form devised by the secretary, summarize the information, and make the summary available to this church.

e. Oversee the general counsel and coordinate the use of legal services by the churchwide organization.

f. Be responsible for the archives of this church.

g. Implement and operate a records management system for the churchwide organization.

h. Arrange for and manage churchwide meetings, including the Churchwide Assembly, Church Council, Conference of Bishops, and others.

i. Have custody of the seal, maintain a necrology, and attest documents.

13.41.03. The secretary, in consultation with the presiding bishop, shall be responsible for preparation and research of amendments to the *Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America*, as well as the *Constitution for Synods* and the *Model Constitution for Congregations*, to be proposed by the Church Council for action by the Churchwide Assembly in accordance with provisions of Chapter 22.

13.41.04. The secretary shall prepare interpretations, as necessary, of the *Constitutions, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America*. If a board, committee, or synod disagrees with the interpretations, as rendered, the objecting entity may appeal the secretary's interpretation to the Church Council.

13.41.05. The secretary shall provide staff services to the Nominating Committee of the Churchwide Assembly and the nomination process of the Church Council; shall be responsible for declaring an interim vacancy resulting from the resignation, death, or disability of a member of a board, committee, or council; and shall arrange for an election by the Church Council to fill the vacancy consistent with Chapter 19.

13.42. The secretary shall be elected by the Churchwide Assembly to a six-year term and serve until a successor takes office.

13.42.01. The secretary shall be elected as provided in Chapter 19 and shall take office on the first day of the third month after election.

13.42.02. The secretary shall be a full-time, salaried position.

13.50. TREASURER

13.51. The treasurer shall serve under the presiding bishop of this church, providing leadership as specified in Chapter 11 of this constitution, and shall fulfill the normal functions of the treasurer of a corporation.

13.51.01. The treasurer shall propose policy for review and action by the Church Council and provide for the implementation, within such policies, of the financial, accounting, insurance, property management, investment, and money management systems, and related services for the units of the churchwide organization.

13.52. The treasurer shall be elected by the Church Council to a six-year term and serve until a successor takes office.

13.52.01. The treasurer shall be elected as provided in Chapter 19 and shall take office on the first day of the third month after election.

13.52.02. The treasurer shall be a full-time, salaried position.

13.52.03. The Church Council, by a two-thirds vote, may dismiss the treasurer for cause.

13.60. DEATH, RESIGNATION, OR DISABILITY OF AN OFFICER

13.61. **Should the presiding bishop die, resign, or be unable to serve, the vice president shall convene the Church Council to arrange for the appropriate care of the responsibilities of the presiding bishop until an election of a new presiding bishop can be held or until the presiding bishop is able to serve again. The term of the successor presiding bishop, elected by the next Churchwide Assembly, or a special meeting of the Churchwide Assembly called for the purpose of election, shall be six years, with the subsequent election to take place at the assembly closest to the expiration of such a term.**

13.62. **Should the vice president, secretary, or treasurer die, resign, or be unable to serve, the presiding bishop, with the approval of the Executive Committee of the Church Council, shall arrange for the appropriate care of the responsibilities of the officer until an election of a new officer can be held or until the officer is able to serve again. The term of the successor vice president or secretary, elected by the next Churchwide Assembly, shall be six years. The Church Council shall elect the successor treasurer for a term of six years.**

13.63. **The Executive Committee of the Church Council shall determine whether an officer is unable to serve; the officer may appeal the decision of the Executive Committee by requesting a hearing before the Church Council. A meeting to determine the ability of an officer to serve shall be called upon the request of at least three members of the Executive Committee and prior notice of the meeting shall be given to the officer in question.**

13.70. OFFICERS OF PREDECESSOR CONTINUING CORPORATIONS

13.71. **Whenever an existing but inactive corporate entity that previously functioned as a predecessor or more remote predecessor of this church or as an incorporated board, agency, or synod related to such predecessors, and such entity is otherwise without officers or directors, the officers of this church shall constitute the directors of such entity and shall hold the same office as they hold in this church.**

Chapter 14.
CHURCH COUNCIL

14.10. PURPOSE AND MEETINGS

14.11. **The Church Council shall be the board of directors and shall serve as the interim legislative authority between meetings of the Churchwide Assembly.**

14.12. **The Church Council shall meet at least two times each year.**

14.12.01. The Church Council and its committees may hold meetings by remote communication, including electronically and by telephone conference, and, to the extent permitted by state law, notice of all meetings may be provided electronically.

14.12.02. The Church Council shall use parliamentary procedure in accordance with *Robert's Rules of Order*, latest edition, unless otherwise ordered by the council.

14.12.03. Proxy and absentee voting shall not be permitted at meetings of the Church Council.

14.13. **"Interim legislative authority" is defined to mean that between meetings of the churchwide assemblies, the Church Council may exercise the authority of the Churchwide Assembly so long as:**

a. the actions of the Church Council do not conflict with the actions of and policies established by the Churchwide Assembly; and

b. the Church Council is not precluded by constitutional or bylaw provisions from taking action on the matter.

14.14. **The Church Council shall elect the treasurer.**

14.15. **The Church Council shall fulfill responsibilities for elections as provided in the *Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America* and, in the event that a vacancy on the council or on a board or committee of the churchwide organization is declared by the secretary, the Church Council shall elect a member to serve the balance of the term.**

14.16. **The Church Council of the Evangelical Lutheran Church in America may remove for cause a voting member of the Church Council, other than an officer, at a duly held regular meeting by the affirmative vote of two-thirds of the voting members of the Church Council, provided that at least 30 days written notice shall be given to each voting member of the Church Council that removal of a specific member of the Church Council will be on the agenda for such a meeting. The Church Council may remove an advisory member for cause, provided notice has been given as specified in this provision, by a majority vote of the voting members of the council.**

14.20. RESPONSIBILITIES OF THE CHURCH COUNCIL

14.21. **The specific duties of the Church Council shall be listed in the bylaws.**

14.21.01. The Church Council shall act on the policies proposed by churchwide units, subject to review by the Churchwide Assembly.

14.21.02. The Church Council shall review the procedures and programs of the churchwide units to assure that churchwide purposes, policies, and objectives are being fulfilled. Each unit shall recommend policy and develop strategies in its particular areas of responsibility after consultation with other units of the churchwide organization and affected synods, congregations, agencies, and institutions.

a. Policies related to the day-to-day functioning of the unit or to the specific responsibilities of the unit that have no implications for other units, congregations, synods, agencies, or institutions may be approved by the unit, subject to ratification by the Church Council.

b. All other policies shall be submitted to the Church Council for approval.

14.21.03. The Church Council shall review all recommendations from churchwide units for consideration by the Churchwide Assembly.

14.21.04. The Church Council may adopt policies in accord with this church's constitutions, bylaws, and continuing resolutions.

14.21.05. The Church Council, upon recommendation of the presiding bishop, shall submit budget proposals for approval by the Churchwide Assembly and authorize expenditures within the parameters of approved budgets.

14.21.06. The Church Council shall adopt personnel policies for the churchwide organization. Salary structures of churchwide units shall be within the personnel policies of the churchwide organization, unless exceptions are granted by the Church Council.

14.21.07. The Church Council shall report its actions to the Churchwide Assembly.

14.21.10. OTHER DUTIES OF THE CHURCH COUNCIL

14.21.11. The Church Council shall consult with and refer matters to the Conference of Bishops as well as receive reports from it. The Church Council shall act on resolutions from Synod Councils.

14.21.12. The Church Council shall provide for the installation of the churchwide officers. At the installation of a newly elected presiding bishop of this church, the presiding minister shall be the previous presiding bishop of this church or, where that is not possible, a synodical bishop designated by the Church Council.

14.21.13. The Church Council shall establish ranges for the salaries for the presiding bishop, secretary, and treasurer.

14.21.14. The Church Council may direct the churchwide organization to exercise the corporate social responsibility of this church by filing shareholder resolutions, casting proxy ballots, and taking other actions as it deems appropriate.

14.21.15. The Church Council shall determine, unless otherwise specified in the constitution, bylaws, and continuing resolutions, the appropriate churchwide unit for the fulfillment of particular program or policy responsibilities identified in the bylaws.

14.21.16. The Church Council shall establish the criteria and policies for the relationship between the churchwide organization and independent, cooperative, and related Lutheran organizations. The policies adopted by the Church Council shall be administered by the appropriate unit of the churchwide organization. The determination of which organization shall relate to a specific unit of the churchwide organization shall be made by the Church Council.

14.21.20. ELECTIONS BY THE CHURCH COUNCIL

14.21.21. Unless otherwise specified in the constitution, bylaws, and continuing resolutions, the Church Council shall elect the executive director for each churchwide unit to a four-year term in consultation with and with the approval of the presiding bishop. Nomination of a candidate for election shall be made by the presiding bishop. The presiding bishop, as chief executive officer, shall arrange within the personnel policies of the churchwide organization for an annual review of each executive director. A unit executive director shall be eligible for re-election. The employment of the executive director may be terminated jointly by the presiding bishop and the Executive Committee of the Church Council.

14.21.22. The Church Council shall arrange the process for all elections as specified in this constitution and bylaws for churchwide units to assure conformity with established criteria.

14.30. COMPOSITION OF THE CHURCH COUNCIL

14.31. **The voting members of the Church Council shall consist of the four churchwide officers, the chair of the Conference of Bishops, and at least 32 and not more than 45 other persons elected by the Churchwide Assembly.**

14.32. **With the exception of youth members, Church Council members shall be elected by the Churchwide Assembly to one six-year term and shall not be eligible for consecutive re-election. Youth members of the Church Council shall be elected by the Churchwide Assembly to one three-year term.**

14.32.01. The Church Council shall have as liaison members nine synodical bishops, each elected by the Conference of Bishops to one four-year term. One bishop shall be elected from each region.

14.32.02. Liaison members of the Church Council shall have voice but not vote.

14.32.03. Any Church Council member appointed to fill a vacancy of less than three years in a Church Council position not restricted to a specific synod shall

not be deemed to have served a term and is eligible for election to a full term if she or he otherwise satisfies the criteria for election.

14.32.A13. *A member of the Church Council, upon invitation, may serve as a liaison for a board of trustees of a separately incorporated ministry.*

14.40. CHURCH COUNCIL COMMITTEES

14.41. The Church Council shall establish committees and nominate or elect such persons as necessary to carry out the functions assigned to it. The description of such committees shall be set forth in the bylaws and continuing resolutions.

14.41.01. Executive Committee. The Church Council shall have an Executive Committee composed of the churchwide officers, the chair of the Conference of Bishops, and seven members of the Church Council elected by the council. The vice president of this church shall chair this committee. The Executive Committee shall:

a. perform those functions of the Church Council assigned to it by the Church Council;

b. transmit resolutions from synods to the appropriate unit or units of the churchwide organization;

c. fulfill the responsibilities of the Church Council related to nominations, with staff services for the nomination and election processes of the Church Council provided by the Office of the Secretary;

d. provide advice and counsel for the officers;

e. review the work of the officers and, with the absence of the salaried officers from such deliberations, set salaries of the presiding bishop, secretary, and treasurer within the ranges established by the Church Council;

f. demonstrate concern for the spiritual, emotional, and physical well-being of the full-time salaried officers of this church; and

g. when necessary, serve as members of the U.S.A. National Committee of The Lutheran World Federation.

14.41.A15. ***Budget and Finance Committee***

A Budget and Finance Committee shall be composed of members of the Church Council elected by the council. The treasurer of this church shall serve as an ex officio *member of the committee. This committee shall have staff services provided by the Office of the Presiding Bishop and the Office of the Treasurer. The committee shall prepare and present a comprehensive budget to the Church Council for its consideration and presentation to the Churchwide Assembly. The committee shall relate to the work of the Office of the Treasurer.*

14.41.B15. ***Legal and Constitutional Review Committee***

A Legal and Constitutional Review Committee shall be composed of members of the Church Council elected by the council. The secretary of this church shall serve as an ex officio *member of the committee. This committee shall have staff services provided by the Office of the Secretary. This committee shall provide ongoing review of legal and constitutional matters. It shall review all proposed amendments to the constitutions, bylaws, and continuing resolutions.*

14.41.C11. ***Planning and Evaluation Committee***

A Planning and Evaluation Committee shall be composed of members of the Church Council elected by the council and shall have staff services provided by the Office of the Presiding Bishop. This committee shall assist the presiding bishop in coordinated, strategic planning for the work of the churchwide organization. This committee also shall be responsible for the ongoing evaluation of churchwide units and the structure of the churchwide organization, making recommendations to the Churchwide Assembly through the Church Council. This committee shall establish a process for a periodic review of all churchwide units. Further, in consultation with the executive for administration, this committee shall evaluate and report annually to the Church Council and to the Churchwide Assembly on how the churchwide organization complies with and implements commitments and policies adopted by the Churchwide Assembly and the Church Council.

14.41.D99. ***Program and Services Committee***

A Program and Services Committee shall be composed of members of the Church Council elected by the council and shall have staff services provided by the Office of the Presiding Bishop. This committee shall assist the council in assuring that churchwide purposes, policies, and objectives are being fulfilled through the programs and services of the units of the churchwide organization. All churchwide policies and strategies recommended by units that have implications for congregations, synods, other churchwide units, or institutions and agencies of this church shall be considered by this committee for recommendation to the Church Council.

14.41.E15. ***Audit Committee***

An Audit Committee—composed of five to seven members appointed by the Budget and Finance Committee and approved by the Church Council for two-year, renewable terms—shall assist the Budget and Finance Committee and the Church Council in fulfilling oversight of the churchwide organization's accounting and financial reporting, internal control systems, and audit functions, consistent with its responsibilities as specified in the charter recommended by the Audit Committee, reviewed by the Budget and Finance Committee, and approved by the Church

Council. A minimum of two members of the Audit Committee shall be members of the Budget and Finance Committee. The chair of the Audit Committee shall be a member of the Budget and Finance Committee and shall be appointed by the chair of the Budget and Finance Committee. In consultation with the executive for administration, the Audit Committee approves the appointment and dismissal of the director for internal auditing.

14.41.F17. ***Board Development Committee***

A Board Development Committee—composed of six to eight members, at least one of whom shall be a member of the Executive Committee, and of which at least two shall be from each elected class of the Church Council—shall be appointed by the Executive Committee of the Church Council for three-year, renewable terms to assist the presiding bishop and the Church Council in developing and implementing efforts to help members of the Church Council to demonstrate a comprehensive understanding of the council's role and fiduciary responsibility as the board of directors of the Evangelical Lutheran Church in America. The executive for administration shall relate to this committee, with staff services provided by the Office of the Presiding Bishop. Members appointed to the Board Development Committee shall be eligible for service on other committees of the Church Council.

Chapter 15.
CHURCHWIDE OFFICES AND ADMINISTRATION

15.10. **OFFICES**

15.11. **An office of the churchwide organization is directly related to and under the authority of a full-time officer of this church. Each office is related to the Church Council through the officer, who reports to the Church Council in the interim between regular meetings of the Churchwide Assembly. Each office may have executive assistants to undergird the officer in the performance of specified functions that are the responsibility of that officer.**

15.11.01. There shall be the following offices:

a. Office of the Presiding Bishop;

b. Office of the Secretary; and

c. Office of the Treasurer.

15.11.02. ***Administrative Team.*** The presiding bishop, secretary, treasurer, and executive for administration, along with the executive directors of the churchwide units, shall function as an administrative team, directed by the presiding bishop. This administrative team shall assist the presiding bishop in providing leadership, planning, oversight, management, supervision, and coordination in the operation of the churchwide organization.

15.11.03. ***Responsibility for Planning and Evaluation.*** The Office of the Presiding Bishop shall provide coordinated, strategic planning for, and review and evaluation of, the work of the churchwide organization and shall coordinate this planning process with the budget-development process.

15.12. **OFFICE OF THE PRESIDING BISHOP**

15.12.01. Responsibilities of the Office of the Presiding Bishop, in addition to those specified in the bylaws, shall be set forth in continuing resolutions.

15.12.A10. ***Responsibilities of the Executive for Administration***

The executive for administration shall be accountable to the presiding bishop and shall serve as chief administrator of the churchwide organization. The executive for administration shall be elected by the Church Council upon nomination of the presiding bishop and shall serve coterminous with the term of the presiding bishop. At the direction of the presiding bishop, the executive for administration shall:

a. supervise the day-to-day functioning of the churchwide organization and coordinate the work of churchwide units;

b. coordinate the strategic planning and day-to-day staff activities within the Office of the Presiding Bishop and the functioning of the administrative team;

c. *facilitate the interdependent functioning of churchwide units in the fulfillment of the responsibilities assigned to them;*

d. *develop the budget for the churchwide organization and report to the Church Council and the Churchwide Assembly through the Budget and Finance Committee of the Church Council with regard to the preparation of the budget; and*

e. *provide staff services and documentation to the Planning and Evaluation Committee and the Board Development Committee of the Church Council.*

15.12.B13. ***Responsibility for Ecumenical and Inter-Religious Relations***

Responsibility for ecumenical and inter-religious relations shall be exercised by the Office of the Presiding Bishop.

a. *An assistant to the presiding bishop/executive for ecumenical and inter-religious relations, appointed by the presiding bishop, shall coordinate the ecumenical, inter-Lutheran, and inter-religious activities of this church, and shall recommend, through the presiding bishop, policies to the Church Council and the Churchwide Assembly. To fulfill these responsibilities, the assistant to the presiding bishop/executive for ecumenical and inter-religious relations shall:*

   1) *assist the presiding bishop of this church in carrying out the presiding bishop's role as the chief ecumenical officer of this church;*

   2) *administer the ecumenical, inter-Lutheran, and inter-religious discussions (including bilateral dialogues) in which this church is involved;*

   3) *provide active support of the membership of this church in ecumenical organizations, such as World Council of Churches, National Council of the Churches of Christ in the U.S.A., and Lutheran World Federation;*

   4) *guide the process of reception of theological agreements and give advice in matters of fellowship and unity with other Lutheran churches; and*

   5) *assist synods, congregations, and churchwide units in carrying out their ecumenical, inter-Lutheran, and inter-religious responsibilities by giving guidance and by preparing guidelines for action.*

b. *From time to time as necessary, the Executive Committee of the Church Council shall convene as the U.S.A. National Committee of The Lutheran World Federation. The U.S.A. National Committee also consists of the members of this church who serve as voting members of the council of The Lutheran World Federation. One staff member of the Global Mission unit and the executive for ecumenical*

and inter-religious relations shall serve as consultants to the U.S.A. National Committee of The Lutheran World Federation.

c. *Ecumenical representatives shall be chosen by the presiding bishop of the Evangelical Lutheran Church in America in consultation with the Executive Committee of the Church Council. These representatives include members of delegations to national and international inter-church entities in which this church holds membership and members of inter-Lutheran, inter-faith, and ecumenical discussions, including bilateral dialogues and conversations, in which this church participates. All such appointments shall be reported to the Church Council as information.*

15.12.C13. ***Responsibility for Federal Chaplaincy Ministries***

Responsibility for the chaplaincies of this church in the U.S. armed forces, the Veterans Affairs Administration, and other federal agencies and institutions shall be carried out by an assistant to the presiding bishop/director for federal chaplaincy ministries, who shall:

a. *supervise the operation of the Bureau for Federal Chaplaincy Ministries of the Evangelical Lutheran Church in America;*

b. *fulfill the requirements for endorsement of candidates for services in federal chaplaincies;*

c. *seek periodically the advice and counsel of the inter-Lutheran committee for federal chaplaincies, whose members from this church shall be appointed by the presiding bishop; and*

d. *be appointed by the presiding bishop.*

15.12.D10. ***Responsibility for Human Resources***

Responsibility for human resources shall be exercised by the Office of the Presiding Bishop, which shall develop and manage the personnel policies and procedures for the churchwide organization, including policies and procedures regarding equal-employment opportunity; recruitment, interview, and selection of staff; compensation and benefits; employee-assistance programs; just and equitable employee-relations practices; performance evaluation; maintenance of personnel records; and training. In accordance with bylaw 14.21.06., the Church Council shall adopt personnel policies upon recommendation of the Office of the Presiding Bishop. The executive for human resources shall be appointed by the presiding bishop.

15.12.E10. ***Responsibility for Research and Evaluation***

Responsibility for research and evaluation shall be exercised by the Office of the Presiding Bishop to provide reliable and valid research, relevant information, and appropriate evaluation related to the purposes of this church in order to assist the presiding bishop, other leaders, and staff of the churchwide organization to accomplish their duties. The executive for research and evaluation shall be appointed by the presiding bishop.

15.12.F13. ***Responsibility for Synodical Relations***

Responsibility for synodical relations shall be exercised by the Office of the Presiding Bishop in order to coordinate the relationships between the churchwide organization and synods, render support for synodical bishops and synodical staff, and provide staff services for the Conference of Bishops. To fulfill these responsibilities, an assistant to the presiding bishop/executive for synodical relations, appointed by the presiding bishop, shall:

a. relate to the Conference of Bishops in fulfillment of the conference's assigned responsibilities and provide staff services for development of programs and other needs;

b. relate to the Bureau for Federal Chaplaincy Ministries and the assistant to the presiding bishop/director for federal chaplaincy ministries;

c. plan and coordinate churchwide participation in synodical assemblies;

d. provide for synodical services, including assistance to synods for organizational concerns, long-range planning, and ongoing evaluation; and

e. coordinate the interaction of churchwide units with synodical responsibilities and programs; and

f. provide information, resources, and training concerning the prevention of sexual misconduct.

15.12.G16. ***Responsibility for Theological Discernment***

Responsibility shall be exercised in the Office of the Presiding Bishop for serving the Church's theological work by promoting, coordinating, and facilitating theological discernment of the Church's message and its theological foundations in collaboration with all who share in the responsibilities to be teachers of the faith in the Church, including the Conference of Bishops, the seminary faculties, the convocation of teaching theologians, networks such as Lutheran ethicists and women theologians, the editorial staff of the ELCA publishing ministry and publications, and all rostered ministers. This responsibility for serving the Church's theological work also shall encompass theological work in and commitment to discern, understand, and respond to racism, classism, and sexism and issues of justice for women in the Church and in society in order to advance full participation, equal opportunity, and justice for all. To fulfill these responsibilities, the presiding bishop shall appoint an assistant to the presiding bishop/executive for theological discernment, who will assist the presiding bishop and coordinate the service of staff groups that provide theological resources and assistance in programmatic implementation.

15.12.H16. ***Responsibility for Worship***

Responsibility for leadership of the worship life of this church shall be exercised by the Office of the Presiding Bishop. In doing so, efforts shall be undertaken to support the worship ministry of the church, oversee the development and review of worship resources intended for use throughout this church, and recommend, through the presiding bishop, policies related to worship and sacramental practices to the Church Council and the Churchwide Assembly.

a. To fulfill these responsibilities, the executive for worship, appointed by the presiding bishop, shall:

1) assist the presiding bishop of this church in carrying out the role of presiding over the ministry of Word and Sacrament;

2) introduce and interpret worship resources developed for use throughout this church;

3) direct this church's process for liturgical review in accord with policy adopted by the Church Council;

4) study and advise this church in matters of sacramental practice;

5) assist the synods, congregations and churchwide units of this church in carrying out the ministry of worship, maintaining a network of partners in order to be responsive to the diversity of worship practices of this church;

6) develop and implement worship for churchwide assemblies and other churchwide events;

7) represent the presiding bishop and the churchwide organization to other church bodies on matters related to worship; and

8) be responsible for the Lutheran Center Chapel and for providing worship opportunities for the churchwide organization.

b. The executive for worship shall provide, through the Publishing House of the Evangelical Lutheran Church in America, worship resources and shall support the development of a variety of congregational resources that are consistent with the proclamation, prayer, worship, and sacramental practices of this church.

15.13. OFFICE OF THE SECRETARY

15.13.01. The responsibilities of the Office of the Secretary, in addition to those specified in the bylaws, shall be set forth in continuing resolutions.

15.13.A10. ***Responsibility for Risk Management***

The Office of the Secretary, in collaboration with the Office of the Treasurer, shall provide and manage insurance (exclusive of life and health) programs for the churchwide organization and shall make available insurance programs to congregations, synods, regions, and related institutions, agencies, and organizations. Recommendations on standards for adequate, continuous insurance coverage to be maintained

by synods, as required in constitutional provision 10.74., may be provided.

15.14. OFFICE OF THE TREASURER

15.14.01. The responsibilities of the Office of the Treasurer, in addition to those specified in the bylaws, shall be set forth in continuing resolutions.

15.14.A17. ***Responsibilities of the Office of the Treasurer***

a. This office shall be related to the treasurer, who shall be its full-time executive officer.

b. This office shall have the sole authority and responsibility to establish and maintain banking relationships for the churchwide organization.

c. This office shall have the authority to borrow; issue bonds, notes, certificates, or other evidence of obligation; or increase contingent liabilities within the overall limits determined by the Churchwide Assembly and the more restrictive limits established by the Church Council. No churchwide board shall make a commitment that binds the churchwide organization to an outside lending or other similar institution or which creates a liability of this church to such an institution without prior approval of the Office of the Treasurer.

d. This office, through the Budget and Finance Committee of the Church Council, shall recommend to the Church Council a certified public accounting firm to audit the financial records of the churchwide organization. Synodical financial reports shall be submitted to this office for compilation.

e. This office shall provide for internal audit procedures of the churchwide organization.

f. This office shall provide legal documents pertaining to the financial and property management matters of the churchwide organization. These legal documents shall be signed by the officers authorized by the Church Council.

g. This office shall be authorized, within policies established by the Churchwide Assembly and the Church Council, to purchase or otherwise acquire title to real property; to mortgage, lease, sell, or otherwise dispose of the same; and otherwise to act on behalf of the churchwide organization regarding real property.

h. This office shall provide for a common system of financial reporting from synods and regions.

i. This office, within the policies established by the Church Council, shall assure the implementation of a donor gift acknowledgment process.

j. This office, in consultation with the Endowment Fund of the Evangelical Lutheran Church in America, shall recommend:

1) *policy for the valuation process for noncash gifts;*

2) *the management of assets of its life-income agreements;*

3) *gift acceptance policies for the establishment and management of memorial funds administered by the Endowment Fund of the ELCA in cooperation with the Mission Advancement unit; and*

4) *the distribution of earned-income payments to remainder beneficiaries as regulated by the life-income, trust, and other fiduciary donor agreements held by the churchwide organization.*

k. *This office shall provide for the management of capital funds.*

l. *This office shall manage capital loan funds established by the Church Council. The management shall be within policies established jointly by the Office of the Treasurer and other affected churchwide units.*

m. *This office, in collaboration with the Office of the Secretary, shall examine the risk management and insurance needs of the churchwide organization and synods.*

n. *This office shall be responsible for building management and the coordination of central services for the churchwide organization.*

15.14.B10. ***Responsibility for Information Technology***

The treasurer shall provide for information technology in support of the work of the churchwide organization. In so doing, the treasurer shall have an executive for information technology, appointed by the treasurer, who shall be responsible for the development and review of guidelines and policies for computer standards, security of electronic data, application development, data storage and data retrieval, and shall enable use of electronic technologies for churchwide staff to assist in support of congregations, synods, and related institutions and agencies of this church.

15.15. This church shall have a separately incorporated ministry, known as the Endowment Fund of the Evangelical Lutheran Church in America, which shall hold and manage endowment assets and offer pooled investment services for endowment funds of this church and its related congregations, synods, agencies, and institutions.

15.15.01. The Endowment Fund shall have a board of trustees that shall be composed of at least nine but not more than 12 persons elected to six-year terms by the Church Council of the Evangelical Lutheran Church in America, with no consecutive re-election and with approximately one-third of the members elected each biennium. The board of trustees shall have advisory members as specified in the bylaws of the Endowment Fund.

15.15.02. The president of the Endowment Fund shall be elected by the board of trustees to a four-year term in consultation with and with the approval of the presiding bishop of the Evangelical Lutheran Church in America. The president shall be eligible for re-election. The employment of the president may be terminated jointly by the board of trustees and the presiding bishop of the Evangelical Lutheran Church in America.

15.15.03. Constitutional provision 16.12. and bylaws 11.34.01., 14.21.02., 14.21.03., and 16.11.01. shall apply to the operation of the Endowment Fund of the Evangelical Lutheran Church in America.

15.15.04. In addition to management of endowment assets and pooled investments, specific responsibilities of the Endowment Fund of the Evangelical Lutheran Church in America may be enumerated in a continuing resolution.

15.15.A18. ***Responsibilities of the Endowment Fund of the ELCA***

The Endowment Fund of the ELCA—also known as the ELCA Foundation—shall:

a. offer, promote, administer, and oversee endowment, deferred giving, life-income, and similar planned giving programs for individual donors, congregations, synods, the churchwide organization, and related institutions and agencies in support of ELCA ministries;

b. offer pooled investment services for endowment funds of this church and its congregations, synods, churchwide organization, and related institutions and agencies;

c. manage assets of endowment, deferred giving, life-income agreements, donor-advised funds, and funds held for external participants;

d. oversee the administration of earned-income payments to donors and to remainder beneficiaries as regulated by life-income, trust, and other fiduciary donor agreements;

e. determine annual endowment fund distribution rate;

f. set fees associated with endowment and deferred giving programs;

g. hire and oversee such managers, service providers, consultants, advisors, and sub-advisors as it deems appropriate;

h. develop and approve an annual budget that will be financed through revenue from its gift planning and investment activities and programs;

i. coordinate programs and ministries with the priorities of the ELCA and other stewardship and financial-resource development activities of this church; and

j. act in accordance with constitutional provision 16.12. and bylaws 11.34.01., 14.21.02., 14.21.03., 14.21.06., and 14.21.07.

15.20. STAFF

15.21. The churchwide organization shall employ staff according to churchwide policies.

15.21.01. The presiding bishop shall recommend to the Church Council the personnel policies of the churchwide organization. Such policies shall be binding unless exceptions are granted by the Church Council or specified in the constitution, bylaws, and continuing resolutions.

15.21.02. In consultation with the executive for administration, the presiding bishop shall authorize all staff positions in the churchwide organization.

Chapter 16.
UNITS OF THE CHURCHWIDE ORGANIZATION

16.10. CHURCHWIDE UNITS

16.11. **A unit of the churchwide organization is assigned leadership responsibility for major, identified portions of the mission and ministry of this church.**

16.11.01. In conformity with this church's commitment to inclusive practice, churchwide units and offices will assure that staff include a balance of women and men, persons of color and persons whose primary language is other than English, laypersons, and rostered ministers.

16.11.A16. ***Identity of Units***

Units of the churchwide organization, which shall function through cooperation, coordination, and collaboration, are the following:

a. Domestic Mission unit;

b. Global Mission unit; and

c. Mission Advancement unit.

16.12. **Each unit shall report to the Churchwide Assembly and will report to the Church Council in the interim. The policies, procedures, and operation of each unit shall be reviewed by the Church Council in order to assure conformity with the constitution, bylaws, and continuing resolutions and with Churchwide Assembly actions.**

16.12.01. The responsibilities of the units shall be described in continuing resolutions.

16.12.A16. ***Domestic Mission Unit***

The Domestic Mission unit shall foster and facilitate the work of synods, congregations, and partners in making congregations vital centers for mission and in creating coalitions and networks to promote justice and peace. Its work includes creating and revitalizing congregations; leadership development; enhancing discipleship; supporting multicultural ministries and the commitment of this church to inclusivity; fostering relationships with educational partners; facilitating the engagement of this church in advocacy; and related activities that serve the evangelical mission of synods and congregations. The Domestic Mission unit shall relate to the Deaconess Community, Lutheran Men in Mission, National Lutheran Campus Ministry, Inc., Educational and Institutional Insurance Administrators, Inc., and the Evangelical Lutheran Education Association.

a. The Deaconess Community of the Evangelical Lutheran Church in America is a separately incorporated ministry of theologically trained, professionally prepared women called to ministry and service by congregations, synods, and agencies of the Evangelical Lutheran Church in America and the Evangelical Lutheran Church in Canada. Its mission is "Compelled by the love of Christ and sustained by community, we devote our lives to proclaiming the

Gospel through ministries of mercy and servant leadership." Deaconesses are consecrated by the ELCA and the ELCIC.

b. Lutheran Men in Mission is a separately incorporated, self-supporting ministry whose vision is for every man to have a growing relationship with Jesus Christ through an effective men's ministry in every congregation. The purpose of Lutheran Men in Mission is, by God's grace, to build men's faith, relationships, and ministry through events, resources, and ongoing leadership development.

c. National Lutheran Campus Ministry, Inc. is a separately incorporated ministry that helps to provide and support suitable facilities to carry out ELCA campus ministry at state-supported and non-ELCA-related colleges and universities.

d. Educational and Institutional Insurance Administrators, Inc. (EIIA) provides risk management and insurance services to church-related colleges, universities, and seminaries, including ELCA institutions of higher education.

e. The Evangelical Lutheran Education Association (ELEA) is a separately incorporated ministry that provides service to early childhood education centers, elementary schools, and secondary schools of the synods and congregations of this church. ELEA also supports churchwide ministries in the use of schooling for mission.

16.12.B13. ***Global Mission Unit***

The Global Mission unit shall provide integrated support of this church's work in other countries and be the means through which churches in other countries engage in mission to this church and society.

a. The Global Mission unit shall build capacity and provide support for mission in the following areas:

1. Global Community: maintaining church-to-church relationships and mutual endeavors for evangelical witness, leadership development, sharing of mission personnel, and collaborative work;

2. Mission Formation and Relationships: mutual learning and growth with companion churches and ELCA synods and congregations in the accompaniment model for mission, companion synod relationships, young adults in global mission, relationships with independent Lutheran organizations related to global mission, and mission efforts for full communion partners; and

3. Diakonia: meeting human need and working collaboratively with partners toward the flourishing of human community through engagement in international development and disaster response.

b. The Global Mission unit will develop personnel policies for long-term and other missionaries in consultation with the Human Resources of the Office of the Presiding Bishop, and administer such policies after their approval by the Church Council.

16.12.C17. *Mission Advancement Unit*

The Mission Advancement unit shall be responsible for planning, coordinating, and executing this church's strategic communications activities and for its fundraising and development efforts, in coordination with the Endowment Fund of the ELCA.

The Mission Advancement unit shall:

a. guide churchwide strategic communications through publications, digital media, social media, direct mail, and other communication tools;

b. oversee brand, messaging, and content development and management;

c. provide for Mission Support interpretation and consultations;

d. develop and execute programs to seek current, major, and deferred gifts, bequests, and endowment funds to support ministries of this church;

e. engage members, congregations, synods, and agencies and institutions of this church in efforts to raise financial support for the ministries of the ELCA;

f. provide advice to the Office of the Treasurer in the recommendation and establishment within that office of policies and procedures for gift acceptance and management;

g. manage ELCA constituent data; and

h. coordinate its programs with other stewardship and financial-resource development activities of this church and in alignment with its mission objectives.

Chapter 17.
SEPARATELY INCORPORATED MINISTRIES

17.10. SEPARATELY INCORPORATED MINISTRIES

17.11. **This church may fulfill some of its purposes, as described in Chapter 4, through separately incorporated ministries.**

17.20. **This church shall have a separately incorporated ministry, known as the Board of Pensions of the Evangelical Lutheran Church in America, to provide church retirement and other benefits plans. The president of the corporation shall serve as its chief executive officer.**

17.20.01. The Churchwide Assembly shall:

a. approve the documents governing the ELCA Pension and Other Benefits Program that have been referred by the Church Council; and

b. refer any amendments to the ELCA Pension and Other Benefits Program initiated by the Churchwide Assembly to the Board of Pensions for recommendation before final action by the Church Council, assuring that no amendment shall abridge the rights of members with respect to their retirement accumulations.

17.20.02. The Church Council shall:

a. review policy established by the board and take action on any policy that would change significantly the documents establishing and governing the ELCA Pension and Other Benefits Program.

b. approve any changes in the ELCA Pension and Other Benefits Program when there is to be:

1) a significant increase in cost to the employers or members; or

2) a significant increase or decrease in benefits to the members.

c. refer any amendments to the ELCA Pension and Other Benefits Program initiated by the Church Council to the board for recommendation before final action by the Church Council, assuring that no amendment shall abridge the rights of members with respect to their retirement accumulations.

d. refer, as it deems appropriate, proposed amendments to the ELCA Pension and Other Benefits Program to the Churchwide Assembly for final action.

17.20.03. The Board of Pensions shall have a board of trustees composed of 14–18 persons elected by the Churchwide Assembly for three-year terms with the possibility of two consecutive re-elections. The terms of members of the board of trustees elected by the Churchwide Assembly shall begin at the commencement of the first board meeting following the assembly.

a. The composition of the board of trustees shall comply with the representational principles described in constitutional provision 5.01.f. The board of trustees of the Board of Pensions shall include

persons with expertise in investments, insurance, and retirement plans, and at least four persons who are members of the plan, at least one of whom shall be a lay plan member or lay recipient of plan benefits and at least one of whom shall be a minister of Word and Sacrament who is a plan member. Up to two trustees may be members of congregations of church bodies with which this church is in a relationship of full communion, provided that both are not from the same church body.

b. The presiding bishop shall serve as an advisory member of the board of trustees, with voice but not vote, or shall designate a person to serve as the presiding bishop's representative as provided in constitutional provision 13.21.

c. The Conference of Bishops shall elect one bishop to serve as an advisory member of the board of trustees with voice but not vote.

d. The treasurer of this church shall serve as an advisory member of the board of trustees with voice but not vote.

17.20.04. The board shall organize itself as it deems necessary.

17.20.05. Constitutional provision 16.12. and bylaws 11.34.01., 14.21.02., and 14.21.07. shall apply to this board.

17.20.06. The president shall be elected by the board of trustees of the Board of Pensions to a four-year term in consultation with and with the approval of the presiding bishop of this church. Nomination of a candidate for president shall be made jointly by the presiding bishop and the search committee of the board. The board, together with the presiding bishop, shall arrange for an annual review of the president. The president shall be eligible for re-election. The board shall establish the compensation of the president with the concurrence of the presiding bishop. The president may be terminated at any time jointly by the board of trustees of the Board of Pensions and the presiding bishop of this church, following recommendation by the executive committee of the board of trustees.

17.20.07. The specific responsibilities of the Board of Pensions shall be enumerated in continuing resolutions. Such continuing resolutions may be amended by a majority vote of the Churchwide Assembly or by a two-thirds vote of the Church Council. Should the board disagree with the action of the Church Council, it may appeal the decision to the Churchwide Assembly.

17.20.A11. ***Responsibilities of the Board of Pensions***

The Board of Pensions of the Evangelical Lutheran Church in America —also known as Portico Benefit Services—shall:

a. manage and operate the Pension and Other Benefits Program for this church and plans for other organizations operated exclusively for religious purposes, and shall invest the assets according to fiduciary standards set forth in the plans and trusts.

b. provide retirement, health, and other benefits exclusively for the benefit of eligible members working within the structure of this church and other organizations operated exclusively for religious purposes.

c. provide summary plan descriptions outlining all benefits to be provided as a part of the ELCA Pension and Other Benefits Program.

d. report to the appropriate committee of the Church Council on the financial effect of changes to the ELCA Pension and Other Benefits Program.

e. report to the Churchwide Assembly through the Church Council, with the Church Council making comments on all board actions needing approval of the Churchwide Assembly.

f. maintain appropriate communication with other units of this church.

g. be self-supporting, except for certain ELCA minimum pensions and post-retirement health benefits of certain ELCA retirees, with all costs being paid from the administrative and management charges to the employers and members utilizing the plans and from investment income.

h. manage its finances in a manner that assures an efficient and effective administration of the plans for retirement and other benefits. The board shall maintain its own accounting, data processing, personnel, and other administrative functions essential to the ongoing work of this organization.

i. not be responsible, nor assume any liability for, health-insurance programs provided by colleges and universities of this church through voluntary employees' beneficiary associations or similar arrangements.

j. manage and operate those portions of The American Lutheran Church and Lutheran Church in America plans requiring continuation in this church.

k. provide an appeal process with the Board of Pensions to enable members in the plans to appeal decisions.

l. make editorial and administrative changes and routine modifications to the ELCA Pension and Other Benefits Program, as well as changes required to comply with federal and state law.

m. set contribution rates for the ELCA Survivor Benefits Plan, the ELCA Disability Benefits Plan, and the ELCA Medical and Dental Benefits Plan, and establish interest crediting rates for the ELCA Retirement Plans.

n. manage assets, as requested, for the ELCA and other organizations operated exclusively for religious purposes.

17.20.B11. *The Corporate Social Responsibility Committee of the Board of Pensions shall receive advice and counsel from the churchwide organization and, within the context of fiduciary responsibility for ELCA assets, make appropriate recommendations to the board.*

17.30. **This church shall have a separately incorporated ministry, known as the Mission Investment Fund of the Evangelical Lutheran Church in America, to provide investment opportunities to individuals, congregations, synods, institutions, agencies, and organizations, and administer loans to congregations, synods, the churchwide organization, and other organizations and institutions that are related to this church. The Mission Investment Fund of the Evangelical Lutheran Church in America shall be incorporated.**

17.30.01. The Mission Investment Fund of the Evangelical Lutheran Church in America shall have a board of trustees composed of 9–12 persons elected by the Churchwide Assembly for three-year terms with the possibility of two consecutive re-elections. The terms of members of the board of trustees elected by the Churchwide Assembly shall begin at the commencement of the first board meeting following the assembly. The composition of the board of trustees shall comply with the representational principles described in constitutional provision 5.01.f. Up to two trustees may be members of congregations of church bodies with which this church is in a relationship of full communion, provided that both are not from the same church body.

17.30.02. Unless the Church Council determines that the treasurer of this church shall be the president of the Mission Investment Fund corporation, the president shall be elected by the board of trustees of the Mission Investment Fund of the Evangelical Lutheran Church in America to a four-year term in consultation with and with the approval of the presiding bishop of this church. Nomination of a candidate for president of the Mission Investment Fund shall be made jointly by the presiding bishop and the search committee of the board. The board, together with the presiding bishop, shall arrange for an annual review of the president. The president shall be eligible for re-election. The employment of the president may be terminated jointly by the board of trustees of the Mission Investment Fund of the Evangelical Lutheran Church in America and the presiding bishop of this church, following recommendation by the Executive Committee of the board of trustees. The Executive Committee of the board of trustees, with the concurrence of the presiding bishop, shall establish the compensation of the president.

17.30.03. Constitutional provision 16.12. and bylaws 11.34.01.,14.21.02., 14.21.03., 14.21.06., and 14.21.07. shall apply to the operation of the Mission Investment Fund of the Evangelical Lutheran Church in America.

17.30.04. The specific responsibilities of the Mission Investment Fund of the Evangelical Lutheran Church in America shall be enumerated in a continuing resolution.

17.30.A15. ***Operation of the Mission Investment Fund of the ELCA***

The Mission Investment Fund of the Evangelical Lutheran Church in America shall:

a. have primary responsibility for the development, administration, promotion, and sale of Mission Investments;

b. develop and administer a loan program, including management responsibilities for the underwriting, legal, accounting, reporting, servicing, marketing, and other related functions;

c. provide expertise for management of real property and execute all necessary documents for the acquisition and disposition of such property;

d. relate to the Domestic Mission unit, which shall request real estate acquisition for new and existing ministries within the limits of the capital funds available and within established criteria;

e. confer with the Domestic Mission unit on any loans to developing ministries;

f. offer building and architectural consultative services to new congregations entering first-unit construction, to congregations relocating with synodical approval, to other congregations, and to other organizations and institutions that are affiliated with this church;

g. offer building and property consultative services to congregations of this church; and

h. offer financial management and consulting services to synods including, for example, banking and treasury management services, accounting services, payroll management services, audit coordination, financial reporting services, and budgeting services.

17.40. This church shall have a separately incorporated ministry, the Publishing House of the Evangelical Lutheran Church in America, to carry out the publishing ministry of the Evangelical Lutheran Church in America. The president of the corporation shall serve as its chief executive officer.

17.40.01. This publishing house shall have a board of trustees composed of 11–15 persons elected by the Churchwide Assembly for three-year terms with the possibility of two consecutive re-elections. The terms of members of the board of trustees elected by the Churchwide Assembly shall begin at the commencement of the first board meeting following the assembly.

a. The composition of the board of trustees shall comply with the representational principles described in constitutional provision

5.01.f. Laypersons on the board of trustees shall include persons with expertise in publishing, education, business management, finance and investment. Ministers of Word and Sacrament shall include persons with expertise in rural, urban, and suburban parish ministry in small and large congregations and advanced theological study. Up to two trustees may be members of congregations of church bodies with which this church is in a relationship of full communion, provided that both are not from the same church body.

b. The presiding bishop shall serve as an advisory member of the board of trustees, with voice but not vote, or shall designate a person to serve as the presiding bishop's representative as provided in constitutional provision 13.21.

c. The Conference of Bishops shall elect one bishop to serve as an advisory member of the board of the publishing house with voice but not vote.

d. The board of trustees of the publishing house shall serve as the board of any separate corporation of this church's publishing house and the president of the publishing house shall be the chief executive officer of any such corporation.

17.40.02. Constitutional provision 16.12. and bylaws 11.34.01., 14.21.02., and 14.21.03. shall apply to this publishing house.

17.40.03. The president shall be elected by the board of trustees of the Publishing House of the ELCA to a four-year term in consultation with and with the approval of the presiding bishop of this church. Nomination of a candidate for president shall be made jointly by the presiding bishop and the search committee of the board. The board, together with the presiding bishop, shall arrange for an annual review of the president. The president shall be eligible for re-election. The board shall establish the compensation of the president with the concurrence of the presiding bishop. The president may be terminated at any time jointly by the board of trustees of the Publishing House of the ELCA and the presiding bishop of this church, following recommendation by the executive committee of the board of trustees.

17.40.04. The specific responsibilities of this publishing house shall be enumerated in a continuing resolution. The continuing resolution may be amended by a majority vote of the Churchwide Assembly or a two-thirds vote of the Church Council. Should the board disagree with the action of the Church Council, it may appeal the decision to the Churchwide Assembly.

17.40.A16. ***Responsibilities of the Publishing House of the ELCA***

The Publishing House of the Evangelical Lutheran Church in America—also known as 1517 Media—shall:

a. be responsible for the publishing, production, and distribution of publications to be sold to accomplish the mission of this church.

b. work in close cooperation with congregations, synods, and the churchwide organization to provide a diversity of published resources.

c. work with churchwide units to plan the publication of materials to assist congregations in fulfilling their life in mission.

d. develop, produce, and distribute materials required to carry out its functions.

e. be financed from the sale and distribution of materials, not from the budget of this church.

f. create, develop, and publish a diversity of resources in various media; make available other publications, materials, and church supplies; produce official documents and publications of this church; and produce materials in a manner that assures their ready availability.

g. provide for the wide distribution of resources within and beyond this church.

h. manage its finances and other resources in a manner that assures the continuity and extension of its activities. This publishing house shall maintain its own accounting, information technology, human resources, employee benefits, and other functions essential to a cohesive, efficient, and effective operation.

i. identify and nurture talented authors, composers, artists, and others involved in creating various media.

j. distribute the church periodical in accord with provisions of this church's constitution, bylaws, and continuing resolutions.

k. determine its necessary financial reserves, appropriations, and publishing subsidies.

l. make available resources to meet unique language and cultural needs, as feasible.

17.50. This church shall have a separately incorporated ministry, known as Women of the Evangelical Lutheran Church in America, to assist its women to commit themselves to full discipleship, affirm their gifts, and support each other in their particular callings.

17.50.01. Membership of this organization shall be women of this church who wish to participate through local and other groupings that affirm the purposes of this organization. This organization shall function in local, synodical, and churchwide settings.

17.50.02. This organization shall be incorporated, self-supporting financially, and shall manage its own assets within the policies of this church. The personnel policies and salary structures of the churchwide organization shall be followed.

17.50.03. Constitutional provision 16.12. and bylaws 11.34.01., 14.21.02., 14.21.03., and 14.21.06. shall apply to this organization. Bylaw 16.11.01.

shall apply to the women's organization with the exception of the balance provisions for women and men and for laypersons and persons on the roster of Ministers of Word and Sacrament.

17.50.04. This organization shall have a board of 21 members elected by the assembly of this organization for one three-year term with eligibility for one consecutive re-election. At least 10 percent of the members of this board shall be persons of color or primary language other than English. No more than one elected board member shall be from any one synod. Board members are to serve with the perspective of the interdependence of all units of this church. In the event of a vacancy, the board shall elect a member to serve the balance of the term. The Conference of Bishops shall select one bishop to serve as an advisory member of the board of this organization with voice but not vote.

17.50.05. The board of this organization shall meet at least two times per year and shall be responsible to the assembly that elected it. The assembly of this organization shall be representative of local and other groupings of women who are members of the women's organization. Upon two successive absences that have not been excused by the board, a board member's position shall be declared vacant and the board shall arrange for election to fill the vacancy under Article XIII, Section 5, Item 9, of the constitution and bylaws of the women's organization.

17.50.06. This organization's board shall elect its executive director to a four-year term in consultation with and with the approval of the presiding bishop of this church. This board, together with the presiding bishop, shall arrange for an annual review of the executive director. The executive director shall be eligible for re-election. Consistent with applicable personnel policies, the board shall establish the salary of the executive director with the concurrence of the presiding bishop. The board may terminate the employment of the executive director in consultation with and with the approval of the presiding bishop of this church.

17.50.07. The specific responsibilities of the women's organization shall be enumerated in a continuing resolution. The continuing resolution may be amended by a majority of the Churchwide Assembly or two-thirds of the Church Council. Should the board disagree with the action of the Church Council, it may appeal the decision to the Churchwide Assembly.

17.50.A11. ***Responsibilities of the Women's Organization***

The Women of the Evangelical Lutheran Church in America shall:

a. enable its members to grow through biblical study, theological reflection, and prayer.

b. cooperate with other units of this church in advocating for the oppressed and voiceless, urging change in systems and structures that exclude and alienate, and working for peace and justice as messengers of hope.

c. *provide for development and distribution of resources for and to its members, including a magazine.*

d. *facilitate local initiative in creating programs and identifying alternative structural models that encourage and support flexibility.*

e. *design and implement a leadership development program for its members, assisting its members to identify, develop, and express their gifts for ministry.*

f. *develop networks for communication among women locally, ecumenically, and globally.*

g. *relate to other women's organizations ecumenically and globally.*

h. *work interdependently with all units of this church in program development, research, and planning in order to enhance the ministries and participation of women in church and in society.*

i. *develop working arrangements in areas of mutual responsibility with the Publishing House of the Evangelical Lutheran Church in America.*

17.70. This church may fulfill some of its purposes, as described in Chapter 4, through other separately incorporated ministries, which shall be described in continuing resolutions.

Chapter 18.
REGIONS

18.01. **This church shall have regions as a partnership between groups of synods and the churchwide organization for the purpose of exercising mutual responsibilities.**

18.01.01. **Functions.** The regions shall be a means for coordinated responses by synods and the churchwide organization to mission and program opportunities within the region.

18.01.02. The region shall be a forum where the synods and the churchwide organization may study, plan, and share together in developing common programs unique to the region. Responsibilities carried out together will vary from region to region depending on the decision of the synods and churchwide units.

18.01.03. Additional programs or services may be developed in each region upon the request of two or more synods, or upon the request of the churchwide organization and one or more synods, providing that each requesting synod and the churchwide organization supply the necessary financial support for the services requested.

18.01.04. The funding of the region shall be shared by the participating synods and the churchwide organization according to a cost allocation as decided jointly by the synods and the churchwide organization.

18.01.A08. *The regions shall be numbered 1 through 9 and comprised of the following synods (as designated in bylaw 10.01.01.):*

Region 1—Alaska Synod; Northwest Washington Synod; Southwestern Washington Synod; Eastern Washington-Idaho Synod; Oregon Synod; and Montana Synod.

Region 2—Sierra Pacific Synod; Southwest California Synod; Pacifica Synod; Grand Canyon Synod; and Rocky Mountain Synod.

Region 3—Western North Dakota Synod; Eastern North Dakota Synod; South Dakota Synod; Northwestern Minnesota Synod; Northeastern Minnesota Synod; Southwestern Minnesota Synod; Minneapolis Area Synod; Saint Paul Area Synod; and Southeastern Minnesota Synod.

Region 4—Nebraska Synod; Central States Synod; Arkansas-Oklahoma Synod; Northern Texas-Northern Louisiana Synod; Southwestern Texas Synod; Texas-Louisiana Gulf Coast Synod.

Region 5—Metropolitan Chicago Synod; Northern Illinois Synod; Central/Southern Illinois Synod; Southeastern Iowa Synod; Western Iowa Synod; Northeastern Iowa Synod; Northern Great Lakes Synod; Northwest Synod of Wisconsin; East-Central Synod of Wisconsin; Greater Milwaukee Synod; South-Central Synod of Wisconsin; and La Crosse Area Synod.

Region 6—Southeast Michigan Synod; North/West Lower Michigan Synod; Indiana-Kentucky Synod; Northwestern Ohio Synod; Northeastern Ohio Synod; and Southern Ohio Synod.

Region 7—New Jersey Synod; New England Synod; Metropolitan New York Synod; Upstate New York Synod; Northeastern Pennsylvania Synod; Southeastern Pennsylvania Synod; and Slovak Zion Synod.

Region 8—Northwestern Pennsylvania Synod; Southwestern Pennsylvania Synod; Allegheny Synod; Lower Susquehanna Synod; Upper Susquehanna Synod; Delaware-Maryland Synod; Metropolitan Washington, D.C., Synod; and West Virginia-Western Maryland Synod.

Region 9—Virginia Synod; North Carolina Synod; South Carolina Synod; Southeastern Synod; Florida-Bahamas Synod; and Caribbean Synod.

18.01.B91. *In fulfilling the region's function and the purposes of this church, each region may assist in:*

a. planning for this church's participation in God's mission in the region, with special attention to the opportunities for outreach with the Gospel;

b. providing for ongoing dialogue between the synods of the region and churchwide units for the purpose of identifying functions that may be done together;

c. forming resource planning groups to recommend resources and services needed for congregations;

d. facilitating, when requested, relationships with colleges, universities, and campus ministries and partnership funding responsibilities of the synods and churchwide organization on behalf of colleges, universities, and campus ministries;

e. facilitating gatherings of synodical bishops, synodical staff, and regional staff; and

f. coordinating the work of the churchwide staff within the territory of the region.

18.01.C91. *Additional functions may include:*

a. relating to seminaries;

b. relating to camps and other outdoor ministries;

c. developing communication plans and projects;

d. planning for and coordinating continuing education programs;

e. providing for various services to congregations;

f. facilitating global mission education and interpretation;

g. providing for stewardship and evangelism events;

h. providing for events for the growth and equipping of God's people for their ministries in the world;

i. compiling lists of personnel that may be used by synods for interim ministries;

j. providing a financial service bureau for the cooperating synods for banking, payroll, accounts payable, and accounts receivable;

k. providing for regional archives, associated with institutions of this church wherever possible;

l. coordinating resources for youth ministry;

m. assisting synods in facilitating the mobility of rostered ministers;

n. facilitating, when requested, relationships with social ministry organizations and assisting in advocacy work; and

o. addressing other functions, as deemed appropriate by synods and the churchwide organization.

Chapter 19.
NOMINATIONS AND ELECTION PROCESS

19.01. The Churchwide Assembly shall elect the presiding bishop, vice president, and secretary of this church and such other persons as the constitution and bylaws may require, according to procedures set forth in the constitution, bylaws, and continuing resolutions.

19.01.01. The treasurer shall be elected by a two-thirds vote of the Church Council.

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

19.01.03. The vice president shall be elected by the Churchwide Assembly by ecclesiastical ballot. The election shall proceed without oral nominations. If the first ballot for vice president does not result in an election, it shall be considered a nominating ballot. On the first ballot, three-fourths of the votes cast shall be required for election. Thereafter only such votes as are cast for persons who received votes on the first or nominating ballot shall be valid. On the second ballot, three-fourths of the votes cast shall be required for election. On the third ballot, the voting shall be limited to the seven persons (plus ties) receiving the greatest number of votes on the second ballot and two-thirds of the votes cast shall be necessary for election. On the fourth ballot, voting shall be limited to the three persons (plus ties) receiving the greatest number of votes on the previous ballot and 60 percent of the votes cast shall elect. On subsequent ballots, voting shall be limited to the two persons (plus ties) receiving the greatest number of votes on the previous ballot and a majority of votes cast shall elect.

19.01.04. The secretary shall be elected by the Churchwide Assembly by ecclesiastical ballot. The election shall proceed without oral nominations. If the first ballot for secretary does not result in an election, it shall be considered a nominating ballot. On the first ballot, three-fourths of the votes cast shall be required for election. Thereafter only such votes as are cast for persons who received votes on the first or nominating ballot shall be valid. On the second ballot, three-fourths of the votes cast shall be required for election. On the third ballot, the voting shall be limited to the

seven persons (plus ties) receiving the greatest number of votes on the second ballot and two-thirds of the votes cast shall be necessary for election. On the fourth ballot, voting shall be limited to the three persons (plus ties) receiving the greatest number of votes on the previous ballot and 60 percent of the votes cast shall elect. On subsequent ballots, voting shall be limited to the two persons (plus ties) receiving the greatest number of votes on the previous ballot and a majority of the votes cast shall elect.

19.01.A18. *In a year when the vice president or secretary shall be elected, the voting members elected to serve at the Churchwide Assembly shall be invited to identify the names of up to three persons who might be considered for election as vice president or secretary. Names shall be submitted to the Office of the Secretary at least four months prior to the assembly. The Office of the Secretary shall contact those persons identified and request biographical information. At least 60 days prior to the Churchwide Assembly, the biographical information received from those persons open to consideration shall be distributed to the voting members.*

19.01.B09. *Background checks and screening shall be required and completed for persons nominated as churchwide officers prior to their election, if possible, or as soon as practical after their election. The specific procedures and timing of background checks and screening shall be determined by the Church Council.*

19.01.C94. ***Ecclesiastical Ballot.*** *An "ecclesiastical ballot" for the election of officers (other than treasurer) of the churchwide organization of the Evangelical Lutheran Church in America is an election process:*

a. in which on the first ballot the name of any eligible individual may be submitted for nomination by a voting member of the assembly;

b. through which the possibility of election to office exists on any ballot by achievement of the required number of votes cast by voting members of the assembly applicable to a particular ballot;

c. that precludes spoken floor nominations;

d. in which the first ballot is the nominating ballot if no election occurs on the first ballot;

e. in which the first ballot defines the total slates of nominees for possible election on a subsequent ballot, with no additional nominations;

f. that does not preclude, after the reporting of the first ballot, the right of persons nominated to withdraw their names prior to the casting of the second ballot;

g. in which any name appearing on the second ballot may not be subsequently withdrawn;

h. that does not preclude an assembly's adoption of rules that permit, at a defined point in the election process and for a defined period of

time, speeches to the assembly by nominees or their representatives and/or a question-and-answer forum in which the nominees or their representatives participate; and

i. in which the number of names that appear on any ballot subsequent to the second ballot shall be determined in accordance with provisions of the governing documents.

19.01.D07. ***Election Procedures Utilizing the Ecclesiastical Ballot***

a. For each election by ecclesiastical or nominating ballot, the exact number of appropriate ballot sets equal to the number of voting members from each synod will be given to the bishop of that synod. The bishop of the synod, or his or her designee, will be responsible for distributing the ballot sets to each of the voting members from the synod.

b. Unless otherwise ordered by the chair, one of the numbered ballots from the appropriate ballot set is to be used on each ballot for elections determined by ecclesiastical or nominating ballot. The chair will announce the number of the ballot from the appropriate ballot set that is to be used for each ballot. Failure to use the correct numbered ballot will result in an illegal ballot.

c. On the first two ballots for each office being selected by ecclesiastical or nominating ballot, both the first and last names of a nominee should be used. Members should endeavor to use correct spelling and should provide, on the first ballot, any additional accurate information identifying the nominee, such as title, synod, or residence.

d. On the third and subsequent ballots conducted by written ballot, only the last name of the nominee need be used, provided there is no other nominee with the same or similar name.

e. A member may vote for only one nominee on each ballot.

f. Ballots should not be marked prior to the time the chair advises the voting members to do so.

g. Written ballots should not be folded.

h. Written ballots will be collected from the voting members in accordance with instructions from the Elections Committee or from the chair.

i. When the results of the first ballot are presented, the chair will announce when and how persons nominated may withdraw their names prior to the casting of the second ballot.

j. Whenever the number of names of nominees that will appear on a ballot is nine or less, on recommendation of the chair and with the consent of the assembly, voting may be by means of electronic device.

k. When voting by electronic device, the first position on each ballot shall be given to the nominee who received the greatest number of votes on the immediately preceding ballot, with the remaining

positions assigned to the other nominees in descending order of the number of votes received on the immediately preceding ballot. If two or more nominees were tied with the same vote on the immediately preceding ballot, their respective positions shall be determined by draw by the chair of the Elections Committee.

l. On each ticket for which balloting is conducted by electronic device, the polls will remain open for a reasonable time, as determined by the chair, to permit voting members to record their votes.

19.02. The members of the Church Council, except the chair of the Conference of Bishops and the treasurer of this church, shall be elected by the Churchwide Assembly. In preparation for the Churchwide Assembly, the Church Council shall determine how this church's commitment to inclusive representation will affect the next election to the Church Council. For 32 of the council members, the Nominating Committee shall invite each eligible synod to submit suggested nominees and shall then nominate persons who fulfill the categories assigned by the Church Council. With respect to the other nominees, the Church Council shall review its size and composition and take into consideration the experience and expertise of existing members and synodical nominees as well as the needs of the council in seeking to fulfill its duties and responsibilities. Based upon this analysis, the Church Council shall instruct the Nominating Committee to provide nominations in specific categories for the remaining positions up to 13. Excluding the churchwide officers and the chair of the Conference of Bishops, there shall not be more than two members of the Church Council from a synod. The Church Council shall have at least two members from each region. The terms of office of persons elected to regular terms on the Church Council by the Churchwide Assembly shall begin at the conclusion of the Churchwide Assembly at which such persons were elected. If there is no Churchwide Assembly in the year when terms are scheduled to conclude, they end on August 31.

19.02.A13. *The Nominating Committee shall strive to ensure that at least 10 percent of the voting membership of the Church Council shall be youth or young adults. Youth members shall be younger than 18 at the time of their election, and young adults shall be older than 18 and younger than 30 years of age at the time of their election.*

19.02.B11. *On behalf of the Nominating Committee, the secretary of the Evangelical Lutheran Church in America—in the year preceding each regular meeting of the Churchwide Assembly—shall solicit from eligible synods on a rotating basis the names of two persons in specified categories, in keeping with the representation principles of this church, for possible election to the Church Council. Upon their selection by the assemblies of the respective synods, the names of the two persons shall be presented to the*

Nominating Committee for submission to the Churchwide Assembly. In the event that any nominee withdraws or is disqualified from possible service, the Nominating Committee shall submit a replacement name from the same synod as the original nominee. In the event that the vacancy occurs subsequent to the preparation of the report of the Nominating Committee to the Churchwide Assembly, a floor nomination shall be provided from the same synod as the original nominee. Except as provided herein, no floor nominations for positions on the Church Council shall be permitted at the Churchwide Assembly.

19.02.C05. *For purposes of nominations for the Church Council on a rotating basis, the following pairing of synods shall be observed insofar as possible: Alaska Synod and Northwest Washington Synod; Eastern Washington-Idaho Synod and Montana Synod; Southwestern Washington Synod and Oregon Synod; Sierra Pacific Synod and Southwest California Synod; Pacifica Synod and Grand Canyon Synod; Rocky Mountain Synod and South Dakota Synod; Western North Dakota Synod and Eastern North Dakota Synod; Northwestern Minnesota Synod and Northeastern Minnesota Synod; Southwestern Minnesota Synod and Southeastern Minnesota Synod; Minneapolis Area Synod and Saint Paul Area Synod; Nebraska Synod and Central States Synod; Arkansas-Oklahoma and Northern Texas-Northern Louisiana Synod; Southwestern Texas Synod and Texas-Louisiana Gulf Coast Synod; Northwest Synod of Wisconsin and Northern Great Lakes Synod; East-Central Synod of Wisconsin and South-Central Synod of Wisconsin; La Crosse Area Synod and Northeastern Iowa Synod; Western Iowa Synod and Southeastern Iowa Synod; Northern Illinois Synod and Central/Southern Illinois Synod; Metropolitan Chicago Synod and Greater Milwaukee Synod; North/West Lower Michigan Synod and Southeast Michigan Synod; Indiana-Kentucky Synod and Northwestern Ohio Synod; Northeastern Ohio Synod and Southern Ohio Synod; New Jersey Synod and New England Synod and Slovak Zion Synod; Metropolitan New York Synod and Upstate New York Synod; Northeastern Pennsylvania Synod and Southeastern Pennsylvania Synod; Northwestern Pennsylvania Synod and Allegheny Synod; Southwestern Pennsylvania Synod and West Virginia-Western Maryland Synod; Upper Susquehanna Synod and Lower Susquehanna Synod; Delaware-Maryland Synod and Metropolitan Washington, D.C., Synod; Virginia Synod and North Carolina Synod; South Carolina Synod and Southeastern Synod; Florida-Bahamas Synod and Caribbean Synod.*

19.03. In the event an interim vacancy on a board, committee, or the Church Council is declared by the secretary, the Church Council shall elect a member to serve the balance of the term.

19.03.01. Before electing a member to fill a vacancy on a board or committee, the Church Council shall consult with the board or committee.

19.04. Unless otherwise specified in the *Constitution, Bylaws, and Continuing Resolutions*, elections shall be for one six-year term, without

consecutive re-election, and with approximately one-half of the members of the Church Council and of each board or advisory committee elected each triennium.

19.04.01. The terms of office of persons elected to regular terms on the Nominating Committee of the Churchwide Assembly, the Committee on Discipline, and the Committee on Appeals shall begin at the conclusion of the Churchwide Assembly at which such persons were elected, except as may be specified in continuing resolutions with respect to particular pending discipline matters.

19.04.A91. *With respect to committees that consider disciplinary cases or appeals:*

a. Any member of the churchwide Committee on Discipline who has been appointed to serve on a discipline hearing committee for a particular pending case shall continue to serve to discharge that appointment notwithstanding that his or her successor has been subsequently elected at a Churchwide Assembly.

b. Any member of the synodical Committee on Discipline who is serving at the time that the Executive Committee of the Church Council appoints members from the churchwide Committee on Discipline to a discipline hearing committee shall continue as a member of that discipline hearing committee for the particular pending case, notwithstanding that his or her successor has been subsequently elected at a Synod Assembly.

c. Any member of the Committee on Appeals who is serving at the time that an appeal is made shall continue to serve to decide that appeal, notwithstanding that his or her successor has been subsequently elected at a Churchwide Assembly.

19.05. Each nominee for an elected position in the churchwide organization and each nominee for a position on the board of a separately incorporated ministry elected by the Churchwide Assembly shall be a voting member of a congregation of this church, unless otherwise specified in the *Constitution, Bylaws, and Continuing Resolutions* of this church.

19.05.01. Each voting member of the Church Council, board, or advisory committee of the churchwide organization shall cease to be a member of the Church Council, board, or advisory committee if no longer a voting member of a congregation of this church. Upon two successive absences that have not been excused by the Church Council, board, or advisory committee, a member's position shall be declared vacant by the secretary of this church, who shall arrange for election by the Church Council to fill the unexpired term.

19.05.02. For purposes of nomination to and service on the Church Council or a board of a separately incorporated ministry, "synodical membership" shall be defined as follows:

a. A layperson shall be recorded in the synod that includes the congregation in which such a person holds membership, with the recognition that such a person shall reside within the territory of the synod or in an area immediately adjacent to the territory in the case of border areas.

b. A minister of Word and Sacrament shall be recorded in the synod on whose roster such a minister's name is maintained.

c. A minister of Word and Service shall be recorded in the synod on whose roster such a minister's name is maintained.

19.05.03. A board of directors or trustees of a separately incorporated ministry of the Evangelical Lutheran Church in America may remove a director or trustee from the board, if done in accordance with the governing documents of such corporation after at least 30 days' prior notice to the secretary of this church. The decision to remove a director or trustee shall be reported to the Church Council by the secretary.

19.06. Further procedures for elections and qualifications for office may be set forth in the bylaws and continuing resolutions, provided that such provisions do not conflict with any other provisions in this constitution.

19.06.01. It shall be the responsibility of the Church Council to assure that this church maintains its commitment to inclusive representation.

19.06.02. In all elections by the Churchwide Assembly, other than for the presiding bishop, vice president, and secretary, a majority of the votes cast on the first ballot shall be necessary for election. If an election does not occur on the first ballot, the names of the two persons receiving the highest number of votes cast shall be placed on the second ballot. On the second ballot, a majority of the legal votes cast shall be necessary for election.

19.06.03. Each triennium the Conference of Bishops shall select a bishop to serve as an advisory member of each board of a separately incorporated ministry and advisory committee of the churchwide organization. No synodical bishop, with the exception of the chair of the Conference of Bishops, shall serve as a voting member of the Church Council.

19.06.04. The Church Council shall from time to time, by continuing resolution, establish committees and procedures for the conduct of elections at the Churchwide Assembly.

19.06.05. No member of the Church Council, a committee of the Church Council, a board of a separately incorporated ministry, or committee of the churchwide organization shall receive emolument for such service, nor shall any member be simultaneously an officer of this church, an elected member of the Church Council, or a voting member of a committee of the churchwide organization or board of a separately incorporated ministry. Nothing in this section shall be construed to prohibit the payment of the costs of insurance on behalf of a person who is or was a member of the Church Council, a committee of the Church Council, or committee against

any liability asserted against and incurred by such person in or arising from that capacity, whether or not the churchwide organization would have been required to indemnify such person against the liability under provisions of law or otherwise.

19.06.06. No employee of the churchwide organization of this church or its regions, nor any individual under contract to any unit of the churchwide organization or a region shall be eligible for nomination to or membership on the Church Council, an advisory committee, a board of a separately incorporated ministry, the Committee on Appeals, the Committee on Discipline, or the churchwide Nominating Committee during the period of employment or service under contract, except the full-time salaried officers as specified in the *Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America*. (The phrase "under contract" shall not mean short-term contracts for specific, limited purposes, usually not to exceed six months.)

19.06.07. No person related to a staff member of the churchwide organization shall be eligible for nomination to or membership on the Church Council or a committee that advises the unit in which the person's relative is employed. For this purpose, a related individual is one who, with respect to the churchwide employee, is a spouse, parent, son, daughter, sibling, uncle, aunt, niece, nephew, grandparent, grandchild, including corresponding members of blended families and in-laws (parent, son, daughter, or sibling of a spouse, spouse of a sibling, or the parent or sibling of the spouse of a sibling).

19.06.A02. ***Election Procedures Utilizing the Common Ballot***

a. The common ballot is used in those elections when the ecclesiastical or nominating ballot is not used.

b. For the first common ballot, the exact number of ballot forms equal to the number of voting members from each synod will be given to the bishop of that synod. The bishop of the synod, or his or her designee, will be responsible for distributing the ballot forms to each of the voting members from the synod.

c. Upon recommendation of the chair and with the consent of the assembly, the second common ballot may be conducted by electronic device. Unless the second common ballot is conducted by electronic device, the distribution of ballot forms for the second common ballot will be in the same manner as the first common ballot.

d. Any discrepancy between the number of ballots given to a synodical bishop and the number of voting members (including the synodical bishop) from such synod must be reported by the synodical bishop to the Elections Committee.

e. Each ticket for which an election is held will be considered a separate ballot.

f. A voting member may vote for only one nominee on each ticket.

g. *Failure to vote for a nominee for every ticket does not invalidate a ballot for the tickets for which a nominee is marked.*

h. *Ballots must be marked in accordance with the instructions presented in plenary session.*

i. *Ballot forms should not be folded.*

j. *Marked ballot forms must be deposited at the designated Ballot Stations at certain exits of the hall in which plenary sessions are held.*

k. *If a ballot is damaged so that it cannot be scanned, a replacement ballot may be obtained at the Ballot Station upon surrender of the damaged ballot.*

l. *Unless otherwise ordered by the assembly, polls for the first common ballot close at the time designated in the assembly's Rules of Organization and Procedure.*

m. *On each ticket for which balloting is conducted by electronic device, the polls will remain open for a reasonable time, as determined by the chair, to permit members to record their votes.*

n. *Unless the second ballot is conducted by electronic device, polls for the second common ballot close at the time designated in the assembly's Rules of Organization and Procedure or as otherwise ordered by the assembly.*

o. *On the second ballot, whether by common ballot or by electronic device, the first position on each ticket shall be given to the nominee who received the greatest number of votes on the first ballot. If two nominees are tied for the highest vote, the first position on the ticket shall be determined by draw by the chair of the Elections Committee.*

19.06.B98. ***Breaking Ties in Elections***

a. *On the ballot for the election of the presiding bishop, vice president, and secretary, when only two names appear, the marked ballot of the treasurer shall be held by the chair of the Elections Committee and shall be counted only where necessary to break a tie that would otherwise exist.*

b. *On the first common ballot, the blank ballots of the treasurer and vice president shall be held by the chair of the Elections Committee to be presented to the treasurer for her or his vote only in those elections where a tie would otherwise exist, and to be presented to the vice president for his or her vote only in those elections to break a tie remaining after the ballot of the treasurer has been counted.*

c. *On the second common ballot, the marked ballot of the treasurer shall be held by the chair of the Elections Committee and shall be counted only where necessary to break a tie that would otherwise exist.*

19.06.C13. *A former full-time or part-time employee shall not be eligible for a minimum of six years subsequent to such employment, for nomination or election to the board of the separately incorporated ministry or committee related to the churchwide unit in which the employee served.*

19.11. There shall be a Nominating Committee.

19.11.01. The Nominating Committee shall consist of 12–18 members elected by the Churchwide Assembly. Each member shall be elected to one six-year term and shall serve until a successor is elected. Members of the Nominating Committee shall not be eligible for consecutive re-election. The Church Council shall place in nomination the names of two persons for each position. The committee shall consist of at least one member but no more than three members from any region. Nominations from the floor shall also be permitted, but each floor nomination shall be presented as an alternative to a specific category named by the Church Council and shall therefore meet the same criteria as the persons against whom the nominee is nominated. In the materials provided in advance to each member of the assembly, the Church Council shall set forth the criteria applicable to each category that must be met by persons nominated from the floor.

19.11.02. Except as otherwise provided, the Nominating Committee shall nominate two persons for each council, board, or committee position, according to the process described in continuing resolutions, for which an election will be held by the Churchwide Assembly. In the case of re-election, if authorized, or for nominees from church bodies with which this church is in a relationship of full communion, only one person need be nominated. Nominations from the floor, where permitted in the nomination process, shall be presented as an alternative to a specific category named by the Nominating Committee and shall therefore meet the same criteria as the persons against whom the nominee is nominated. In the materials provided in advance to each member of the assembly, the Nominating Committee shall set forth the criteria applicable to each category that must be met by persons nominated from the floor.

19.11.03. The Nominating Committee shall nominate at least one person for the board of trustees of each of the separately incorporated ministries identified in Chapter 17 of this constitution, according to the process described in continuing resolutions, for which an election will be held by the Churchwide Assembly. Nominations from the floor, where permitted in the nomination process, shall be presented as an alternative to a specific category named by the Nominating Committee and shall therefore meet the same criteria as the persons against whom the nominee is nominated. In the materials provided in advance to each member of the assembly, the Nominating Committee shall set forth the criteria applicable to each category that must be met by persons nominated from the floor.

19.11.04. In each case in which there are floor nominations, there shall be a preliminary ballot that shall include the names of the nominees presented

by the Nominating Committee or the Church Council, and the person or persons nominated from the floor, where permitted. The names of the two persons receiving the highest number of votes cast shall be placed on the final ballot.

19.11.05. The Church Council shall endeavor to ensure that every synod has at least one person serving on the Church Council or churchwide boards, committees, task forces, or other groups. Among those persons elected by the assembly, no more than two persons from any one synod shall serve on the Church Council or any one board, committee, task force, or other group.

19.11.06. The Nominating Committee shall strive to ensure that all persons nominated for any position, including the boards of separately incorporated ministries, possess the necessary competence and experience for the position. All persons elected to any position, whether nominated by the Nominating Committee or not, shall strive to represent this church and not just a particular geographic area.

19.11.A16. ***Nominations Desk and Nominations Form***

a. Nominations from the floor at the Churchwide Assembly shall be made at the Nominations Desk, which shall be maintained under the supervision of the secretary of this church.

b. A nomination from the floor shall be made by using the form provided by the secretary of this church. Nomination forms may be obtained from the Nominations Desk at times prescribed in the assembly's Rules of Organization and Procedure.

c. The required form to be used in making nominations from the floor shall include the nominee's name, address, phone number, gender, lay or rostered status, white or person of color or primary language other than English status, congregational membership, synodical membership, and affirmation of willingness to serve, if elected; the name, address, and synodical membership of the voting member who is making the nomination; and such other information as the secretary of this church shall require.

d. For purposes of nomination procedures, "synodical membership" means:

1) In the case of a layperson who is not on the roster of this church, the synod that includes the congregation in which such person holds membership; and

2) In the case of a rostered minister, the synod on whose roster such minister's name is maintained.

19.11.B05. ***Floor Nominations***

a. Floor nominations for positions on a board or committee of a churchwide unit require, in addition to the nominator, the written support of at least 10 other voting members. Floor nominations for

the Church Council, the Nominating Committee, or other churchwide committee to be elected by the Churchwide Assembly require, in addition to the nominator, the written support of at least 20 other voting members.

b. A nomination from the floor for any position (other than presiding bishop, vice president, and secretary) shall be made by filing the completed nomination form with the Nominations Desk at times prescribed in the assembly's Rules of Organization and Procedure.

c. Nominations will be considered made in the order in which filed at the Nominations Desk.

19.11.C05. ***Restrictions on Floor Nominations for Boards***

a. Nominations from the floor for positions on churchwide boards or committees shall comply with criteria and restrictions established by the Nominating Committee and set forth in materials provided to each voting member of the assembly.

b. So long as the number of incumbent members from a given synod serving on a board or committee with terms not expiring plus the number of positions on the same board or committee to which individuals from the same synod already have been nominated (whether by the Nominating Committee or from the floor) total less than the maximum number of two individuals from the same synod who may serve on that board or committee, an individual from the same synod may be nominated for another position on that board or committee, provided other criteria and restrictions are met. Individuals from the same synod may be nominated for a position on a board or committee to which individuals from the same synod already have been nominated, provided other criteria and restrictions are met.

19.11.D16. ***Restriction on Floor Nominations for Church Council***

Nominations for positions on the Church Council shall comply with criteria and restrictions established by the Church Council and Nominating Committee and set forth in materials provided to each voting member of the assembly.

19.11.E98. ***Restriction on Floor Nominations for Nominating Committee***

a. Nominations from the floor for positions on the Nominating Committee shall comply with criteria and restrictions established by the Church Council and set forth in materials provided to each voting member of the assembly.

b. So long as the number of incumbent members from a given region serving on the Nominating Committee with terms not expiring plus the number of Nominating Committee positions to which individuals from the same region have already been nominated (whether by the Church Council or from the floor) total less than the maximum number of three individuals from the same region who may serve on

the Nominating Committee, an individual from the same region may be nominated for another Nominating Committee position, provided other criteria and restrictions are met. Provided other criteria and restrictions are met, individuals may be nominated for a Nominating Committee position for which someone from the same region has already been nominated.

Chapter 20.
CONSULTATION, DISCIPLINE, APPEALS, AND ADJUDICATION

20.10. CONSULTATION AND DISCIPLINE

20.11. There shall be set forth in the bylaws a process of discipline governing officers, ministers of Word and Sacrament, ministers of Word and Service, congregations, and members of congregations. Except as provided in 20.18. or 20.19., such process shall assure due process and due protection for the accused, other parties, and this church. Since synods have responsibility for admittance of persons into the rostered ministries of this church and have oversight of pastoral and congregational relationships, the disciplinary process shall be a responsibility of the synod on behalf of this church.

20.12. As used in this constitution and bylaws, due process means the right to be given specific written notice of the charges against any person or entity of this church, the right to testify in person or remain silent (at the election of the accused), the right to call witnesses and introduce documentary evidence concerning the pending charges, the right to confront and cross-examine all witnesses in support of such charges, the right to a hearing before a discipline hearing committee as provided in 20.13., the right to a written decision of the discipline hearing committee as provided in the bylaws, and the right to be treated with fundamental procedural fairness. Any violation of these rights shall be grounds for reversal of an unfavorable finding and the right to a new hearing.

20.12.01. "Fundamental procedural fairness" means and includes: avoidance by committee members of written communications to or from either the accused or accuser(s) without copy to the other; avoidance by committee members of oral communications with either the accused or accuser(s) outside the presence of the other; maintaining decorum during the hearing; allowing both the accuser(s) and the accused to present their cases without unnecessary interruptions; keeping a verbatim record of the hearing, made either by a stenographer or court reporter or by audio or video recording; allowing both the accuser(s) and the accused to be accompanied at the hearing by a representative (who may, but need not, be an attorney) who also may participate in the proceedings; impartiality of the committees that consider the charges; and the right to be treated in conformity with the governing documents of the Evangelical Lutheran Church in America.

20.13. The accused shall be entitled to a hearing before a discipline hearing committee as described in the bylaws. If the accused is a congregation, the hearing shall be open to the public unless both the accuser and the accused agree to a hearing not open to the public. If the accused is an individual, the hearing shall not be open to the public unless both the accusers and the accused agree to a public

hearing. At a hearing not open to the public, a limited number of concerned persons may attend as provided in the bylaws.

20.13.01. In a hearing not open to the public,

a. the accuser and the accused may each be represented by not more than two representatives who may present or assist in the presentation of the evidence; and

b. the discipline hearing committee may permit attendance by a limited number of persons, with the consent of both the accused and the accuser.

20.13.02. Irrespective of whether a hearing is or is not open to the public, the discipline hearing committee may decide that witnesses (other than the accused and the accuser) shall be permitted in the hearing only when testifying. A witness may be accompanied by a friend or advocate.

20.14. Once a charge against a person or entity has been considered by a discipline hearing committee, that person or entity shall not be required to answer that charge again except under the circumstances set forth in the bylaws.

20.14.01. The circumstances in which a person or entity shall be required to answer again charges before a discipline hearing committee shall be limited to the following:

a. The Committee on Appeals has ordered a rehearing as its disposition of a timely appeal to it.

b. The Committee on Appeals has ordered a further hearing after either an accuser or an accused has petitioned for a further hearing on the basis of newly discovered evidence or testimony that was not available at the time of the original hearing.

20.14.02. After a charge against a person or entity has been considered by a discipline hearing committee, evidence related to that charge may be introduced at a subsequent hearing before another discipline hearing committee on a different but related charge. Charges are "related" if they involve similar alleged conduct on the part of the accused.

20.15. The procedures for consultation and discipline set forth in the bylaws shall be the exclusive means of resolving all matters pertaining to the discipline of congregations of this church. Neither the churchwide organization nor a synod of this church shall institute legal proceedings in which conduct described in provision 20.31.01. is the basis of a request for relief consisting of suspension of that congregation from this church or removal of that congregation from the roll of congregations of this church. A congregation of this church shall not institute legal proceedings against the churchwide organization or a synod of this church seeking injunctive or other relief against the imposition or enforcement of any disciplinary action against that congregation.

20.16. **It is the intent of this church that all matters of discipline should be resolved internally to the greatest extent possible. It is the policy of this church not to resort to the civil courts of this land until all internal procedures and appeals have been exhausted, except for emergency situations involving a significant imminent risk of physical injury or severe loss or damage to property.**

20.17. **None of the provisions of this chapter is intended nor shall be construed to limit the authority of a Synod Council to determine roster status, under the bylaws of this church, of a minister who is without regular call, for any reason, even though such reason might also be the basis for disciplinary proceedings under this chapter.**

20.18. **The authority to administer private censure and admonition upon an individual or public censure and admonition upon a congregation is inherent in the office of bishop. Proceedings under this chapter or any other provision of the constitutions and bylaws of this church or of its synods are not required for the exercise of such authority.**

20.19. **Where the written notice of charges specifically requests that the discipline to be imposed shall consist of suspension for not more than three months (during which time requirements for evaluation, therapy, continuing education, or similar experience may be imposed), the due process and due protection provisions of this constitution shall apply only as specified in the bylaws.**

20.20. **The Committee on Appeals shall establish definitions and guidelines, subject to approval by the Church Council, to enable clear and uniform application of the grounds for discipline of officers, rostered ministers, congregations, and members of congregations.**

20.21. **The disciplinary process for ministers of Word and Sacrament shall be set forth in the bylaws.**

20.21.01. Ministers of Word and Sacrament shall be subject to discipline for:

a. preaching and teaching in conflict with the faith confessed by this church;

b. conduct incompatible with the character of the ministerial office;

c. willfully disregarding or violating the functions and standards established by this church for the office of ministry of Word and Sacrament;

d. willfully disregarding the provisions of the constitutions, bylaws, and continuing resolutions; or

e. willfully failing to comply with the requirements ordered by a discipline hearing committee under 20.23.08.

20.21.02. The disciplinary actions which may be imposed are:

a. private censure and admonition by the bishop of the synod;

b. suspension from the office and functions of the ministry of Word and Sacrament in this church for a designated period or until there is satisfactory evidence of repentance and amendment; or

c. removal from the ministry of Word and Sacrament of this church.

20.21.03. Charges against a minister of Word and Sacrament which could lead to discipline must be specific and in writing, subscribed to by the accuser(s), and be made by one or more of the following:

a. at least two-thirds of the members of the congregation's council, submitted to the synodical bishop;

b. at least one-third of the voting members of the congregation, submitted to the synodical bishop;

c. at least two-thirds of the members of the governing body to which the minister of Word and Sacrament, if not a congregational pastor, is accountable, submitted to the synodical bishop;

d. at least 10 ministers of Word and Sacrament or ministers of Word and Service of the synod on whose roster the accused minister of Word and Sacrament is listed, submitted to the synodical bishop;

e. the synodical bishop; or

f. the presiding bishop of this church, but only with respect to an accused who is a synodical bishop (or who was a synodical bishop at any time during the 12 months preceding the filing of written charges), submitted to the secretary of this church.

20.21.04. When there are indications that a cause for discipline may exist and before charges are made, efforts shall be made by the bishop of the synod to resolve the situation by consultation; for assistance in these efforts, the bishop may utilize either a consultation panel or an advisory panel as herein provided:

a. When requested by the synodical bishop, a consultation panel consisting of five persons (three ministers of Word and Sacrament and two laypersons) appointed from the members of the Consultation Committee of the synod by the synodical bishop, or, at the request of the synodical bishop, by the Synod Council's Executive Committee or other committee authorized to do so by the Synod Council, shall assist the synodical bishop in efforts to resolve a situation by consultation.

b. When requested by the synodical bishop, an advisory panel consisting of five persons (three ministers of Word and Sacrament and two laypersons) appointed by the synodical bishop shall assist the synodical bishop in efforts to resolve a situation by consultation.

20.21.05. If appointed, a consultation panel or advisory panel shall advise the synodical bishop as to whether or not the bishop should bring charges or may make other recommendation for resolution of the controversy that would not involve proceedings before a discipline hearing committee. To these ends, the panel may meet with complaining witnesses as well as with

the concerned minister of Word and Sacrament. If requested by the synodical bishop, members of the panel also may assist, as representatives of the accuser, in the presentation of evidence and examination of witnesses before a discipline hearing committee.

20.21.06. When charges are brought other than by the synodical bishop or the presiding bishop of this church, the synodical bishop may refer such charges to a consultation panel as provided in 20.21.04.a.

a. If as a result of meeting with a consultation panel the charges are withdrawn by the accuser(s), no further proceedings shall be required.

b. Upon recommendation of the consultation panel that the charges be dismissed, the synodical bishop may dismiss the charges, in which case no further proceedings shall be required.

c. Upon recommendation of the consultation panel that some of the allegations supporting the charges be stricken, the synodical bishop may strike some or all of such allegations, and further proceedings shall be required on the remaining allegations.

d. In the case of charges that do not anticipate disciplinary action, the consultation panel shall submit a report in writing to the synodical bishop that sets forth the action or actions recommended by the consultation panel, and the synodical bishop shall convey the recommendations to the parties. If either party does not accept the recommendations, that party may appeal to the Synod Council, whose decision shall be final.

e. In the case of charges that anticipate disciplinary action that have not been withdrawn or dismissed as a result of 20.21.06.a. or b. above, the charges shall be referred to a discipline hearing committee for a hearing.

f. The work of a consultation panel under this section shall be completed within 30 days from the time the panel was constituted.

20.21.07. When charges are brought by a synodical bishop or the presiding bishop of this church, or when charges are brought other than by a synodical bishop and have not been withdrawn or dismissed or otherwise disposed of as provided in 20.21.06., the synodical bishop or the presiding bishop, as appropriate, shall deliver a copy of the charges to the accused and the secretary of this church.

20.21.08. A discipline hearing committee shall be convened to conduct a hearing. The voting members of this committee shall be composed of 12 persons of whom six shall be selected by the Synod Council's Executive Committee from the Committee on Discipline of the synod and six shall be selected from the churchwide Committee on Discipline under the process described in 20.21.12. The rules authorized in 20.21.16. shall establish the method, based upon the remainder of the term, for determining which members of the synodical committee shall serve as the voting members and which shall serve as alternates. A hearing officer

selected from the churchwide Committee of Hearing Officers under the process described in 20.21.14. shall preside as the non-voting chair of the discipline hearing committee.

20.21.11. The Churchwide Committee on Discipline shall consist of 24–36 members, half of whom should be ministers of Word and Sacrament and half of whom should be laypersons, elected by the Churchwide Assembly for a term of six years. Each member will serve until a successor is elected, without consecutive re-election, and will serve as needed on a discipline hearing committee in any of the synods in this church.

20.21.12. The accused shall have the privilege of selecting two persons (one minister of Word and Sacrament and one layperson) and their alternates of the six persons from the churchwide Committee on Discipline to serve on a discipline hearing committee. The remaining four persons (two ministers of Word and Sacrament and two laypersons) and their alternates, or six, if the accused does not exercise the privilege, and their alternates shall be selected by the Executive Committee of the Church Council.

20.21.13. The churchwide Committee of Hearing Officers shall consist of nine persons elected by the Church Council for a term of six years, each without consecutive re-election, to serve as needed on a discipline hearing committee in any of the synods of this church.

20.21.14. The presiding bishop of this church shall select one member of the churchwide Committee of Hearing Officers to serve as the non-voting chair of a discipline hearing committee.

20.21.15. The presiding bishop of this church may appoint one or more persons as facilitators to make arrangements for, and to provide technical assistance to, a discipline hearing committee.

20.21.16. The Church Council shall appoint three members from the Committee on Appeals who shall recommend rules of procedure for the performance of the duties of hearing officers and discipline hearing committees. The rules shall become effective when ratified by the Church Council.

20.21.17. In each specific case for which a discipline hearing committee has been constituted, the committee shall, within 60 days after the secretary of this church has given notice of the selection by the Executive Committee of the Church Council of the members of the churchwide Committee on Discipline to serve on a discipline hearing committee, meet with the accused and the accuser(s) to hold a hearing. The committee shall render its written decision within 15 days after the committee concludes the hearing. The 60-day period may be extended one or more times to a specified date by a written stipulation signed by the accuser(s), the accused, and the hearing officer prior to the expiration of the original 60-day period or prior to the extended specified date.

20.21.18. Written notice of the date, time, and place of the hearing and a copy of the charges shall be delivered to the accused and to the accuser(s) at least 20 days prior to the date of the hearing.

20.21.19. At the hearing, the accuser(s) may present evidence in support of the charges and thereafter the accused shall be entitled to present evidence. The accused and the accuser(s), or other person acting on behalf of either of them, shall be entitled to question the other party or any of the witnesses appearing on behalf of the other party. A verbatim record shall be made by a stenographer or court reporter or by audio or video recording of the hearing.

20.21.21. The discipline hearing committee shall render its decision in writing. The written decision shall be in two parts:

a. Findings of Fact. In this part, the committee shall set forth what it has found to be the relevant facts, that is, what it believes to be the truth of the matter.

b. Determination. In this part, the committee shall state whether, based upon the facts that it has found, it believes discipline should be imposed and, if so, what discipline it has chosen to impose.

20.21.22. The decision of the discipline hearing committee shall be made by a majority vote of its members who were present at the hearing. The decision of the discipline hearing committee shall be final on the date it is issued by the committee. Within 30 days, one of the parties may appeal to the Committee on Appeals and may request the Committee on Appeals to stay the effective date of the decision. A stay may be granted in whole or in part and subject to such conditions, if any, as the Committee on Appeals may require. The decisions of the Committee on Appeals shall be final.

20.21.23. If there are indications that a cause for discipline exists or if in the course of the proceedings it should become apparent to the bishop of the synod that the pastoral office cannot be conducted effectively in the congregation(s) being served by the minister of Word and Sacrament due to local conditions or that local conditions may be adversely affected by the continued service by the minister of Word and Sacrament, the bishop of the synod may temporarily suspend the pastor from service in the congregation(s) without prejudice and with pay provided through a joint synodical and churchwide fund and with housing provided by the congregation(s).

20.21.24. If there are indications that a cause for discipline exists or if, in the course of proceedings, it becomes apparent to the bishop of the synod that the circumstances require, the bishop of the synod may temporarily suspend a minister of Word and Sacrament serving under letter of call issued other than by a congregation from the office and functions of the ministry of Word and Sacrament without prejudice and without affecting compensation and housing.

20.22. The disciplinary process for ministers of Word and Service shall be set forth in the bylaws.

20.22.01. Ministers of Word and Service shall be subject to discipline for:

a. confessing and teaching in conflict with the faith confessed by this church;

b. conduct incompatible with the character of the ministerial office;

c. willfully disregarding or violating the functions and standards established by this church for ministers of Word and Service;

d. willfully disregarding the provisions of the constitutions, bylaws, and continuing resolutions; or

e. willfully failing to comply with the requirements ordered by a discipline hearing committee under 20.23.08.

20.22.02. The disciplinary actions that may be imposed are:

a. private censure and admonition by the bishop of the synod;

b. suspension from the role and functions of a minister of Word and Service for a designated period or until there is satisfactory evidence of repentance and amendment; or

c. removal from the roster of Ministers of Word and Service of this church.

20.22.03. Charges against a minister of Word and Service of this church that could lead to discipline must be specific and in writing, subscribed to by the accuser(s), and be made by one or more of the following:

a. at least two-thirds of the members of the Congregation Council of the congregation in which the minister of Word and Service is serving, submitted to the synodical bishop;

b. at least one-third of the voting members of the congregation in which the minister of Word and Service is serving, submitted to the synodical bishop;

c. at least two-thirds of the members of the governing body to which the minister of Word and Service is accountable, submitted to the synodical bishop;

d. at least 10 ministers of Word and Sacrament or ministers of Word and Service on the rosters of the synod on whose roster the accused minister of Word and Service is listed, submitted to the synodical bishop; or

e. the synodical bishop.

20.22.04. When there are indications that a cause for discipline exists, efforts shall be made by the bishop of the synod to resolve the situation by consultation in the same manner as set forth above for ministers of Word and Sacrament in 20.21.04. through 20.21.06.

20.22.05. If those efforts fail, the procedures for discipline shall be the same as that set forth above for ministers of Word and Sacrament in 20.21.07. through 20.21.22.

20.22.06. If there are indications that a cause for discipline exists or if in the course of the proceedings it should become apparent to the bishop of the synod that the role and function of a minister of Word and Service cannot be conducted effectively in the congregation(s) being served by the minister of

Word and Service due to local conditions or that local conditions may be adversely affected by the continued service by the minister of Word and Service, the bishop of the synod may temporarily suspend the minister of Word and Service from service in the congregation(s) without prejudice and with pay provided through a joint churchwide-synodical-congregation fund.

20.22.07. If there are indications that a cause for discipline exists or if in the course of proceedings it becomes apparent to the bishop of the synod that the circumstances require, the bishop of the synod may temporarily suspend a minister of Word and Service serving under letter of call issued other than by a congregation from the office and functions of a minister of Word and Service without prejudice and without affecting compensation.

20.23. A process for limited discipline of rostered ministers shall be set forth in the bylaws.

20.23.01. Where the written charges specify that the accuser will not seek the rostered minister's removal from the ministry of this church or suspension from the office/role and functions of the ministry of this church for a period not exceeding three months, 20.23.01. through 20.23.09. shall apply to the exclusion of 20.21.08. through 20.21.24. and 20.22.05. through 20.22.07.

20.23.02. The voting members of a discipline hearing committee convened to conduct a hearing on charges described in 20.23.01. shall be six members of the synod's Committee on Discipline selected by the Executive Committee of the Synod Council. A hearing officer selected from the churchwide Committee of Hearing Officers by the secretary of this church shall preside as the nonvoting chair of the discipline hearing committee described in this 20.23.02.

20.23.03. The secretary of this church may appoint one or more persons as facilitators to make arrangements for, and to provide technical assistance to, a discipline hearing committee considering charges described in 20.23.01.

20.23.04. Three members of the Committee on Appeals, appointed by the Church Council, shall develop rules of procedure for the performance of the duties of hearing officers and discipline hearing committees considering charges described in 20.23.01. The rules become effective when adopted by the Church Council.

20.23.05. In each case for which a discipline hearing committee has been constituted, the committee shall, within 60 days after the secretary of this church has given notice of the selection of the hearing officer to serve on a discipline hearing committee, commence a meeting or series of meetings with the accused and the accuser(s) to receive testimony or other evidence offered by the accused or the accuser(s). The 60-day period may be extended one or more times to a specified date by a written stipulation signed by the accuser(s), the accused, and the hearing officer prior to the

expiration of the original 60-day period or prior to the extended specified date.

20.23.06. Written notice of the date, time, and place of the first meeting of the discipline hearing committee at which testimony will be received, and a copy of the charges, shall be delivered to the accused and to the accuser(s) at least 20 days prior to the date of the meeting.

20.23.07. The discipline hearing committee shall decide, consistent with rules adopted under 20.23.04., to what extent the accused shall be able to confront or cross-examine witnesses testifying on behalf of the accuser and to what extent the accuser shall be able to confront or cross-examine witnesses testifying on behalf of the accused. A verbatim record shall be made by a stenographer or court reporter or by audio or video recording of all meetings of the committee at which testimony is presented. The accused and the accuser may be accompanied at the meeting(s) by a friend or advisor. Such friend or advisor shall not participate in the proceedings before the committee.

20.23.08. The discipline hearing committee shall conclude its meeting(s) and render its decision in writing within 45 days of the commencement of the meeting for which written notice was given under 20.23.06. The written decision shall be in two parts:

a. Findings of Fact. In this part, the committee shall set forth what it has found to be the relevant facts, that is, what it believes to be the truth of the matter.

b. Determination. In this part, the committee shall state whether, based upon the facts that it has found, it believes discipline should be imposed and if so, which one or more of the following should be imposed:

1) private censure and admonition by the synodical bishop.
2) suspension for a period not exceeding three months from the office/role and functions of ministry in this church.
3) participation in such programs of evaluation, therapy, continuing education, or similar experience as the committee may direct.
4) referral of written charges (amended to reflect additional evidence presented to the committee) to a discipline hearing committee convened under 20.21.08. through 20.21.24. or 20.22.05. through 20.22.07.

20.23.09. The decision of the discipline hearing committee shall be made by a majority vote of its members who were present at the hearing. The decision of the discipline hearing committee shall be final on the date it is issued by the committee. Within 30 days of that date, one of the parties may appeal to the Committee on Appeals and may request the Committee on Appeals to stay the effective date of the decision. A stay may be granted in whole or in part and subject to such conditions, if any, as the Committee on Appeals may require. The decisions of the Committee on Appeals shall be final.

20.31. The disciplinary process for congregations shall be set forth in the bylaws.

20.31.01. Congregations shall be subject to discipline for:

a. departing from the faith confessed by this church;

b. willfully disregarding or violating the criteria for recognition as congregations of this church; or

c. willfully disregarding or violating the provisions of the constitutions, bylaws, and continuing resolutions.

20.31.02. The disciplinary actions which may be imposed are:

a. censure and admonition by the bishop of the synod;

b. suspension from this church for a designated period, the consequences of such suspension being the loss of voting rights of any member (including ministers of Word and Sacrament and ministers of Word and Service) of the congregation at synod or churchwide assemblies, the loss of the right to petition, and the forfeiture of eligibility by any member of the congregation to serve on any council, board, committee, or other group of this church, any of its synods, or any other subdivision thereof;

c. suspension of the congregation from this church for a designated period (with the same consequences as in b.) during which the congregation shall be under the administration of the synod, provided that a congregation may refuse to accept such administration in which case it shall be removed from the roster of congregations of this church; or

d. removal from the roster of congregations of this church.

20.31.03. Charges against a congregation which could lead to discipline must be specific and in writing, subscribed to by the accuser(s), and be made by one or more of the following:

a. at least one-fifth of the voting members of the congregation, submitted to the synodical bishop;

b. at least three other congregations of the synod, submitted to the synodical bishop;

c. the Synod Council; or

d. the synodical bishop.

20.31.04. When there are indications that a cause for discipline exists, efforts shall be made by the bishop of the synod to resolve the situation by consultation in the same manner as set forth above for ministers of Word and Sacrament in 20.21.04. and 20.21.05.

20.31.05. If those efforts fail, the procedures for discipline shall be the same as that set forth above for ministers of Word and Sacrament in 20.21.07. through 20.21.22.

20.41. The disciplinary process for members of congregations shall be set forth in the bylaws.

20.41.01. The offenses for which a member or members of a congregation may be disciplined are:

a. persistent and public denial of the Christian faith;

b. willful or criminal conduct grossly unbecoming a member of the Church of Christ;

c. continual and intentional interference with the ministry of the congregation; or

d. willful and repeated harassment or defamation of member(s) of the congregation.

20.41.02. Discipline for an offense shall be administered consistent with the procedure which Christ instructed his disciples to follow (Matthew 18:15–17), proceeding through these successive steps, as necessary:

a. seeking repentance and reconciliation through private counsel and admonition by a pastor;

b. censure and admonition by a pastor in the presence of two or three members of the Congregation Council;

c. written referral of the matter by the Congregation Council to the vice president of the synod, who will refer it to a consultation panel, pursuant to bylaw 20.41.03.; and

d. written referral of the matter pursuant to bylaw 20.41.04. by the consultation panel to the Committee on Discipline of the synod, which shall hold a hearing and render a final decision.

20.41.03. If for any reason a pastor of the congregation is unable to offer the counsel and administer the admonitions required by bylaw 20.41.02., those steps may be performed by another pastor chosen by the Executive Committee of the Congregation Council. No one shall serve as a member of the consultation panel or the discipline hearing panel if such individual (I) is the accused; (ii) is related to an accused; (iii) is a member, an employee, or a former member or employee of the congregation bringing the charges; or if the participation of an individual on either panel could give rise to the appearance of partiality even if the individual would in fact be impartial. For these purposes, a related individual is one who, with respect to the accused, is a spouse, parent, son, daughter, sibling, uncle, aunt, niece, nephew, grandparent, grandchild, including corresponding members of blended families and in-laws (parent, son, daughter, or sibling of a spouse, spouse of a sibling, or the parent or sibling of the spouse of a sibling).

20.41.04. If the counseling, censure and admonitions pursuant to bylaw 20.41.02.a. and b. do not result in repentance and amendment of life, charges against the accused member(s) that are specific and in writing may be prepared by the Congregation Council, signed, and submitted to the vice president of the synod. The vice president shall select from the synod's Consultation Committee a panel of five members (three laypersons and two ministers

of Word and Sacrament). A copy of the written charges shall be provided to consultation panel and the accused member(s). The consultation panel, after requesting a written reply to the charges from the accused member(s), shall consider the matter and seek a resolution by means of investigation, consultation, mediation, or whatever other means may seem appropriate.

20.41.05. The goal of the consultation panel is to seek repentance, amendment of life, forgiveness, healing, and reconciliation. The consultation panel's efforts to reach a mutually agreeable resolution shall continue for no more than 45 days after the matter is submitted to it. If the consultation panel fails to resolve the matter, the panel, upon the request of the Congregation Council, shall refer the case in writing, including the written charges and the accused member's reply, to the Committee on Discipline of the synod for a hearing. A copy of the consultation panel's written referral shall be delivered to the vice president of the synod, the Congregation Council, and the accused member(s) at the same time it is sent to the Committee on Discipline of the synod.

20.41.06. The Executive Committee of the Synod Council shall select six members from the Committee on Discipline of the synod to decide the case, and shall appoint a member of the Synod Council to preside as nonvoting chair. Those six members plus the nonvoting chair comprise the discipline hearing panel for deciding the case. The Congregation Council and the accused member(s) are the parties to the case.

20.41.07. The discipline hearing panel shall, within 30 days after its selection, commence a meeting or series of meetings to receive testimony or other evidence offered by the Congregation Council and the accused member(s). Written notice of the date, time, and place of the hearing shall be sent by the nonvoting chair to the Congregation Council and the accused member(s) 10 days in advance of the meeting. Until that first meeting is convened, the vice president of the synod shall, if necessary, appoint other members of the Committee on Discipline to fill vacancies so that the discipline hearing panel consists of six members plus the nonvoting chair.

20.41.08. The discipline hearing panel shall decide the time, manner, and procedures for its meetings consistent with the following:

a. the hearing before the discipline hearing panel is intended to be informal;

b. the hearing shall be closed to the public unless the Congregation Council and the accused member(s) agree to a public hearing;

c. all Congregation Council members, including any elected after written charges were first submitted, may attend the hearing and be witnesses;

d. only one Congregation Council member may participate in the proceedings as the council representative;

e. the accused member(s) may choose to testify in person or remain silent;

f. the council representative and the accused member(s) will be allowed to present their arguments and evidence without unnecessary interruption;

g. the accused member(s) may be accompanied by a spouse and one friend or advisor, but the spouse and friend or advisor may not participate in the proceedings, except as witnesses;

h. the panel may conduct some of its sessions outside the presence of the parties to the case;

i. rules of evidence and similar rules used in secular judicial proceedings shall not apply in these hearings; and

j. the parties to the case cannot be compelled to provide any information or documents to each other or to the panel.

20.41.09. Upon conclusion of the hearing, one of the following disciplinary sanctions can be imposed by the vote of at least two-thirds of the members of the discipline hearing panel who are present and voting:

a. suspension from the privileges of congregation membership for a designated period of time;

b. suspension from the privileges of congregation membership until the pastor and Congregation Council receive evidence, satisfactory to them, of repentance and amendment of life;

c. termination of membership in the congregation; or

d. termination of membership in the congregation and exclusion from the church property and from all congregation activities.

20.41.10. The written decision of the discipline hearing panel shall be sent to the vice president of the synod, the accused member(s), and the Congregation Council in writing within 45 days of the convening of the first hearing for which written notice was given pursuant to 20.41.06. The decision of the discipline hearing panel shall be implemented by the Congregation Council and recorded in the minutes of the next council meeting.

20.41.11. No member of a congregation shall be subject to discipline a second time for an offense that a discipline hearing panel has heard previously and decided pursuant to these bylaws.

20.51. A process for the recall or dismissal of officers shall be set forth in the bylaws.

20.51.01. The recall or dismissal of the presiding bishop, vice president, or secretary of this church and the vacating of office may be effected:

a. for willful disregard or violation of the constitutions, bylaws, and continuing resolutions;

b. for such physical or mental disability as renders the officer incapable of performing the duties of office; or

c. for such conduct as would subject the officer to disciplinary action as a rostered minister or as a member of a congregation of this church.

20.51.02. Proceedings for the recall or dismissal of such an officer shall be instituted by petition by:

a. the Church Council on a vote of at least two-thirds of its elected members; or

b. the Churchwide Assembly on a vote of at least two-thirds of its members.

The petition shall be filed with the chair of the Committee on Appeals and shall set forth the specific charge or charges.

20.51.03. Notice of a decision by the Committee on Appeals that the charges have been sustained shall be given to the accused person, the Church Council shall be notified of the entry of such judgment, and the office shall be vacated.

20.51.A16. ***Recall or Dismissal of an Officer***

a. The petition for recall or dismissal described in 20.52. shall be filed with the chair of the Committee on Appeals (in care of the secretary of the Evangelical Lutheran Church in America, 8765 West Higgins Road, Chicago, Illinois 60631, except if the subject of the petition is the secretary, the petition shall be in care of the presiding bishop of this church at the same address).

b. In the case of alleged physical or mental incapacity of the officer,

1) with respect to the officer the procedures outlined in 13.63. shall first be followed, and if such officer does not accept the decision of the Church Council, the Church Council may proceed to petition for proceedings for recall or dismissal.

2) in the event of such petition, four members of the Committee on Appeals, designated by the committee chair and consisting of two ministers of Word and Sacrament and two laypersons, shall

a) investigate such conditions in person;

b) seek competent medical testimony;

c) seek the counsel and advice of the other officers of this church; and

d) submit a written report of their findings to the other members of the Committee on Appeals.

3) the members of the Committee on Appeals, other than those who investigated the conditions and other than those who are disqualified, shall review the findings of the investigation committee and by an affirmative vote of at least two-thirds of those present and voting may adopt the findings and grant the petition.

c. If the officer is a minister of Word and Sacrament, grounds for recall or dismissal include those set forth in 20.21.01. and as defined under

the process described in 20.20. for discipline. If the officer is a minister of Word and Service, grounds for recall or dismissal include those set forth in 20.22.01. and as defined under the process described in 20.71.11. and 20.20. as grounds for discipline. If the officer is a layperson, grounds for recall or dismissal include those set forth in 20.41.01. and as defined under the process described in 20.20. as grounds for discipline.

d. In the case of alleged willful disregard or violation of the constitutions, bylaws, and continuing resolutions or of alleged conduct as would subject the officer to disciplinary action, the following procedures shall apply:

1) The petition shall be referred to the Committee on Appeals which shall function as the discipline hearing committee that shall conduct a hearing in accordance with the rules provided for in 20.21.16., except to the extent that those rules are in conflict with 20.51., 20.52., 20.53., or with the provisions of this continuing resolution; and

2) the members of the Committee on Appeals, other than those who are disqualified, may grant the petition by an affirmative vote of at least two-thirds of those present and voting.

e. Upon the filing of a written petition, the Executive Committee of the Church Council may temporarily suspend the officer from service without prejudice, but with continuation of compensation, including benefits, if the officer is a salaried employee.

20.60. COMMITTEE ON APPEALS

20.61. There shall be a Committee on Appeals to which may be referred appeals from disciplinary proceedings and petitions for the recall of an officer. The Church Council shall appoint three members from the Committee on Appeals who shall recommend rules of procedure for the performance of its duties. The rules shall become effective when ratified by the Church Council.

20.62. The Committee on Appeals shall be comprised of six ministers of Word and Sacrament and six laypersons, elected by the Churchwide Assembly for a term of six years, without consecutive re-election.

20.62.A16. *In the event that the term of any member of the Committee on Appeals expires before that member's successor is elected, the Church Council may elect an individual in the same category—minister of Word and Sacrament or layperson—to serve on the Committee until the next Churchwide Assembly. A member elected by the Church Council who serves less than one-half of a term shall be eligible for election to a full term by the Churchwide Assembly.*

20.63. The Committee on Appeals shall elect its own officers.

20.64. The decision of a discipline hearing committee may be appealed to the Committee on Appeals by:

a. the accuser(s) who brought charges upon which a discipline hearing committee has acted;

b. a minister of Word and Sacrament upon whom discipline has been imposed by a discipline hearing committee;

c. a minister of Word and Service upon whom discipline has been imposed by a discipline hearing committee; or

d. a congregation upon whom discipline has been imposed by a discipline hearing committee.

20.64.A13. ***Rules of the Committee on Appeals***

a. Any appeal to the Committee on Appeals shall be made in writing within 30 days after the decision of the discipline hearing committee has been delivered to the accused and the accuser(s). Appeals may be made only by the accused or the accuser(s) or their respective designated representative. Notice of the appeal shall be given by certified or registered letter addressed to the Committee on Appeals (in care of the secretary of this church, 8765 West Higgins Road, Chicago, Illinois 60631), with a copy to the other party.

b. The Committee on Appeals shall normally render its written decision within 60 days from the due date for the last written statement to be submitted under item h. below.

c. The material that shall be reviewed by the Committee on Appeals (herein referred to as the record on appeal) shall consist of the following:

1) a copy of the specific charges referred to the discipline hearing committee;

2) copy of any rules governing the hearing before the discipline hearing committee;

3) information concerning the composition of the discipline hearing committee that heard the case;

4) the verbatim record made by the stenographer or court reporter or the audio or video recording of the hearing before the discipline hearing committee;

5) all documents or physical evidence presented at the hearing before the discipline hearing committee;

6) the written decision of the discipline hearing committee; and

7) proof that the written decision was delivered to the accused and the accuser(s).

d. It shall be the responsibility of the chair of the discipline hearing committee to furnish the record on appeal to the Committee on Appeals (in care of the secretary of this church, 8765 West Higgins Road, Chicago, Illinois 60631), certifying to the completeness and accuracy of the record on appeal, within 30 days of the receipt of the

appeal, unless the chair of the Committee on Appeals grants additional time for compelling reasons.

e. *If the Committee on Appeals has reason to believe that a required action was taken by a discipline hearing committee, but such action is not revealed in the record on appeal, the Committee on Appeals may, by written request to the chair of the discipline hearing committee, with copies to the accused and the accuser(s), solicit written confirmation of such action. Copies of such confirmation shall be supplied to the accused and the accuser(s).*

f. *The persons or entities who may appeal to the Committee on Appeals are set forth in 20.64.*

g. *The circumstances for which the Committee on Appeals may reverse or set aside the decision of a discipline hearing committee are set forth in 20.65.01., and consequences of such circumstances are set forth in 20.65.02.*

h. *The party taking an appeal may present a written statement of reasons why the decision of a discipline hearing committee should be reversed or set aside. The other party shall have an opportunity to make a written response to the Committee on Appeals. The party taking an appeal then may present a written rebuttal. Appropriate limitations and due dates for these statements may be established by the committee chair. In the event of cross appeals, the committee chair may permit the filing of additional statements so that both parties have adequate opportunity to present their respective appeals and respond to the statement of each other. Parties shall promptly give to each other copies of any written statement filed with the Committee on Appeals.*

i. *Final decisions of the Committee on Appeals require an affirmative vote by at least two-thirds of those present and voting.*

j. *Notice of decisions of the Committee on Appeals shall be given in writing to the accused, the accuser(s), the chair of the discipline hearing committee, the synodical bishop, and the secretary of this church.*

k. *The Committee on Appeals also shall prepare a brief summary of each appeal, which shall be presented to the Churchwide Assembly. Such summary shall not disclose the names of the accused, the accuser(s), or any witness. If the decision of the discipline hearing committee was reversed or remanded, the summary shall indicate the reasons for such reversal or remand.*

l. *The Committee on Appeals shall elect the following officers: chair, vice-chair, secretary, and assistant secretary. In addition to the duties prescribed in Chapter 20, the chair shall schedule and preside at committee meetings. In the absence of the chair, the vice-chair*

shall act as chair. The secretary, or assistant secretary, shall keep such record of proceedings of the committee as is necessary.

m. Meetings of the Committee on Appeals may be held in person or by conference telephone call.

n. A majority of the members of the Committee on Appeals who are not disqualified shall constitute a quorum for the conduct of its business at a scheduled meeting, and three-fourths of the members of the Committee on Appeals who are not disqualified shall constitute a quorum for the conduct of its business by conference telephone call.

o. Members of the Committee on Appeals shall refrain from discussing appeals made to the committee, except as required to discharge the duties of the committee membership.

p. No member of the Committee on Appeals shall serve on any case if such a member is related (as defined in 19.06.07.) to the accused, the accuser(s), any witness who testified before the discipline hearing committee, or a member of the consultation or discipline hearing committee that considered the case, or where such member is a member or former member of a congregation that was an accuser or an accused. A member of the Committee on Appeals also may voluntarily disqualify himself or herself.

q. See 20.51.A16. and †S8.57. for additional rules of procedure applicable in proceedings for recall or dismissal.

r. See 20.64.B95. for additional rules of procedure applicable to stays.

20.64.B95. *Any party who has appealed to the Committee on Appeals for review of a decision of a discipline hearing committee may request a stay in the effective date or other provision contained in said decision pending the appeal. Such request shall be in writing and shall set forth the reasons why the requested stay is advisable. The request shall be forwarded to the Committee on Appeals, c/o ELCA Secretary, 8765 West Higgins Road, Chicago, Illinois 60631, with copy to the other party. The Committee on Appeals may grant the other party an opportunity to respond in writing. The Committee on Appeals may grant a stay for such period, and may renew the stay for such further periods, as it determines to be appropriate. The Committee on Appeals may make the grant of a stay subject to such conditions as it determines to be appropriate. Such determinations shall be final.*

20.65. The circumstances for which the Committee on Appeals may reverse or set aside the decision of a discipline hearing committee and the consequences of such action shall be set forth in the bylaws.

20.65.01. The judgment of a discipline hearing committee must be sustained unless the Committee on Appeals finds that one of the following conditions exists:

a. The discipline hearing committee abused its discretion. The discipline hearing committee may not be found to have abused its discretion unless at least one of the following is true:
   1) The discipline hearing committee's Determination was not supported by any evidence in the record.
   2) One or more of the discipline hearing committee's Findings of Fact is clearly erroneous. A Finding of Fact is clearly erroneous when, although there is evidence to support it, the Committee on Appeals on the entire evidence is left with the definite and firm conviction that a mistake has been committed. The Committee on Appeals may not reverse a finding of the discipline hearing committee simply because the Committee on Appeals concludes that it would have found differently had it been the discipline hearing committee. The Committee on Appeals must give due regard to the opportunity of the discipline hearing committee to judge the credibility of the witnesses.
   3) Although the Findings of Fact are not clearly erroneous, the discipline hearing committee's Determination is nevertheless one with which no reasonable person, acting objectively, could agree. The committee's Determination may not be reversed simply because the Committee on Appeals, had it been the discipline hearing committee, would have reached a different conclusion. The discipline hearing committee's Determination must be sustained if reasonable people can disagree as to its propriety.

b. Due process has not been followed.

c. New evidence has been submitted by one of the parties, which evidence, in the judgment of the Committee on Appeals, should be considered.

d. The record of the proceedings before the discipline hearing committee is insufficient to permit the Committee on Appeals to determine whether the committee abused its discretion or followed due process.

20.65.02. When the Committee on Appeals has decided to reverse or set aside the decision of the discipline hearing committee, the Committee on Appeals shall proceed as follows:

a. If the Committee on Appeals has determined that one of the conditions listed in 20.65.01.a.1) or 20.65.01.a.2) exists, the Committee on Appeals may return the matter to the discipline hearing committee for further proceedings or render its own decision, which shall be final and unappealable.

b. If the Committee on Appeals has determined that the condition listed in 20.65.01.a.3) exists, it shall render its own decision, which shall be final and unappealable.

c. If the Committee on Appeals has determined that one of the conditions listed in 20.65.01.b., 20.65.01.c., or 20.65.01.d. exists, it shall return the matter to the discipline hearing committee for further proceedings.

20.66. Decisions of the Committee on Appeals shall be final; an affirmative vote by at least two-thirds of those present and voting shall be necessary to render a decision or opinion. Each decision or opinion shall be reported as soon as practical in writing to the parties concerned, and a summary of action taken shall be reported to the Churchwide Assembly.

20.70. ADJUDICATION

20.71. The presiding bishop and the Executive Committee of the Church Council shall be available to give counsel when disputes arise within this church.

20.72. When there is disagreement on a substantive issue among churchwide units or between or among synods of this church that cannot be resolved by the parties, the aggrieved party or parties may appeal to the presiding bishop and the Executive Committee of the Church Council for consultation. If this consultation fails to resolve the issue, a petition may be addressed by the parties to the Church Council requesting it to resolve the matter.

20.73. When a component of a churchwide unit or office has a disagreement on a substantive issue which it cannot resolve within the unit or office, it may address an appeal to the presiding bishop and the Executive Committee of the Church Council. In this case, the decision of the Executive Committee shall prevail, except that upon the motion of a member of the Church Council, the decision shall be referred to the Church Council for final action.

20.74. When there is disagreement on a substantive issue between a synod or synods and the churchwide organization that cannot be resolved by the parties, the aggrieved party or parties may appeal to the Committee on Appeals for consultation and adjudication. If this appeal fails to resolve the issue, a petition may be addressed by the parties to the Churchwide Assembly, whose decision shall be final.

20.75. When there is disagreement among factions within a congregation on a substantive issue which cannot be resolved by the parties, members of a congregation shall have access to the synodical bishop for consultation after informing the chair of the Congregation Council of their intent. If the consultation fails to resolve the issue(s), the Consultation Committee of the synod shall consider the matter. If the Consultation Committee of the synod shall fail to resolve the issue(s), the matter shall be referred to the Synod Council, whose decision shall be final.

Chapter 21.
INDEMNIFICATION

21.01. **Subject to the limitations and duties imposed by law, each person who is or was made or threatened to be made a party to any proceeding by reason of the present or former capacity of that person as a Church Council member, officer, employee, or committee member of the churchwide organization, or member of the Conference of Bishops, shall be indemnified against all costs and expenses incurred by that person in connection with the proceeding. Indemnification by the churchwide organization of any person by reason of that person's capacity as a director, officer, employee, or committee member of a separately incorporated ministry or of any other organization is subject to the provisions of section 21.02.**

a. The term "proceeding" means a threatened, pending, or completed lawsuit, whether civil or criminal, an administrative or investigative matter, arbitration, mediation, alternative dispute resolution, or any other similar legal or governmental action. Except as otherwise required by law, the term "proceeding" does not include (a) any action by the churchwide organization or any unit thereof against the individual seeking indemnification, or (b) a disciplinary hearing or related process described in Chapter 20 of this constitution.

b. The term "indemnification" includes reimbursement and advances of costs and expenses for judgments, penalties, fines, settlements, excise taxes, reasonable attorneys' fees, disbursements, and similar required expenditures.

21.02. **Where a person who, while a member of the Church Council, officer, employee, or committee member of the churchwide organization, or member of the Conference of Bishops, is or was serving at the request of the churchwide organization as (or whose duties in that position involve or involved service in the capacity of) a director, officer, partner, trustee, employee, or agent of another organization, is or was made or threatened to be made a party to a proceeding by reason of such capacity, then such person shall be entitled to indemnification only if (a) the Church Council has established a process for determining whether a person serving in the capacity described in this section shall be entitled to indemnification in any specific case, and (b) that process has been applied in making a specific determination that such person is entitled to indemnification.**

21.03. **The churchwide organization may purchase and maintain insurance on behalf of itself or any person entitled to indemnification pursuant to this chapter against any liability asserted against and incurred by this church or by such other person in or arising from a capacity described in section 21.01. or section 21.02.**

Chapter 22.
AMENDMENTS, BYLAWS, AND CONTINUING RESOLUTIONS

22.10. AMENDMENTS TO THIS CONSTITUTION

22.11. **This constitution may be amended only through either of the following procedures:**

a. **The Church Council may propose an amendment, with an official notice to be sent to the synods at least six months prior to the next regular meeting of the Churchwide Assembly. The adoption of such an amendment shall require a two-thirds vote of the members of the next regular meeting of the Churchwide Assembly present and voting.**

b. **An amendment may be proposed by 25 or more members of the Churchwide Assembly. The proposed amendment shall be referred to the Committee of Reference and Counsel for its recommendation, following which it shall come before the assembly. If such an amendment is approved by a two-thirds vote of members present and voting, such an amendment shall become effective only if adopted by a two-thirds vote of the members present and voting at the next regular Churchwide Assembly.**

22.20. BYLAWS

22.21. **Bylaws not in conflict with this constitution may be adopted or amended at any regular meeting of the Churchwide Assembly when presented in writing by the Church Council or by at least 15 members of the assembly. An amendment proposed by members of the assembly shall immediately be submitted to the Committee of Reference and Counsel for its recommendation. In no event shall an amendment be placed before the assembly for action sooner than the day following its presentation to the assembly. A two-thirds vote of the members present and voting shall be necessary for adoption.**

22.30. CONTINUING RESOLUTIONS

22.31. **Continuing resolutions not in conflict with the constitution or bylaws of the Evangelical Lutheran Church in America may be adopted or amended by a majority vote of the Churchwide Assembly or by a two-thirds vote of the Church Council. Such continuing resolutions become effective immediately upon adoption. Matters related to the administrative functions of the churchwide organization shall be set forth in the continuing resolutions.**

Evangelical Lutheran Church in America

God's work. Our hands.

CONSTITUTION for SYNODS

August 2016

INTRODUCTION to the *Constitution for Synods*

The *Constitution for Synods*, like the other governing documents of this church, reflects the theology and polity of this church as it organizes itself to preach the gospel of Jesus Christ, share the sacraments, reach out to the neighbor with good news, and share the love of God in the world. Each expression of this church — churchwide, synod and congregation — is held together in a relationship of interdependence that encourages each to respond to its context. These documents also demonstrate our commitment to seeing ourselves with others as part of the one, holy, catholic, and apostolic Church. As such, the *Constitution for Synods* is deeply rooted in Scripture, the Lutheran Confessions, and the history of this church and its predecessors.

The *Constitution for Synods* was adopted by the Constituting Convention of the Evangelical Lutheran Church in America, as required by the *Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America*. This current edition of the *Constitution for Synods* contains changes adopted by all churchwide assemblies, including the fourteenth Churchwide Assembly in 2016. It is consistent with the requirements of the governing documents of the ELCA's churchwide organization, and it provides organizational flexibility to recognize local context.

➤***Required provisions:*** Sections of the *Constitution for Synods* marked by a dagger [†] are required provisions. These sections, including constitutional provisions and bylaws, must be used without alteration or amendment of the text in any manner (i.e., neither additions nor deletions are permissible). In accordance with provision †S18.11, amendments to required provisions in the *Constitution for Synods* passed by the Churchwide Assembly are automatically incorporated into the constitutions of individual synods upon formal certification by the secretary of this church. Because the secretary has provided such certification following the 2016 Churchwide Assembly, required provisions marked by a dagger [†] have been incorporated into synod constitutions.

➤***Codification explanation:*** The *Constitution for Synods*, like the *Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America* and the *Model Constitution for Congregations*, is organized into chapters by general subject matter and codified as (a) constitutional provisions, (b) bylaws, and (c) continuing resolutions. Each provision is preceded by a capital "S." If a provision is mandatory, it will be preceded by a dagger, "†S."

a. Constitutional provisions are codified with two sets of numbers, preceded by an "S": the chapter number, followed by a period and a two-digit number. A period follows the two-digit number. Thus, one required constitutional provision related to "Conferences, Clusters, Coalitions, Area Subdivisions, and Networks" in Chapter 12 is codified as "†S12.01." In accordance with Chapter 18, titled "Amendments, Bylaws, and Continuing Resolutions," there are three types of constitutional provisions in each synod's constitution:

   1. Required constitutional provisions adopted by the Churchwide Assembly are designated by a dagger "†", as discussed above (†S18.11.);

2. Recommended constitutional provisions adopted by the Churchwide Assembly may be adopted by majority vote at one meeting of the Synod Assembly (†S18.12.);
3. Other constitutional provisions, including different versions of the recommended provisions referred to in the previous paragraph, may be initiated in and adopted by individual synods, but such provisions may not conflict with the *Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America*. Such synodical constitutional amendments are adopted and become effective in accordance with†S18.13.

b. Bylaws follow constitutional provisions to which they apply. They are not intended to be organized in a separate document at the end of the constitutional provisions. Bylaws are codified with three sets of numbers: the chapter number (preceded by an "S"), the related constitutional provision number, and a two-digit number. There are periods after the chapter number, after the reference to the constitutional provision, and after the bylaw number. Thus, a bylaw relating to synod networks would be codified as "S12.01.01." Although the *Constitution for Synods* contains some required bylaws, there is not a model set of bylaws or continuing resolutions because bylaws and continuing resolutions normally relate to specific practices and details of each synod's organization, operation, and life. Thus, each synod has discretion and may develop its own bylaws and continuing resolutions, including bylaws and continuing resolutions under required constitutional provisions, but no such bylaw or continuing resolution may conflict with constitutional provisions in the *Constitution for Synods*, mandatory synod bylaws, or with the *Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America*. Bylaws are adopted and amended in accordance with Chapter 18. Newly adopted bylaws or amendments to bylaws shall be reported to the secretary of this church.

c. Continuing resolutions are intended to provide descriptions of operational patterns and practices or of the ongoing responsibilities of committees or other units within the organizational structure of the synod. They follow the relevant constitutional provision or bylaw to which they refer. Continuing resolutions also are codified with three sets of numbers, except that the third set is preceded by a capital letter. Thus, a continuing resolution describing the contents of a Synod Council report to the Synod Assembly in Chapter 10 might be numbered "S10.03.A13." The initial numbers "S10.03" indicate that the continuing resolution relates to the designated constitutional provision, which in this case states that the functions of the Synod Council include providing a report to the regular meeting of the Synod Assembly. The final letter and numbers "A13" designate that this is the first continuing resolution "A" and the year that it was adopted, in this example 2013. Continuing resolutions are adopted and amended in accordance with Chapter 18. Unlike constitutional provisions and bylaws, continuing resolutions may be adopted either at a legally called and conducted meeting of the Synod

Assembly (by a majority vote) or by the Synod Council (by a two-thirds vote). New continuing resolutions or amendments to existing continuing resolutions shall be reported to the secretary of this church.

➤***Missing numbers:*** You will notice that certain numbers are missing from the numbering sequence in some chapters. These omissions are intentional. For example, in some chapters the number ".10." and multiples thereof have been reserved for possible use as section headings in future editions.

➤***Selection of options:*** Alternatives are provided in some places within the *Constitution for Synods*. Alternatives are noted by brackets or blank lines. For example, constitutional provision †S8.51. allows synods to choose the length of terms for the vice president, secretary, and treasurer. The appropriate number of years should be filled in by each synod. In addition, †S8.51.c. provides that the treasurer may be elected by the Synod Assembly or appointed by the Synod Council. Each synod should select one of those options.

➤***References to church:*** In the governing documents, "Church" with a capital letter refers to the one, holy, catholic, and apostolic Church. The words "church" or "this church" in lower case letters refer to the Evangelical Lutheran Church in America.

➤***Consultation and concluding comments:*** In order to assist synods, the Office of the Secretary is available for consultation, both about potential amendments to the *Constitution for Synods* and about the review process for congregational constitutions. The important task of amending a constitution is challenging. It is, however, an essential endeavor that merits thoughtful work. In addressing the synod's constitutional responsibilities, may God grant you and your colleagues wisdom, discernment, and commitment to the unity of this church in faithful witness to our Lord and Savior, Jesus Christ.

Secretary Wm Chris Boerger
Evangelical Lutheran Church in America
August 18, 2016

CONSTITUTION FOR SYNODS

Chapter 1.
NAME AND INCORPORATION

†S1.01. The name of this synod, as determined by the Churchwide Assembly, shall be *(name of synod)* of the Evangelical Lutheran Church in America.

†S1.02. For the purposes of this constitution and the accompanying bylaws, the *(name of synod)* of the Evangelical Lutheran Church in America is hereafter designated as "this synod" or "the synod."

†S1.11. This synod shall be incorporated. Amendments to the articles of incorporation of this synod shall be submitted to the Church Council for ratification before filing.

†S1.21. The seal of this synod is *(describe)*.

Chapter 2.
STATUS

†S2.01. This synod possesses the powers conferred upon it, and accepts the duties and responsibilities assigned to it, in the *Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America*, which are recognized as having governing force in the life of this synod.

†S2.02. The name Evangelical Lutheran Church in America (ELCA or "this church") as used herein refers in general references to this whole church, including its three expressions: congregations, synods, and the churchwide organization. The name Evangelical Lutheran Church in America is also the name of the corporation of the churchwide organization to which specific references may be made herein.

†S2.03. No provision of this constitution shall be inconsistent with the constitution and bylaws of this church.

Chapter 3.
TERRITORY

†S3.01. The territory of this synod, as determined by the Churchwide Assembly, shall be: _____.

†S3.02. "Determined by the Churchwide Assembly," as stipulated by †S3.01., is understood to include the reported changes in synod relationship made by any congregation in a border area agreed under ELCA bylaws 10.01.01. and 10.02.02.

Chapter 4.
CONFESSION OF FAITH

†S4.01. This synod confesses the Triune God, Father, Son, and Holy Spirit.

†S4.02. This synod confesses Jesus Christ as Lord and Savior and the Gospel as the power of God for the salvation of all who believe.

a. Jesus Christ is the Word of God incarnate, through whom everything was made and through whose life, death, and resurrection God fashions a new creation.

b. The proclamation of God's message to us as both Law and Gospel is the Word of God, revealing judgment and mercy through word and deed, beginning with the Word in creation, continuing in the history of Israel, and centering in all its fullness in the person and work of Jesus Christ.

c. The canonical Scriptures of the Old and New Testaments are the written Word of God. Inspired by God's Spirit speaking through their authors, they record and announce God's revelation centering in Jesus Christ. Through them God's Spirit speaks to us to create and sustain Christian faith and fellowship for service in the world.

†S4.03. This synod accepts the canonical Scriptures of the Old and New Testaments as the inspired Word of God and the authoritative source and norm of its proclamation, faith, and life.

†S4.04. This synod accepts the Apostles', Nicene, and Athanasian Creeds as true declarations of the faith of this synod.

†S4.05. This synod accepts the Unaltered Augsburg Confession as a true witness to the Gospel, acknowledging as one with it in faith and doctrine all churches that likewise accept the teachings of the Unaltered Augsburg Confession.

†S4.06. This synod accepts the other confessional writings in the Book of Concord, namely, the Apology of the Augsburg Confession, the Smalcald Articles and the Treatise, the Small Catechism, the Large Catechism, and the Formula of Concord, as further valid interpretations of the faith of the Church.

†S4.07. This synod confesses the Gospel, recorded in the Holy Scripture and confessed in the ecumenical creeds and Lutheran confessional writings, as the power of God to create and sustain the Church for God's mission in the world.

Chapter 5.
NATURE OF THE CHURCH

†S5.01. All power in the Church belongs to our Lord Jesus Christ, its head. All actions of this synod are to be carried out under his rule and authority.

†S5.02. This church confesses the one, holy, catholic, and apostolic Church and is resolved to serve Christian unity throughout the world.

†S5.03. The Church exists both as an inclusive fellowship and as local congregations gathered for worship and Christian service. Congregations find their fulfillment in the universal community of the Church, and the universal Church exists in and through congregations. This church, therefore, derives its character and powers both from the sanction and representation of its congregations and from its inherent nature as an expression of the broader fellowship of the faithful. In length, it acknowledges itself to be in the historic continuity of the communion of saints; in breadth, it expresses the fellowship of believers and congregations in our day.

†S5.04. This church, inspired and led by the Holy Spirit, participates in The Lutheran World Federation as a global communion of churches, engaging in faithful witness to the gospel of Jesus Christ and in service for the sake of God's mission in the world.

Chapter 6.
STATEMENT OF PURPOSE

†S6.01. The Church is a people created by God in Christ, empowered by the Holy Spirit, called and sent to bear witness to God's creative, redeeming, and sanctifying activity in the world.

†S6.02. To participate in God's mission, this synod as a part of the Church shall:

a. Proclaim God's saving Gospel of justification by grace for Christ's sake through faith alone, according to the apostolic witness in the Holy Scripture, preserving and transmitting the Gospel faithfully to future generations.

b. Carry out Christ's Great Commission by reaching out to all people to bring them to faith in Christ and by doing all ministry with a global awareness consistent with the understanding of God as Creator, Redeemer, and Sanctifier of all.

c. Serve in response to God's love to meet human needs, caring for the sick and the aged, advocating dignity and justice for all people, working for peace and reconciliation among the nations, and standing with the poor and powerless and committing itself to their needs.

d. Worship God in proclamation of the Word and administration of the sacraments and through lives of prayer, praise, thanksgiving, witness, and service.

e. Nurture its members in the Word of God so as to grow in faith and hope and love, to see daily life as the primary setting for the exercise of their Christian calling, and to use the gifts of the Spirit for their life together and for their calling in the world.

f. Manifest the unity given to the people of God by living together in the love of Christ and by joining with other Christians in prayer and action to express and preserve the unity which the Spirit gives.

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

a. Provide for pastoral care of congregations and rostered ministers in the synod;

b. Plan for, facilitate, and nurture the mission of this church through congregations;

c. Strengthen interdependent relationships among congregations, synods, and the churchwide organization, and foster relationships with agencies and institutions affiliated with or related to this church as well as ecumenical partners; and

d. Interpret the work of this church to congregations and to the public on the territory of the synod.

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

a. providing for pastoral care of congregations, ministers of Word and Sacrament, and ministers of Word and Service in the synod, including:

1) approving candidates for the ministry of Word and Sacrament in cooperation with the appropriate seminaries of this church, which may be done through multi-synodical committees;

2) authorizing ordinations and ordaining ministers of Word and Sacrament on behalf of this church;

3) approving ministers of Word and Service, which may be done through multi-synodical committees;

4) authorizing consecrations and consecrating ministers of Word and Service on behalf of this church; and

5) consulting in the call process for rostered ministers.

b. providing for leadership recruitment, preparation, and support in accordance with churchwide standards and policies, including:

1) nurturing and supporting congregations and lay leaders;

2) seeking and recruiting qualified candidates for the rostered ministries of this church;

3) making provision for pastoral care, call review, and guidance;

4) encouraging and supporting persons on the rosters of this church in stewardship of their abilities, care of self, and pursuit of continuing education to undergird their effectiveness of service; and

5) supporting recruitment of leaders for this church's colleges, universities, seminaries, and social ministry organizations.

c. providing for discipline of congregations, ministers of Word and Sacrament, and ministers of Word and Service; as well as for termination of call, appointment, adjudication, and appeals consistent with Chapter 20 of this church's constitution.

d. providing for archives in conjunction with other synods.

†S6.03.02. In planning for, facilitating, and nurturing the mission of this church through congregations, the responsibilities of the synod include the following:

a. developing of new ministries, redevelopment of existing ministries, and support and assistance in the conclusion, if necessary, of a particular ministry;

b. leading and encouraging of congregations in their evangelism efforts;

c. assisting members of its congregations in carrying out their ministries in the world;

d. encouraging congregations to respond to human need, work for justice and peace, care for the sick and the suffering, and participate responsibly in society;

e. providing resources for congregational life; and

f. grouping congregations in conferences, clusters, coalitions, or other area subdivisions for mission purposes.

†S6.03.03. In strengthening interdependent relationships among congregations, synods, and the churchwide organization, and in fostering relationships with agencies and institutions affiliated with or related to this church as well as with ecumenical partners, the responsibilities of the synod include the following:

a. promoting interdependent relationships among congregations, synods, and the churchwide organization, and entering into partnership with other synods in the region;

b. fostering organizations for youth, women, and men, and organizations for language or ethnic communities;

c. developing relationships with social ministry organizations and ministries, participating in their mission planning, and providing partnership funding;

d. supporting relationships with and providing partnership funding on behalf of colleges, universities, and campus ministries;

e. maintaining relationships with and providing partnership funding on behalf of seminaries and continuing education centers;

f. fostering supporting relationships with camps and other outdoor ministries;

g. fostering supporting relationships with preschools, elementary schools, and secondary schools operated by congregations of the synod;

h. fostering relationships with ecumenical and global partners; and

i. cooperating with other synods and the churchwide organization in creating, using, and supporting regions to carry out those functions of the synod which can best be done cooperatively with other synods and the churchwide organization.

†S6.03.04. In interpreting the work of this church on the territory of the synod, the responsibilities of the synod include the following:

a. encouraging financial support for the work of this church by individuals and congregations;

b. participating in churchwide programs;

c. interpreting social statements in a manner consistent with the interpretation given by the churchwide unit or office which assisted in the development of the statement, and suggestion of social study issues; and

d. providing ecumenical guidance and encouragement.

†S6.04. Except as otherwise provided in this constitution and bylaws, the Synod Council shall establish processes that will ensure that at least 60 percent of the members of the synod assemblies, councils, committees, boards, and other organizational units shall be laypersons; and that, as nearly as possible, 50 percent of the lay members of assemblies, councils, committees, boards, or other organizational units shall be female and 50 percent shall be male; and that, where possible, the representation of ministers of Word and Sacrament shall be both male and female. This synod shall establish processes that will enable it to reach a minimum goal that 10 percent of its assemblies, councils, committees, boards, or other organizational units be persons of color and/or persons whose primary language is other than English.

†S6.04.01. It is the goal of this synod that 10 percent of the membership of synod assemblies, councils, committees, boards and/or other organizational units be persons of color and/or persons whose primary language is other than English.

†S6.04.02. It is the goal of this synod that at least 10 percent of the voting members of the Synod Assembly, Synod Council, committees, and organizational units of this synod be youth and young adults. The Synod Council shall establish a plan for implementing this goal. For purposes of the constitution, bylaws, and continuing resolutions of this synod, the term "youth" means a voting member of a congregation who has not reached the age of 18 at the time of election or appointment for service. The term "young adult" means a voting member of a congregation between the ages of 18 and 30 at the time of election or appointment for service.

†S6.05. Each assembly, council, committee, board, commission, task force, or other body of this synod or any synodical units shall be conclusively presumed to have been properly constituted, and neither the method of selection nor the composition of any such assembly, council, committee, board, commission, task force, or other body may be challenged in a court of law by any person or be used as the basis of a challenge in a court of law to the validity or effect of any action taken or authorized by any such assembly, council, committee, board, commission, task force, or other body.

†S6.06. References herein to the nature of the relationship between the three expressions of this church—congregations, synods, and the churchwide organization—as being interdependent or as being in a partnership relationship describe the mutual responsibility of these expressions in God's mission and the fulfillment of the purposes of this church as described in this chapter, and do not imply or describe the creation of partnerships, co-ventures, agencies, or other legal relationships recognized in civil law.

Chapter 7.
SYNOD ASSEMBLY

†S7.01. This synod shall have a Synod Assembly, which shall be its highest legislative authority. The powers of the Synod Assembly are limited only by the provisions in the Articles of Incorporation, this constitution and bylaws, the assembly's own resolutions, and the constitutions and bylaws of the Evangelical Lutheran Church in America.

†S7.11. A regular meeting of the Synod Assembly shall be held at least triennially.

S7.11.01. The time and place of the _____ Synod Assembly shall be determined by the Synod Council. The time and place for the next regular assembly normally shall be announced ___ months prior to the assembly.

S7.12. Special meetings of the Synod Assembly may be called by the bishop with the consent of the Synod Council, and shall be called by the bishop at the request of one-fifth of the voting members of the Synod Assembly.

a. The notice of each special meeting shall define the purpose for which it is to be held. The scope of actions to be taken at such a special meeting shall be limited to the subject matter(s) described in the notice.

b. If the special meeting of the Synod Assembly is required for the purpose of electing a successor bishop because of death, resignation, or inability to serve, the special meeting shall be called by the Synod Council after consultation with the presiding bishop of the Evangelical Lutheran Church in America.

S7.13. Notice of the time and place of all meetings of the Synod Assembly shall be given by the secretary of this synod.

S7.14. One-half of the members of the Synod Assembly shall constitute a quorum.

†S7.21. The membership of the Synod Assembly, of which at least 60 percent of the voting membership shall be composed of laypersons, shall be constituted as follows:

a. All ministers of Word and Sacrament, under call, on the roster of this synod in attendance at the Synod Assembly shall be voting members.

b. All ministers of Word and Service, under call, on the roster of this synod shall be voting members in the Synod Assembly, in addition to the voting membership of lay members of congregations provided in item †S7.21.c.

c. A minimum of one lay member elected by each congregation with fewer than 175 baptized members and a minimum of two lay members elected by each congregation with 175 or more baptized members related to this synod, normally one of whom shall be male and one of whom shall be female, shall be voting members. The Synod Council shall establish a formula to provide additional lay representation from congregations on the basis of the number of baptized members in the congregation. The Synod Council shall seek to ensure that, as nearly as possible, 50 percent of the lay members of the assembly shall be female and 50 percent shall be male. Additional members from each congregation normally shall be equally divided between male and female.

d. Voting membership shall include the officers of this synod.

†S7.21.01. Voting members shall begin serving with the opening of a regular Synod Assembly and shall continue serving until voting members are seated at the next regular Synod Assembly.

S7.22. This synod may establish processes that permit retired rostered ministers, or those designated as disabled, or on leave from call, on the roster of the synod to serve as voting members of the Synod Assembly, consistent with †S7.21.c. If the synod does not establish processes to permit the rostered ministers specified above to serve as voting members, they shall have voice but not vote in the meetings of the Synod Assembly.

S7.23. The presiding bishop of the Evangelical Lutheran Church in America and such other official representatives of this church as may be designated from time to time by the Church Council shall have voice but not vote in the meetings of the Synod Assembly. Like privileges shall be accorded to those additional persons whom the Synod Assembly or the Synod Council shall from time to time designate.

S7.24. Ministers under call on the rosters of this synod shall remain as members of the Synod Assembly so long as they remain under call and so long as their names appear on the rosters of this synod. Lay members of the Synod Assembly representing congregations shall continue as such until replaced by the election of new members or until they have been

disqualified by termination of membership. Normally, congregations will hold elections prior to each regular meeting of the Synod Assembly.

†S7.25. Except as otherwise provided in this constitution or in the *Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America*, each voting member of the Synod Assembly shall be a voting member of a congregation of this synod.

S7.26. This synod may establish processes through the Synod Council that permit representatives of congregations under development and authorized worshiping communities of the synod, which have been authorized under ELCA bylaw 10.02.03., to serve as voting members of the Synod Assembly, consistent with †S7.21.

S7.27. This synod may establish processes through the Synod Council to grant a minister of Word and Sacrament from a church body with which a relationship of full communion has been declared and established by the Churchwide Assembly of the Evangelical Lutheran Church in America the privilege of both voice and vote in the Synod Assembly during the period of that minister's service in a congregation of this church.

S7.28. Duly elected voting members of the Synod Council who are not otherwise voting members of the Synod Assembly under †S7.21. shall be granted the privilege of both voice and vote as members of the Synod Assembly.

†S7.31. Proxy and absentee voting shall not be permitted in the transaction of any business of this synod.

S7.32. *Robert's Rules of Order*, latest edition, shall govern parliamentary procedure of the Synod Assembly, unless otherwise ordered by the assembly.

S7.33. "*Ex officio*" as used herein means membership with full rights of voice and vote unless otherwise expressly limited.

Chapter 8.
OFFICERS

†S8.01. The officers of this synod shall be a bishop, a vice president, a secretary, and a treasurer.

S8.10. Bishop

†S8.11. The bishop shall be elected by the Synod Assembly. The bishop shall be a minister of Word and Sacrament of the Evangelical Lutheran Church in America.

†S8.12. As this synod's pastor, the bishop shall:

a. Preach, teach, and administer the sacraments in accord with the Confession of Faith of this church.

b. Have primary responsibility for the ministry of Word and Sacrament in this synod and its congregations, providing pastoral care and

leadership for this synod, its congregations, its ministers of Word and Sacrament, and its ministers of Word and Service.

c. Exercise solely this church's power to ordain (or provide for the ordination by another synodical bishop of) approved candidates who have received and accepted a properly issued, duly attested letter of call for the office of ministry of Word and Sacrament (and as provided in the bylaws of the Evangelical Lutheran Church in America).

d. Consecrate (or provide for the consecration of) approved candidates who have received and accepted a properly issued, duly attested letter of call for service as ministers of Word and Service of this church.

e. Attest letters of call for persons called to serve congregations in the synod, letters of call for persons called by the Synod Council, and letters of call for persons on the rosters of this synod called by the Church Council.

f. Install (or provide for the installation of) rostered ministers whose calls the bishop has attested.

g. Exercise leadership in the mission of this church and in so doing:
   1) interpret and advocate the mission and theology of the whole church;
   2) lead in fostering support for and commitment to the mission of this church within this synod;
   3) coordinate the use of the resources available to this synod as it seeks to promote the health of this church's life and witness in the areas served by this synod;
   4) submit a report to each regular meeting of the Synod Assembly concerning the synod's life and work; and
   5) advise and counsel this synod's related institutions and organizations.

h. Practice leadership in strengthening the unity of the Church and in so doing:
   1) exercise oversight of the preaching, teaching, and administration of the sacraments within this synod in accord with the Confession of Faith of this church;
   2) be responsible for administering the constitutionally established processes for the resolution of controversies and for the discipline of rostered ministers and congregations of this synod;
   3) be the chief ecumenical officer of this synod;
   4) consult regularly with other synodical bishops and the Conference of Bishops;
   5) foster awareness of other churches throughout the Lutheran world communion and, where appropriate, engage in contact with leaders of those churches;

6) cultivate communion in faith and mission with appropriate Christian judicatory leaders functioning within the territory of this synod; and

7) be *ex officio* a member of the Churchwide Assembly.

i. Oversee and administer the work of this synod and in so doing:

1) serve as the president of the synod corporation and be the chief executive and administrative officer of this synod, who is authorized and empowered, in the name of this synod, to sign deeds or other instruments and to affix the seal of this synod;

2) preside at all meetings of the Synod Assembly and provide for the preparation of the agenda for the Synod Assembly, Synod Council, and the council's Executive Committee;

3) ensure that the constitution and bylaws of the synod and of the churchwide organization are duly observed within this synod, and that the actions of the synod in conformity therewith are carried into effect;

4) exercise supervision over the work of the other officers;

5) coordinate the work of all synodical staff members;

6) appoint all committees for which provision is not otherwise made;

7) be a member of all committees and any other organizational units of the synod, except as otherwise provided in this constitution;

8) provide for preparation and maintenance of synodical rosters containing the names and addresses of all rostered ministers of this synod and a record of the calls under which they are serving or the date on which they become retired or disabled;

9) annually bring to the attention of the Synod Council the names of all rostered ministers on leave from call or engaged in approved graduate study in conformity with the constitution, bylaws, and continuing resolutions of this church and pursuant to prior action of this synod through the Synod Council;

10) provide for prompt reporting to the secretary of this church of:

a) additions to and subtractions from the rosters of this synod and the register of congregations;

b) the issuance of certificates of transfer for rostered ministers in good standing who have received and accepted a properly issued, duly attested, regular letter of call under the jurisdiction of another synod; and

c) the entrance of the names of such persons for whom proper certificates of transfer have been received;

11) provide for preparation and maintenance of a register of the congregations of this synod and the names of the laypersons who have been elected to represent them; and

12) appoint a statistician of the synod, who shall secure the parochial reports of the congregations and make the reports available to the secretary of this church for collation, analysis, and distribution of the statistical summaries to this synod and the other synods of this church.

†S8.13. The synodical bishop may appoint an attorney, admitted to the bar within the territory of the synod or the state where the synod is located, to be Synod Attorney. The appointment must be approved by the Synod Council and reported to the Synod Assembly and to the ELCA secretary. The appointment continues until resignation or until a successor is appointed. The Synod Attorney provides legal advice and counsel to the synodical officers and the Synod Council. The Synod Attorney is expected to be familiar with the governing documents and policies of the synod and, as necessary, to attend meetings of the Synod Council. The Synod Attorney serves without salary but may be retained and compensated for specific legal services requested by the synod.

S8.14. The synodical bishop may have such assistants as this synod shall from time to time authorize.

†S8.15. The presiding bishop of this church, or the appointee of the presiding bishop, shall install into office, in accord with the policy and approved rite of this church, each newly elected synodical bishop.

†S8.16. Conflicts of Interest

†S8.16.01. The following procedures shall govern matters of potential conflicts of interest for synodical bishops:

a. Whenever a synodical bishop determines that a matter of the kind described in †S8.16.01.b. may require his or her determination or action with respect to a related individual as defined in †S8.16.01.c., the synodical bishop shall withdraw from personal involvement in such matter and shall so notify the presiding bishop. The presiding bishop shall then appoint another synodical bishop from the same region to handle the matter to conclusion. In dealing with such matter, the appointed bishop shall exercise all of the functions and authority to the same extent as if the appointed bishop were the elected bishop of the withdrawing bishop's synod.

b. Matters include any proceedings under Chapter 20, proceedings under provision 7.46. of the *Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America* (†S14.18.), candidacy, reinstatement, and similar matters where determinations or actions by the synodical bishop could change, limit, restrict, approve, authorize, or deny the related individual's ministry on one of the official rosters of this church.

c. A related individual is one who, with respect to the synodical bishop, is a spouse, parent, son, daughter, sibling, uncle, aunt, niece, nephew, grandparent, grandchild, including corresponding members of blended

families and in-laws (parent, son, daughter, or sibling of a spouse, spouse of a sibling, or the parent or sibling of the spouse of a sibling).

S8.20. Vice President

†S8.21. The vice president shall be elected by the Synod Assembly. The vice president shall be a layperson. The vice president shall be a voting member of a congregation of this synod. The vice president shall not receive a salary for the performance of the duties of the office.

S8.22. The vice president shall chair the Synod Council.

S8.23. In the event of the death, resignation, or disability of the bishop, the vice president, after consultation with the presiding bishop of the Evangelical Lutheran Church in America, shall convene the Synod Council to arrange for the conduct of the duties of the bishop until a new bishop shall be elected or, in the case of temporary disability, until the bishop resumes full performance of the duties of the office.

S8.30. Secretary

†S8.31. The secretary shall be elected by the Synod Assembly. The secretary shall be a voting member of a congregation of this synod. The secretary may be either a layperson or a minister of Word and Sacrament.

†S8.32. The secretary shall:

a. Keep the minutes of all meetings of the Synod Assembly and Synod Council, be responsible for the printing and distribution of such minutes, and perform such other duties as this synod may from time to time direct.

b. Be authorized and empowered, in the name of this synod, to attest all instruments which require the same, and which are signed and sealed by the bishop.

c. In consultation with the bishop, classify and arrange all important papers and documents and deposit them in the archives of this synod.

d. Submit to the secretary of this church at least nine months before each regular Churchwide Assembly a certified list of the voting members elected by the Synod Assembly.

S8.40. Treasurer

†S8.41. The treasurer may be elected by the Synod Assembly or may be appointed by the Synod Council. The treasurer shall be a voting member of a congregation of this synod. The treasurer may be either a layperson or a minister of Word and Sacrament.

S8.42. The treasurer shall provide and be accountable for:

a. Management of the monies and accounts of this synod, its deeds, mortgages, contracts, evidences of claims and revenues, and trust funds, holding the same at all times subject to the order of this synod.

b. Investment of funds upon the authorization of the Synod Council.

c. Receipt and acknowledgment of offerings, contributions, and bequests made to this synod, collecting interest and income from its invested funds, and paying regular appropriations and orders on the several accounts as approved and directed by the Synod Council. The treasurer shall transmit each month to the treasurer of the Evangelical Lutheran Church in America the funds received by this synod for the general work of this church.

d. Maintenance of a regular account with each congregation of this synod and informing the congregation, at least quarterly, of the status of this account.

e. Rendering at each regular meeting of the Synod Assembly a full, detailed, and duly audited report of receipts and disbursements in the several accounts of this synod for the preceding fiscal year, together with the tabulation, for record and publication in the minutes, of the contributions from the congregations.

f. Obtaining a fidelity bond in the amount determined by the Synod Council for persons handling synod funds, which bond shall be in the custody of the secretary. The premium for the bond shall be paid by this synod. Fidelity coverage provided by the Evangelical Lutheran Church in America shall be deemed a fulfillment of this requirement.

S8.50. General Provisions

†S8.51. The terms of office of the officers of this synod shall be:

a. The bishop of this synod shall be elected to a term of six years and may be re-elected.

b. The vice president and secretary of this synod shall be elected to a term of _____ years and may be re-elected.

c. The treasurer of this synod shall be [elected] [appointed] to a _____-year term and may be re-elected or reappointed.

S8.52. The terms of the officers shall begin on the first day of the _____ month following election or, in special circumstances, at a time designated by the Synod Council.

†S8.53. Each officer shall be a voting member in a congregation of this synod, except that the bishop need not be a member of a congregation of this synod at the time of election.

†S8.54. Should the bishop die, resign, or be unable to serve, the vice president, after consultation with the presiding bishop of the Evangelical Lutheran Church in America, shall convene the Synod Council to arrange for the appropriate care of the responsibilities of the bishop until an election of a new bishop can be held or, in the case of temporary disability, until the bishop is able to serve again. Such arrangements may include the appointment by the Synod Council of an interim bishop, who during the vacancy or period of disability shall possess all of the powers and authority of a regularly elected bishop. The term of the successor bishop, elected by the next Synod Assembly or a special meeting of the Synod

Assembly called for the purpose of election, shall be six years with the subsequent election to take place at the Synod Assembly closest to the expiration of such a term and with the starting date of a successor term to be governed by constitutional provision S8.52.

S8.55. Should the vice president, secretary, or treasurer die, resign, or be unable to serve, the bishop, with the approval of the Executive Committee of the Synod Council, shall arrange for the appropriate care of the responsibilities of the officer until an election of a new officer can be held or, in the case of temporary disability, until the officer is able to serve again. The term of the successor officer, elected by the next Synod Assembly, shall be _____ years. If the treasurer is appointed by the Synod Council, the Synod Council shall appoint a new treasurer to a _____-year term.

†S8.56. The Executive Committee of the Synod Council shall determine whether an officer is unable to serve; the officer may appeal the decision of the Executive Committee by requesting a hearing before the Synod Council. A meeting to determine the ability of an officer to serve shall be called upon the request of at least three members of the Executive Committee and prior written notice of the meeting shall be given to the officer in question at least 10 calendar days prior to the meeting.

†S8.57. The recall or dismissal of an officer and the vacating of office may be effected for willful disregard or violation of the constitutions, bylaws, and continuing resolutions of this church; for such physical or mental disability as renders the officer incapable of performing the duties of office; or for such conduct as would subject the officer to disciplinary action as a rostered minister or as a member of a congregation of this church.

a. Proceedings for the recall or dismissal of a synodical bishop shall be instituted by written petition by:
   1) the Synod Council on an affirmative vote of at least two-thirds of its elected members present and voting;
   2) the Synod Assembly on an affirmative vote of at least two-thirds of its members present and voting;
   3) at least 10 synodical bishops; or
   4) the presiding bishop of this church.

b. Proceedings for the recall or dismissal of an officer of a synod, other than the synodical bishop, shall be instituted by written petition by:
   1) the Synod Council on an affirmative vote of at least two-thirds of its elected members present and voting;
   2) the Synod Assembly on an affirmative vote of at least two-thirds of its members present and voting; or
   3) the synodical bishop.

c. The petition shall be filed with the chair of the Committee on Appeals (in care of the secretary of the Evangelical Lutheran Church in

America, 8765 West Higgins Road, Chicago, Illinois 60631) and shall set forth the specific charge or charges.

d. Upon the filing of a written petition, the Executive Committee of the Synod Council may temporarily suspend the officer from service in the synod without prejudice, but with continuation of compensation, including benefits, if the officer is a salaried employee of the synod.

e. In the case of alleged physical or mental incapacity of an officer of the synod, the procedures outlined in †S8.56. shall be followed, and such officer shall comply with the decision of the Synod Council. If such officer fails or refuses to comply, the Synod Council may proceed to petition for recall or dismissal as follows:

   1) the Synod Council will submit a written report of their findings and the basis of their decision to the Committee on Appeals.

   2) the Committee on Appeals, other than those who are disqualified, shall review the findings and decision of the Synod Council and by an affirmative vote of at least two-thirds of those present and voting may adopt the findings and grant the petition.

f. If the synod officer is a minister of Word and Sacrament, grounds for recall or dismissal include those set forth in ELCA bylaw 20.21.01. and as defined under the process described in ELCA constitutional provisions 20.20. and 20.21. as grounds for discipline. If the officer is a minister of Word and Service, grounds for recall or dismissal include those set forth in ELCA bylaw 20.22.01. and as defined under the process described in ELCA constitutional provisions 20.20. and 20.21. as grounds for discipline.

g. If the officer is a layperson, grounds for recall or dismissal include those set forth in ELCA bylaw 20.41.01. as grounds for discipline.

h. If the case of alleged willful disregard or violation of the constitutions, bylaws, and continuing resolutions or of alleged conduct as would subject the officer to disciplinary action, the following procedures shall apply:

   1) the petition shall be referred to the Committee on Appeals, which shall function as the discipline hearing committee that shall conduct a hearing in accordance with the rules provided for in ELCA bylaw 20.21.16. except to the extent that those rules are in conflict with the provisions of this bylaw; and

   2) the members of the Committee on Appeals, other than those who are disqualified, may grant the petition by an affirmative vote of at least two-thirds of those present and voting.

i. Written notice of a decision by the Committee on Appeals that the charges have been sustained shall be given to the affected officer and to the Synod Council, and the office shall be vacated.

†S8.58. If the bishop is to be temporarily absent from the synod for an extended period, the bishop, with the consent of the Synod Council, may appoint as acting bishop for such period a minister of Word and Sacrament of this church. Except as limited by action of the Synod Council, an acting bishop shall possess all of the powers and authority of a regularly elected bishop other than authority to ordain or to authorize the ordination of properly approved candidates for ordination.

Chapter 9.
NOMINATIONS AND ELECTIONS

†S9.01. The Synod Assembly shall elect such officers of this synod and such other persons as the constitution and bylaws may require, according to procedures set forth in the bylaws. The Synod Assembly shall elect members of the Churchwide Assembly in accordance with bylaw 12.41.11. of the constitution and bylaws of the Evangelical Lutheran Church in America.

†S9.02. In all elections by the Synod Assembly, other than for the bishop, a majority of the legal votes cast shall be necessary for election.

S9.03. There shall be a Nominating Committee consisting of _____ members who shall be appointed by the Synod Council to serve for each regular meeting of the Synod Assembly. Additional nominations may be made from the floor for all elections for which nominations are made by the Nominating Committee.

S9.04. The bishop shall be elected by the Synod Assembly by ecclesiastical ballot. Three-fourths of the legal votes cast shall be necessary for election on the first ballot. If no one is elected, the first ballot shall be considered the nominating ballot. Three-fourths of the legal votes cast on the second ballot shall be necessary for election. The third ballot shall be limited to the seven persons (plus ties) who received the greatest number of legal votes on the second ballot, and two-thirds of the legal votes cast shall be necessary for election. The fourth ballot shall be limited to the three persons (plus ties) who receive the greatest number of legal votes on the third ballot, and 60 percent of the legal votes cast shall be necessary for election. On subsequent ballots a majority of the legal votes cast shall be necessary for election. These ballots shall be limited to the two persons (plus ties) who receive the greatest number of legal votes on the previous ballot.

S9.05. The Nominating Committee shall nominate at least one person for vice president; additional nominations may be made from the floor.

S9.06. The Synod Council shall nominate at least one person for secretary; additional nominations may be made from the floor.

S9.07. If the treasurer is elected, the Synod Council shall nominate at least one person for treasurer; additional nominations may be made from the floor.

S9.08. In all elections, except for the bishop, the names of the persons receiving the highest number of legal votes, but not elected by a majority of the legal votes cast on a preceding ballot, shall be entered on the next ballot to the number of two for each vacancy unfilled. On any ballot when only two names appear, a majority of the legal votes cast shall be necessary for election.

S9.09. The result of each ballot in every election shall be announced in detail to the assembly.

†S9.10. When notified by the secretary of this church, on behalf of the Nominating Committee of the Churchwide Assembly, the Synod Assembly shall nominate two persons in the specified categories for possible election by the Churchwide Assembly to the Church Council.

S9.11. The Synod Council shall elect or appoint representatives to the steering committee of its region.

†S9.12. Background checks and screening shall be required and completed for persons nominated as synodical officers prior to their election, if possible, or as soon as practical after their election. The specific procedures and timing of background checks and screening shall be determined by the Synod Council.

Chapter 10.
SYNOD COUNCIL

†S10.01. The Synod Council, consisting of the four officers of the synod, 10 to 24 other members, and at least one youth and at least one young adult, shall be elected by the Synod Assembly.

a. Each person elected to the Synod Council shall be a voting member of a congregation of this synod, with the exception of ministers on a roster of this synod who reside outside the territory of this synod. The process for election and the term of office when not otherwise provided shall be specified in the bylaws. A member of the Church Council of the Evangelical Lutheran Church in America, unless otherwise elected as a voting member of the Synod Council, may serve as an advisory member of the Synod Council with voice but not vote.

b. The term of office of members of the Synod Council, with the exception of the officers and the youth member(s), shall be ___ years.

†S10.02. The Synod Council shall be the board of directors of this synod and shall serve as its interim legislative authority between meetings of the Synod Assembly. It may make decisions that are not in conflict with actions taken by the Synod Assembly or that are not precluded by provisions of this constitution or the constitution and bylaws of the Evangelical Lutheran Church in America.

S10.03. The functions of the Synod Council shall be to:

a. Exercise trusteeship responsibilities on behalf of this synod.

b. Recommend program goals and budgets to the regular meetings of the Synod Assembly.

c. Carry out the resolutions of the Synod Assembly.

d. Provide for an annual review of the roster of Ministers of Word and Sacrament and the roster of Ministers of Word and Service, receive and act upon appropriate recommendations regarding those persons whose status is subject to reconsideration and action under the constitution and bylaws of the Evangelical Lutheran Church in America, and make a report to the Synod Assembly of the Synod Council's actions in this regard.

e. Issue letters of call to rostered ministers as authorized by Chapter 7 of the constitution and bylaws of the Evangelical Lutheran Church in America.

f. Fill vacancies until the next regular meeting of the Synod Assembly, except as may otherwise be provided in the constitution or bylaws of this synod, and determine the fact of the incapacity of an officer of this synod.

g. Report its actions to the regular meeting of the Synod Assembly.

h. Perform such other functions as are set forth in the bylaws of this synod, or as may be delegated to it by the Synod Assembly.

S10.04. Any proposal to appropriate funds, whether by amendment to the budget or otherwise, which is presented to a meeting of the Synod Assembly without the approval of the Synod Council, shall require a two-thirds vote for adoption.

S10.05. No elected member of the Synod Council shall receive compensation for such service.

S10.06. If a member of the Synod Council ceases to meet the requirements of the position to which she or he was elected, the office filled by such member shall at once become vacant.

S10.07. The composition of the Synod Council, the number of its members, and the manner of their selection, as well as the organization of the Synod Council, its additional duties and responsibilities, and the number of meetings to be held each year shall be as set forth in the bylaws.

S10.07.01. To the extent permitted by state law, meetings of the Synod Council and its committees may be held electronically or by telephone conference, and notice of all meetings may be provided electronically.

Chapter 11.
COMMITTEES
(names of other organizational units)

†S11.01. There shall be an Executive Committee, a Consultation Committee, a Committee on Discipline, a Mutual Ministry Committee, an Audit

Committee, and such other committees as this synod may from time to time determine. The duties and functions of such committees, or any other organizational units created by this synod, and the composition and organizational structure of such units, shall be as set forth in this constitution or in the bylaws or continuing resolutions, and shall be subject to any applicable provisions or requirements of the constitution and bylaws of the Evangelical Lutheran Church in America.

†S11.02. The Consultation Committee of this synod shall consist of at least six persons and not more than 12 persons, of whom half shall be ministers of Word and Sacrament and half shall be laypersons, who shall each be elected by the Synod Assembly for a term of six years without consecutive re-election. The functions of the Consultation Committee are set forth in Chapter 20 of the *Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America* and in Chapter 17 of this constitution. The size of the Consultation Committee, in accord with this provision, shall be defined in this synod's bylaws.

†S11.03. The Committee on Discipline of this synod shall consist of 12 persons, of whom six shall be ministers of Word and Sacrament and six shall be laypersons, who shall each be elected by the Synod Assembly for a term of six years without consecutive re-election.

a. The functions of the Committee on Discipline of this synod are set forth in Chapter 20 of the *Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America.*

b. The Synod Council shall fill vacancies on the Committee on Discipline for any unexpired term.

†S11.04. The Mutual Ministry Committee shall be appointed by the Executive Committee of the Synod Council to provide support and counsel to the bishop.

†S11.05. The Audit Committee of this synod shall consist of three to six persons, none of whom are members of the synod staff. Up to half of the committee members may be Synod Council members. The Audit Committee members shall be elected by the Synod Council for a term of three years and be eligible for re-election to a second consecutive three-year term. The terms of the Audit Committee members shall be staggered. The Audit Committee shall be responsible for assisting the Synod Council in fulfilling its general oversight of the synod's accounting, financial reporting, internal control systems, and external audit processes as provided in †S15.31.

S11.10. General Provisions

S11.11. This synod shall in its bylaws or by continuing resolution establish a process to ensure that the members of its committees and other organizational units will be persons possessing the necessary knowledge and competence to be effective members of such units, and to meet the requirements of †S6.04. With the exception of ministers on the rosters of

this synod who reside outside the territory of this synod, each member of a committee of this synod, or any other organizational unit created by this synod, shall be a voting member of a congregation of this synod.

Chapter 12.
CONFERENCES, CLUSTERS, COALITIONS, AREA SUBDIVISIONS, AND NETWORKS

†S12.01. This synod may establish conferences, clusters, coalitions, area subdivisions, and networks as appropriate within its territory and in collaboration with other synods and partners, as specified in the bylaws and continuing resolutions. The purpose of such groupings shall be to foster interdependent relationships for missional purposes among congregations, synods, the churchwide organization, and other partners.

Chapter 13.
CONGREGATIONS

†S13.01. Each congregation, except those certified as congregations of the Evangelical Lutheran Church in America by the uniting churches, prior to being listed in the register of congregations of this synod, shall adopt the *Model Constitution for Congregations* or one acceptable to this synod that is not in contradiction to the constitution and bylaws of the Evangelical Lutheran Church in America.

a. **New congregations.** A congregation newly formed by this church and any congregation seeking recognition and reception by this church shall:

1) Accept the criteria for recognition and reception as a congregation of this church, fulfill the functions of the congregation, and accept the governance provisions as provided in Chapter 9 of the ELCA constitution and bylaws.

2) Adopt governing documents that include fully and without alterations the Preamble, Chapter 1, where applicable, and all required provisions of Chapters 2, 3, 4, 5, 6, 7, 8, 9, 15, 16, 17, 18, and 19 in the *Model Constitution for Congregations* consistent with requirements of the constitutions, bylaws, and continuing resolutions of this church. Bylaws and continuing resolutions, appropriate for inclusion in these chapters and not in conflict with these required provisions in the *Model Constitution for Congregations*, the constitution of this synod, or the *Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America*, may be adopted as described in Chapters 17 and 18 of the *Model Constitution for Congregations*.

3) Accept the commitments expected of all congregations of the ELCA as stated in *C6.01., *C6.02., and *C6.03. of the *Model Constitution for Congregations*.

b. **Congregations from another church body.** If a congregation is a member of another church body, the leaders of the congregation first should consult with the appropriate authorities of that church body before taking action to leave its current church body. After such consultation, leaders of the congregation should make contact with the ELCA synod bishop or staff where the congregation is located.

c. **Recognition and reception.** Recognition and reception into this church of transferring or independent congregations by the Evangelical Lutheran Church in America is based on the judgment of the synod and action by the synod through the Synod Council and Synod Assembly. The synod bishop shall provide for prompt reporting of such additions to the secretary of this church for addition to the register of congregations.

†**S13.02.** It shall be the responsibility of each congregation of this synod annually to choose from among its voting members laypersons to serve as members of the Synod Assembly as well as persons to represent it at meetings of any conference, cluster, coalition, or other area subdivision of which it is a member. The number of persons to be elected by each congregation and other qualifications shall be as prescribed in guidelines established by this synod.

S13.11. When a rostered minister resigns, the Congregation Council shall receive the letter of resignation, report it to the congregation, and at once notify the bishop of this synod.

S13.12. A congregation under financial obligation to its former rostered minister shall make satisfactory settlement of the obligation before calling a successor.

†**S13.19.** A congregation considering a relocation shall confer with the bishop of the synod in which it is territorially located and the appropriate unit of the churchwide organization before any steps are taken leading to such action. The approval of the Synod Council shall be received before any such action is effected.

†**S13.20.** A congregation considering development of an additional site to be used regularly for worship shall confer with the bishop of the synod in which it is territorially located and the appropriate unit of the churchwide organization before any steps are taken leading to such action.

S13.21. The alignment of congregations in pastoral charges, and all alterations in any alignment, shall be subject to approval by the Synod Assembly or by the Synod Council.

†**S13.22.** Each congregation of the Evangelical Lutheran Church in America within the territory of this synod, except those which are in partnership with the

Slovak Zion Synod, shall establish and maintain a relationship with this synod.

†S13.23. Provision 9.71. of the ELCA constitution shall govern the relationship of this synod and a congregation of this synod regarding the property of the congregation. This synod may transfer or convey property to a congregation of the synod, subject to restrictions accepted by the congregation, including provision that if the Synod Council, in its sole and exclusive discretion, determines (1) that the property is not being used to serve the mission and ministry needs of this church, or (2) that the congregation has transferred, encumbered, mortgaged, or in any way burdened or impaired any right, title, or interest in the property without the prior approval of the Synod Council, then title to the property shall revert to the synod, and the congregation, upon written demand, shall reconvey the property to the synod.

S13.24. If any congregation of this synod has disbanded, or if the members of a congregation agree that it is no longer possible for it to function as such, or if it is the opinion of the Synod Council that the membership of a congregation has become so scattered or so diminished in numbers as to make it impractical for such a congregation to fulfill the purposes for which it was organized or that it is necessary for this synod to protect the congregation's property from waste and deterioration, the Synod Council, itself or through trustees appointed by it, may take charge and control of the property of the congregation to hold, manage, and convey the same on behalf of this synod. The congregation shall have the right to appeal the decision to the Synod Assembly.

S13.25. This synod may temporarily assume administration of a congregation upon its request or with its concurrence.

S13.30. Discipline

†S13.31. Congregations and members of congregations are subject to discipline in accordance with the provisions of Chapter 20 of the ELCA constitution and bylaws.

S13.40. Synodically Authorized Worshiping Communities

S13.41. Authorized worshiping communities, acknowledged under criteria, policies, and procedures approved by the Church Council of the Evangelical Lutheran Church in America, shall accept and adhere to the Confession of Faith and Statement of Purpose of this church, shall be served by leadership under the criteria of this church, and shall be subject to the discipline of this church.

Chapter 14.
ROSTERED MINISTERS

S14.10. Ministers of Word and Sacrament

†S14.11. The time and place of the ordination of those persons properly called to congregations or non-congregational service of this synod shall be authorized by the bishop of this synod.

†S14.12. Consistent with the faith and practice of the Evangelical Lutheran Church in America,

a. Every minister of Word and Sacrament shall:
   1) preach the Word;
   2) administer the sacraments;
   3) conduct public worship;
   4) provide pastoral care;
   5) seek out and encourage qualified persons to prepare for the ministry of the Gospel;
   6) impart knowledge of this church and its wider ministry through distribution of its communications and publications;
   7) witness to the Kingdom of God in the community, in the nation and abroad; and
   8) speak publicly to the world in solidarity with the poor and oppressed, calling for justice and proclaiming God's love for the world.

b. Each pastor with a congregational call shall, within the congregation:
   1) offer instruction, confirm, marry, visit the sick and distressed, and bury the dead;
   2) relate to all schools and organizations of the congregation;
   3) install regularly elected members of the Congregation Council;
   4) with the council, administer discipline; and
   5) endeavor to increase the support given by the congregation to the work of the ELCA churchwide organization and of this synod.

S14.13. The pastor (a) shall keep accurate parochial records of all baptisms, confirmations, marriages, burials, communicants, members received, members dismissed, or members excluded from the congregation, (b) shall submit a summary of such statistics annually to this synod, and (c) shall become a member of the congregation upon receipt and acceptance of the letter of call. In a parish of multiple congregations, the pastor shall hold membership in one of the congregations.

S14.14. Whenever members of a congregation move to such a distance that regular attendance at its services becomes impractical, it shall be the duty of the pastor to commend them, upon their consent, to the pastoral care of a Lutheran congregation nearer to their place of residence.

S14.15. Each minister of Word and Sacrament on the roster of this synod shall submit a report of his or her ministry to the bishop of the synod at least 90 days prior to each regular meeting of the Synod Assembly.

†S14.16. When a congregation of this church desires to call a pastor or a candidate for the ministry of Word and Sacrament of this church:

a. Each congregation of this synod shall consult the bishop of this synod before taking any steps leading to the extending of a call to a prospective pastor.

b. For issuance of a letter of call to a pastor or candidate by a congregation of this synod in accord with ELCA constitutional provision 7.41., a two-thirds vote shall be required of voting members of the congregation present and voting at a meeting regularly called for the purpose of issuing such a call.

c. When the congregation has voted to issue a call to a prospective pastor, the letter of call shall be submitted to the bishop of this synod for the bishop's signature.

S14.17. No minister of Word and Sacrament shall accept a call without first conferring with the bishop of this synod. A minister of Word and Sacrament shall respond with an answer of acceptance or declination to a letter of call within 30 days of receipt of such call. In exceptional circumstances with the approval of the bishop of this synod and the chair of the Congregation Council of the congregation issuing the call, an additional 15 days may be granted to respond to a letter of call.

†S14.18. The provisions for termination of the mutual relationship between a minister of Word and Sacrament and a congregation shall be as follows:

a. The call of a congregation, when accepted by a pastor, shall constitute a continuing mutual relationship and commitment which shall be terminated only by death or, following consultation with the synodical bishop, for the following reasons:

1) mutual agreement to terminate the call or the completion of a call for a specific term;

2) resignation of the pastor, which shall become effective, unless otherwise agreed, no later than 30 days after the date on which it was submitted;

3) inability to conduct the pastoral office effectively in that congregation in view of local conditions;

4) physical disability or mental incapacity of the pastor;

5) suspension of the pastor through discipline for more than three months;

6) resignation or removal of the pastor from the roster of Ministers of Word and Sacrament of this church;

7) termination of the relationship between this church and the congregation;

8) dissolution of the congregation or the termination of a parish arrangement; or

9) suspension of the congregation through discipline for more than six months.

b. When allegations of physical disability or mental incapacity of the pastor under paragraph a.4) above, or ineffective conduct of the pastoral office under paragraph a.3) above, have come to the attention of the bishop of this synod,

1) the bishop in his or her sole discretion may investigate such conditions personally together with a committee of two rostered ministers and one layperson, or

2) when such allegations have been brought to the synod's attention by an official recital of allegations by the Congregation Council or by a petition signed by at least one-third of the voting members of the congregation, the bishop personally shall investigate such conditions together with a committee of two rostered ministers and one layperson.

c. In case of alleged physical disability or mental incapacity under paragraph a.4) above, the bishop's committee shall obtain and document competent medical opinion concerning the pastor's condition. When a disability or incapacity is evident to the committee, the bishop of this synod may declare the pastorate vacant. When the pastorate is declared vacant, the Synod Council shall list the pastor on the roster of Ministers of Word and Sacrament as disabled. Upon removal of the disability and restoration of the pastor to health, the bishop shall take steps to enable the pastor to resume the ministry, either in the congregation last served or in another appropriate call.

d. In the case of alleged local difficulties that imperil the effective functioning of the congregation under paragraph a.3) above, the bishop's committee shall endeavor to hear from all concerned persons, after which the bishop together with the committee shall present their recommendations first to the pastor and then to the congregation. The recommendations of the bishop's committee must address whether the pastor's call should come to an end and, if so, may suggest appropriate severance arrangements. The committee may also propose other actions that should be undertaken by the congregation and by the pastor, if appropriate. If the pastor and congregation agree to carry out such recommendations, no further action need be taken by the synod.

e. If either party fails to assent to the recommendations of the bishop's committee concerning the pastor's call, the congregation may dismiss the pastor only at a legally called meeting after consultation with the bishop, either (a) by a two-thirds vote of the voting members present and voting where the bishop and the committee did not recommend

termination of the call, or (b) by a majority vote of the voting members present and voting where the bishop and the committee recommended termination of the call.

f. If, in the course of proceedings described in paragraph c. or paragraph d. above, the bishop's committee concludes that there may be grounds for disciplinary action, the committee shall make recommendations concerning disciplinary action in accordance with the provisions of this church's constitution, bylaws, and continuing resolutions.

†S14.19. Ministers of Word and Sacrament shall respect the integrity of the ministry of congregations which they do not serve and shall not exercise ministerial functions therein unless invited to do so by the pastor, or if there is no duly called pastor, then by the interim pastor in consultation with the Congregation Council.

†S14.21. The parochial records of all baptisms, confirmations, marriages, burials, communicants, members received, members transferred or dismissed, members who have become inactive, or members excluded from the congregation shall be kept accurately and permanently. They shall remain the property of each congregation. At the time of the closure of a congregation, such records shall be sent to the regional archives. The secretary of the congregation shall attest to the bishop of this synod that such records have been placed in his or her hands in good order by a departing pastor before:

a. installation in another call, or

b. approval of a request for change in roster status.

†S14.22. The pastor shall make satisfactory settlement of all financial obligations to a former congregation before:

a. installation in another call, or

b. approval of a request for change in roster status.

†S14.23. During service to a congregation, an interim pastor shall have the rights and duties in the congregation of a regularly called pastor. The interim pastor may delegate the same in part to an interim supply pastor with the consent of the bishop of this synod. The interim pastor and any rostered minister who may assist shall refrain from exerting influence in the selection of a pastor. Upon completion of service, the interim pastor shall certify to the bishop of this synod that the parochial records, for the period for which the interim pastor was responsible, are in order.

†S14.24. With the approval of the synodical bishop expressed in writing, which sets forth a clear statement of the purpose to be served by such a departure from the normal rule of permanency of the call as expressed in †S14.18., a congregation may call a pastor for a specific term. Details of such calls shall be in writing setting forth the purpose and conditions involved. Prior to the completion of a term, the bishop of this synod or a representative of the bishop shall meet with the pastor and representatives of the congregation for a review of the call. Such call may also be

terminated before its expiration in accordance with the provisions of †S14.18.

S14.25. All ministers of Word and Sacrament under a call shall attend meetings of the Synod Assembly, and the pastors of congregations shall also attend the meetings of the conference, cluster, coalition, or other area subdivision to which the congregation belongs.

S14.30. Ministers of Word and Service

†S14.31. The time and place of the consecration of those persons properly called to congregations or non-congregational service of this synod shall be authorized by the bishop of this synod.

†S14.32. Consistent with the faith and practice of the Evangelical Lutheran Church in America, every minister of Word and Service shall:

a. Be rooted in the Word of God, for proclamation and service;
b. Advocate a prophetic diakonia that commits itself to risk-taking and innovative service on the frontiers of the Church's outreach, giving particular attention to the suffering places in God's world;
c. Speak publicly to the world in solidarity with the poor and oppressed, calling for justice and proclaiming God's love for the world, witnessing to the realm of God in the community, the nation, and abroad;
d. Equip the baptized for ministry in God's world that affirms the gifts of all people;
e. Encourage mutual relationships that invite participation and accompaniment of others in God's mission;
f. Practice stewardship that respects God's gift of time, talents, and resources;
g. Be grounded in a gathered community for ongoing diaconal formation;
h. Share knowledge of the ELCA and its wider ministry of the gospel, and advocate for the work of all expressions of this church; and
i. Identify and encourage qualified persons to prepare for ministry of the gospel.

S14.33. The minister of Word and Service shall become a member of the congregation upon receipt and acceptance of the letter of call. In a parish of multiple congregations, the minister of Word and Service shall hold membership in one of the congregations.

S14.34. Each minister of Word and Service on the roster of this synod shall submit a report of his or her ministry to the bishop of the synod at least 90 days prior to each regular meeting of the Synod Assembly.

†S14.41. When a congregation of this church desires to call a minister of Word and Service or a candidate for the ministry of Word and Service of this church:

a. Each congregation of this synod shall consult the bishop of this synod before taking any steps leading to the extending of a call to a prospective minister of Word and Service.

b. For issuance of a letter of call to a minister of Word and Service or candidate by a congregation of this synod in accord with ELCA constitutional provision 7.71., a two-thirds vote shall be required of members of the congregation present and voting at a meeting regularly called for the purpose of issuing such a call.

c. When the congregation has voted to issue a call to a prospective minister of Word and Service, the letter of call shall be submitted to the bishop of this synod for the bishop's signature.

S14.42. No minister of Word and Service shall accept a call without first conferring with the bishop of this synod. A minister of Word and Service shall respond with an answer of acceptance or declination to a letter of call within 30 days of receipt of such call. In exceptional circumstances with the approval of the bishop of this synod and the chair of the Congregation Council of the congregation issuing the call, an additional 15 days may be granted to respond to a letter of call.

†S14.43. a. The call of a congregation, when accepted by a minister of Word and Service, shall constitute a continuing mutual relationship and commitment which shall be terminated only by death or, following consultation with the synodical bishop, for the following reasons:

1) mutual agreement to terminate the call or the completion of a call for a specific term;

2) resignation of the minister of Word and Service, which shall become effective, unless otherwise agreed, no later than 30 days after the date on which it was submitted;

3) inability to conduct the office effectively in that congregation in view of local conditions;

4) physical disability or mental incapacity of the minister of Word and Service;

5) suspension of the minister of Word and Service through discipline for more than three months;

6) resignation or removal of the minister of Word and Service from the roster of Ministers of Word and Service of this church;

7) termination of the relationship between this church and the congregation;

8) dissolution of the congregation or the termination of a parish arrangement; or

9) suspension of the congregation through discipline for more than six months.

b. When allegations of physical disability or mental incapacity of the minister of Word and Service under paragraph a.4) above, or

ineffective conduct of the ministry of Word and Service under paragraph a.3) above, have come to the attention of the bishop of this synod,

1) the bishop in his or her sole discretion may investigate such conditions personally together with a committee of two rostered ministers and one layperson, or

2) when such allegations have been brought to the synod's attention by an official recital of allegations by the Congregation Council or by a petition signed by at least one-third of the voting members of the congregation, the bishop personally shall investigate such conditions together with a committee of two rostered ministers and one layperson.

c. In case of alleged physical disability or mental incapacity under paragraph a.4) above, the bishop's committee shall obtain and document competent medical opinion concerning the minister of Word and Service's condition. When a disability or incapacity is evident to the committee, the bishop of this synod may declare the position vacant. When the position is declared vacant, the Synod Council shall list the deacon on the roster of Ministers of Word and Service as disabled. Upon removal of the disability and restoration of the minister of Word and Service to health, the bishop shall take steps to enable the minister of Word and Service to resume the ministry, either in the congregation last served or in another appropriate call.

d. In the case of alleged local difficulties that imperil the effective functioning of the congregation under paragraph a.3) above, the bishop's committee shall endeavor to hear from all concerned persons, after which the bishop together with the committee shall present their recommendations first to the minister of Word and Service and then to the congregation. The recommendations of the bishop's committee address whether the minister of Word and Service's call should come to an end and, if so, may suggest appropriate severance arrangements. The committee may also propose other actions that should be undertaken by the congregation and by the minister of Word and Service, if appropriate. If the minister of Word and Service and congregation agree to carry out such recommendations, no further action need be taken by the synod.

e. If either party fails to assent to the recommendations of the bishop's committee concerning the minister of Word and Service's call, the congregation may dismiss the minister of Word and Service only at a legally called meeting after consultation with the bishop, either (a) by a two-thirds vote of the voting members present and voting where the bishop and the committee did not recommend termination of the call, or (b) by a majority vote of the voting members present and voting

where the bishop and the committee recommended termination of the call.

f. If, in the course of proceedings described in paragraph c. or paragraph d. above, the bishop's committee concludes that there may be grounds for disciplinary action, the committee shall make recommendations concerning disciplinary action in accordance with the provisions of this church's constitution, bylaws, and continuing resolutions.

†S14.44. Ministers of Word and Service shall respect the integrity of the ministry of congregations which they do not serve and shall not exercise ministerial functions therein unless invited to do so by the Congregation Council.

†S14.45. The minister of Word and Service shall make satisfactory settlement of all financial obligations to a former congregation before:

a. installation in another call, or

b. approval of a request for change in roster status.

†S14.46. With the approval of the synodical bishop expressed in writing, which sets forth a clear statement of the purpose to be served by such a departure from the normal rule of permanency of the call as expressed in †S14.43., a congregation may call a minister of Word and Service for a specific term. Details of such calls shall be in writing setting forth the purpose and conditions involved. Prior to the completion of a term, the bishop of this synod or a representative of the bishop shall meet with the minister of Word and Service and representatives of the congregation for a review of the call. Such call may also be terminated before its expiration in accordance with the provisions of †S14.43.

S14.47. All ministers of Word and Service under a call shall attend meetings of the Synod Assembly, and the ministers of Word and Service of congregations shall also attend the meetings of the conference, cluster, coalition, or other area subdivision to which the congregation belongs.

Chapter 15.
FINANCIAL MATTERS

†S15.01. The fiscal year of this synod shall be February 1 through January 31.

†S15.11. Since the congregations, synods, and churchwide organization are interdependent units that share responsibly in God's mission, all share in the responsibility to develop, implement, and strengthen the financial support program of the whole church. The gifts and offerings of the members of the Evangelical Lutheran Church in America are given to support all parts of this church and thus partnership in this church should be evidenced in determining each part's share of the gifts and offerings. Therefore:

a. The mission of this church beyond the congregation is to be supported by such a proportionate share of each congregation's annual budget

as each congregation determines. This synod shall develop guidelines for determining "proportionate share," and shall consult with congregational leaders to assist each congregation in making its determination.

b. This synod shall receive the proportionate share of the mission support from its congregations and shall transmit that percentage or amount of each congregation's mission support as determined in consultation with the churchwide organization and approved by the Synod Assembly as part of its budget consideration.

c. Should the Synod Assembly not approve the proportionate share of mission support determined in consultation with the churchwide organization, a new consultation with the churchwide organization shall take place. The Synod Council is authorized to amend the budget adopted by the Synod Assembly to reflect the results of this consultation.

†**S15.12.** The annual budget of this synod shall reflect the entire range of its own activities and its commitment to partnership funding with other synods and the churchwide organization.

S15.13. On the basis of estimated income, the Synod Council shall authorize expenditures within the budget for the fiscal year. Expenditure authorizations shall be subject to revision, in light of changing conditions, by the Synod Council.

S15.14. Except when such procedure would jeopardize current operations, a reserve amounting to no more than 16 percent of the sum of the amounts scheduled in the next year's budget for regular distribution to synodical causes shall be carried forward annually for disbursement in the following year in the interest of making possible a more even flow of income to such causes. The exact number of dollars to be held in reserve shall be determined by the Synod Council.

S15.21. No appeal to congregations of this or any other synod of the Evangelical Lutheran Church in America for the raising of funds shall be conducted by congregations or organizations related to or affiliated with this synod without the consent of the Synod Assembly or the Synod Council.

†**S15.31.** This synod shall arrange to have an annual audit of its financial records conducted by a certified public accountant firm recommended by the synod Audit Committee and approved by the Synod Council. The audited annual financial report shall be submitted by this synod to the churchwide Office of the Treasurer and to the congregations of this synod. The financial reports shall be in the format approved from time to time by the churchwide Office of the Treasurer.

†**S15.32.** This synod shall maintain adequate, continuous insurance coverage in accordance with standards recommended by the churchwide organization. Insurance programs offered or endorsed by the churchwide organization shall be deemed to fulfill this obligation.

Chapter 16.
INDEMNIFICATION

†S16.01. Subject to the limitations and duties imposed by law, each person who is or was made or threatened to be made a party to any proceeding by reason of the present or former capacity of that person as a Synod Council member, officer, employee, or committee member of this synod shall be indemnified against all costs and expenses incurred by that person in connection with the proceeding. Indemnification of any person by reason of that person's capacity as a director, officer, employee, or committee member of any other organization, regardless of its form or relationship to this synod, is subject to the provisions of section †S16.02.

a. The term "proceeding" means a threatened, pending, or completed lawsuit, whether civil or criminal, an administrative or investigative matter, arbitration, mediation, alternative dispute resolution, or any other similar legal or governmental action. Except as otherwise required by law, the term "proceeding" does not include (a) any action by this synod against the individual seeking indemnification, or (b) subject to †S16.04., a disciplinary hearing or related process described in Chapter 20 of the *Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America*.

b. The term "indemnification" includes reimbursement and advances of costs and expenses for judgments, penalties, fines, settlements, excise taxes, reasonable attorneys' fees, disbursements, and similar required expenditures.

†S16.02. Whenever a person who, while a Synod Council member, officer, committee member, or employee of this synod, is or was serving at the request of this synod as (or whose duties in that position involve or involved service in the capacity of) a director, officer, partner, trustee, employee, or agent of another organization, is or was made or threatened to be made a party to a proceeding by reason of such capacity, then such person shall be entitled to indemnification only if (a) the Synod Council has established a process for determining whether a person serving in the capacity described in this section shall be entitled to indemnification in any specific case, and (b) that process has been applied in making a specific determination that such person is entitled to indemnification.

†S16.03. This synod may purchase and maintain insurance on behalf of itself or any person entitled to indemnification pursuant to this chapter against any liability asserted against and incurred by this synod or by such other person in or arising from a capacity described in section †S16.01. or section †S16.02.

†S16.04. When written charges against a rostered minister of this church are made in disciplinary proceedings under Chapter 20 of the *Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America* by

the synodical bishop or when written charges against a congregation are made in disciplinary proceedings by the Synod Council or the synodical bishop, and the discipline hearing committee determines that no discipline shall be imposed, then if such determination is not reversed or set aside on appeal, indemnification shall be made by the synod to the accused for reasonable attorney's fees and other reasonable expenses related to the defense of the charges. The determination of the reasonableness of such fees and expenses shall be decided by the Synod Council.

Chapter 17.
ADJUDICATION

†S17.01. The synodical bishop and the Executive Committee of the Synod Council shall be available to give counsel when disputes arise within this synod.

†S17.02. The synodical bishop and the Executive Committee of the Synod Council shall receive expressions of concern from rostered ministers of this church, congregations, and organizations within this synod; provide a forum in which the parties concerned can seek to work out matters causing distress or conflict; and make appropriate recommendations for their resolution. When the matter at issue cannot be resolved in this manner, the prescribed procedures for investigation, decision, appeal, and adjudication shall be followed. Allegations or charges that could lead to the discipline of a rostered minister of this church shall not be addressed by the Executive Committee but shall be resolved through the disciplinary process set forth in the *Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America*.

†S17.03. When there is disagreement among units of this synod on a substantive issue that cannot be resolved by the parties, the aggrieved party or parties may appeal to the synodical bishop and the Executive Committee of the Synod Council for a consultation. If this consultation fails to resolve the issue, a petition may be addressed by the parties to the Synod Council requesting it to arbitrate the issue. The decision of the Synod Council shall be final.

†S17.04. When a component or beneficiary of a synod has a disagreement on a substantive issue that it cannot resolve, it may address an appeal to the synodical bishop and the Executive Committee of the Synod Council. In this case the decision of the Executive Committee shall prevail, except that upon the motion of a member of the Synod Council, the decision shall be referred to the Synod Council for final action.

†S17.10. Adjudication in a Congregation

†S17.11. When there is disagreement among factions within a congregation on a substantive issue that cannot be resolved by the parties, members of a congregation shall have access to the synodical bishop for consultation after informing the chair of the Congregation Council of their intent. If

the consultation fails to resolve the issue(s), the Consultation Committee of this synod shall consider the matter. If the Consultation Committee of this synod shall fail to resolve the issue(s), the matter shall be referred to the Synod Council, whose decision shall be final.

Chapter 18.
AMENDMENTS, BYLAWS, AND CONTINUING RESOLUTIONS

†S18.10. Amendments to Constitution

†S18.11. Certain sections of this constitution incorporate and record therein required provisions of the constitution and bylaws of this church. If such provisions are amended by the Churchwide Assembly, corresponding amendments shall be introduced at once into this constitution by the secretary of this synod upon receipt of formal certification thereof from the secretary of the Evangelical Lutheran Church in America.

†S18.12. Whenever the secretary of the Evangelical Lutheran Church in America officially informs this synod that the Churchwide Assembly has amended the *Constitution for Synods*, this constitution may be amended to reflect any such amendment by a majority vote at any subsequent meeting of the Synod Assembly without presentation at a prior Synod Assembly. An amendment that is identical to a provision of the *Constitution for Synods* shall be deemed to have been ratified upon its adoption by this synod. The Church Council, through the secretary of this church, shall be given prompt notification of its adoption.

†S18.13. Other amendments to this constitution may be adopted by this synod through either of the following procedures:

a. An amendment may be adopted by a two-thirds vote at a regular meeting of the Synod Assembly after having been presented in writing at the previous regular meeting of the Synod Assembly over the signatures of at least _____ members and having been approved by a two-thirds vote of the voting members present and voting at such a regular meeting of the Synod Assembly.

b. The Synod Council may propose an amendment, with notice to be sent to the congregations of this synod at least six months prior to the next regular meeting of the Synod Assembly. Such an amendment shall require for adoption a two-thirds vote of the voting members present and voting at such a regular meeting of the Synod Assembly.

All such amendments shall become effective upon ratification by the Churchwide Assembly or by the Church Council.

†S18.20. Amendments to Bylaws

†S18.21. This synod may adopt bylaws not in conflict with this constitution or with the constitution and bylaws of the churchwide organization. This synod may amend its bylaws at any meeting of the Synod Assembly by a

two-thirds vote of voting members of the assembly present and voting. Newly adopted bylaws and amendments to existing bylaws shall be reported to the secretary of this church.

†S18.30. **Amendments to Continuing Resolutions**

†S18.31. This synod may adopt continuing resolutions not in conflict with this constitution or its bylaws or the constitution, bylaws, and continuing resolutions of the churchwide organization. Such continuing resolutions may be adopted or amended by a majority vote of the Synod Assembly or by a two-thirds vote of Synod Council. Newly adopted continuing resolutions and amendments to existing continuing resolutions shall be reported to the secretary of this church.

Evangelical Lutheran Church in America

God's work. Our hands.

MODEL CONSTITUTION FOR CONGREGATIONS OF THE EVANGELICAL LUTHERAN CHURCH IN AMERICA®

2016

INTRODUCTION to the *Model Constitution for Congregations*

The *Model Constitution for Congregations of the Evangelical Lutheran Church in America*, like the other governing documents of this church, reflects the theology and polity of this church as it organizes itself to preach the gospel of Jesus Christ, share the sacraments, reach out to the neighbor with good news and share the love of God in the world. Each expression of this church — churchwide, synod, and congregation — is held together in a relationship of interdependence that encourages each to respond to its context. These documents also demonstrate our commitment to seeing ourselves with others as part of the one, holy, catholic, and apostolic Church. As such, the *Model Constitution for Congregations* is deeply rooted in Scripture, the Lutheran Confessions, and the history of this church and its predecessors.

The *Model Constitution for Congregations* was adopted by the Constituting Convention of the Evangelical Lutheran Church in America, as required by the *Constitutions, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America*. This current edition of the *Model Constitution for Congregations of the Evangelical Lutheran Church in America* contains changes adopted by all churchwide assemblies, including the fourteenth Churchwide Assembly in 2016. It is consistent with the requirements of the governing documents of the ELCA's churchwide organization and synods, and it provides organizational flexibility to recognize the context of local congregations.

➤***Required provisions:*** Sections of this constitution marked by an asterisk [*] are required when a congregation amends its governing documents. These sections must be used without alteration or amendment of the text in any manner (*i.e.*, neither additions nor deletions are permissible). This requirement is based on provision 9.52. in the *Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America*. This provision requires that when a congregation of this church "wishes to amend any provision of its governing documents, the governing documents of that congregation shall be so amended to conform to 9.25.b." in the churchwide constitution. Provisions in the *Model Constitution for Congregations* identified by an asterisk [*] are those required under ELCA constitutional provision 9.25.b.

➤***Review by synod:*** Each congregation of this church is to provide a copy of its governing documents, and any amendments thereto, to its synod. In accordance with ELCA bylaw 9.53.03., amendments to a congregation constitution become effective *only* when approved by the synod. This bylaw provides:

> All proposed changes in the constitution or incorporation documents of a congregation shall be referred to the synod with which the congregation is affiliated. The synod shall notify the congregation of its decision to approve or disapprove the proposed changes; the changes shall go into effect upon notification that the synod has approved them. The synod shall recognize that congregations may organize themselves in a manner which they deem most appropriate.

No governing document amendment will be approved by a synod if it conflicts with the *Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America*. In order to meet constitutional requirements and to avoid potential problems, all proposed amendments to a congregation's constitutional provisions, bylaws, and continuing resolutions should be submitted to the synod for review.

➤ ***Amendment consistent with the Model Constitution for Congregations:*** A congregation that amends its constitution to be in conformity with the *Model Constitution for Congregations* will report these changes to its synod. The amendments become effective upon adoption by the congregation, *C16.04. While synod approval is not required, it is wise to work with the synod in preparing to present these amendments to the congregational meeting.

➤ ***Codification explanation:*** The *Model Constitution for Congregations* is organized into chapters by general subject matter and codified as (a) constitutional provisions, (b) bylaws, and (c) continuing resolutions. Each provision is preceded by a capital "C." If a constitutional provision is mandatory, it will be preceded by an asterisk, "*C."

a. Constitutional provisions are codified with two sets of numbers, preceded by a "C": the chapter number, followed by a period, and a two-digit number. A period follows the two-digit number. Thus, one required constitutional provision related to "Membership" in Chapter 8 is codified as "*C8.02." A provision in Chapter 12 relating to a report by the Congregation Council to the congregation at an annual meeting is codified as "C12.09." Constitutional provisions are adopted and amended in accordance with Chapter 16 titled "Amendments."

b. Bylaw provisions follow constitutional provisions to which they apply. They are not intended to be organized in a separate document at the end of the constitutional provisions. Bylaws are codified with three sets of numbers: the chapter number (preceded by a "C"), the related constitutional provision number, and a two-digit number. There are periods after the chapter number, after the reference to the constitutional provision, and after the bylaw number. Thus, a bylaw provision related to "Membership" would be codified as "C8.02.01." A bylaw relating to the contents of an annual report by the Congregation Council to the congregation at an annual meeting would be codified as "C12.09.01." Because bylaws and continuing resolutions normally relate to specific practices and details of each congregation's organization, operation, and life, there is not a model set of bylaws or continuing resolutions. Thus, each congregation has discretion and may develop its own bylaws and continuing resolutions, including bylaws and continuing resolutions under required constitutional provisions, but no such bylaw or continuing resolution may conflict with constitutional provisions in the *Model Constitution for Congregations*, the *Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America*, or the constitution of the synod, as indicated in *C6.03.e. Bylaws are adopted and amended in accordance with Chapters 16 and 17.

c. Continuing resolutions are intended to provide descriptions of operational patterns and practices or of the ongoing responsibilities of committees or other units within the organizational structure of the congregation. They follow the relevant constitutional provision or bylaw to which they refer. Continuing resolutions also are codified with three sets of numbers, except that the third set is preceded by a capital letter. There are periods after the chapter number, after the reference to the constitutional provision, and after the continuing resolution letter and number. Thus, a continuing resolution describing congregational committees in Chapter 13 might be numbered "C13.07.A13." The initial numbers "C13.07." indicate that the continuing resolution relates to the

designated constitutional provision, which in this case provides that the duties of congregational committees may be specified in bylaws or continuing resolutions. The final letter and numbers "A13" designate that this is the first continuing resolution "A" and the year that it was adopted, in this example 2013. Continuing resolutions are adopted and amended in accordance with Chapter 18. Unlike constitutional provisions and bylaws which are adopted by the congregation at a legally called and conducted meeting, continuing resolutions may be adopted either by a congregational meeting or by the Congregation Council.

➤***Missing numbers:*** You will notice that certain numbers are missing from the numbering sequence in some chapters. These omissions are intentional. For example, in some chapters the number ".10." and multiples thereof have been reserved for possible use as section headings in future editions.

➤***Selection of options:*** Alternatives are provided in some places within the *Model Constitution for Congregations*. Alternatives are noted by brackets or blank lines. For example, constitutional provision *C9.01. offers the alternative of election of a call committee by the congregation or by the Congregation Council. Only one alternative should be chosen in each instance where brackets appear in the text. In other provisions, alternative provisions are provided. Thus, in Chapters 11 and 12, regarding "Officers" and "Congregation Council," options are provided separated by the word "or." Each congregation should select one of those options, subject to approval through the synod's constitutional review process. Where a blank line appears, such as in C1.01. or C10.02., the appropriate word, phrase, or number determined by the individual congregation should be inserted.

➤***References to church:*** In the governing documents, "Church" with a capital letter refers to the one, holy, catholic, and apostolic Church. The words "church" or "this church" in lowercase letters refer to the Evangelical Lutheran Church in America. The specific congregation may be identified, as provided in C1.02., as "this congregation."

➤***Guidelines:*** A list of guidelines for a congregation engaging in review and amendment of its constitution is available through each synod office and at ELCA.org.

➤***Consultation and concluding comments:*** Each synod has a process to review proposed amendments to congregational constitutions. The work of both congregations in amending their governing documents and the synod in reviewing proposed amendments is facilitated by consultation and cooperation *before* proposed amendments are acted upon by the congregation. In addition, each congregation should establish a process for periodic review of its governing documents. You are encouraged to contact your synod office to assist your congregation in its periodic review of governing document provisions and to assess whether problems may exist with respect to proposed amendments.

The important task of amending a constitution is challenging. It is, however, an essential endeavor that merits thoughtful work. In addressing your constitutional responsibilities, may God grant you and your colleagues wisdom, discernment, and commitment to the unity of this church in faithful witness to our Lord and Savior, Jesus Christ.

Secretary Wm Chris Boerger
Evangelical Lutheran Church in America
August 17, 2016

MODEL CONSTITUTION
for
CONGREGATIONS
of the
EVANGELICAL LUTHERAN
CHURCH IN AMERICA®

***PREAMBLE**

We, baptized members of the Church of Christ, responding in faith to the call of the Holy Spirit through the Gospel, desiring to unite together to preach the Word, administer the sacraments, and carry out God's mission, do hereby adopt this constitution and solemnly pledge ourselves to be governed by its provisions. In the name of the Father and of the Son and of the Holy Spirit.

Chapter 1.
NAME AND INCORPORATION

C1.01. The name of this congregation shall be _____.

C1.02. For the purpose of this constitution and the accompanying bylaws, the congregation of _____ *(insert full legal name)* _____ is hereinafter designated as "this congregation."

C1.11. This congregation shall be incorporated under the laws of the State of _____.

Chapter 2.
CONFESSION OF FAITH

***C2.01.** This congregation confesses the Triune God, Father, Son, and Holy Spirit.

***C2.02.** This congregation confesses Jesus Christ as Lord and Savior and the Gospel as the power of God for the salvation of all who believe.

a. Jesus Christ is the Word of God incarnate, through whom everything was made and through whose life, death, and resurrection God fashions a new creation.

b. The proclamation of God's message to us as both Law and Gospel is the Word of God, revealing judgment and mercy through word and deed, beginning with the Word in creation, continuing in the history of Israel, and centering in all its fullness in the person and work of Jesus Christ.

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* Required provision

c. The canonical Scriptures of the Old and New Testaments are the written Word of God. Inspired by God's Spirit speaking through their authors, they record and announce God's revelation centering in Jesus Christ. Through them God's Spirit speaks to us to create and sustain Christian faith and fellowship for service in the world.

***C2.03.** This congregation accepts the canonical Scriptures of the Old and New Testaments as the inspired Word of God and the authoritative source and norm of its proclamation, faith, and life.

***C2.04.** This congregation accepts the Apostles', Nicene, and Athanasian Creeds as true declarations of the faith of this congregation.

***C2.05.** This congregation accepts the Unaltered Augsburg Confession as a true witness to the Gospel, acknowledging as one with it in faith and doctrine all churches that likewise accept the teachings of the Unaltered Augsburg Confession.

***C2.06.** This congregation accepts the other confessional writings in the Book of Concord, namely, the Apology of the Augsburg Confession, the Smalcald Articles and the Treatise, the Small Catechism, the Large Catechism, and the Formula of Concord, as further valid interpretations of the faith of the Church.

***C2.07.** This congregation confesses the Gospel, recorded in the Holy Scripture and confessed in the ecumenical creeds and Lutheran confessional writings, as the power of God to create and sustain the Church for God's mission in the world.

Chapter 3.
NATURE OF THE CHURCH

***C3.01.** All power in the Church belongs to our Lord Jesus Christ, its head. All actions of this congregation are to be carried out under his rule and authority.

***C3.02.** This church confesses the one, holy, catholic, and apostolic Church and is resolved to serve Christian unity throughout the world.

***C3.03.** The Church exists both as an inclusive fellowship and as local congregations gathered for worship and Christian service. Congregations find their fulfillment in the universal community of the Church, and the universal Church exists in and through congregations. The Evangelical Lutheran Church in America, therefore, derives its character and powers both from the sanction and representation of its congregations and from its inherent nature as an expression of the broader fellowship of the faithful. In length, it acknowledges itself to be in the historic continuity of the communion of saints; in breadth, it expresses the fellowship of believers and congregations in our day.

***C3.04.** This church, inspired and led by the Holy Spirit, participates in The Lutheran World Federation as a global communion of churches, engaging

in faithful witness to the gospel of Jesus Christ and in service for the sake of God's mission in the world.

***C3.05.** The name Evangelical Lutheran Church in America (ELCA or "this church") as used herein refers in general references to this whole church, including its three expressions: congregations, synods, and the churchwide organization. The name Evangelical Lutheran Church in America is also the name of the corporation of the churchwide organization to which specific references may be made herein.

Chapter 4.
STATEMENT OF PURPOSE

***C4.01.** The Church is a people created by God in Christ, empowered by the Holy Spirit, called and sent to bear witness to God's creative, redeeming, and sanctifying activity in the world.

***C4.02.** To participate in God's mission, this congregation as a part of the Church shall:

a. Worship God in proclamation of the Word and administration of the sacraments and through lives of prayer, praise, thanksgiving, witness, and service.

b. Proclaim God's saving Gospel of justification by grace for Christ's sake through faith alone, according to the apostolic witness in the Holy Scripture, preserving and transmitting the Gospel faithfully to future generations.

c. Carry out Christ's Great Commission by reaching out to all people to bring them to faith in Christ and by doing all ministry with a global awareness consistent with the understanding of God as Creator, Redeemer, and Sanctifier of all.

d. Serve in response to God's love to meet human needs, caring for the sick and the aged, advocating dignity and justice for all people, working for peace and reconciliation among the nations, standing with the poor and powerless, and committing itself to their needs.

e. Nurture its members in the Word of God so as to grow in faith and hope and love, to see daily life as the primary setting for the exercise of their Christian calling, and to use the gifts of the Spirit for their life together and for their calling in the world.

f. Manifest the unity given to the people of God by living together in the love of Christ and by joining with other Christians in prayer and action to express and preserve the unity which the Spirit gives.

***C4.03.** To fulfill these purposes, this congregation shall:

a. Provide services of worship at which the Word of God is preached and the sacraments are administered.

b. Provide pastoral care and assist all members to participate in this ministry.

c. Challenge, equip, and support all members in carrying out their calling in their daily lives and in their congregation.

d. Teach the Word of God.

e. Witness to the reconciling Word of God in Christ, reaching out to all people.

f. Respond to human need, work for justice and peace, care for the sick and the suffering, and participate responsibly in society.

g. Motivate its members to provide financial support for the congregation's ministry and the ministry of other parts of the Evangelical Lutheran Church in America.

h. Foster and participate in interdependent relationships with other congregations, the synod, and the churchwide organization of the Evangelical Lutheran Church in America.

i. Foster and participate in ecumenical relationships consistent with churchwide policy.

***C4.04.** This congregation shall develop an organizational structure to be described in the bylaws. The Congregation Council shall prepare descriptions of the responsibilities of each committee, task force, or other organizational group and shall review their actions. [Such descriptions shall be contained in continuing resolutions in the section on the Congregation Committees.]

***C4.05.** This congregation shall, from time to time, adopt a mission statement which will provide specific direction for its programs.

***C4.06.** References herein to the nature of the relationship between the three expressions of this church—congregations, synods, and the churchwide organization—as being interdependent or as being in a partnership relationship describe the mutual responsibility of these expressions in God's mission and the fulfillment of the purposes of this church as described in this chapter, and do not imply or describe the creation of partnerships, co-ventures, agencies, or other legal relationships recognized in civil law.

Chapter 5.
POWERS OF THE CONGREGATION

***C5.01.** The powers of this congregation are those necessary to fulfill its purpose.

***C5.02.** The powers of this congregation are vested in the Congregation Meeting called and conducted as provided in this constitution and bylaws.

***C5.03.** Only such authority as is delegated to the Congregation Council or other organizational units in this congregation's governing documents is recognized. All remaining authority is retained by the congregation. The congregation is authorized to:

a. call a pastor as provided in Chapter 9;

b. terminate the call of a pastor as provided in Chapter 9;
c. call a minister of Word and Service;
d. terminate the call of a minister of Word and Service in conformity with the constitution of the Evangelical Lutheran Church in America;
e. adopt amendments to the constitution, as provided in Chapter 16, amendments to the bylaws, as specified in Chapter 17, and continuing resolutions, as provided in Chapter 18;
f. approve the annual budget;
g. acquire real and personal property by gift, devise, purchase, or other lawful means;
h. hold title to and use its property for any and all activities consistent with its purpose;
i. sell, mortgage, lease, transfer, or otherwise dispose of its property by any lawful means;
j. elect its [officers][,] [and] Congregation Council, [boards, and committees,] and require [them] [the members of the council] to carry out their duties in accordance with the constitution[,] [and] bylaws[,] [and continuing resolutions]; and
k. terminate its relationship with the Evangelical Lutheran Church in America as provided in Chapter 6.

***C5.04.** This congregation shall choose from among its voting members laypersons to serve as voting members of the Synod Assembly as well as persons to represent it at meetings of any conference, cluster, coalition, or other area subdivision of which it is a member. The number of persons to be elected by the congregation and other qualifications shall be as prescribed in guidelines established by the *(insert name of synod)* of the Evangelical Lutheran Church in America.

C5.05. This congregation shall have a mission endowment fund that will operate as specified in this congregation's [bylaws] [continuing resolutions]. The purpose of the mission endowment fund is to provide for mission work beyond the operational budget of this congregation.

Chapter 6.
CHURCH AFFILIATION

***C6.01.** This congregation shall be an interdependent part of the Evangelical Lutheran Church in America or its successor, and of the *(insert name of synod)* Synod of the Evangelical Lutheran Church in America. This congregation is subject to the discipline of the Evangelical Lutheran Church in America.

***C6.02.** This congregation accepts the Confession of Faith and agrees to the purposes of the Evangelical Lutheran Church in America and shall act in accordance with them.

***C6.03.** This congregation acknowledges its relationship with the Evangelical Lutheran Church in America in which:

a. This congregation agrees to be responsible for its life as a Christian community.

b. This congregation pledges its financial support and participation in the life and mission of the Evangelical Lutheran Church in America.

c. This congregation agrees to call pastoral leadership from the roster of Ministers of Word and Sacrament of the Evangelical Lutheran Church in America in accordance with its call procedures except in special circumstances and with the approval of the bishop of the synod. These special circumstances are limited either to calling a candidate approved for the roster of Ministers of Word and Sacrament of the Evangelical Lutheran Church in America or to contracting for pastoral services with a minister of Word and Sacrament of a church body with which the Evangelical Lutheran Church in America officially has established a relationship of full communion.

d. This congregation agrees to consider ministers of Word and Service for call to other staff positions in the congregation according to the procedures of the Evangelical Lutheran Church in America.

e. This congregation agrees to file this constitution and any subsequent changes to this constitution with the synod for review to ascertain that all of its provisions are in agreement with the constitution and bylaws of the Evangelical Lutheran Church in America and with the constitution of the synod.

***C6.04.** Affiliation with the Evangelical Lutheran Church in America may be terminated as follows:

a. This congregation takes action to dissolve.

b. This congregation ceases to exist.

c. This congregation is removed from membership in the Evangelical Lutheran Church in America according to the procedures for discipline of the Evangelical Lutheran Church in America.

d. This congregation follows the procedures outlined in *C6.05.

***C6.05.** This congregation may terminate its relationship with the Evangelical Lutheran Church in America by the following procedure:

a. A resolution indicating the intent to terminate its relationship must be adopted at a legally called and conducted special meeting of the congregation by a two-thirds vote of the voting members present. Such meeting may be held no sooner than 30 days after written notice of the meeting is received by the bishop of the synod, during which time the congregation shall consult with the bishop and the bishop's designees, if any. The times and manner of the consultation shall be determined by the bishop in consultation with the Congregation

Council. Unless he or she is a voting member of the congregation, the bishop and the bishop's designees, if any, shall have voice but not vote at the meeting.

b. The secretary of the congregation shall submit a copy of the resolution to the bishop, attesting that the special meeting was legally called and conducted and certifying the outcome of the vote, and shall mail a copy of the resolution to voting members of the congregation. This notice shall be submitted within 10 days after the resolution has been adopted.

c. The bishop of the synod and the congregation shall continue in consultation, as specified in paragraph a. above, during a period of at least 90 days after receipt by the synod of the notice as specified in paragraph b. above.

d. If the congregation, after such consultation, still seeks to terminate its relationship, such action may be taken at a legally called and conducted special meeting by a two-thirds vote of the voting members present. Notice of the meeting shall be mailed to all voting members and to the bishop at least 10 days in advance of the meeting. Unless he or she is a voting member of the congregation, the bishop and the bishop's designees, if any, shall have voice but not vote at the meeting.

e. A copy of the resolution, attesting that the special meeting was legally called and conducted and certifying the outcome of the vote, shall be sent to the bishop within 10 days after the resolution has been adopted, at which time the relationship between the congregation and this church shall be terminated subject to paragraph g. below. Unless this notification to the bishop also certifies that the congregation has voted by a two-thirds vote to affiliate with another Lutheran denomination, the congregation will be conclusively presumed to be an independent or non-Lutheran church.

f. Notice of termination shall be forwarded by the bishop to the secretary of the ELCA, who shall report the termination to the Churchwide Assembly.

g. This congregation shall abide by these covenants by and among the three expressions of this church:

   1) Congregations seeking to terminate their relationship with this church which fail or refuse to comply with each of the foregoing provisions in *C6.05. shall be required to receive Synod Council approval before terminating their membership in this church.

   2) Congregations which had been members of the Lutheran Church in America shall be required, in addition to complying with the foregoing provisions in *C6.05., to receive synodical approval before terminating their membership in this church.

3) Congregations established by the Evangelical Lutheran Church in America shall be required, in addition to complying with the foregoing provisions in *C6.05., to satisfy all financial obligations to this church and receive Synod Council approval before terminating their membership in this church.

h. If this congregation fails to achieve the required two-thirds vote of voting members present at the congregation's first meeting as specified in paragraph a. above, another special meeting to consider termination of relationship with this church may be called no sooner than six months after that first meeting. If this congregation fails to achieve the required two-thirds vote of voting members present at the congregation's second meeting as specified in paragraph d. above, another attempt to consider termination of relationship with this church must follow all requirements of *C6.05. and may begin no sooner than six months after that second meeting.

***C6.06.** If this congregation considers relocation, it shall confer with the bishop of the synod in which it is territorially located and the appropriate unit of the churchwide organization before any steps are taken leading to such action. The approval of the Synod Council shall be received before any such action is effected.

***C6.07.** If this congregation considers developing an additional site to be used regularly for worship, it shall confer with the bishop of the synod in which it is territorially located and the appropriate unit of the churchwide organization before any steps are taken leading to such action.

Chapter 7.
PROPERTY OWNERSHIP

***C7.01.** If this congregation ceases to exist, title to undisposed property shall pass to the *(insert name of synod)* Synod of the Evangelical Lutheran Church in America.

***C7.02.** If this congregation is removed from membership in the Evangelical Lutheran Church in America according to its procedure for discipline, title to property shall continue to reside in this congregation.

***C7.03.** If two-thirds of the voting members of this congregation present at a legally called and conducted special meeting of this congregation vote to transfer to another Lutheran church body, title to property shall continue to reside in this congregation, provided the process for termination of relationship in *C6.05. has been followed. Before this congregation takes action to transfer to another Lutheran church body, it shall consult with representatives of the *(insert name of synod)* Synod.

***C7.04.** If two-thirds of the voting members of this congregation present at a legally called and conducted special meeting of this congregation vote to become independent or relate to a non-Lutheran church body and have

followed the process for termination of relationship in *C6.05., title to property of this congregation shall continue to reside in this congregation only with the consent of the Synod Council. The Synod Council, after consultation with this congregation by the established synodical process, may give approval to the request to become independent or to relate to a non-Lutheran church body, in which case title shall remain with the majority of this congregation. If the Synod Council fails to give such approval, title shall remain with those members who desire to continue as a congregation of the Evangelical Lutheran Church in America.

C7.05. Notwithstanding the provisions of *C7.02. and *C7.03. above, where this congregation has received property from the synod pursuant to a deed or other instrument containing restrictions under provision 9.71.a. of the *Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America*, this congregation accepts such restrictions and:

a. Shall not transfer, encumber, mortgage, or in any way burden or impair any right, title, or interest in the property without prior approval of the Synod Council.

b. Shall—upon written demand by the Synod Council, pursuant to †S13.23. of the constitution of the *(insert name of synod)* —reconvey and transfer all right, title, and interest in the property to the synod.

Chapter 8.
MEMBERSHIP

***C8.01.** Members of this congregation shall be those baptized persons on the roll of this congregation at the time that this constitution is adopted and those who are admitted thereafter and who have declared and maintain their membership in accordance with the provisions of this constitution and its bylaws.

***C8.02.** Members shall be classified as follows:

a. ***Baptized*** members are those persons who have been received by the Sacrament of Holy Baptism in this congregation, or, having been previously baptized in the name of the Triune God, have been received by certificate of transfer from other Lutheran congregations or by affirmation of faith.

b. ***Confirmed*** members are baptized persons who have been confirmed in this congregation, those who have been received by adult baptism or by transfer as confirmed members from other Lutheran congregations, or baptized persons received by affirmation of faith.

c. ***Voting*** members are confirmed members. Such confirmed members, during the current or preceding calendar year, shall have communed in this congregation and shall have made a contribution of record to this congregation. Members of this congregation who have satisfied

these basic standards shall have the privilege of voice and vote at every regular and special meeting of the congregation as well as the other rights and privileges ascribed to voting members by the provisions of this constitution and its bylaws.

d. ***Associate*** members are persons holding membership in other [ELCA] [Lutheran] [Christian] congregations who wish to retain such membership but desire to participate in the life and mission of this congregation. These individuals have all the privileges and duties of membership except voting rights or other rights and privileges ascribed to voting members by the provisions of this constitution and its bylaws.

e. ***Seasonal*** members are voting members of other ELCA congregations who wish to retain such membership but desire to participate in the life and mission of this congregation, including exercising limited voting rights in this congregation. The Congregation Council may grant seasonal membership to such persons provided that this congregation is a member of a synod where the Synod Council has approved seasonal member voting on its territory. Such seasonal members shall have all the privileges and duties of voting members except that:

   1) they shall not be eligible for elected office in, or for membership on the Congregation Council or on a call committee of, this congregation;

   2) they shall not have the right to vote on any matter concerning or affecting the call or termination of call of any minister of this congregation;

   3) they shall not have the right to vote on any matter concerning or affecting the affiliation of this congregation with the ELCA;

   4) they shall not be eligible to serve as voting members from this congregation of the Synod Assembly or the Churchwide Assembly;

   5) they shall not, even if otherwise permitted by this congregation, vote by proxy or by absentee ballot; and

   6) they shall not, within any two calendar month period, exercise voting rights in this congregation and in the congregation where they remain voting members.

***C8.03.** All applications for confirmed membership shall be submitted to and shall require the approval of the Congregation Council.

***C8.04.** It shall be the privilege and duty of members of this congregation to:

a. make regular use of the means of grace, both Word and sacraments;

b. live a Christian life in accordance with the Word of God and the teachings of the Lutheran church; and

c. support the work of this congregation, the synod, and the churchwide organization of the Evangelical Lutheran Church in America through contributions of their time, abilities, and financial support as biblical stewards.

***C8.05.** Membership in this congregation shall be terminated by any of the following:

a. death;
b. resignation;
c. transfer or release;
d. disciplinary action in accordance with ELCA constitutional provision 20.41. and the accompanying bylaws; or
e. removal from the roll due to inactivity in accordance with the provisions of this constitution and its bylaws.

Such persons who have been removed from the roll of members shall remain persons for whom the Church has a continuing pastoral concern.

Chapter 9.
ROSTERED MINISTER

***C9.01.** Authority to call a pastor shall be in this congregation by at least a two-thirds vote of voting members present and voting at a meeting legally called for that purpose. Before a call is issued, the officers, or a committee elected by [this congregation][the Congregation Council] to recommend the call, shall seek the advice and help of the bishop of the synod.

***C9.02.** Only a member of the roster of Ministers of Word and Sacrament of the Evangelical Lutheran Church in America or a candidate for the roster of Ministers of Word and Sacrament who has been recommended for the congregation by the synodical bishop may be called as a pastor of this congregation.

***C9.03.** Consistent with the faith and practice of the Evangelical Lutheran Church in America,

a. Every minister of Word and Sacrament shall:
   1) preach the Word;
   2) administer the sacraments;
   3) conduct public worship;
   4) provide pastoral care;
   5) seek out and encourage qualified persons to prepare for the ministry of the Gospel;
   6) impart knowledge of this church and its wider ministry through distribution of its communications and publications;
   7) witness to the Kingdom of God in the community, in the nation, and abroad; and

8) speak publicly to the world in solidarity with the poor and oppressed, calling for justice and proclaiming God's love for the world.

b. Each pastor with a congregational call shall, within the congregation:
   1) offer instruction, confirm, marry, visit the sick and distressed, and bury the dead;
   2) relate to all schools and organizations of this congregation;
   3) install regularly elected members of the Congregation Council;
   4) with the council, administer discipline; and
   5) endeavor to increase the support given by the congregation to the work of the ELCA churchwide organization and of the *(insert name of synod)* Synod of the ELCA.

***C9.04.** The specific duties of the pastor, compensation, and other matters pertaining to the service of the pastor shall be included in a letter of call, which shall be attested by the bishop of the synod.

***C9.05.** The provisions for termination of the mutual relationship between a minister of Word and Sacrament and this congregation shall be as follows:

a. The call of this congregation, when accepted by a pastor, shall constitute a continuing mutual relationship and commitment, which shall be terminated only by death or, following consultation with the synodical bishop, for the following reasons:
   1) mutual agreement to terminate the call or the completion of a call for a specific term;
   2) resignation of the pastor, which shall become effective, unless otherwise agreed, no later than 30 days after the date on which it was submitted;
   3) inability to conduct the pastoral office effectively in the congregation in view of local conditions;
   4) physical disability or mental incapacity of the pastor;
   5) suspension of the pastor through discipline for more than three months;
   6) resignation or removal of the pastor from the roster of Ministers of Word and Sacrament of this church;
   7) termination of the relationship between this church and the congregation;
   8) dissolution of the congregation or the termination of a parish arrangement; or
   9) suspension of the congregation through discipline for more than six months.

b. When allegations of physical disability or mental incapacity of the pastor under paragraph a.4) above, or ineffective conduct of the

pastoral office under paragraph a.3) above, have come to the attention of the bishop of this synod,

1) the bishop in his or her sole discretion may investigate such conditions personally together with a committee of two rostered ministers and one layperson, or

2) when such allegations have been brought to the synod's attention by an official recital of allegations by the Congregation Council or by a petition signed by at least one-third of the voting members of the congregation, the bishop personally shall investigate such conditions together with a committee of two rostered ministers and one layperson.

c. In case of alleged physical disability or mental incapacity under paragraph a.4) above, the bishop's committee shall obtain and document competent medical opinion concerning the pastor's condition. When a disability or incapacity is evident to the committee, the bishop of this synod may declare the pastorate vacant. When the pastorate is declared vacant, the Synod Council shall list the pastor on the roster of Ministers of Word and Sacrament as disabled. Upon removal of the disability and the restoration of the pastor to health, the bishop shall take steps to enable the pastor to resume the ministry, either in the congregation last served or in another appropriate call.

d. In the case of alleged local difficulties that imperil the effective functioning of the congregation under paragraph a.3) above, the bishop's committee shall endeavor to hear from all concerned persons, after which the bishop together with the committee shall present their recommendations first to the pastor and then to the congregation. The recommendations of the bishop's committee must address whether the pastor's call should come to an end and, if so, may suggest appropriate severance arrangements. The committee may also propose other actions that should be undertaken by the congregation and by the pastor, if appropriate. If the pastor and congregation agree to carry out such recommendations, no further action need be taken by the synod.

e. If either party fails to assent to the recommendations of the bishop's committee concerning the pastor's call, the congregation may dismiss the pastor only at a legally called meeting after consultation with the bishop, either (a) by a two-thirds vote of the voting members present and voting where the bishop and the committee did not recommend termination of the call, or (b) by a majority vote of the voting members present and voting where the bishop and the committee recommended termination of the call.

f. If, in the course of proceedings described in paragraph c. or paragraph d. above, the bishop's committee concludes that there may

be grounds for discipline, the committee shall make recommendations concerning disciplinary action in accordance with the provisions of this church's constitution, bylaws, and continuing resolutions.

***C9.06.** At a time of pastoral vacancy, an interim pastor shall be appointed by the bishop of the synod with the consent of this congregation or the Congregation Council.

***C9.07.** During the period of service, an interim pastor shall have the rights and duties in the congregation of a regularly called pastor and may delegate the same in part to a supply pastor with the consent of the bishop of the synod and this congregation or Congregation Council. The interim pastor and any rostered minister providing assistance shall refrain from exerting influence in the selection of a pastor. Unless previously agreed upon by the Synod Council, an interim pastor is not available for a regular call to the congregation served.

***C9.08.** This congregation shall make satisfactory settlement of all financial obligations to a former pastor before calling a successor. A pastor shall make satisfactory settlement of all financial obligations to this congregation before beginning service in a call to another congregation or employment in another ministry setting related to the Evangelical Lutheran Church in America.

***C9.09.** When a pastor is called to serve in company with another pastor or pastors, the privileges and responsibilities of each pastor shall be specified in documents to accompany the call and to be drafted in consultation involving the pastors, the Congregation Council, and the bishop of the synod. As occasion requires, the documents may be revised through a similar consultation.

***C9.11.** With the approval of the bishop of the synod, the congregation may depart from *C9.05.a. and call a pastor for a specific term. Details of such calls shall be in writing setting forth the purpose and conditions involved. Prior to the completion of a term, the bishop or a designated representative of the bishop shall meet with the pastor and representatives of the congregation for a review of the call. Such a call may also be terminated before its expiration in accordance with the provisions of *C9.05.a.

***C9.12.** The pastor of this congregation:

a. shall keep accurate parochial records of all baptisms, confirmations, marriages, burials, communicants, members received, members dismissed, or members excluded from the congregation;

b. shall submit a summary of such statistics annually to the synod; and

c. shall become a member of this congregation upon receipt and acceptance of the letter of call. In a parish of multiple congregations, the pastor shall hold membership in one of the congregations.

***C9.13.** The pastor(s) shall submit a report of his or her ministry to the bishop of the synod at least 90 days prior to each regular meeting of the Synod Assembly.

***C9.14.** The parochial records of this congregation shall be maintained by the pastor and shall remain the property of the congregation. The secretary of this congregation shall attest in writing to the bishop of this synod that such records have been placed in his or her hands in good order by a departing pastor before the installation of that pastor in another field of labor or the granting by the synod of retired status to the pastor.

C9.15. Under special circumstances, subject to the approval of the synodical bishop and the concurrence of this congregation, a minister of Word and Sacrament of a church body with which the Evangelical Lutheran Church in America officially has established a relationship of full communion may serve temporarily as pastor of this congregation under a contract between the congregation and the pastor in a form proposed by the synodical bishop and approved by the congregation.

***C9.21.** Authority to call a minister of Word and Service shall be in this congregation by at least a two-thirds vote of voting members present and voting at a meeting legally called for that purpose. Before a call is issued, the officers, or a committee elected by [this congregation][the Congregation Council] to recommend the call, shall seek the advice and help of the bishop of the synod.

***C9.22.** Only a member of the roster of Ministers of Word and Service of the Evangelical Lutheran Church in America or a candidate for the roster of Ministers of Word and Service who has been recommended for this congregation by the synodical bishop may be called as a deacon of this congregation.

***C9.23.** Consistent with the faith and practice of the Evangelical Lutheran Church in America, every minister of Word and Service shall:

a. Be rooted in the Word of God, for proclamation and service;

b. Advocate a prophetic diakonia that commits itself to risk-taking and innovative service on the frontiers of the Church's outreach, giving particular attention to the suffering places in God's world;

c. Speak publicly to the world in solidarity with the poor and oppressed, calling for justice and proclaiming God's love for the world, witnessing to the realm of God in the community, the nation, and abroad;

d. Equip the baptized for ministry in God's world that affirms the gifts of all people;

e. Encourage mutual relationships that invite participation and accompaniment of others in God's mission;

f. Practice stewardship that respects God's gift of time, talents, and resources;

g. Be grounded in a gathered community for ongoing diaconal formation;

h. Share knowledge of the ELCA and its wider ministry of the gospel and advocate for the work of all expressions of this church; and

i. Identify and encourage qualified persons to prepare for ministry of the gospel.

***C9.24.** The specific duties of the deacon, compensation, and other matters pertaining to the service of the deacon shall be included in a letter of call, which shall be attested by the bishop of the synod.

***C9.25.** The provisions for termination of the mutual relationship between a minister of Word and Service and this congregation shall be as follows:

a. The call of this congregation, when accepted by a deacon, shall constitute a continuing mutual relationship and commitment, which shall be terminated only by death or, following consultation with the synodical bishop, for the following reasons:

1) mutual agreement to terminate the call or the completion of a call for a specific term;

2) resignation of the deacon, which shall become effective, unless otherwise agreed, no later than 30 days after the date on which it was submitted;

3) inability to conduct the ministry of Word and Service effectively in this congregation in view of local conditions;

4) physical disability or mental incapacity of the deacon;

5) suspension of the deacon through discipline for more than three months;

6) resignation or removal of the deacon from the roster of Ministers of Word and Service of this church;

7) termination of the relationship between this church and this congregation;

8) dissolution of this congregation or the termination of a parish arrangement; or

9) suspension of this congregation through discipline for more than six months.

b. When allegations of physical disability or mental incapacity of the deacon under paragraph a.4) above, or ineffective conduct of the office of minister of Word and Service under paragraph a.3) above, have come to the attention of the bishop of this synod,

1) the bishop in his or her sole discretion may investigate such conditions personally together with a committee of two rostered ministers and one layperson, or

2) when such allegations have been brought to the synod's attention by an official recital of allegations by the Congregation Council or by a petition signed by at least one-third of the voting members of this congregation, the bishop personally shall

investigate such conditions together with a committee of two rostered ministers and one layperson.

c. In case of alleged physical disability or mental incapacity under paragraph a.4) above, the bishop's committee shall obtain and document competent medical opinion concerning the deacon's condition. When a disability or incapacity is evident to the committee, the bishop of this synod may declare the position vacant. When the position is declared vacant, the Synod Council shall list the deacon on the roster of Ministers of Word and Service as disabled. Upon removal of the disability and the restoration of the deacon to health, the bishop shall take steps to enable the deacon to resume the ministry, either in the congregation last served or in another appropriate call.

d. In the case of alleged local difficulties that imperil the effective functioning of this congregation under paragraph a.3) above, the bishop's committee shall endeavor to hear from all concerned persons, after which the bishop together with the committee shall present their recommendations first to the deacon and then to this congregation. The recommendations of the bishop's committee must address whether the deacon's call should come to an end and, if so, may suggest appropriate severance arrangements. The committee may also propose other actions that should be undertaken by this congregation and by the deacon, if appropriate. If the deacon and congregation agree to carry out such recommendations, no further action need be taken by the synod.

e. If either party fails to assent to the recommendations of the bishop's committee concerning the deacon's call, this congregation may dismiss the deacon only at a legally called meeting after consultation with the bishop, either (a) by a two-thirds vote of the voting members present and voting where the bishop and the committee did not recommend termination of the call, or (b) by a majority vote of the voting members present and voting where the bishop and the committee recommended termination of the call.

f. If, in the course of proceedings described in paragraph c. or paragraph d. above, the bishop's committee concludes that there may be grounds for discipline, the committee shall make recommendations concerning disciplinary action in accordance with the provisions of this church's constitution, bylaws, and continuing resolutions.

***C9.26.** The deacon shall make satisfactory settlement of all financial obligations to a former congregation before:

a. installation in another field of labor, or

b. the issuance of a certificate of dismissal or transfer.

***C9.27.** When a deacon is called to serve in company with another rostered minister or other rostered ministers, the privileges and responsibilities of

each rostered minister shall be specified in documents to accompany the call and to be drafted in consultation involving the rostered ministers, the Congregation Council, and the bishop of the synod. As occasion requires, the documents may be revised through a similar consultation.

***C9.28.** With the approval of the bishop of the synod, this congregation may depart from *C9.25.a. and call a deacon for a specific term. Details of such calls shall be in writing setting forth the purpose and conditions involved. Prior to the completion of a term, the bishop or a designated representative of the bishop shall meet with the deacon and representatives of this congregation for a review of the call. Such a call may also be terminated before its expiration in accordance with the provisions of *C9.25.a.

***C9.29.** The deacon shall become a member of this congregation upon receipt and acceptance of the letter of call. In a parish of multiple congregations, the deacon shall hold membership in one of the congregations.

***C9.31.** The deacon(s) shall submit a report of his or her ministry to the bishop of the synod at least 90 days prior to each regular meeting of the Synod Assembly.

Chapter 10.
CONGREGATION MEETING

C10.01. The [annual][semi-annual][quarterly] meeting of this congregation shall be held at a time specified in the bylaws.

C10.02. A special Congregation Meeting may be called by the [senior] pastor, the Congregation Council, or the president of this congregation, and shall be called by the president of the congregation upon the written request of _____ [number][percent] of the voting members. The president of the Congregation Council shall call a special meeting upon request of the synodical bishop. The call for each special meeting shall specify the purpose for which it is to be held, and no other business shall be transacted.

C10.03. Notice of all meetings of this congregation shall be given at the services of worship on the preceding two consecutive Sundays and by mail or electronic means, as permitted by state law, to all [voting] members at least 10 days in advance of the date of the meeting.

C10.04. _____ percent of the voting members shall constitute a quorum.

C10.05. Voting by proxy or by absentee ballot shall not be permitted.

C10.06. All actions approved by the congregation shall be by majority vote of those voting members present and voting, except as otherwise provided in this constitution or by state law.

C10.07. *Robert's Rules of Order*, latest edition, shall govern parliamentary procedure of all meetings of this congregation.

Chapter 11.
OFFICERS

C11.01. The officers of this congregation shall be a president, vice president, secretary, and treasurer.

a. Duties of the officers shall be specified in the bylaws.

b. The officers shall be voting members of the congregation.

c. Officers of this congregation shall serve similar offices of the Congregation Council and shall be voting members of the Congregation Council.

d. If the Congregation Council elects its officers, the president, vice president, and secretary shall be selected from the elected membership of the Congregation Council. [If the treasurer is not selected from the elected membership of the Congregation Council, the treasurer shall have voice but not vote at the meetings of the Congregation Council.]

C11.02. The [congregation][Congregation Council] shall elect its officers and they shall be the officers of the congregation. The officers shall be elected by written ballot and shall serve for one year or until their successors are elected. Their terms shall begin at the close of the annual meeting at which they are elected.

or

The officers shall be elected by the [congregation] [Congregation Council] by written ballot and shall serve for one year. The term shall begin on _____ (month and day) and end on _____ (month and day).

or

The pastor shall be *ex officio* president of the congregation and the Congregation Council. The [congregation][Congregation Council] shall elect by written ballot the other officers of the congregation who shall serve for one year or until their successors are elected. Their terms shall begin at the close of the annual meeting at which they are elected.

or

The pastor shall be *ex officio* president of the congregation and the Congregation Council. The [congregation][Congregation Council] shall elect by written ballot the other officers of the congregation who shall serve for one year or until their successors are elected. Their terms shall begin on _____ (month and day) and end on _____ (month and day).

C11.03. No officer shall hold more than one office at a time. No elected officer shall be eligible to serve more than two consecutive terms in the same office.

Chapter 12.
CONGREGATION COUNCIL

C12.01. The voting membership of the Congregation Council shall consist of the pastor(s)[, the officers of the congregation,] and [_____ members] [not more than _____ nor fewer than _____ members] of the congregation, at least one of whom shall be a youth and at least one of whom shall be a young adult. Any voting member of the congregation may be elected, subject only to the limitation on the length of continuous service permitted in that office. A member's place on the Congregation Council shall be declared vacant if the member a) ceases to be a voting member of this congregation or b) is absent from four successive regular meetings of the Congregation Council without cause. Consistent with the laws of the state in which this congregation is incorporated, the congregation may adopt procedures for the removal of a member of the Congregation Council in other circumstances.

C12.02. The members of the Congregation Council except the pastor(s) shall be elected by written ballot to serve for _____ years or until their successors are elected. Such members shall be eligible to serve no more than two full terms consecutively. Their terms shall begin at the close of the annual meeting at which they are elected.

or

The members of the Congregation Council except the pastor(s) shall be elected at a legally called meeting of the congregation during the month of _____. Their term of office shall be for _____ years, with the term of office beginning on _____ (month and day) and ending on _____ (month and day). Newly elected Congregation Council members shall be installed at worship the Sunday prior to the date they assume office.

C12.03. Should a member's place on the Congregation Council be declared vacant, the Congregation Council shall elect, by majority vote, a successor until the next annual meeting.

C12.04. The Congregation Council shall have general oversight of the life and activities of this congregation, and in particular its worship life, to the end that everything be done in accordance with the Word of God and the faith and practice of the Evangelical Lutheran Church in America. The duties of the Congregation Council shall include the following:

a. To lead this congregation in stating its mission, to do long-range planning, to set goals and priorities, and to evaluate its activities in light of its mission and goals.

b. To seek to involve all members of this congregation in worship, learning, witness, service, and support.

c. To oversee and provide for the administration of this congregation to enable it to fulfill its functions and perform its mission.

d. To maintain supportive relationships with the rostered minister(s) and staff and help them annually to evaluate the fulfillment of their calling or employment.

e. To be examples individually and corporately of the style of life and ministry expected of all baptized persons.

f. To promote a congregational climate of peace and goodwill and, as differences and conflicts arise, to endeavor to foster mutual understanding.

g. To arrange for pastoral service during the sickness or absence of the pastor.

h. To emphasize partnership with the synod and churchwide organization of the Evangelical Lutheran Church in America as well as cooperation with other congregations, both Lutheran and non-Lutheran, subject to established policies of the synod and the Evangelical Lutheran Church in America.

i. To recommend and encourage the use of program resources produced or approved by the Evangelical Lutheran Church in America.

j. To seek out and encourage qualified persons to prepare for the ministry of the Gospel.

C12.05. The Congregation Council shall be responsible for the financial and property matters of this congregation.

a. The Congregation Council shall be the board of [trustees] [directors] of this congregation and, as such, shall be responsible for maintaining and protecting its property and managing its business and fiscal affairs. It shall have the powers and be subject to the obligations that pertain to such boards under the laws of the State of _____, except as otherwise provided herein.

b. The Congregation Council shall not have the authority to buy, sell, or encumber real property unless specifically authorized to do so by a meeting of the congregation.

c. The Congregation Council may enter into contracts of up to $ _____ for items not included in the budget.

d. The Congregation Council shall prepare an annual budget for adoption by this congregation, shall supervise the expenditure of funds in accordance therewith following its adoption, and may incur obligations of more than $ _____ in excess of the anticipated receipts only after approval by a Congregation Meeting. The budget shall include this congregation's full indicated share in support of the wider ministry being carried on in partnership with the synod and churchwide organization.

e. The Congregation Council shall ascertain that the financial affairs of this congregation are being conducted efficiently, giving particular

attention to the prompt payment of all obligations and to the regular forwarding of benevolence monies to the synodical treasurer.

f. The Congregation Council shall be responsible for this congregation's investments and its total insurance program.

C12.06. The Congregation Council shall see that the provisions of this constitution[,] [and] its bylaws[,][and the continuing resolutions] are carried out.

C12.07. The Congregation Council shall provide for an annual review of the membership roster.

C12.08. The Congregation Council shall be responsible for the employment and supervision of the staff of this congregation. Nothing in this provision shall be deemed to affect the congregation's responsibility for the call, terms of call, or termination of call of any employees who are on a roster of this church.

C12.09. The Congregation Council shall submit a comprehensive report to this congregation at the annual meeting.

C12.11. The Congregation Council shall normally meet once a month. Special meetings may be called by the pastor or the president, and shall be called by the president at the request of at least one-half of its members. Notice of each special meeting shall be given to all who are entitled to be present.

C12.12. A quorum for the transaction of business shall consist of a majority of the members of the Congregation Council, including the [senior] pastor or interim pastor, except when the [senior] pastor or interim pastor requests or consents to be absent and has given prior approval to the agenda for a particular regular or special meeting, which shall be the only business considered at that meeting. Chronic or repeated absence of the [senior] pastor or interim pastor who has refused approval of the agenda of a subsequent regular or special meeting shall not preclude action by the Congregation Council, following consultation with the synodical bishop.

C12.13. The Congregation Council and its committees may hold meetings by remote communication, including electronically and by telephone conference and, to the extent permitted by state law, notice of all meetings may be provided electronically.

Chapter 13.
CONGREGATION COMMITTEES

C13.01. The officers of this congregation and the pastor shall constitute the ***Executive Committee***.

C13.02. A ***Nominating Committee*** of six voting members of this congregation, two of whom, if possible, shall be outgoing members of the Congregation Council, shall be elected at the annual meeting for a term of one year. Members of the Nominating Committee are not eligible for consecutive re-election.

C13.03. An ***Audit Committee*** of three voting members shall be elected by the Congregation Council. Audit Committee members shall not be members of the Congregation Council. Term of office shall be three years, with one member elected each year. Members shall be eligible for re-election.

C13.04. ***Mutual Ministry Committee(s)*** (in the absence of a mutual ministry committee, the duties shall be fulfilled by the executive committee) shall be appointed jointly by the president [vice president[1]] and the rostered minister. Term of office shall be two years, with three members to be appointed each successive year.

C13.05. When a pastoral vacancy occurs, a ***Call Committee*** of six voting members shall be elected by [this congregation] [the Congregation Council]. Term of office will terminate upon installation of the newly called pastor.

C13.06. Other committees of this congregation may be formed, as the need arises, by decision of the Congregation Council.

C13.07. Duties of committees of this congregation shall be specified in the [bylaws][continuing resolutions].

C13.08. The [senior] pastor of this congregation shall be *ex officio* a member of all committees and boards of the congregation. [The president of this congregation shall be *ex officio* a member of all committees and boards of the congregation, except the Nominating Committee.]

Chapter 14.
ORGANIZATIONS WITHIN THE CONGREGATION

C14.01. All organizations within this congregation shall exist to aid it in ministering to the members of this congregation and to all persons who can be reached with the Gospel of Christ. As outgrowths and expressions of this congregation's life, the organizations are subject to its oversight and direction. This congregation at its meeting shall determine their policies, guide their activities, and receive reports concerning their membership, work, and finances.

C14.02. Special interest groups, other than those of the official organizations of the Evangelical Lutheran Church in America, may be organized only after authorization has been given by the Congregation Council [and specified in a continuing resolution].

Chapter 15.
DISCIPLINE OF MEMBERS AND ADJUDICATION

***C15.01.** Persistent and public denial of the Christian faith, willful or criminal conduct grossly unbecoming a member of the Church of Christ, continual and intentional interference with the ministry of the congregation, or

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1 *For use if the pastor is president of the congregation under two of the options in C11.02.*

willful and repeated harassment or defamation of member(s) of the congregation is sufficient cause for discipline of a member. Prior to disciplinary action, reconciliation and repentance will be attempted following Matthew 18:15–17, proceeding through these successive steps, as necessary: a) private counsel and admonition by the pastor, b) censure and admonition by the pastor in the presence of two or three witnesses, c) written referral of the matter by the Congregation Council to the vice president of the synod, who will refer it to a consultation panel drawn from the Consultation Committee of the synod, and d) written referral of the matter by the consultation panel to the Committee on Discipline of the synod. If, for any reason, the pastor is unable to administer the admonitions required by paragraphs a. and b. hereof, those steps may be performed by another pastor chosen by the Executive Committee of the Congregation Council.

***C15.02.** The process for discipline of a member of the congregation shall be governed as prescribed by the chapter on discipline in the *Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America*. If the counseling, censure, and admonitions pursuant to *C15.01. do not result in repentance and amendment of life, charges against the accused member(s) that are specific and in writing may be prepared by the Congregation Council, signed, and submitted to the vice president of the synod. The vice president shall select from the synod's Consultation Committee a panel of five members (three laypersons and two ministers of Word and Sacrament). A copy of the written charges shall be provided to the consultation panel and the accused member(s). The consultation panel, after requesting a written reply to the charges from the accused member(s), shall consider the matter and seek a resolution by means of investigation, consultation, mediation, or whatever other means may seem appropriate. The panel's efforts to reach a mutually agreeable resolution shall continue for no more than 45 days after the matter is submitted to it.

***C15.03.** If the consultation panel fails to resolve the matter, that panel shall refer the case in writing, including the written charges and the accused member's reply, to the Committee on Discipline of the synod for a hearing. A copy of the panel's written referral shall be delivered to the vice president of the synod, the Congregation Council, and the accused member(s) at the same time it is sent to the Committee on Discipline of the synod. The Executive Committee of the Synod Council shall then select six members from the Committee on Discipline to decide the case and shall appoint a member of the Synod Council to preside as nonvoting chair. Those six members, plus the nonvoting chair, comprise the discipline hearing panel for deciding the case. The Congregation Council and the accused member(s) are the parties to the case.

***C15.04.** The discipline hearing panel shall commence and conduct the disciplinary hearing in accordance with the provisions governing discipline of

congregation members prescribed in the *Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America.*

***C15.05.** By the vote of at least two-thirds of the members of the discipline hearing panel who are present and voting, one of the following disciplinary sanctions can be imposed:

a. suspension from the privileges of congregation membership for a designated period of time;

b. suspension from the privileges of congregation membership until the pastor and Congregation Council receive evidence, satisfactory to them, of repentance and amendment of life;

c. termination of membership in the congregation; or

d. termination of membership in the congregation and exclusion from the church property and from all congregation activities.

***C15.06.** The written decision of the discipline hearing panel shall be sent to the vice president of the synod, the accused member(s), and the Congregation Council as required by the *Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America.* The decision of the discipline hearing panel shall be implemented by the Congregation Council and recorded in the minutes of the next council meeting.

***C15.07.** No member of the congregation shall be subject to discipline a second time for offenses that a discipline hearing panel has heard previously and decided pursuant to this chapter.

***C15.10. Adjudication**

***C15.11.** When there is disagreement among factions within this congregation on a substantive issue that cannot be resolved by the parties, members of this congregation shall have access to the synodical bishop for consultation after informing the chair of the Congregation Council of their intent. If the consultation fails to resolve the issue(s), the Consultation Committee of the synod shall consider the matter. If the Consultation Committee of the synod shall fail to resolve the issue(s), the matter shall be referred to the Synod Council, whose decision shall be final.

Chapter 16.
AMENDMENTS

***C16.01.** Unless provision *C16.04. is applicable, those sections of this constitution that are not required, in accord with the *Model Constitution for Congregations of the Evangelical Lutheran Church in America*, may be amended in the following manner. Amendments may be proposed by at least _____ voting members or by the Congregation Council. Proposals must be filed in writing with the Congregation Council 60 days before formal consideration by this congregation at a regular or special Congregation Meeting called for that purpose. The Congregation Council shall notify the congregation's members of the proposal together with the council's

recommendations at least 30 days in advance of the meeting. Notification may take place by mail or electronic means, as permitted by state law.

***C16.02.** An amendment to this constitution, proposed under *C16.01., shall:

a. be approved at a legally called Congregation Meeting according to this constitution by a majority vote of those voting members present and voting;

b. be ratified without change at the next annual meeting by a two-thirds vote of those voting members present and voting; and

c. have the effective date included in the resolution[2] and noted in the constitution.

***C16.03.** Any amendments to this constitution that result from the processes provided in *C16.01. and *C16.02. shall be sent by the secretary of this congregation to the synod. The synod shall notify the congregation of its decision to approve or disapprove the proposed changes; the changes shall go into effect upon notification that the synod has approved them.

***C16.04.** This constitution may be amended to bring any section into conformity with a section or sections, either required or not required, of the *Model Constitution for Congregations of the Evangelical Lutheran Church in America* as most recently amended by the Churchwide Assembly. Such amendments may be approved by a majority vote of those voting members present and voting at any legally called meeting of the congregation without presentation at a prior meeting of the congregation, provided that the Congregation Council has submitted by mail or electronic means, as permitted by state law, notice to the congregation of such an amendment or amendments, together with the council's recommendations, at least 30 days prior to the meeting. Upon the request of at least two (2) voting members of the congregation, the Congregation Council shall submit such notice. Following the adoption of an amendment, the secretary of the congregation shall submit a copy thereof to the synod. Such provisions shall become effective immediately following a vote of approval.

Chapter 17.
BYLAWS

***C17.01.** This congregation may adopt bylaws. No bylaw may conflict with this constitution.

***C17.02.** Bylaws may be adopted or amended at any legally called meeting of this congregation with a quorum present by a two-thirds vote of those voting members present and voting.

***C17.03.** Changes to the bylaws may be proposed by any voting member, provided that such additions or amendments be submitted in writing to the

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2 *Such an effective date must be stated in relation to the requirements of *C16.03. to allow time for synodical review of the amendment.*

Congregation Council at least 60 days before a regular or special Congregation Meeting called for that purpose. The Congregation Council shall notify the congregation's members of the proposal with the council's recommendations at least 30 days in advance of the Congregation Meeting. Notification may take place by mail or electronic means, as permitted by state law.

***C17.04.** Approved changes to the bylaws shall be sent by the secretary of this congregation to the synod.

Chapter 18.
CONTINUING RESOLUTIONS

***C18.01.** The congregation in a legally called meeting or the Congregation Council may enact continuing resolutions. Such continuing resolutions may not conflict with the constitution or bylaws of this congregation.

***C18.02.** Continuing resolutions shall be enacted or amended by a majority vote of a meeting of the congregation or a two-thirds vote of all voting members of the Congregation Council.

Chapter 19.
INDEMNIFICATION

***C19.01.** Consistent with the provisions of the laws under which this congregation is incorporated, this congregation may adopt provisions providing indemnification for each person who, by reason of the fact that such person is or was a Congregation Council member, officer, employee, agent, or other member of any committee of this congregation, was or is threatened to be made a party to any threatened, pending, or completed civil, criminal, administrative, arbitration, or investigative proceeding.

Chapter 20.
PARISH AUTHORIZATION

[Required provisions when congregation is part of a parish]*

***C20.01.** This congregation may unite in partnership with one or more other congregations recognized by the synod named in *C6.01. to form a parish. Except as provided in *C20.02. and *C20.03., a written agreement, developed in consultation with the synod and approved by the voting members of each congregation participating in the parish, shall specify the powers and responsibilities that have been delegated to the Parish Council. The Parish Agreement shall identify which congregation of the parish issues calls on behalf of the member congregations or shall establish a process for identifying which congregation issues calls on behalf of the member congregations.

***C20.02.** One congregation of a parish shall issue a call on behalf of the member congregations to a minister of Word and Sacrament or a candidate for the roster of Ministers of Word and Sacrament who has been recommended by the synodical bishop to serve the congregations of the parish. Such a call shall be approved prior to issuance by a two-thirds vote at a congregational meeting of each congregation forming the parish. If any congregation of the parish should fail to approve the call, the other congregations of the parish shall have the right to terminate the parish agreement.

***C20.03.** One congregation of a parish may issue a call on behalf of the member congregations to a minister of Word and Service or a candidate for the roster of Ministers of Word and Service who has been recommended by the synodical bishop to serve the congregations of the parish. Such a call shall be approved prior to issuance by a two-thirds vote at a congregational meeting of each congregation forming the parish. If any congregation of the parish should fail to approve the call, the other congregations of the parish shall have the right to terminate the parish agreement.

***C20.04.** Any one of the congregations of the parish may terminate their relationship with the pastor as provided in †S14.18.d. of the synodical constitution of the synod named in *C6.01. In such case, the other congregation(s) of the same parish shall have the right to terminate the parish agreement.

***C20.05.** Any one of the congregations of the parish may terminate their relationship with a minister of Word and Service as provided in †S14.43.d. of the synodical constitution of the synod named in *C6.01. In such case, the other congregation(s) of the same parish shall have the right to terminate the parish agreement.

***C20.06.** Whenever a parish agreement is terminated, the call of any rostered minister serving that parish is terminated. Should any congregation that was formerly part of the parish agreement desire to issue a new call to that rostered minister, it may do so in accordance with the call process of this church.

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