

Evangelical Lutheran Church in America
2001 Churchwide Assembly

Reports and Records:
Assembly Minutes

August 8-14, 2001
Indianapolis, Indiana

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The Rev. Lowell G. Almen
Secretary

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Introduction

You have before you the historic record of the official minutes of the seventh Churchwide Assembly of the Evangelical Lutheran Church in America. The assembly was held August 8 through 14, 2001, under the theme, “Making Christ Known: Sharing Faith in a New Century.” The site for the assembly was the Indiana Convention Center in Indianapolis, Indiana.

Work of the Churchwide Assembly

The Churchwide Assembly is “...the highest legislative authority of the churchwide organization...” According to the *Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America*, the assembly deals with matters that “...are necessary in the pursuit of the purpose and functions of this church...” (churchwide constitutional provision 12.11.).

Responsibilities of the Churchwide Assembly include: review of the work of the churchwide officers and churchwide units and action on business proposed by them through the Church Council; consideration of proposals from synodical assemblies (i.e., memorials); establishment of churchwide policy; adoption of a budget; election of officers, the Church Council, and members of churchwide unit boards and various committees; amendment of this church’s constitutions and bylaws; and fulfillment of other functions necessary for this church’s work (churchwide constitutional provision 12.21.).

About this Volume

This volume, *2001 Reports and Records: Assembly Minutes*, was prepared to be a complete and conveniently useable official record of the Churchwide Assembly. Therefore, approved documents have been printed in the text of these minutes at the point of presentation or adoption, rather than appended elsewhere as exhibits. The content of the minutes, as a result, records the historical sequence of actions taken by the assembly.

Prior to Assembly

Various information items and proposals for action were presented to the voting members in the *2001 Pre-Assembly Report*. Included in the *2001 Pre-Assembly Report* were summaries of minutes of the Church Council held during the 1999-2001 biennium, reports of churchwide units, and printed documentation from the officers.

The *2001 Pre-Assembly Report* also contained various appendices to the Report of the Secretary, including summaries of the annual parochial statistics and the names of persons added to or removed from the roster of ordained ministers and the officially recognized lay rosters of this church during the previous biennium. In this volume, *2001 Reports and Records: Assembly Minutes*, those summaries and registers have been revised, according to the latest available data reported by synods, and are reprinted as appendices to the Report of the Secretary.

For historical purposes, the financial audits for fiscal years 1999 and 2000 are appended to these minutes as Exhibit E.

Action Numbers

The numbers attached to each final action of the Churchwide Assembly are preceded by the letters, “CA,” to designate that the action was taken by the Churchwide Assembly. The designation, “CA,” is followed by the year of the assembly, 2001; thus, “CA01.” 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, the action number, CA01.03.06, signifies that the sixth action of the assembly occurred on the third day of the 2001 Churchwide Assembly.

References to actions of various ELCA governing bodies also are cited by a code. For example, CC00.04.05, refers to the action taken by the Church Council (CC) at the council’s April (fourth month) meeting in 2000 (00), which represented the fifth action (05) 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 Governing Documents

Care should be taken to distinguish between action numbers and citations to the sections of the *Constitutions, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America*. References to this church’s governing documents are codified variously as ELCA 8.11. (a churchwide constitutional provision), ELCA 8.11.01. (a churchwide bylaw), S9.04. (*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 is numbered, for example, 15.31.C95.

Reprint of Governing Documents

Various amendments to the governing documents of this church were adopted by the 2001 Churchwide Assembly. As a convenience to readers and for historical documentation, the full text of the 2001 edition of the *Constitutions, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America*, as amended, is printed at the end of this volume.

Words of Gratitude

Special appreciation is due those persons who recorded the proceedings of the assembly and prepared the preliminary minutes. Three teams of two persons each carried out that task: the Rev. Susan L. Gamelin (Southeastern Synod staff, Atlanta, Ga.); Ms. Ruth E. Hamilton (Office of the Secretary, Chicago, Ill.); the Rev. Richard E. Mueller (Florissant, Mo.); Ms. Carolyn Thomas (Rocky Mountain Synod staff, Denver, Colo.); the Rev. Karl J. Nelson (Sheboygan, Wis.); and the Rev. Leslie G. Svendsen (Northfield, Minn.). I am deeply grateful to each of them.

The monumental challenge of editing and preparing the minutes for publication was accomplished by the Rev. Randall R. Lee and the Rev. Paul A. Schreck, members of the staff of the Office of the Secretary. To them, I declare personal gratitude for their conscientious service.

Abundant gratitude is conveyed to Ms. Mary Beth Nowak, assembly arrangements director, and all those who worked as part of the assembly operation, particularly members of the staff of the Office of the Presiding Bishop and the Office of the Secretary. Appreciation, too, is affirmed for the thorough efforts of staff members of the Department for Communication and *The Lutheran* magazine.

The Local Arrangements Committee was co-chaired by Ms. Jan Philpy, Mr. David Vanderstel, and Ms. Sheryl Vanderstel. Several sub-committee chairs and members working with them contributed diligently and graciously to the work of the assembly. Members of the committees are listed on page 36 of these minutes. I thank all of those who contributed conscientiously and faithfully to the work of the assembly.

Making Christ Known

Even as the themes of our previous churchwide assemblies have called this church to sing with “Many Voices, One Song” (1989), to “See, Grow, and Serve to the Glory of God” (1991), to be “Rooted in the Gospel for Witness and Service” (1993), to be “Alive in Our Heritage and Hope” (1997), and to express our “Hope for a New Century” (1999), so this assembly challenged the members, congregations, synods, and churchwide ministries of the Evangelical Lutheran Church in America to serve with vigor and love in “Making Christ Known” (1995), even as we by God’s grace confess anew our loving Savior in “Sharing Faith in a New Century.”

THE REV. LOWELL G. ALMEN, *Secretary*
Festival of Pentecost
May 19, 2002

Seventh Churchwide Assembly
of the
Evangelical Lutheran Church in America

Minutes

August 8-14, 2001
Indianapolis, Indiana

Plenary Session One

Wednesday, August 8, 2001

7:30 P.M. – 9:00 P.M.

Order for the Opening of an Assembly and Welcome

At 7:33 P.M. (Central Daylight Time), the Rev. H. George Anderson, presiding bishop of the Evangelical Lutheran Church in America, opened the Seventh Biennial Churchwide Assembly of the Evangelical Lutheran Church in America in Exhibit Hall D-E of the Indiana Convention Center in Indianapolis, Indiana, by welcoming voting members to the first Churchwide Assembly of the 21st century. Bishop Anderson said that he had “great expectations” as the assembly gathered under the theme: “Making Christ Known: Sharing Faith in a New Century.” He explained that during the next week the voting members would elect a new presiding bishop, elect the secretary of this church, discuss and learn from each other, vote, worship, pray, and study the Bible; and that the decisions made in the assembly would guide this church and its 5.1 million members. The assembly began with the order for the Opening of a Churchwide Assembly, followed by the singing of “A Mighty Fortress.”

Prior to the official opening of the assembly, a Service of Holy Communion was conducted in the Sagamore Ballroom of the Indiana Convention Center, beginning at 4:30 P.M. Worship leaders included the following: Presiding Minister, the Rev. H. George Anderson; Preacher, the Rev. Susan R. Briehl; Assisting Minister, Ms. Beth Barkhau; Confessor, the Rev. Lowell G. Almen; Lectors, Ms. Racine Forrest and Mr. Jim Meyers.

Report of the Credentials Committee

Reference: 2001 *Pre-Assembly Report*, Section I, pages 8 and 33.

The Church Council, in consultation with the Rev. Lowell G. Almen, secretary of the Evangelical Lutheran Church in America, determined that 1,040 was the proper number of voting members for this assembly. This number includes an allocation of 1,036 voting members from synods, and the four churchwide officers.

Reporting on behalf of the Credentials Committee, Secretary Almen presented the initial report. Current as of 6:48 P.M. there were 1,001 voting members plus the four churchwide officers for a total of 1,005 registered voting members. Based upon this report, Bishop Anderson declared a quorum present.

Greetings:

Indiana-Kentucky Synod

Bishop Anderson introduced the Rev. James R. Stuck, bishop of the Indiana-Kentucky Synod, who welcomed the members of the assembly on behalf of the 240 congregations and 85,000 members of the Indiana-Kentucky Synod. Bishop Stuck led the call and response used in congregations of the synod, “God is good; all the time. All the time; God is good.” He recognized the several hundred volunteers serving the assembly who have been working hard for many months and are glad that you are here. “Here in Indiana we believe in hospitality,” he said, and thanked the volunteers for their energy and vision. He reported that each volunteer is wearing a pedometer to record how many miles they travel during their service to the assembly. He said that the volunteers gathered pledges for each mile walked for world hunger and the “Stand with Africa” campaign. He invited the voting members to open their gift from the synod, a print highlighting the mission of the church, with a butterfly crafted by artisans from their companion synod in Chile. Bishop Stuck reported on the work

of 13 mission developers and redevelopers working in the territory of the synod and 30 new mission initiatives in congregations, concluding that this was how the synod was responding to the call to “Make Christ Known” in the new century.

Introduction to Electronic Voting

Bishop Anderson led the voting members through a demonstration of the electronic voting system. He announced that most votes would be taken utilizing the electronic system; however, some votes would be taken using paper ballot booklets, voting cards, and by voice vote. He thanked Lutheran Brotherhood, Inc., for a grant that made the electronic equipment available for this assembly.

Review of ‘Rules of Organization and Procedure’

Reference: *2001 Pre-Assembly Report*, Section I, pages 5-20.

Bishop Anderson reviewed the “Rules of Organization and Procedure,” beginning with a general overview that highlighted the deadlines for specific procedures.

Access to Seating

Reference: *2001 Pre-Assembly Report*, Section I, page 7.

Bishop Anderson called attention to the fact that only those voting members and others with appropriate credentials would be permitted onto the floor of the assembly.

Nominations

Reference: *2001 Pre-Assembly Report*, Section I, pages 8-10.

Bishop Anderson identified the Nominations Desk in the Assembly Office (Convention Center room 123) as the place to submit floor nominations for various boards, committees, and the Church Council. He called attention to the deadline for such nominations as 2:25 P.M. on Friday, August 10, 2001. He reminded voting members that, since there are representational restrictions for some positions, nominations should be submitted as soon as possible.

Election Process for Officers

Reference: *2001 Pre-Assembly Report*, Section I, pages 10-13.

Bishop Anderson described the process of an ecclesiastical ballot, observing that some voting members may have used the same process recently in synodical elections for bishops. He urged the voting members to read the printed description provided in the *2001 Pre-Assembly Report* carefully. “Assuming there are no ties,” he said, “the election likely will utilize five ballots.”

Speeches

Reference: *2001 Pre-Assembly Report*, Section I, page 14.

Bishop Anderson explained that speeches during debate are limited to three minutes and that voting members must refrain from applause during the speeches. He called attention to the microphones which were specifically labeled for those speaking either in favor of or in opposition to a motion. Odd-number microphones with green labels are for those in favor; even-numbered microphones with red labels for those opposed to the motion. Those wishing to offer an amendment or a substitute motion were instructed to use any microphone and should hold up a white card.

Motions and Resolutions

Reference: 2001 *Pre-Assembly Report*, Section I, page 15.

Bishop Anderson said that motions concerning new business had to be submitted to the secretary's deputy by 12:30 P.M. on Saturday, August 11, 2001. Such new business was to be submitted in writing for referral to the Committee of Reference and Counsel. He identified the Rev. Randall R. Lee, seated to the left of the speaker's platform, as the secretary's deputy.

Substitute Motions

Reference: 2001 *Pre-Assembly Report*, Section I, page 15.

Bishop Anderson described the procedure for considering substitute motions in use since the 1997 assembly. He said, "If someone offers a substitute for a resolution being debated, we will not amend them simultaneously, jumping back and forth from the original to the substitute motion. Instead we will first 'perfect,' that is, finish amending, the original motion; then we will deal with all amendments to the substitute motion, if there are any. Only then will we take a vote on the substitute motion and then the main motion."

Amendments to Major Statements

Reference: 2001 *Pre-Assembly Report*, Section I, page 15-16.

Bishop Anderson said that a social policy resolution on school choice and vouchers was on the agenda. He noted that the deadline for submitting amendments or substitute motions in writing was 8:30 A.M. on Friday, August 10, 2001.

Constitution and Bylaw Amendments

Reference: 2001 *Pre-Assembly Report*, Section I, pages 16-17; continued on *Minutes*, pages 178, 192, 303.

Bishop Anderson called attention to the rules related to changes in this church's governing documents and to Section IV of the 2001 *Pre-Assembly Report* detailing changes that had been recommended by the Church Council. He said that if voting members wished to remove any of the changes from *en bloc* consideration, the deadline for such removals was 4:15 P.M. on Friday, August 10, 2001. He explained that constitutional amendments proposed by the Church Council cannot be further amended since they are presented for final vote at this assembly. He said that any proposed changes in the constitution different from the text provided in the 2001 *Pre-Assembly Report* must be presented as a main motion and referred to the Committee of Reference and Counsel.

Proposed amendments to bylaws or continuing resolutions had to be submitted in writing by 12:30 P.M. on Friday, August 10, 2001.

Proposed Bylaw on Ordination in 'Unusual Circumstances'

Reference: 2001 *Pre-Assembly Report*, Section IV, pages 117-120.B; continued on *Minutes*, pages 125, 193, 318.

Bishop Anderson called attention to a special process recommended for consideration of a proposed bylaw related to ordination in "unusual circumstances." He said, "The *Order of Business* provides for a process in which we will take discussion over a couple days in order to afford you adequate time for reflection, discussion, and prayer. Let me simply walk you through that plan.

"On Friday afternoon, we will have a general discussion about the proposed bylaw on ordination in unusual circumstances. This deals with the possibility of bishops delegating

the act of ordination to another pastor. You will find the proposed bylaw and background information on pages 117 through 120 of Section IV [of the *2001 Pre-Assembly Report*]. This general discussion on Friday will offer us time to discuss the bylaw for about 45 minutes.

“Previous assemblies have found this committee of the whole approach to be comfortable because it provides for a more informal ‘committee-like’ discussion without the pressure of coming to a vote. We will have several resource people for this discussion, including pastors Roy Riley, bishop of the New Jersey Synod; Andrea DeGroot-Nesdahl, bishop of the South Dakota Synod; and Joseph Wagner, executive director of the Division for Ministry. Because I will continue to chair that session, *Robert's Rules [of Order]* calls it a ‘quasi-committee of the whole.’ Don’t ask me why.

“The second step of the process will be on Saturday afternoon, when we are scheduled to take up the bylaw amendment and we will do that in the usual regular parliamentary style. So we are planning to have discussion on two different days.”

2002-2003 Budget Proposal

Reference: *2001 Pre-Assembly Report*, Section I, pages 17-18; continued on *Minutes*, pages 48, 315.

Bishop Anderson said that the deadline for proposing amendments to the budget was Sunday, August 12, 2001, at 12:15 P.M. He urged those intending to prepare a budget amendment to read the procedures carefully.

Memorials

Reference: *2001 Pre-Assembly Report*, Section I, pages 18-19; continued on *Minutes*, pages 48, 59, 149, 275, 321, 360, 376, 411.

Noting that synods had submitted 131 memorials since the 1999 Churchwide Assembly, Bishop Anderson said that the Memorials Committee recommended *en bloc* consideration of certain memorials in order to allow more time for discussion of the more complex or controversial memorials. He called attention to the committee’s report on page two of Section VI of the *2001 Pre-Assembly Report*, citing the memorials to receive *en bloc* consideration. He said that voting members who wished to request separate consideration or to provide a substitute for any recommendation from the Memorials Committee had to submit notice in writing by 12:30 P.M. on Thursday, August 9, 2001.

Adoption of the ‘Rules of Organization and Procedure’

Reference: *2001 Pre-Assembly Report*, Section I, pages 5-20.

Bishop Anderson explained that if anyone wished to amend a particular provision in the “Rules of Organization and Procedure” or to add a new rule, that provision would be voted on separately following approval of the remainder of the rules.

At the request of Bishop Anderson, the Rev. Lowell G. Almen, secretary of the Evangelical Lutheran Church in America, moved the adoption of the “Rules of Organization and Procedure” for the 2001 Churchwide Assembly.

MOVED;

SECONDED: To adopt the “Rules of Organization and Procedure” for the 2001 Churchwide Assembly (exclusive of quoted constitutional provisions and bylaws that already are in force)

Ms. Sharon Josephson [Northwestern Minnesota Synod] rose to a point of order and asked for a clarification as to the exact nature of the assembly's forthcoming action relative to proposed changes in the rules of procedure. Bishop Anderson explained that if changes to the rules were proposed, the assembly first would adopt those portions for which no changes were proposed in order to provide a framework in which changes could be considered. He said that the vote required to effect changes would depend upon how *Robert's Rules of Order* governed the particular change.

Mr. Leon T. Philpot [Eastern North Dakota Synod] announced his intention to offer a substitute procedure for the section on "Distribution of Materials."

The Rev. Charles G. Biegner Jr. [Upstate New York Synod] announced his intention to offer an addition to the agenda. Bishop Anderson said that the amendment would be in order when the *Order of Business* was being considered.

Secretary Almen called attention to the fact that the procedure for "Distribution of Materials" on page 20 of Section I of the *2001 Pre-Assembly Report* had been reserved for future consideration and therefore was no longer part of the current motion to adopt the "Rules of Organization and Procedure."

Seeing no one else rising to speak, Bishop Anderson proceeded with a vote on the motion.

ASSEMBLY

ACTION

Yes-969; No-25

CA01.01.01 **To adopt the "Rules of Organization and Procedure" for the 2001 Churchwide Assembly (exclusive of quoted constitutional provisions and bylaws that are already in force):**

Rules of Organization and Procedure for the 2001 Churchwide Assembly

Authority of the Churchwide Assembly

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

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.).

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 10th 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.

Assembly Presiding Officer

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

The vice president shall serve . . . in the event the 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.).

Assembly Voting Members

Each synod shall elect one voting member of the Churchwide Assembly for every 6,500 baptized members in the synod. In addition, each synod shall elect one voting member for every 50 congregations in the synod. The synod bishop, who is ex officio a member of the Churchwide Assembly, shall be included in the number of voting members so determined. There shall be at least two voting members from each synod. The secretary shall notify each synod of the number of assembly members it is to elect (ELCA 12.41.11.).

The officers of this church 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.).

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 ordained ministers 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.).

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 have been allocated by the Church Council as follows:

Synod

Caribbean	3
<i>Stipulation: All three persons must be persons of color or whose primary language is other than English (total voting members from synod would be five: three clergy, including bishop, one lay woman and one lay man)</i>	
Alaska	2
<i>Stipulation: At least one must be an Alaska Native person</i>	
Arkansas-Oklahoma	3
<i>Stipulation: At least one must be a person of color or a person whose primary language is other than English</i>	
West Virginia-Western Maryland	3
<i>Stipulation: None</i>	
Slovak Zion	2
<i>Stipulation: None</i>	
Eastern Washington-Idaho	1
<i>Stipulation: Must be a person of color or a person whose primary language is other than English</i>	
Northern Texas-Northern Louisiana	1
<i>Stipulation: Must be a person of color or a person whose primary language is other than English</i>	
Northern Great Lakes	1
<i>Stipulation: Must be a person of color or a person whose primary language is other than English</i>	
La Crosse Area	1
<i>Stipulation: Must be a person of color or a person whose primary language is other than English</i>	
Northwestern Pennsylvania	1
<i>Stipulation: Must be a person of color or a person whose primary language is other than English</i>	
Metropolitan Washington, D.C.	1
<i>Stipulation: Must be a person of color or a person whose primary language is other than English</i>	

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.).

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. 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 synodical bishop certifies that one of the voting members elected from that synod is not or will not be present, the Credentials Committee shall seat an alternate as a voting member from that synod.

Quorum

At least one-half of the 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 *per diem* allowance for the day of absence and proportionate reimbursement of travel expenses.

Advisory Members

Members of the Church Council and board chairpersons or their designees, unless elected as voting members, shall serve as advisory members of the Churchwide Assembly. Executive directors of churchwide units, the executive for administration, and executive assistants to the presiding bishop shall serve as advisory members of the Churchwide Assembly (ELCA 12.41.31.).

Advisory members shall have voice but not vote (ELCA 12.41.32.).

Other Members

Other categories of non-voting members may be established by the Churchwide Assembly (ELCA 12.41.41.).

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.).

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 or 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.

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.

Obtaining the Floor

In plenary sessions of the Churchwide Assembly, the voting members, including the *ex officio* members, always have prior right to obtain the floor. Advisory members shall be entitled to obtain the floor, if it does not prevent voting members from being heard. Resource members shall be entitled to the floor only with respect to matters within their expertise, if it does not prevent the voting members from being heard. Official visitors may address the assembly when requested to do so by the chair.

Mandated Committees

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

Other Committees

The Churchwide Assembly may authorize such other committees as it deems necessary (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 which are not germane to items contained in the stated agenda of the assembly (ELCA 12.51.11.).

Memorials Committee

A Memorials Committee, appointed by the Church Council, shall review memorials from synod assemblies and make appropriate recommendations for assembly action (ELCA 12.51.21.).

Nominating Committee

A Nominating Committee, elected by the Churchwide Assembly, shall nominate two persons for each position for which an election will be held by the Churchwide Assembly and for which a nominating procedure has not otherwise been designated in the constitution and bylaws of this church (ELCA 12.51.31.).

The Nominating Committee shall strive to ensure that at least two of the voting membership of the Church Council shall have been younger than 30 years of age at the time of their election (ELCA 19.21.A98.).

The Church Council shall place in nomination the names of two persons for each position [on the Nominating Committee] (ELCA 19.21.01.).

Elections Committee

The Elections Committee shall oversee the conduct of elections in accordance with election procedures approved by the Churchwide Assembly.

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 this report, the chair shall declare elected those who received the required number of votes.

A written 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.

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.

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 19.61.B98.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. This form also is included in each voting member's registration materials (ELCA 19.61.B98.b.).

Information and additional forms may be obtained from the Nominations Desk on Wednesday, August 8, 2001, from Noon to 4:30 P.M. and from 6:00 P.M. to 7:30 P.M., on Thursday, August 9, 2001, from 8:00 A.M. to 6:00 P.M., and on Friday, August 10, 2001, from 8:00 A.M. to 2:25 P.M.

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 clergy 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 19.61.B98.c.).

For purposes of nomination procedures, "synodical membership" means:

- 1) In the case of a lay person, the synod that includes the congregation in which such person holds membership, and
- 2) In the case of an ordained minister, the synod on whose roster such ordained minister's name is maintained (ELCA 19.61.B98.d.).

Congregational Membership

Each nominee for an elected or appointed position in this church shall be a voting member of a congregation of this church (ELCA 19.05.).

Making Floor Nominations

Floor nominations for positions on a board 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 (ELCA 19.61.C98.a.).

A nomination from the floor for any position (other than 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 19.61.C98.b.).

Nominations from the floor for any position (other than presiding bishop, vice president, secretary, and editor of *The Lutheran*) shall be made by filing the completed prescribed form with the Nominations Desk on Thursday, August 9, 2001, from 8:00 A.M. to 6:00 P.M., or on Friday, August 10, 2001, from 8:00 A.M. to 2:25 P.M.

Nominations will be considered made in the order in which filed at the Nominations Desk (ELCA 19.61.C98.c.).

Restrictions on Floor Nominations for Boards (cf. ELCA 19.21.02. and 19.21.04.)

Nominations from the floor for positions on the churchwide boards 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 19.61.D98.a.).

A former full-time or part-time employee of the churchwide organization shall not be eligible, for a minimum of six years subsequent to such employment, for nomination or election to the board or committee related to the churchwide unit in which the employee served (ELCA 19.61.J00.).

So long as the number of incumbent members from a given synod serving on a board with terms not expiring plus the number of positions on the same board 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, an individual from the same synod may be nominated for another position on that board, provided other criteria and restrictions are met. Individuals from the same synod may be nominated for a position on a board to which individuals from the same synod already have been nominated, provided other criteria and restrictions are met (ELCA 19.61.D98.b.).

Restrictions on Floor Nominations for Church Council (cf. ELCA 19.21.02. and 19.02.)

Nominations from the floor 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 in advance to each voting member of the assembly (ELCA 19.61.E98.a.).

So long as other criteria and restrictions are met, an individual may be nominated for a Church Council position, unless someone from the same synod is serving on the Church Council with a term not expiring [this year]. In addition to meeting other criteria and restrictions, individuals from one synod can be nominated only for *one* position on the Church Council (ELCA 19.61.E98.b.).

So long as the number of incumbent members from a given region serving on the Church Council with terms not expiring [this year] plus the number of Church Council positions to which individuals from the same region have already been nominated (whether by the Nominating Committee or from the floor) total less than the maximum number of individuals from the same region who may serve on the Church Council, an individual from

the same region may be nominated for another Church Council position, provided other criteria and restrictions are met. Provided other criteria and restrictions are met, individuals may be nominated for a Church Council position for which someone from the same region already has been nominated (ELCA 19.61.E98.c.).

Restrictions on Floor Nominations for Nominating Committee
(cf. ELCA 19.21.01.)

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 19.61.F98.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 19.61.F98.b.).

Restrictions on Nominations for Officers

The presiding bishop shall be an ordained minister of this church. The presiding bishop may be male or female, as may other officers of this church (ELCA 13.21.).

The presiding bishop shall be elected by the Churchwide Assembly to a six-year term (ELCA 13.22.).

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

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

The vice president shall be elected by the Churchwide Assembly to a six-year term and shall be a voting member of a congregation of this church (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 shall be a voting member of a congregation of this church (ELCA 13.42.).

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

The secretary may be either a lay person or an ordained minister.

Election Procedures Utilizing the Common Ballot

The common ballot is used in those elections when the ecclesiastical or nominating ballot is not used (ELCA 19.61.G98.a.).

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 19.61.G98.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 19.61.G98.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 19.61.G98.d.).

Each ticket for which an election is held will be considered a separate ballot (ELCA 19.61.G98.e.).

A voting member may vote for only one nominee on each ticket (ELCA 19.61.G98.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 19.61.G98.g.).

Ballots must be marked in accordance with the instructions presented in plenary session (ELCA 19.61.G98.h.).

Ballot forms shall not be folded (ELCA 19.61.G98.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 19.61.G98.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 19.61.G98.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 19.61.G98.l.).

Unless otherwise ordered by the assembly, polls for the first common ballot close at 2:00 P.M. on Saturday, August 11, 2001.

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 19.61.G98.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 19.61.G98.n.).

Unless otherwise ordered by the assembly or the second ballot is conducted by electronic device, polls for the second common ballot close at 6:30 P.M. on Monday, August 13, 2001.

On the second ballot, whether by ballot form 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 (ELCA 19.61.G98.o.).

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 slate 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 19.61.A94.).

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 19.61.H98.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 19.61.H98.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 any additional accurate information identifying the nominee, such as title, synod, residence, etc. (ELCA 19.61.H98.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 19.61.H98.d.).

A member may vote for only one nominee on each ballot (ELCA 19.61.H98.e.).

Ballots should not be marked prior to the time the chair advises the voting members to do so (ELCA 19.61.H98.f.).

Written ballots shall not be folded (ELCA 19.61.H98.g.).

Written ballots will be collected from the voting members in accordance with instructions from the Elections Committee or from the chair (ELCA 19.61.H98.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 19.61.H98.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 19.61.H98.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 19.61.H98.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 19.61.H98.l.).

Voting Procedures Other Than for Elections

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

As directed by the chair, voting (other than in elections) may be by voice, by raising voting cards, by show of hands, by standing, by written ballot, or by electronic device.

Each voting member's registration packet contains three voting cards—green (yes), red (no), and white (abstain). These cards also are to be used, when requested by the chair, to obtain recognition at the microphone.

When a vote is taken by standing, those persons voting affirmative shall rise when requested by the chair, and remain standing, until counted and told to be seated by the chair. Thereafter, those voting negatively shall respond in the same manner followed by those who wish to abstain.

Each voting member's registration packet contains a ballot pad of numbered ballots. Each voting member is responsible for this pad. When directed by the chair, one of the numbered ballots from the ballot pad shall be used. The chair will announce the number of the ballot from the ballot pad that is to be used for a particular vote. Failure to use the correctly numbered ballot will result in an invalid ballot. These ballots should not be folded and will be collected at the voting member's table in accordance with instructions from the Elections Committee or from the chair.

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 standing vote, or by written ballot.

Any member who has an electronic device on which the green light does not illuminate when the chair has called for members to test their electronic devices should notify immediately the Elections Committee.

Any member who because of a physical limitation has difficulty in using the electronic device or in seeing the visual display on which voting instructions are projected should contact the Elections Committee for assistance.

Each member shall vote only by the electronic device at his or her assigned seat.

Voting by electronic device shall be in accordance with instructions from the chair or the Elections Committee.

A member's vote by electronic device can be recorded and transmitted only when the green light on the device is illuminated.

While the green light on the electronic device remains illuminated and prior to transmission of the vote, a member can change his or her vote by pressing the clear-erase key.

The member's vote by electronic device will be shown on the display panel of the device prior to the transmission of the vote. Once the vote is transmitted, it cannot be changed or corrected.

The vote by electronic device shall be recorded by entering #1 for yes, #2 for no.

On each vote by electronic device, the member must select her or his vote by entering the appropriate key number, which number will then be shown on the display panel of the device.

A member's vote by electronic device shall be recorded before the chair orders the voting closed.

Elections of Officers and Editor

Set forth hereafter are the procedures for the elections of the presiding bishop, the vice president, the secretary, and the editor of *The Lutheran*, 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.

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 19.31.01.a.).

Prior to the third ballot for presiding bishop, biographical data will be distributed for the seven persons (plus ties) who receive the greatest number of votes on the second ballot.

Prior to the third ballot for presiding bishop, the seven persons (plus ties) receiving the greatest number of votes on the second 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, 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

The vice president shall be elected by the Churchwide Assembly. 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 two persons (plus ties) receiving the greatest number of votes on the previous ballot and a majority of votes cast shall elect (ELCA 19.31.01.b.).

Prior to the third ballot for vice president, biographical data will be distributed for the seven persons (plus ties) who receive the greatest number of votes on the second ballot.

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 available to address the assembly, 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

The secretary shall be elected by the Churchwide Assembly. 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 19.31.01.c.).

Prior to the third ballot for secretary, biographical data will be distributed for the seven persons (plus ties) who receive the greatest number of votes on the second ballot.

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, the bishop of the synod of such person's roster of ordained ministers, 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

Other than in elections of presiding bishop, vice president, and secretary, a majority of 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 legal votes cast shall be necessary for election (ELCA 19.11.01.b.).

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 shall be necessary for election (ELCA 19.11.01.e.).

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 19.61.198.a.).

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 19.61.198.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 19.61.198.c.).

Nomination and Election of the Editor of *The Lutheran*

The advisory committee of *The Lutheran*, in consultation with the presiding bishop and the Church Council, shall nominate the editor for the church periodical (ELCA 17.21.01.).

The Churchwide Assembly shall elect the editor of the church periodical. If the first nominee nominated by the advisory committee is not elected, the advisory committee shall nominate another person. The editor shall be elected to a four-year term (ELCA 17.21.02.).

The editor of the church periodical shall be elected to a four-year term (ELCA 19.51.04.).

For the position of editor of *The Lutheran*, a majority of legal votes cast shall be necessary for election (ELCA 19.11.01.b.).

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 in this church's periodical (ELCA 12.31.02.).

Written notice shall be mailed to all voting members not more than 30 days nor less than 10 days in advance of any meeting (ELCA 12.31.02.).

Additional Officials or Committees

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.

Agenda

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

The Agenda Committee shall assist the presiding bishop in the preparation of the agenda of the Churchwide Assembly.

Program and Worship

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

The Program and Worship Committee shall assist the presiding bishop in the preparation for the program and worship at the Churchwide Assembly.

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.).

The Physical Arrangements Committee shall assist the secretary of this church in the physical arrangements for 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, and periodically recommend that the assembly receive the preliminary minutes of sessions, as distributed. The presiding bishop and secretary shall 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.

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 (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.

Speeches

Unless otherwise determined by a majority vote of the assembly, all speeches during discussion shall be limited to three 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, unless the chair proposes and receives consent that an additional minute or minutes be allowed the speaker.

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 and when requested by the chair, assembly members awaiting recognition at the microphones shall display one of the colored (green, red, white) cards found in their registration packets. The green card is to be used to identify a member who will speak in favor of the pending matter on the floor (i.e., the question that will be voted upon, if there is no further motion of any kind). A red card is to be used to identify a member who wishes to speak against the pending matter. A white card 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.

Moving the Previous Question

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

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 the Churchwide Assembly, 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.

Motions and Resolutions

Substantive motions or resolutions, or amendments to either, must be presented in writing to the secretary of this church promptly after being moved. A form is provided for this purpose. This form is included in each voting member's registration packet; other forms are available at the tables of voting members.

A resolution, which is germane to the matter before the assembly, may be offered by any voting member from the floor by going to a microphone and being recognized by the chair.

Any resolution not germane to the matter before the Churchwide Assembly or on the assembly agenda must be submitted to the secretary of this church in writing no later than 12:30 P.M., Saturday, August 11, 2001. Each resolution must be supported in writing 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 disapproval;
- (c) Recommend referral to a unit of this church; or
- (d) Recommend a substitute motion to the assembly.

Any resolution not germane to the matter before the Churchwide Assembly or on the assembly agenda that might be submitted by a voting member, because of circumstances that develop during the assembly and cannot be submitted to the secretary of this church before 12:30 P.M., Saturday, August 11, 2001, must be submitted to the secretary in writing and supported in writing by one other voting member. The secretary shall refer such resolutions to the Reference and Counsel Committee, which may:

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

In its recommendation, the Reference and Counsel Committee, following consultation with the Division for Church in Society, shall inform the Churchwide Assembly when a resolution

requires action on a societal issue for which this church does not have an established social policy. Should such motion or resolution be adopted by the Churchwide Assembly, the matter shall be referred to the Division for Church in Society, which shall bring to the next regular meeting of the Church Council a plan for appropriate implementation.

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 or rejected.

With respect to any recommendation made by the Memorials Committee in a printed 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, prior to 12:30 P.M. on Thursday, August 9, 2001, has given written notice to the chair of the Memorials Committee, or other committee member designated by the chair of the Memorials Committee.

Amendments to Major Statements

Any amendment to a major statement must be submitted in writing to the secretary of this church prior to the hour and date indicated:

<i>Social Policy Resolution</i>	<i>Deadline</i>
School Choice-Vouchers	8:30 A.M., Friday morning, August 10, 2001

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 major 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 Committee of Reference and Counsel or to an *ad hoc* committee appointed by the chair with the consent of the assembly for its recommendations for the consideration of the statement 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 may consider such amendment by a simple majority vote.

Vote to Adopt Social Statements

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

Vote to Adopt Certain Recommendations from Task Force Reports

A two-thirds majority vote of the voting members of the Churchwide Assembly shall be required to adopt recommendations from a task force report that require amendment of a constitution or bylaw provision for implementation.

Voting on Ecumenical Proposals for Full Communion

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 8.71.).

Constitutional Amendments

The constitution of this church 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. Adoption of such an amendment shall require passage at two successive regular meetings of the Churchwide Assembly by a two-thirds vote of the members present and voting (ELCA 22.11.).

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

Bylaw Amendments

Bylaws not in conflict with the 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 in writing to the secretary of this church prior to 12:30 P.M. on Friday, August 10, 2001. The secretary first shall report to the assembly any bylaw amendments so submitted and the amendments then shall be referred to the Committee of Reference and Counsel.

Continuing Resolutions

Provisions relating to the administrative functions of this church shall be set forth in the continuing resolutions. Continuing resolutions may be adopted or amended by a majority vote of the Churchwide Assembly or by a two-thirds vote of the Church Council (ELCA 22.31.).

Should the board or standing committee in question disagree with the action of the Church Council in amending a continuing resolution, it may appeal the decision to the Churchwide Assembly (ELCA 15.41.04.; 16.11.41.; 16.22.17.; 17.21.21.; 17.31.06.; 17.41.08.; 17.51.04.; 17.61.07.).

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

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 to mandatory provisions incorporating constitutional provisions of this church shall be made in the same manner as prescribed in ELCA Chapter 22 for amendments to the constitution of this church. Amendments to mandatory provisions incorporating bylaw provisions of this church and amendments to non-mandatory provisions shall be made in the same manner as prescribed in ELCA Chapter 22 for amendments to the bylaws of this church. 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.

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 ELCA 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.

En Bloc Resolution for Constitutional Amendments

The constitutions may be amended and bylaws and continuing resolutions may be adopted or amended by *en bloc*¹ resolutions, unless a voting member objects to the inclusion of any particular provision. The objection of a voting member shall be made in writing delivered to the secretary of this church not later than 4:15 P.M. on Friday, August 10, 2001. Particular provisions to which objection is so noted shall be considered separately and all other provisions not objected to will be considered as part of the *en bloc* resolution.

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 15.11.B97.d.).

A Budget and Finance Committee shall be composed of members of the Church Council elected by the council and the treasurer of this church as an ex officio member with voice but not vote in the committee. This committee shall have staff services provided by the Office of the Presiding Bishop and the Office of the Treasurer (ELCA 14.41.A91.).

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 14.21.04.).

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 of all donor unrestricted receipts contributed to it by the congregations of the synod, such percentage to be determined by the Churchwide Assembly. Individual exceptions may be made by the Church Council upon request of a synod (ELCA 10.71.).

Proposed amendments to the budget must be submitted to the secretary of this church in writing no later than 12:15 P.M. on Sunday, August 12, 2001. Each amendment must be supported in writing 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.

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

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

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 the Department for Research and Evaluation. This department, 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. The Department for Research and Evaluation may conclude that it cannot evaluate adequately the proposal prior to the 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 the Department for Research and Evaluation shall be submitted to the Reference and Counsel Committee, which may make its recommendation to the assembly. When a proposal falls within the responsibilities of another unit, that unit may submit its reactions to the proposal in a separate report. 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.

Relationship to Church Council

This church shall have a Church Council which shall be the board of directors of this church 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 Assembly, 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.).

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

The Church Council shall review 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 14.21.04.).

The Church Council shall arrange the process for all elections to boards of churchwide units to assure conformity with established criteria (ELCA 14.21.08.).

The Church Council shall report its actions to the Churchwide Assembly (ELCA 14.21.14.).

Status of Church Council Recommendations

The recommendation of the Church Council with respect to any proposal by a churchwide unit board shall be treated as a motion before the Churchwide Assembly, unless the Church Council shall otherwise determine.

Status of Recommendations of the Memorials Committee and Reference and Counsel Committee

When either the Memorials Committee or the Reference and Counsel Committee has made a recommendation (other than merely recommending approval or rejection) concerning a memorial(s) or resolution(s) considered by the committee, such recommendation shall be the main motion before the assembly.

When either the Memorials Committee or the Reference and Counsel Committee has recommended the passage of a memorial or resolution considered by the committee, such memorial or resolution recommended for passage shall be the main motion before the assembly and the committee's recommendation shall be received as information.

When either the Memorials Committee or the Reference and Counsel Committee has recommended the rejection of a memorial or resolution considered by the committee without making any other recommendation on the same or closely related subject, such memorial or resolution recommended for rejection shall be the main motion before the assembly and the committee's recommendation shall be received as information.

En Bloc Resolution for Responses to Certain Memorials

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

If a voting member desires the assembly to discuss a synodical 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. The assembly then will consider and vote separately on the proposed response of the Memorials Committee. To call for such separate consideration, a voting member must submit written notification to the secretary of this church or the secretary's deputy no later than 12:30 P.M., Thursday, August 9, 2001, on the form entitled *Notice Related to Recommendations of the Memorials Committee*. A copy of that form is included on page three of the Report of the Memorials Committee. Additional forms will be available from the secretary's deputy.

A voting member who desires to offer a substitute to the recommendation of the Memorials Committee also must complete the same form, *Notice Related to Recommendations of the Memorials Committee*. In addition, the text of the proposed substitute should be submitted on a *Motion 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.

Relationship to Boards of Churchwide Units

Each board shall be responsible to the Churchwide Assembly and will report to the Church Council in the interim. The policies, procedures, and programs of each division shall be reviewed by the Church Council in order to assure conformity with the governing documents of this church and with Churchwide Assembly actions (ELCA 16.11.11.; *see also* 17.41.03.; 17.51.02.; 17.61.05.; 17.61.A91.g.; 17.21.04.).

Relationship to Commissions

Action of the Churchwide Assembly is required to establish a commission or to determine that a commission's mandate has been fulfilled (ELCA 16.21.).

Relationship to the Board of Pensions

The Churchwide Assembly shall:

- a. authorize the creation of the governance structure for this program;
- b. approve the documents establishing and governing the program;
- c. refer any amendments to the 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;
- d. direct the establishment of an appeal process within the Board of Pensions to enable participants in the plans to appeal decisions (ELCA 17.61.01.).

The Church Council shall refer, as it deems appropriate, proposed amendments [to the church pension and other benefits plans] to the Churchwide Assembly for final action (ELCA 17.61.02.d.).

[The Board of Pensions] shall manage and operate the pension and other benefits plans for this church within the design and policy adopted by the Churchwide Assembly and shall invest assets according to its best judgment (ELCA 17.61.A91.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 17.61.A91.g.).

Unit Lunches

Voting members, advisory members, other members, resource members, official visitors, and other categories approved by the Churchwide Assembly are assigned to unit lunches by the secretary of this church. Unit lunches are for information only and have no legislative authority.

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. Other guests may attend only if space permits and shall have no 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.

Distribution of Materials

[See procedure adopted by assembly action printed on *Minutes* page 36.]

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.).

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.

Unfinished Business

When the orders of the day are called for 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.

Distribution of Materials

Reference: *2001 Pre-Assembly Report*, Section I, page 20.

Mr. Leon T. Philpot [Eastern North Dakota Synod] then moved:

MOVED;

SECONDED: To substitute the following for the text under the heading “Distribution of Materials” on page 20, Section I, of the *2001 Pre-Assembly Report*:

Materials may be distributed on the floor of the assembly only with the written petition of ten voting members of the assembly. The materials will be presented to the secretary of the assembly one hour prior to distribution. Material shall not be distributed during a plenary session.

Bishop Anderson invited Mr. Philpot to speak to his motion. Mr. Philpot stated that, when issues are “complex, emotional, and difficult,” his proposal would provide a way that “the voice of minorities can be heard,” including those who do not have a voice on the floor of the assembly.

MOVED;

SECONDED;

Yes-470; No-525

DEFEATED: To substitute the following for the text under the heading “Distribution of Materials” on page 20, Section I, of the *2001 Pre-Assembly Report*:

Materials may be distributed on the floor of the assembly only with the written petition of ten voting members of the assembly. The materials will be presented to the secretary of the assembly one hour prior to distribution. Material shall not be distributed during a plenary session.

Bishop Anderson then proceeded with a vote on the original motion regarding distribution of materials.

ASSEMBLY

ACTION

Yes-736; No-261

CA01.01.02 **To approve the following procedure for “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.

Mr. Myrvin F. Christopherson [Nebraska Synod] asked about procedures for suspension of the rules as outlined in *Robert’s Rules of Order*. Bishop Anderson said that the rules could be suspended in accordance with *Robert’s Rules*, provided the suspension would not be in violation of the *Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America*.

Organization of the Churchwide Assembly:

Roll of Voting Members

Reference: *2001 Pre-Assembly Report*, Section I, pages 25-33; *Minutes Exhibit A*.

Bishop Anderson called upon the Rev. Lowell G. Almen, secretary of the Evangelical Lutheran Church in America and chair of the Credentials Committee, to present the roll of voting members, advisory members, other members, and resource members of the assembly. Secretary Almen presented the roll as it appears in the *2001 Pre-Assembly Report*, noting that revisions may be made when synodical bishops have certified an absence and an alternate has been certified by the synodical secretary. He said that a revised listing of those registered as voting members would be included in the final minutes of the assembly. Bishop Anderson accepted the report and asked the secretary to include the roll of members in his report.

Constitution of Assembly Committees

Reference: *2001 Pre-Assembly Report*, Section I, page 33; *Minutes Exhibit A*.

Bishop Anderson called attention to the committees assisting the assembly in its work, identifying their various roles. Hearing no objection, he declared the committees duly authorized and constituted.

Memorials Committee

Pr. Barbara Berry-Bailey
Mr. Myrvin F. Christopherson
Ms. Maxine Enfield
Pr. Jan O. Flaaten
Ms. Sandra G. Gustavson
Mr. Mark S. Helmke
Ms. Gladystine B. Hodge

Pr. Fred S. Opalinski
Pr. Karen S. Parker, *co-chair*
Mr. Brian D. Rude, *co-chair*
Ms. Patricia E. Swanson
Bp. Paul R. Swanson
Bp. Steven L. Ullestad
Mr. George C. Watson

Nominating Committee

Mr. Robert L. Anderson	Mr. Stephen L. Knowles
Pr. James E. Braaten	Ms. Margaret A. Messick
Mr. Keith P. Brown	Mr. Carlos Peña
Pr. Thomas M. Carlson	Ms. Barbara L. Price
Pr. Clark K. Cary	Mr. Fred B. Renwick
Ms. Barbara J. Eaves	Ms. Roberta C. Schott
Pr. Stephen R. Herr	Ms. Mary Ann Shealy
Ms. Cheryl L. Hollich	Pr. Susan E. Tjornehoj
Pr. George E. Keck	Pr. Robert L. Vogel, <i>chair</i>

Committee of Reference and Counsel

Ms. Myrna Andersen	Pr. Michael G. Merkel
Ms. Faith A. Ashton	Mr. Dale V. Sandstrom
Bp. Paul J. Blom	Mr. Willie Scott
Pr. Marilyn S. Breckenridge	Mr. J. David Watrous
Ms. Twila Burdick	Pr. Mary S. Weinkauf
Pr. Kirkwood J. Havel, <i>co-chair</i>	Ms. Lily R. Wu, <i>co-chair</i>
Mr. Barry Herr	Ms. Sally Young
Bp. James F. Mauney	

Ad Hoc Committee for Social Policy Resolution

Reference: 2001 *Pre-Assembly Report*, Section IV, page 61.

In addition to the assembly committees listed in the 2001 *Pre-Assembly Report*, Bishop Anderson appointed the following persons to serve as an *ad hoc* committee to deal with proposed amendments to the social policy resolution on school choice and vouchers: Ms. Donna Braband, assistant director for schools in the Division for Higher Education and Schools; the Rev. Charles S. Miller, executive director of the Division for Church in Society; the Rev. John R. Stumme, director for studies in the Division for Church in Society; Mr. Leonard G. Schulze, executive director of the Division for Higher Education and Schools; and Ms. Sally Young, a member of the Church Council.

Constitution of Additional Committees

Reference: 2001 *Pre-Assembly Report*, Section I, page 33; *Minutes* Exhibit A.

The "Rules of Organization and Procedure" for the 2001 Churchwide Assembly, as adopted by this assembly [CA01.01.01], provided for additional committees, the members of which were listed beginning on page eight of the Program booklet. Hearing no objection, those committees were duly authorized and constituted.

Staff Planning Committee

Pr. Lowell G. Almen	Ms. Mary Beth Nowak, <i>assembly manager</i>
Bp. H. George Anderson	Pr. Paul A. Schreck
Ms. Kristi S. Bangert	Pr. Eric C. Shafer
Mr. John R. Brooks	Ms. Myrna J. Sheie, <i>chair</i>
Pr. Michael L. Burk	Ms. Rhonda W. Washington
Ms. RosaLinda DeLeon	Mr. Scott C. Weidler
Pr. Randall R. Lee	

Local Arrangements Committee

Ms. Elaine Adams, *hospitality*
Mr. Carl Crabiel, *volunteers*
Ms. Elaine Franklin, *special needs*
Mr. Michael Franklin, *facilities*
Ms. Donna Frazier, *special needs*
Pr. Bill Gafkjen, *worship*
Mr. James Hetherington, *public relations*
Ms. Julie Hollinger, *secretary*
Ms. Dianna Hunsinger, *volunteers*
Mr. Guy Johnson, *public relations*
Pr. Jerry Mielke, *facilities*
Pr. Scott Morre, *worship*
Ms. Mary Beth Nowak, *ELCA staff*

Ms. Jan Philpy, *co-chair*
Mr. John Rehl
Ms. Kaaren Rodman, *hospitality*
Pr. David Schreiber, *registration*
Pr. David Vasquez, *worship*
Pr. Laurin Vance, *county fair liaison*
Mr. David Vanderstel, *co-chair*
Ms. Sheryl Vanderstel, *co-chair*
Ms. Darlene Wildt, *hospitality*
Mr. Roy Wildt, *hospitality*
Ms. Kathy Westphal, *special events*
Mr. Bruce Westphal, *special events*
Ms. Joyce Windhorn, *registration*

Worship Committee

Pr. Lowell G. Almen
Bp. H. George Anderson
Ms. Myrna J. Sheie

Pr. Michael L. Burk, *director for worship*
Pr. Karen M. Ward
Mr. Scott C. Weidler, *music coordinator*

Agenda Committee

Pr. Lowell G. Almen
Bp. H. George Anderson, *chair*
Pr. Robert N. Bacher

Pr. Kathie Bender Schwich
Ms. Addie J. Butler
Ms. Myrna J. Sheie

Credentials Committee

Pr. David L. Alderfer
Pr. Lowell G. Almen, *ex officio chair*
Mr. Scott S. Fintzen, *vice chair*

Ms. Emilie Scott, *registrar*
Ms. Nancy L. Vaughn

Elections Committee

Pr. David L. Alderfer, *vice chair*
Mr. Phillip H. Harris, *chair*

Ms. C. Loraine Shields, *secretary*
Ms. Nancy L. Vaughn

Minutes Committee

Pr. Lowell G. Almen, *ex officio chair*
Pr. Susan L. Gamelin
Ms. Ruth E. Hamilton
Pr. Randall R. Lee
Pr. Richard E. Mueller

Pr. Karl J. Nelson
Pr. Paul A. Schreck, *vice chair*
Pr. Leslie G. Svendsen
Ms. Carolyn Thomas

Local Arrangements Committee

Reference: 2001 Pre-Assembly Report, Section I, page 33; Minutes Exhibit A.

Bishop Anderson then introduced the co-chairs of the Local Arrangements Committee, Ms. Jan Philpy, Mr. David Vanderstel, and Ms. Sheryl Vanderstel, and presented them with gifts. He thanked the entire committee and the hundreds of volunteers for their hard work, and recognized the efforts of Bishop James R. Stuck and the staff members of the Indiana-Kentucky Synod office

Introduction of the Parliamentarian

Reference: 2001 Pre-Assembly Report, Section I, page 5.

Bishop Anderson introduced Mr. David J. Hardy as the parliamentarian for the 2001 Churchwide Assembly. He observed that Mr. Hardy is “presumably retired” but was willing to serve as volunteer parliamentarian for this assembly. He said that “before this is over, we will all be grateful for his clear advice.”

Adoption of the *Order of Business*

Reference: *Order of Business*.

Bishop Anderson directed attention to the proposed *Order of Business*, a booklet that superseded the preliminary program provided in the pre-assembly mailing. He noted that, “under the rules you just adopted, the chair has some liberty to make adjustments to facilitate the assembly’s work.” He called upon Secretary Almen to move adoption of the *Order of Business*.

MOVED;

SECONDED: To approve the *Order of Business* as the Agenda of the 2001 Churchwide Assembly of the Evangelical Lutheran Church in America, in keeping with the provisions of the “Rules of Organization and Procedure” for the calling of items of business before the assembly.

The Rev. Charles G. Biegner Jr. [Upstate New York Synod] then moved:

MOVED;

SECONDED: To amend the proposed Agenda of the 2001 Churchwide Assembly to create a question-and-answer-only “nominee forum” for the final seven nominees for presiding bishop, to be held Thursday evening from 6:00 P.M. until 7:30 P.M. in this [plenary] hall; with questions to be asked directly by voting members from microphones on the floor.

Bishop Anderson invited Pr. Biegner to speak to his motion, who explained that it was intended to “foster informal conversation” to allow voting members to discern the “vision and personality” of the nominees.

The Rev. Richard P. Hermstad [Central States Synod] referred to a theme from the assembly’s opening Eucharist describing believers as “clay in the potter’s hand” and said that such a forum would help voting members “see the clay in the molding.”

The Rev. Lawrence R. Wohlrabe [Southwestern Minnesota Synod] spoke in favor of the proposal, noting that it represented “a modest change” in the agenda and would provide for “mutual conversation and consolation.”

The Rev. James G. Krauser [Metropolitan New York Synod] requested that voting members have a method to record an abstention on their keypads. Secretary Almen explained that this was not possible because of the need for percentages of vote tallies to be properly calculated. He said that voting members who wished to record an abstention could present it in writing to his deputy, Pr. Randall R. Lee.

The Rev. Larry V. Smoose, a member of the Church Council, stated his concern about the amendment because not all questions might be asked of all nominees, thereby creating some “unfairness.”

Mr. G. Barry Anderson [Southwestern Minnesota Synod] said that no system is perfectly fair and that it would be “more important to establish a dialogue” so that voting members have more opportunity to ask more questions.

Ms. Lois Holck [Southwestern Texas Synod] stated a concern that the proposed forum might conflict with the service of Holy Communion scheduled for 7:30 P.M. on Thursday evening.

Ms. Sarah W. Wing [Northwest Washington Synod] asked about a deadline for submitting questions for the proposed forum. Bishop Anderson said that the proposal called for questions to be asked directly from microphones on the floor.

ASSEMBLY

ACTION

Yes-527; No-472

CA01.01.03 **To amend the proposed Agenda of the 2001 Churchwide Assembly to create a question-and-answer-only “nominee forum” for the final seven nominees for presiding bishop, to be held Thursday evening from 6:00 P.M. until 7:30 P.M. in this [plenary] hall; with questions to be asked directly by voting members from microphones on the floor.**

Bishop Anderson proceeded with the adoption of the amended *Order of Business*.

ASSEMBLY

ACTION

Yes-888; No-113

CA01.01.04 **To approve the *Order of Business*, as amended, as the agenda of the 2001 Churchwide Assembly of the Evangelical Lutheran Church in America, in keeping with the provisions of the “Rules of Organization and Procedure” for the calling of items of business before the assembly.**

Ms. Patricia Dunlop [Saint Paul Area Synod] asked how the minutes of the assembly would be prepared, distributed, and adopted. Secretary Almen explained that preliminary minutes would be distributed on the floor; minutes from the final plenary sessions would be mailed to voting members; and that final minutes would be prepared and approved by the presiding bishop and secretary of this church.

Bishop Ray Tiemann [Southwestern Texas Synod] expressed concern that the additional forum for questions to nominees for presiding bishop would occur during the dinner hour. Bishop Anderson said that when the voting members approved the additional forum, they were presumably aware of the potential conflict.

Bishop Anderson explained the procedure for prayer requests during the assembly. He called attention to the prayer chapel in Room 111 of the Indiana Convention Center and said that prayer requests left in the chapel would be honored during assembly prayers.

Report of the Credentials Committee

Reference: *2001 Pre-Assembly Report*, Section I, pages 8 and 33.

Secretary Almen, *ex officio* chair of the Credentials Committee, reported that as of 8:30 P.M. on Wednesday, August 8, 2001, 1,018 voting members had registered, including the four churchwide officers.

Elections:

First Ballot for Presiding Bishop

Reference: *2001 Pre-Assembly Report*, Section I, pages 10-11; continued on *Minutes*, pages 45, 77, 82, 95, 96, 124, 125, 133, 134, 137, 165, 166.

In preparation for the first ballot for presiding bishop, Bishop Anderson quoted Acts 20:28, saying, “Keep watch over yourselves and over all the flock, of which the Holy Spirit has made you overseers to shepherd the church of God that he obtained with the blood of his own Son.” He asked voting members to turn to page 26 in Section X of the *2001 Pre-Assembly Report* to find a description of the work of the presiding bishop. Noting that the constitutional description calls on the presiding bishop to be a pastor, a teacher, and a leader, he offered some personal reflection on his experiences in fulfilling these three obligations. He then called attention to the process for nominations and instructed all voting members to be in their seats to receive their ballots. He emphasized that only those voting members on the floor of the assembly would be able to participate. He added that the only opportunity for nominees to remove their names from consideration would be prior to the casting of the second ballot. He observed that this would be an election to a six-year term.

Bishop Anderson called upon the synodical bishops to distribute the ballot books and asked voting members to provide as much identification of their nominees as possible, in order to avoid possible confusion.

Bishop Anderson instructed the voting members to pause for the hymn, “Veni, Sancte Spiritus,” and prayer prior to casting the nominating ballot. The hymn was led by Ms. Heidi Hagstrom. Ms. Addie J. Butler, vice president of the Evangelical Lutheran Church in America, led the assembly in prayer, saying, “Gracious God, we have prayed long and earnestly for your Holy Spirit to be our guide, our helper, our counselor, our friend. And now these streams of prayer flow into this place and among these people. We ask that you pour out your Holy Spirit upon your people, and according to your promise, the promise from of old, we claim now your presence and seek now your guidance, in the name of Jesus Christ, our Lord.” Bishop Anderson then instructed voting members to mark the first ballot for presiding bishop, with the reminder that three-quarters of the ballots cast were necessary for election.

After all ballots were collected, Bishop Anderson declared the first ballot closed at 9:17 P.M. (Central Daylight Time). He repeated that nominees wishing to withdraw from consideration must complete an official withdrawal form and submit it to the secretary’s deputy, the Rev. Randall R. Lee, following the report of the first ballot for presiding bishop of the Evangelical Lutheran Church in America.

Recess

Bishop Anderson called upon Secretary Lowell G. Almen for announcements, then invited the Rev. Robert L. Dasher, a member of the Church Council, to lead in the closing hymn and prayer. The assembly recessed for the day at 9:24 P.M.

Plenary Session Two

Thursday, August 9, 2001

8:30 A.M. – 12:00 P.M.

The Rev. H. George Anderson, presiding bishop of the Evangelical Lutheran Church in America, called Plenary Session Two to order at 8:33 A.M. (Central Daylight Time) on Thursday, August 9, 2001, in Hall D-E of the Indiana Convention Center. Bishop Anderson invited the Rev. Susan L. Engh, a member of the Church Council, to lead a morning prayer. Bishop Anderson thanked Pr. Engh and Mr. David Michael Carrillo from Gentle Wind Music, who had provided the music prior to the plenary session.

Bishop Anderson announced that the assembly had a full schedule this day including two plenary sessions, hearings, a nominees' forum, and worship. He reported that Wednesday night's offering for the ELCA's Vision for Mission Fund was \$11,518. The assembly responded to this announcement with a round of applause.

Bishop Anderson asked for a show of hands of those voting members who had awakened by 5:30 A.M. to join the Board of Pensions' "Walk, Run, and Roll," and he encouraged more members to participate.

Report of the Credentials Committee

Reference: 2001 Pre-Assembly Report, Section I, pages 8 and 33.

Bishop Anderson called upon Mr. Scott S. Fintzen, vice chair of the Credentials Committee. Mr. Fintzen reported that as of 8:15 A.M., Thursday, August 9, 2001, 1,024 voting members had registered; 16 had not yet registered, for a total of 1,040 voting members.

Report of the Presiding Bishop

Reference: 2001 Pre-Assembly Report, Section II, pages 1ff; Minutes Exhibit C.

Bishop Anderson asked Ms. Addie J. Butler, vice president of the ELCA, to assume the chair. He stated that the assembly would hear Vice President Butler's report later in the morning and that she would occasionally chair the assembly's deliberations.

Chair *pro tem* Butler called upon Presiding Bishop H. George Anderson to present his report, and she announced that the complete text of this report would be distributed to the assembly on Friday, August 10, 2001.

Taking as his model Saint Paul's letter to the Philippians, Bishop Anderson offered to the assembly his last report as presiding bishop. Like Paul, he noted that the work of the church must go on even as leaders change and that this church had much unfinished business. Among the unfinished business Bishop Anderson cited were evangelism and ministry with persons in poverty.

Bishop Anderson then reviewed areas in which God had blessed this church in the past few years. Among these were the facts that this church has learned to distinguish style from substance in matters of worship, this church has begun to discover the potential of its ecumenical partnerships, this church has set new financial records, and this church's leadership pool is growing.

Highlighting two issues this church has not yet been able to solve, Bishop Anderson called for members to have patience with one another and respect for one another's positions.

He reviewed these controversial issues, implementation of the full communion agreement with The Episcopal Church and policies regarding gay and lesbian persons. He called for passage of the Conference of Bishops' resolution on exceptions to ordination by a synodical bishop, saying that the provision for pastoral judgment in this matter would help get the ELCA back to focusing on the main mission of the Church. Concerning policies on gay and lesbian persons, Bishop Anderson told this church that its members need to challenge and be challenged until a broader consensus, informed by both Scripture and reason, emerges.

Concerning these controversial matters, Bishop Anderson said that he believed that it is natural for a living church to be in constant tension. Tension represents the double commitment to being both faithful and relevant. He stated that if this church were content with its ministry, there would be no energy for change; if it were careless about its heritage, there would be no respect for tradition. But because both faithfulness and relevance are important to this church, it must persistently question both its assumptions and its innovations.

Bishop Anderson challenged this church to continue its work but to begin with love, and then let the arguments play their vital role. Citing Saint Paul, he concluded, "And this is my prayer, that your love may overflow more and more with knowledge and full insight to help you to determine what is best, so that in the day of Christ you may be pure and blameless, having produced the harvest of righteousness that comes through Jesus Christ for the glory and praise of God" (Philippians 1:9-11).

Bishop Anderson's report was punctuated with applause and was followed by a standing ovation. Chair *pro tem* Butler thanked him and announced that his report was accepted and referred to the Reference and Counsel Committee without further action. The full text of this report is printed in Exhibit C.

Presentation of *Servus Dei* Medal

Chair *pro tem* Butler invited Bishop H. George and Jutta F. Anderson to join her for the presentation of the *Servus Dei* Medal. She explained to the assembly that this medal honors officers of the Evangelical Lutheran Church in America at the completion of their terms. This gift continues a tradition that was begun in this church's predecessor church bodies. The *Servus Dei* Medal is presented to Bishop Anderson in recognition of his leadership within this church and in thankfulness for his six years of service as presiding bishop.

Chair *pro tem* Butler went on to describe the *Servus Dei* Medal as being approximately five inches in diameter and slightly irregular in its circular form, resembling an ancient coin. She called the assembly's attention to its depiction on the cover of the program that had been distributed. The obverse side depicts a profile of Christ. The features are intended to convey the sensitivity, purpose, and tranquility of Christ. The crown of the head reveals—ever so slightly—the symbolism of the crown of thorns. Arranged in low relief around the lower edges are many symbols, which are described in the program.

Chair *pro tem* Butler stated that in its action to confer this medal upon Bishop Anderson, the Church Council approved the following citation:

On August 19, 1995, the Reverend Dr. Hugh George Anderson, Ph.D., D.D., was elected the presiding bishop of the Evangelical Lutheran Church in America. His term began on November 1, 1995, and he will complete his tenure in that office on October 31, 2001. In honor of his distinguished service as the presiding bishop of this church, his leadership is acclaimed with gratitude and his contributions to the well-being of the Evangelical Lutheran Church in America are embraced with thanksgiving. Therefore, it is hereby declared and acknowledged:

To be the presiding bishop of the Evangelical Lutheran Church in America is to serve God's people and to announce the grand and abiding promises of God's constant presence, endless mercy, and steadfast love through the means of grace in Word and Sacrament.

To be the presiding bishop of the Evangelical Lutheran Church in America is to receive and bear a special cross that combines unremitting demands upon time, energy, and compassion with responsibilities that know neither dawn nor dusk.

To be the presiding bishop of the Evangelical Lutheran Church in America means to minister as the chief pastor of this church and, in so doing, to serve as a teacher of the faith once delivered to the saints, providing visionary leadership and hearty encouragement for the witness and service of all expressions and entities of this church.

At his installation as presiding bishop, the Reverend Dr. George Anderson was asked, "Will you discharge your duties in accordance with the Holy Scriptures and the Confessions of the Lutheran Church, and in harmony with the constitution of this church?" He has done so conscientiously with graciousness and distinction.

He was asked at his installation, "Will you be diligent in your study of the Holy Scriptures and in your use of the means of grace? Will you 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?" He has done so thoughtfully with humility and kindness.

He was asked at his installation, "Will you give faithful witness in the world, that God's love may be known in all that you do?" He has done so with vision and courage.

Throughout his tenure as presiding bishop, he has demonstrated a long-term perspective on the work of this church—a perspective nurtured by thorough knowledge of the history of the church, and especially the history of the Lutheran communion throughout the world.

He has shown courage in the face of difficulties, insight in the midst of change, and a willingness to engage in conscientious service amid the diverse and heavy burdens of the office. Moreover, he has remained focused on the mission to which God has called this church for the sake of the Gospel.

For his service as a outstanding churchman since his ordination 45 years ago, for his brilliant contributions as a professor, scholar, and seminary and college president, for his visionary leadership in ecumenical endeavors, including laying the groundwork for what became the international Lutheran-Roman Catholic "Joint Declaration on the Doctrine of Justification," and for his gracious and extraordinary leadership as presiding bishop of the Evangelical Lutheran Church in America, we express our gratitude.

May the years to come be filled for you, Presiding Bishop George Anderson, with much joy and enduring hope.

Upon approval and action of the Church Council of the Evangelical Lutheran Church in America, the Servus Dei Medal is conferred upon the Reverend Dr. H. George Anderson, presiding bishop of the Evangelical Lutheran Church in America (1995-2001).

The presentation of the medal was the occasion for a second standing ovation. In receiving this award, Bishop Anderson called it a token of the many miles that he and this church had traveled together. He thanked his wife, Jutta F. Anderson, who had been presented with a bouquet of flowers, for her support. Chair *pro tem* Butler then returned the chair to Presiding Bishop H. George Anderson.

Election Report: First Ballot for Presiding Bishop

Reference: 2001 Pre-Assembly Report, Section I, pages 9-12; continued on Minutes, pages 41, 77, 82, 95, 96, 124, 125, 133, 134, 137, 165, 166.

Resuming the chair, Bishop Anderson called upon the chair of the Elections Committee, Mr. Phillip H. Harris, for the report on the first ballot for presiding bishop.

Mr. Harris explained that 75 percent of the legal ballots cast were needed for election on the first ballot. He reported that 955 ballots had been cast, of which 948 were legal. He then proceeded to read, in descending order the names of all those who had received ten or more votes.

Nestingen, James	108	Tiede, David L.	4
McCoid, Donald J.	101	Bolick, Leonard H.	3
Rogness, Peter	61	Edmiston, Guy S.	3
Hanson, Mark	53	Hermodson, Arlen	3
Larson, April	47	Mauney, James	3
DeGroot-Nesdahl, Andrea	41	Moore, Scott	3
Lull, Timothy	34	Wollersheim, Gary	3
Foss, Michael	32	Almquist, Roy G.	2
Almen, Lowell	29	Anderson, H. George	2
Foss, Richard	29	Bjornberg, Allan C.	2
Bullock, Wyvetta	26	Enslin, Jon	2
Ullestad, Steven K.	21	Gamelin, Susan	2
Riley, Roy	20	Hansen, Gary	2
Echols, James	19	Herzfeld, William	2
Bouman, Stephen	13	Justman, James	2
Holloway, Callon	13	Kallestad, Walter	2
Miller, Marcus	13	Lohrman, Marcus	2
Briehl, Susan	12	Moeller-Gunderson, Mark R.	2
Egertson, Paul	10	Nabers, George	2
Reisz, H. Frederick	10	Olsen, Kenneth	2
Miller, Lee M.	9	Olson, Stanley	2
Berg, Robert D.	6	Rimbo, Robert A.	2
Finck, Murray	6	Schneider, Theodore F.	2
Larson, Duane	6	Senn, Frank	2
Warren, Ronald B.	6	Strobel, David	2
Duran, Ruben	5	Strommen, E. Peter	2
Lewis, Craig J.	5	Taylor, Walter	2
Lundblad, Barbara	5	Wennes, Howard	2
Maahs, Charles	5	Ziemer, Mark	2
Miller, Curtis	5	Allard, Robert E.	1
Payne, Margaret	5	Anderson, Dennis	1
Ramseth, Mark	5	Anderson, Phyllis	1
deFreese, David	4	Baethge, Edwina R.,	1
Furst, Gilbert	4	Bailey, James	1
Hougen, Philip	4	Bauer, Louis E.	1
Main, A. Donald	4	Baumgartner, Paul	1
Stuck, James R.	4	Beekmann, Darold	1

Bender Schwich, Kathie	1	Martin, Kenneth J.	1
Benoway, Edward R.	1	Moening, Sarah	1
Bergquist, James	1	Nausen, Frank G.	1
Bettger, Timothy J.	1	Neumark, Heidi	1
Blahauvietz, Diane	1	Nycklemoe, Glenn	1
Boehlke, Craig A.	1	Olson, David W.	1
Bouzard, Ramona	1	Palmer, Herb	1
Braaten, Conrad	1	Pangborn, Bruce	1
Carrier, John	1	Pederson, Diane	1
Chilton, Delmer	1	Peterman, Edwin	1
Christopherson, Mervyn	1	Peterson, Gordon	1
Clark-Johnson, Marcia	1	Prehn, Roger	1
Danielson, Duane	1	Preus, Jonathan	1
Dealey, Robert T.	1	Pries, Mark	1
Ensrude, Michael W.	1	Rave, James	1
Erickson, Gary E.	1	Rice, Harold A.	1
Evenson, Carl R.	1	Rinas, David	1
Fonner, Mike	1	Roberts, Edith B.	1
Frantzog, Kirsten	1	Rogness, Michael	1
Freiheit, Warren	1	Rosenberg, Dagmar	1
Fuller, Scott	1	Rothaar, Michael	1
Garber, Vicki	1	Rudowski, Peter	1
German, Allen	1	Rusch, Wiliam	1
Giffin, Dale R.	1	Schoonover, Glenn	1
Hallberg, Donald	1	Schou, Steven K.	1
Hansen, Dale R.	1	Schreckengost, D. Gary	1
Hanson, Craig	1	Shafer, Eric C.	1
Herzberg, Myron	1	Shultz Rothermel, Michael	1
Holmer, Peter	1	Skogman, Dale R.	1
Jensen, Bonnie	1	Skrenes, Thomas	1
Jonas, Peter	1	Smoose, Larry V.	1
Kanouse, Kevin	1	Sommer, Craig	1
Klak, David	1	Sosa, Francisco	1
Knoche, Gerard	1	Spring, Paull E.	1
Koester, Craig	1	Swanson, Paul	1
Koger, Larry	1	Terrell, Tom	1
Krey, Philip	1	Tiemann, Ray	1
Lane, Charles	1	Villaneueva, Lydia	1
Largen, John	1	Wall, Earl H.	1
Lathrop, Gordon	1	Wall, Norman	1
Lavin, Ronald	1	Webb, David H.	1
Lee, Gary	1	Wee, Paul	1
Little, Richard	1	Wenzel, August	1
Lutz, Paul	1	Winder, Nancy	1
Malpica, Rafael	1	Winterfeldt, David	1
Mandsager, Orlin	1	Wolf, Richard J.	1
Martensen, Daniel F.	1	Wright, Tim	1

Mr. Harris concluded by indicating that those persons who had received votes on the first ballot who did not want to be considered for presiding bishop had to speak immediately with the secretary's deputy to remove their names from the second ballot.

Following Mr. Harris's report, Bishop Anderson stated that there had been no election and reminded the assembly that the second ballot for bishop would take place later that morning. He also reminded the assembly that any person who had been nominated may withdraw his or her name only at this time in the process. "Once the assembly proceeds to the next ballot, no names may be withdrawn," Bishop Anderson stated. He asked that any

person whose name was on this nominating ballot and who wished to withdraw from further consideration come immediately to the desk to his right and fill out a form authorizing the withdrawal of his or her name on the next ballot.

Report of the Vice President and Church Council

Reference: *2001 Pre-Assembly Report*, Section IV and Section IX.

Bishop Anderson asked the assembly to turn its attention to the report of Vice President Addie J. Butler and the report of the Church Council. He noted that the actions taken by the Church Council over the last biennium are reported in Section IX of the *2001 Pre-Assembly Report*. He reminded the assembly that action items recommended by the council were printed in Section IV. Bishop Anderson stated that the action items described by Vice President Butler would be considered at later points in the agenda and in hearings Friday.

Vice President Butler reviewed the constitutional mandate of the Church Council and asked its members to stand in order to be recognized and thanked. She noted that the Church Council had been responding to matters raised at the 1999 Churchwide Assembly and preparing for the 2001 Churchwide Assembly. She called the assembly's attention to several items that the Church Council was bringing to it for action, including the report "Toward a Vision for Evangelism," the "Stand with Africa" campaign, the social policy resolution on school choice and vouchers, the budget proposals for 2002 and 2003, and proposed amendments to this church's constitution and bylaws, including the bylaw related to ordination in unusual circumstances.

In addition to these action items, Vice President Butler noted several information items to be brought before the assembly, among them an update on the "In the City for Good" initiative and the report on this church's rural ministry. Vice President Butler added that because the Church Council understood itself, as this entire church does, as the personification of Christ in the world, it enthusiastically approved the Ministry among People in Poverty effort and the strategic plan for the World Hunger Appeal.

Finally, Vice President Butler informed the assembly that the Church Council had spent time in a non-legislative session in July 2000 to study the issue of homosexuality. As one result, the Church Council acted to encourage thoughtful, deliberate, and prayerful conversation throughout this church about human sexuality, including homosexuality, and the inclusion of gay and lesbian persons in this church's common life and mission.

Vice President Butler concluded by reminding the assembly that the Church Council stood ready to serve this church and stated that she thanked God and the members of this church for the opportunity to serve in this capacity.

Bishop Anderson thanked Vice President Butler for her report.

Unit Overview: Commission for Women

Reference: *2001 Pre-Assembly Report*, Section III, pages 52-55.

Bishop Anderson informed the assembly that during each plenary session brief videotaped updates about each of the units of this church have been scheduled. Featured on each update is the unit director and the chairperson of the unit's board or steering committee, he noted. Bishop Anderson introduced the first unit overview, featuring the Commission for Women, which had just completed the very successful Women's Leadership Roundtable. After the videotaped presentation Bishop Anderson introduced the Commission for Women's

executive director, Ms. Joanne Chadwick, and the chair of the commission's steering committee, the Rev. Janet M. Corpus. The videotape reviewed the work of the commission and stated its mission of encouraging the leadership of all, both men and women. Ms. Chadwick promised that the commission would continue its mission to challenge, encourage, and advise the members of this church concerning the full participation of women in the years ahead.

2002-2003 Budget Proposal: First Presentation

Reference: *2001 Pre-Assembly Report*, Section IV, pages 65-105; continued on *Minutes*, page 315.

Bishop Anderson called upon Ms. Linda J. Brown, chair of the Church Council's Budget and Finance Committee, and the Rev. Robert N. Bacher, executive for administration, for the first presentation of the 2002-2003 budget proposal. Ms. Brown called the assembly's attention to the materials about the budget, printed in Section IV, page 65ff. in the *2001 Pre-Assembly Report*.

Pr. Bacher preceded the budget presentation with a videotaped overview of the 13 years he has served as executive for administration for this church. He reviewed the start-up phase of the Evangelical Lutheran Church in America, the early need to restructure because of budget shortfalls, and the lessons in prioritizing and consensus-building that the restructuring taught. Pr. Bacher told the assembly that through this experience this church had learned that too much structure suffocates mission but that too little allows chaos. The right amount of structure will undergird mission, he stated.

In conclusion, Pr. Bacher asked, "Has this 13 years been well spent?" He answered with a resounding "Yes," and asked for God's guidance as this church seeks to carry out its mission with effectiveness and faithfulness.

Turning to the budget, Pr. Bacher stated that there was both "good news and bad news." The good news was that, thanks to the generosity of this church's members, budgets had been well supported and would surpass \$100 million this year. He warned, however, that the projection of the costs of mission were increasing faster than the projected increases in income, a trend that must be carefully watched.

Pr. Bacher then expressed his gratitude to this church for allowing him to serve as steward of its resources for the past 13 years.

Bishop Anderson thanked Pr. Bacher for his report, and then introduced a videotape that provided a biography of Pr. Bacher and an overview of his career, including tributes from current and former colleagues. At the videotape's conclusion the assembly rose to its feet in an ovation, thanking Pr. Bacher.

Bishop Anderson thanked Ms. Brown and Pr. Bacher for their presentation and reminded the assembly that there would be one hearing on the budget at 4:00 P.M. Thursday afternoon in room 104 of the Indiana Convention Center. He added that proposed amendments to the budget must be submitted by 12:15 P.M. on Sunday, August 11, 2001, and stated that floor debate on the budget was scheduled for the afternoon plenary session on Monday, August 12, 2001.

Report of the Memorials Committee

Reference: *2001 Pre-Assembly Report*, Section VI; continued on *Minutes*, pages 59, 149, 275, 321, 360, 376, 411.

Bishop Anderson directed the assembly to the consideration of synodical memorials and asked the Rev. Karen S. Parker and Mr. Brian D. Rude, members of the Church Council and co-chairs of the Memorials Committee, to bring the report of that committee. He concluded

by asking the assembly to turn to Section VI of the *2001 Pre-Assembly Report*, which contained the committee's report.

Bishop Anderson informed the assembly that following the overview of how the committee approached its work, it would, time permitting, take up a number of memorials that were not included in the *en bloc* recommendation that was prepared by the committee.

Pr. Parker said, "In the evaluations from the previous Churchwide Assembly two years ago, we read the comment that the memorials were confusing. We cannot take that away, but we will try to give you background as to how memorials are taken and cared for.

"Memorials are the way that synodical assemblies speak to the Churchwide Assembly. Synodical assemblies ask the Churchwide Assembly to do something. What is important to know is that two different synods can have opposing suggestions of what they want you, as the Churchwide Assembly, to do. So some synod may say, 'We want you to do this,' and another synod says, 'We do not want you to do this.' It is the responsibility of the Memorials Committee to group memorials into categories that have somewhat of the same topic, and then to make recommendations as to how to respond.

"The Memorials Committee has several options of what it can do. The recommendations are in your *Pre-Assembly Report* in Section VI. We received 131 synodical memorials, and it would be rather impossible for us to discuss all 131 memorials in the limited time that we have—long as it is—for our assembly. And so, many of the memorials are put into a group to be considered in an *en bloc* action. That means that all those responses are voted on together, without discussion. The Memorials Committee met in June 2001 and we suggested that eight memorials be discussed individually. We will be taking those up beginning with this session. Until 12:30 p.m. today, voting members have the ability to request that a particular memorial be removed from the *en bloc* action for separate consideration. We already have quite a group which has been removed from *en bloc*, so our committee will be meeting over the lunch hour to look at those before they come before the assembly for consideration."

Mr. Rude explained, "The Memorials Committee met in Chicago to review the 131 memorials and to categorize them into the groups that appear before you today. The list of the committee members is found in Section I, page 33 of the *Pre-Assembly Report*. We had a good group, comprised of several pastors and bishops, a college president, retired persons, a utility government and community relations person, a university professor, and two lawyers to keep us on the straight and narrow. And we worked in a very conscientious fashion to try to craft the report before you today.

"Our first memorial today is a memorial of celebration. The committee felt it would be appropriate to begin with that kind of memorial. You will find in the memorials report the text of the memorials submitted by the synods, background information compiled by staff and reviewed by the Memorials Committee, and then the committee's recommendation."

Category A1: Church Anniversary

Reference: *2001 Pre-Assembly Report*, Section VI, page 10.

1. Caribbean Synod (9F) [2001 Memorial]

WHEREAS, Frederick Evangelical Lutheran Church was established by Danish Pastor, Kjeld Jensen from Slagelse in 1666, in St. Thomas, Danish West Indies; and

WHEREAS, Frederick Evangelical Lutheran Church is the second oldest Lutheran Church in the western hemisphere; and

WHEREAS, Frederick Evangelical Lutheran Church is the largest congregation of the Caribbean Synod; and

WHEREAS, Frederick Evangelical Lutheran Church, in living the good news of Jesus Christ, has continually responded to basic Christian principles of stewardship to ensure its adequate financial support of the Caribbean Synod and the wider church; and

WHEREAS, Frederick Evangelical Lutheran Church has long been a multicultural, racially and ethnically diverse, congregation, encompassing persons of all races, ethnic, cultural, and social backgrounds in response to God's mission to reach out to all people; and

WHEREAS, Frederick Evangelical Lutheran Church, in an effort to promote a more visible Lutheran presence and communicate God's good news beyond its faith community engaged in a live radio broadcast of its Sunday worship service for more than 25 years; and

WHEREAS, Frederick Evangelical Lutheran Church, in an effort to share mutually the Christian faith, conducted a joint mission with The Episcopal Church during the 1980s; and

WHEREAS, Frederick Evangelical Lutheran Church living its commitment to support the proclamation of God's good news, was one of the first Lutheran congregations in the Virgin Islands to establish a local diaconate program in 1975 for the express purpose of training lay persons for the ministry of deacons and assistant ministers in its faith community; and

WHEREAS, Frederick Evangelical Lutheran Church expressed its commitment to education by operating an elementary school for more than 30 years; and

WHEREAS, Frederick Evangelical Lutheran Church in an effort to nurture its youths, supported the formation and operation of the Frederick Lutheran Youth Organization; and

WHEREAS, Frederick Evangelical Lutheran Church continues to serve the wider community through substantial contributions and in partnership with Lutheran Social Services that helped to make the Ebenezer Gardens Housing facility a reality in 1998; and

WHEREAS, Frederick Evangelical Lutheran Church continues to demonstrate its commitment to be a faithful witness to God's good news; therefore be it

RESOLVED, that the Caribbean Synod 2001 Assembly affirms the faithful legacy of Frederick Evangelical Lutheran Church, St. Thomas, United States Virgin Islands, and encourages and supports its continued partnership in ministry; and be it further

RESOLVED, that this resolution be sent as a memorial to the 2001 Churchwide Assembly of the Evangelical Lutheran Church in America.

BACKGROUND

Frederick Evangelical Lutheran Church, in Charlotte Amalie on St. Thomas, is the first Christian church of continuous existence in the Virgin Islands and the second oldest Lutheran church in the western hemisphere and in the Evangelical Lutheran Church in America. Established in 1666, as reflected in this memorial, Frederick Lutheran Congregation celebrates this year 335 years of proclaiming the Good News of Christ, the Risen Lord.

As a matter of information, the ten oldest surviving congregations in the Evangelical Lutheran Church in America are (by order of age):

- 1649: First Lutheran Church, Albany, New York;
- 1666: Frederick Evangelical Lutheran Church, Charlotte Amalie, St. Thomas, U.S. Virgin Islands;
- 1700: New Hanover Lutheran Church, New Hanover, Pennsylvania;
- 1703: Zion Lutheran Church, Athens, New York;
- 1710: Christ Lutheran Church, Germantown, New York;
- 1710: St. Paul Lutheran Church, West Camp, New York;
- 1714: Zion Lutheran Church, Oldwick, New Jersey;
- 1715: St. Paul Lutheran Church, Red Hook, New York;
- 1715: St. John Lutheran Church, Manorton, New York; and
- 1715: Christ Lutheran Church, Suffern Airmont, New York.

Mr. Rude introduced the recommendation of the Memorials Committee:

MOVED;

SECONDED: To respond to the memorial of the Caribbean Synod on the historic anniversary of Frederick Evangelical Lutheran Church on St. Thomas by giving thanks to God for the 335 years of faithful witness and service by the members and pastors of that congregation; and

To rejoice with all congregations of the Evangelical Lutheran Church in America as they celebrate anniversaries and, thereby, recall God's faithfulness from generation to generation and renew their commitment to their continuing participation in proclamation, outreach, and service as a part of this church.

Bishop Anderson called for discussion of the recommended action. Hearing none, he instructed the voting members to cast their votes, pressing "1" for yes and "2" for no.

ASSEMBLY

ACTION

Yes-882; No-4

CA01.02.05 To respond to the memorial of the Caribbean Synod on the historic anniversary of Frederick Evangelical Lutheran Church on St. Thomas by giving thanks to God for the 335 years of faithful witness and service by the members and pastors of that congregation; and

To rejoice with all congregations of the Evangelical Lutheran Church in America as they celebrate anniversaries and, thereby, recall God's faithfulness from generation to generation and renew their commitment to their continuing participation in proclamation, outreach, and service as a part of this church.

Bishop Anderson then asked the assembly to participate in a survey to get a sense for the history of the congregations they represented, instructing them to press different numbers on the keypads according to the age of their congregations. The results showed that the largest number of congregations represented, approximately 33 percent, were between 101 and 150 years old.

Category B5: Support for the People of Vieques, Puerto Rico

Reference: 2001 Pre-Assembly Report, Section VI, page 18.

1. Caribbean Synod (9F) [2001 Memorial]

WHEREAS, the Evangelical Lutheran Church in America recognizes that human life is a gift from God and that human beings are entitled to live in peace and with quality of life; and

WHEREAS, Puerto Rico and the people of Puerto Rico have shared with the United States its concern for worldwide democracy and justice for almost one hundred years and have contributed: (1) participating in World Wars I and II, Korea, Vietnam, Grenada, Panama, and most recently the Gulf war; (2) acknowledging and sharing our land with the Armed Forces through its bases in Ceiba (the biggest Navy base in the world outside the United States) Sabena Sea, and other parts of Puerto Rico; (3) being an experimental site for biological warfare such as Agent Orange; and (4) sharing the islands of Culebra in the past and Vieques in the present to prepare the Navy for war; and

WHEREAS, for almost 60 years the United States Navy has occupied three-fourths of the island of Vieques, one of the municipalities of the eastern shore of Puerto Rico, and performed military armed operations in a community of 51 square miles inhabited by 9,311 Puerto Ricans, destroying the environment, polluting the waters, and endangering the lives of the people; and

WHEREAS, on April 19, 1999, David Sanes Rodriguez, national of Vieques, working at an observation post, was killed, and four others were injured when a Marine Corps' airplane dropped a bomb off its course during military exercises; and

WHEREAS, the United States Navy has confirmed the use of depleted uranium bullets in its training operations; and

WHEREAS, the presence of toxic levels of arsenic, aluminum, boron, cadmium, lead, and mercury in the soil and sediment of lagoons in the eastern part of Vieques has been demonstrated; and

WHEREAS, in 1998, a group of epidemiologists from the University of Puerto Rico demonstrated that between 1985 and 1989 the incidence of cancer in Vieques was 27 percent higher than in the rest of Puerto Rico, and in 2001 the School of Medicine of Ponce, Puerto Rico, found that fishermen in Vieques present abnormalities in their cardiovascular system that could cause arrhythmia and even death, and related this situation to the fibro-acoustic waves generated by the bombing exercises, and more comprehensive health studies are being held; and

WHEREAS, the Church is called to develop ecological life styles that are sensitive to the needs of human beings and the non-human world and to demonstrate concern for the interrelatedness of people within its own life and the world (Social Statement on the Human Crisis in Ecology, Lutheran Church in America, 1972 Minutes, pages 586-596); and

WHEREAS, we as Christians affirm God's creation, and our response to the world God created is properly neither fear nor greed, but respect for and celebration of everything in it as the handiwork of God (The Environmental Crisis, The American Lutheran Church, October 1970); and

WHEREAS, the Church is called to take a stand with all who work and suffer to advance freedom, equality and justice in ways that more truly reflect God's intention for humanity (Social Statement on Human Rights, Lutheran Church in America, 1978 Minutes, pages 353-359); and

WHEREAS, we share with the Church of Jesus Christ in all times and places the calling to be peacemakers, to refuse to be silent and instead speak the truth in times when people seek justice and peace, and to name and resist idols that lead to false security, injustice, and war ("Social Statement—For Peace in God's World," 1995); and

WHEREAS, the Caribbean Synod of the Evangelical Lutheran Church in America, following God's call and implementing our church's social statements, has raised a prophetic voice, along with other Christian communities, on behalf of the people of Vieques, denouncing the bombings, calling for an immediate end of all U.S. military operations and a comprehensive program to clean up the island, to undo the environmental damage caused by the U.S. Navy, and to return the land to the people of Vieques; and

WHEREAS, the people of Puerto Rico, often divided by political ideologies, have come together to express this common plea; and

WHEREAS, the memorial presented by the Caribbean Synod of the Evangelical Lutheran Church in America to the 1999 Churchwide Assembly approved, conditioned on national security, the immediate end to all military operations in Vieques, the program to clean the polluted areas, and the returning of the land and waters; and

WHEREAS, the argument of perception that national security will be compromised by the Navy's immediate departure from Vieques has no empirical basis; and

WHEREAS, the Navy's propaganda that national security will be affected by its departure from Vieques is misleading and manipulative to justify its continual occupation of and presence in Vieques; and

WHEREAS, people all over the world, including the United States have joined our voice in asking for the immediate departure from Vieques on ethical and moral grounds; and

WHEREAS, we believe that the ecological, health, ethical and evangelical arguments raised by this issue are not related to national security and can no longer be ignored ethically and morally; therefore be it

RESOLVED, that this resolution be approved by the Caribbean Synod and presented as a memorial to the 2001 Churchwide Assembly of the Evangelical Lutheran Church in America; and be it further

RESOLVED, that the Caribbean Synod urge the Evangelical Lutheran Church in America, in its 2001 Churchwide Assembly, to receive this memorial without changes and to support the following actions:

- to express its support for the Caribbean Synod's position and continue seeking solutions for the immediate end to all military operations on Vieques; and
- to urge the 2001 Churchwide Assembly to review its action regarding military operations on Vieques at its 1999 Churchwide Assembly and to remove the references to "national security"; and
- to ask the Navy to undo the damage it has caused and return the land and water to the people of Vieques; and
- that actions and activities of the churchwide units and organizations of the Evangelical Lutheran Church in America be faithful to the expressions and official position and written documents of the Caribbean Synod of the Evangelical Lutheran Church in America related to this issue; and
- that the presiding bishop appoint a contact person at the churchwide office to serve as liaison with the Caribbean Synod through our bishop; and
- that the presiding bishop of the Evangelical Lutheran Church in America report to the Caribbean Synod at its 2003 assembly the various activities undertaken by the churchwide organizations on justice for the people of Vieques; and
- that the bishop of the Caribbean Synod report to the 2003 Caribbean Synod Assembly the various advocacy activities undertaken by the synod for the people of Vieques; and
- that the Caribbean Synod and the churchwide organization of the Evangelical Lutheran Church in America continue supporting the struggle of the people of Vieques utilizing their resources to promote education and commitment to this issue.

BACKGROUND

A memorial from the Caribbean Synod on the topic of Vieques was considered by the 1999 Churchwide Assembly. The assembly adopted the recommendation of the Memorials Committee, acknowledging "the concerns of the Caribbean Synod regarding U.S. military operations in Vieques, Puerto Rico," re-affirming this church's commitment to human rights, national security, and concern for the environment as expressed in its social statements, and directing "the Division for Church in Society through the Lutheran Office for Governmental Affairs, to encourage the U.S. government to seek reasonable solutions that will end all U.S. military operations on the island of Vieques and return the land to the people of the island while not compromising our nation's security."

The problems stemming from the U.S. Navy's operations on and around the island of Vieques, Puerto Rico, specifically the use of the area for military exercises and target practice, go back nearly 60 years. The U.S. Navy's military exercises at Vieques threaten the lives, livelihood, and natural resources of those who live there. The western end of the island, until this year, was used as an ammunition depot while the eastern third is a bombing and maneuver area.

Community and environmental leaders in Puerto Rico are concerned that the U.S. practice of bombing on Vieques has not only destroyed coral reefs, mangroves, lagoons, and coconut groves but also has endangered species and marine organisms. Of even more

consequence, according to studies by the University of Puerto Rico School of Public Health, the population of Vieques suffers from a 27 percent higher cancer case rate than the general population of Puerto Rico. According to Professor Seguinot Barbosa, director of the geography department of the University of Puerto Rico in Rio Piedras, “the destruction of the natural and human resources of Vieques violates the basic norms of international law and human rights. At the state and federal level the laws pertaining to the coastal zone, water and noise quality, underwater resources, archaeological resources and land use, among others, are violated.”

On April 19, 1999, a stray U.S. bomb killed David Sanes Rodriguez, a civilian security guard, and wounded four others. Following that occurrence in Vieques, the protests of the people of Puerto Rico became more urgent with appeals to the United States to cease immediately all U.S. Navy activity and relinquish control of the island, provide for its clean-up, and return the island in its entirety to its people. The tragic bombing death and injuries coupled with an incident in that same year involving 263 banned depleted uranium armor-piercing shells led President Clinton to call on the Department of Defense (DOD) to cease all use of live ordnance in Vieques until a panel appointed by the DOD presented recommendations with respect to the environmental, health, and economic impacts of military operations on and around the island.

Legislation was introduced in previous Congresses that would have required the defense department to transfer 8,000 acres of land on the island of Vieques to the local government. Commissioner Carlos Romero-Barcelo argued in his statement on the floor of the U.S. House of Representatives on one of those occasions that substandard economic and social conditions in Vieques are directly linked to the local government’s lack of control over two-thirds of the island. In many ways, the struggle for an end to the bombing and military exercises on Vieques is just one piece of the greater struggle of Puerto Ricans for self-determination and the ability to have an impact on decisions which have such a profound impact on their lives. Legislation to provide a process leading to full self-government for Puerto Rico passed the U.S. House of Representatives in 1998, but not the Senate. A referendum held in Puerto Rico in late 1998 was inconclusive with regard to the most preferred option for governance among the Puerto Rican people.

Negotiations in 2000 between President Clinton and former Puerto Rican Governor Pedro Rossello led to an agreement to hold a referendum on the issue in November 2001. If the people of Vieques were to vote to end the Navy’s activities on their island, the pull-out will occur in May 2003. The Navy and the Bush Administration had initially planned to undertake steps to persuade the Viequenses that a continued military presence would be in their best interest. In the spring of 2001, the Administration blocked the Navy from carrying out such “good will” gestures. In the meantime, newly-elected Governor Sila Calderon signed a law that authorized another referendum on the issue in July 2001. This vote would not be binding on the United States, but was set in the hopes of using its results to press for ending the military training.

In March 2001, the Rev. H. George Anderson, presiding bishop of the Evangelical Lutheran Church in America, and Bishop Donald J. McCoid, chair of the ELCA’s Conference of Bishops, led a delegation of churchwide staff members to Puerto Rico in response to a request from members of the Caribbean Synod. The group listened to the pleas of synodical pastors in San Juan before traveling to the island of Vieques to meet with residents of the island. Those who addressed the delegation described the situation as one in which the people of Vieques are being deprived of basic human rights.

Then, on June 14, 2001, President George W. Bush issued a surprise announcement that the U.S. would end all bombing and military exercises on and around the island by May

2003. In response to questions at a news conference in the midst of a European trip, President Bush listed the three key reasons why the halt was justified: (1) the harm already done to the Viequenses; (2) the people there are our friends and neighbors; and (3) "...they don't want us there." Public reaction was swift. Some supporters of the pull-out praised the action; others saw it as giving little more than what had already been made possible by the referendum set for November 2001. Many critics, including some members of Congress, were quick to condemn the decision, terming it a blow to military preparedness. A number of people stated that the two-year delay was unnecessary and an additional burden on the island's residents, while Bush administration officials said that the two years would be used to search for alternate sites and to design alternative training methods.

ELCA Policy

At the heart of this issue is a struggle for human rights, representation, and people's control over their own economic and social growth in order to assure better health, good education, and a safe environment. The ELCA's "Social Statement—For Peace in God's World," affirmed the ELCA's commitment to the promotion of human rights:

- **Promote respect for human rights.** "Recognition of the inherent dignity of and equal and inalienable rights of all members of the human family is the foundation of freedom, justice and peace in the world." These words from the Preamble to the Universal Declaration of Human Rights (1948) are consistent with our understanding of humans created in God's image. Human rights provide 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 (page 14).
- **Advocate participatory and accountable political structures within nations...** We expect governments to be accountable to law and people, provide for the participation of all and space for loyal opposition, protect individual and minority rights, and offer processes for conflicts to be resolved without war.... In support for just political structures, we: call for assistance to nations struggling to form democracies...and insist that one of the most important contributions the United States can make to peace is to have its own democracy work for a just and peaceful ordering of its diverse society (page 19).

The ELCA "Social Statement on Caring for Creation" provides an additional basis in its call to challenge public policies that do not "address environmental issues in a manner consistent with the principles of participation, solidarity, sufficiency, and sustainability" (page 10). The ELCA Churchwide Blueprint for Action on Central America and the Caribbean, adopted by the Church Council in 1990, authorizes the ELCA to "support sustainable and equitable development which is environmentally responsible and economically viable as well as suitable to the needs of the poor majority, expressed through democratic participation" (page 13).

The issue of self-determination for Puerto Rico is listed in the plan "From Policy Actions to Advocacy Ministry" for 2001-2002.

Pr. Parker introduced the recommendation of the Memorials Committee:

MOVED;

SECONDED: To affirm the memorial of the Caribbean Synod in its call for an immediate cessation of all military activity on the island of Vieques by United States forces as well as those of NATO and all other nations;

To direct the Division for Church in Society, through the Lutheran Office for Governmental Affairs, to continue to advocate for the immediate cessation of all military training exercises on and around the island of Vieques, the decontamination of its environs from the ravages of nearly 60 years of bombs and other ordnance, and the prompt return of the island to its people; and

To request that the Division for Church in Society, in consultation with the presiding bishop of the Evangelical Lutheran Church in America, bring a report to the 2003 Churchwide Assembly related to the work of this church and the current status of this issue.

Seeing no one rising to speak, Bishop Anderson proceeded with a vote on the recommended action.

ASSEMBLY

ACTION

Yes-794; No-159

CA01.02.06

To affirm the memorial of the Caribbean Synod in its call for an immediate cessation of all military activity on the island of Vieques by United States forces as well as those of NATO and all other nations;

To direct the Division for Church in Society, through the Lutheran Office for Governmental Affairs (LOGA), to continue to advocate for the immediate cessation of all military training exercises on and around the island of Vieques, the decontamination of its environs from the ravages of nearly 60 years of bombs and other ordnance, and the prompt return of the island to its people; and

To request that the Division for Church in Society, in consultation with the presiding bishop of the Evangelical Lutheran Church in America, bring a report to the 2003 Churchwide Assembly related to the work of this church and the current status of this issue.

After the announcement of the vote, Bishop Anderson suggested that in celebration of all of our churches and in the spirit of the Caribbean the assembly sing a song of celebration. Mr. Kevin E. Anderson led the assembly in singing the “Caribbean Hallelujah.”

Category B9: Birmingham Pledge

Reference: 2001 Pre-Assembly Report, Section VI, page 26.

1. Southeastern Synod (9D) [2001 Memorial]

WHEREAS, the Gospel of Jesus Christ through the Great commission mandates that the Church “make disciples of all nations” (Matthew 28:18-20); and

WHEREAS, the ELCA affirms this mandate in our Principles of Organization (5.01.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"; and

WHEREAS, the 1993 ELCA Churchwide Assembly while meeting in Kansas City, Missouri, adopted the "Social Statement on Freed in Christ: Race, Ethnicity, and Culture"; and

WHEREAS, in the section, 'A Time to Confront Racism,' our statement boldly declares, "We expect our leadership to name the sin of racism and lead us in our repentance of it"; and

WHEREAS, the city of Birmingham, Alabama, a city where much redemptive strife took place during the Civil Rights Movement, is the birthplace of a pledge that seeks to promote equality and racial healing; and

WHEREAS, many persons throughout the country and the world have signed the Birmingham Pledge as a commitment to eliminate racism; therefore be it

RESOLVED, that the ELCA Southeastern Synod endorse the Birmingham Pledge as a witness to our synod's commitment to fight racism and challenge each member to sign and live this pledge; and be it further

RESOLVED, that upon adoption of this resolution by the Southeastern Synod, it be sent as a Memorial to the 2001 ELCA biennial assembly for endorsement by the entire church:

Birmingham Pledge

I believe...

- ▶ Every person has worth as an individual.
- ▶ Every person is entitled to dignity and respect, regardless of race or color.
- ▶ Every thought and every act of racial prejudice is harmful.
- ▶ If it is my thought or act, then it is harmful to me as well as to others.

Therefore, from this day forward, I will...

- ▶ Strive daily to eliminate racial prejudice from my thoughts and actions.
- ▶ Discourage racial prejudice by others at every opportunity.
- ▶ Treat all people with dignity and respect.
- ▶ Strive daily to honor this pledge, knowing that the world will be a better place because of my effort.

BACKGROUND

The Birmingham Pledge was written by a lawyer in Birmingham, Alabama, and launched at the Birmingham Martin Luther King Jr. Unity Breakfast in 1998. It is sponsored by the Community Affairs Committee of Operation New Birmingham. Signatories of the pledge affirm that every person has worth, that all are entitled to dignity and respect, regardless of race or color, and that racial prejudice is harmful to all. They promise to strive daily to eliminate racial prejudice from their thoughts and actions, to discourage it by others, and to treat all people with dignity and respect.

During the Civil Rights Movement of the 1960s, the city of Birmingham was known nationally for fire hoses and police dogs let loose on civil rights demonstrators; for Martin Luther King Jr. writing a letter from its jail; and for the racially motivated bombing of Sixteenth Street Baptist Church in 1963 that killed four African American girls. The pledge is one way this city is seeking to repudiate the racist and violent past and chart a new direction.

Since its introduction, tens of thousands of people have signed the pledge in Birmingham and throughout the United States, including Nobel Peace Prize recipient Archbishop Desmond Tutu and former President Bill Clinton. School classes and congregations have encouraged people to sign it. The Episcopal Church General Convention in 2000 endorsed the pledge. Individuals can sign the pledge on-line (www.onb.org/racerelations/bhampledge.html).

In its founding documents, the Evangelical Lutheran Church in America included under its “Statement of Purpose” the affirmation that it shall “advocate dignity and justice for all people” (*Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America*, 4.02.c.).

This church established a Commission for Multicultural Ministries that “assists the church-wide organization and other expressions of this church to deal with racism and to minister in a multicultural context” (ELCA 16.22.A96.a.2). This commission offers a wide range of anti-racism training and resources for ELCA congregations, synods, and churchwide units.

The 1993 ELCA Churchwide Assembly adopted the “Social Statement on Freed in Christ: Race, Ethnicity, and Culture,” that names racism as “sin” and calls upon the church to confront it (page 4).

“Freed in Christ” reminds us that “when we speak of racism as though it were a matter of personal attitudes only, we underestimate it. We have only begun to realize the complexity of the sin, which spreads like an infection through the entire social system” (page 4).

The Birmingham Pledge deals with personal attitudes and actions, and by itself is not sufficient to overcome the racism that continues to manifest itself in our society. Still, the pledge is one means to call people to fight racism and to treat all people with dignity and respect.

Mr. Rude introduced the Memorials Committee’s recommendation:

MOVED;

SECONDED: To thank the Southeastern Synod for bringing the Birmingham Pledge to the attention of this church;

To endorse the Birmingham Pledge, urging individual members of the Evangelical Lutheran Church in America to sign it; and

To call upon the individuals, congregations, synods, schools, and affiliated agencies and institutions of this church to explore using the Birmingham Pledge in their efforts to overcome racism.

Ms. Sarah W. Wing [Northwest Washington Synod] indicated her intention to propose an amendment to the resolution that would include the text of the Birmingham Pledge within the assembly’s action. Bishop Anderson asked if she had submitted the amendment in writing. Upon receiving a negative reply, Bishop Anderson asked that Ms. Wing do so before consideration of her motion to amend.

Nominee Question-and-Answer Forum

While the assembly awaited the text of Ms. Wing’s amendment, Bishop Anderson explained the format and process of the nominee forum to be held on Thursday evening:

“Questions will be raised by voting members who registered their names and synods with the Rev. Randall R. Lee, deputy secretary, by 4:00 P.M. The names will be drawn randomly from among those who registered their names. The names of the first five questioners will be drawn at the beginning of the session.

“Following the first response, other nominees may respond, if they wish.

“All responses will be not more than 90 seconds. A ‘countdown clock’ will be visible at the podium.

“The names of both questioners and responders will be drawn by voting members Ms. Patricia E. Swanson, vice president of the Northwestern Minnesota Synod, and Ms. Faith A. Ashton, vice president of the North Carolina Synod.

“Judge Dale V. Sandstrom, a member of the Church Council from the Western North Dakota Synod, will serve as moderator,” he explained.

Report of the Memorials Committee (continued)

Reference: 2001 Pre-Assembly Report, Section VI; continued on Minutes, pages 48, 149, 275, 321, 360, 376, 411.

Category B9: Birmingham Pledge (continued)

Reference: 2001 Pre-Assembly Report, Section VI, page 26.

Having received a written copy of Ms. Wing’s amendment, Bishop Anderson returned to the discussion of the Memorials Committee recommendation on the Birmingham Pledge.

MOVED;

SECONDED: To amend the resolution by adding the text of the Birmingham Pledge.

Bishop Anderson invited Ms. Wing to speak to her amendment. Ms. Wing stated that unless the text of the pledge itself were included in the resolution, no one in the future would know what the resolution meant.

Bishop Anderson asked for further discussion on the amendment. Hearing none, he called for the vote.

MOVED;

SECONDED;

Voting Cards

CARRIED: **To amend the resolution by adding the text of the Birmingham Pledge.**

Seeing no one else rising to speak, Bishop Anderson called for the vote on the amended resolution.

ASSEMBLY

ACTION

Yes-951; No-19

CA01.02.07 To thank the Southeastern Synod for bringing the Birmingham Pledge to the attention of this church:

I believe...

- **Every person has worth as an individual.**
- **Every person is entitled to dignity and respect, regardless of race and color.**
- **Every thought and every act of racial prejudice is harmful.**
- **If it is my thought or act, then it is harmful to me as well as to others.**

Therefore, from this day forward, I will...

- **Strive daily to eliminate racial prejudice from my thoughts and actions.**

- **Discourage racial prejudice by others at every opportunity.**
- **Treat all people with dignity and respect.**
- **Strive daily to honor this pledge, knowing that the world will be a better place because of my effort.**

To endorse the Birmingham Pledge, urging individual members of the Evangelical Lutheran Church in America to sign it; and

To call upon the individuals, congregations, synods, schools, and affiliated agencies and institutions of this church to explore using the Birmingham Pledge in their efforts to overcome racism.

Category B6: The Family Farm

Reference: *2001 Pre-Assembly Report*, Section VI, page 21; continued on *Minutes* page 253.

1. Minneapolis Area Synod (3G) [2000 Memorial]

WHEREAS, the family farm is disappearing across the nation at an alarming rate; and

WHEREAS, the ELCA and its partner churches have a considerable investment in the health and viability of the family farm; therefore be it

RESOLVED, that the 2000 Assembly of the Minneapolis Area Synod requests the ELCA Church Council to direct the director for rural ministry and networking, Division for Outreach, to address the problems inherent in these areas; and be it further

RESOLVED, that the 2000 Assembly of the Minneapolis Area Synod memorialize the ELCA 2001 Churchwide Assembly to offer spiritual support to those engaged in agriculture, by forming liaisons with secular or religious groups, who are trying by educational and legislative means to improve the conditions of the family farmer; and be it further

RESOLVED, that the 2000 Assembly of the Minneapolis Area Synod direct the Synod Council to forward this resolution to the ELCA Church Council for consideration and action.

BACKGROUND

This memorial of the Minneapolis Area Synod on the family farm also was submitted to the ELCA Church Council as a resolution. At the November 2000 meeting of the Church Council, this and a similar resolution of the Western North Dakota Synod were referred to the Division for Outreach in consultation with the Rural Advisory Committee with the request that a report and possible recommendations be brought to the council's April 2001 meeting.

At its April 2001 meeting, the Church Council responded to the resolution (CC01.04.46.a6) by providing a report on rural ministry and encouraging the synod "...to affirm the work that is being done throughout the Church in terms of rural life ministry."

A "Report on Rural Ministry" was printed in Section V of the *2001 Pre-Assembly Report*.

Pr. Parker introduced the recommendation of the Memorials Committee:

MOVED;

SECONDED: To acknowledge the concerns related to the family farm raised in the memorial of the Minneapolis Area Synod and to reaffirm the action of the 1999 ELCA Churchwide Assembly to:

- pray for family farmers, their families, and rural communities;
- learn about the challenges facing family farms;
- support family farmers through advocacy for just legislation that protects family farms, the land, and the small towns they make possible;
- continue support for small town and rural congregations;

To commend the initiatives of the presiding bishop of this church who called together, in an historic meeting, the leaders of the National Farmers Organization, the Farm Bureau, and the Farmers' Union;

To support the areas of agreement that emerged from the September 2000 meeting of farm presidents:

- insuring a safe, abundant food supply for the world;
- building upon, improving, or replacing existing structures to respond to the effects of low commodity pricing;
- providing human, financial, and spiritual resources for rural communities;
- providing opportunities for farmers, ranchers, and their communities to meet;
- studying agriculture concentration, industry-wide consolidation, and other phenomena and adopt legislation to promote fair, open, and competitive markets;
- emphasizing conservation, protection, and regeneration of land;
- educating agricultural producers and others on production and economics; and
- engaging in dialogue on issues related to rural and farm life.

To request that the director for rural ministry and networking continue to assist the Evangelical Lutheran Church in America by working with ecumenical and other partners to respond to the farm and rural crisis and identify resources that can be used in that response.

The Rev. Leland M. Eilert [Southern Ohio Synod] moved to amend the resolution by addition:

MOVED;

SECONDED: To add the following two paragraphs:

And be it further **RESOLVED**, that the ELCA Division for Outreach add one full-time staff person to the ELCA's Rural Desk to work in conjunction with the Division of Rural Networking and Resources; and be it further

RESOLVED, that the ELCA Division for Outreach, with the approval of the ELCA Church Council, appoint a person to fill this position by July 1, 2002.

Bishop Anderson noted, "This does have budget implications, so I believe we would have to refer this to [the Committee of] Reference and Counsel or to the Budget [and

Finance] Committee for [review]. So I think we would have to make a record of that at this time, and ask them to come back and provide some report. But we certainly would let you at this point speak on your reasons for presenting the amendment.”

Pr. Eilert spoke to his resolution, saying, “At this assembly we are reflecting upon a passage from Romans that says we are one in Christ, but that we are individual members, one and another. No matter who we are or where we live we are called to use our gifts in love and support for one another. We are being reminded of that at this assembly of the very genuine crisis being faced by family farmers, not only in our nation but around the world.

“This crisis has become more evident for the ELCA when we realize that over 50 percent of our congregations are located in small town and rural areas of our nation. I think if we are to better understand how we can use our gifts in mutual love and support and grow in our recognition and appreciation of how closely we are connected and how much we share as members of one another in the one body of Christ, no matter where we live, we need people watching, listening, and learning. And quite frankly, one person at the Rural Desk is not enough. It is an impossible task. Just as we must be In the City for Good—and I deeply believe that—so we must stay rooted in the land for good as well. Thank you.”

Bishop Anderson stated that action on this amendment would be deferred until a report could be prepared by the Committee of Reference and Counsel because of its budget implications.

Category B12: Health-Care Policy

Reference: *2001 Pre-Assembly Report*, Section VI, page 28.

1. Carribean Synod (9F) [2001 Memorial]

WHEREAS, the Evangelical Lutheran Church in America recognizes that health care is a basic human right that should be fairly and justly extended to all people; and

WHEREAS, the Evangelical Lutheran Church in America is creating a health care policy statement to demonstrate the church’s position on the sanctity of life and the entitlement of all people to have access to quality health care; and

WHEREAS, the United States has created the medicaid system to finance health care for the nation’s indigent and persons with disabilities and shares these costs between the federal government and the states with a sliding formula that (1) recognizes each state’s ability to pay and increases the federal share of costs for states with low capita income; and (2) allows states to participate in the medicaid system to the greatest extent they wish by allowing open-ended federal matching funds as long as a state provides its matching share of costs; and

WHEREAS, the territories of the United States (Puerto Rico, U.S. Virgin Islands, Guam, Samoa, Midway, Wake, and others) receive unequal and different treatment in the federal medicaid program which greatly and negatively impacts the lives of everyone in the territories, especially the poor, the elderly, and the disabled; and

WHEREAS, there are four major funding inequities imposed by the federal government on the territories’ medicaid programs including:

- A cap on all federal medicaid monies no matter what the health care needs are, although no states has a federally composed spending cap;
- Inequitable federal matching percentage that treats the territories as the wealthiest states requiring a 50/50 match up to the cap with the territories paying 100 percent of costs beyond the cap;
- Ineligibility of territories for additional medicaid programs;
- Lack of appropriate funding; and

WHEREAS, the territories have a larger percentage of indigent persons than the U.S. mainland and the economies of the territories are too limited to allow them to fully finance the health care costs that would be covered by medicaid in the states and therefore must limit health care and such services as assisted living and nursing home care to their indigent persons; and

WHEREAS, the delegates of the territories have continually written congressional bills to improve the territories treatment under the Medicaid system and the governors of the territories have petitioned the president to improve this system, and both actions have provided little relief thus necessitating the voice of the Church to speak up for this critical issue of justice and equity; therefore be it

RESOLVED, that the Caribbean Synod 2001 assembly affirms this resolution, and that the Evangelical Lutheran Church in America affirms in its social statement on health and Health Care Policy Statement that the provisions of federal programs for indigent health care be extended fairly and equally to all of America's territories as well as its States; and be it further

RESOLVED, that this resolution be sent to the ELCA assembly 2001 as a memorial.

BACKGROUND

The Caribbean Synod requests that the proposed social statement on health and health care affirm "that the provisions of federal programs for indigent health care be extended fairly and equally to all of America's territories as well as its states."

The 1999 Churchwide Assembly authorized the development of a social statement on health and health care for consideration by the 2003 Churchwide Assembly. The board of the Division for Church in Society appointed a task force to study the topic and to develop the social statement. The 1999 Churchwide Assembly action directed the task force to address issues of access to health care and equity in care.

Early in 2001, the task force completed and published *Our Ministry of Healing: Health and Health Care Today*. This congregational study is the first step in the development of the social statement. Members are encouraged to study the booklet and to offer their comments on it for the task force's continuing work. Early in 2002, the first draft of the social statement will be made available to ELCA members for their review. The proposed social statement will be made available in this church prior to the 2003 Churchwide Assembly.

Our Ministry of Healing contains a section on "Access and Equity in Health Care." There it is affirmed that "access to health care needs to be extended to all on an equitable and economically feasible basis.... Extending access is consistent with our vision of health and healing and our vision for health care" (page 40). While the study does not deal directly with the issue raised in this memorial, the memorial's concern is consistent with the study's norms and commitment. The memorial is a welcome call for the task force to attend to the special concerns of people in the Caribbean and in other United States' Territories.

Mr. Rude introduced the Memorials Committee's recommendation:

MOVED;

SECONDED: To encourage ELCA members to participate in the development of a social statement on health and health care by studying and responding in 2001 to the study *Our Ministry of Healing*, and to the first draft of the social statement when it is available in 2002; and

To refer the memorial of the Caribbean Synod on Health-Care Policy to the Division for Church in Society as information for consideration by the Task Force on Health and Health Care.

The Rev. Keith A. Hunsinger [Northwestern Ohio Synod] rose to ask a question concerning the previous debate. He asked whether the assembly was voting on the resolution or on the

recommendation of the Memorials Committee. He pointed out that Pr. Eilert's amendment was to the resolved section, not to the Memorials Committee recommendation. Bishop Anderson responded that he interpreted the previous amendment as adding to the recommendation of the Memorials Committee. He thanked Pr. Hunsinger for calling the assembly's attention to this matter.

Seeing no one else rising to speak, Bishop Anderson proceeded with the vote on the recommended action:

ASSEMBLY

ACTION

Yes-922; No-46

CA01.02.08 **To encourage ELCA members to participate in the development of a social statement on health and health care by studying and responding in 2001 to the study *Our Ministry of Healing*, and to the first draft of the social statement when it is available in 2002; and**

To refer the memorial of the Caribbean Synod on "health-care policy" to the Division for Church in Society as information for consideration by the Task Force on Health and Health Care.

Category B2: Israeli-Palestinian Relations

Reference: 2001 Pre-Assembly Report, Section VI, page 13; continued on Minutes page 245.

1. Alaska Synod (1A) [2001 Memorial]

WHEREAS, since September 2000, the oppressed in Palestine have been crying for equality and freedom; those voices and dreams are being violently squelched with the aid of U.S.-made machine guns, tanks, and Apache attack helicopters; Israel continues to expand its civilian settlements in the Palestinian territories and Israeli settlements confiscate irrigation water for lawns while the agricultural crops of Palestinian farmers, dependent on this water for generations, are allowed to wither with drought; the U.S. Ecumenical Delegation, of which the ELCA was a partner, conducted a fact-finding tour in December 2000 and called for "Prayer for a Just Peace in the Middle East"; the root cause, injustice, is coupled with attempts to keep peace through military might, rather than developing a just society for all; and

WHEREAS, the Ecumenical Delegation report begins with Micah 6:8, "What does the Lord require of you but to do justice, and to love kindness, and to walk humbly with your God"; and

WHEREAS, Jesus identified with the poor, the powerless, and the outcast; we who confess to be His disciples must seek to do the same; and

WHEREAS, there is great discrepancy of income with the Israeli per capita income many times that of the Palestinian, with some reports over 17 times; and

WHEREAS, in recent months the Israeli checkpoints have turned the Gaza Strip and the West Bank into virtual prison-ghettos causing the unemployment rate to soar over 50 percent and hunger to stalk the land; and

WHEREAS, the apartheid type system, which is heavily financed by U.S. aid and military arms, maintains control over the Palestinians by shelling homes, isolating their universities, and inflicting trauma, injury, and death; the Ecumenical Delegation report states: "We have seen the exploded shells made in the U.S.A. found in ambulances and families homes...seen the impact of Israeli settlements that strangulate and isolate the Palestinian people from one another...seen the houses demolished by

the army and we have walked in centuries-old olive groves, up-rooted by bulldozers...seen the effect of the loss of hundreds of thousands of jobs on the lives of Palestinian families with its accompanying poverty and hunger...heard the terror in the voices of Israeli Jews and Palestinians Christians and Muslims alike”; therefore be it

RESOLVED, that the Alaska Synod of the Evangelical Lutheran Church of America meeting at Eagle River, May 4-5, 2001, requests that we fervently continue the prayer vigil for justice inaugurated by Presiding Bishop Anderson, that peace might come, and that we become more informed through speakers; and be it further

RESOLVED, that we request that U.S. aid to Israel, both economic and military, cease until the same standards of accountability are enforced as required of other countries and areas for U.S. aid; and until the agreements set forth by the Fourth Geneva Convention (1949) Article 49, Section 6 [“The occupying power shall not deport or transfer parts of its own civilian population into the territory it occupies”] and the U.N. Security Council Resolution 242 (Concerning Principles for a Just and Lasting Peace in the Middle East, 1967) [“Withdrawal of Israeli armed forces from territories occupied in the recent conflict;” mandating full Israeli withdrawal from the designated Palestinian lands] are adhered to and justice is brought to the land; and be it further

RESOLVED, that we request that the Palestinian request for interim international protection be established by the United Nations; and be it further

RESOLVED, that this resolution be sent to the senior leadership of Israel; and

RESOLVED, that this resolution be sent to each synod of the ELCA seeking their endorsement; to the ELCA Conference of Bishops; to the ELCA Church Council; to the 2001 Churchwide Assembly for endorsement; and to all the denominations who participated in the Ecumenical Delegation, December 2000, fact-finding study requesting their endorsement, support and participation; and be it further

RESOLVED, that this action be taken with the hope of addressing a major multi-denominational campaign to President George W. Bush, Secretary of State Colin Powell, and the world community, seeking their support to establish justice in Israel Palestine to allow peace according to the Fourth Geneva Convention and the U.N. Security Council Resolution 242.

BACKGROUND

Policy Base

The ELCA supports a peace agreement in the Middle East that guarantees Israel’s right to exist and provides self-determination, including the possibility of a state, for the Palestinians. This commitment is articulated in an ELCA “Message on the Israeli–Palestinian Conflict” affirmed by the ELCA Church Council in April 1989 and subsequently affirmed by the 1989 ELCA Churchwide Assembly in its response to a memorial from the Rocky Mountain Synod [CA89.8.114].

The 1989 “Message on the Israeli–Palestinian Conflict” expresses solidarity with members of the Evangelical Lutheran Church in Jordan (ELCJ) “...in their suffering and in their hope that peace might come in a place where there is little peace.” The 1989 Churchwide Assembly action urged members of the ELCA to “...familiarize themselves with the history of the Middle East and current issues affecting the conflict so that they can be advocates for responsible political action.”

Prayer Vigil

An ecumenical prayer vigil for peace in the Middle East began December 3, 2000, and will continue until the violence between Palestinians and Israelis ends and a just and lasting

peace agreement is reached. The prayer vigil provides an opportunity for congregations to incorporate the welfare of the people of the Middle East into the heart of their church life: in worship, education, and advocacy. ELCA members are encouraged to participate in this prayer vigil as an expression of concern for Palestinians and Israelis—Christians, Muslims, and Jews—whose lives are affected by broken relationships and the conflict which flows from this brokenness. Suggestions for implementing the vigil, including prayers, and links to other denominations' prayer vigil pages, can be found at www.loga.org.

U.S. Aid to Israel

The 1991 Churchwide Assembly requested “that the bishop of this church write the President of the U.S.A. and encourage members of the Evangelical Lutheran Church in America to write to the President, their senators, and their members of Congress,” asking them “to relate U.S. foreign assistance to the willingness of those nations to negotiate with one another in good faith and to adhere to international law and human rights conventions; and to oppose further housing loan guarantees to Israel unless and until the construction and expansion of settlements in the occupied territories is stopped” [CA91.6.33].

Similarly, the ELCA “Social Statement—For Peace in God’s World,” adopted by the 1995 Churchwide Assembly, affirmed that the United States should revitalize its aid program to people in poorer nations; supported continued and increased development assistance by the U.S.; and called for the gradual realignment of U.S. aid toward more development assistance and a proportional reduction in subsidies to purchase weapons. According to the peace statement, “Aid should be provided in ways that promote human rights and build self-reliant individuals, communities, and nations.... Aid also should require accountability on the part of recipient governments” (page 16).

The U.S. Christian Ecumenical Delegation to the Middle East, which included former ELCA Presiding Bishop Herbert Chilstrom and synodical bishops Margaret Payne and Theodore Schneider, released a statement on December 12, 2000, calling on the United States to “make all necessary changes so that U.S. aid to Israel is administered and made accountable consistent with the rules and procedures that are applied to every other recipient of U.S. aid.” The delegation also called on the U.S. government to “suspend current sales of attack helicopters to Israel pending investigation of their use against civilian targets as well as assurances that they will be used in conformity with United States law covering ‘end-use’ in our weapons sales.”

On June 7, 2001, a delegation of church leaders—Episcopalian, Orthodox, Roman Catholic, Methodist, and Lutheran, as well as a representative of the National Council of the Churches of Christ in the U.S.A.—met with Secretary of State Colin Powell. They presented a letter supporting U.S. efforts to bring an end to Israeli-Palestinian violence and calling on the U.S. to “do what it must to bring Israel’s settlement activity to an end.” The delegation urged Secretary Powell “to make clear to Israel and the Palestinians that the United States is committed to a negotiated end of Israel’s military occupation of the Gaza Strip, the West Bank and East Jerusalem as called for in United Nations Security Council Resolution 242.” They also encouraged “an immediate freezing by Israel of its settlement activity including ‘natural growth.’” They noted, “It will likely require considerable diplomatic pressure, and possibly economic pressure as well, to convince the government of Israel to recognize that this is a major policy concern of the United States.”

Human Rights and International Protection

On March 27, 2001, the United States vetoed a United Nations Security Council resolution to request the U.N. Secretary General to set up a protection mechanism on behalf

of Palestinian civilians. The resolution contained strong and specific expression of concern about recent Israeli settlement activities and a more general provision with respect to implementation of the Sharm El-Sheikh understandings of October 2000. A similar resolution sponsored by four Western European allies of the U.S. expresses support for a mechanism to contribute to the protection of Palestinian civilians, but does not contain reference to a U.N. observer force as did the vetoed resolution. This resolution, however, is no longer on the U.N. agenda.

On May 20, 2001, the “Mitchell Report,” officially the Report of the Sharm el-Sheikh Fact-Finding Committee, was published. This report is the result of the October 2000 summit convened by President Clinton in response to the outbreak of violence following Ariel Sharon’s provocative visit on September 28, 2000, to the Al Aqsa compound. Former Senators George Mitchell and Warren Rudman were joined by the former Turkish President, the Norwegian Foreign Minister, and the European Union’s foreign policy chief. The Palestinians were disappointed that the report’s recommendations did not include an international protection mechanism.

The December 2000 statement of the U.S. Christian Ecumenical Delegation to the Middle East called on the Israelis and Palestinians to cease all acts of violence and return to the negotiating table immediately; urged Israeli forces to end the use of disproportionate force in violation of international norms, as when tanks and helicopters are used to attack civilian neighborhoods; and urged Israel to stop further confiscation of land, house demolitions, widespread closures, destruction of trees and agricultural fields, settlement expansions, and other policies that victimize Palestinians. The delegation asked “that, prior to such a peace agreement that can end the current violence, Palestinian populations under occupation have some form of immediate protection provided by the international community.”

Other ELCA actions have promoted respect for human rights and efforts to build international peace, including:

- Action by the 1991 Churchwide Assembly to encourage ELCA members to write to their political leaders, asking them to pursue diligently and persistently nonviolent resolutions to conflicts in the Middle East.
- The “Social Statement—For Peace in God’s World,” strongly supports nonviolent efforts to bring about just and peaceful change, encourages education on nonviolence, encourages consideration of participation in nonviolent action, and affirms pastoral support for those who undertake nonviolent action for peace.
- The 1989 “Message on the Israeli–Palestinian Conflict” states, “Our most immediate and urgent concern is for the cessation of human rights abuses against Palestinians, because of Israeli occupation. These abuses include detentions without trial, the closing of schools, denial of access to health care, deportations, and the use of live ammunition and plastic bullets in response to non-life-threatening situations.... [W]e are aware that a peaceful settlement can only be accomplished when human rights abuses against the Palestinians are ended” (pages 1 and 3).
- 1993 Churchwide Assembly resolution [CA93.8.98], “Conflict in the Middle East,” speaks specifically to the lack of access for Palestinians from the Occupied Territories to Jerusalem and the destructive effect that such measures have on the Palestinian economy.
- A 1996 Church Council resolution on the Middle East (CC96.4.12) calls upon the government of Israel and the Palestinian Authority to protect and preserve inter-

nationally recognized human rights. Since the establishment of the Palestinian Authority, the ELCA has raised various human rights issues with the Palestinian Authority as well as the Israeli government.

Multi-denominational Campaign

At spring 2001 meetings in Chicago and Washington, D.C., representatives from numerous church bodies and church-related organizations met to develop a coordinated response to the crisis in Palestine and Israel. The talks focused on accompanying Palestinians and Israelis in nonviolent efforts to end the occupation, mobilizing grass-roots activists in the U.S. for prayer and advocacy, developing and distributing congregational resources, and engaging the public media concerning U.S. policy toward the Middle East.

Pr. Parker introduced the Memorials Committee's recommendation:

MOVED;

SECONDED: To affirm the concern raised in the Alaska Synod memorial over continued U.S. aid to Israel and to request the presiding bishop to send a letter to the President of the United States, Vice President, Secretary of State, the U.S. Ambassador to the United Nations, and all members of Congress: (1) asking that they urge and work with both the Israelis and the Palestinians to end the cycle of violence and seek a just and lasting peace; (2) urging the conversion of funds presently budgeted or allocated for military assistance for nations of the Middle East to support for humanitarian assistance and economic aid; (3) discouraging the private, direct or indirect, sale of military weaponry to Middle Eastern nations; and (4) urging the immediate international protection of Palestinian populations under occupation;

To encourage ELCA members to participate in the ecumenical prayer vigil for peace in the Middle East, to support through prayer and material assistance the people in the region affected by civil strife, and to pray for the ELCA missionary staff in the region;

To affirm the work of the Division for Global Mission and the Division for Church in Society in their efforts to organize an ecumenical response to the crisis in Palestine and Israel that includes accompanying Palestinians and Israelis in nonviolent efforts to end the occupation; mobilizing grass-roots activists in the U.S. for prayer and advocacy; developing and distributing congregational resources; and engaging the public media concerning U.S. policy toward the Middle East; and

To commend the Evangelical Lutheran Church in Jordan and Palestine, Bishop Munib Younan, its congregations and schools for steadfastness in faith and courage in witness throughout this time of crisis; for their ministries of reconciliation and peacemaking; for their tireless assistance and service including ministries with traumatized children, students, and congregation members.

Ms. Susa M. Neitzel [Texas-Louisiana Gulf Coast Synod] rose in opposition to the motion, saying, "It is the role of the Church to proclaim the Gospel, and that is in keeping

with the doctrine of the two kingdoms, specifically, the kingdom of the right. It is the realm of the kingdom of the left, which is the secular realm, and the civil responsibility of individual members of the church to affect legislation and to be active in the civil government. It is not the role of the Church as a whole.”

Bishop Margaret G. Payne [New England Synod] spoke in favor of the resolution, saying, “Our synod has as its companion synod the Evangelical Lutheran Church in Jordan and Palestine (ELCJ). I visited there last year with a delegation and I witnessed the strong effort toward peace in that region, particularly by—the words are excellent in this memorial—‘the tireless efforts of the bishop.’ That is the primary goal: Peace in the Middle East. And one of the main factors in assuring that that will take place is dealing in some fashion with the violence, and part of dealing with that is raising up an awareness of how the instruments of violence come about, how they are delivered, how they are able to be used against people—both Israeli people and Palestinian people. I speak in favor of this memorial so we can hold up yet again the importance of our work for peace in every possible way that we can as citizens of both kingdoms.”

The Rev. Robin J. Morgan [Central States Synod] spoke in favor of the motion, saying, “I had the opportunity to spend Christmas in Bethlehem. We stayed in a Palestinian school on the West Bank. I think the work that Lutheran Christians are doing—in Palestine particularly, with folks who are blocked in on every side by the Israelis and their need to protect what they consider to be theirs—is just crucial. There are many people risking their lives who could very well leave that area, and yet they feel committed to the Gospel and to these people who are struggling in the midst of horrible circumstances. And so I speak on behalf of this memorial.”

Bishop Theodore F. Schneider [Metropolitan Washington, D.C., Synod] also spoke in favor. He said, “I was with Bishop Margaret Payne and 26 denominations at the peace delegation that went to the West Bank in Palestine and Israel, a guest of Bishop Younan. Both sides have what the other one desperately wants and could give, but it probably is not going to happen without some intervention and moderation from those that can be more objective.

“I speak in favor of this motion because it does something that we do not always accomplish; it speaks with a remarkable balance, and I am very enthusiastic about it.”

Mr. Kelly M. Doyle [Oregon Synod] said, “I am just concerned about the wording on [item] four, where it says ‘...urging the immediate international protection of Palestinian populations under occupation.’ I want us to make sure and keep a balance [between] this and a concern with the state of Israel, which did start out as a nation under siege, and could easily lapse back into a nation under siege unless we are—”

Bishop Anderson said, “Excuse me. I hate to interrupt you, but you are speaking from a ‘pro’ microphone, I am assuming you are going to offer an amendment?” Mr. Doyle replied, “I was actually asking a question—if there is a balance in this that is not obvious here—because it seems somewhat imbalanced.” Bishop Anderson clarified, “You are asking a question about that?” Mr. Doyle said he was. Bishop Anderson replied, “Okay. Thank you. Does someone want to speak to that? Committee members or others?” Seeing no indication of members of the Memorials Committee wishing to respond, Bishop Anderson continued, “Okay. Further discussion? I believe you are ready to vote. So turn to your keypad—microphone 12.”

The Rev. Carol Vassallo [Metropolitan Chicago Synod] said, “My only question about this resolution is—how would our Jewish friends react in light of the fact that about two years

ago we, as the ELCA, made an apology to our Jewish friends for our complicity in the Nazi events in Germany. I think the resolution is wonderful and needs to be made, but I repeat my question: How would our Jewish friends take it?"

The Rev. Serena S. Sellers [Southeastern Pennsylvania Synod] spoke in favor of the recommendation, saying, "I want to address the question raised about [item] number four in the first paragraph, '...urging the immediate international protection of Palestinian populations under occupation.' As I understand it, the current situation is that the Israelis are breaking international law by what is happening in that region. So it seems to me that it is appropriate for us to call for international law to be fairly—I do not have the right word—to be appropriately carried out. And so although it may appear to be an imbalance, the Israeli population is not under occupation and is not being a victim of a breakage of international law.

"The second issue is that there are many of our Jewish friends who also are calling for international law to be carried out fairly in that region. So I do not believe that all Jewish people would respond the same way to this memorial. But I do believe that I would like to speak in favor of it and urge all of us to learn more about the situation, so that we can make intelligent and accurate statements about what is happening in the region."

Bishop Donald J. McCoid [Southwestern Pennsylvania Synod] rose in favor of the recommendation, saying, "I had the opportunity recently to meet with a small group of Church leaders, as we met with [U.S. Secretary of State] Colin Powell to discuss some of the concerns surrounding the Israeli-Palestinian conflict. [Secretary] Powell suggested that one of the things that the churches could do is shout from the steeples: 'Peace, peace, peace.' We have something to say. We are concerned about the sisters and brothers, the children of Abraham and Christian, Jewish, and Islamic traditions. We have been committed to try to look for ways in which we can bring peace to this area.

"Our prayer vigil is lifted up in this memorial and it is something that is important and our synods are participating in. But we have to remember that if we are not people who are peacemakers, as our Lord is lifted up for us, that we can be people who just turn our heads. This is our opportunity to say that violence, in any way, on any side, is something that we are not supporting. But it also has something very important to say about where we are as people who are concerned for the children and future generations."

Mr. Jac Charlier [Metropolitan Chicago Synod] moved to amend the recommendation.

MOVED;

SECONDED: To amend the recommendation of the Memorials Committee by removing point four of the first paragraph, urging the immediate international protection of Palestinian populations under control.

Bishop Anderson asked Mr. Charlier to speak to his amendment. Mr. Charlier stated, "There are very few people in this room who would not agree that peace in the Middle East is a worthwhile goal. I think to say that we are going to take the [position] that the Palestinians are 1) under occupation, and 2) are blameless in this is inappropriate. In the U. S. Army I trained with officers from different countries and I found all sides to have valid points. Also, my friends who are both Jewish and Arab, may not see eye to eye on it, but do recognize that neither side, in fact, has everything going for their argument. And so I just think that we should not weigh in on one side or the other."

Bishop Anderson continued, "Thank you. Now we are debating the amendment, which is to strike the item four in the first paragraph of the recommendation. You heard a speaker in favor of the amendment. Is there a person wishing to oppose the amendment? Microphone two."

Bishop W. Christopher Boerger [Northwest Washington Synod] opposed the amendment, saying, "It strikes me that we take sides by dropping this, because we assume that all people in the conflict are parties. We have terrorists, we have militant government officials, and we have a lot of people in the middle that usually are the ones on the recipient end of those acts by the others. This [recommendation of the Memorials Committee] strikes me not as taking a side, but as saying there is a group of people in the middle that need our protection. And we should protect it from the standpoint of international law and from the overview of the world, and not the conflict. To take it out seems to me to assume all Palestinians [and] all Israelis are agreed, and that is not the case."

Mr. Charles E. Kalhorn [Metropolitan New York Synod] supported the amendment, stating, "It is a beautiful amendment and it says everything the Church is about and everything that we hope to do not only here but in the Middle East and other countries. So by saying that the Israelites hold the entire population in captivity skews the whole effort that the memorial is trying to do. So I rise in favor of the [motion] to remove item four."

Bishop Margaret G. Payne [New England Synod] spoke against the amendment, pointing out that, "No one is blameless in this situation, and everyone has sin. What we are talking about is the safety of human beings. And I would like to raise up a problem that has not been mentioned, which is the media coverage of the situation of the persons who are struggling in the Middle East. It is not complete and it is not accurate and valid in our United States media coverage.

"Palestinian people are suffering every day. Children are being killed in the streets and we are not even hearing about it. It just goes without saying, I think, that the least we can do is to protect the people, so that a final peace can be achieved between both sides. I also agree that the Israelis, the Jewish people suffering, should also be protected. But right now it is the Palestinian people who are suffering and need to be protected because their cause is not well-known."

Bishop Guy S. Edmiston [Lower Susquehanna Synod] moved to refer all matters before the house to the Memorials Committee to reconsider its recommendation in light of the discussion and debate.

MOVED; *Two-Thirds Vote Required*
SECONDED: To refer all matters before the house to the Memorials Committee.

Bishop Anderson explained that this motion to refer required a two-thirds vote to be adopted, and was a debatable motion. Seeing no one rising to speak, he proceeded with the vote on referral.

MOVED; *Two-Thirds Vote Required*
SECONDED; *Yes-427; No-585*
DEFEATED: To refer all matters before the house to the Memorials Committee.

Bishop Anderson stated that discussion would return to the motion to amend by deletion of point four in the first paragraph.

Mr. Jonathan E. Reid [Northern Texas-Northern Louisiana Synod] rose in opposition to the amendment, citing background information provided in the *2001 Pre-Assembly Report*, Section VI, page 15: “The 1989 message on the conflict states: ‘Our most...urgent concern is for the cessation of human rights abuses against the Palestinians because of Israeli occupation. These abuses include detentions without trial, the closing of schools, denial of access to healthcare, deportations, and the use of live ammunition and plastic bullets in response to non-life-threatening situations.... We are aware that a peaceful settlement can only be accomplished when human rights abuses against the Palestinians are ended’ [pages one and three of the “1989 Message on the Israeli-Palestinian Conflict”].

“I rise in opposition. I just bring that matter to the attention of the assembly.”

The Rev. Richard J. Meier [Northern Illinois Synod] also opposed the amendment, saying that, “As Bishop Younan pointed out to the board of the Division for Global Mission a few years ago, the Israeli population is not under occupation; the Palestinian population is. This church speaks on behalf of oppressed peoples; therefore, point four must stay.”

Seeing no one else rising to speak, Bishop Anderson called for a vote on the motion to amend.

MOVED;

SECONDED;

Yes-203; No-795

DEFEATED: To amend the recommendation of the Memorials Committee by removing point four of the first paragraph, urging the immediate international protection of Palestinian populations under control.

The Rev. Trudy A. Peterson [Northern Illinois Synod] moved that the assembly postpone further discussion of this issue until after the breakfast conversations on Friday morning, August 10, 2001.

MOVED;

SECONDED;

Yes-176; No-827

DEFEATED: To postpone discussion until the Friday morning plenary session.

Ms. Michelle Martin [Sierra Pacific Synod] moved to amend the recommendation by addition.

MOVED;

SECONDED:

To add in the first paragraph, “and (5) urging the cessation of human sacrifice by suicide bombings from Palestinian military factions.”

Ms. Martin spoke to her amendment, saying, “I just thought this would add the balance that seems to be missing [in] this memorial—that not only are the Palestinians under occupation, but that some of their methods to rid themselves of that occupation are not Christian—are not peaceful—and that we need to let them know that we as the Church would

like them to seek other methods to try to come to a peaceful resolution of this situation, and that the suicide bombing is something that is intolerable.”

The Rev. Carol Vassallo [Metropolitan Chicago Synod] moved to edit the amendment by substitution.

MOVED: To replace the words “human sacrifice,” with the words “the sacrifice of human life.”

Bishop Anderson asked, “Is there a second?” Hearing none, he continued with discussion of the main motion.

The Rev. Amandus J. Derr [Metropolitan New York Synod] spoke in favor of Ms. Martin’s amendment, saying, “It offers balance that will, in fact, speak to our Jewish neighbors. In New York City, I live in close proximity with a large number of Jewish national leaders who will take words like the phrase about ceasing military aid to Israel, and who will take the absence of any condemnation of action against Israeli noncombatant citizens as support for that action, who connect directly an action of a car bombing and the city of Jerusalem with a holocaust. They see around them 50 million people who are bent on their destruction. And so the addition of this amendment will enable us to also say to our Jewish neighbors that we also understand their fears, even while we commend their excesses.”

Bishop Anderson then observed, “Because of our time and the other matters we have to do, I would like to see if we could handle this amendment, and then I will test whether you are ready to vote on the main question. And if not, we will hold over the motion and we will continue it at a later time. Microphone seven.”

Mr. Myrvin F. Christopherson [Nebraska Synod] moved to end debate on all matters before the house.

MOVED; *Two-Thirds Vote Required*
SECONDED: To move the previous question on all matters before the assembly.

Bishop Anderson responded, “The motion is before the house. Folks, this is a kind of vacuum cleaner motion. And it would mean that if you favor this, we would vote immediately on the amendment to add [item] number five. And depending on how that comes out, we would then vote immediately, without further debate, on the main motion. It requires a two-thirds majority because [it would] close debate. Now, that motion has been made. Is it seconded?” An unidentified voting member seconded the motion. Bishop Anderson continued, “Thank you. All right. Please prepare yourselves to vote. If you favor the cessation of debate and voting on all measures before the house—this is the proposal, you’re not voting on the content—you will vote yes. If you wish to continue debate, vote no. Two-thirds is required.”

MOVED; *Two-Thirds Vote Required*
SECONDED; *Yes-914; No-87*
CARRIED: **To move the previous question on all matters before the assembly.**

Bishop Anderson then said, "We will proceed to vote on the proposed amendment.

"Let me read you the amendment as I understood it has been proposed and slightly changed. 'To urge the cessation of human sacrifice by suicide bombings from Palestinian military factions.' All favoring that amendment will please vote yes—press '1.' If you oppose it, you will press '2' for no."

MOVED;

SECONDED;

Yes-831; No-160

CARRIED:

To add in the first paragraph, "and (5) to urge the cessation of human sacrifice by suicide bombings from Palestinian military factions."

Bishop Anderson reported, "It is included. And now we are on the main [amended] motion. So prepare to vote again. I do not think we need to read the main motion again. It is printed on page 16 [of the Report of the Memorials Committee], and you have just approved a fifth item to the first paragraph. Ready to vote? Okay. All favoring the memorial as amended will press yes—'1.' All opposed press '2'—no."

ASSEMBLY

ACTION

Yes-953; No-58

CA01.02.09

To affirm the concern raised in the Alaska Synod memorial over continued U.S. aid to Israel and to request the presiding bishop to send a letter to the President of the United States, Vice President, Secretary of State, the U.S. Ambassador to the United Nations, and all members of Congress:

- (1) asking that they urge and work with both the Israelis and the Palestinians to end the cycle of violence and seek a just and lasting peace;**
- (2) urging the conversion of funds presently budgeted or allocated for military assistance for nations of the Middle East to support for humanitarian assistance and economic aid;**
- (3) discouraging the private, direct or indirect, sale of military weaponry to Middle Eastern nations;**
- (4) urging the immediate international protection of Palestinian populations under occupation; and**
- (5) urging the cessation of human sacrifice by suicide bombings from Palestinian military factions.**

To encourage ELCA members to participate in the ecumenical prayer vigil for peace in the Middle East, to support through prayer and material assistance the people in the region affected by civil strife, and to pray for the ELCA missionary staff in the region;

To affirm the work of the Division for Global Mission and the Division for Church in Society in their efforts to organize an ecumenical response to the crisis in Palestine and Israel that includes accompanying Palestinians and Israelis in nonviolent efforts to end the occupation; mobilizing grass-roots activists in the U.S. for prayer and advocacy; developing and distributing congregational resources; and engaging the public media concerning U.S. policy toward the Middle East; and

To commend the Evangelical Lutheran Church in Jordan and Palestine, Bishop Munib Younan, its congregations and schools for steadfastness in faith and courage in witness throughout this time of crisis; for their ministries of reconciliation and peacemaking; for their tireless assistance and service including ministries with traumatized children, students, and congregation members.

Bishop Anderson announced, "The resolution has been passed as amended. Thank you to the Memorials Committee." He noted that the assembly would continue to consider memorials on Friday morning, August 10, 2001.

Greetings:

Evangelical Lutheran Church in Jordan and Palestine

Bishop Anderson then said, "It seems that it is appropriate at this time to call upon Ms. Viola Raheb, who will bring us a greeting from our Lutheran brothers and sisters who live in Palestine. At the 2000 Global Mission Event, Ms. Raheb reminded us that she and 2000 other Lutherans who live in the Holy Land are living stones, reminding us of Christ's ministry. I want to remind you that this church began a prayer vigil for peace in the Middle East during Advent last year. It continues to this day in synods, congregations, and among the many ecumenical partner churches who joined us. We are committed to continuing this prayer vigil until there is peace. Welcome."

Ms. Raheb began by saying, "I am honored to be here and to bring you the greetings of the church in Palestine, Jordan. Before I read the letter, I would like to say something, having heard your discussion. I think it is time to realize and to recognize that the Israeli-Palestinian conflict is not a question whether you are standing on the Israeli or on the Palestinian side. Rather, it is the question whether you are standing on the side of those seeking peace or on the side of those that are trying their best to destroy peace.

"On both sides, you will find Israelis and Palestinians, Christians, Jews, and Muslims. I would like to ask you to stand up for a moment of silence for all those who were killed because of violence on both sides. And I would like to ask you to pray for those who were killed today by two bombs which exploded in Jerusalem, killing 19 people and injuring 120 people. And for those who are being killed at the moment by the shelling on the West Bank.

"We pray for Palestinians and Israelis, for Christians, Jews, and Muslims, and for ourselves, that you might keep them together in our prayer. Amen. Thank you."

Ms. Raheb then read aloud the letter of greeting from Bishop Munib A. Younan of the Evangelical Lutheran Church in Jordan and Palestine (ELCJ):

“Our sisters and brothers in Jesus Christ in the ELCA—Shalom and grace to you from our troubled land and from Jerusalem. As we send you these greetings with our director, Ms. Viola Raheb, we send you the greetings of our country and our gratitude for your love and your concern. This greeting falls short if we will fail to name those people in the ELCA, and the various departments and congregations who are relentlessly working and praying for the continuity of the Palestinian Christian presence in the land of the resurrection.

“Allow us to thank two dear brothers in Christ who are going to serve their church in a different way in their retirement. We owe them a lot. One of them is his grace, the Presiding Bishop, brother George Anderson. And the other is our brother, Reverend Dr. Robert Bacher. Both of them deserve our gratitude for all that they have done for the Palestinian people and your companion church, the ELCJ. For this reason we send them a Jerusalem cross as a gift to be a sign of love and gratitude from the Palestinian Lutheran sisters and brothers.”

Ms. Raheb then paused in reading the letter to say, “Allow me to do this, because I promised the bishop that I would do this during the talk.” She then continued.

“We are grateful to the ELCA for all you have done, above all for your zeal and fervor for the mission of the Lord, both in the USA and in our country, Palestine. We thank you for your inquiring statements, for the continuous concern, for the two companion synods of the ELCJ, for allowing the Augusta Victoria Hospital to stand on its feet, for allowing our church to continue the struggle of mission for your accompaniment, and above all for your response in initiating prayer vigils for us so that [a] just peace and reconciliation may be implemented. Without your prayers, we would have not been able to be the living witness.

“We would also like to extend our congratulations—and our bishop was quicker than the Holy Spirit—to the newly-elected bishop. We look forward to working together as partners in the Gospel.

“As I visited our Lutheran School of Hope recently, an eight-year-old girl came to apologize to me, saying that her six-year-old brother was absent from the kindergarten on that day. When I asked why, she answered: he was shot in his leg and arm while sitting in his father's lap at home.

“When hearing the story, tears came to my eyes. I could do no more than hug that young Palestinian girl. This story shows you the critical situation in which we are living. Whenever you hear on the news in your respective country about injuries and killings, they might be members of our Lutheran Church.

“Unfortunately, the media reports do not actually reflect the real suffering of our congregations and members within the ELCJ. Fifty-three percent of our people are living under the poverty line, with only \$2 income per day. Our people are living under siege. They cannot freely move to work or to study in university. Our synod meetings are often rescheduled or postponed because of shootings, closures, or curfews. Our annual retreat for the congregations could not be held. Our schools cannot operate in the way they want. The situation is bleak.

“It seems sometimes that there is no light at the end of the tunnel. What I am afraid of is the future of Christianity. Will there be a living Christian church in the Holy Land in the year 2020? I apologize, because these concerns are very disturbing, yet they are the bitter fact. At the moment, we are a church of material in the full biblical sense of the word. We are called by God to carry the cross. This gives us the courage to continue our Christian

ministry, in spite of all the difficulties. It motivates us more and more to work for peace, for justice, and for the dignity of all human beings.

“The way of the cross is a wholehearted willingness to be present among the victims of injustice, along all borders. At the same time, it is also a firm resolution not to allow people to have the last word. For this reason, as Palestinian Lutherans, we are called to be instruments of peace, bridge builders between Palestinians and Israelis, defenders of everyone’s human rights, initiators of dialogue among Christians, Muslims, and Jews, ministers of reconciliation and apostles of love, and a witness to the path of nonviolence shown by our Lord, Jesus Christ.

“We would like, therefore, to ask you to tell our stories to your congregations that we Palestinian Christians are a people of peace. We ask you to advocate to work on ending the occupation and the violence, and advocate for the legitimacy—as presented in the [United Nations] Resolutions 242, 338, and 194. We would like to ask you for your accompaniment. Let us deepen this by finding ways and means to assist each other by carrying the cross. Let us share in helping our ecclesiastical and educational work to continue to serve every person, regardless of religion, gender, or political affiliation. And let us pick to pray together, to pray that the prayer vigil will continue in the [United] States until there is a just peace in the region.

“As the Lutheran Bishop in Jerusalem, I urge you from Jerusalem—do not leave us alone. We belong to you, just as you belong to us. Our mission is yours, and yours is ours. As in John 14:18, do not leave us as orphans. May the peace of God be with you all on behalf of the Evangelical Lutheran Church in Palestine.”

When she concluded, Bishop Anderson thanked Ms. Raheb for her words of greeting. He also noted that the New England Synod had initiated a program to donate tax rebates for the schools of the ELCJ. He encouraged others to support this program.

Report of the Credentials Committee

Reference: *2001 Pre-Assembly Report*, Section I, pages 8 and 33.

Bishop Anderson called upon Mr. Scott Fintzen, vice chair of the Credentials Committee, for a report. Mr. Fintzen reported that as of 11:15 A.M. 1,028 voting members had checked in, but 12 had not yet arrived, for a total of 1,040 voting members.

Elections:

Second Ballot for Presiding Bishop

Reference: *2001 Pre-Assembly Report*, Section I, pages 9-12; continued on *Minutes*, pages 41, 45, 82, 95, 96, 124, 125, 133, 134, 137, 165, 166.

Bishop Anderson announced that the assembly would move to the second ballot for presiding bishop. He asked that all voting members take their seats and make their badges visible to the pages. He reminded the assembly that all voting members must be seated in their places on the floor of the assembly in order to vote.

Bishop Anderson directed the assembly’s attention to the printed report of the results of the first ballot for presiding bishop. He stated that the number of nominations received for each person was included for the voting members’ information only. Bishop Anderson then called upon Mr. Phillip H. Harris, chair of the Elections Committee, to announce the names of those persons who had withdrawn their names from consideration.

Mr. Harris explained, “I remind you to only vote for persons whose names were put in nomination on the first ballot and who did not withdraw. If you vote for anyone—

anyone—else, you will waste your vote. The vote will not count. The names of those persons who have withdrawn will be shown on the screen, if that is possible. As I read these, strike the numbers from the report that you were handed this morning.”

The following names, spelled here as they appeared on the nominating ballots, were withdrawn: Tim Lull, Roy Riley, James Echols, Callon Holloway, Marcus Miller, Robert D. Berg, Murray Finck, Duane Larson, Ronald B. Warren, Charles Maas, Margaret Payne, Mark Ramseth, James R. Stuck, David L. Tiede, Leonard H. Bolick, Guy R. Edmiston, Arlen Hermodsen, James Mauney, Gary Wollersheim, H. George Anderson, Allan C. Bjornberg, Jon Enslin, Sue Gamelin, Gary Hansen, Marcus Lohrman, Stanley Olson, E. Peter Strommen, Howard Wennes, Kathie Bender Schwich, Edward R. Benoway, Mervyn Christopherson, Marcia Clark Johnson, Duane Danielson, Kirsten Frantzog, Scott Freiheit, Donald Hallberg, Kevin Kanouse, Gerard Knoche, Philip Kray, Charles Lane, Rafael Malpica, Daniel Martensen, Glenn Nycklemoe, Diane Pederson, Mark Pries, Thomas Skrenes, Francisco Sosa, Paul Swanson.

After Mr. Harris read the names of those who had withdrawn, Bishop Anderson stated that the assembly would be proceeding to the second ballot. Bishop Anderson informed the assembly that any nominee receiving 75 percent of the votes cast on this ballot would be elected presiding bishop.

Bishop Anderson asked the voting members to listen to the instructions and schedule, participate in prayer, and only then mark their ballots. He asked the voting members to take out the ballot that was distributed by their bishops but not to mark them yet. He stated that the voting members would be asked to write in—just as it appeared in the report of the first ballot—the name of the person for whom they wished to vote. He reminded the assembly that any votes for persons who have withdrawn or whose names were not listed on the report of the first ballot would be considered invalid ballots.

Bishop Anderson went on to inform the assembly that the results of the second ballot for presiding bishop would be announced at the beginning of the afternoon session. He reminded the assembly that if there were not an election, it would be important for the seven persons receiving the highest number of votes to submit biographical data promptly after the announcement of the report. He called for questions and stated that there could be no interruptions once the voting had begun.

The Rev. Robert L. Isaksen [New England Synod] rose to ask what he should do since he could not find his ballot. Bishop Anderson replied that a page would bring him another. A second voting member also was supplied with a replacement ballot.

Before voting, Bishop Anderson suggested that the assembly sing the hymn, “Veni, Sancte Spiritus.” Vice President Addie J. Butler led the assembly in the following prayer: “We thank you, O God, for calling and setting apart leaders in the Church for the proclaiming of the Gospel, for the sharing of the Sacraments, for teaching, for doing works of mercy, for counsel, for administration. Because we expect so much of our leaders, including the one who is to be elected to lead this church, we ask for the gift of your Spirit as we vote. Grant us vision and wisdom in this decision, for we pray in the name of Jesus Christ our Lord.”

Bishop Anderson announced that the voting members could begin the second ballot for presiding bishop of the Evangelical Lutheran Church in America. He asked the members to pass the completed ballots face down and unfolded to the aisle, where they would be picked up by the pages. After the ballots had been completed, Bishop Anderson at 11:51 A.M. (Central Daylight Time) declared closed the second ballot for presiding bishop.

Report of the Nominating Committee

Reference: *2001 Pre-Assembly Report*, Section VII.

Bishop Anderson called upon Ms. Barbara Price, vice chair, to give the report of the Nominating Committee. Ms. Price informed the assembly that the 18 members of the Nominating Committee met on April 20-21, 2001, to prepare the 2001 ballot. The committee considered 450 suggested nominees for 89 positions. Ms. Price then reviewed the process of slating nominees and the several factors considered in so doing. She referred the assembly to the constitution and bylaws where these factors are described. In addition, she said, the committee considered age and synodical distribution.

Ms. Price called the assembly's attention to the *2001 Pre-Assembly Report*, Section VII, page 10, where the slates and specific tickets were printed. She reminded the assembly that nominations from the floor were permitted, with nominations being accepted until 6:00 P.M. Thursday and until 2:25 P.M., Friday, August 10, 2001. She stated that voting members must use the prescribed form to submit nominations and encouraged the assembly to review the rules printed in the *2001 Pre-Assembly Report*, Section I, page seven.

Ms. Price told the assembly that ballots would be distributed by bishops at the Saturday morning plenary session. "Ballots must be placed in the ballot boxes by 2:00 P.M. Saturday. They must not be folded," she said. A second ballot would be distributed on Monday, August 13, 2001, and those marked ballots were to be returned by 6:30 P.M. that evening. Ms. Price concluded by thanking the assembly, on behalf of the entire Nominating Committee, for the privilege of serving this church.

Following the report of the Nominating Committee, Bishop Anderson thanked Ms. Price for her work and the work of the committee.

Recess

Bishop Anderson asked the Rev. Lowell G. Almen, secretary of the Evangelical Lutheran Church in America, for announcements. After the announcements, Bishop Anderson invited Mr. Donald G. Hayes, a member of the Church Council, to lead the assembly in a hymn and prayer. Bishop Anderson stated at 12:05 P.M. that the assembly was in recess until 2:00 P.M.

Plenary Session Three

Thursday, August 9, 2001

2:00 P.M. – 3:30 P.M.

Report of the Credentials Committee

Reference: 2001 Pre-Assembly Report, Section I, page 8 and 33.

The Rev. H. George Anderson, presiding bishop of the Evangelical Lutheran Church in America, called the assembly to order at 2:03 P.M., on Thursday, August 9, 2001, in Hall D-E of the Indiana Convention Center. He asked Mr. Scott S. Fintzen, vice chair of the Credentials Committee, to bring the report of that committee. Mr. Fintzen reported that as of 1:35 P.M. 1,028 out of 1,040 possible voting members had registered, unchanged since the previous report.

Recognition of Predecessor Bishops

Bishop Anderson called on former bishops of predecessor church bodies to come to the stage and be recognized: the Rev. James R. Crumley and his wife Annette of the former Lutheran Church in America; the Rev. David W. Preus and his wife Ann of the former American Lutheran Church; the Rev. Herbert W. Chilstrom, first presiding bishop of the ELCA, and his wife the Rev. E. Corrine Chilstrom; and the Rev. Will Herzfeld of the former Association of Evangelical Lutheran Churches. Bishop Anderson noted that Pr. Herzfeld's wife, the Rev. Michelle L. Robinson, had died on July 24, 2001, and reported that Pr. Herzfeld expressed his thanks to the members of this church for their support and prayers during this time.

Bishop Anderson presented each bishop with a gift and said that their advice for his retirement was "to say 'no' often and save some time for yourself!" He added that these people have been a wonderful gift to him, to his wife Jutta, and to the whole Church.

Initiatives Update:

Deepen Our Worship Life

Reference: 2001 Pre-Assembly Report, Section V, pages 3-6.

Bishop Anderson announced that brief updates on the seven *Initiatives for a New Century* would be presented throughout the assembly. The first update, "Deepen our Worship Life," would be presented by the Rev. M. Wyvetta Bullock, executive director of the Division for Congregational Ministries (DCM), and the Rev. Michael L. Burk, director for worship in the division.

Pr. Bullock reported on various components of the worship initiative, including the study "God is here!"; the Worship 2000 Jubilee event at Navy Pier in Chicago, which provided rostered leaders with hands-on training for worship; "Youth Can"; a Chinese translation of "The Use of the Means of Grace"; "Welcome to Christ," a model for adult education; and a Leadership Program for Musicians Serving Small Congregations (a joint Episcopalian and Lutheran project). She said that the most exciting development from this initiative is a process for continuing the conversation, leading to the development of future worship resources.

Pr. Burk reported that copies of *Lutheran Book of Worship* in many ELCA congregations are showing their age and that some members are saying this is a sign that this

church needs a new book. The Division for Congregational Ministries, in partnership with Augsburg Fortress, Publishers, has begun a five-year process leading to new worship resources. Whether the process will result in a book or electronic resources that this church has not yet begun to imagine, he said, these resources will shape worship in the ELCA in the years to come.

Pr. Burk explained that conversations have begun about how to honor various traditions and keep this church's commitment to Lutheran worship "done well." These conversations may result in a new worship book that will be "well used." He concluded by saying that before the process is finished, "Renewing Worship" will include the members of this church. Pr. Burk asked the assembly to watch for trial-use materials as they are introduced; use them and put them to the test, and tell the Division for Congregational Ministries what is good and what should be improved. He requested that members also watch for a study document on worship principles and for introductory events in regions and synods, so that they can be heard and can learn and grow. Pr. Burk summarized his point by saying that it is not a question of whether new books are needed, it is a question about renewing worship so that this whole church can be renewed.

Bible Study: The Rev. Nancy A. Nyland

Bishop Anderson explained that the Bible studies this year will be different from those of the past. This year, the text for all four Bible studies is the same: Romans 12:1-8. To assist with the studies, he said, four Bible study leaders have been invited to look at the text and the assembly theme, "Making Christ Known: Sharing Faith in a New Century," from their own perspectives.

He introduced the Rev. Nancy A. Nyland, a parish pastor from Lake Andes, South Dakota, to present the first of four studies. Pr. Nyland used Hershey's kisses, eating them herself and then sharing them with the assembly, to illustrate that each person present has something to share: "our faith, our trust in God the Father, Son, Holy Spirit, our trust in God's grace, in Jesus as our Savior, and our commitment to follow Jesus and his example." She asked, "What do you do with this faith you have—hoard it or share it? And why would we not want to share it?"

She said that her attention was drawn to "Do not be conformed, but be transformed by the renewal of your minds," which, she suggested, means that we shouldn't just go along with the crowd, but be changed. Change, however, brings fear and uncertainty, Pr. Nyland added. "Thinking outside the box," a catch phrase these days, means to look at things in a new way, to gain a new perspective, to put a new twist on things she said, and change can be exciting.

To demonstrate that we do not feel quite so cautious or afraid when everyone is trying something new, Pr. Nyland invited members of the assembly to take a sheet of paper, visualize the first letter of their first name on that paper, draw the first letter, filling the paper, visualize tearing it around the shape of the letter, and then put the paper behind their backs and do it.

She said that communication, laughter, and vision, which involves prayer and discernment of God's will, are very important in change. She stated that getting outside the box can be fun, but it can be risky because we can fail or make mistakes. But if we can laugh, talk, and encourage one another, we can try again.

Quoting the assembly theme, "Making Christ Known: Sharing Faith in a New Century," Pr. Nyland said that the word "new" can paralyze us. She asked, "What's new? Our faith? God? It is the same faith and the same God. What is new is the century—the way people

hear and respond, question and seek, explore, and the way they yearn and seek to fill that yearning. Thus, the way we share our faith has to be new,” she stated.

In rural communities, the church used to be at the center, Pr. Nyland observed. But, she continued, it is not that way any more. She said that if we want church growth, we have to work at it and can’t wait for people to come to us. Our work is to share the faith.

Pr. Nyland noted that her congregation has doubled in numbers in the last 10 years, but, more importantly, has multiplied in faith and spirit. This growth has happened because of a change in attitude. People used to say, “Who would want to come out here?” Now we say, “We can draw from all the small towns around us.” There have been changes in leadership—now it is shared; changes in worship—it is fun, lively, and joyful; there is humor—we laugh; a change in compassion—we genuinely care for one another and show it; prayer—we uplift one another in prayer; changes in faith—it is still deep and rooted, but now it is active and part of daily lives.

One thing, she said, has not changed—food. “We have always liked to eat and we still do,” she admitted, noting that they have breakfast after church every Sunday and that the fellowship is invaluable in nurturing and encouraging each other to share the faith.

Pr. Nyland asked everyone to go through the process of discovery: “Each of you is gifted, created as you are by God because God has a purpose and plan. There’s no blueprint that fits all, no rules that fit every situation, no easy answers. Church growth and spiritual growth in faith and activity are processes of discovery, of trial and error, of expectation and experimentation and exploration, of prayer and discerning God’s will.”

Concluding, she asked, “Do you like chocolate kisses? I know you do. And you expected me to share. Do you have faith? I know you do. And someone you will come in contact with is expecting you to share. What are you going to do with the faith you have?”

Election Report: Second Ballot for Presiding Bishop

Reference: 2001 Pre-Assembly Report, Section I, pages 9-12; continued on Minutes, pages 41, 45, 77, 95, 96, 124, 125, 133, 134, 137, 165, 166.

Bishop Anderson called on the chair of the Elections Committee, Mr. Phillip H. Harris, for the report of the second ballot for presiding bishop.

Mr. Harris reported that 1,018 ballots were cast on the second ballot; 1,017 were legal ballots and one was illegal. The number of votes required for election on the second ballot was 764 (75 percent). The seven nominees receiving the most votes whose names would appear on the third ballot were:

McCoid, Donald	201	19.74%
Nestingen, James	148	14.54%
Rogness, Peter	107	10.51%
Larson, April	98	9.63%
Hanson, Mark	87	8.55%
Bullock, Wyvetta	66	6.48%
DeGroot-Nesdahl, Andrea	66	6.48%

Those also receiving votes on the second ballot for presiding bishop were:

Foss, Michael	42	4.13%	Bouman, Stephen	19	1.87%
Almen, Lowell	28	2.75%	Reisz, H. Frederick	16	1.57%
Foss, Richard	28	2.75%	Miller, Marcus	15	1.47%
Briehl, Susan	24	2.36%	Egertson, Paul	9	0.88%
Ullestad, Steven K.	22	2.16%	Lewis, Craig J.	7	0.69%

Lundblad, Barbara	7	0.69%	Duran, Ruben	1	0.10%
Bailey, James	3	0.29%	Furst, Gilbert	1	0.10%
Rinas, David	3	0.29%	Herzfeld, William	1	0.10%
deFreese, David	2	0.20%	Holmer, Peter	1	0.10%
Main, Donald	2	0.20%	Koger, Larry	1	0.10%
Schreckengost, D. Gary	2	0.20%	Miller, Curtis	1	0.10%
Strobel, David R.	2	0.20%	Moening, Sarah	1	0.10%
Almquist, Roy G.	1	0.10%	Nabers, George	1	0.10%
Boehlke, Craig A.	1	0.10%	Preus, Jonathan	1	0.10%
Braaten, Conrad	1	0.10%	Taylor, Walter	1	0.10%

Bishop Anderson announced that the nominee's addresses would begin at 8:45 A.M. on Friday, August 10, 2001.

The Rev. Barbara Berry-Bailey [Southeastern Pennsylvania Synod] expressed concerns about the decision made Wednesday, August 8, 2001, amending the agenda to include a question-and-answer forum for presiding bishop nominees, saying that no consideration was made for the effect it would have on the rest of the schedule, nor did it provide for any process, structure, or dinner. She subsequently moved:

MOVED: To reconsider the action to amend the Agenda to include a question-and-answer forum for nominees at 6:00 P.M. Thursday.

Bishop Anderson ruled the motion out of order, reminding her that a motion must be made before one speaks to it, suggesting that she might find another voting member who would be willing to make that motion.

He then returned to the report on the second ballot for presiding bishop, pointing out that none of the nominees had received the required percentage of legal ballots cast and therefore none had been elected. He stated that biographical information for seven nominees would be distributed prior to casting the third ballot for presiding bishop on Friday, August 10, 2001.

Report of the Treasurer and of the Mission Investment Fund

Reference: 2001 Pre-Assembly Report, Section II, pages 29-71.

Bishop Anderson called upon Mr. Richard L. McAuliffe, treasurer of the Evangelical Lutheran Church in America, for his report, and added that Mr. McAuliffe would be joined at the podium by the Rev. Arnold O. Pierson of the Mission Investment Fund (MIF).

Mr. McAuliffe stated that the last fiscal year ended with an excess of income over expenses, noting that the surplus builds cash reserves and provides opportunity for new mission initiatives. In the first five months of fiscal 2001, revenues are up and expenses are within budget, although there is a slight seasonal deficit.

He expressed two concerns: 1) While total revenue is increasing at two to three percent annually, expenses, particularly personnel, are increasing at higher percentages; and 2) Medical costs, particularly prescription drugs, are continuing to escalate.

Finally, he thanked everyone for the opportunity of serving and called upon Pr. Pierson of the Mission Investment Fund, who began by saying that the best way to learn about the MIF is to visit a mission congregation.

Through a video presentation, Pr. Pierson indicated that the MIF pays competitive rates on both personal and congregational investments, which provide low-interest loans to purchase land and build new buildings. The reasons for investing in the Mission Investment Fund are to support the mission of this church, build new churches, and get good return on one's investment, he stated. He then indicated that there are three different ways to invest.

Pr. Pierson reported that assets of the MIF have grown to more than \$350 million. This year \$260 million is to be loaned to mission and existing congregations for land, new construction, renovation, and expansion of facilities.

He pointed out that only one in three congregations is a mission investor and only one percent of ELCA households, so that there is plenty of room for growth.

Bishop Anderson thanked Mr. McAuliffe and Pr. Pierson for the reports and then asked Mr. McAuliffe to remain on stage for the presentation of the *Servus Dei* Medal that honors officers of the Evangelical Lutheran Church in America at the completion of their terms.

Presentation of *Servus Dei* Medal

The *Servus Dei* Medal was presented to Mr. McAuliffe, Bishop Anderson said, in recognition of his leadership within this church and in thankfulness for his ten years of service as treasurer. He read the citation of the Church Council:

The Office for Finance of the churchwide organization was established on April 30, 1987, when the Evangelical Lutheran Church in America was officially constituted. Subsequently, the office was renamed the Office of the Treasurer by the 1991 Churchwide Assembly.

Richard Lee McAuliffe has served as treasurer of this church since February 1992. He will serve in that capacity until completion of his term on January 31, 2002. In recognition of this decade of exceptional service as treasurer of the Evangelical Lutheran Church in America, the Church Council adopts the following citation:

To participate faithfully in God's mission this church requires an effective stewardship of its financial and physical resources. The treasurer is called to oversee essential systems—financial, accounting, insurance, property management, investment, and money management. The Office of the Treasurer also provides useful services to the units of the churchwide operation, synods, congregations, and institutions related to this church.

Individuals summoned by this church to exercise that stewardship are expected to fulfill their responsibility with expertise, care, and commitment.

In his decade of service, Richard Lee McAuliffe has exceeded these expectations:

By his outstanding technical competence in the field of finance and his application of that competence to this church's life and mission;

By his unwavering commitment to and support of the mission and people of the Evangelical Lutheran Church in America;

By his wry humor on things financial, bringing a sense of proper perspective to doing the church's business;

By his sound judgments and decisions related to this church's use of its financial and physical resources;

By his ability to instill trust among the leaders and members of this church that the church's money was being handled with integrity and care.

In the words of the Apostle Paul, we give thanks to God for his “work of faith and labor of love and steadfastness of hope in our Lord Jesus Christ” (1Thessalonians 1:3).

Upon action of the Church Council of the Evangelical Lutheran Church in America, the Servus Dei Medal is conferred upon Mr. Richard Lee McAuliffe, treasurer of the Evangelical Lutheran Church in America, 1992-2002.

After a standing ovation, Mr. McAuliffe responded by saying, “This has been fun. It’s been a privilege to serve.”

Proposed Amendment to the Agenda

Reference: *Order of Business*

Mr. Michael Crandall [Metropolitan Chicago Synod] moved:

MOVED;

SECONDED: To amend the Agenda of the 2001 Churchwide Assembly to provide that the question-and-answer-only “nominee forum” for the final seven nominees for presiding bishop be moved to follow this evening’s Holy Communion, at approximately 9:00 P.M.

Bishop Anderson invited Mr. Crandall to speak to his motion. Mr. Crandall explained that the motion would address the concerns expressed by voting members that the forum would eliminate time for dinner and might intrude upon the worship service scheduled at 7:30 P.M.

The Rev. Eric C. Shafer, director of the Department for Communication, pointed out that the union contract for the day precluded convening a session in the plenary hall at the requested time.

The Rev. Barbara Berry-Bailey [Southeastern Pennsylvania Synod] spoke against the proposed amendment.

Bishop Anderson said that it was the voting members who had decided to hold the forum, but that the Church Council had determined and would supervise the process, inasmuch as the motion did not include specifics.

The Rev. Timothy F. Lull, president of Pacific Lutheran Theological Seminary, spoke against the motion, pointing out that seminary cluster receptions were scheduled for the period after the worship service.

MOVED;

SECONDED;

Voting Cards

DEFEATED: To amend the Agenda of the 2001 Churchwide Assembly to provide that the question-and-answer-only “nominee forum” for the final seven nominees for presiding bishop be moved to follow this evening’s Holy Communion, at approximately 9:00 P.M.

Unit Overview:

Augsburg Fortress, Publishers

Reference: *Pre-Assembly Report, Section III, pages 100-131.*

Bishop Anderson called on the Rev. Marvin L. Roloff, president of the Publishing House of the ELCA and chief operating officer of Augsburg Fortress, and Mr. Richard E. Lodmill,

chair of the board of the Publishing House, to come to the stage as the assembly viewed a video on the publishing house. In the video, Pr. Roloff listed five strategic priorities:

- Make Augsburg Fortress, Publishers, the premier publishing house in this country;
- Listen to customers' preferences on products and services;
- Expand ecumenical cooperation and marketing;
- Reach a wider audience through Augsburg Fortress' virtual store; and
- Expand its mission through strategic alliances and acquisitions.

Overview of Hearings

Reference: *Order of Business*, page 5.

Bishop Anderson explained that the assembly would soon recess so that members could attend two sets of hearings on various action items on the agenda. He explained that the hearings have two main purposes: first, to help voting members get "oriented" to the specific legislative items that they will be asked to consider and to get answers to specific questions they may have about them; and second, to have a small-group setting to share their thinking about the proposals that are coming before the assembly and to learn what other voting members are thinking about them. Hearings are scheduled early in the assembly, he continued, so that voting members have a less formal opportunity to learn what the key issues are and to talk with others about them, so that the assembly will have a more informed discussion when it comes together to debate and decide on these proposals in the plenary sessions.

Bishop Anderson called upon Secretary Lowell G. Almen to provide more detail about the hearings and to make any other announcements. Secretary Almen noted that the locations for the hearings were listed on page five of the *Order of Business* and in Thursday's "Today's Docket," and that they were scheduled to begin at 4:00 P.M. and 5:00 P.M. He made several other announcements regarding upcoming deadlines, the forum, and meals. He also reminded voting members that Plenary Session Five would conclude at 4:30 P.M. instead of 4:00 P.M.

Proposed Amendment to the Agenda

Reference: *Order of Business*

Bishop Anderson read two motions and then called on their proposers to present them.

The Rev. Mary L. Amundson [Delaware-Maryland Synod] moved:

MOVED;

SECONDED: To amend the Agenda so that the question-and-answer forum for bishop nominees be conducted at 5:00 P.M. in place of the second slate of hearings.

Bishop Anderson invited Pr. Amundson to speak to her motion. She explained that it would be more important to allow voting members to hear the responses of the seven final nominees for presiding bishop than to attend a second series of hearings.

The Rev. Donald B. Green [Southwestern Pennsylvania Synod] spoke against the change because some hearings, such as the ones scheduled for the Rural Ministry Update and the Latino Ministry Strategy, were scheduled only during the second group of hearings.

MOVED;

SECONDED;

Yes-158; No-797

DEFEATED: To amend the Agenda so that the question-and-answer forum for bishop nominees be conducted at 5:00 P.M. in place of the second slate of hearings.

Ms. Laura N. Wilhelm [Metropolitan New York Synod] moved the following:

MOVED;

SECONDED: To amend the Agenda by eliminating tonight's question-and-answer session for presiding bishop nominees at 6:00 P.M.

Bishop Anderson invited Ms. Wilhelm to speak to her motion. She explained that she believed the original agenda was adequate, and that the nominees' question-and-answer forum was unnecessary.

Mr. Thomas Salber [Southeastern Pennsylvania Synod] spoke against the amendment, saying that the forum would help the process of electing a new presiding bishop.

Mr. Cyrus Nelson [Upstate New York Synod] moved to end debate on this matter.

MOVED;

Two-Thirds Vote Required

SECONDED;

Yes-846; No-130

CARRIED: **To move the previous question.**

MOVED;

SECONDED;

Yes-412; No-517

DEFEATED: To amend the Agenda by eliminating tonight's question-and-answer forum for presiding bishop nominees at 6:00 P.M.

Recess

Bishop Anderson asked Mr. Steven E. Koenig, a member of the Church Council, to lead a closing hymn and prayer, and stated that at the conclusion of the prayer that the assembly would be in recess until 8:30 A.M. Friday morning, August 10, 2001.

Plenary Session Four

Friday, August 10, 2001

8:30 A.M. – 12:00 NOON

The Rev. H. George Anderson, presiding bishop of the Evangelical Lutheran Church in America, called Plenary Session Four to order at 8:31 A.M. (Central Daylight Time) on Friday, August 10, 2001, in Hall D-E of the Indiana Convention Center. He called upon Ms. Beverly A. Peterson, a member of the Church Council, to lead the assembly in a morning prayer and the hymn “Lord, Your Hands.” Bishop Anderson expressed gratitude to the New City Parish Choir of Los Angeles, California, for their music prior to the opening of the session and noted that they would be heard again in worship that afternoon and at a special concert later that evening at the Indianapolis Zoo.

Bishop Anderson thanked the voting members for an excellent day of work on Thursday, August 9, 2001—for their attention to working through complex actions, listening to the seven nominees for presiding bishop during the evening forum, and for the afternoon hearings, several of which were filled to overflowing.

Bishop Anderson announced that the day’s schedule was very full and that, in order to allow adequate time for the afternoon agenda, the Bible study would be scheduled in this session, to follow consideration of the evangelism strategy.

Addresses by Nominees for Presiding Bishop and Distribution of Biographical Information

Bishop Anderson asked the seven nominees to take their places on the speaker’s platform. He noted that the nominees had drawn numbers to determine the order in which they would speak and that each would have five minutes to address the assembly.

Bishop Peter Rogness

Bishop Peter Rogness [Greater Milwaukee Synod] said, “Thank you. Good morning. I assume that you know that I know that it is a privilege to be a part of this group of seven. I know most of them well. And I believe, I hope you believe, that however this comes out, this church will be well served.

“I begin with a story. I am told it is historically accurate, but in any event it makes a point. In 1917, in the height of the Russian revolution, the heads of the Russian Orthodox Church gathered for a synod in St. Petersburg. The revolutionaries moved one of their gunboats into the harbor, and they had spies in the conclave, ready to signal if the leadership of the church took on the great events of the day. The guns never fired, a signal was never given, the course of the revolution was never threatened. The events of the day were never discussed. The revolution never came up. The hot topic in that meeting of Church leaders that day was over the appropriate hem line length of liturgical garments.

“Our world is changing. I think we do stand in the words Bishop Anderson has used, at a time that is ‘A Good Time to be the Church.’ But we may miss our moment if we don’t address well the great movements of the day. I do not think either [“Called to Common Mission”] CCM or homosexuality are the issues that will make or break our church at this moment. I think both are more significant than liturgical hem line lengths. But in the broad sweep of history, they are not the pivotal issues that we face.

“Our world is changing and changing rapidly, just as it was in 1917. Churchgoing as an automatic reflex in people’s lives is gone. The former Christian societies of North America and Europe are now filled with huge numbers of people that have never heard or encountered the love of God in Jesus Christ. Our young people, our children, will join churches not because we tell them they ought to, but because they see signs that God is actually at work there. God’s human family has the potential of living together well as never before, and yet we live at a time when we’re threatened with greater separation between rich and poor, between races and nations, between faith groups and economic interests.

“In this rapidly changing world, people yearn to feel grace and hope in their lives. And by definition that is what we are to be, a body constituted by Word and Sacrament, God’s means of grace. We are nothing if we are not the channel of God’s grace in a changing and hurting world. We are still a young church, very young church, a church whose life and shape is still unfolding, a church that is still getting to know each other.

“Our strength, our cohesiveness as a church is still being tested. How effective we are in engaging the great issues of the day will depend in large part, first, on how well we recognize that it is God’s Church, and not our construction.

“And, secondly, how well we treat each other and live together with each other. I said last night that I have loved these years in the Conference of Bishops in part because it is the one place where this church’s diverse histories and traditions and perspectives comes together, comes to know and care for each other, cares for and respects the unity of the church in all of its diversity and seeks the well-being of the whole Church.

“I think the proposal that we will deal with for exceptions to ordination procedures is a marvelous example of just that concern for unity that arises when people from differing perspectives know each other and care not only for each other but for the unity of this church that we share. I think we ought to examine our very governance structures and recognize the ways they work to separate, rather than hold us together. I yearn for this church to find more ways to embrace the diversity of our world and of our church. I pray that God will draw us together to be that grace-filled church. May God so move among us. Thank you.”

Bishop April Ulring Larson

Bishop April Ulring Larson [La Crosse Area Synod] said, “Brothers and sisters, I greet you with a favorite greeting from the Book of Revelation: ‘Grace to you and peace from the one who is and was and who is to come. And from Jesus the Christ, the faithful witness, the firstborn of the dead, and the ruler of the kings of the earth.’ I do not know if this is the proper time to say this, but along with probably most of you, I love this church. And it would be very difficult to not love this church.

“I come to gatherings and events in the ELCA and I experience a foretaste of the feast to come, the holy communion not only at the altar, but the holy communion all around me and the mutual conversation and consolation of believers. We often and readily display our brokenness, our sinfulness, and yet there are endless moments of the breaking in of the Holy Spirit. The most powerful moment for me in the Conference of Bishops in these past nine years was around the bylaw that you will be considering today, an ordination in ‘unusual circumstances.’ And I watched bishop after bishop, many times from the outlying parts of our church, come to the microphone who spent two or three decades of their life working for full communion between Lutherans and Episcopalians saying ‘Help me vote for this,’ and in the end there was not an audible nay.

“A few days ago I sat in the women’s round table and there was a dream that 30 percent of the people present would be under the age of 30. Thirty percent of the people present

would have a primary language other than English or a person of color. And we had Spanish translation in this ELCA event, and of course we had to slow down because of it, and that was good. And we had economically diverse people in that room and it was a fantastic experience. How good it is to live in such a church. I never dreamed as a young girl in a college community, a Lutheran college community of 6000 people and 7000 Lutherans [the assembly responded with laughter at this quip] that I would get to be a part of such a wonderful church. How could a granddaughter of a potato farmer live in such a place? We bring these charisms that God has given us, this openness, this striving to walk with God and God's ever expanding, inviting, of all kinds of people to gather into this church.

"I grew up listening to 1 Corinthians 12 and I thought it was about individuals. And I grew to realize that, as I lived in this church, how God perhaps, or Paul sees us as, yes, individuals with different gifts, but also as communities coming together with different gifts. Congregations, synods, the ELCA bringing its charisms into the whole Church of Jesus Christ, the ELCA being a bridge between the old northern churches in Europe and between our developing nations as part of the Lutheran World Federation. And yet we take this gift at church, and our bishop said we need to be far more aggressive in our attention to walking with those who live in poverty. We need to be far more aggressive in how we reach out to the young people of this church, and not just high school kids are making their decision about whether they will live in the Church of Jesus Christ in fifth grade. We need to be more active in addressing this. We need to perhaps take a look at how we are organized, maybe review again if there is any way that we can fund more events, not events, but more parts of the church, reaching out to the young, reaching out to those who are in poverty, reaching out in mission, starting mission congregations, reaching out in global mission. How can we direct those resources even more fervently in that?"

"Brothers and sisters, thank you for allowing me to walk with you in this church."

Bishop Mark S. Hanson

Bishop Mark S. Hanson [Saint Paul Area Synod] said, "Last evening you asked us some of your questions. This morning I would ask some of mine. How would you describe the ELCA? Are we a church in a state of anxiety or with a sense of urgency? Anxiety will cause us to dwell upon what we lack, become distrustful of our leaders, seem hopelessly divided. Members and congregations will gradually distance themselves from the church. But a sense of urgency can bring us together in God's mission. When a group of elected lay leaders were asked to share their greatest concern for this church, it was a bit startling that five of the six said 'My greatest concern is that I have a grandchild not yet baptized.' Do we share a sense of urgency for supporting parents, Baptismal sponsors, grandparents in our vocation as teachers of the faith, as we sense that deep spiritual hunger for meaning and hope in our land, and as we increasingly recognize that the vast majority of new Christians say 'I came to the faith because someone I knew already invited me and brought me to hear the Gospel.' Do we share a sense of urgency for equipping every member of this church to be an evangelist, sharing with family and friends, classmates and colleagues, our faith in Jesus, the Christ, who is the bread of life and who satisfies the hunger of every heart?"

"As we compare the demographics of this church with the 2000 U.S. census data, do we share a sense of urgency for starting new congregations in those fast growing segments of our land where we are not now present and are we ready to increase our commitment to ministry with the new immigrants and with communities of color? And as we are all too aware of the prevalence of poverty, amid so much affluence, do we share a sense of urgency for increasing our contributions to the hunger appeal and the 'Stand with Africa' campaign

and are we ready to dig down deep into the root causes of poverty until, as Katherine Wolford says, we all have calluses on our hands?

“Do we share a sense of urgency for healing the deep divisions in this church, recognizing we will have deep disagreements, but we will not let those disagreements cause us to become mean spirited or sever our unity in Christ? A sense of urgency for God’s mission will cause us to expand our global partnerships, deepen our ecumenical relationships, celebrate creative expressions of ministry, and make the raising up of the next generation of leaders our shared priority.

“But can we have a sense of urgency for God’s mission without becoming so frenetic with activity that we fail to remember this is the Lord’s Church, not ours, that we live each day as forgiven sinners, bathed in God’s grace, marked with the cross of Christ, sealed with the Holy Spirit. We cannot sustain a sense of urgency for mission unless we live daily in the Word and prayer, gather regularly at the Lord’s table, and unite our voices in hymns of praise around thanksgiving to the Lord.

“A final question: Will we permit the one whom we call to this office to be a servant leader and not just a lightning rod for this church? Yes, continuing to lead us in conversation about the important questions of ministry, authority, sexuality, and unity, but also calling us to a time of prayer and discernment regarding what God can do when the members of 11,000 congregations are brought together in mission and Christ’s name, and then bring a vision of that mission to the 2003 [Churchwide] Assembly, so that we might debate it and revise it and embrace it and begin to restructure this church around it, remembering always that we have already been given the power of the Holy Spirit, and we are already sent into the world to bear witness to God’s love and grace and mercy in Christ Jesus, our Lord.

“Ahhh, what a holy calling it is that we all share.”

Bishop Donald J. McCoid

Bishop Donald J. McCoid [Southwestern Pennsylvania Synod] said, “Earlier this year we came to a point of having an inauguration. I think probably many of us wondered if it would ever come but it did. There was an inaugural address but it joined all other addresses, except for probably a few quotes that are used here and there, they are soon forgotten. As we assemble as God’s people in this assembly, we would do well to remember another inaugural address that was at the beginning of Jesus’ ministry, the first recorded sermon, as he returned to his town of Nazareth, these words endured the ages, and I suggest that they need to be the cornerstone of our ministry that we do together.

““The Spirit of the Lord is upon me because he has anointed me to bring good news to the poor. He sent me to proclaim release to the captors, and recovery of sight to the blind, to let the oppressed go free, to proclaim the year of the Lord’s favor’ (Luke 4:18). Jesus shared this Scripture and said that it was fulfilled in his hearing because of his presence. Jesus’ presence, the body of Christ, the Church, is present here. The Spirit of the Lord continues to rest upon us. And as we think about that, we know that we have been commissioned to go into all the world, a great commission, because the world needs to have the Good News, especially among the hurting, the forgotten, the isolated, those who are caught in routine without God and without hope.

“As members of the baptized priesthood of God, the Spirit of the Lord rests upon seven persons on this platform, but also upon this entire assembly. Centered in a ministry of Word and sacrament, our gracious God continues to be reviewed in our midst. We are called the faithful ministry and continue to be called together and sanctified and united in the one body

of Christ, the Church. The verses from Jesus' high priestly prayer in John 17 are often quoted for ecumenical statements: 'that they may be one so that the world may believe.'

"I would suggest that it is important for us to apply that verse for unity within the Church, not only looking outside for ecumenical relationships. But that we may be one so that the world may believe, because we have been commissioned. And there is a great need for that unity to be shared among us so that we may touch the world in need.

"In late June, my wife Sandy and I had the opportunity to have dinner with a young Pittsburgh police officer and his wife. These were people who came as converts into the Lutheran church. They were looking for clarity of faith and exciting worship that focused on what they believed was a revelation of Christ. And as they looked, they found it in a Lutheran congregation. Not only is this person who is working with children and youth reaching out and touching their lives to save them from gangs and even death, but he is also bringing people into the church. A wonderful disciple, he brings fellow workers and friends and people that he works with.

"He asked a question that night that I heard echoed by questions yesterday. Will the ELCA continue to be faithful in its witness to God's Word and remain faithful to the values of our faith? Think about how we would answer that. Would we answer it no? I know that we would reject that, oh, yes, we will remain faithful to God's Word and the values of our faith. Or will we answer it well? It all depends. Because if we do that, we will situationalize our Christian ethics and make our theology try to fit.

"No, the Spirit of the Lord is upon us because God has a mission for us. The Spirit of the Lord is upon us to bring unity to our world, to remain faithful to all we do. And in the Eastern Orthodox tradition, there is a common greeting: Christ is in our midst. And the response is: He is now and forever shall be.

"Christ is in our midst, dear friends. With whomever is chosen to serve in the Office of Presiding Bishop, I believe the one thing that we need to have is that common greeting, Christ is in our midst. He is now and forever shall be, with the confidence that we can be unified for the sake of the mission of Jesus Christ. To touch not only a world, but to lift up good news in our own lives. Thank you."

Bishop Andrea F. DeGroot-Nesdahl

Bishop Andrea F. DeGroot-Nesdahl [South Dakota Synod] said, "We stand at a transition point, brothers and sisters in Christ, looking to a new century from the vantage point of our Christian faith and our heritage. I heard a speaker at the synod last fall, a speaker whose name was on the longer list of nominees for this office earlier in this process. And I remember a quote that he gave to our listening ears, that says this: 'If your vision isn't so big that only God can accomplish it, then it's too small.' I have carried it with me in my calendar, kept it on my desk ever since, and I share it with you now because I want to share three things that I feel are important components of a vision as I serve in South Dakota and that have bearing on our work together as a larger church as well. They are these three things, leadership, youth, and walking the walk of faith.

"Leadership has to do, of course, with the ministry of the baptized as laity with the ministries of those who are called and set apart for the sake of order in the office of ordained ministry. It has to do with leadership of congregations and of synods, who help in terms of best practices and networking and sharing of resources with one another and leading the church as they develop programs and responses pastorally with their issues. But it has to do with advocacy as a church.

“I was fortunate to answer one of the questions last night and speak about advocacy. It is dear to my heart. It is important for the voice of this church, for the voice that we can bring to bear on justice issues to be raised in this country and globally. It is important for us to be able to speak out on agricultural issues, to be able to speak out on domestic hunger issues and world hunger issues, to be able to stand effectively with people who live in poverty, with people of different backgrounds, with people who are refugees to this country and who are in dire circumstances where they are.

“It is important for us, we have a voice to speak out for those who do not, particularly for youth, for youth who are at risk, everywhere in this country and in this world. It is important just as we have raised our voices in the past on issues where we have found common ground and been able to have a voice, it is important that we continue in advocacy on justice issues. Our voice is needed.

“I want to talk with you about youth. I want to talk to you as youth. How pleased I am to be able to stand at this place and look at you as representatives of all of the youth of this church, and not only welcome you, but ask for your help. In the leadership of this large and wonderful church. I want to share a story about a youth in our synod who serves on Synod Council. Like many synods, we have a youth representative there. She shared the reflection at a meeting recently about what it was like to be on Synod Council and she used a word that I was kind of hoping she would not. She said it was. She said it was boring. [The assembly responded with laughter at this quip.]

“Because she said that we invited the whole board to come to a Synod Council meeting. We came up with a resolution asking the assembly to add another youth so they could be bored together. Because of that, we invited a youth guru who did a wonderful job of challenging us. We need to have that focus and that voice and that presence with strength in the leadership of this church as a churchwide organization.

“And, finally, walking the walk of faith. Keeping the faith through tough issues. Well, we have got them, the Church has always had them: ‘Called to Common Mission,’ homosexuality, two issues surrounded by a motion in this assembly and throughout the Church.

“But there are other issues. There is hunger, there is the Middle East conflict. There is the decline in the rural population and the ongoing poverty in urban settings. There are issues of racism. And of other social issues, whose persistent presence we perhaps have gotten more accustomed to. How do we talk the talk of faith as we walk through these issues together?

“I met a friend again this week who reminded me of something as she walks through sorrow. She says I forget when I worry about the future, that God will be there with grace no matter what happens to me. I have drawn great strength from her statement in the last 24 hours. Our church can draw from that promise as well. God is in our future as well as our presence, filled with grace. Let us make that vision big enough that only God can accomplish it.”

Pastor M. Wyvetta Bullock

The Rev. M. Wyvetta Bullock [executive director of the Division for Congregational Ministries] said, “Thank you for this opportunity to speak to you this morning. Last Sunday I communed a parishioner and her family for what I knew would be the last time for her. She died this past Wednesday. What a gift it was for me to be the servant of God with her and her family, to claim the promise of God’s resurrection and power and life, and she ministered to me in those moments. She reminded me that it is, indeed, finally love that will last.

“I have had the privilege for the past 12 years to be a pastoral associate at Bethel Lutheran Church on Chicago’s west side. And it has given me an opportunity to remain grounded in parish life and that has been such a gift for the work that I have been called to do in the Division for Congregational Ministries. It has given me insight into the realities of living faith. My service as a churchwide staff person spans 20 years. And over these past 20 years, I have been privileged to see some of the depth and breadth of our church. And, yes, we are different. And, yes, we are one. We are an example of the paradox of how it is that we can have unity in diversity.

“I have also had the opportunity to see our church globally. And it is a wonderful—it is a beautiful church. I have given thanks for our ministry from India to Africa to South America, as I have been able to witness your gifts, our gifts, at work for Christ’s sake. We are, indeed, a very rich and blessed church. A couple years ago, I had the opportunity to be present at the signing of the ‘Joint Declaration on [the Doctrine of] Justification’ in Germany. And there was a moment when I sensed distinctly that God was up to something, as 500 years of a wall between us came down.

“I was so proud of my church. I remain proud as we continue to struggle to live out what it does mean to be different and to be one. My passion for ministry and my love for this church can be seen in the work that I have done these past couple of years, from the evangelism strategy that we will discuss and hopefully affirm today, to the proposal for renewing worship in our church, to the ‘Teach the Faith’ initiative that I had the privilege of chairing. And the wonderful call to discipleship opportunity that is now before our church.

“My hope for our church is that we might be known as that church that points to the realm, to the reign of God, that church that makes disciples and practices the ministry of reconciliation in the church and in the world. The place in our church where I do sense the most urgency is the giving away of our gift of faith, the sharing of our faith with others. I received my internship in a suburban congregation in one of the wealthiest counties in the U.S., a congregation with a membership of about 1,000. They were slowly declining, however. And they were in a largely unchurched population. Yet there was no sense of urgency to tell someone about Jesus.

“I believe that God transforms the church as we engage in mission. I think the role model is one that we might consider continuing in this century. That we would consider walking with each other, walking with our communities, listening to one another, and our communities, sharing with one another Word and table, and then telling someone else about our experience with Jesus. If we do nothing else as a church, I pray that the Evangelical Lutheran Church in America may be found giving itself away with passion.”

Pastor James A. Nestingen

The Rev. James A. Nestingen [professor of church history at Luther Seminary, St. Paul, Minnesota] said, “God’s peace to you, my friends. Thirty years ago this month I was called to be—to serve Faith Lutheran Church in Oregon. Carolyn and I felt like Abraham and Sarah, setting off for a new land—our old VW stuffed to the rooftop and Carolyn bulging equally with our first son. It was a new land for us, all right. Unlike the Midwest we knew, in Oregon the church was scratching for a hold.

“As I read scriptures and Luther and visited around the community the question kept coming: How in the world do I say the Word here to these people? It was a question of translation, of taking what we have and passing it on to the others, whoever they may be. For me, this question has never gone away. I worked on it, writing confirmation material, followed it into graduate study and looked at it historically, and I have had several opportunities to study it in mission. In Tanzania, in Peru, and Bolivia. In the process, I

learned more deeply to know the treasure that we have received as a church, the gift of grace unbounded.

“The Lord Jesus loves sinners, his enemies, the godless, me. You. He has soaked up our past in his blood, so that he can release us into a new future, shaped by forgiveness and the promise of the resurrection. But I have also gotten to know something of the earthen vessels. Our relationships, our sacred traditions, our structures keep getting tried and broken, shattering like the clay pots Susan [Briehl] described so beautifully the other day. It is a hard enough job to get the kids to church, let alone to keep them there. Our congregations fight losing battles with bowling leagues, not to speak of school schedules. And the church, what in the world has happened to it? Stuck in regional suspicions repeatedly revisiting pre-merger antipathies. How much earth can an earthen vessel take?”

“I am a teacher. Whether in parishes, seminary classrooms, pastors’ conferences and synod assemblies or in my writings, my vocation has been to serve the passage of the faith, the passage of the faith to the children, to the world beyond us. If through you God calls me to be bishop of our church, I will want to be a teaching bishop, a teaching bishop who will serve you in the process of translation for the sake of outreach and mission.

“When I first started studying theology, the ecumenical breakthroughs of the 1960s were still fresh, wet enough in fact to be slightly elicit. Having gotten newly acquainted with Catholic neighbors, I went off to Canada to a Catholic school, where a priest taught me to read Luther and the great theologian buried my nose in the books. They taught me a different kind of ecumenism. They were tough, they taught me to love my own tradition, and to respect theirs, speaking of the unity of the Spirit in the midst of reconciled difference. My Lutheran teachings, whether in classrooms or textbooks, taught me the same kind of hope for our church, for a unity strong enough that it does not require uniformity.

“As I said last night, I have traveled the church long enough to know the differences in the various regions, and I have come to cherish them. They are not something to overcome, but to relish. The Holy Spirit doesn’t use cookie cutters, but shapes us to translate the Gospel, to hand over the treasures, and in our particular parts of the country and the world. In the last decade, the differences amongst us have erupted, threatening to divide our church. Yesterday, in his report, Bishop Anderson showed the way towards ameliorating that conflict. Following the way he pointed, we can bring our church together again. If through you God calls me to the office of bishop, I will do everything I can to serve the unity of our church.”

Bishop Anderson asked the assembly members to rise and join in thanking the nominees for their participation in this part of the process.

Report of the Credentials Committee

Reference: *2001 Pre-Assembly Report*, Section I, page 8 and 33.

Bishop Anderson called upon Mr. Scott S. Fintzen, vice chair of the Credentials Committee, who reported that as of 8:00 A.M. on Friday, August 10, 2001, 1,034 voting members, including the four churchwide officers, had registered for the assembly.

Elections:

Third Ballot for Presiding Bishop

Reference: *2001 Pre-Assembly Report*, Section I, pages 9-12; continued on *Minutes*, pages 41, 45, 77, 82, 96, 124, 125, 133, 134, 137, 165, 166.

Bishop Anderson explained that on the third ballot, a two-thirds majority would be required for election. He asked the voting members to take their seats since the ballot would

be taken on the electronic voting machines. There would not be an instantaneous report on the ballot since the votes would need to be verified. Following a verse of the hymn, “Veni, Sancte Spiritus,” he called upon Vice President Addie J. Butler who prayed, “Holy Spirit, gift of God on the day of Pentecost, and gift to us on this day; we pray that you would be with us, and guide us, and help us according to your sure and certain promise, for we pray in the name of our savior, Jesus Christ.” After the allotted time for voting, Bishop Anderson declared closed the third ballot for presiding bishop.

Greetings: World Council of Churches

Bishop Anderson introduced Dr. Marion Best, vice moderator of the World Council of Churches (WCC), to bring greetings on behalf of the World Council of Churches and its general secretary, Dr. Konrad Raiser.

Dr. Best said that the WCC represents over 400 million people in some 300 churches in 128 countries and that the WCC has been working to bring healing and renewal to all of God’s Church. The ELCA, through predecessor church bodies, has been a part of this since its beginning, she said. Ecumenical work, she said, requires “a commitment constantly to stand outside your comfort zone.” She expressed pleasure that the Roman Catholic Church now has become a full member of many national councils and has developed a working relationship with the World Council of Churches. Among current initiatives that the WCC has taken are a three-year consultation on the role of the Orthodox Churches within the council, a Decade to Overcome Violence, work on global economic justice, opposition to the rise of racism and xenophobia, and cooperation with the Lutheran World Federation in responding to emergencies and natural disasters.

Election Report: Third Ballot for Presiding Bishop

Reference: *2001 Pre-Assembly Report*, Section I, pages 9-12; continued on *Minutes*, pages 41, 45, 77, 82, 95, 124, 125, 133, 134, 137, 165, 166.

Bishop Anderson called upon Mr. Phillip H. Harris, chair of the Elections Committee, who reported that 1,027 votes were cast on the third ballot for presiding bishop. He informed the assembly that 685 votes would be necessary for election. Results of the third ballot were as follows:

Donald McCoid	247	24.1%
Mark Hanson	211	20.5%
James Nestingen	174	16.9%
Andrea Degroot-Nesdahl	130	12.7%
Peter Rogness	110	10.7%
Wyvetta Bullock	97	9.4%
April Larson	58	5.7%

Bishop Anderson noted that none of the nominees received the required percentage of the legal votes cast, and declared that there was no election. He said that the three nominees receiving the greatest number of votes would appear on the fourth ballot, and explained that the next phase of the election process would occur at the beginning of Plenary Session Five with a question-and-answer period.

Initiatives Update:

Witness to God's Action in the World (Evangelism)

Reference: *2001 Pre-Assembly Report*, Section V, pages 8-10.

Bishop Anderson relinquished the chair to Vice President Addie J. Butler. She invited the Rev. Marta L. Poling-Goldenne, director for witness in the Division for Congregational Ministries, and the Rev. Ronald B. Warren, bishop of the Southeastern Synod and chair of the initiative, to report on the "Witness to God's Action in the World" initiative.

Bp. Warren noted that the initiative involved four major projects. The first was a Web site launched in 1999, www.sharingfaith.org, at which "seekers" could find basic information about the Christian faith. The second was a mission witnessing project with Lutheran Men in Mission, that involved an audiotape and work to build a model for men's outreach ministries. The third was a "turnaround congregations" project which involved redevelopment of congregations in areas where there is potential for growth. The fourth was a mid-size congregation project to provide opportunity for those congregations to grow spiritually and numerically by empowering evangelism.

Pr. Poling-Goldenne described mid-size congregations as those with 100 to 300 people in worship. She urged voting members to imagine all that could happen if mid-size congregations would address their "internal barriers to growth" and utilize "practical and proven evangelism strategies."

Report of the Secretary

Reference: *2001 Pre-Assembly Report*, Section II, pages 11-28; *Minutes Exhibit D*.

Bishop Anderson called upon the Rev. Lowell G. Almen, secretary of the Evangelical Lutheran Church in America, to give his report.

Secretary Almen began his report with the question, "What song of faith will our children sing?" Quoting from author C. S. Lewis, he said, "In matters of faith we need to be reminded more than instructed." He said that Christians are reminded of the grace of God every time they receive Communion "in remembrance" of what Jesus has done for them. One of his responsibilities as secretary, he said, is the oversight of the ELCA Archives, which contain "a rich legacy of faith" and reminders of the "faithfulness of our forebears." He said, "Through their faithfulness and dedication, 11,000 congregations serve as centers for mission." These congregations stretch from St. Croix in the Virgin Islands to Shishmaref on Alaska's Kenai peninsula. Utilizing a videotape, he recalled St. Peter Lutheran Church, the congregation of his childhood in North Dakota, where "they sang the song of faith" for 75 years. He described how Pr. P. O. Laurhammer emphasized "connections to the wider Church," even in the prairie just 40 miles from Canada. These connections included "joining hands with others" in supporting colleges and seminaries, the planting of new congregations, and ties to companion churches overseas. Even though St. Peter church now is closed, "the seeds planted here continue to bear fruit." He pointed out how the ELCA constitution affirms the interdependence of all expressions of this church. Noting that "the culture of our society is vastly different from that of a half century ago," he said the challenge is to help people "sing the song of faith" in a "substantially secularized society." This can happen, he said, when we are reminded that "people do not become believers alone, by themselves, but through faithful proclamation of the Gospel."

The full text of Secretary Almen's report is printed in Exhibit D.

As a supplement to the printed report of the secretary in Section II of the *2001 Pre-Assembly Report*, copies of the book, *One Great Cloud of Witnesses*, were distributed to

voting members later in the assembly. The book outlines the history, polity, and work of the Evangelical Lutheran Church in America through congregations, synods, churchwide ministries, and related institutions and agencies.

Chair *pro tem* Butler stated that under the “Rules of Organization and Procedure” adopted by this assembly, the secretary’s report would be accepted and referred to the Committee of Reference and Counsel without further action of the assembly.

Unit Overview:

Division for Congregational Ministries

Reference: *2001 Pre-Assembly Report*, Section III, pages 9-20.

Chair *pro tem* Butler introduced an opportunity to learn more about the Division for Congregational Ministries. She invited the executive directors, Pr. Mark R. Moller-Gunderson and Pr. M. Wyvetta Bullock to come forward. A videotape describing how this division “seeks to help congregations grow and become vital centers for ministry” was shown. The division provides resources especially in the areas of worship, Christian education, evangelism, and youth ministry.

Evangelism Strategy

Reference: *2001 Pre-Assembly Report*, Section IV, pages 1-39; continued on *Minutes* page 228.

Chair *pro tem* Butler introduced a two-part agenda item—a brief report of the Evangelism Strategy adopted by the 1991 Churchwide Assembly and then action on a proposal entitled, “Toward a Vision for Evangelism in the Evangelical Lutheran Church in America.” She invited the following to serve as resource people for the discussion: Pr. Bonnie L. Jensen, executive director of the Division for Global Mission; Pr. Richard A. Magnus, executive director of the Division for Outreach; Pr. Marta L. Poling-Goldenne, director for witness in the Division for Congregational Ministries; and Pr. M. Wyvetta Bullock, executive director of the Division for Congregational Ministries.

Pr. Bullock reported that evangelism programs prove to be effective when congregations have a clear sense of vision and are open and willing to change. Pr. Magnus described the United States and the Caribbean as one of the largest mission fields in the world. He said the Church is challenged to start new congregations and to help existing congregations respond to the new population groups around them. He identified several areas of the Church where congregations are reaching out to immigrant populations. Pr. Jensen noted that Christians comprise two billion of the world’s six billion people. With four billion people in the world who do not know the Gospel, she said, “our work in evangelism is not done.” She said that the ELCA’s 70 global accompaniment churches can share their witness and offer their evangelism skills to the ELCA.

Pr. Poling-Goldenne utilized a video presentation to call attention to “a quiet reformation going on in this church,” where people are engaged actively in evangelism. She called attention to Section IV, page 39, of the *2001 Pre-Assembly Report*, where the evangelism strategy recommendation was printed.

Secretary Almen introduced the recommendation of the Church Council:

MOVED;

SECONDED: To adopt the following resolution in regard to “Toward a Vision for Evangelism in the Evangelical Lutheran Church in America”:

WHEREAS, as people of God in Christ, we confess with joy and thanksgiving that the Holy Spirit is given at Baptism to empower us to be witnesses for Jesus Christ, and calls us into a lifelong discipleship journey with Jesus Christ; and that every baptized member of this church is part of Christ's body and is called to give witness in word and deed to God's Good News; and each ministry of this church, including congregations, synods, churchwide units, agencies, and institutions, belongs to Christ;

WHEREAS, we have learned about the relationship of effective evangelism to an openness to change and a clear sense of mission and purpose;

WHEREAS, we have discovered the effectiveness of churchwide initiatives, such as the "Mid-Sized Congregation Transformation Project" and "Call to Discipleship," and synodical efforts like the "Living the Great Commission" mission plan of the Southeastern Synod of the Evangelical Lutheran Church in America; therefore be it

RESOLVED, that the 2001 Churchwide Assembly of the Evangelical Lutheran Church in America (ELCA):

- 1) receives with appreciation the Evangelical Lutheran Church in America's Evangelism Strategy Decade Report 1991-2001, "A Telling Witness of God's Good News;"
- 2) expresses gratitude for the witness of individual members of the Evangelical Lutheran Church in America who tell, proclaim, and bear witness to the good news of God in Christ in all areas of everyday life; and for the mission and ministry of each ELCA congregation, synod, churchwide unit, institution, and agency that makes evangelism a priority; and
- 3) reaffirms its commitment to both the biblical mandate to "Go, therefore, and make disciples..." (Matthew 28:19-20) and this church's constitutional charge to participate in God's mission by:
 - a) proclaiming "God's saving Gospel of justification by grace for Christ's sake through faith alone...;"
 - b) carrying out "Christ's Great Commission by reaching out to all people to bring them to faith in Christ..." and
 - c) nurturing "members in the Word of God so as to grow in faith and hope and love;"² and be it further

RESOLVED, that we invite and encourage each expression and ministry of this church—including congregations, synods, schools, colleges and universities, seminaries, organizations (Women of the ELCA, Lutheran Youth Organization, Lutheran Men in Mission), campus ministries, outdoor ministry settings, ethnic associations, social ministry organizations, and the churchwide organization—to commit to working toward a vision for evangelism in the Evangelical Lutheran Church in America by:

- 1) setting a priority and committing itself to pray for our evangelism ministries through prayer services, prayer ministry teams, and prayer partners;
- 2) receiving the witness of and gifts for evangelism from global companions;

²Constitutional provision 4.02. in the *Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America*.

- 3) clarifying its sense of purpose and mission;
- 4) seeking ways to be open to innovation and change; and
- 5) sharing new or existing evangelism plans with this whole church prior to the 2003 Churchwide Assembly of the Evangelical Lutheran Church in America; and be it further

RESOLVED, that each congregation of the Evangelical Lutheran Church in America be invited and encouraged to recommit itself to making disciples for Jesus Christ, sharing in the “Call to Discipleship,” as approved by the 1999 Churchwide Assembly of the Evangelical Lutheran Church in America; and be it further

RESOLVED, that the presiding bishop of the Evangelical Lutheran Church in America provide for developing a comprehensive evangelism strategy for the 2003 Churchwide Assembly of the Evangelical Lutheran Church in America that includes:

- 1) a summary of the evangelism plans of the expressions and ministries of this church;
- 2) study and reflection on evangelism and the mission of this church;
- 3) plans for implementation of the “best practices” of evangelism in this church;
- 4) recommendations that assist congregations to create a climate for evangelism and growth; and
- 5) recommendations for the future evangelism ministry of this church.

The Rev. Martin J. Russell [Nebraska Synod] proposed the following amendment:

MOVED;

SECONDED: To substitute the following for the final paragraph:

RESOLVED, that the presiding bishop of the Evangelical Lutheran Church in America, working in partnership with the Division for Congregational Ministries, the other churchwide divisions and units, and the Conference of Bishops, establish a “Blue Ribbon” task force by January 31, 2002, to develop a comprehensive evangelism strategy for presentation and possible action at the 2003 Churchwide Assembly of the Evangelical Lutheran Church in America; and be it further

RESOLVED, that at least 50 percent of the participants of the task force be currently active parish pastors and lay leaders in growing congregations, representing a range of worship styles, membership size, and of urban, suburban, and rural settings; and be it further

RESOLVED, that the comprehensive strategy recommend plans and specific actions for the future evangelism ministry of this church that includes:

- 1) A summary of the evangelism plans of the expressions and ministries of this church;
- 2) A multiplicity of models for congregational growth based on current research for missional outreach and plans to implement these models along with the “best practices” of evangelism in this church;
- 3) Continued expansion of the ELCA-wide *Call to Discipleship*; and

4) Renewed efforts at missional leadership development; and be it further

RESOLVED, that the strategy include recommendations for future budget allocations and possible changes in ELCA budget priorities necessary to implement the plan.

Pr. Russell described his amendment as “friendly,” saying it offered “more intentionality” than the original and would “draw on the gifts of pastors and laypersons.” He called for less “worry about numbers.”

The Rev. Larry V. Smoose, a member of Church Council, spoke in favor of the amendment.

The Rev. John V. Carrier [Southeastern Minnesota Synod], rising to a point of order, asked whether the amendment constituted a substitute motion and, if so, whether it had been submitted by the deadline. After conferring with the parliamentarian, Chair *pro tem* Butler ruled the amendment in order because the deadline was for substitution for entire resolutions.

The Rev. Raymond LeBlanc [Southern California (West) Synod] said, “I passionately urge you to vote in favor” of the amendment, describing it as “a great step toward refocusing our attention on the Great Commission.”

The Rev. Sarah J. Stumme, a member of the Church Council, expressed a concern about the time limit of January 31, 2002, and asked if the resource people who would have to implement the amendment were in favor of it. They indicated no objection to this timing.

Ms. Perri Kathryn McCary [Texas-Louisiana Gulf Coast Synod] stated her intention to offer an amendment. Chair *pro tem* Butler said that she could offer the amendment when it was prepared in writing.

Mr. Allan E. Thomas [Southeastern Pennsylvania Synod] spoke in favor of the amendment, saying that it offers “an opportunity to continue to spread the Word by allowing churches to come together to strategize and plan.”

The Rev. Glenn M. Zorb [Southern Ohio Synod] spoke in favor of the amendment, saying it offers specificity in terms of funding, “rather than seeking funding at the last minute.”

Seeing no one else rising to speak, Chair *pro tem* Butler proceeded with a vote on the motion to amend:

MOVED;

SECONDED;

Yes-857; No-35

CARRIED:

To amend by substituting for the final paragraph:

RESOLVED, that the presiding bishop of the Evangelical Lutheran Church in America, working in partnership with the Division for Congregational Ministries, the other churchwide divisions and units, and the Conference of Bishops, establish a “Blue Ribbon” task force by January 31, 2002, to develop a comprehensive evangelism strategy for presentation and possible action at the 2003 Churchwide Assembly of the Evangelical Lutheran Church in America; and be it further

RESOLVED, that at least 50 percent of the participants of the task force be currently active parish pastors and lay leaders in

growing congregations, representing a range of worship styles, membership size, and of urban, suburban, and rural settings; and be it further

RESOLVED, that the comprehensive strategy recommend plans and specific actions for the future evangelism ministry of this church that includes:

1. A summary of the evangelism plans of the expressions and ministries of this church;
2. A multiplicity of models for congregational growth based on current research for missional outreach and plans to implement these models along with the “best practices” of evangelism in this church;
3. Continued expansion of the ELCA-wide *Call to Discipleship*; and
4. Renewed efforts at missional leadership development; and be it further

RESOLVED, that the strategy include recommendations for future budget allocations and possible changes in ELCA budget priorities necessary to implement the plan.

Ms. Shannon Savage [Eastern Washington-Idaho Synod] raised a question about a map appearing in a videotape that appeared to exclude the state of Hawaii. “Why not Hawaii?,” she asked. “Oops,” Pr. Magnus said, noting that Hawaii had been mentioned in the narration of the video as a state with a more than 40 percent unchurched population.

An unidentified voting member moved to amend the recommendation by deletion.

MOVED;

SECONDED: To delete the third WHEREAS paragraph:

~~WHEREAS, we have discovered the effectiveness of churchwide initiatives, such as the “Mid-Sized Congregation Transformation Project” and “Call to Discipleship,” and synodical efforts like the “Living the Great Commission” mission plan of the Southeastern Synod of the Evangelical Lutheran Church in America...”~~

The speaker explained the amendment by suggesting that not naming specific projects “keeps the search for effective tools open-ended.”

Bishop Anderson resumed the chair and called for the Order of the Day.

Lutheran Vespers

Bishop Anderson introduced a videotape about the Lutheran Vespers radio broadcast which he described as one of “this church’s many successful evangelism efforts.” Following the projection of the videotape, he introduced the Rev. Walter Wangerin Jr., host of the *Lutheran Vespers* radio program.

Bible Study: Ms. Susan M. Setzer

Bishop Anderson acknowledged the diaconal ministers present at the assembly and described them as “the newest roster in this church.” He reported that the group met prior

to the assembly and “elected their first leadership team.” He called upon Ms. Susan M. Setzer, diaconal minister from Charlotte, North Carolina, to lead the Bible study.

Ms. Setzer reported that 41 of the 50 diaconal ministers had gathered earlier in the week in Indianapolis. She described diaconal ministry as a relatively new form of lay ministry in the ELCA, but “old within the Church catholic.” She said the term comes from *diakonia*, the Greek word for service. She said that diaconal ministers are called to a ministry of Word and Service and are called to make Christ known in the new century. She described the diaconal movement as growing throughout the world.

Turning to Romans 12, she highlighted how this chapter can be “read through the lens of Word and Service.” She said that a life apart from God is a life centered on self and conformed to the world. She noted the world’s focus on competition, adding how even Christians compare themselves to others. “We can be proud about our gifts,” she said. “Christians,” she said, “are called instead to use our gifts in service to others.” She urged the voting members to use spiritual gift inventories to help ascertain their gifts.

Report: Conversations About Homosexuality and the Church

Reference: *2001 Pre-Assembly Report*, Section V, pages 57-59; c.f. *Minutes*, pages 149, 275, 280, 321, 346, 348, and 358.

Bishop Anderson said, “Now we are going to move on to a report requested by the Church Council. The Church Council action requests that this assembly and the 2003 Churchwide Assembly receive a report about—and I am now using the words of the Church Council’s action—‘the nature and extent of the activities and conversations regarding issues related to homosexuality in our church.’ This year’s report is found in [the *2001 Pre-Assembly Report*] Section V, beginning on page 57. It is a summary of conversations, activities, and resources that have been part of the history of the last two years, since the last Churchwide Assembly. Some of you may have participated in one of the two hearings on Thursday afternoon.

“In addition, following this brief presentation, we will have an opportunity to discuss the report. Please note that this report is before you as information. Following the presentation, there will be time to debate the topic when we pick up the recommendations of the memorials committee. And that may begin in this [plenary] session, if time permits. If not, it will occur the next time the Memorials Committee makes its report.

“A word about the memorials on this topic. You can put a [book] mark [in the Report of the Memorials Committee] since memorials in several categories—including [Categories] F2 and E7—relate to the subject and have been removed from *en bloc* [consideration]. Substitute motions or amendments will be in order when the Memorial Committee presents its recommendation on this topic for action, following the original presentation of the report itself.”

He then invited to the speaker’s platform several people who represented churchwide units involved in the preparation of the report. They were: the Rev. Joseph M. Wagner, executive director of the Division for Ministry; Mr. Kevin J. Boatright, chair of the board of the Division for Ministry; the Rev. Charles S. Miller, executive director of the Division for Church in Society; Mr. Leonard G. Schulze, executive director of the Division for Higher Education and Schools; Pr. Richard A. Magnus, executive director of the Division for Outreach; Pr. Mark R. Moller-Gunderson, executive director of the Division for Congregational Ministries; Ms. Joanne Chadwick, executive director of the Commission for

Women; and the Rev. Eric C. Shafer, director of the Department for Communication. He asked Mr. Boatright to provide an overview of the report.

Mr. Boatright said, "This report is presented on behalf of the seven churchwide units represented on the stage who participated in the inter unit work group on homosexuality and who contributed to the report, the conversations about homosexuality in the Church. That document appears in the *2001 Pre-Assembly Report*, Section V, pages 57, 58, 59. You may want to return to that report as I make the following comments.

"As we deal with the issue of homosexuality and the church, it is important to remember that the report before you and the ongoing conversations which have taken place in our church for several years have occurred at the specific request of the ELCA Church Council and in response to a series of memorials and resolutions on the subject of homosexuality and the church. These have been forwarded from synodical assemblies to the Church Council or to the Churchwide Assembly since the earliest months of the Evangelical Lutheran Church in America in 1988. Eight such synod actions came to the first assembly in 1989. And they have continued each year since. This assembly has before it 11 synodical memorials regarding some aspect of homosexuality in the church.

"In other words, even though this report comes from the units represented here, it is not the churchwide office but the church at large, which continues to call for a serious engagement of the complex issues related to homosexuality and the Church. The ELCA Church Council at its meeting in April 2001 instructed this church 'to continue thoughtful, deliberate, and prayerful conversations throughout the ELCA about human sexuality, including homosexuality and the inclusion of gay and lesbian persons in our common life and mission, and to encourage the participation of congregations, synods, seminaries, and churchwide units in this process.'

"Further, they requested the Division for Ministry, which I serve as chair of the board, together with the Division for Church in Society, the Division for Congregational Ministries, the Division for Higher Education and Schools, the Division for Outreach, the Commission for Women, and the Conference of Bishops, to report annually to the Church Council and to the Churchwide Assembly of the ELCA in 2001 and 2003 on the nature and extent of their activities and conversations regarding these issues.

"The report before you is the response of the interunit work group to that request. As you can see from the report, the various churchwide units of the ELCA during the past two years have developed helpful materials for use in various settings. Study and discussion materials for use in congregations have been produced by the Division for Church in Society and the Division for Outreach. The Division for Ministry and the Department for Communication have produced videos on the same subject. Ongoing conversations regarding homosexuality have taken place in the boards of many of our churchwide divisions, and have been led by churchwide staff members serving in many areas of the country. Our seminaries have agreed, at the request of the Division for Ministry, to assist in this ongoing conversation. They are now in the process of developing an annotated bibliography of materials related to homosexuality. Specific research and study materials are being developed to explore the theological, biblical, scientific, and practical aspects of a continuum of attitudes regarding the church's understanding of homosexuality. This resource and another exploring theological and ethical dimensions of the blessing of same sex-unions will also be made available through this seminary project.

"The Church Council has had a number of discussions related to homosexuality. The council has responded to memorials brought to it regarding the blessing of same-sex unions, and the changing of this church's standards related to the ordination of non-celibate gay and

lesbian persons. The same issue, blessing every union, came under scrutiny by at least four synods in the last biennium, notably by the Greater Milwaukee Synod. We are not at the same place in our discussion of homosexuality as we were just two years ago, when this work group first reported activities from its units.

“This spring, the Church Council asked the work group to develop materials for use in synodical assemblies and in rostered leaders conferences, and requested that these materials be used in all synods before the 2003 Churchwide Assembly. The study booklet for use in synodical assemblies has just been completed and it has been distributed to every bishop and to other interested persons. The study materials for use in rostered leaders’ conferences will be available this fall [addressing] the question of how this church should address homosexuality, the larger issue of human sexuality, and the more focused questions of the possible ordination of non-celibate gay and lesbian persons continues.

“We are aware of the groups present at this assembly advocating for change, and we are aware of others also present who advocate for retaining our present policies. How does the Church best move toward examining its beliefs, attitudes, and policies, with the possibility of reaffirming or changing present positions? That happens through just such discussions as those before us now. In your pre-assembly mailing, in the report of the Memorials Committee, you have six different categories of memorials dealing with sexuality homosexuality, and related standards for ordained ministry.

“You will find the memorials in Section VI, and they raise the following issues: Category E7, The Definition and Blessing of Committed Same-Gender Relationships; Category E8, Requests to Establish a New Commission; Category E9, Statement on Human Sexuality; Category E10, Definition of Marriage; Category E15, Revision of the ELCA Publication Policies Regarding Clergy Sexual Misconduct; and Category F2, Ordination of Gay and Lesbian Persons. Of these, memorials related to E7 and F2 will come before this assembly for [deliberation]. The remaining memorials, to be considered *en bloc*, are to be referred for follow-up as recommended by the Memorials Committee. The members of the inter-unit work group stand ready now to respond to questions of clarification from voting members regarding this report, if members of the assembly have such questions at this time.”

Bishop Anderson invited questions about the report.

Ms. Louise P. Shoemaker [Southeastern Pennsylvania Synod] said, “I commend the various offices of the ELCA who have studied this subject. I think some of you know I have been at this kind of a microphone for many assemblies in relationship to some of these issues. As a university professor [with the] University of Pennsylvania, I checked with the geneticists there in the medical school before I come to these assemblies [regarding] what is the nature of the knowledge in this area. And I am afraid we are going to look a little like the Church treated Galileo. Do you know that homosexuality is physiologically and genetically determined? It is usually not a matter of choice. Our culture may push persons into a choice, but actually it is physiologically and genetically determined, which should make us as mainly a white American church a little afraid of what may be in the future.

“The majority of the world are persons of color. They may determine that genetically all persons in the future should be persons of color. So I think we need to move the question not only to homosexuality in the Church, but what are some of the implications of genetics. They are really quite frightening in many directions, and that the question should be brought I guess to make a question of this comment, is to say are you moving in the direction of the real knowledge base in this field?”

Bishop Anderson asked members of the inter-unit work group “Who would like to respond to that?”

The Rev. Joseph M. Wagner said, “From what I understood of the comment, I think that is an issue which should come as a part of an extended study, which this church might be engaged in. And it might be an issue better for discussion at the time of the Memorials Committee report.”

Ms. Joyce P. Friedrich [Texas-Louisiana Gulf Coast Synod] said, “I do want to say at the beginning, you may think for my age that I am homophobic, but I am not. I have a great love for homosexuals, and I welcome them into my church at any time as a fellow sinner.

“The thing that has disturbed me about my church in connection with this—I am getting a feedback that is disturbing. But what has disturbed me about my church is I do not understand why we are deciding when there is no—are we deciding to accept pastors that are homosexual? To me that is admitting that we accept homosexuality as a lifestyle, a normal lifestyle. And there has been no genetic, in my studies, and I try to base everything on fact, that I do also. And—I see also facts that are showing that my sin—”

Bishop Anderson interjected, “Excuse me. There will be time for you to argue the question. Now we are just in a matter of asking for clarification on this report. So far it sounds as though you are expressing an opinion, and there will be a time for that. Would you wait for that? We will come back when we get to the regular debate. I hate to cut you off, but this [time] is just discussion.”

The Rev. Donna M. Wright [Nebraska Synod] referred to a paragraph in the report on pages 58-59 and said, “There is a reference here to the Division for Ministry and the Department for Research and Evaluation conducting a brief study on the feasibility of conducting I suppose a longer study on the possible ordination of non-celibate gay and lesbian persons. The next sentence says that the Church Council voted not to initiate such a study. I am wondering what was—what took part in that brief feasibility study to lead to that conclusion?”

Pr. Wagner responded, “There were several factors involved in that particular request. It came as a result of a request from the Saint Paul Area Synod, which dealt with making exceptions to the present policies of this church regarding restricting persons from ordination who are non-celibate gay or lesbian persons. There were technical questions that prevented the council from moving forward and responding to that request because of the specifics of how that resolution came to the Church Council.

“There also, I think, was a question in the council’s mind of whether that was the proper moment to engage the question, given the ongoing conversations that were already under way in this church. I think it was the council’s judgment—and I would appreciate Bishop Anderson’s comment on this if he wants to make it—that at this point a better strategy or [rather] at that point the council decided a better strategy was to continue the progress being made through the ongoing conversations that are reported in this report.”

Bishop Anderson added, “And you would say that the feasibility phase had basically to do with the cost of such a study, the time frame for it, and the format and so on?” Pr. Wagner replied, “Yes.”

Mr. Leonard C. Weiser Jr. [Northeastern Pennsylvania Synod] said, “I am rising with a request in regard to the Web site listed on page 59. As a gay man in a relationship for seven years, I do not regard my relationship as a ‘sexual issue.’ The Web site lists ‘sexual issues.’ So my request is that if we deal with homosexuality, that all articles or information written about it list it as homosexuality, not a sexual issue.”

Bishop Robert A. Rimbo [Southeast Michigan Synod] rose to a point of personal privilege and asked, “We have heard in your report your slant, your understanding, and your concern for this issue or this set of issues, and I am willing and hoping that we will invite our former presiding bishop, Herbert Chilstrom, to also address us regarding this report.” Bishop Anderson indicated that it would be possible with the consent of the assembly during the debate on the issue.

The Rev. R. Bruce Todd [Southeastern Pennsylvania Synod] said, “I am a pastor who has two women living in a relationship in my congregation, and one of them said she feels called to the ministry and would like to enter the seminary. I told her the expectations of the church and her partner said they understand that, and they would be willing to live in a celibate relationship. I presented this yesterday and asked if she would be welcomed with open arms into the seminary leading toward ordained ministry. And they said, ‘Yes, as long as they are celibate, no problem.’ That upset me.

“It was mentioned before, that as long as there is no sex involved it would be okay. And I think that is degrading homosexuals in that there is more in their lifestyle than the small percentage of time that is spent probably engaged in sex. As they hold hands in the pews—”

Bishop Anderson interjected, “Again, I apologize for having to say that I believe that point should be in the debate. If you wish to ask a question for some information, this is the time to do it. But it sounds like you are now—”

Pr. Todd continued, “Well, the question would be, ‘Can I in good conscience recommend her to the track towards ministry?’ Is the celibate thing the only block that we are dealing with now? [In other words], as long as they will have no sex, they can lead an openly homosexual lifestyle otherwise?”

“My friends are encouraging me to come forward. The standards of this church are that persons who are homosexual in their self understanding are precluded from ordination. If they are—who are—pardon me. The standard is that if a person is—I should have some paper in front of me, here. If a person is celibate, a gay or lesbian person, they are a proper candidate for ministry regarding that particular standard. The point is that there are many, many other standards that relate to ordained ministry, apart from a person’s sexual orientation or practice.

“So the answer that I got yesterday afternoon in the hearing was that in that particular case, if the person agreed to abide by the standards of this church, they would be an appropriate candidate according to that. The language in the ‘Vision and Expectations’ document is: ‘Persons who are homosexual in their self understanding are expected to abstain from homosexual sexual relationships.’ You can see why I had a hard time remembering that. That is the standard. So then [the answer] is ‘Yes, as long as they abstain from sex, they are welcome to participate in an open relationship otherwise.’

“I am concerned. My parishioners in the pew do not seem to get upset. Their concern is more they are uncomfortable with what they see in the congregation, more so than what they might think is going on. Thank you.”

Bishop Anderson responded, “I think you have had your question answered.”

The Rev. James G. Krauser [Metropolitan New York Synod] said, “I asked a question yesterday which I recognized in the hearing was unfair, because it requested numbers. But I would like to make it today because the study will again be reported on in 2003. And that is, if the working group could sort of track or come up with some sort of numerical numbers as to how many people have been lost to us from the roster as a result of this policy, how many have been denied ordination, we know of celebrated cases—bad word—of those who

were disciplined. But I think there are numbers who have quietly left the roster, anonymously left the roster, people from seminary who disappeared from the roster of this church, and several months ago there was a very moving article in *The Christian Century* about a pastor who decided, in good conscience, he could not stay on the roster and maintain his relationship. I think it would be important for this church to have a sense of what this policy costs us.”

Mr. Patrick Brady [Northwest Washington Synod] said, “As I read the next to the last paragraph on page 59, I have a question that I hope the panel members could respond to. It has to do with the first and second sentence, which I read as saying that we are fairly stuck in moving toward clarity on this. I am wondering about the time line or—what would keep the panel from proposing a detailed time line to help us get unstuck in these conversations?”

The Rev. Charles S. Miller responded, “The time line that we have been working on is the intent to have a report prepared in 2003, based on the conversations that you heard described in the two resources that are being distributed for synodical assemblies and for conferences and rostered leaders. Depending upon the action of this [2001 Churchwide] Assembly on the recommendation of the Memorials Committee, a new time line would be established, which would call for interim reports in each of the years between now and 2005, with a final report and any recommendations to be provided to the 2005 Churchwide Assembly. So we have those right now in our perspective, those two possible time lines.”

Pr. Wright said, “This is a follow-up to my previous question for Dr. Wagner about the study. And I was—it—from what I understood Dr. Wagner to say in response to my question, it sounds like the churchwide expression will not begin a study until the conversations are finished. We have to finish the conversations before this church will start a study. And it seems to me that a study would contribute to the conversations. Did I misunderstand Dr. Wagner on that?”

Pr. Wagner replied, “If the assembly acts on the recommendations of the Memorials Committee, which were just distributed this morning, and there is direction to begin a study, that study would begin. And we would not be waiting for anything other than the assignment given from this body.”

The Rev. Eric W. Evers [Delaware-Maryland Synod] asked, “Which member of the panel—which unit—is taking the lead on the biblical exegetical work on this topic and to encourage the committee in all of its discussions and work? I have not seen the biblical and theological work placed front and center, and I expect and hope that it is there. And I ask that it would be made as prominent as possible. Thank you.”

Pr. Wagner answered, “That work would primarily be done through the Division for Ministry, but in consultation with the Division for Church in Society. And we would be using the faculties and professors of our seminaries and others in doing that work. The reason that that assignment has not been pursued at this point—of doing a thorough study of theological depth—is because that assignment has not been given, either by the Church Council or by the Churchwide Assembly. So that is why that work has not yet been done. But the board of the Division for Ministry requested the seminaries to assist in the process and they are beginning to do that.”

Pr. Evers then asked, “If I may follow-up to that, then? In the ongoing conversations, are we not to understand that the biblical, Confessional, and catholic witness of the Church is to be a primary part of that conversation?” Pr. Wagner replied, “That would be a primary part, yes.” Pr. Evers asked, “But not any depth or detail?” Pr. Wagner answered, “Well, I would think it would be in great depth and detail. That would be an important part of the

foundation of the study.” Pr. Evers concluded, “I would hope so, as conversation fitting the Lutheran tradition.”

Bishop Anderson said, “Thank you. Thank you, panel, for your presence here. I think we are going to turn now to the announcements and the hymn and prayer. That will close this session.”

Recess

Bishop Anderson called upon Secretary Lowell G. Almen for announcements. Secretary Almen made several announcements regarding the “H.George@Zoo” event later in the evening, deadlines printed in “Today’s Docket,” and unit lunches. He concluded with the reminder that, under the “Rules of Organization and Procedure,” all cell phones and pagers needed to be switched off while in the plenary hall.

Bishop Anderson then invited Mr. Dale V. Sandstrom, a member of the Church Council, to lead the closing hymn, “We Come to the Hungry Feast,” and prayer.

At 12:04 P.M. Bishop Anderson declared the assembly to be in recess until 2:00 P.M. Friday, August 10, 2001.

Plenary Session Five

Friday, August 10, 2001

2:00 P.M. – 4:30 P.M.

Chair *pro tem* Addie J. Butler, vice president of the Evangelical Lutheran Church in America, called the assembly to order at 2:02 P.M. (Central Daylight Time) on Friday, August 10, 2001, in Hall D-E of the Indiana Convention Center.

Questions and Answers with Nominees for Presiding Bishop

Chair *pro tem* Butler stated, “We now have an opportunity to get to know three persons in more depth as they respond to eight questions that have been prepared for this session,” noting that Bishop Donald J. McCoid [Southwestern Pennsylvania Synod], Bishop Mark S. Hanson [Saint Paul Area Synod], and the Rev. James F. Nestingen [professor of church history, Luther Seminary], had received the highest number of votes on the third ballot for presiding bishop. She invited them to come to the speakers’ platform for the question and answer session.

She explained that each nominee would respond to the same eight questions, in a rotating order of response. Names had been drawn to establish the initial order of the rotation and nominees were asked to limit their responses to three minutes. She asked the assembly to hold all applause until the end of the question and answer session when all nominees would be thanked as a group. Chair *pro tem* Butler then began with the first question.

Question One

What is your vision for the Evangelical Lutheran Church in America—both short-term and long-term—and what gifts will you bring to the office of presiding bishop to help us realize that vision?

The Rev. James A. Nestingen, professor of church history at Luther Seminary, replied, “I spent six years on the churchwide Nominating Committee from 1991 to 1997 and during that time got a firsthand chance to see the people and qualities that are available to us in this church. It was a marvelous witness to the gifts that God has bestowed on us through his Spirit. It was a fascinating experience in watching how our vision of a multicultural, truly inclusive church can and does work. I think that is the first thing we have made a real insight together as a church, seeking to find ways, and I look forward to continued growth and development along those lines.

“Secondly, I believe we have to think very closely about empowering congregations. We are not a congregational community in terms of our governance, but we are a group that expresses itself particularly in the life of the congregations. When we look at the way our church functions in the time of the great immigrations, when we look at the way our church has moved in times of difficulties, you see the congregations coming together, you see the congregations working at that point, and you see the congregation’s blessing on another. So I think, secondly, that we need to think of ways to empower the congregations and make them work.

“In terms of my own gifts, I am a teacher. Born and bred, that is what I do for a living, here, there, and everywhere, and that is what I do for you. I would be, first of all, a teacher.

I do not have much experience as an administrator. I have never been called to administration. I do not know that the Holy Spirit has given me any particular gift in that dimension. But I do have the gift for discernment, and I can recognize the qualities of people and the gifts that they have been given. I would hope that I would be able to travel, preach, teach, to serve the preaching and teaching of the Gospel, be in the congregations, to be with you in different dimensions and then call upon particularly gifted people who are administrators, relying on them to care for the day-to-day and to keep things in good order. My wife has served that function with me for a long time.

“And I think it must be available in the community. I have seen people like that and I know they exist. And I have heard many of them speak of their willingness to be of service. I think we could work together very well. Thank you.”

The Rev. Mark S. Hanson, bishop of the Saint Paul Area Synod, responded, “I hope you realized that this morning. We are a missionary church and a missionary context, so centered in the proclamation of the Word and the Sacraments that give life to the people of this church that we are sent out into our neighborhoods, our work places, our schools to invite others into the faith.

“I think for a few generations, we got lazy about that because the culture started seemingly producing Christians for us. That does not happen any longer. And I sense within the ELCA an awakening desire among laity to learn how better to have the courage to invite others into the faith.

“I also sense that we are a church that wants to live out of that faith as we serve our neighbors, the poor, the new immigrants in our land, as we support families in their vocations as teachers of the faith.

“I am not sure we will get to the implementation of that vision unless we take a breath and ask: What are we now doing that we might let go of?”

“In the synod, we need to declare a Year of Jubilee. We need to read those Jubilee texts, blowing the ram’s horns, saying, ‘Don’t read for a while; go back and pray.’ When the members of this group are brought together in this mission, then when we are captured in that mission to lay up 10,000 leaders to invite everybody to hear the words of Jesus, then what kind of structure do we need to serve that mission? I think we, as a churchwide expression, need to take that kind of breath.

“There is a tendency sometimes to let the maintenance of the administrative structure of the church become the mission of the church rather than serve the mission of the church. I think there is a longing for the Spirit to rise from the grass roots, to particulate, as I said this morning, the three or four things that God can do through 11,000 congregations and 65 synods working together that we cannot do together effectively alone. And I am utterly convinced that that vision will only be borne out of a church that roots its life together in the Word proclaimed and the gifts of bread and wine and water received.”

The Rev. Donald J. McCoid, bishop of the Southwestern Pennsylvania Synod, said, “Word and Sacraments certainly distinguishes us for ministry. Any vision would need to be grounded in our understanding of the presence of God in Word, the presence of our gracious God in Sacraments, administratively shared together.

“But as we look at short-term and long-term, we also know that one of the things that we need to do is to be part of a community. I think one of the most important things we need

to have now is a type of dialogue to look at the differences, the opportunities, to see how lifting up Word and Sacrament, how we can be drawn to those wonderful possibilities of what it means to be together.

“I have often shared with the congregations in the Southwestern Pennsylvania Synod, ‘Wouldn’t it be wonderful if people said, “Oh, you are from the Lutheran church. You are the church that is concerned about children.”’ I think a society may be judged on the way it cares for children, but I also think it of the Church. We get some wonderful reflections from some of the people who are not here on the platform, but they lifted up ministries to children and youth. And I think that one of the things that we need to do together is to look and see for the faces of future generations of people who are not in the Church to be able to bring people together.

“I grew up in West Virginia. I was not born into a Lutheran family. We had neighborhood resources, but a family that was filled with much love. When our church closed, the Methodist church, that was in the neighborhood, we did not have a lot of them, though, someone from the neighborhood came and said, ‘Would you like to go to church with me?’ Do not hold your breath. This was a Lutheran that said that.

“Amazingly, Linda invited me to Sunday school, and I found some reflection of the same kind of loving family within the Church. I know that there was the church who nurtured me and encouraged me: Sunday school teachers, a pastor who was very strict about the catechism; but I was so glad because I knew that we were taking seriously the teachings of our Lord.

“I think in the reflections that I would give and the gifts that I would bring as compassion and understanding to know that once the church reached out to me. I have grown in that love for that church. I love this Evangelical Lutheran Church in America and I would hope that the gifts that I would bring are compassion, experience, and understanding to look at its face of the Church and see the face of the children who are yet to come.”

Question Two

As you think about difficult issues facing this church, how will you bring leadership to facilitate decision making to help the Church address these issues?

Bp. Hanson remarked, “Well, the Saint Paul Area Synod has had some experience with that, as you perhaps know. As I indicated last evening when we knew that difficult decisions were upon us, we thought it was very important that we, first, not isolate a few leaders to make those decisions on our behalf nor let those decisions rest singularly on the votes of really the green cards in the Synod Assembly. So that meant standing back and making sure that we are a synod in prayer together.

“Secondly, it meant using the resources of this church to keep us healthy in a time of high anxiety and deep conflict. So we contracted with Peter Steinke to come and work with us to say, ‘Dr. Steinke make sure we are a healthy church in the midst of a serious time.’

“Then we made sure we were listening to each other rather than talking about one another. I am afraid that we have divided this church, so many in special interest groups, that we only talk with people who agree with us about those other people who are not in the room. Most of us were not raised in families where we learned to have lively discourse, fierce debates; but were utterly certain that, at the end of them, we still belonged to each other in a bond of love.

“But that is the Church. The bonds of God’s love in Christ are stronger than our differences and our difficult issues, so we need to be sure that we were committed to a

context where we were listening to each other in the context of faith, in the context of worship. We did that in synod-wide gatherings, we did that in online meetings. And then when it came time for those of us called to leadership to make decisions, those were collaborative. I worked them and tested them with the Synod Council and got their feedback and redrafted them—and always mindful of the Saint Paul [Area] Synod impacted not just the congregation but the whole Church.

“I think the issues that were before our synod are going to be and are the issues before this whole church. If I were called to this office, I would seek to draw upon that experience, committed to the process, being prayerful, Word-centered, open, making sure we are talking with one another, not just about one another.”

Bp. McCoid said, “When we think of the serious issues that are before the Church and the issues that we get that we know will come, we often hear that we ought to have world deliberation. But what does that mean? When we look at the issues, we certainly know any issue that we ought to have Scripture, the Confessions, we know that. That is part of our heritage. This is part of what we do when we install pastors. This is what we lift up in the ministry. But how do we use this? How can we be in dialogue? How can we grow?

“I think that is when there is an openness to the Spirit, [to the] prompting of God, who is in our midst, who unfolds as we tell the stories to one another and as we grow in our understanding. That can be done one-on-one, but what about a whole 5.1 million-member church?

“I would say that the only thing that we can do is to be faithful once again to the treasures of the faith that we have. But in addition to that, we need to find as many ways in which we can dialogue and listen and understand and to be able to know that there is established ways in which we can make decisions, that we have to be able to embrace those as well.

“The church is not—has not always had agreement on all the issues that it has faced. But if we look in the pages of the New Testament, we know within the divisions of the churches, there was also some clear teaching.

“So clarity of teaching, clarity in our discussions, and modeling that with churchwide offices within the Conference of Bishops, the Church Council, and every fabric of this church. We need to do that. And the way in which we can best do that is by holding those things that have been part of our tradition and our faith at the very heart of what we are about.”

Pr. Nestingen responded, “One of the primary functions of leadership is interpretation. That is, helping to understand the particular issues that are arising and the contexts out of which they come. We come now from a large church—5.1 million people—who come from various traditions across the country that have been shaping and forming. So far, in the process of merger, as we have come together, it has seemed to me that much of the effort has taken a competitive form; that is, the question has been: Who can make the deepest impress? Or who can take home the most prizes?

“Now, we have come to a point where there is another question. The question now is: How can we understand one another? How can we interpret one another? How can we come to a point where we share rather than seek to dominate? I think that is absolutely necessary in light of the crisis that we have been facing and that we are now attempting to deal with.

“When we do that, we begin to discover that intentions that looked malevolent were actually pretty practical. That intentions that look bad from a distance up close are a little bit more ambiguous. That people really have been working for good out of the traditions they understand. And so my hope would be to be an interpreter, first of all.

“Secondly, I think leadership includes particularly recognizing the qualities of those people present. One of my old teachers, Warren Cardinal Quanbeck, as we called him, he had a rule: First-rate people choose first-rate people; second-rate people always choose third-rate people. Cynical, I believe; borne out of a lot of observation, however. One of the goals has to be the recognition of who is out there and what is available and how those qualities can be pooled.

“I think with that, thirdly, that one of the functions of leadership is facilitating a conversation. When there is interpretation, when people’s gifts have been recognized, when people have been brought to the table so that they can actually begin to speak to one another, then we can begin to move, talking about plans and talking about structures and talking about ways in which we can address the problems together. That way, in the process of shared responsibility, of shared authority, of accountability, we can go to work in such a way as to resolve conflicts; and in them, find opportunities for growth.

“When you read the history of congregations, oftentimes you see the times of deepest conflict were also the times of greatest growth, that the times when things were falling apart were also the times when things really started to come together. Conflict is not dangerous.”

Question Three

How would you work to support ecumenical commitments and unity within the Evangelical Lutheran Church in America?

Bp. McCoid stated, “Ecumenical commitments that we have are certainly a part of our own identity. By a ministry of presence, I think it is important to be where our neighbors in the faith are. I think we need to look for opportunities for mission. Because what does an agreement mean if it does not have implementation? If we can join hands with one another, we really reflect on what the best sense of a synod is on the road together, on the way together. But as church bodies joining hands for the sake of a mission and a world that so very much needs to have some good news, we can find a way in which we can serve and do things together.

“My commitment is something that has always been a part of my life and experience. I told you that my background was not always Lutheran. So I have to embrace my sisters and brothers who are Presbyterian, Roman Catholic, and Lutheran within the family of faith.

“Relationships. I have shared in Christian Associates of Southwestern Pennsylvania. That is a council where people from Catholic, Orthodox, and all the Protestant churches come together the first Wednesday of each month. We have breakfast in one of those homes and we pray together. We reflect together. We support one another. We really are not always involved in all the doctrinal things, but we have learned how to live with one another.

“My sisters and brothers in that group are a very treasured part of my life, and I am grateful for that type of experience. I think in relationships, when we look ecumenically, there are personal relationships that we need to develop with neighbors around the synods and churchwide and internationally.

“We also need to look for ways in which we can forward the mission of the Church, and we also need to be a part of interpreting what those agreements are about. Sometimes the agreements are tough and difficult.

“I co-chair our national Lutheran–Orthodox dialogue. Sometimes I have to put on an Eastern hat to try to think about how we are relating and discussing things of the faith. But I know I also have grown greatly as I have tried to interpret where we are and what our teachings are as well. I would hope that that growth would be a part of who we are as we understand who we are as Lutherans and what we bring to the table with our ecumenical partners.”

Pr. Nestingen replied, “Ecumenical, properly speaking, is ecstatic. It is standing outside of ourselves and discovering what is really there in our neighbors. Hardly anything can be more fun than that.

“That said, I acknowledge that I have been a critic—a constant critic—of ecumenism in the ELCA, primarily because I come from a different school and sometimes have had to make a little noise just to draw attention to the fact that there can be different approaches to ecumenism. There are convergence methods in which we look to find agreements, but there are also methods which celebrate difference, which encourage Catholics to be Catholics, Presbyterians to be Presbyterians, Lutherans to be Lutherans. That is where we are grounded in our own heritage. We welcome and rejoice in what we share with others at the same time honoring the differences, seeking reconciled difference through ecumenical conversation.

“There is a difference between being a member of a church and holding an office within it. There is a difference between being a professor, called to the exchange of the profession, the confession of ideas, and being an officer. It seems to me, according to our understanding of the office, that leaving my lectern and my classroom behind, if I were called to become bishop of this church, I would have to honor its policies, whether I agree with them or not. It seems to me, too, that within that context, I would want to witness to what has defined us for centuries, the way of speaking of apostolic profession through confession, in which we have sought to witness to our common commitment to the Gospel by actually saying it out loud to one another, same-saying, confessing.

“At the same time, I would want to make available to the Church as it is decided the profession that comes through hands, and I would want to be part of a community that expresses its unity in that way.”

Bp. Hanson said, “For me, the ecumenical movement does not begin when a Churchwide Assembly adopts a document. It begins when the gathered community says to the newly baptized child or adult, ‘We receive you as a child of God, a member of the body of Christ, child of the same Heavenly Father, and worker with us in the kingdom of Heaven.’ That really says to the newly baptized: Though you have, in this water and through this Word, been joined to Christ’s death and his resurrection, you have also been joined to Christ’s body as it spans space and time. So we begin to experience the unity of Christ’s body in that gathered community around Word and Sacrament.

“I think there are three essential elements to the ecumenical movement, that we experience the unity we have in Christ with other Christians. We do not need documents to do that. The leaders of the various denominations in Minnesota meet quarterly. There is not much about which we agree theologically, but we have found what we can do is spend an hour together in prayer. We need to experience our unity that is already given to us in Christ.

“But, secondly, we need to express it as part of our public witness. You, in your congregations, express your unity in Christ when you gather in a Baptist congregation to do a Bible school. I think one of the profound public witnesses of our unity in Christ in the

Twin Cities right now is Isaiah, a coalition of congregations coming together to build up leadership within the congregations, but also to address issues of immigration, affordable housing, and gun violence in the community, teaching a very divided metropolitan community how to live as one people, richly diverse in our gifts but firmly united.

“But, thirdly, I think it is important that we explore more deeply the unity we have in Christ. That is why I am committed to ecumenical dialogues and the conciliar movement. We need our best theologians representing the treasures of our tradition, listening to others, trying to move us deeper into the relationship; finally, to full communion for the sake of the Gospel so that we might be interchangeable in our ministries, recognizing one another’s gifts.

“We gather regularly with the Roman Catholic bishops in Minnesota on retreat. Oh, how I long for the day when we can conclude that retreat by being together at the Lord’s Table. We must continue to explore the unity we already have until we fully experience it in the unity that Christ gives through the gift of his body and blood.”

Question Four

What specific steps could this church take to identify and develop leaders for the mission and ministry of the Evangelical Lutheran Church in America?

Pr. Nestingen said, “I am just elated to answer a question like this. Thank you very much. Since I have been 25 years preparing students for ministry, this question is part of my daily work. I love it. One of the big changes that has taken place in those 25 years has been a change in the way the Church deals with theological education.

“When I went to seminary some years ago, myself, I went in the company of 35 classmates from Concordia College in Moorhead [Minnesota]. I went to leadership school earlier, earlier in Bible camp, college with them, seminary with them. Some of them are here among my very closest friends. The Church was deeply and intimately involved in our preparation, and we were sponsored all the way through paying 200 bucks a year preparation to go to seminary and then going to congregations that welcomed us with open arms.

“That has changed dramatically. We no longer draw as many students from our church colleges as we once did. We no longer finance as fully as we once did theological education. And we no longer have that intimate form of sponsorship that has provided continuity and development for our pastors. It seems to me we have to start there. We have to begin to reexamine our priorities, to ask: How can we provide a developmental process in which we do not indenture our students financially, leaving them with an indebtedness of anywhere from \$40,000 to \$60,000 on average but, in fact, encourage their development and bring them forward into ministry?

“Students who have a sense of being supported, who have a sense that their congregations and the church has an investment in them return the affection, the love in kind and become very loyal pastors and leaders of our church.

“Secondly, there has been an unfortunate distinction amongst us, between the clergy and the lay people at this point, as though only clergy have calls and that the lay people stumble along.

“One of the great things about the Lutheran heritage is our understanding of vocation. We have calls together. We have gifts together. We are a community of faith together. There are a variety of gifts, but the same service, the Apostle Paul says. And those—it is critically important to us as a church that we recognize the variety of gifts, that we call forth the best of our people, that we work together to serve those gifts, to care for one another in those gifts, and so to bless our community.”

Bp. Hanson shared, “I think it is best if I share a couple of examples. I stole this one from [Bishop] Gary Hansen. He suggested that we stop our synod assemblies and ask all the voting members from each congregation to take some time, to think prayerfully about the young people in their congregation who have gifts for leadership, put their names on a card, and pass them in.

“I did that. And I began writing and e-mailing over 100 young people in our synod. You should have sensed the shock when they wrote back and said, ‘Who said I had gifts for leadership?’ I said, ‘Members of your congregation told me about that.’ And many of those communications have become a time of discernment, not necessarily for ordained ministry, but for leadership in the Church. It is going to take that intentionality.

“A second story from the congregation where I belong, Christ on Capitol Hill in St. Paul. Membership comes from 12 different countries, immigrants, many generations and recent. The Congregation Council got together and each named a person in the congregation they thought had gifts for leadership, called them, as in not just a telephone call, but as in a calling forth to come to spend a half a day discerning that gift.

“At first they, too, were shocked, but they came. They began to get in touch with their gifts. And then emerging in the congregation is a whole new class of leaders.

“A third story—worshiping in my dad’s home congregation in Historia, North Dakota, and my own hometown, Reader, North Dakota. Neither one of them have ordained pastors right now, but they are clearly being revitalized by laity with oversight from the synod, teaching, preaching, calling forth gifts. The one woman from a neighboring town now has discerned the call to ordained ministry and is going to seminary. It is going to take the work of this whole church to call forth the gifts that I believe are in this church.

“On our canoe trip to the boundary waters, we were going to go swimming, and a woman was on the dock praying. She was a college student. I said, ‘Oh, I’m sorry, I didn’t mean to interrupt you.’ She said, ‘That’s okay. I just took the afternoon off to pray about where God’s going to lead me after college.’ I said, ‘Have you thought about the ministry?’ She said, ‘That’s just what I was praying about.’ Planting the seed, praying, and the Holy Spirit will bring forth a harvest of leaders.”

Bp. McCoid said, “One of my favorite biblical passages comes from Peter. You know the passage about being living stones. This was addressed to the baptized, the ones newly initiated in the faith. And each person, if you think, have an image of a church, maybe even a church building how each person’s gifts were a part of that, being a living stone, taking their very foundation from these stone of—the stone of faith, Jesus Christ.

“And if we think about everybody having gifts and talents, because we are a part of the baptized community, the baptized priesthood, we understand that we need to look for the gifts the church needs. Everybody has a contribution. Everyone is important. If we look for the leadership needs for the mission of the church, I think of some of the ideas that we have looked at in Lutheran Services in America, that is one of the priorities as we look at our social ministry organizations. Who will be the leaders? How will the Lutherans be able to provide leadership within our social ministry organizations? Internships, lifting up the opportunities, camps, dialogues, discussions within our congregations so that the needs of the church are known.

“I think that there are a lot of creative ways in which we can approach the whole issue of leadership. But I think we also need to understand that everybody has a gift. And if we can pull those gifts together, the church could be so much better served.

“Leadership identification, the needs, the opportunities, and then ask God’s people to respond.”

Question Five

As you consider issues related to social justice, how would you define the role of the Church?

Bp. Hanson replied, “When we asked last evening, ‘Do you intend to live in the covenant that God made for you with Holy Baptism?’ and go through that list of what that means, the last line is: ‘And strive for justice and peace in all the earth.’

“So we have planted peacemaking and the work for social justice in the context of our Baptismal covenant. When we begin to unpack that, it seems, then, we go to Scripture. I am astounded when I read the Psalms. Over and over again it is God’s call for justice for the poor and the oppressed. So suddenly, I realized that justice is not the flag of a political party in a particular country, but it belongs to God’s work because it is God’s desire that all of God’s people reflect the goodness of God’s creation and the image of God.

“Once we have established the seeking of justice and the making of peace and the context of our Baptismal identity and God’s work, then we can begin to have lively debates and differences about how we manifest that justice in our particular context.

“But if that manifestation does not include our walking with and our listening to those who are victims of injustice, then maybe we end up perpetrating injustice because, as Jesus gave us those hints about where we would meet him as the risen Christ, in Mark, ‘I will go to Galilee and you will see him there as we promised.’ And in Matthew’s Gospel, ‘You will meet me in the one who is imprisoned, the one who is naked.’ Suddenly we realize that justice-making is about meeting the risen Christ in the ones in the margins of society.

“I think we need to return justice to the context of our Baptismal identity, our vocation as people of faith, and the context of Scripture; and then we could live with the tensions of the differences we have over how we live it out.”

Bp. McCoid answered, “At the end of the liturgy, we have that wonderful exchange, ‘Go in peace. Serve the Lord. Thanks be to God.’ What does it mean to serve the Lord? It does not mean that we go back into our own homes and we are not looking at the world in which God has given to us. We know that God so loved the world that he gave his only begotten Son. God still loves the world. And when God looks over and hears the cries of people in need, we know from the pages of Scripture: ‘I have heard your cry. I have heard your call.’

“And so people like Moses were sent for deliverance, to bring people into a new day, a promised land, a promised time. And I think that as God’s people, we understand nurture in Word and Sacrament, that we leave—because we have the presence of Christ with us, and we go unto the world. It is more than just the weariness of trying to run out and do a lot of good. We know that there have been weariness of social Gospel movements in the past. But because we are committed, as God’s children, to hear the cries of people in need, we go with the presence of Christ into a world in need, I think that we lift up in all that we are and all that we do the name of Jesus and understand that we have a compassionate Lord who did see people who were hungry and fed them, who understood the need of the poor and their blessings and the opportunities that we have in order to make a difference in the world that God continues to live and love.”

Pr. Nestingen said, “One of the great things, one of the unique things about our heritage as Lutherans is that suspicions of dominations by the pious. One of the things that makes Lutherans really nervous is being ruled over by those who know the mind of God and can give us an ideal description of just how justice actually works.

“From the beginning, we have insisted that justice, matters of social order are a public question, a matter of reason, a matter open to the discussion of the whole community; and therefore, a matter that requires the participation of the community.

“So Luther said, ‘Better a wise clerk than a stupid Christian.’ Better to have somebody who really knows how to think clearly and sharply about these issues than somebody with goose bumps convinced that they have got one foot in heaven and are able to describe just exactly what is required of all the rest of us. That is really dangerous.

“So I think in terms of these social issues, that the first step that we need to take is to talk together. The clergy do not have a lock on this issue. Neither do those who transcend themselves on a weekly basis in Sunday worship. Rather, this is a question that we can—about which we can say, ‘Come, let us reason together.’ We can ask what God requires of us according to the law. We can ask how that works in the ambiguity of everyday life with the rough and tumble where things get dirty and nasty, where you choose not between the best and worst alternatives, but between the third best and the fourth worst.

“We can ask: How we can work together in the forgiveness of sins under the power of God’s grace so that we can go about these hard questions together? Doing that in mutual respect, it seems to me, means rather than drawing conclusions that we seek to enforce, we rather seek to draw conclusions together, that are not only faithful to the issues, but faithful to our neighbors.

“I think we have had a little bit too much of this divide, choosing up-sides over ethical issues and trying to claim capture the flag with the podium so that we can dominate and control one another. We are not going to get anywhere that way. We are just going to make enemies. Rather, if we talk together, if we come to understand one another, if we reason together, if we approach one another in the forgiveness of sins and the hope of the resurrection, we may find a way to speak to the issue that is just and faithful and that will serve.”

Question Six

As you think about the Evangelical Lutheran Church in America, what are its assets and its challenges?

Bp. McCoid answered, “The asset of the ELCA is its baptized membership. We also are a church body who has some rich traditions. We have an understanding of what it means to be God’s people in the world today. So we have a treasure of theology. We also have a network that stretches from pole to pole, from place to place as we are involved in this whole world. The ELCA is often the first person who is there in times of disasters and the last to leave, which is something that we understand, that we are a caring, compassionate people.

“Our social ministry organizations, part of Lutheran Services in America, on a day-to-day basis, the kind of care and love that is given to people in need, this is part of our tradition. It is part of our heritage. It is part of our ministry. That is a wonderful asset. If we see what unfolds each day, we have people who have been called to leadership, rostered, people, people in our churchwide offices, people in ministry, partners in faith and life, I think the challenges that we have before us as [the] Evangelical Lutheran Church in America is how we bring that unity together, how can we have a common vision, how can we have an understanding, that is something in terms of the relationships that need to be developed. I think that is on the type of opportunity.

“Years ago I did Stephen’s Ministries. I was trained and then shared within congregations. And then one of the things within the Stephen’s Ministries is a Chinese

character for the word ‘crisis.’ And it has two words that are put together that if you look at it says crisis, but those two words in English would be ‘danger’ and ‘opportunity.’ If we have a crisis it is danger and opportunity before us. What are the opportunities? Is that not the way God’s people would look to the future under the direction and prompting of the Holy Spirit to be able to say what are the opportunities that we have? So, yes, we have challenges and we can list them and name them and itemize them. But we can also know that there is no challenge that we would face that when we look at it as an opportunity, that we know that God is the one who will supply our need, if we continue to keep our focus where it needs to be.”

Pr. Nestingen said, “In over two decades of traveling the church corner to corner to corner, one of the things that I have become convinced of is a verse in John’s Gospel, “My sheep hear my voice.” As I have gone into congregations, as I have sat in the back, drinking coffee in synod assemblies, as I visited in the hallway, spending more time there than I probably should, what I have seen again and again is just that: Faithful people. People eager for the Word. People who have been sustained by some biblical preaching who are full of hope and anticipation, willing to bear with us in some of our foibles, but above all eager to hear. That is our chief gift, it seems to me, our chief asset, is faithful people. Faithful people gathered around the Word and Sacrament, being sustained day by day by the promises of the Gospel.

“In terms of liabilities, I expect we are right about where we should be for a merging church. Merger is a very complicated process. It takes about 30 years. If you look at the history of the LCA, the Lutheran Church in America, and the ALC, it was right toward the end when they really started to function powerfully where all of the different tensions started to yield. And that was right about 30 years. It is to be expected that in the early years, we would spend most of our time chasing one another trying to control one another, looking for ways to make sure we get our say and that we do not get embarrassed by the others.

“It is time for that to end. It is time for that to end. It is time now that we come together in Christ Jesus, that we come together in the confidence of the Gospel, that we come together valuing and cherishing one another and then go about our business in our vocations, in our life together as a church, being salt and light and leaven.”

Bp. Hanson said, “I do not know if anyone has ever said to you, ‘Your strengths are also your weaknesses.’ Well, sometimes I think our assets—our gifts—are also our challenges. One of our greatest gifts is that we are a church centered in Christ’s death and resurrection in the proclamation of the Gospel. Oh how delightful it is when a Baptist friend wants to trap me by saying, ‘So when were you saved, Mark?’ and I can say, ‘When Jesus was crucified and risen. When were you saved, Bob?’ And I think the challenge is to keep us grounded in Christ’s death and resurrection as the central event in our life of faith.

“Our congregations are an asset. We are varied and rural and small-town, urban and suburban. People gathered around Word and Sacrament. But it is also a challenge that we now not reflect the individualism of our culture in a kind of congregationalism of our church, congregations only looking at what their needs are and not the needs of the global church or the larger local church. A strength of this church is the grounding of faith and the Gospel as it is proclaimed in Word and Sacrament.

“Yet, the reality is the Saint Paul Area Synod is the fastest growing synod occurring. ‘But where is that growing occurring?’ someone asked me over coffee today. Well, it is

occurring in large membership congregations that are taking on a variety of styles of ministry from a variety of other congregations, not all Lutheran. They are bringing people to the faith, often deepening people in their walk in faith and the study of Scripture and prayer. But the challenge is: To keep those congregations rooted in Word and Sacrament so that our life of faith does not depend just on how I live about the Spirit present in that moment, but my life of faith is being daily broken open by bread and wine and Word.

“One of our assets is that we are an immigrant church. But my fear is that has also become a challenge because we now need to turn to the new immigrants in our land and open ourselves to them that they may teach us something about being a missionary church.

“As I look at those demographics from the census data and I look at the picture of this church, I worry that we are increasingly not reflecting the diversity of this culture; and if that is true, then the challenge for this church is its very viable existence in this increasingly diverse land. We will only thrive as a missionary church.”

Question Seven

Please describe the three most important events in your life.

Pr. Nestingen responded, “That is what is known as a fat curve. Years ago, a psychiatrist named Lee Griffin and I were sent around to congregations in trouble. And we learned while visiting pastors’ studies to watch for the Baptismal certificate. If the Baptismal certificate was hanging where it belonged, things generally worked out pretty well. But if the ordination certificate was hanging above the Baptismal certificate or absent altogether, if the Baptismal certificate was absent altogether, there was just about bound to be trouble.

“Most important event in my life, of course, first of all, is being grounded in Christ Jesus, being buried with him and being raised with him in Holy Baptism.

“The second most important event in my wife—in my life is marrying Carolyn Storaasli, my dearly beloved.

“And I suppose after that, I would have to say the most important event in my life would be three days, the birth of three sons. We have come together to produce a family. And we have been rejoicing in our vocation together for 33 years, and we are now watching our sons go out the door. What fun.”

Bp. Hanson said, “I just have a feeling you are going to hear the same three, so I am trying to struggle with that.

“Clearly, December 25th, 1946, I always had one up on the people when they could not remember their Baptism day because mine was Christmas Day. But I always taught confirmands by putting their hands on their head recalling how water was poured over their heads, as I do every day, saying I am baptized, I am chosen, I am a child of God and I belong to Jesus Christ and make the sign of the cross. That beginning every day grounds my identity, and that event on December 25th, 1946.

“The second I would put our family, my 31 years with my partner in life, Ione brings a prairie poetic view of life to an urban extrovert and raising six children, four adopted, two born to us in a not-easy life always. We have used the word ‘resiliency’ to describe our family as we have experienced some painful moments as well as joys. But resiliency is kind of a New Age word for grace. Our family would not have survived those moments of struggle if we were not based daily in grace and sustained in prayer. And so resiliency brings joy and causes me always to live in God’s promised grace.

“I think I would have to just at this moment leap to 1966, because I was raised in a very devout home. My father was an evangelist. Our life was around prayer. I went to a Covenant [Church] high school. My intense perspective on the Christian life was solely people’s individual relationship to Jesus Christ. And in ’66, I was thrown into the city of Chicago in an emerging Hispanic community when Martin Luther King was there with his open housing campaign. And suddenly my eyes were opened wide to a whole new expression of the Christian faith, and that is: The welcoming of neighbors who I, in my neighborhood, often heard terrible things of exclusion and racism. It was about affordable housing. It was about confronting injustice. And, frankly, I did not find all of the answers in my personal testimonies that I could give so eloquently, so I had to listen to the testimonies of those faithful Roman Catholic Puerto Rican families in the articulate discussion of Dr. Martin Luther King. That actually helped in widening my faith, the Church, the rich diversity of Christ’s Church, and what lies before us today.”

Bp. McCoid said, “Baptism. Well, you know that if we did not say that, we probably would not be representing anything in terms of the Church. But my Baptism certainly was important. I remember my Baptism. I was not baptized as an infant. I remember it very well. There was something very special because I thought that the touch of God, the water in the name of the Father, Son, and Holy Spirit, and I was very much aware that I was a child of God in that service, an heir to eternal life with the gifts of the Spirit. So Baptism certainly is foundational.

“Family. Being born to the parents of Alberta and Roy. Family. The great gift of a wife, Sandy, who has been just the greatest helpmeet, supporter, and just the most wonderful person that has nurtured me in my life. Our daughters, Kim and Elizabeth. Very dear to us. And our son Timothy, who died. All that has covered who we are.

“And I guess the third area would probably be, I would put under the area of the event would be education and call to ministry. The remote possibility of ever going to college and being able to go to college. And then on to seminary. The call to ministry. Those are the events that unfolded in my life that has covered who I am and what I am about.”

Question Eight

What is your passionate priority for this church and why?

Bp. Hanson said, “I hope you have sensed it by now or I cannot conjure it up in three minutes. It is that we sense the urgency of the moment, to be a church and mission; but that we not be, as I said this morning, so frenetic with our activity that we forget whose we are, forgiven sinners, marked with the cross of Christ, bathed in God’s grace, that the winds of the Holy Spirit blow through this church so that we are a Pentecost church, that the mighty acts of God being told in many languages, but being understood by all.

“I hope you have sensed that I am a pastor shaped by 21 years in the parish. That will never leave me. But I am a parish pastor with a passion for the Gospel of Jesus Christ, a love for the people of God, and an ache for the brokenness of this world. I have such sense that we, as Lutheran Christians, have gifts to give as well as to receive. That is why I think God has placed us in this marvelous bridge position with our ecumenical partners from whom we will receive much, but whom we can give also from the center of who we are.

“Sometimes I think we have lost confidence, friends, that we are a reforming church in the—a reforming movement in the Church catholic. But that also means the Holy Spirit is constantly reforming us, bringing us into harmony in the Gospel.

“If I were called into this office, I would hope that the burdens of the bureaucracy would not sap me of my passions for the Gospel. Because if that occurred, then maybe it would be time for at least recharging, if not new leadership. I hope that I could share that passion with you and be renewed by your passion for the Gospel. For the gifts we are given are for the sake of the common good and for the Gospel of Jesus Christ, and we have been given many gifts; and it is good to be in this church.”

Bp. McCoid stated, “We have before us a banner that has been a part of every session, ‘Making Christ Known: Sharing Faith in a New Century.’

“We who know what it means to have Christ in our life also know how important it is for us to share Jesus Christ in our everyday life and in this world. The passion that I have is certainly in proclaiming the Gospel. And the hope that as disciples of our Lord in this day, we will be equipped and empowered to share that within their communities and in their life.

“This morning I shared about the young policeman from Pittsburgh. He was a person who was able to tell other people about what he was experiencing in the life of the church. I was very touched by his story, by how he was reaching people and telling them, ‘Let me tell you of what happens to me in my congregation, how my life is healed and supported and forgiven.’ Those are the stories that I hope that we would be able to share with one another as this church lives and shares a witness in Christ. The priority certainly is sharing Jesus Christ to a world in need.”

Pr. Nestingen responded, “As you might have guessed, I come from a somewhat unusual family. I have known four generations, beginning with my great-grandparents to my grandparents to my parents, now my generation; and I have watched generations arise after me. As I have watched this progression through my life, there is a particular verb from the Gospel or from Paul’s letters to the Corinthians that has assumed more and more passion for me. It is the word *‘paradidōmi,’* ‘I pass on,’ I pass on to you what I also received. I pass on to you what I also received that Christ died, on the third day was raised again and was seen by Cephas and the Apostles. I pass on to you.

“What we pass on is the Gospel. My passion, a passion given to me by my vocation as a professor of theology, has been the dimensioning, the sounding of that Gospel word, thinking it through again and again, so that we can say to people, ‘Christ loves sinners. He is after you. Christ raises the dead. You are in his targets. Christ loves you. He has given himself for you. He will never betray you.’ So that we can say that word at the hospital bed, at the grave site, in the confessional, so that we can say that word at the table, so that we can say that word as we gather as Christian congregations, so that we can say that word to one another.

“There is a group of Finnish Lutherans that I have been associated with through the years who have a custom of greeting one another with God’s peace. I greeted you that way this morning when I began to speak. God’s peace to you. That is the absolution, the promise of the Gospel, your sins are forgiven. That is the word in which we live. That is the only word we are saying finally. It is the word that we pass on.

“One of my friends came to me when this first became a possibility and said, ‘If you are going to go down there, go down in the power of the Gospel or do not go down at all.’ In fact, that has got to be the one word that defines us: Christ is for you.”

Sustained applause followed. Vice President Butler returned the chair to Presiding Bishop H. George Anderson, who said, "That was a relaxing hour for me. I think this church will be in really good hands."

Report of the Credentials Committee

Reference: 2001 Pre-Assembly Report, Section I, page 8 and 33.

Bishop Anderson asked Mr. Scott S. Fintzen for an update on the report of the Credentials Committee. Mr. Fintzen reported that 1,037 voting members had registered by 2:00 P.M., August 10, 2001. Of that number, 412 are clergy, 625 are lay, and 113 are persons of color or whose primary language is other than English.

Elections:

Fourth Ballot for Presiding Bishop

Reference: 2001 Pre-Assembly Report, Section I, 9-12; continued on Minutes, pages 41, 45, 77, 82, 95, 96, 125, 133, 134, 137, 165, 166.

Bishop Anderson said it was time for the fourth ballot for presiding bishop, adding that 60 percent of the votes cast were required for election.

He reminded voting members about how they could clear their vote if they pressed the wrong key, and then asked Mr. Phillip H. Harris, chair of the Elections Committee, to read the names aloud and asked that the names also appear on the video displays.

Mr. Frank R. Riddle [Northwestern Pennsylvania Synod] moved:

MOVED;

SECONDED: To suspend the rules to allow a 10 minute recess for prayer and meditation.

Bishop Anderson explained that a two-thirds vote would be required to suspend the rules.

MOVED;

Two-Thirds Vote Required

SECONDED;

Yes-244; No-777

DEFEATED: To suspend the rules to allow a 10 minute recess for prayer and meditation.

Ms. Louise P. Shoemaker [Southeastern Pennsylvania Synod] rose to say, "As an academic dean, I was held to an integrity of accountability. These wonderful inspirational answers by candidates—I do not want to mar the situation, but I do think that we should know—Professor Nestingen is an effective teacher—"

Bishop Anderson interjected, "I think that is not a question." Ms. Shoemaker continued, "I am sorry. The question is: After the attacks that he has made on—" Bishop Anderson interrupted, "I think we will just have to call this out of order and proceed with the votes."

After the assembly sang, "Veni, Sancte Spiritus," Vice President Addie J. Butler prayed: "Thank you, O Lord, for your whole Church, the one holy catholic and apostolic Church. And thank you, too, that we in this church can be part of the profound mystery and gift of the

whole community of faith. Bless us now as we seek to carry out your will in the selection of our presiding bishop, through Jesus Christ our Lord.”

Bishop Anderson called for voting members to vote by electronic keypad, then after a specified period of time declared closed the fourth ballot for presiding bishop.

Initiatives Update:

Witness to God’s Action in the World (Moral Deliberation)

Reference: *2001 Pre-Assembly Report*, Section V, pages 10-11.

Bishop Anderson called upon the Rev. Charles S. Miller, executive director of the Division for Church in Society, to report on the “Witness to God’s Action in the World” initiative as the assembly waited for the results of the fourth ballot to be verified.

Pr. Miller introduced a brief video by noting that this church witnesses to God’s actions in the world in a variety of forms and that this initiative focuses on two: through moral deliberation and through community renewal. He said that both support people in community, but in dramatically different ways.

He spoke of four sites testing community renewal efforts, then said that the challenge of moral deliberation is different. He asked if the church can witness to the world by the way it talks about controversial issues in non-conflictive ways. The resources for this initiative include print, video, and a training module. The video, “Dealing with Tough Issues as Christians,” available from Augsburg Fortress, Publishers, shows five different congregational groups discussing difficult issues. The assembly then viewed a clip from this video of a dialogue among youth on the topic of abortion.

Election Report:

Fourth Ballot for Presiding Bishop

Reference: *2001 Pre-Assembly Report*, Section I, pages 9-12; continued on *Minutes*, pages 41, 45, 77, 82, 95, 96, 124, 133, 134, 137, 165, 166.

Bishop Anderson explained that the electronic voting machine had malfunctioned and that another vote would need to be taken for the fourth ballot. He proposed that the assembly continue with the Order of the Day as “quasi-committee of whole” for the purpose of discussing the proposed bylaw on ordination in “unusual circumstances,” and schedule the time of 4:15 P.M. to cast the new fourth ballot for presiding bishop. He explained that this would help to assure that everyone who wished to cast a ballot could be present in the plenary hall. There was no objection.

‘Quasi-Committee of the Whole’ for General Discussion:

Proposed Bylaw on Ordination in ‘Unusual Circumstances’

Reference: *2001 Pre-Assembly Report*, Section I, page 22; Section IV, pages 117-120; and Section V, pages 67-68; continued on *Minutes*, pages 193, 318.

Bishop Anderson explained that under the agenda adopted by the assembly, “we now move to a time of general discussion as a ‘committee of the whole’ on the proposed bylaw on ordination in ‘unusual circumstances.’”

He explained that under *Robert’s Rules of Order*, the assembly can enter into a “committee of the whole” if it wished to discuss a matter more informally, to discuss a matter “in a way that is similar to how we discuss things in a committee, as opposed to a plenary. Since I will continue to chair our discussion, *Robert’s Rules [of Order]* calls this a ‘quasi-

committee of the whole.” He explained that the rules of the assembly in terms of length of speeches and applause would continue in force, but added that the more informal discussion would assist voting members in “getting out what is on our hearts and minds. We have found from past assemblies that voting members welcome the opportunity to comment *generally* on the recommendation or on broader issues related to it, and that moving quickly to formal action either impeded people from saying what they thought needed to be said or resulted in general comments being made when specific amendments were being discussed. This will allow us to focus specifically on the bylaw tomorrow afternoon.”

Bishop Anderson concluded, “I also hope that this process will provide a means for us to *listen respectfully* to each other, seeking to understand the issues and concerns that shape our views and guide our decision-making.”

He directed voting members to page 120 of Section IV for the proposed text and to page 117 of that section for background information. He then asked the Rev. Lowell G. Almen, secretary of the Evangelical Lutheran Church in America, to move the action printed on page seven of the *Order of Business*.

Secretary Almen moved:

MOVED;

SECONDED: To recess into a “quasi-committee of the whole” for 40 minutes, for the purpose of discussing the proposed bylaw for ordination in “unusual circumstances.”

Seeing no one speaking to the motion, Bishop Anderson said, “All favoring the motion now to consider the proposed bylaw on ordination in ‘unusual circumstances’ as a quasi-committee of the whole for the purpose of general discussion only, press 1 for ‘Yes’; press 2 for ‘No.’ Please vote now.”

MOVED;

SECONDED;

Yes-725; No-71

CARRIED:

To recess into a “quasi-committee of the whole” for 40 minutes, for the purpose of discussing the proposed bylaw for ordination in “unusual circumstances.”

Bishop Anderson asked the Rev. Joseph M. Wagner, executive director of the Division for Ministry, to come to the microphone. Pr. Wagner said, “As we thought together about how best to present this, we thought a good approach would be to call upon two of our bishops who were key participants in the discussion at the Conference of Bishops when this bylaw was discussed and some of the dynamics representing the various points of view across our church played themselves out powerfully in that setting.” He then invited Bishop E. Roy Riley [New Jersey Synod] and Bishop Andrea F. DeGroot-Nesdahl [South Dakota Synod] to come to the speakers’ platform.

Bishop Andrea F. DeGroot-Nesdahl said, “Thank you, Bishop Anderson. Good afternoon. As we as the South Dakota voting members, after the 1999 Churchwide Assembly in Denver, reflected about the actions of that assembly, particularly about the adoption of ‘Called to Common Mission’ [CCM], I thought one of the comments of one of our voting members was worth repeating in this context as we begin to discuss this bylaw

amendment. She said that what was particularly moving to her, in all of the discussion, the many sessions that we had of hearings and opportunities on the floor to discuss and work with that document, what was most moving to her was when two of my colleagues in the Conference of Bishops that serve on the East Coast of this country talked about the mission opportunities, again the mission necessities in their synods; and that for them, 'Called to Common Mission' was necessary in order for mission to be continued, to be undertaken and indeed to grow.

"One of those bishops who shared those kinds of compelling stories now shares this platform with me, and you will hear from him in a few minutes. What was so compelling, because what they said was that they needed us, as a whole church, to see the mission that was needed in their area and that it was necessary for 'Called to Common Mission' to be in place in the way that it was before us for that mission to take place. And, she said, 'I just think we can work the rest of it out.' Well, here we are now, in 2001, working the rest of it out.

"Committed as a church to the broader mission possibilities that have been laid before us, trusting that those mission possibilities were in fact made more possible and are beginning to come into being because we have entered this agreement.

"I would lay two words before you. Personally for you to keep in front of you as we have this discussion today and as we move to decision making later in the assembly. Those two words in regard to this bylaw amendment are: 'mission' and 'trust.'

"She said, 'I trust we can work the rest of it out.' Ask yourself, 'Will passing this bylaw impede the mission potential of "Called to Common Mission?"' The Conference of Bishops in its lengthy discussions and dialogue on these bylaws support the bylaw—the Conference in its support of this bylaw, excuse me, believes that it will not impede the mission that many synods are already enjoying.

"In the Conference [of Bishops], as we have discussed the effects of our adoption of 'Called to Common Mission' across this church, however, we have come to believe, all of us together, that the absence of a bylaw such as the one before you does impede the mission of our church. That we have become and are becoming more stuck in our viewpoints on the historic episcopate and the Confessions and how they interplay in the document 'Called to Common Mission.' And we are convinced that being stuck is not a posture for mission.

"The second word is trust. You heard in a speech this morning talk about how the conference discussion on this bylaw really took place, how we asked one another in turn for help in understanding one another's context for ministry and synods and the discussion that was going on in a lively manner in each of our synods from many different aspects of this conversation, how we sought in prayer and in fellowship and in intentional conversation with each other to deepen the bonds of trust between us, to keep integrity with one another. And with our synods, and with our heritage as in our confessions, and with our future.

"At one point in that discussion, particularly this past spring on this bylaw, one bishop said, 'Tell me stories. Give me examples. Tell me again why this is needed for you.'

"I need to tell people from real life stories. And many of us told stories. But he trusted our words and our stories and those of other bishops who spoke. It is that model focused on mission, devoting ourselves to trust in relationship. That we, as a conference, hope will inspire you at this assembly and your conversations now and this committee of the whole and ultimately in our decision making. We have worked. We have prayed together. We have butted heads as we have come to this bylaw that is before you. We hope that our leadership as we come united in support of this is of help to you as a church in your decision making. Mission. Trust. Thank you."

Bishop E. Roy Riley said, “On Friday four weeks ago almost this exact hour, I was jumping into our camp swimming pool with my clothes on. It was not my idea.

“Four years ago we launched a joint camping program with The Episcopal Church. And Jack, who was in the Newark diocese, made the outlandish promise to our synod assembly that as soon as the new camp had a swimming pool built, the Lutheran bishop and the Episcopalian bishop would jump in fully clothed. Well, you know what happened was a kindly Lutheran old lady gave \$175,000 to build the pool.

With a photograph of this event projected on the video display screen, he continued, “I am the large one, if you go back to the first one, I am the large one in black. The Episcopalian is the one in purple. Isn’t this picture typical? Do you see that picture there? You got the Episcopalian with style points, with smooth entry into the water. And there is the Lutheran just trying to get in, get out, and be done with it.

“Well, the picture is typical. Because it is focused on the least important characters: The two bishops. The important ones are those beautiful children who are all around the pool, about 120 of them that day. They are the reason that we got into that water in the first place, for the sake of God’s mission to these children from cities and suburbs, it is work we accomplish better when we do it together; and that is what we are doing, and that is why we got into this water in the first place.

“When we were in Philadelphia, originally, there was a word picture presented about a constellation with the ELCA in the middle and the Reformed, Presbyterian, UCC, Moravian, Roman Catholic churches around; and we were the one church that could build bridges to all those churches. Well, the bridges to those churches have been built. The bridge to The Episcopal Church has been built. And many of us are using that bridge with great joy. And God’s mission is being served with that bridge.

“But not everyone in this church has felt free to take advantage of this wonderful opportunity to rejoice with those who are rejoicing. There are those of us who believe that the bridge that has been built is fully accessible and feel no great need for further construction. But it has become clear to many of us who are already deeply engaged with God’s mission as partners with The Episcopal Church that if this church is to be freed under the agreement, we need to build some smaller bridges that are internal to our own church. And that is why my colleagues in the Conference of Bishops and I have worked with the Church Council in proposing an amendment allowing for some ordination exceptions.

“We continue to hold the large mission perspective to be the goal and reason for the bridge that we have built to The Episcopal Church. But if these smaller bridges provided by this amendment can free this church to that end, then we should do this. And that is why the amendment is before you.”

The Rev. Kent A. Mechler [Northeastern Iowa Synod] requested a written ballot for the fourth ballot for presiding bishop.

Bishop Anderson stated that the assembly was not currently in session, but recommended that, “We can accept that motion later before we vote.”

The Rev. Trudy A. Peterson [Northern Illinois Synod] said, “We received this document prior to coming to the assembly, and we also received it on the table. Are they two different documents? And if so, could you highlight the changes? Because I, for one, have needed sleep and have not read it.”

Bishop Anderson responded, “I do not believe there are two versions. I think there was a revision. So what is the approved text? The one that was distributed here? The one that is on the tables is the latest version. If that will help.”

Bishop Robert D. Berg [Northwest Synod of Wisconsin] said, “For the last six years, I have been co-chair of the Lutheran–Episcopal dialogue for part of Michigan and Wisconsin. Participants of that dialogue meet twice a year, come from six synods of the ELCA and three dioceses of The Episcopal Church. I stand in support of the bylaw resolution amendment. The direction was given by the Conference of Bishops and affirmed by Presiding Bishop Anderson. I come from a synod that has voted consistently in opposition to the *Concordat* and CCM—about 75 percent to 25 percent.

“In 1997 I voted against the *Concordat [of Agreement]* in Philadelphia. I pledged myself to be open to hearing the voice of this church in the next two years and listened to colleagues in the Conference of Bishops, leaders throughout the Church, ordained and laity. I heard that it was about mission and unity in Christ.

“In Denver I voted in favor of CCM. I believe that was the right decision. I now come and ask for support for those who have been in favor of CCM because there were at least 25 or 30 of us, maybe not all by name and present in Philadelphia who voted against the *Concordat* who saw reason to vote in favor of CCM in Denver.

“For the sake of mission, unity in Christ, I believe that it is important for us now to vote in favor of the bylaw amendment, to find common ground, and together to go forward in mission and ministry for the sake of the Gospel. It is important for us on the continuum of opposed and for to pull together as much as possible and hopefully to get more than a two-thirds vote. Thank you.”

Mr. Frank R. Riddle [Northwestern Pennsylvania Synod] spoke against the proposal, saying, “We heard from the dais just now the talk of trust. And I think one of the issues that we need to keep in mind is not only that passing this is a violation of trust between us and The Episcopal Church because of the agreement we already made, but what of the trust of those [voting members] to the assembly of 1999 who spent the time and listened to the arguments, even these same arguments, and decided that the direction of the church would not be in line with this proposal? And yet the integrity of that assembly seems to be in question when at the next assembly, the minority is now again at the proposal to make the changes that were defeated before. I think we have a problem of trust and a problem of the integrity of our assembly if we adopt this proposal.”

Ms. Evelyn F. Streng [Southwestern Texas Synod] said, “As a layperson, I have been involved very much in ecumenism. I served on the Texas Board of Churches for several years as its vice president, and I have also been involved in Lutheran–Episcopal dialogue in at least one session. I feel very strongly that we have an ecumenical witness and an ecumenical task.

“However, I do see hurt within my own church. Much misunderstanding of the *Concordat*, of what it is all about. I do believe that this resolution, this amendment, is a healing one. Trust of our–within our own group is essential, and I do believe that our friends in the other group with which we have pledged some agreements will understand where we are coming from when we must have trust within our own group, so we can operate with integrity. I speak for the amendment.”

The Rev. Joseph F. Kraatz [Southwestern Texas Synod] asked, “Can we have some illustrations of ‘unusual circumstances’ that would make an exception? What do we mean by that term?” Pr. Wagner replied, “The question is really answered in the document [in the *2001 Pre-Assembly Report*] at Section V, page 67, which is the policy statement related to how the bylaw would be applied. And the answer to that is in item number two under that policy on page 67. The term is ‘for pastoral reasons.’ And unusual circumstances are

broadly stated in order to allow the bishop and presiding bishop to use their judgment in evaluating individual cases according to their particular circumstances. However, the following principles should be considered as decisions are made: 1) the decision should enhance and extend the ministry and mission purposes of this church; and, 2) the decision should contribute to the unity of the church. So those are the criteria. They are broad, but they are substantial, and it leaves adequate space for the bishop herself or himself to make the decision on the basis of material provided by the candidate seeking an exception.”

Pr. Kraatz pointed out, “That is giving reasons for giving an exception. What reasons could they bring for asking for the exception? Pr. Wagner responded, “It would be up to the individual to make a case on the basis of those criteria for requesting an exception.”

The Rev. Amandus J. Derr [Metropolitan New York Synod] said, “My question goes to the issue of trust. And it is sort of a confessional question, I guess, at least has a confessional ring. Is this enough? I ask that question because I have read the materials that have come from WordAlone to my office. I have read the materials in the *Lutheran Commentator*. I received the postcard that most of us received concerning amendments to this [proposed] bylaw, and I attended a meeting in Milwaukee 18 months ago in which a whole ‘laundry list’ [of concerns] was given. And so I would like to hear from the opponents of our agreement with The Episcopal Church—and not from the bishops and not from the Church Council—that in fact this is enough.”

The Rev. Serena S. Sellers [Southeastern Pennsylvania Synod] said, “I rise opposing the amendment because of the very issues that were raised in the opening statement, the issue of trust. The issue of trust that we have with those with whom we made the agreement. For us, this is an important issue. For those in The Episcopal Church, it is a central issue to the identity of the ordained ministry. I think that although we may have a sense that they would understand, I also think that we would be breaking trust with them if we amended our constitution in this way.

“The second issue that was raised was mission. And the question was asked: Will this hurt our ability to do mission together? I am afraid that the breaking of trust will. I am an intentional interim pastor in our synod, and we have been working together with the intentional interims in the Episcopal diocese whose territory we share. One of the hopes is that we would have interchangeability of clergy, particularly in this area where there is an ebb and flow in terms of need within the two different churches. I believe that changing our constitution in this way would hurt that ability to be in mission together.”

The Rev. Timothy F. Lull [president of Pacific Lutheran Theological Seminary] said, “I am a strong and public supporter of the ecumenical agreements of this church, and I am an enthusiastic supporter of this bylaw change. I think it encompasses something important in Lutheran ecclesiology.

“In a time of chaos, well-intended reformers beginning on Christmas Day the year before that had really led to a very, very unfortunate situation because the ground had not been adequately prepared, much as they felt that it was, and Luther set down a series of principles for change in the Church in those famous sermons in the days of 1522. As I read those documents, a pastoral principle that it is important for Lutherans to bring along as many people as we can when we have change in this church. I think this bylaw is a wise and creative attempt to do that. I think it is actually quite wonderful that one has to go and negotiate with one’s bishop about this exception. That is just delightful to edge in those conversations.

“And, frankly, when people ask what our Episcopalian friends will think about it, if they are as great a church as I think they are, they must have some sense of the fury that we have

been trying to come to terms with in the two years since Denver. And, frankly, I think they will understand our ecclesiology better if they will understand that this is a characteristic thing for us to do rather than some weakening our exception.”

The Rev. Glenn D. Miller [Northeastern Pennsylvania Synod] stated, “Two days ago, Bishop Anderson spoke eloquently about the ordination of women in our church which occurred several decades ago, but imagine if somewhat after that courageous and monumental action had taken action to allow, in some special circumstance, bishops to refuse to ordain women.

“Fortunately, of course, the church did no such thing. It debated for a time. It deliberated. And then it took action. And having done so, it stayed the course. I am sure there were bishops at the time that were opposed in good conscience to the ordination of women. But the Church understood the critical need to be of one voice, even if we were not all of one mind. And the blessings of that course is now entirely evident.

“This motion, which is very well-intentioned, I know, still has the feel, to me, of a newly married couple who have begun to get cold feet over some aspect of their vows before they are even out of the narthex door.

“I genuinely understand and respect those who disagree with the decisions regarding CCM, but this church has deliberated and it has debated. The groundwork was laid for a very long time. And two successive assemblies of this church, by roughly two-thirds majorities, give or take six votes, has spoken its will. And so it seems to me that we owe it to ourselves, not to mention to those assemblies and to our Episcopalian brothers and sisters, to stay the course with the agreements that have been made.

“However we try to color it, this motion is exactly what we have said that it is: It is a unilateral action. And as such, it is a violation of our word, however well-intentioned. It belies a lack of trust in God to see us through the difficulties and the challenges of implementing that word. Let us give this thing a chance before we begin tearing it apart. Let us allow the couple to get out of the narthex and at least try to live out the vows as they have been made, trusting that God will be with us, all of us, as we do so. Thank you.”

The Rev. G. William Nabers [Virginia Synod] said, “I wish to speak in favor [of the amendment]. First I must say that I am a strong supporter of CCM and the *Concordat* before that. I live in a community in which an Episcopal retreat center is the closest neighbor. The organizers of that center are all Lutheran.... CCM is already beginning to show fruits in that community. I live in a county in which, in the 1770’s, Peter Muhlenberg was ordained in both Episcopal and Lutheran traditions at the same time in order to serve a new mission field. So I strongly support CCM.

“But I also recognize that the Conference of Bishops is asking us to trust them. This is a new experiment for us, I think: To trust the Conference of Bishops. But I do. Because I have had the privilege in working with evangelism to get to know over half of these bishops; and while I differ with them on issues, I am impressed with their integrity, and with their responsibility and fidelity to each other as a Conference [of Bishops]. I believe that regardless of their views, they will be very discriminating in the use of this exception because they will have to answer not only to God but to their colleagues as to how and why they make these decisions.

“One of the things I have learned from Episcopalian brothers and sisters is a strong sense of the Church and a recognition that bishops can be a visible sign of unity and cooperation. I think we are learning that in the ELCA through the Conference of Bishops, and I am willing to give them that trust. Thank you.”

Ms. Sarah W. Wing [Northwest Washington Synod] said, “I am going to disagree with some of my mentors, but so be it. And I certainly support the people who have talked about maintaining unity in Christ and trusting each other. One of the biggest issues for me is violating a bilateral agreement by acting unilaterally. I think we forget our *Augsburg Confession* sometimes. Luther did not condemn the office of bishop; he condemned some of the people who were misusing the office.

“We are not trying to give any more power to our bishops. We are not being required to change our ministry. That is very clear from what is written in CCM.

“What it might do, which I do not think people are paying a whole lot of attention to, is that if we pass this bylaw, some of our clergy who took advantage of it would not be acceptable to the Episcopalians and would not be able to minister in some of these joint situations. We are talking about this as being an opportunity to work together to do mission together. And if we have people who simply cannot do it, then we are stuck. So I am very much opposed to this amendment.”

Bishop David W. Olson [Minneapolis Area Synod] said, “I think this is about how we bring our church together when it is so obvious that we have been quite divided. And I want to recall for those of you who were here for the 1999 debated discussion, one of the most telling speeches that was made in there were two, were by bishops in New York and New Jersey who spoke across the same kind of distance that we have here this morning—this afternoon, and said to the people, and I am—in my part of the country, ‘We really need this to do our mission.’

“And I want to say from the area where there are people who have opposed CCM, we really need this. And for those of you in other parts of the country who worry about whether this will be abused, I thought you would be interested to know that in our synod, where we usually do not have as many ordinations at the beginning of the year, and I have now had six. None of those six nominees have raised any concern about whether they were ordained into the historic episcopate. In fact, one of them, in his seminary experience, is an opponent. I checked with two neighboring synods, and one had five and another had five, and only one of those raised concerns. So I do not think we are going to have a remarkable number of exceptions.”

The Rev. Marcia Cox [Metropolitan Washington, D.C., Synod] said, “I am on the Synod Council as well as the Lutheran–Episcopalian committee for the synod. I speak very much against it for many of the reasons you heard from other microphones, it being a unilateral change to a bilateral agreement.

“We talk about mission, we talk about being stuck. I do believe that exception clauses do not bring resolution. They only postpone the dissension. Something else will come out. It will be displaced in some other fashion.

“And in terms of trust, not only will we lose our credibility with our Episcopalian sisters and brothers because ‘when are the Lutherans going to pull the rug out next?’ but we also will lose our integrity with all of our other relationships as we go into social services and everything else, because we will now have a history of turning back on our word. Integrity, to me, is what keeps me going. And I do believe that if we switch gears, we are in very big trouble.

“And then the third thing I am concerned about just comes out of this assembly is that we tend to be very self-congratulating. I do not know that we take a healthy, critical look at who we are and where we stand in relationship to the rest of the world. We have been very much focused on ourselves, this assembly. And you have heard from other speakers as to how people appreciate the Lutheran church, how we have been, in the past, persons of

integrity, an institution that represents faithfulness. And I am serious that this might absolutely diminish our capacity to serve in the international and global world in which we are a significant part to date. Thank you.”

Mr. Albert H. Quie [Minneapolis Area Synod] said, “For those of you who are wondering if anybody who was opposed to CCM was going to speak, I am one. And you notice that I am standing by a green card.

“First, before I comment, I would like to say this. As a layperson, I would hope that you people who are bishops on a discussion like that would kind of hold it. In fact, even some of you pastors would hold it. Because 60 percent of us are lay people. And many lay people are a little timid to get up here.

“Let me say, though, that for me, who was a vice president of WordAlone, when we had that meeting, the late Claire Strommen asked to bring together so that the opponents of CCM were asked to come together. And the ‘Common Ground Resolution’ was adopted, and we were terribly disappointed when this resolution or this change of the bylaw was presented.

“I want to say ‘I thank you, bishops, for coming out in favor of this.’ I thank you, Church Council, who brought it to this assembly. Without that, we would not have an opportunity to discuss it at this time.

“Now, the [Churchwide] Assembly is the highest legislative body [of the Evangelical Lutheran Church in America]. We do not have to take the dictates of anybody else. Just remember that. Can you imagine in Congress, and they have tried it, ‘Oh, our committee has studied this long and hard. You go along with it.’ We felt that the people sent us there to represent them, and that is the way we operate. And that is the way we ought to do it now. You are free. You are free.

“I am going to recommend, or I am going to offer an amendment to remove the words ‘in unusual circumstances.’ And my friend, the Reverend Gerald Miller of Annapolis, is going to move to strike the second sentence when you look at it [in plenary session]. That is all I am going to tell you about this.

“But let me tell you a little bit about controversy. The analysis that Jesus used of the Holy Spirit was: The wind. You do not feel the wind in a vacuum. There is something in the wind. It is molecules in a gas, and they are bombarding against each other. And you never hear one molecule, I expect, saying ‘Is that enough? Is that the last time you are going to hit me?’ No. That is a constant process we have.

“Now, if you put us into a solid, like a plate of steel, all the molecules are in order, but that is inert. Our problem has been too often we as lay people have been inert.”

Resumption of Plenary Session Five

Bishop Anderson said, “This brings us to the end of our 40-minute preliminary discussion. We rise now from ‘quasi-committee of the whole’ and proceed with a plenary discussion.”

Elections:

Fourth Ballot for Presiding Bishop (continued)

Reference: *2001 Pre-Assembly Report*, Section I, 9-12; continued on *Minutes*, pages 41, 45, 77, 82, 95, 96, 124, 125, 134, 137, 165, 166.

Bishop Anderson stated that voting members would conduct a test of the electronic voting machine before casting a new fourth ballot for presiding bishop.

The unidentified voting member who earlier had recommended use of paper ballots said, “I am not doubting the mechanism here. What I am concerned about is that in the future, some faction could call into question the integrity of the vote. I do know people that would

not put it past us as a church to rig a vote. I am not one of those people, but I know people. And I am just questioning—I do not want any kind of an atmosphere that anyone later could call into question the integrity of the vote. So we can test the equipment, but it would not rule out that possibility in the future.”

Bishop Anderson suggested that the voting members test the system before moving to the use of paper ballots, and instructed voting members seated in the left, middle, and right sections to press 1, 2, and 3, respectively. The results of this test were inconclusive, however, because there was confusion among voting members regarding which number they were to press.

An unidentified voting member suggested that all voting members press 1, simultaneously, then 2, and then 3, to verify that each key was functioning on all keypads. Voting members overwhelmingly expressed support for this idea. After a series of three different test votes confirmed that the equipment was functioning properly, Bishop Anderson asked if there were any objections to proceeding with an electronic ballot. Voting members expressed their confidence in the accuracy of the system and a desire to proceed to the vote.

An unidentified voting member rose to a point of order, stating his concern about the delay and wondered what impact it would have on the vote. Bishop Anderson responded that it should have little impact upon the schedule. He asked that the assembly be led in singing one verse of “Veni, Sancte Spiritus” and then asked Vice President Addie J. Butler to lead the assembly in prayer: “Holy Spirit, gift of God on the day of Pentecost and gift to us on this day, we pray that you would be with us and guide us and help us according to your sure and certain promise, for we pray in the name of our savior, Jesus Christ.”

Before instructing voting members to cast their votes, Bishop Anderson announced that the Credentials Committee reported that 1,038 voting members currently were registered and that 60 percent of the ballots cast were required for an election on this ballot. He then asked voting members to cast their fourth ballot for presiding bishop.

After balloting was closed, Bishop Anderson called upon the Rev. Lowell G. Almen, secretary of the Evangelical Lutheran Church in America, to bring a series of announcements while the vote was verified.

Announcements

Secretary Almen announced that motions had been submitted regarding the proposed bylaw on ordination in “unusual circumstances,” the installation of bishops, a stipend for the ELCA vice president, a proposal for a new commission, and a ratification process for churchwide actions on ecumenical proposals. The texts of these motions would be reproduced and distributed at a later plenary session. He also reminded members of the assembly about details regarding the event honoring Presiding Bishop H. George and Jutta F. Anderson at the Indianapolis Zoo and White River Gardens, the deadline for the submission of non-germane resolutions, and breakfast conversations. He concluded by asking voting members to review, prior to Saturday afternoon’s college corporation meetings, the booklet of recommended actions.

Election Report:

Fourth Ballot for Presiding Bishop (continued)

Reference: *2001 Pre-Assembly Report*, Section I, pages 9-12; continued on *Minutes*, pages 41, 45, 77, 82, 95, 96, 124, 125, 133, 165, 166.

Bishop Anderson called upon Mr. Phillip H. Harris, chair of the elections committee, to report the results of the fourth ballot for presiding bishop.

Mark Hanson	448	43.3%
Donald McCoid	362	35.0%
James Nestingen	225	21.7%

Bishop Anderson reported that there was not an election, instructed that the names of Mark Hanson and Donald McCoid be continued on the fifth ballot, to be cast on Saturday morning, August 11, 2001. He then proposed that, because of the large number of items being added to the agenda, that Plenary Session Six on Saturday, August 11, 2001, begin at 8:15 A.M., fifteen minutes earlier than previously scheduled, and that morning sessions on Sunday, August 12, 2001, Monday, August 13, 2001, and Tuesday, August 14, 2001, begin at 8:00 A.M., one-half hour earlier than previously scheduled. In addition, he suggested that unit overviews be shown five minutes prior to each session rather than during the sessions, and he announced the possibility that the afternoon session on Monday, August 13, 2001, might need to be extended in some way. These recommended changes to the agenda were approved without objection.

Recess

Bishop Anderson called upon the Rev. Larry V. Smoose, a member of the Church Council, to lead the assembly in a hymn and prayer, and then at 4:36 P.M. announced that the assembly was in recess until 8:15 A.M., Saturday, August 13, 2001.

Plenary Session Six

Saturday, August 11, 2001

8:00 A.M. – 12:00 Noon

Prior to the official convening of Plenary Session Six, unit overviews for the Division for Ministry and the Commission for Multicultural Ministries were projected on the video display screens.

Unit Overview:

Division for Ministry

Reference: 2001 Pre-Assembly Report, Section III, pages 21-24.

The Rev. Joseph M. Wagner, executive director for the Division for Ministry introduced the chair of the division's board, Mr. Kevin J. Boatright. He then highlighted the division's work of leadership development and its focus on the official rosters of this church. The division recruits candidates for rostered ministry and develops standards for ministry, in consultation with ELCA seminaries. Current projects include the Fisher's Net, a joint project with seminaries and Augsburg Fortress, Publishers, to provide theological education through on-line technologies; the Fund for Leaders in Mission to support financially those planning on a career in ministry; efforts to increase the number of ethnic people entering ministry; a new health and wellness initiative, undertaken with the Board of Pensions; and various activities with this church's ecumenical partners.

Unit Overview:

Commission for Multicultural Ministries

Reference: 2001 Pre-Assembly Report, Section III, pages 50-51.

The work of the Commission for Multicultural Ministries is to strengthen the various ethnic ministries of this church. The Rev. Frederick E. N. Rajan, executive director of the commission, and the Rev. W. Arthur Lewis, chair of the steering committee, highlighted the commission's work with this church's ecumenical partners, ethnic ministries, the Latino ministry strategy, and the strategy for Asian-Pacific Islanders. Both strategies were scheduled for discussion later during the assembly. They also called attention to the commission's printed resources and its annual Multicultural Mission Institute. Pr. Rajan concluded by saying that 2.5 percent of the members of this church are people of color. In this statistic are both a challenge and an opportunity for the ELCA to become a church that truly reflects this nation, which is 28 percent Latino. He asked the assembly to pray for the Commission for Multicultural Ministries, its steering committee, and staff members.

The Rev. H. George Anderson, presiding bishop of the Evangelical Lutheran Church in America, called Plenary Session Six to order at 8:17 A.M. (Central Daylight Time), on Saturday, August 11, 2001, in Hall D-E of the Indiana Convention Center. He asked Mr. Richard L. McAuliffe, treasurer of the Evangelical Lutheran Church in America, to lead the assembly in a morning prayer.

Following the prayer Bishop Anderson thanked Mr. McAuliffe and the members of the brass quintet from the Lutheran Music Program for providing music prior to the beginning of the session. Bishop Anderson explained that the young people in the ensemble had spent

a month studying with other high school age musicians, artists, and dancers and had then come to be at the Churchwide Assembly.

Before turning to the day's agenda, Bishop Anderson paused to thank the assembly for the wonderful time Jutta and he had the previous evening. He quipped, "Some of us 'talked to the animals,' but we also talked to each other." He noted that those present ate well, wandered through the beautiful surroundings, and enjoyed wonderful music. Bishop Anderson stated that Jutta and he were especially grateful for being honored in this way. He admitted that although there had been joking about holding this event at the zoo, it proved to be a delightful evening, and he thanked the assembly again.

Bishop Anderson then reviewed the day's agenda, saying that the assembly had a busy day ahead, and outlined the many items of business to be considered. Prior to the fifth ballot for presiding bishop, he added, if the assembly completed its other work, it could discuss additional memorials, depending on the time available.

Elections Update

Report on Fourth Ballot Malfunction

Reference: 2001 Pre-Assembly Report, Section I, pages 9-12; continued on Minutes, pages 41, 45, 77, 82, 95, 96, 124, 125, 133, 165, 166.

Acknowledging the confusion surrounding the fourth ballot for presiding bishop, Bishop Anderson called to the podium Mr. Phillip H. Harris, chair of the Elections Committee, to explain the technical malfunctions in the first attempt to cast the fourth ballot for presiding bishop on Friday, August 10, 2001. Mr. Harris first provided additional information about the computer error, saying that the electronic voting system used by the assembly was provided by a third-party vendor, Swank Audio-Visuals of St. Louis, Missouri. He made clear that the Swank technicians were the only people with access to the system programming. He said that Swank representatives had apologized to the three nominees and now apologized to the assembly for the malfunction.

Mr. Harris went on to explain that every electronic vote requires two distinct screens, a display screen and a results screen. The display screen lists the names, a corresponding keypad number, and the timing bar, and the results screen shows the total votes cast, the names of nominees, corresponding keypad numbers, and percentage of the votes received by each nominee.

Mr. Harris explained that the malfunction occurred in this way. On the first attempt to cast the fourth ballot for presiding bishop, the display screen correctly showed the nominees and their corresponding keypad numbers 1, 2, and 3. The results screen, however, had not been reprogrammed since the third ballot. The third ballot keypad number 1 had been assigned to Donald McCoid, number 2 to James Nestingen, and number 5 to Mark Hanson. The consequence of attempting to use the results screen from the third ballot to report the results of the fourth ballot was that the votes for Bp. Hanson had no way to be displayed. "The keypads worked perfectly," he said, but the results screen had no way to display the corresponding data. "As soon as I realized that something had gone wrong," Mr. Harris said, "I informed Bishop Anderson, and Bishop Anderson informed the assembly."

Mr. Harris stated that the technicians spent the next hour trying to understand what had happened and to rectify it. When the assembly voted a second time for the fourth ballot at 4:30 P.M., the results screen attributed the correct vote totals to the correct nominee. What Mr. Harris did not discover until after the session had recessed was that the voting system computer creates a backup datafile based not on the results screen but recording the actual

key pressed on each keypad. As a result, he said, it was possible to look at the backup data file to verify the total number of votes cast for the nominees.

The three nominees were asked to return to the plenary hall, Mr. Harris said. The situation was explained; each nominee had an opportunity to ask questions of the Swank technicians; and they were given printouts of the data files. The data file of the 3:23 P.M. vote showed that 1,034 total ballots were cast, of with Mark Hanson receiving 453 votes, Donald McCoid receiving 358 votes, and James Nestingen receiving 223 votes. The vote taken at 4:30 P.M., with 1,035 total votes cast, with Mark Hanson receiving 448 votes, Donald McCoid receiving 362 votes, and James Nestingen receiving 225 votes.

Mr. Harris concluded by saying that, on behalf of the Elections Committee, he apologized to the nominees and the assembly for the confusion.

The Rev. James F. Nestingen [professor of church history, Luther Seminary] rose to express his gratitude to Mr. Harris, the computer technicians, and his fellow nominees. He stated that he accepted the vote of the assembly with thanks and deep appreciation, adding that he would be “as happy as a clam to go back to my classroom.” He made a plea on behalf of the people that he came with, witnessing to their hope, that the unity of this church would be preserved. He concluded by saying, “Fraction is terrible.”

Elections: Distribution of the First Common Ballot

Reference: 2001 Pre-Assembly Report, Section I, page 10; continued on Minutes, pages 260, 262, 373, Exhibit B.

Bishop Anderson turned the chair over to Ms. Addie J. Butler, vice president of the Evangelical Lutheran Church in America.

Chair *pro tem* Butler told the assembly that the first item on the agenda was the first common ballot to elect members to the Church Council, boards, and committees related to churchwide units. She reminded voting members that for this ballot they would need three things:

1. The several-page *nominee list* that showed the names of the nominees on the various tickets for election, which had been handed out earlier.
2. The computer *ballot form* on which they would mark their choices, which were to be passed out to members by their synod bishops.
3. And the *pencil* that was distributed to them for voting.

She called the voting members' attention to the biographical descriptions of the nominees contained in Section VII of the 2001 *Pre-Assembly Report*. She added that biographical data on those people nominated from the floor had been distributed with the revised nominee list. Chair *pro tem* Butler asked the voting members to listen to Mr. Phillip H. Harris, chair of the Elections Committee, for a word of explanation about the tickets before they began voting.

Mr. Harris explained that voting members should vote on the ballot form with the pencil that had been supplied. He reminded the voting members to vote for one person only in each category, and added that they did not have to vote for a nominee on every ticket. He also said that if a voting form should become damaged, members could receive a new one from a teller upon surrendering the damaged ballot. He instructed the voting members not to fold, spindle, mutilate, or otherwise damage their ballot, and asked them to return the forms to the tellers before 2:00 P.M.

Chair *pro tem* Butler said that voting members probably should allow approximately one-half hour to complete the form. She reminded voting members that the deadline for

submission of the first common ballot to the three ballot stations located at the main doors of the plenary hall was 2:00 P.M., Saturday, August 11, 2001. After that time, the polls would be closed.

Latino Ministry Strategy

Reference: 2001 Pre-Assembly Report, Section IV, pages 47-55.

Chair *pro tem* Butler asked that the Rev. Maria del Rosario Valenzuela of the Commission for Multicultural Ministries join the Rev. Frederick E. N. Rajan, executive director of the commission, and the Rev. W. Arthur Lewis, chair of the commission's steering committee, on the speaker's platform. She informed the assembly that Pr. Valenzuela and Pr. Rajan would serve as resource people for the assembly's consideration of the Latino Ministry Strategy. She directed the assembly to the strategy, printed in Section IV, pages 47-55, of the 2001 Pre-Assembly Report.

Chair *pro tem* Butler proposed the following process: a brief introduction by Pr. Rajan and Pr. Valenzuela, followed by a reading of the recommendation by Secretary Lowell G. Almen, then by discussion and action on the motion. She called upon Pr. Rajan to begin.

Pr. Rajan said, "Exactly 102 years ago, the seeds for the Latino Ministry were planted in Puerto Rico. Today after 102 years of prayer, struggle, incredible ministry of witness, both by men and women, lay and clergy, we have a thriving Latino ministry in the ELCA. Indeed, we have today almost doubled the Latino memberships since 1988. But, we must move forward. We must move forward, continuing the witness of Jesus Christ to the Latino community. For this, we embark on an effort to come up with a strategy to strengthen the Latino ministry and also do an effective outreach with and among Latino people. This effort undertook a series of actions.

"Close to four years ago, this Commission for Multicultural Ministries organized an effort to come up with a strategy with several partners, partners who are members of the Latino congregations in the ELCA, the Latino association and the Latino executive staff who work at the Lutheran Center. All of us worked together for close to 40 years, and today we have a strategy to present to you.

"The staff person who diligently worked on this effort is Pr. Maria Valenzuela. Pr. Valenzuela, before joining the Commission for Multicultural Ministries, was a pastor in El Paso, developed a Latino ministry, and made that ministry an effective ministry in El Paso.

"Today we are glad to have her as the director for the Latino ministry in the Commission for Multicultural Ministries. I call Pastor Maria Valenzuela to come forward and highlight the Latino strategy which is before you."

Pr. Valenzuela began, "Buenos días. Good morning. I would like to start by first giving thanks to God for getting us to this point. [There were] many sleepless nights at the beginning wondering how in the world would this work? Also, special thanks to those Latinos that have also sweated along with me; Josefina Nieves-Lebron—I really wanted to thank her—our [Latino association] president, Pastor Carlos Paiva, and the many, many Latinos who have taken the time to read, suggest, and change to work with us on this Latino strategy.

"When we started working on this, we decided we needed a vision, something to work toward. And our vision became that we are a community, united in Christ, that is strong, faithful, and prophetic, responding to the call of God and to the needs of the world.

"And I would like to just share with you what that means to us as we worked to get to this point. Being united in Christ, it is whose center is our unity in the revelation of the Triune God in Jesus Christ.

“Our strength comes as a gift of the Holy Spirit, rooted in the living Word of God that has enabled us to overcome adversities in our long history.

“Prophetic is, as we understand, that God’s vision carries profound ethical implications that cause the Church to faithfully declare itself against all forms of injustice.

“And as we think about answering God’s call, it is a result of the work of the Holy Spirit. We answer God’s call with total dependency on God’s authority with a profound sense of responsibility. And as we deal and as we respond to the needs of the world, we will work to share what God has given us, and we will work to heal and become agents of reconciliation, living in grace and forgiveness together.

“As we thought of this vision, we thought there were areas that we needed to give priority to. There were six areas that we came up with. Each of these areas you will find in your packets, and each of them has opportunities and challenges. We have many opportunities and challenges. We also dealt with what resources we already had available.

“And then what were our goals and our recommendations? The six areas before you are: Identity, resources and programs, authentic participation, mission congregations, leadership, and social ministry.

“I would like to go, just give you at least one high point of each of these areas.

“Within the area of identity, we had two consultations prior to writing the document. Presentations were done by Latino theologians, and all the community was invited to participate. We dealt with: Who are we as Latino Lutherans in this primarily white church? We are a community of communities. And in our continued experience, as a people of diverse roots, we want to share the gifts we bring in strengthening our Lutheran mission and ministry.

“The second area is resources and programs. And in this area, we recognize that our community is diverse. And that for effective ministry among us, resources developed must take into account that we are immigrants. We are also Latinos born in North America for many generations. Some of us are monolingual English speakers or some Spanish speakers, and many of us are bilingual and many of us are familiar with the northern American lifestyle.

“In the third area, authentic participation, the Latino community is the fastest growing group in the ELCA as well as in the United States.

“Today, the church has a marvelous opportunity to intentionally include the voice of the growing Latino Lutheran community in the life of our church.

“The fourth area, mission congregations. And as we think about reaching out to our Latino community, one of many challenges, but one challenge that I will point to will be to develop effective ministries among the emerging generations of Latinos ages 14 through 24, which make up more than 30 percent of the Latino population in the United States.

“The fifth area, leadership. As we continue to seek and prepare Latino persons for ordained ministry, we also face a challenge of increasing biblical knowledge in our congregations as well as knowledge of the Lutheran church and its teachings.

“The sixth area, social ministry. Many of our ministries are located in communities where our brothers and sisters find it difficult to obtain the basic needs of life, yet many of them provide services to our extended community from their limited resources in order to make the presence of Christ known. These are a few words of the Latino community. Thank you.”

Following this overview of the Latino Ministry Strategy, Secretary Almen introduced the recommendation of the Church Council:

MOVED;

SECONDED: To receive with appreciation the Latino Ministry Strategy of the Evangelical Lutheran Church in America developed by the Latino community;

To express support and deep appreciation for existing ministries of the Evangelical Lutheran Church in America with Latino people; and

To recommit the Evangelical Lutheran Church in America to partnership with existing Latino congregations and to intensified outreach with the Gospel among the wider Latino communities.

Ms. Anna Purcella-Doll [Southeastern Synod] said, “Buenos días. Mellano (continuing in Spanish...the English interpretation...) I present in favor of the proposition in front of you this morning, the strategy for Latino ministry. I am the Latino ministry strategy. I joined the Lutheran church 20 years ago at St. Paul Lutheran church in Albuquerque, New Mexico. I do not need to tell you that when I joined that church 20 years ago, I was only one of two members who looked like me. But I had made many dear friends and mentors who had identified gifts in me and who had encouraged me to use them in the ministry of this church. People like Valerie Star, Faith Ashton, Bishop Gregory Pile, Secretary Lowell Almen, and many, many others.

“But the advantage that they had is that we both spoke the same language. I do not need to tell you and you do not need a report to tell you that our country and our mission field in this church are rapidly changing. You only need to look outside the doors of your homes and the doors of your churches. And it will take more than opening the doors of your church to bring them in. We need leaders who can reach them, who can identify their gifts and bring them into full communion with us in the work of our Lord in this church, the Evangelical Lutheran Church in America.

“But to quote a friend of mine, ‘It ain’t cheap, girlfriend.’ I urge you to support this strategy, not only with your vote but with your love for all our brothers and sisters in Christ and, yes, with your money. Do not let this be a nicely written report that sits on the shelves of our archives. The future of our church depends on it. Perhaps 20 years from now, another person who looks just like me will address this assembly and thank you for your help and your leadership and for helping to mentor them in this church.”

The Rev. Ann M. Tiemeyer [Metropolitan New York Synod] moved:

MOVED;

SECONDED: To amend the rules of procedure to allow voting members who are primarily Spanish speaking to have six minutes to speak, three minutes in English and three minutes in Spanish.

Seeing no one at the microphones to discuss the motion, Chair *pro tem* Butler instructed the voting members to vote on the motion.

MOVED;

Two-Thirds Vote Required

SECONDED;

Yes-701; No-250

CARRIED:

To amend the rules of procedure to allow voting members who are primarily Spanish speaking to have six minutes to speak, three minutes in English and three minutes in Spanish.

The Rev. Donald L. Duy [Nebraska Synod] stated, “I think it is absolutely critical that we adopt this resolution. Part of my pastoral call is with immigrants and refugees through Lutheran Family Service and LIRS [Lutheran Immigration and Refugee Service] as regional consultant. But it is beyond just. As has already been stated, voting yes, it is also beyond translating the Good News in terms of the language of speaking the love of Christ to people, it is a matter of the heart, of developing relationships, being open to being friends to Latino people. And so I think that is the first step. That is what undergirds the entire resolution. Thank you.”

The Rev. Victor E. Jortack [Southeastern Minnesota Synod] said, “(In Spanish.) As a Hispanic pastor, I am proud that finally we have a strategy for many years in this ministry. We have been longing for a document, a direction, an ideal, a vision that is in this document that is not only well-done, but as was done with the participation with the Hispanics in this country, the Latino people as we call it now. I am a Hispanic, even though I may look like a Russian Hispanic.

“The point that I was making in Spanish is that I wanted to attest that as a Hispanic pastor, I was consulted, my voice was heard, and we came together in different places of the country to express our opinions that are reflected in this strategy. This strategy expressed not only one group of Hispanics. This strategy represented the whole Hispanic people in this country, the desires, the wish, the vision, the expectation for a vital ministry that needs to reach for an increasing Hispanic population in this country. I applaud and commend the work of those who were part of this strategy document, and I urge you to approve this recommendation. Thanks.”

Ms. Edna Campos [North Carolina Synod] said, “(In Spanish.) I want to encourage all of you to vote in favor of the strategy. I want to thank Pastora Valenzuela, for putting the work together, and also assembling a team of Latino leaders to assist in coming up with a strategy. I also want to thank Pastor Duran with the Division of Outreach for helping us.

“In North Carolina, we are blessed to have the support of Bishop Bolick and approving a strategy for North Carolina. I am really just standing here as a testimony to say yes, this can be done in your synod. You may be thinking that Latinos are new to your area, but we have been here a long time. It is in our hearts to be—that we are a religious people. And I think the strategy bridges what our church needs to be able to reach or to have the Gospel reach people in different languages. So I encourage all of you to vote in favor of it. And we thank you again, Pastora Valenzuela, for all your prayers and work.”

The Rev. Pedro B. Portillo [Northern Texas-Northern Louisiana Synod] said, “I am in favor of the resolution. I believe to work for the Hispanics for the Latino ministry is not only for Hispanic pastors, this is a commitment for the whole Lutheran church. This is the church work. I am not talking as a Hispanic. I am talking as a Lutheran pastor. It is our job to open the door and to support the Hispanic ministry. I encourage you to vote in favor.”

Bishop Francisco L. Sosa [Caribbean Synod] affirmed the strategy saying, “Buenos días. (In Spanish.) “Thank you for this opportunity that we have this strategy. I as a bishop of the Caribbean Synod, a Hispanic bishop. I affirm this strategy, and I think that we have now a document that we can work together. The Hispanics in Puerto Rico and also the Hispanics in the [United] States.”

Mr. James “Jim” Mahler [Southern California (West) Synod] stated, “If my Spanish were stronger, I would be able to ask, ‘Where’s the teeth?’ Donde esta, but I do not know the rest. To receive and express support and recommit, I think, are valuable steps. I hope the Church Council and the leadership of all the synods will look for ways to implement this report as well as receive and express support for it. The data in here certainly suggests that

it is critical. I wish there were more evidence here of commitment in the way of financial resources and the like to implement this. Thank you.”

Mr. Mark J. Jackson [Eastern Washington-Idaho Synod] inquired, “Given the age, ages of the Latino population that was cited from the platform, my question would be: Where might the work of the Lutheran Youth Organization be welcome in this process? Certainly the Division for Congregational Ministries is mentioned, but I am wondering if there has been some thought to the actual involvement of organizations like Lutheran Student Movement or the Lutheran Youth Organization.” Pr. Valenzuela replied, “Yes, we have considered this. In fact, in May when the association had their gathering, we brought already nine Latino young people that have become a part of the association. From that, we are now planning to have an event in October [2001] for the small group and then planning a bigger event in the near future.” She stated that she had been working with staff members from the Division for Congregational Ministries, the Rev. William Kees, director for youth ministries, and Ms. Dianha Ortega, associate director for youth leadership and spiritual formation, on this matter.

Mr. Lloyd Smith [New England Synod] said, “I rise to support the resolution. As an African-American, I identify with the struggle of—for recognition within the Lutheran church. I congratulate the developers of the strategy and support its passage.”

The Rev. Robert J. Anderson [Eastern Washington-Idaho Synod] said, “Someone earlier mentioned they hoped there was some teeth or where were the teeth in this? Just two comments. One, our area is one who will really benefit. As the leadership to be developed, we struggled for some years to find good leadership for ministry in Hispanic outreach, so the strategy is really needed to help surface people, prepare them. And we are ready to support them. We just need to identify them, have them.

“Secondly, in terms of denominational partnership, which is a part of this, our church is one who has the opportunity now, and I suspect there are others as well, who can welcome other denominations to use our facilities as communities develop, that Christ’s name be lifted up.”

The Rev. Carol Vassallo [Metropolitan Chicago Synod] said, “I would like to say—and I know I do not only speak for myself, but for everybody, a lot of people here—that I am actually honored to be presented with this and to vote for this resolution. When Mexican refugees died in the desert of Texas, several months crossing the desert to come to America, I believe that most people of faith were horrified. And in their honor and in their name, I am honored to vote for this resolution.”

Seeing no one else rising to speak, Chair *pro tem* Butler proceeded with a vote on the resolution.

ASSEMBLY

ACTION

Yes-983; No-8

CA01.04.10 **To receive with appreciation the Latino Ministry Strategy of the Evangelical Lutheran Church in America developed by the Latino community;**

To express support and deep appreciation for existing ministries of the Evangelical Lutheran Church in America with Latino people; and

**To recommit the Evangelical Lutheran Church in America
to partnership with existing Latino congregations and to
intensified outreach with the Gospel among the wider Latino
communities.**

Chair *pro tem* Butler then returned the chair to Bishop Anderson. Bishop Anderson invited the assembly to sing *Alabaré*.

Signing of Mission Covenant with the Evangelical Church of the Lutheran Confession in Brazil (IECLB)

Bishop Anderson invited the Rev. Bonnie L. Jensen, executive director of the Division for Global Mission, and the Rev. Huberto Kirchheim, president of the Evangelical Church of the Lutheran Confession in Brazil, to the speaker's platform.

Bishop Anderson reminded the assembly that the Evangelical Lutheran Church in America is a member of the Lutheran World Federation. As a member church, the ELCA is in altar and pulpit fellowship—that is, full communion—with the other 132 member churches of the federation. Within that relationship, he explained, this church has developed a special partnership with the Evangelical Church of the Lutheran Confession in Brazil (IECLB), the largest Lutheran church body in South America. The two churches are about to take a step to affirm the significant relationships in projects and programs that have been under way for many years and the beginning of new plans and projects between the ELCA and the IECLB.

Bishop Anderson invited President Kirchheim to bring a greeting. Pr. Kirchheim said that this was a very meaningful occasion for him, a privilege and honor to participate for the first time in a churchwide assembly. He thanked the members of this church for the hospitality extended to him and his wife. With gratitude he remembered the good cooperative experiences that the two churches were able to have in the past, and he looked forward to new opportunities to work together. Pr. Kirchheim also offered thanks for the visit in May 2001 by a delegation from this church, led by Pr. Jensen.

Pr. Kirchheim said that he had been asked to greet the assembly on behalf of the Lutheran World Federation (LWF), especially its president, Bishop Christian Krause, and its general secretary, the Rev. Ishmael Noko. Pr. Kirchheim emphasized that the ELCA is a very important and faithful church of the LWF, and he noted that Bishop Anderson was the LWF vice president for North America as he was for Latin America and the Caribbean region. He offered profound gratitude on behalf of the worldwide Lutheran communion for Bishop Anderson's service, and he wished Bishop Anderson God's blessing for his future journey.

Pr. Kirchheim said the theme of the 2003 assembly of the LWF will be, "For the Healing of the World." The assembly will take place in Winnipeg, Manitoba, Canada. He commended this church for its commitment to this significant event. Many opportunities for meeting to discuss joint mission and updated the two largest churches in the Americas have a lot to learn from each others and to share.

Pr. Kirchheim shared with the assembly that the theme this year of his church is a missionary one. It calls for re-creating and creating congregations together and states that there shall be no congregation without mission, no mission without congregations. This

theme matches the ELCA theme of “Sharing Faith in a New Century,” he said, and invited this church to share with his church new projects in mission. He concluded by asking God to encourage and strengthen both churches through creativity and persistence.

As a visible sign of the churches’ relationship and of his gratitude, Pr. Kirchheim presented Bishop Anderson with a little gift, “simple but profound.” The gift symbolizes the fact that the importance of a person, the richness is inside, not outside. This fact is important for our task in the church, he affirmed. Bishop Anderson told the assembly that Pr. Kirchheim had given him a rock that was on the inside an agate, a geode, demonstrating that it is what is inside that counts. He insisted that this was a good symbol of the Lutherans in Brazil. Bishop Anderson then asked Secretary Almen to present Pr. Kirchheim with symbols of this church.

Bishop Anderson informed the assembly that he and President Huberto Kirchheim would sign a “Covenant for Cooperative Mission.” This covenant serves as a reminder to both churches of their relationship as member churches of the Lutheran World Federation. It also expresses gratitude for the many years of cooperative activities in mission for the sake of the Gospel carried out by the two churches and the intention for many more years of such cooperation.

The Covenant states:

- We pledge to share resources for mission and ministry in worship, education, stewardship, and evangelism.
- We promise to collaborate in leadership development programs for laity and clergy and in the strengthening of theological education.
- We seek to practice mutual support in outreach, especially among ethnic and immigrant communities.
- And we affirm social projects in support of peace, justice, human rights, and the care of creation.

Bishop Anderson announced, “With gratitude for the close relationship enjoyed by the Evangelical Lutheran Church in America and the Evangelical Church of the Lutheran Confession in Brazil, we take up our pens and affix our signatures to this special Covenant for Cooperative Mission.”

The signing was greeted with applause from the assembly.

Ecumenical Greetings: Full Communion Partner Churches

Bishop Anderson reminded the assembly that since 1997 this church has established full communion relationships with five partner churches. He stated that it has been exciting to see these relationships bearing fruit within synods and among congregations, and he referred the voting members to the Report of the Presiding Bishop for some specifics. He said that he suspected that all those gathered at the assembly could add many, many more.

Bishop Anderson welcomed with great pleasure three persons representing these partnerships, who brought greetings to the assembly: the Rev. John H. Thomas, president and general minister of the United Church of Christ, representing the Reformed family of churches—the Reformed Church in America, the United Church of Christ, and the Presbyterian Church (U.S.A.); the Rev. R. Burke Johnson, president of the Northern Province of the Moravian Church in America, representing the Moravian Church; and the Right Reverend C. Christopher Epting, deputy for ecumenical and interfaith relations, representing The Episcopal Church.

Reformed Family of Churches

Pr. Thomas said that it was his privilege to represent three distinct expressions of the Reformed family of churches. He remarked that it was good to discover a “real presence” on the stage of the assembly after experiencing a “spiritualized presence” on the video screens. Pr. Thomas quoted the late Rev. Joseph Sittler and said that Pr. Sittler was addressing issues of full communion even in the 1950s. Full communion enriches the two church bodies’ life together and includes mutual admonition as part of mutual responsibility. He warned the assembly that penultimate concerns can endanger us all, and called its attention to the dangers of parochialism.

Pr. Thomas called this church to those things that can draw the two bodies together when difficult issues threaten to overwhelm the relationship: the full communion agreement, the conciliar relationships, and the possibility of working together in Churches Uniting in Christ. He urged that the Church let its experience at the table be a missionary presence, and he asked the assembly to let the peace the two churches share in the full communion agreement be carried into the world. Pr. Thomas spoke of Bishop Anderson as a caring, compassionate, and wise friend and colleague, and asked that they embrace as an expression of his profound gratitude. The assembly applauded as they did so.

The Moravian Church in America

The Moravian Church in America is one of 19 Moravian provinces in the world that are independently governed but operate as one, Pr. Johnson told the assembly. There are two provinces in North America, he said, the northern and the southern, and he brought greetings to the assembly from the Rev. Robert Sawyer, president of the southern province. He spoke of the many Lutheran-Moravian celebrations that have occurred following the full communion agreement between the ELCA and the Moravian Church. He encouraged Lutherans and Moravians to continue their journey together because the two church bodies complement each other’s understandings of ministry in the 21st century.

Pr. Johnson told the assembly about a celebration of the 200th anniversary of Ebenezer Church and the Cherokee mission school in Oaks, Oklahoma, a celebration attended by both Pr. Sawyer and the Rev. Floyd M. Schoenhals, bishop of the Arkansas-Oklahoma Synod. Oaks was the community at the end of the Trail of Tears. Established by Moravian missionaries, the mission’s work has been enhanced by Lutherans for the last 100 years, cooperation that is deeply appreciated. Since the full communion agreement, the work of the Lutheran-Moravian Coordinating Committee has been beneficial in many ways, Pr. Johnson said. He cited staff dialogues, the facilitation of joint congregational ministries, and agreement on the principles of the orderly exchange of ministers.

He added that much more work lies ahead as the two church bodies implement their full communion agreement; the work of the coordinating committee is far from complete. In the 17th chapter of John’s Gospel, Jesus prayed that we be one, Pr. Johnson reminded the assembly. He called this church to remember this Moravian principle: in essentials unity, in nonessentials liberty, in all things love. Jesus’ prayer still awaits fulfillment, he continued. “There are more denominations and congregations than we can count,” he said, and reminded the assembly that many issues separate Christians, including differences in understandings of Baptism, Holy Communion, organizational structures, how pastors are called or appointed, and biblical interpretation. He called the assembly’s attention to tension between traditionalists and charismatics, liberals and conservatives. The Church finds itself fractured, yet Jesus prayed that we would be one, he proclaimed. “That prayer has a deeper yearning, something more profound, for all those who follow him. We are to love the Lord our God

with all our heart, soul, mind, and strength. We are one when we believe that God loves, forgives, and cares for us right here on this earth. We are united by Jesus and his prayer that we be one.”

Pr. Johnson closed with the words of a hymn that was written by Count Zinzendorf, a Lutheran pastor who became a Moravian bishop. The hymn urged that we “love each other and all selfish claims deny,” as we let Jesus’ love “more and more our spirits fill.”

The Episcopal Church

Bishop Epting brought greetings from the presiding bishop of The Episcopal Church, the Most Rev. Frank T. Griswold. He spoke of the commitment of The Episcopal Church to join the ELCA in “Making Christ Known” into this century. Bp. Epting brought greetings from all the members of The Episcopal Church, lay and ordained, people who are rejoicing as the two church bodies discover new ways to share the faith together. He spoke of examples of Lutheran-Episcopal cooperation that have emerged, including ministries in Iowa, Oregon, and Utah. He greeted the assembly on behalf of these ministries and on behalf of the many other places where there is Lutheran-Episcopal cooperation.

Bp. Epting said, “I pray that nothing will be done at this assembly to complicate our common mission.” He expressed his personal thanks to this church’s “amazing presiding bishop,” to the Rev. Daniel F. Martensen, director of the Department for Ecumenical Affairs, and to the Rev. Darlis J. Swan, associate director of the Department for Ecumenical Affairs. He reported that *The Waterloo Declaration* between the Anglican Church in Canada and the Evangelical Lutheran Church in Canada was very moving as our sister churches to the north made the same step to move into full communion. Bp. Epting told the assembly of his gratitude for the honorary Doctor of Divinity degree that Wartburg Theological Seminary in Dubuque, Iowa, had conferred upon him in honor of his ecumenical work as the bishop of the Episcopal Diocese of Iowa, a position he held until he became The Episcopal Church’s ecumenical officer. He closed by assuring the assembly of “our love and best wishes. May the God of hope fill you with all joy and peace in believing.”

Members of the assembly responded to these greetings from the full-communion partner churches with applause.

Point of Personal Privilege

Mr. David M. Nelson [Nebraska Synod] rose to a point of order with regard to disagreements between the printed ballot and biographical information. Bishop Anderson instructed the assembly to use the numbers on the slate of nominees, not on the biographical data forms, when there are differences.

Mr. Harold Spilde [Montana Synod] asked if the Rev. Richard J. Meier was an appropriate nominee for the Church Council category-two position, or whether this category was restricted to a female nominee. Bishop Anderson explained that this category was for clergy nominees of either gender.

The Rev. Kim L. Lengert [Northeastern Pennsylvania Synod] asked about the nominee for a lay position who is a senior in seminary and who could be ordained during the term of office. Bishop Anderson called upon Mr. Phillip H. Harris, who replied that nominations are based on the nominee’s current status. He said that an individual would have to resign if that status would change.

Initiatives Update:

Strengthen One Another in Mission (Asset Mapping)

Reference: 2001 Pre-Assembly Report, Section V, pages 11-12.

Bishop Anderson announced that it was time for the report on the initiative that focused on “strengthening one another in mission” through the use of asset-mapping. He called upon Ms. Christine H. Grumm, chair of the initiative, and the initiative’s coordinator, Mr. Luther Snow. He also humorously instructed voting members to uncover their voting machines because the presenters planned to put them to work.

Ms. Grumm first acquainted the assembly with the charge of her initiative: “We will design a process and methods to assess the resources and talents that the baptized bring to the mission and ministry of the Church.” She said that too often congregations focus on their needs, which leads to a feeling of inadequacy and sometimes even despair. In contrast asset mapping looks at what assets and gifts are already present in a congregation, then moves to use those assets for connecting and building relationships.

Ms. Grumm then gave the assembly an experience of asset-mapping through assessing some gifts of the voting members. Through a series of questions, she uncovered gifts and hidden talents of the voting members as well as their relationships to different people in their communities and the ministries that they performed in their communities. She concluded by saying that when people look at needs, they become burdened; when they look at assets, they see themselves as a church without walls.

Mr. Snow reviewed the use of asset mapping in the seven congregations in the pilot program, among which were rural, suburban, urban, and exurban. Out of the pilot project came four lessons, Mr. Snow said. Asset mapping generates positive energy, gives a renewed sense of ministry, provides motivations and means to widen the circle of relationships within and outside the community, and by tapping skills and interests of both members and community, develops new leadership. Mr. Snow added that asset mapping starts quickly and easily, then changes how people see themselves, how they see mission in their everyday lives, and how they see community in church and church in community. Ultimately, it strengthens people, neighbors, congregations, and each other in mission. Mr. Snow concluded by saying that asset mapping was a practical tool for sharing faith.

Initiatives Update:

Teach the Faith (Call to Discipleship)

Reference: 2001 Pre-Assembly Report, Section V, pages 6-8.

Bishop Anderson called to the podium the Rev. M. Wyvetta Bullock, the executive director of the Division for Congregational Ministries, to present an update on the “Teach the Faith” initiative. Pr. Bullock surveyed some of the accomplishments of the initiative:

- a resource, *Honoring Our Neighbor’s Faith*, developed with Augsburg Fortress, Publishers, to assist in conversations about and with people of other faiths
- a combined project of the “Teach the Faith” and “Deepen Our Worship Life” initiatives, supported by Lutheran Brotherhood, Inc., that provided seed money for 54 grants for new ministries.

The Rev. David Poling-Goldenne, director for discipleship in the Division for Congregational Ministries, spotlighted projects that focused on seven faith practices to encourage growth in faith, commitment, and leadership. Among them were resources in Spanish and English and leadership events that took place in three-fourths of all synods. Pr. Poling-Goldenne said that the Web site has been a wonderful catalyst to resource-sharing

by congregations and has been accessed by people as far away as Japan and Africa. He then introduced three testimonies to the power of this initiative.

The Rev. Kenneth F. Tegtmeier Jr. [Central/Southern Illinois Synod] said that his congregation had begun with an Epiphany Bible study, "Follow the Star" in which 57 members participated. During Lent the congregation focused on the seven spiritual practices. At Pentecost, he recognized one of the results of the initiative. One of the confirmands wrote in her essay, "I am called to be a disciple of Christ so that everyone can hear the message."

Mr. Donald G. Hayes, a member of the Church Council, called the initiative "the most promising program the ELCA has ever launched." His congregation has used most of the materials published and has focused on equipping children. The congregation has created materials of its own, which will be available soon through the Division for Congregational Ministries.

Bishop Gary W. Wollersheim [Northern Illinois Synod] detailed the ways his synod has implemented the seven faith practices:

1. It prays at every meeting and gathering
2. It studies, having implemented a lay evangelist program
3. It gives, having developed specific stewardship training
4. It serves, including its youth, who build Habitat for Humanity houses, serve at soup kitchens, and deliver Meals on Wheels
5. It encourages
6. It worships
7. It invites, going public with ministry through the identity program and bring a friend to church Sunday.

Pr. Bullock concluded her report by calling the assembly's attention to two new resources, "Fanning the Flames of Discipleship" and a Web site: www.prayingtogether.org.

Report of the Memorials Committee (continued)

Reference: 2001 Pre-Assembly Report, Section VI, pages 1ff; continued on *Minutes*, pages 48, 59, 275, 321, 360, 376, 411.

Bishop Anderson invited Mr. Brian D. Rude and the Rev. Karen S. Parker, co-chairs of the Memorials Committee, to continue the report of that committee. He directed voting members to Section VI in the 2001 Pre-Assembly Report and said that the co-chairs would direct them to the specific page number for each memorial.

Mr. Rude reported that categories B1, B11, C1, C2, C3, C4, C5, C7, C13, D1, E1, E8, E9, E10, E12, E13, F1, and F2 had been removed by voting members from the *en bloc* resolution. He added that the Memorials Committee previously had removed eight categories, five of which the assembly already had acted upon. The remaining categories were B6, B7, and C6. He then asked voting members to turn to Category F2: Ordination of Gay and Lesbian Persons.

Category F2: Ordination of Gay and Lesbian Persons

Reference: 2001 Pre-Assembly Report, Section VI, pages 96-98; continued on *Minutes*, pages 275, 321.

1. Metropolitan Chicago Synod (5A) [2000 Memorial]

WHEREAS, the Evangelical Lutheran Church in America, its predecessor churches and the whole Christian Church from the beginning has benefitted from the gifts and calling of many dedicated lesbian and gay clergy and associates in ministry;

WHEREAS, the Evangelical Lutheran Church in America now ordains and commissions gay and lesbian rostered persons subject to the provision in "Vision and Expectations" which states "Ordained

ministers (or associates in ministry) who are homosexual in their self-understanding are expected to abstain from homosexual sexual relationships; even in the context of a committed relationship”; and

WHEREAS, many gay and lesbian committed relationships have demonstrated the same quality of faithfulness and endurance as heterosexual marriage; and

WHEREAS, gay and lesbian rostered persons and candidates are currently required to choose between being in a committed relationship or their call to ministry without the possibility of a loving, supportive, and nurturing relationship; and

WHEREAS, the life of the ELCA is greatly diminished by the loss of these gifted, rostered persons and candidates; therefore be it

RESOLVED, that the Metropolitan Chicago Synod entreat the Evangelical Lutheran Church in America to suspend the enforcement of the offending sentences in *Vision and Expectations of Ordained Ministers, Associates in Ministry, and Diaconal Ministers in the ELCA* as this document affects the candidacy and call processes:

1. to permit gay and lesbian persons in committed relationships to become candidates for ministry in the ELCA and, if they are otherwise fully qualified, to be ordained, commissioned, or consecrated; and
2. to permit gay and lesbian persons already serving as rostered persons of the ELCA who are or wish to be in committed relationships to continue as rostered persons of the church; and

RESOLVED, that the Metropolitan Chicago Synod memorialize the Evangelical Lutheran Church in America Churchwide Assembly in Indianapolis, Indiana, August 2001, to consider this resolution.

2. Saint Paul Area Synod (3H) [2001 Memorial]

WHEREAS, “Vision and Expectations: Ordained Ministers in the Evangelical Lutheran Church in America,” [which was] adopted by the Church Council of the ELCA in its October 1990 meeting, includes the following paragraph in Section III: “Sexual conduct. The expectations of this church regarding the sexual conduct of its ordained ministers are grounded in the understanding that human sexuality is a gift from God and that ordained ministers are to live in such a way as to honor this gift. Ordained ministers are expected to reject sexual promiscuity, the manipulation of others for purposes of sexual gratification, and all attempts of sexual seduction and sexual harassment, including taking physical and emotional advantage of others. Single ordained ministers are expected to live a chaste life. Married ordained ministers are expected to live in fidelity to their spouses, giving expression to sexual intimacy within a marriage relationship that is mutual, chaste, and faithful. Ordained ministers who are homosexual in their self-understanding are expected to abstain from homosexual sexual relationships”; and

WHEREAS, “Definitions and Guidelines for Discipline,” [which was] approved in its present form by the Church Council in December 1993, includes the following paragraph in b.3 (Sexual Matters): “The biblical understanding which this church affirms is that the normative setting for sexual intercourse is marriage. In keeping with this understanding, chastity before marriage and fidelity within marriage are the norm. Adultery, promiscuity, the sexual abuse of another, or the misuse of counseling relationships for sexual favors constitute conduct that is incompatible with the standards for the rostered persons of this church. Practicing homosexual persons are precluded from the rostered ministries of this church”; and

WHEREAS, Luther taught, and the *Augsburg Confession* Article 23 affirms, that requiring clergy to be celibate is not God’s intention for the Church; and

WHEREAS, the physical and psychological sciences demonstrate that homosexuality goes beyond “self-understanding” to the core of the being of an individual; and

WHEREAS, many believe it to be unfair to enforce a standard which refuses the benefits of marriage to an entire class of people and, at the same time, insists on their sexual abstinence outside of heterosexual marriage; and

WHEREAS, the ELCA board of the Division for Ministry, at its meeting in March 2001, has approved guidelines that would help the church implement a bylaw being considered to permit ordinations “in unusual circumstances,” which will allow a synod bishop to allow an exception to this church’s established ordination practices, using their judgment in evaluating individual cases; therefore be it

RESOLVED, that this assembly memorialize the 2001 Churchwide Assembly of the Evangelical Lutheran Church in America to request the Church Council to amend “Vision and Expectations: Ordained Ministers in the Evangelical Lutheran Church in America” as follows: “Ordained ministers who are homosexual ~~in their self-understanding~~ are expected ~~to abstain from homosexual sexual relationships to give expression to sexual intimacy only in a relationship that is mutual, chaste, and faithful;~~” and be it further

RESOLVED, that this assembly memorialize the 2001 Churchwide Assembly of the Evangelical Lutheran Church in America to request the Church Council to remove from “Definitions and Guidelines for Discipline” the sentence which reads: “Practicing homosexual persons are precluded from the ordained ministry of this church”; and be it further

RESOLVED, that this assembly memorialize the 2001 Churchwide Assembly of the Evangelical Lutheran Church in America to give synod bishops the power to consider exceptions to this church’s established ordination practices regarding lesbian and gay clergy, until the ELCA Church Council implements the proposed changes in “Vision and Expectations” and “Definitions and Guidelines for Discipline” stated above.

BACKGROUND

The memorials of the Metropolitan Chicago Synod and the Saint Paul Area Synod propose that the existing standards and guidelines for ordination in the Evangelical Lutheran Church in America be suspended to permit service in the ordained ministry by gay or lesbian persons who are in an active sexual relationship. The requested suspension of standards and guidelines is similar to a resolution submitted to the ELCA Church Council by the Saint Paul Area Synod in 2000. In its November 2000 response to that resolution, the Church Council voted not to amend the standards included in “Vision and Expectations for Ordained Ministers.”

These memorials (as also is true of the memorial on the definition of committed same-gender relationships from the Metropolitan Chicago Synod on page 280):

- assume that this church has an approved definition of committed same-gender relationships, which is not the case;
- seek to suspend the enforcement of the language in “Vision and Expectations” that requires that “persons who are homosexual in their self-understanding are expected to abstain from homosexual sexual relationships...”;
- ask that gay and lesbian persons who are in committed same-gender relationships be permitted to continue on the roster by suspending portions of the “Definitions and Guidelines for Discipline,” which state that, “...practicing homosexual persons are precluded from the ordained ministry of this church...”;
- assume that the changes requested can be made by Churchwide Assembly suspension of the document’s provisions.

“Definitions and Guidelines for Discipline” and “Vision and Expectations” are documents developed in accordance with the provisions of the ELCA constitution and bylaws. “Vision and Expectations” is a standard for ordained ministers and other rostered leaders which has been adopted according to the provisions of the ELCA constitution and

bylaws (ELCA 7.22. and 7.31.13.]. These documents can be amended only by action of the ELCA Church Council, according to bylaw provision 20.71.11.

In making its decision in November 2000 not to amend the standards included in "Vision and Expectations," the Church Council concurred with the advice of the Division for Ministry that decisions about the ordination of persons living in same-gender committed relationships should be made only after this church has engaged in a thorough discussion of the appropriateness of persons living in such relationships. This decision reflects the decision of the Church Council at its April 2000 meeting to decline to initiate a study of the ordination of gay and lesbian persons (CC00.04.17), but encouraged the continuation of "...thoughtful, deliberate, and prayerful conversations throughout the ELCA about human sexuality, including homosexuality, and the inclusion of gay and lesbian persons in our common life and mission and to encourage the participation of congregations, synods, seminaries, and churchwide units in this process."

Mr. Rude introduced the recommendation of the Memorials Committee:

MOVED;

SECONDED: To decline to suspend enforcement of "Vision and Expectations of Ordained Ministers, Associates in Ministry, and Diaconal Ministers in the Evangelical Lutheran Church in America," as requested by the memorials of the Saint Paul Area Synod and the Metropolitan Chicago Synod; and

To request that the content of these memorials be included as part of the ongoing discerning conversation within the Evangelical Lutheran Church in America regarding homosexuality and the Church.

Ms. Anita C. Hill [Saint Paul Area Synod] moved a substitute resolution.

MOVED;

SECONDED: To substitute the following for the recommendation of the Memorials Committee:

To respond to the memorials of the Saint Paul Area and Metropolitan Chicago synods by requesting that the Church Council, the Conference of Bishops, and the Division for Ministry take whatever steps are necessary to allow for the rostering of homosexual persons who "give expression to sexual intimacy only in a relationship that is mutual, chaste, and faithful," ("Vision and Expectations," page 13) including but not limited to:

- 1) changes in "Vision and Expectations";
- 2) changes in "Definitions and Guidelines for Discipline";
- 3) amendments to the ELCA constitution and bylaws; and
- 4) changes in all other related governing documents.

In the event any of the above mentioned changes require approval of the ELCA Churchwide Assembly, such actions shall be placed before the 2003 Churchwide Assembly for adoption or ratification.

Bishop Anderson responded, "This is a motion to substitute. You can speak on it and then we would proceed with discussion on the main motion, and then move to discuss the substitute motion."

Ms. Hill spoke to her substitute motion, saying, “Thank you. It is my privilege to participate in this assembly as a voting member this year. I love our church and I have been engaged in ministry in this church for 19 years, even though my ordination service just occurred in April 2001.

“I am grateful to be among this body of Christ gathered assembly because I have been hearing the stories of members of this church since I arrived on Monday for the women’s leadership round table; and as our assembly began, stories of individuals who are gay or lesbian themselves, but even more so stories of families that are affected by the policies of this church regarding gay and lesbian clergy. And I was moved by the testimony shared on homosexuality Thursday afternoon.

“I celebrate the actions of previous Churchwide Assemblies supporting the full participation of gay and lesbian people in the Evangelical Lutheran Church in America; however, one thing stands as an obstacle: Rostered [ministry] is excluded for people in relationships based upon mutuality, faithfulness, and fidelity. As long as such leadership is not allowed, full participation is not full, it is at best qualified acceptance.

“I speak in favor of the substitute motion to revise our policy so that all those whom God has called to serve might serve in our church.

“St. Paul Reformation, the congregation I am privileged to serve, made a decision to call and ordain in an extraordinary manner, only after exhausting all avenues, an exception that would further our efforts in light of the Gospel, in light of justice.

“When Wingspan Ministry was begun at our congregation in 1982, things were difficult, and I remember a meeting in which tempers were flaring and people said, ‘Why don’t you go somewhere else and minister to your own?’ And it was a member of our congregation, an African-American woman, an elder who we all called ‘Grandma Louella’ who raised her cane to say, ‘I don’t know the answers to homosexuality and its causes, but I do know what it means to be excluded and I will not participate.’ Her voice in the church showed us how to lead with love and not fear. Since then, we have been known as a congregation that welcomes all, all persons of all races, all ages, abilities and sexual orientations. We participate in the ELCA’s ‘In the City for Good’ project, addressing how best to be a mission-centered multicultural church in the city and are a strength in our synod’s urban strategy.

“Since St. Paul Reformation made the decision to call and set an ordination date, our Sunday worshiping has swelled to double or more. Fifty new members have been received this year alone and more are awaiting the fall membership classes.

“Families are joining St. Paul Reformation because they want their children at a place where they can experience the diversity of humanity and Christian fellowship together and to experience pastoral leadership of gay and lesbian persons. I have heard the same longing from many at this assembly, particularly from the young people from whom I hope we hear during our discussions, and I urge your support of this motion. Thank you.”

Mr. Kenneth R. Miller [Northeastern Pennsylvania Synod] said, “Reverend Chair, in order to hear the largest number of voices on this matter, I move:”

MOVED;

SECONDED: To recess into a “quasi-committee of the whole” for 26 minutes for the purpose of discussing the ordination of gay and lesbian people, allowing two minutes for each speaker.

Bishop Anderson stated, "This is a move to go to 'quasi-committee of the whole.' Do you remember what that was? No motions, then, simply discussion. We would use the format of the Memorials Committee recommendation. That means if you favor the Memorials Committee position generally, you would be at a green microphone; if you oppose it, you would be at a red microphone. Is this a parliamentary question before we vote, microphone nine?"

Bishop Robert A. Rimbo [Southeast Michigan Synod] replied, "I believe it is, Bishop Anderson. Yesterday I asked permission for our former presiding bishop, Herb Chilstrom, to speak to this. Would it be possible to grant him the full three minutes?"

Bishop Anderson said, "Let us vote on this matter first to see where we are. Another white card at microphone five."

An unidentified voting member said, "Since this is a motion affecting a secondary amendment, I have an amendment to the primary motion. I just was asking the propriety of it."

Bishop Anderson replied, "You could do a couple of things. During the 'quasi-committee of the whole,' you could tell the committee—the assembly—what you would propose to do to change, but we would not act on it as an amendment. But you would just inform us of what your intention is. Or you could wait until we are back in regular session and then make an amendment to the main motion.

"All right. Are you ready to vote? The question before the house is now whether we constitute ourselves as a 'quasi-committee of the whole' for 26 minutes, asking each speaker to limit themselves to two minutes. I believe that was the content of the motion. All favoring that proposal will press '1' [on the voting machines]. All opposing it will press '2.' Please vote now. Thank you. Voting is closed. Let us see the results. By a vote of 751 to 185, we are in a 'quasi-committee of the whole.'"

MOVED;

SECONDED;

Yes-751; No-185

CARRIED:

To recess into a "quasi-committee of the whole" for 26 minutes for the purpose of discussing the ordination of gay and lesbian people, allowing two minutes for each speaker.

'Quasi-Committee of the Whole' for General Discussion: Ordination of Gay and Lesbian Persons

Reference: 2001 Pre-Assembly Report, Section VI, pages 96-98.

At 10:28 a.m. the 2001 Churchwide Assembly of the Evangelical Lutheran Church in America recessed into a "quasi-committee of the whole" for the general discussion of the ordination of non-celibate gay and lesbian persons. Bishop Anderson explained, "Now, as former presiding bishop, Bishop Chilstrom has the right of voice on the floor, so we could certainly give him the two minutes right now if he would want that to happen. If he would prefer, I would wait until the regular session and call on him then, and there will be the three-minute rule, he could speak at that time. Is that all right? Okay. I think we will wait, then, for the regular session.

"So we are ready now to discuss two minutes each, no motions. Microphone three."

Bishop Paull E. Spring [Northwestern Pennsylvania Synod] said, "Reverend Bishop, I will not rehearse, again, all of the issues that have been raised over the last eight, 10 years

on this matter except to remind the body and myself as well of critical issues that face us. First of all, the doctrine of creation. Genesis reaffirmed by Jesus in the Gospel of Matthew. The first article of creed. Those matters are of critical importance as we reflect on this matter.

“A second matter regards the phrase, ‘full participation in the life of the Church.’ In our tradition, ordination is not a sacrament but a rite of the Church. The Sacrament that makes us participants fully in the life of the Church is Holy Baptism. If one is baptized, one participates fully in the life of the Church. There are no gradations. No subsequent disseminations of the Spirit. It is all communicated in the waters of Baptism.

“I am vitally concerned pastorally about the unity of this church and how much this church can take, and I hope that all of us—and I know all of us will take these matters into consideration as we speak regarding changing or making alterations in ‘Vision and Expectations.’ Thank you.”

The Rev. Beth A. Shaw [Northern Illinois Synod] said, “I bring two messages. First, the words of an 81-year-old woman in my congregation who encourages and is thankful that we are taking up this issue. She says, however, it is 50 years too late for her family. Two of her sons were gay and have now died and felt abandoned by their church.

“The second message is my own personal message. I love this church. Very much. However, I believe that while medical science has yet to agree on the origin of homosexuality, and theologians, even Lutheran theologians, have yet to agree on what the Bible really says, I believe that we as Lutherans ought to err on the side of grace. And so I speak against the Memorial Committee recommendation and in favor of Pastor Hill’s substitution. Thank you.”

The Rev. Kathleen G. Kasper [Nebraska Synod] spoke in favor of the Memorials Committee’s recommendation, saying, “I think that it is entirely too early to move forward with changing ‘Vision and Expectations’ and different other things. We have not had the conversation. We have not also done a thorough theological search. And I think that it would be too early to move forward with this at this time. Thank you.”

The Rev. Donna M. Wright [Nebraska Synod] disagreed, saying, “Actually, the conversations on this matter, at least my engagement of the church, has gone on since 1972 when I asked then President Robert Marshall of the LCA at the youth convo why the LCA was not ordaining gay and lesbian persons. So the conversation has gone on, at least in my experience, for 29 years.

“But I would like to point out at this time that this whole idea of who to ordain and who to exclude from ordination is not a happy part of our Lutheran history. There was a time in our Lutheran history in the United States when we did not ordain Black men. There was a time when we did not ordain women. And many of us here in this hall can remember those days. There are times when the Lutheran church in the history of the Church, when people who were handicapped would not be ordained. This is yet another example of people who you can argue, as people argued against the ordination of women and handicapped and people of color, that there is biblical warrant for such exclusion; and we have turned all of those down. This should be turned down as well. So I speak against the recommendation of the Memorials Committee and in favor of the substitute.”

Ms. Linda Headrick [Sierra Pacific Synod] said, “I speak in favor of the amendment and against the recommendation of the Memorials Committee. I come from a synod that has repeatedly, over the last 10 years, adopted resolutions asking the churchwide organization to allow the ordination of gay and lesbian persons. Our assemblies, our councils, our bishops have all spoken courageously for this change in the policy.

“We have been blessed in our synod to have a variety of courageous pastors, among them our pastors like Jeff Johnson and Ross Merkel and Ruth Frost and Phyllis Zilhart. I am honored to know these people. I am blessed to have been pastored by them at times of difficulties, though I am not a member of their congregations. We need these people. We need these people to do outreach within the territory of our synod. We need these people to do outreach to be examples throughout our church. I am a lesbian woman. I am not a pastor because I am a lesbian woman.

“In 1970, I was pleased as a college student to hear that the Lutheran church was finally ordaining women. I then met some seminary students who were saying, ‘Gee, I am a woman and now I can be ordained; but I am a lesbian, now I cannot be ordained.’ We are knocking at the door. Please open it. Please change the policy this year.”

Bishop Anderson explained, “You were at a ‘pro’ microphone. We are asking people at ‘pro’ microphones to speak in favor of the Memorials Committee position. So I will call on two people now from the ‘pro’ microphones, which I assume will restore balance here.”

The Rev. Ida E. Iverson [Northwest Synod of Wisconsin] commented, “Two years ago when I was ordained, a part of ‘Vision and Expectations’ said that outside of marriage, a person is to live a celibate life. Since I had been a pastor, there has not been a marriage that I have officiated at that the couples have not lived together before their marriage. Will this, then, allow those heterosexuals that want to go for ordination to also live together in non-celibate lives? I feel that we need more discussion on this matter because there are more issues than just the gay and lesbian.

“I understand that if you are a gay and lesbian, you can be ordained; but you are expected to live a celibate life, just as a heterosexual is. Thank you.”

Mr. Frank R. Riddle [Northwestern Pennsylvania Synod] said, “I think in all of the amendments, in the confusion of changes and language, we need to keep in mind very firmly and very solidly where this church stands now. And as of now, the teachings and traditions of this church and the interpretation of Scripture of the Church says that this conduct is sin. And unless we keep that in mind, then what we are really talking about in making these changes and making the—and ordaining practicing homosexuals to our roster is a retelling of the story of the ‘Emperor’s New Clothes.’ We are saying, ‘no matter how we redefine it, no matter how we decide we are going to refine or look at it differently, the fact of the sin remains.’ And however we color it, it is still sin. And, therefore, I would speak against the amendment. I would speak in favor of the memorial. And I would speak against rostering practicing homosexuals.”

The Rev. Mae Jean Zelle [Northern Texas-Northern Louisiana Synod] stated, “It has been my experience that people tend to come to a position on the question of: Is a person who is homosexual that way because they are born that way? Is it something biological? Is it genetic? Or is that some choice that they are making which is a sinful choice?

“Yesterday, two different speakers came to the microphone and said science is saying this is genetic. Science is saying this is not genetic. I would ask that the people who have evidence one way or the other, the scientific community is such that you are expected to publish results, have peer review. If those who have evidence to one direction or the other could bring that forward or make that available, it would be very helpful, at least to me. This is the part that helps us be like Galileo. Eventually they had to get some kind of evidence that people could see and understand what really was the relationship between the sun and the earth. It is a very similar kind of situation. And if we do not get to that place where we use all of the evidences that come before us, we are only having truth by assertion. And that is really not helpful. It does not change anybody’s minds. Thank you.”

The Rev. G. William Nabers [Virginia Synod] said, “I wish to speak in favor of the Memorial Committee’s recommendation. In the Virginia Synod, we struggle with this issue. We are dealing with ordination, blessing. We have not come to a conclusion. We have not found God’s Spirit to know.

“I find myself—and I am the only one I can speak for—a lot like Jacob at Peniel. I start wrestling with the issue and I find myself wrestling with God. So far, I have not been blessed. I know at some point God will, with time; but the promise I make is that this delay is not a stall. But, like Jacob, I will hold fast and wrestle with God on this issue. And I think the ELCA needs to wrestle further so God may bless us even if we limp after the blessing. Thank you.”

The Rev. Ann M. Tiemeyer [Metropolitan New York Synod] spoke in favor of Ms. Hill’s substitute motion, saying, “I believe that it is time for us to not only be in conversation and talk, but to listen and to hear that we are ready to move.

“When people say it will divide this church, I remind them, ‘We have already been divided and leadership is lost already. We need to see that we have already lost gifted people in our ministry who we need in this church.’

“When we made the decision to ordain women, we still needed conversation. Not every congregation I have served has been excited about having a woman when they started. But, we learn as we grow together. We are ready to act, in the Spirit of God.”

Mr. Paul A. Harner [Delaware-Maryland Synod] said, “In April of 1996—April 29th—I received a call from my son from Johns Hopkins Hospital. He said that he had ALS, not AIDS; ALS. Lou Gehrig’s disease—[is] a disease where you may live for three and a half years, you may live for two or you may live for 10. [Research into] this...disease...is funded by the NIH [National Institutes of Health] in a very minor amount. Morton Kondracke, writing in the *Washington Post* [June 3, 2001] in “A Cure for Milly”—Millie had Parkinson’s [disease] for 13 years—indicated that the 1993 budget of the—for NIH included \$1,000 per person for HIV, \$250 for cancer, \$25 for Parkinson’s and other neurological diseases, including ALS. Twenty-five dollars for a disease for which there is no cure known and no cause known; \$1,000 for a disease which is preventable—and it is preventable, as we all know.

“I am sorry I feel this way, but I have to say this. I think that the act itself—and I was searching for an adjective [for] the act of a gay man—the adjective came to me this morning is ‘impure.’ Now, you may argue with this and may not. You may argue that HIV is something that comes from heterosexual sex, something that comes from a needle—”

Bishop Anderson interjected, “Thank you. Your time is up. Microphone two.”

Ms. Crystal Oxner [Southeastern Synod] said, “I am a student at Valparaiso University. I stand here as a young adult member of this church, and I am heartbroken. My church, our church, the church that I have grown up in and love, is in a discussion that I cannot understand. I was brought up to believe that all people are equal regardless of race, gender, sexual orientation or culture. I cannot understand how we say this yet refuse to ordain baptized members of our church because they have a different sexual orientation than us and wish to share their life in a relationship with someone else. I am not the only young member that feels this way. Ask around. Hear stories, feel the pain among this church.

“Some of my closest friends have left and are continuing to leave the Christian Church because of this confusion of inclusivity. The ELCA has made statements of welcome to homosexual people, yet this welcome is not complete.

“Maybe I am just young and naïve. But how can we welcome gay and lesbian people, yet refuse to ordain them in our church? I am prayerfully considering ordained ministry. But

I think, ‘How come I can be ordained and still marry and have a family, yet my homosexual friends, who have been so pastoral to me, cannot be ordained because they wish to have a life companion? What makes me a better candidate than them?’”

Ms. Joyce P. Friedrich [Texas-Louisiana Gulf Coast Synod] said, “I speak in opposition to ordained homosexuality. My purpose for this is to ask the questions that I talked around yesterday, and one of those is: What was the basis of ELCA to accept celibate homosexuals when there has been no conclusive evidence as far as research is concerned as it being an alternative sexual lifestyle? And does this mean that we accept—if we ordain homosexuals, do we accept their full Christian gay theology, which is—which, as I understand it, says homosexuality is God’s gift to me. I do not have to confess it a sin. That concerns me.

“The other thing is I did say something about the genetic thing yesterday. My source was...a psychiatrist of over 20 years practice and 20 years research. I think most of you will probably know that the APA [American Psychiatric Association] was a society that went in their diagnosis of homosexuality in the 1950s as being a serious disease to it being in the 19—either ’60s or ’70s—a sexual deviation. And then all of this was without research.”

Bishop Anderson interjected, “Thank you. Your time is up. Microphone two.”

Ms. Amanda J. Wahlig [Southeastern Synod] spoke in favor of the substitute motion, saying, “For many years, the decisions of the ELCA about homosexuality have been to avoid making firm decisions and spend more time praying and discussion.

“Prayerful consideration and nurturing conversation are very important. But consistently one year has stretched into two, into three and so on. And while we have been talking, the issues have become real, tangible, and very personal to many of us.

“The ELCA has repeatedly spoken words of welcome to gay and lesbian people, and we have even issued a statement against discrimination based on sexual orientation. Yet, gay and lesbian people continue to be denied full participation in the life of the church. They can worship with us, support us, and befriend us; but they may not minister to us as ordained pastors.

“This contradiction has confused and upset many young people like myself. We do not understand how the ELCA can profess a love for all people but tell our homosexual brothers and sisters that they alone, out of all groups of baptized believers, are not able to be ordained.

“And so I say it is time for a change. It is time for the ELCA to stop contradicting itself and to take definite steps to change its policies to allow gay and lesbian Lutherans to remain true to themselves and fully participate in the church. It is time to say: You are children of God, and you are welcome.”

Resumption of Plenary Session Six

Bishop Anderson announced to the assembly at 10:54 A.M., “Now we have come to the end, by my watch, of the ‘quasi-committee of the whole.’ And we now rise from committee of the whole and once again become the assembly. The assembly has before it a motion from the Memorials Committee which was read to you. It also now has the possibility of a substitute to that motion.

“Now, the way we will proceed, as the rules of procedure I had indicated is: First, we will talk about the main motion and try to find out if there are amendments to the main motion, any persons who wish to perfect it.

“We will then look at the substitute motion in the same way and let people make amendments to that and make it as good as the assembly can decide to make it. And then we will vote to substitute.

“And at the point of voting to substitute, you probably will have your pros and cons as to whether you want to substitute that to become the main motion or not.

“So, it is just to say that to expedite our discussion, it would be good first to have those persons who want to make amendments or to change the recommendation of the Memorials Committee and then amendments or changes to the substitute motion. And then, when you are satisfied, we will move to general discussion on whether to substitute or not.

“So we are back on the recommendation of the Memorials Committee, and there was an amendment, I believe by someone at microphone five. Would you please move your amendment?”

The Rev. James G. Krauser [Metropolitan New York Synod] said, “I thank you, Reverend Chair. I sent this amendment to the desk yesterday to amend Memorial F2 by adding to the second paragraph—that is the last section:”

MOVED;

SECONDED: To amend the Memorials Committee recommendation by adding to the second paragraph:

And ask the Division for Ministry, in consultation with other appropriate units and the Conference of Bishops, to develop alternate language for “Vision and Expectations” and the “Definition and Guidelines for Discipline” which would include the possibility of ministry of gay and lesbian persons without the requirement of celibacy for inclusion in the conversations and discussions taking place in this church.

Bishop Anderson asked to have the text of the motion displayed on the video screen since it had been submitted in advance, and invited Pr. Krauser to speak to his motion.

Pr. Krauser said, “In the Metropolitan New York Synod, we have engaged in some deliberate study. We have passed resolutions in our assembly. And we have a task force that produced a wealth of materials by way of a bibliography which people can, I suppose, write us for.

“Materials have been produced studying the issue or exploring the issue, the discussion by the Division for Congregational Ministries, the Division for Outreach. And in the conversations we have had, we have focused very much on the kind of issues we have had today. Those materials are available, and I think that conversation is good and can go on.

“However, what we have not discussed is—and what I sense is a lot of the fear is—that if we pass something that is envisioned in the substitute that we will have moral anarchy in the Church.

“What I am asking for this is that this church will develop a vision of what this might and could look like so that when we discuss the possibility of the ministry of gay and lesbian persons, we have a sense of its shape.”

Ms. Evelyn F. Streng [Southwestern Texas Synod] said, “Whatever amendment we have, we need to get back to the basic problem of understanding Scripture. Yesterday, Eric from—”

Bishop Anderson interjected, “Thank you. That does not sound like it is headed in the direction of [discussing] the amendment.”

Ms. Streng replied, “What I am saying is that we are saying all these words without realizing that we need to help people understand Scripture, that the problem of Sodom and—”

Bishop Anderson again interjected, "Please tell me first: Are you favoring inclusion of the amendment or not?" Ms. Streng shook her head 'no.' Bishop Anderson continued, "Okay. We will go to another microphone. I am sorry, Ms. Streng. We have got to [keep the discussion balanced]. Microphone 10."

Mr. Ralph Martin [Texas-Louisiana Gulf Coast Synod] spoke in opposition to the amendment, saying, "What we are coming up with here is a study of 'Vision and Expectations' changing that which we have in place in the Church Council and the bishops have recommended that we do some study before we jump in and suspend or change an amendment.

"In my area, which is just west of Houston, we are opposed to changing the 'Vision and Expectations.' And for this assembly of 1,000 people up here, to change it before it has been studied a little bit more at least, why, we do not feel it is right. We do not want to suspend this until we have done at least another year or so of study."

Ms. Faith A. Ashton [North Carolina Synod] asked, "I rise for a point of [clarification by] the person that makes this amendment. It does not say rostered or ordained ministry, but is that the intent?" Pr. Krauser replied, "I guess I would counter-answer that question with another question to the chair or to the [ELCA] secretary. I believe the guidelines listed there apply to all rostered leaders, not only ordained."

Bishop Anderson replied, "I think you are correct. Do you want to speak to that? I think you are correct in that interpretation. Let us see. Speaking in favor, microphone five, you also have a question?"

The Rev. Rosa M. Key [Southeastern Pennsylvania Synod] said, "I speak—as the last speaker did—about the—I think we need a substitution of the word 'ministry.' All baptized persons can participate in the ministry of the Church. The controversy is basically over being rostered in the Lutheran church. And so substitution of the word 'ministry' to 'rostered.'"

The Rev. Kathleen G. Kasper [Nebraska Synod] said, "I speak against the amendment simply because I think we are putting the cart in front of the horse. If we continue with this particular amendment, I think this is headed more towards the dialogue on blessing of homosexual relationships, and we have not had that discussion yet. I think we need that discussion before we work on this particular amendment. Thank you."

Seeing no further persons wishing to speak to the amendment, Bishop Anderson said, "Are you ready to vote, then, on the amendment? I think we have covered the microphones. All right. The motion is, then, to amend the Memorials Committee recommendation by adding the words that will appear on the [video display]. Thank you. Those words would be added at the end of the second paragraph. All favoring the amendment, please vote yes; all opposing the amendment will vote no. Please vote now."

MOVED;

SECONDED;

Yes-374; No-599

DEFEATED:

To amend the Memorials Committee recommendation by adding to the second paragraph:

And ask the Division for Ministry, in consultation with other appropriate units and the Conference of Bishops, to develop alternate language for "Vision and Expectations" and the "Definition and Guidelines for Discipline" which would include the possibility of ministry of gay and

lesbian persons without the requirement of celibacy for inclusion in the conversations and discussions taking place in this church.

Bishop Anderson announced, “By a vote of 599 to 374, the amendment is not accepted. We are back on the main motion. Are there any more suggestions for amendment or change to the recommendation of the Memorials Committee? Microphone nine.”

Bishop Robert A. Rimbo [Southeast Michigan Synod] said, “I would ask again for the opportunity to hear from our former presiding bishop.”

Bishop Anderson replied, “Thank you for your patience on that. I think if Bishop Chilstrom wishes to speak, we will let him do it at this time.”

The Rev. Herbert W. Chilstrom, former presiding bishop of the Evangelical Lutheran Church in America, said, “Bishop Anderson, thank you very much. It is so peaceful over there in the visitor’s gallery.”

Bishop Anderson replied humorously, “I am looking forward to it.” (Laughter from the assembly.)

Pr. Chilstrom continued, “Good. Sometimes when I want to help folks understand what makes me tick, I tell them that I am an evangelical conservative with a radical social conscience. I am evangelical to the core because I was made a child of God in Baptism; and I, by the grace of the Spirit, will be a child of God to my last breath. It is grace all the way.

“I am also conservative because when I confess the creed with you folks here at this assembly at worship and when I do it back in Pelican Rapids, Minnesota, in Trinity Church, I believe what I say. I am conservative. But it is because of that that I also have a radical social conscience because I believe that when I have this at the core of my life and I began to realize that something is not right or when people are not being treated appropriately, I must say something or my faith will die.

“My journey in change of attitude and understanding of the whole gay–lesbian issue has been a long and difficult, at times a very halting, journey. Among other things, two things have been important. Not the genetic studies, not the behavioral studies, but rather the study of Scripture where with the help of many biblical theologians—including some of our fine Lutheran biblical theologians—I have had to take another more careful look at certain Scriptural texts. And more importantly, at the context of those texts. And I have also had to wrestle with the context of our own culture today in the world in which we live. And over those years, I have come to see these texts from a new perspective.

“The other thing that has been critical in my own journey is to get to know directly and personally gay and lesbian people and their families. Corinne and I decided years ago we would not do this secondhand but firsthand. So now we count among our friends hundreds and hundreds of gay and lesbian people, many of whom live in very faithful and exemplary relationships.

“I think of the letter I received from a mother, a Montana farmer’s wife. She said, ‘When we brought Ben to Baptism, there were no footnotes in the services suggesting that if he happened to grow up gay as he did, that he would be excluded from certain privileges of this church.’ And I am haunted by letters like that. I am haunted by the stories I have heard from parents, including hundreds of ELCA pastors and their spouses.

“I had as much to do as anyone with the establishment of our current policy. And I guess it is for that reason that I long for the day, I hope soon, when that policy can be changed. The day when some of our congregations and some of our pastors will have the

freedom from all of us to bless same-gender relationships for a lifetime. And I also long for the day when, as a church, we will give the freedom to some of our congregations, where they want to do so, to call persons who are qualified in every other way but who happen to be in faithful same-gender relationships.”

The Rev. Daniel D. Baker [Southeastern Minnesota Synod] said, “As I think about the Scripture that was read to begin our day, the words were difficult to hear. They speak to our situation. Scripture does speak to these issues and to the lives, the hearts of the people who are facing this and for us, all of us as a church. We are all sexual beings. I was created man, I am a man. That identifies, yes, who I am a little bit. But first and foremost, I am a child of God through my Baptism which I have died to sin. I am thankful to be a child of God. I am thankful that God has forgiven me and washed me of all my sin.

“As I look at the Scriptures that were given and as other Scriptures, as Paul speaks of our Baptism, put to death all sin, be raised to newness of life, I struggle with sin as a man as I saw the flesh out walking around last night, as I look around, I notice when a woman walks in the room, I, too, struggle with that. For us as a church, I believe the Scriptures offer some clear directions—”

Bishop Anderson interjected, “I think—excuse me. Speak to the motion. Do you want to make an amendment to it or perfect it in some way?”

Pr. Baker replied, “I am speaking that we would not—I apologize. Could you clarify which? I understand why I am in trouble.” (Laughter from the assembly.)

Bishop Anderson stated, “I think you want to save the rest of that speech until we get to considering both motions together. And you can vote—you can speak ‘pro’ or ‘con.’ We are just talking about possible amendments to the Memorial Committee motion at this time, which is on page 98.

“I think maybe we are ready to proceed to discuss the substitute motion. Is that right? If there is someone who wants to propose an amendment to the Memorials Committee, please wave a white card or something. I think, then, we are ready to talk to the substitute motion. So I am going to ask that substitution for the main motion be placed on the [video display].”

After giving instructions to technicians regarding the video display, Bishop Anderson continued, “The text is pretty clear. I am going to give you a minute to look at it and ask persons to drift to the appropriate microphones if you wish now to make an amendment to the substitute motion. Microphone one.”

Ms. June Ericsson [Metropolitan Washington, D.C., Synod] said, “Bishop Chilstrom said so eloquently many of the things that I had planned to say. I wish I could say them as eloquently as he did.

“But I have been blessed with friendship of many of my brothers and sisters in Christ who are gay or lesbian. I am delighted by the gifts and talents they so generously share with the church—”

Bishop Anderson interjected, “Ms. Ericsson, I think you are going to be doing the same thing that we just heard—” Ms. Ericsson stated, “No, I am speaking in favor of the substitute.” Bishop Anderson replied, “That is great, but we are not yet doing that.... I am very sorry. But I hope we will get on to this substitution business.”

Bishop Anderson went on to explain again, “Now, if you want to speak, you are wanting to amend the text [of the substitute motion]. We are not yet talking ‘pro’ or ‘con.’ We just want to have the two best and most acceptable proposals before this assembly before we start the kinds of advocacy that we have heard.

“If you want to amend, please put up a white card so that I can see you, because there are many people at many microphones. I see no—yes, someone is coming to microphone one. Microphone one”

Ms. Kimberly Carr [Northeastern Ohio Synod] said, “I ask that we have it put on the screen for a period of time so that we can all digest it. I have not seen it in its completion.”

Bishop Anderson replied, “I am sorry. It vanishes rather quickly as soon as we get a speaker. Let us put it back on the screen.

“I am going to propose this. We are getting near the end of the time I think. I have seen no proposed amendments to this. What I would like to do is get that text printed up so that everyone can have a copy. It is too long for the screen. We will be scrolling back and forth. We are nearly at the end of the time. We can have some discussion on both sides. But then the proposed substitute in its detail will be before you. Is that satisfactory to you?” Voting members responded that it was. Bishop Anderson then asked, “So can anyone—does anyone wish to offer an amendment on the basis of what they have seen thus far? Yes, microphone 10.”

Bishop James F. Mauney [Virginia Synod] said, “I just wanted to clarify—what would be helpful for me would be able to look at it, to then know whether I want to improve it. So I just wanted to see if you were saying that we were finished amending it before we would actually have time to read it over ourselves, or whether we would have time to, in seeing it, then to come back to improve the substitute motion.”

Bishop Anderson responded, “Yes. That was part of the ambiguity of what I was saying there.” (Laughter from the assembly.) “I was trying to use the remainder of the time for some discussion. But I did not say that it would not be possible to amend at a later time. Just so that we could use the [remaining] time [productively].

“So, again, with the assembly’s consent, once it is distributed, I will first ask for amendments when we once again gather on it.

“So now I think, folks, you better move back to microphone two there [for general discussion]. We are going to now look at both motions. You may speak for substitution or against substitution on the basis of your point of view. Microphone six, a white card.”

The Rev. Melissa K. Markquart [South-Central Synod of Wisconsin] indicated her intention to move an addition to the quotation in the substitute motion.

Bishop Anderson said, “Could we have the text up, please? We have very handsome people out here in the audience, but at this point we need to see the text. Just keep the text up. Sorry, folks, you may not get your moment on worldwide TV.” (Laughter from the assembly.) “Okay, please.”

Pr. Markquart quipped, “That is why I am up here.” (Laughter from the assembly.) She then moved:

MOVED;

SECONDED: To amend the substitute motion by addition: “a relationship that is mutual, chaste, ~~and~~ faithful, and lifelong.”

Pr. Markquart spoke to her motion, saying that it seemed appropriate, “Because we have that expectation when we marry heterosexual couples that they will commit themselves unto death.”

An unidentified voting member said, “Point of order or personal privilege, I guess. When we finally get to the discussion on both the main motion and the substitute motion,

what color microphone should we be standing at if we are discussing both of them at the same time?”

Bishop Anderson explained, “Well, we will be discussing the motion to substitute first. That would mean that if you want this assembly to vote on the substitute motion, you would be at a pro microphone. If you do not want to substitute, if you want to stay with the recommendation of the Memorials Committee, you would be at a negative microphone.”

Ms. Anita C. Hill [Saint Paul Area Synod], author of the substitute motion, asked, “As the maker of the motion, may I receive this proposed amendment as a friendly amendment?”

Bishop Anderson replied, “I think not. I think you could express your preference for it and the assembly would take that into consideration in voting.”

Ms. Hill responded, “Thank you. I express such preference.”

Bishop Anderson continued, “The [ELCA] secretary points out that the amendment would amend a quotation from an existing document. As you can see on the text, the quotation stops with ‘faithful.’ So I presume, then, we would drop also the quotation marks, since it no longer would be exactly the same.”

Ms. Hill said, “I would propose that if we simply [close] the quotation...after the word ‘faithful,’ we could still add the words ‘and lifelong.’”

Bishop Anderson observed, “Correct. The problem is that ‘Vision and Expectations,’ the citation which follows it, does not include the words ‘and lifelong.’”

Ms. Hill stated, “We could put ‘that is, lifelong,’—I do not know how to add it. I step back.”

Bishop Anderson suggested, “I think it would be easiest just to drop the quotation [marks]. We could still leave ‘Vision and Expectations’ as the reference. If you do not like that, we could try something else. Microphone three.”

Ms. Erin Clark [Northern Illinois Synod] said, “If you put ‘and lifelong’ after the ‘Vision and Expectations,’ it would work.”

Bishop Anderson replied, “Yes, it would. So let us do that.” The placement of the amendment was adopted by unanimous consent.

MOVED;

SECONDED: To amend the substitute motion by addition: “...in a relationship that is mutual, chaste, and faithful, (‘Vision and Expectations,’ page 13) and lifelong...”

The Rev. Ann M. Tiemeyer [Metropolitan New York Synod] said, “I speak against this amendment, not because I am against life-long, committed relationships, but the quotation is what we asked our heterosexual clergy to stand by. The motion as presented holds us all to the same standard.

“I would never want to hold any of our clergy to the commitment of a lifelong relationship that ended up having violence within it. We, as a church, do not take away ordination status if divorce happens for our heterosexual clergy. If we leave it as it was presented, it holds all of our clergy to the same standard. It is our prayer that all relationships are lifelong. It is our call of the church to help make them be that. But in a sinful world, sometimes marriages are so broken that for the healing grace, they must end.”

Seeing no other persons at microphones, Bishop Anderson said, “Thank you. We have heard speeches for and against. If you would permit me, I would suggest we vote on the amendment at this time and then we will need to close discussion and move to the order of the day. That will give us time to print up the proposed substitute in its entirety. Is there objection to that procedure? Wave a card.

“We are now voting on the amendment to add the words ‘and lifelong’ as you see on the screen after the quotation and reference to vision and expectations. All favoring that amendment will press ‘1.’ All opposed will press ‘2.’ Please vote now.”

MOVED;

SECONDED:

Yes-311; No-654

DEFEATED:

To amend the substitute motion by addition: “...in a relationship that is mutual, chaste, and faithful, (‘Vision and Expectations,’ page 13) and lifelong...”

[Editor’s note: One request for a recorded abstention was received for this vote from the Rev. Daniel A. Storvick [Grand Canyon Synod].]

Bishop Anderson reported, “By a vote of 311 to 654, the amendment is defeated. And so the substitute motion stands as presented. I think we come to the end of the time for the Memorials Committee. We will get this substitute motion printed up for you so that when we return to the action, we will be able to continue consideration.

“Now, I believe that we hear announcements from Secretary Almen at this point so that we can then move to the order of the day, which is the fifth ballot for presiding bishop. Secretary Almen?”

Secretary Lowell G. Almen announced details regarding the County Fair Lunch, and reminded voting members that the deadline for submission of the first common ballot was 2:00 P.M., Saturday, August 11, 2001; the deadline for submission of non-germane motions was 12:30 P.M., Saturday, August 11, 2001; and the deadline for budget amendments was 12:15 P.M., Sunday, August 12, 2001.

When one section of the assembly reported that it had not received “Today’s Docket,” Bishop Anderson said that copies would be available from pages at the doors as the voting members exited at the end of the session.

Report of the Credentials Committee

Reference: *2001 Pre-Assembly Report*, Section I, pages 8 and 33.

Bishop Anderson then called upon Mr. Scott S. Fintzen, vice chair of the Credentials Committee, to bring the report of that committee. Mr. Fintzen announced that a total of 1,038 voting members had registered; two had not yet checked in. A written report distributed at the time of Mr. Fintzen’s report stated that the total represented 583 male and 455 female voting members; 412 clergy and 626 lay. The total of 113 persons of color registered as voting members included two African, 52 African American, eight Black, 19 Asian or Pacific Islander, one Alaska Native, seven American Indian, two Arab or Middle Eastern, and 22 Latino persons.

Elections:

Fifth Ballot for Presiding Bishop

Reference: *2001 Pre-Assembly Report*, Section I, pages 9-12 and 33; continued on *Minutes*, pages 41, 45, 77, 82, 95, 96, 124, 125, 133, 134, 137, 166.

Bishop Anderson informed the assembly that the next item on the agenda was the fifth ballot for presiding bishop. He asked that all voting members take their seats. He explained that on the fifth ballot if a nominee received a majority of the votes cast, that person would be elected presiding bishop. He told the voting members that they would again be using the

electronic voting machines and asked that the names of the two final nominees appear on the screen. He stated that the names appeared in order of vote totals: 1) Mark S. Hanson, and 2) Donald J. McCoid.

Bishop Anderson explained that members would be asked to vote for one person, and he reminded voting members that if they made a mistake, they could clear their vote by pressing the asterisk key, and then pressing the key indicating how they wanted to vote. He promised the assembly that the results of the fifth ballot for presiding bishop would be announced as soon as they were available and were verified. He stated that he would ask the chair of the elections committee to read them and that they would also appear on the screen. Then, he said, unless there was a tie, he would declare an election.

Bishop Anderson asked the assembly to join him in thanking all those who had participated as nominees for presiding bishop. The assembly responded with applause.

Following the hymn, “Veni, Sancte Spiritus,” Vice President Addie J. Butler prayed, “Eternal God, as we have prayed and gathered our thoughts again through the night, asking for your Holy Spirit—for your gift of guidance and help—so now, once more, we come to you with thankful hearts for Donald McCoid and Mark Hanson, and for their willingness to be vulnerable and open to us, and open to the call of the Church. We ask you now, in the decision we are about to make, be our guide and our helper; our friend and our counselor. In the name of Christ, we ask this.”

Following the prayer, Bishop Anderson instructed voting members at 11:43 A.M. to cast the final ballot for presiding bishop of the Evangelical Lutheran Church in America, reminding them to enter the number by the name of the nominee for whom they wished to vote. After a specified period of time, Bishop Anderson declared closed the fifth ballot for presiding bishop.

Election Report: Fifth Ballot for Presiding Bishop

Reference: 2001 Pre-Assembly Report, Section I, pages 9-12; continued on *Minutes*, pages 41, 45, 77, 82, 95, 96, 124, 125, 133, 134, 137, 165.

After the results of the fifth ballot for presiding bishop were verified, Bishop Anderson called upon Mr. Phillip H. Harris, chair of the Elections Committee, for the report on the fifth ballot for presiding bishop. Mr. Harris reported that 1,032 votes were cast, with 517 needed for election:

Bishop Mark S. Hanson	533	51.6%
Bishop Donald J. McCoid	499	48.4%

Bishop Anderson announced that there was an election and declared duly elected, on the basis of this report and the decision of this assembly, the Rev. Mark S. Hanson to a six-year term as presiding bishop of the Evangelical Lutheran Church in America.

ASSEMBLY

ACTION

CA01.04.11 **To declare elected as presiding bishop of the Evangelical Lutheran Church in America the Rev. Mark S. Hanson to a six-year term beginning November 1, 2001, and expiring October 31, 2007.**

Presiding Bishop H. George Anderson invited Presiding Bishop-elect Mark S. Hanson to address the assembly.

Bishop Hanson said, "I do not regard this moment as an election won, but a call received. (Applause from the assembly.)

"As a synod bishop—and constitutionally so as well—we require two-thirds of a vote for a congregation to call a pastor. This assembly, on a very close vote, has called a presiding bishop. I think that is a stark reminder right away for me, one, that this church has raised up seven very gifted leaders from its ranks, any of whom could have led this church very well, and all of whom I look forward to working with as a colleague in ministry.

"Last evening, people said, 'You and Bishop McCoid were at communion together.' And I said, 'Yes, we always have been. We will continue to be.' For, finally, that is the source of our unity, when we gather regularly in the Word and at the Table. For it is the Holy Spirit who calls us to faith through that Gospel, who gathers us into this one church so richly diverse, so firmly united in Christ; and it is that same Holy Spirit who creates the Church for the sake of the Gospel being brought into the world.

"I am mindful that I face a daunting task in coming weeks; and that is, the whole intention that there are people in this church who are not rejoicing at this moment and perhaps feel great anxiety. To you—I want to be with you at the Table, in the Word, in conversation.

"But I also face the daunting task of recognizing that finally we will be a church united as a church in mission, passionately proclaiming the Gospel of Jesus Christ in our varied tongues in our differing theologies, in the strains of our hymns, but in one voice, proclaiming Jesus Christ as Lord of all. I covet your prayers, as I pray for this church.

"This moment also is one of profound gratitude for me, that I have been privileged to be raised in a home of a passionate evangelist dad and a mom who probably has taught me most about presiding because her ministry was hospitality. And she was so attentive to the meal, very attentive to who the guests would be. But a good evening for her was when people had time for prayer, the singing of hymns, lively conversation and left, one, having made new friends, but, two, having recognized that Christ was the host of that meal.

"I hope as a presiding bishop I can tend to the meal of this church to make sure that it is the Gospel of Jesus Christ that we are proclaiming in Word and in deed. But I can also want to be attentive to the guest list, making sure that the outsider, the one we often forget and exclude, is welcomed. I will tend to the song of the church, the liveliness of the conversation.

"Discord and differences are not a sign of a fractured church. It is how we deal with discord and differences that become part of our public witness. But I will always try to call us to mind that not the presiding bishop, but Jesus the Christ, crucified and risen, is the host who beckons us all to come and be fed with the gifts of his body and blood, giving us a foretaste of that feast to come when all our divisions will melt away and with one voice we will sing our praises to God.

"I do not know if anyone can imagine, save for six other people, what this is like for spouses. My own has walked with me in prayer and support and encouragement as I know Sandy has with Don. Our six kids are watching this on a Webcast in my office in St. Paul, so I say 'hi' to them. (Laughter from the assembly.) And I want you to meet my wife. Come up here.

"I want to say a special word of gratitude for my colleague in ministry, Don McCoid. (Applause by the assembly.) I know from my experience of being in the Conference of

Bishops that it is the collegiality that we share that strengthens the work of this church. Don and I come from different traditions that have made this church, but we share a common confession of faith, a rootedness in the Confessions of this church, and a passion for the mission of this church; and I will be a much more effective leader as Don, the colleagues in the Conference of Bishop, the churchwide staff, and the Church Council all partner together. I look forward to being in your synods, to meeting you and to upholding one another in prayer and the future that comes only from God as God's gift of grace to us all.

“Thank you for this holy calling. I accept it with grace and gratitude.”

Recess

Bishop Anderson invited the assembly stand and sing, “Holy God, We Praise Your Name.” Then he prayed, “Gracious God, we give you thanks for this mission of our church, and for the ministries of all baptized members, associates in ministry, diaconal ministers, deaconesses, pastors, bishops. We pray for Mark and Ione, our newly elected presiding bishop and his wife, and for their new ministry among us. We thank you for the communion we share with our Reformed, Moravian, and Episcopalian brothers and sisters, and we give thanks for meal we will soon share. May it nourish us for your service. In the name of Christ we pray.” Following this prayer, Bishop Anderson announced at 11:48 A.M. that the assembly was in recess until 2:00 P.M., Saturday, August 11, 2001.

Plenary Session Seven

Saturday, August 11, 2001

2:00 P.M. – 5:00 P.M.

Prior to the beginning of the plenary session unit overviews were presented for the Division for Global Mission and the Division for Higher Education and Schools.

Unit Overview:

Division for Global Mission

Reference: *2001 Pre-Assembly Report*, Section III, pages 44-49.

The Rev. Bonnie L. Jensen, executive director of the Division for Global Mission, and Ms. Shai Celeste, chair of the division's board, reminded the assembly that, "As people of Jesus Christ, we are called to walk in God's mission of life with people of all nations and cultures. That means around your home and around the world." They then proceeded to describe the efforts of the modern missionary movement in planting the Church of Jesus Christ in almost every nation in the world. They pointed out that fully two-thirds of the world's population still has not learned about Jesus Christ, and they reported how mission-support contributions from synods and congregations are utilized by 350 missionaries serving in 50 countries, highlighting efforts in Senegal, Bangladesh, and cooperative efforts with Lutheran World Federation development and relief projects.

"Today we are not only givers and senders in global mission, we are also receivers," they concluded, "receivers of the gifts and encouragement of global companions who share a common mission of life and transformation through the Good News of Jesus Christ."

Unit Overview:

Division for Higher Education and Schools

Reference: *2001 Pre-Assembly Report*, Section III, pages 32-36.

Mr. Leonard G. Schulze, executive director of the Division for Higher Education and Schools, and the Rev. John G. Andreasen, chair of the division's board, described the work of this division as, "Enriching the soul, illuminating the mind." The division seeks to advance this church's ministry in education at all levels. Lutherans always have understood education as a vital expression of faith and as our calling as Christians, they said, reminding assembly members that "the Lutheran Church was born in a university." The division seeks to fulfill this mission through this church's 28 colleges and universities, academic institutions that are "highly respected for the excellence of their academic programs and commitment to service and community."

They reported that a recent study commissioned by the Evangelical Lutheran Church in America confirms that Lutheran colleges and universities "are demonstrably better than others in preparing students for leadership in professional life and in community, in nurturing Christian values, faith, purpose, and in developing each student's sense of vocation." They described the various ways in which staff members of the division supports this, including providing a wide array of faculty and staff development opportunities; assisting in the appointment of presidents and other leaders; providing financial and other managerial data; supporting marketing and recruiting efforts; and by distributing mission-support funds to 144 campus ministries, the Lutheran Student Movement, and in 2000 ELCA congregations that own or operate early education childhood centers.

The Rev. H. George Anderson, presiding bishop of the Evangelical Lutheran Church in America, called Plenary Session Seven to order at 2:00 P.M. (Central Daylight Time), on Saturday, August 11, 2001, in Hall D-E of the Indiana Convention Center. He outlined the business to be considered during this afternoon session, beginning with the first ballot for secretary and the third Bible study. Later, he said, the assembly would consider the Asian and Pacific Islander Mission Strategy and amendments to the *Constitutions, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America*, including consideration of the proposed bylaw related to ordination in “unusual circumstances.” He added that the college corporation meetings and greetings from ecumenical guests also would be part of the afternoon agenda.

Report of the Credentials Committee

Reference: *2001 Pre-Assembly Report*, Section I, page 8 and 33.

Bishop Anderson called upon Mr. Scott S. Fintzen, vice chair of the Credentials Committee, to bring the report of that committee. Mr. Fintzen reported that, as of 1:45 P.M. Saturday, August 11, 2001, 1,038 voting members had registered. This number included the four churchwide officers.

Elections:

First Ballot for Secretary

Reference: *2001 Pre-Assembly Report*, Section I, page 9-13, and 33; continued on *Minutes*, pages 170, 222, 225, 257, 293, 294, 310, 311.

Bishop Anderson explained that the assembly would now move to the election process for secretary and noted that the secretary of this church can be either a lay person or clergy. He invited the voting members to review the responsibilities of the secretary described on page 27 of Section X of the *2001 Pre-Assembly Report*. He said that the secretary serves under the presiding bishop to provide leadership to this church and fulfills the normal responsibilities of a secretary of a corporation. As the “recording officer” of this church, the secretary keeps minutes and has responsibility for maintaining the rosters, records, and parochial statistics, along with other duties. This is a full-time, paid position, he said, which carries a variety of other responsibilities. He explained that the secretary joins the other officers as a part of a leadership team whose counsel and advice helps to shape this church’s actions between meetings of the Churchwide Assemblies. The secretary also represents the presiding bishop in various settings—from ecumenical to local—and provides interpretation of the governing documents of this church when necessary.

Bishop Anderson explained that the term of the secretary is six years. The five-ballot process begins with an ecclesiastical ballot similar to the process for the election of the presiding bishop. He referred to the details of the process printed in Section I, page 13, of the *2001 Pre-Assembly Report*. He added that, following the third ballot, the three nominees receiving the greatest number of votes would address the assembly for five minutes each during Plenary Session Ten on Monday afternoon, August 13, 2001, but that there was no provision for a question-and-answer period.

The Rev. Carol J. Tomer [Saint Paul Area Synod] moved to amend the rules of procedure:

MOVED;

Two-Thirds Vote Required

SECONDED: To amend the rules to allow the top seven nominees for secretary after the second ballot to speak to the assembly for three minutes each.

Seeing no one at the microphones to speak to the motion, Bishop Anderson asked voting members to vote.

MOVED;

Two-Thirds Vote Required

SECONDED;

Yes-432; No-482

DEFEATED: To amend the rules to allow the top seven nominees for secretary after the second ballot to speak to the assembly for three minutes each.

Bishop Anderson asked voting members to be seated in their appropriate places because tellers would only receive ballots from voting members seated on the floor of the assembly. He explained that special ballots had been distributed and that voting members could write the name of any lay or clergy person who was a voting member of a congregation of the Evangelical Lutheran Church in America.

The Rev. Michelle R. Rowell [Western Iowa Synod] voiced objection to distribution of *One Great Cloud of Witnesses* by the Rev. Lowell G. Almen, whom she described as a potential nominee for reelection as secretary. The book was distributed on the plenary floor of the assembly on Friday afternoon, August 10, as a follow-up to the Report of the Secretary delivered on Friday morning. The book in its second edition was recently produced by the Publishing House of the ELCA and provided to assembly voting members as an example of the educational and other resources available from Augsburg Fortress, Publishers. The book explores the polity of the ELCA and the responsibilities of the various expressions of this church.

Bishop Anderson explained that the first ballot for secretary required 75 percent of the ballots cast for election. If no one received that number of votes, the ballot would be a nominating ballot, he said, adding that people who wished to remove their names from consideration needed to do so prior to the second ballot. If a nominee were to receive 75 percent of the ballots cast on the first ballot, that person would be elected secretary, he said. Bishop Anderson asked the assembly to pause for the hymn, “Gracious Spirit, Heed Our Pleading,” and then prayed, “We thank you, gracious Lord, for all the gifts of the Holy Spirit—for the gifts of proclamation, gifts of wisdom, gifts of administration, gifts of teaching—so beneficial for your Church, and so needed in the Office of the Secretary. We pray now that, once again, you would guide your folk here representing the people throughout this whole church as we seek your will in the election of the Secretary of the Evangelical Lutheran Church in America. We pray this in the name of Christ.” He then instructed voting members to cast the first ballot for secretary. When all ballots had been collected, Bishop Anderson declared the first ballot closed.

Bishop Anderson relinquished the chair to Ms. Addie J. Butler, vice president of the Evangelical Lutheran Church in America.

Bible Study: Mr. Brandon Morton

Chair *pro tem* Butler called upon Mr. Brandon Morton from Chicago, Illinois, to lead the Bible study. Mr. Morton said that the letter to the Romans indicated Paul’s “desire to reach beyond the limits of home.” He then read a poem that highlighted “the power of expectation” and “a lifetime of choosing God’s love first.” He said that in the letter Paul calls believers Christians, not so much to describe them as they are, but to ascribe to them what they can be, much as his mother had done when she called him “her little man.” When Christians may be falling, losing, bleeding, or even defeated, the name of Jesus can “awaken

the last shred of hope,” he said. While most ancient sacrifices were not complete until the thing being sacrificed was dead, he said, Christians, as “living sacrifices” are not complete until we are fully alive.

The call to Christians to be sacrifices, he said, “calls us to remember the price paid for our freedom.” The faith of a Christian, he said, is measured “in the vitality of our living.” Remembering that Paul was a witness to the murder of Stephen, he said, Paul “saw a man die like he had never seen a man die before,” because “even in death the fire of his expectation...and hope could not be quenched.” That same hope, he said, gives Christians “power in Christ to go from darkness to darkness, looking for that great gettin’-up morning.” He called upon Christians to claim Christ’s promise: “Behold, I make all things new,” even when “all of life is shattering around you.” Africans “have taught us how to hope, how to dance and cry at the same time,” he said.

Introduction:

President of Lutheran Services in America

Chair *pro tem* Butler reported that Lutheran Services in America now was five years old and had become a strong umbrella for the social ministry organizations of the Evangelical Lutheran Church in America and The Lutheran Church–Missouri Synod. She said that at one time the Lutheran social ministry system was “one of the best kept secrets in our society; however, today the word is out within our congregations and as far away as Capitol Hill in Washington, D.C.” She invited Ms. Jill Schumann, newly-elected executive director, to the stage so that the assembly could welcome her and pledge their continued support. Chair *pro tem* Butler said that Ms. Schumann brings to this position a deep faith and commitment to Lutheran social ministry, as well as a broad portfolio of experience and education.

Initiatives Update:

Strengthen One Another in Mission (Electronic Networking)

Reference: 2001 Pre-Assembly Report, Section V, pages 12-13.

Chair *pro tem* Butler stated that the assembly would now hear a report on the initiative on electronic networking. A videotape was used to introduce the chair of the initiative, Mr. Paul D. Edison-Swift, coordinator for Web support and e-mail center in the Department for Communication, and his spouse, Ms. Susan Edison-Swift. Following the video, Chair *pro tem* Butler asked members of the assembly to stand if they were subscribers to LutherLink. She invited them to “check out the ELCA Web site” at www.elca.org for more information.

Asian and Pacific Islander Ministry Strategy

Reference: 2001 Pre-Assembly Report, Section IV, pages 41-46.

Chair *pro tem* Butler stated, “This morning we approved the Latino ministries strategy, and now have another opportunity to consider yet another strategy, which has grown out of the work for the Commission for Multicultural Ministries. I welcome to the stage three resource persons as we consider the Asian and Pacific Islander strategy.” She welcomed to the speaker’s platform the following resource people: the Rev. Frederick E. N. Rajan, executive director of the Commission for Multicultural Ministries, the Rev. Pongsak Limthongviratn, director for Asian and Pacific Islanders ministry, and the Rev. W. Arthur Lewis, chair of the steering committee of the Commission for Multicultural Ministries.

Pr. Rajan said, “Exactly 65 years ago on a rainy day in Chinatown, New York City, the Lutheran witness among Asian people was planted. Today, after 65 years, we have a

thriving Asian ministry which gathers in congregations across this country worshipping in many Asian languages, and each and every year we add more language and culture-specific ministries within the Asian context.

“Indeed, each and every year, new members are added to the Asian membership in our church. As we look to the future where in our nation, we have an explosive population growth of Asians, we again go to the Asian community and ask them how we may move forward with our Asian ministry in the ELCA.

“I am very pleased that you have people that participated in this process, including Asian people in the ELCA from east Asia, southeast Asia and south Asia, congregations across this country who are in Asian ministry, and also those who are American-born Asians who are members of predominantly English-speaking white congregations, and also the leaders who are from the Asian community who serve in various capacities both as church leaders and also as faculty in our seminaries. All of us, under the leadership of the association of Asians, we came together for what were two years and came up with the foundation for the Asian Ministry Strategy.

“Once the strategy was written, it again went through the community and also through various churchwide units and also the commission’s steering committee and to the Church Council, and today in front of you is the strategy which has gone through a very lengthy process.

“The staff person who helped develop this process and lead us through this is Pr. Pongsak Limthongviratn.

“Pr. Pongsak is an ordained minister from the Lutheran Church in Thailand. He came to the United States and received a Ph.D. in systematic theology, becoming the first Thai Protestant to receive a Ph.D. degree in systematic theology.

“While he was a seminarian at LSTC [Lutheran School of Theology at Chicago], he started the first Thai Lutheran Church in the ELCA in Chicago. I am very glad for the leadership he has provided for us. I will ask Pongsak to come forward and lead us through the strategy document.”

Pr. Limthongviratn said, “Good afternoon. Voting members of the Churchwide Assembly, first of all, I want to bring greetings from our Asian and Pacific Islander brothers and sisters in the ELCA to all of you. The Asian and Pacific Islander ministry strategy presented to you today reflects the vision of the Asian and Pacific Islanders’ community in the ELCA which want to grow in strength for ministry by using God’s gift of culture, language, and heritage to share Christian faith and God’s love to our Asian and Pacific Islanders’ community in America.

“This strategic plan involves emphasis on congregational development, memberships increasing, literature recruitment and training resource development, social ministry, and stewardship.

“I just want to highlight some parts of this strategic plan which present opportunities for the ELCA to achieve the following goals.

“Goal number 1: The number of Asian congregations and ministries in the ELCA will increase from 75 to 115 by 2010, an increase of 40 in eight years. The emphasis will be made in both first generation immigrant and young people who were born or grew up in the U.S.

“Goal number 2: That the number of Asian and Pacific Islanders’ membership in the ELCA will increase from 23,000 to 32,000 during the same period. This will correspond to the 10 percent ethnic membership goal in the ELCA.

“Goal Number 3: To have sufficient numbers of lay and ordained male and female and youth leaders for the ministry in Asian Pacific Islanders’ ministries.

“Goal number 4: To have sufficient resources in Asian languages that will help nurture members in our church. The goal is to have at least one Asian ministry resource produced in 10 major Asian languages every year. This resource will be for both Asian members of Asian-specific ministries and Asians who are members of English-speaking congregations.

“Goal number 5: To establish and support social ministry programs and activities for local Asian ministries.

“And goal number 6: To assist Asian congregations and ministries to become more faithful in stewardship and more involved in ELCA mission works in the U.S. and in their homelands.

“To achieve these goals, the strategic plan requests that the ELCA, through its appropriate units and synods, to continuously provide support, training, and resources in the areas of evangelism, Christian education, youth ministry, worship, social ministry, stewardship, and mission works.

“In the meantime, the ELCA is asked to develop leadership for lay and clergy men and women, and for youth for various ministries for Asian and Pacific Islanders’ ministry in our church. In this way, Asian and Pacific Islander members of the ELCA will become more and more mature in Christian faith and life, and then actively involved in congregations and to assist their congregation and synods in reaching out to Asian and Pacific Islanders in their community.

“In conclusion, since there are 12 million Asian and Pacific Islanders in America, God has once again invited us to commit ourselves to this intentional outreach ministry among these 12 million Asians and Pacific Islanders. And we have every reason to respond positively to his call. And by the grace of God, this strategic plan will enable us to fulfill the ministry that God has called us to do. And this is the vision of Asian and Pacific Islander community in the ELCA. Thank you.”

Secretary Lowell G. Almen introduced the recommendation of the Church Council:

MOVED;

SECONDED: To receive with appreciation the Asian and Pacific Islander Ministry Strategy of the Evangelical Lutheran Church in America developed by the Asian and Pacific Islander community;

To express support and deep appreciation for existing ministries of the Evangelical Lutheran Church in America with Asian and Pacific Islander people; and

To recommit the Evangelical Lutheran Church in America to partnership with existing Asian and Pacific Islander congregations and to intensified outreach with the Gospel among the wider Asian and Pacific Islander communities.

Ms. Lily R. Wu, a member of the Church Council, said, “I speak in support of the Asian ministry strategy. Imagine if you will, a family gathering at which a 22-year-old niece suddenly comes up with the statement in the midst of family discussions that she is afraid of going to Hell. And the family jumps in and says, ‘Oh, don’t worry, there’s no such thing.’

And, in fact, there is only one Christian member there who says, 'Let's come over here and talk about that a little more.' Later on, the niece e-mails the aunt and says, 'Does prayer work?' Later on she e-mails the aunt again and says, 'My boyfriend died in a car accident recently, and I want to know where people go when they die.'

"Now, it happens that I am the aunt. And I am not telling the story because I had great answers. But I am saying it is hard to be sometimes the only Christian member in a family. In this case, my husband's family. I tried to tell her what I could about the love of God. But how much more I wish I could show her with other people.

"I can. You know, I can bring her to my local church. But, you see, whether it is Asia or whether it is the United States, being an Asian Christian is being a minority. And sometimes it feels really alone. So it feels like standing at a bridge—on a bridge sometimes and it is hard to explain to the family that you love what it is to be a Christian. And it is hard to explain to the church family what you love about your cultural family. So I have been blessed.

"I am a preacher's grandkid—Methodist minister from Canada. I have been blessed to be in this church which I joined because of the multicultural ministry and other ministries of the church. I have experienced a lot of joy. I have met a lot of people who have been such mentors and encouragers. So I ask that you support this strategy and that you stand with us on the bridge and sing with us because singing a song in a strange land is a lot less strange when you have people to sing with, so that we can learn to act and share the faith with others. Thank you."

Mr. Y.T. Chiu Jr. [Northeastern Ohio Synod] greeted members of the assembly in Mandarin, and then continued, "Greetings to all. Since I am Chinese, I thought I would greet you in Chinese as well.

"It is nice to be different but also the same. Have you ever imagined walking into a garden and seeing nothing but very nice lawn? It would be very boring. If you walk into a garden that has all different flowers, different trees, and that is the whole new beautiful garden. And we are striving to be that way. We are embracing multicultural and multi-ethnicity. And I happen to be one of a little bit different than you are. You will be looking at the picture, I think I do not look exactly like the majority of you. I am glad. I am glad I am accepted. I am glad I am accepted among you and make this garden beautiful. And I certainly hope that you will endorse the initiative. Thank you."

Ms. Shannon Savage [Eastern Washington-Idaho Synod] said, "I am very much in favor of this document. But I have a question. I notice that you referred to youth ministries. But I was wondering where you see young adults and campus ministries fitting into this strategy."

Pr. Limthongviratn responded, "We kind of tried to arrange a youth network around the Asian community. We just had a retreat last year attended by about 300 young people, Asians in different regions. We also tried to connect with the youth department of the [Division for] Congregational Ministries in order to make sure that young people will fit into these strategy documents as an underlying—that we try to reach out to not only first generation immigrant people, but we focus also on the second-generation Asians."

The Rev. Andrew J. Yee [Northwest Washington Synod] said, "I urge the reception of this strategy. I think it is a good one. I appreciate that it came from the Asian and Pacific Islander community. They worked really hard to put it together. The goals there are not just some lofty goals that are just put together, but they worked really hard to look at what they can do and to have something to work for.

“I think the visions are really good and the strategies are outlined as something that will be able to guide the Asian and Pacific Islander communities as they go along.

“I think it is a wonderful thing to have this as a mission and a plan. And so I urge the adoption of this strategy.”

The Rev. Walter L. Wolff [Western North Dakota Synod] asked, “Does this plan also include the peoples of that part of Asia known as Siberia?”

Pr. Rajan replied, “No, it does not. It covers South Asia, Southeast Asia, and East Asia.”

Ms. Flordeliza Johnsen [Western Iowa Synod] said, “I was once a Roman Catholic. When...I came to America, I married a Lutheran, and I read the Word of God. And I know the God of the Word. I was saved in the Lutheran church. And now I was found in your church when I married the Lutheran, I also married the whole Lutheran families. I appeal to the assembly, please support the strategy. Thank you.”

Ms. Mary Tabata Froehlig [Southern California (West) Synod] stated, “I would just commend those who worked on the strategy and urge its favorable reception.

“But as was pointed out in this morning’s plenary session, we need to remember to give it teeth. And we need to work very diligently to make sure that the strategy is implemented to give us not only a cultural strategy but to equip our future leaders in ministry, in lay leadership, in working on campuses, in higher education in schools, and in the field, not only cultural awareness and cultural sensitivity, but a great phrase that I learned from my brother, Pastor Raymond Le Blanc called cultural competency. The issue of ethnic-specific ministry should not just be an Asian issue or a Latino issue, but it is an issue for the whole Church. Thank you.”

Bishop Stephen P. Bouman [Metropolitan New York Synod] said, “Just a quick word that I hope this assembly does not see the adoption of these strategies—the one this morning and this one—as a side show. We cannot do this without a strong national church.

“And the second thing is: As we think about evangelism, I know in the eight Asian congregations in our synod, those are some of the fastest growing ones. These are fresh, wonderful and vibrant Christians. So this is important for all of us. Thank you.”

Bishop Dean W. Nelson [Southern California (West) Synod] said, “Our synod will probably benefit considerably by this strategy. The question that I have is whether or not we as a church are willing to put our financial resources to the implementation and fulfillment of this strategy. We have the largest Asian populations in Southern California out of the countries of China, Japan, Korea, the Philippines, and Thailand. So we have a great mission opportunity in our area of the church, but we are not able as a synod to just do that ministry by ourselves. So I am hoping that this church will also support us in that ministry.

“So my question is: What financial resources is this church willing to put forth so that this strategy can be implemented?”

Pr. Rajan answered, “I will answer that the Asian way. Yes, money is very important to implement the strategies which we adopted in the morning and the strategy we are reviewing at this time. But we also recognize that we do not have enormous funds available at the churchwide level, either. But we will work on this diligently, try to find the resources as best we can. And together—congregations, the churchwide organization, and synods—we can do the ministry together that God is placing before us.”

The Rev. Karen S. Parker, a member of the Church Council, stated, “I rise to speak heartily in favor of this new strategy. And I think as an Anglo member of this church, it is important that we stand with our brothers and sisters of color. And also as a person who

experiences the welcome in an Asian community. My daughter-in-law is from China, and where I have been welcomed in that community where I stand down as different as sometimes our persons of color feel in this gathering. It is a delight to know that our church is making a welcome place for people who are—who look different than we are. And so that our grandchildren, who will bear the Gospel to others, will have had a source of strength from the Lutheran church. And I celebrate the differences and the strategy.”

Ms. Sarah W. Wing [Northwest Washington Synod] said, “I, too, am very much in favor of this motion initiative. And I also have a question. Are we working with our ecumenical partners to carry out this strategy?”

Pr. Limthongviratn responded, “I try to answer this question. We do have a network among Asian leaders called PAACCE. It stands for Pacific/Asian-American Canadian Christian Education [a committee of the NCCC]. It is a kind of network of leaders from several church bodies. We always get together twice a year in order to exchange our vision and know that we plan something together. And also, you may know that there is one ministry in Iowa that has a [partnership] with Presbyterian and also Methodist. So I will answer that, yes, we do welcome and we try our best to work ecumenically with brothers and sisters of other traditions.”

Seeing no indication of further discussion, Chair *pro tem* Butler called for a vote on the measure.

ASSEMBLY

ACTION

Yes-948; No-6

CA01.04.12

To receive with appreciation the Asian and Pacific Islander Ministry Strategy of the Evangelical Lutheran Church in America developed by the Asian and Pacific Islander community;

To express support and deep appreciation for existing ministries of the Evangelical Lutheran Church in America with Asian and Pacific Islander people; and

To recommit the Evangelical Lutheran Church in America to partnership with existing Asian and Pacific Islander congregations and to intensified outreach with the Gospel among the wider Asian and Pacific Islander communities.

Vice President Addie J. Butler returned the chair to Presiding Bishop H. George Anderson.

Ecumenical Greetings:

National Council of the Churches of Christ in the U.S.A.

Bishop Anderson introduced the Rev. Patrice Rosner, a member of the Christian Church (Disciples of Christ) and director for ministries in Christian education for the National Council of the Churches of Christ in the U.S.A. (NCCC). Pr. Rosner said that it was a great pleasure to be at the assembly and brought greetings from the Rev. Robert Edgar, general secretary of the NCCC. She explained that the NCCC is made up of 35 member communions who are also joined in some aspects of work by representatives of many other

traditions. “Together this community of communions witnesses to God’s great gift of unity through Jesus Christ,” she said. She said that “the NCCC prays for the ELCA,” which she described as a leader in the ecumenical movement.

Ecumenical Greetings: Roman Catholic Church

Bishop Anderson introduced the Most Reverend Tod D. Brown, chair of the Bishops’ Committee for Ecumenical and Interreligious Affairs of the National Conference of Catholic Bishops, and noted that five photographic panels from a traveling exhibit on the signing of the “Joint Declaration on the Doctrine of Justification” were on display in the hospitality area.

Bp. Brown said that he was grateful for the relationship between the Lutheran and Roman Catholic churches and for “the deepening spiritual unity among us.” He said that “hopes for full communion” between the two traditions might be realized through continuing dialogue. He described the “Joint Declaration” as “an important stage in our life together,” which “sparked celebrations” around the world. He said that the “Joint Declaration” must yet “prove itself” by “bearing fruit,” as its biblical truth impacts the life and teaching of the churches. He noted that the signing has strengthened “the ecumenical ardor of other faith communities.”

Ecumenical Greetings: Evangelical Lutheran Church in Canada

Bishop Anderson welcomed to the assembly the Rev. Telmor Sartison, national bishop of the Evangelical Lutheran Church in Canada (ELCIC), noting that “Bishop Sartison, like me, will complete his term and retire this year.”

Bp. Sartison brought greetings from the ELCIC and recounted how that church had recently approved a full communion agreement with the Anglican Church in Canada. He noted that the Lutherans and Anglicans had met together, shared Bible study, a banquet, and a Eucharist together, and then voted to approve the agreement, each by a margin in excess of 97 percent. He said he sensed “the soul of the Church, yearning for peace and reconciliation, had taken one small step” toward unity. He noted also that the ELCIC recently had celebrated the 25th anniversary of the ordination of women in Canada. He said he would miss the opportunities to bring greetings to ELCA assemblies and expressed thanks to George and Jutta Anderson for their leadership and friendship.

Amendment of the Agenda

Bishop Anderson asked the assembly to approve a change in the *Order of Business* to extend the time of the seventh plenary session to 5:30 P.M.

MOVED;

Two-Thirds Vote Required

SECONDED;

Yes-667; No-226

CARRIED:

To extend the time of the seventh plenary session to 5:30 P.M.

Constitution and Bylaw Amendments

Reference: 2001 Pre-Assembly Report, Section I, pages 16-17, Section IV, pages 107-116; continued on Minutes, pages 192, 303.

Bishop Anderson called upon Secretary Lowell G. Almen and Mr. Dale V. Sandstrom, a member of the Church Council and chair of the Legal and Constitutional Review Committee,

to present recommendations from the Church Council for amendments to the *Constitutions, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America*. Secretary Almen directed voting members to the recommendations printed in Section IV of the *2001 Pre-Assembly Report*, pages 107-116, to be adopted *en bloc* with the exception of three amendments that had been removed from *en bloc* consideration by voting members. Removed from the *en bloc* action were amendments to bylaw 16.11.21. (page 110); †S14.13.d. of the *Constitution for Synods* (page 114); and *C9.05.d. in the *Model Constitution for Congregations of the Evangelical Lutheran Church in America* (pages 114-115).

Mr. Sandstrom outlined the proposed changes, most of which, he said, involved editorial changes to aid clarity or eliminate duplication. He said that constitutional changes require a two-thirds majority and may be adopted at one assembly, provided that notice is given to synods six months in advance; bylaw changes also are adopted by a two-thirds majority but do not require six months advance notice. For that reason, he said, proposed constitutional changes may not be amended by the assembly, but bylaws may. Such amendments, he said, must not conflict with constitutional provisions. He said that the amendments before the assembly had been submitted by the Church Council which recommends adoption.

ASSEMBLY

Two-Thirds Vote Required

ACTION

Yes-859; No-56

CA01.04.13 **To adopt *en bloc*, with the exception of such amendments as considered separately, the following amendments to the *Constitutions, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America*:**

To amend churchwide constitutional provision 7.42.d. to define more clearly the purpose for the allocation of seminary faculty to related synods:

- 7.42. Each pastor on the roster of ordained ministers of this church shall be related to that synod: ...
- d. on whose roster the ordained minister, if a seminary teacher or administrator, was assigned by the seminary board...to assure promote proportionate representation of faculty and administration in each synod of its region...[with the remainder unchanged].

To amend churchwide bylaw 7.52.11., section b. for associates in ministry, for consistency with section c. for deaconesses, and section d. for diaconal ministers in regard to call:

- 7.52.11.b. 4) been examined and approved by the appropriate synodical candidacy committee according to procedures established by the Division for Ministry after consultation with the seminaries and colleges of this church which offer programs designed to prepare persons for rostered service as associates in ministry; **and**
- 5) received and accepted a properly issued and attested letter of call; and
- 56) been commissioned, according to the rite of this church, as an associate in ministry.

To amend churchwide bylaw 7.52.14. to provide for the synodical assignment of persons on the official rosters of laypersons serving under churchwide call in seminaries or in churchwide ministries, in keeping with the pattern for such assignments of ordained ministers:

- 7.52.14. Maintenance of Lay Rosters. Each synod shall maintain a lay roster or rosters containing the names of those related to the synod as members of its congregations who have been approved as associates in ministry, deaconesses of the Evangelical Lutheran Church in America, and diaconal ministers—according to the bylaws and continuing resolutions of this church—for inclusion on such a roster or rosters.
- a. To promote proportionate representation of the rostered faculty and administration in each synod related directly to a seminary of this church, an associate in ministry, a deaconess, or a diaconal minister, if a seminary teacher or administrator, shall be assigned to the roster of a synod by the seminary board, subject to approval by the synodical bishop and Synod Council of the affected synod.
 - b. For the sake of the ministry and mission needs of this church, an associate in ministry, a deaconess, or a diaconal minister, serving under call in the churchwide organization, may be assigned to a synod, at the initiative of the presiding bishop of this church, upon mutual agreement of the synodical bishops involved after consultation with and approval by the secretary of this church.

To amend churchwide bylaw 8.31.02. for greater clarity in the intended meaning of the text in regard to the composition of boards of directors of this church's seminaries:

- 8.31.02. The board of directors of each seminary shall be nominated and elected in cooperation with the seminary involved, and consist of ~~approximately 20 to 24~~ 30 members, elected as follows:
- a. ~~At least one-fifth~~ One-fifth (rounded off to the nearest whole number) by the Division for Ministry.
 - b. Two members by the bishops of the supporting synods from among their number.
 - c. The remaining members by the supporting synods. The number to be elected by each synod and the length of the term shall be 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.

To adopt new constitutional provision 8.73. that provides for recognition of the church-to-church relationships established through the Lutheran World Federation as a communion of churches and that specifies the pattern for potential service of ordained ministers from such churches within ministry settings of this church:

- 8.73. This church acknowledges the relationship established through the Lutheran World Federation as a communion of

member churches which confess the triune God, agree in the proclamation of the Word of God, and are united in pulpit and altar fellowship. The bylaws on ecumenical availability of ordained ministers under relationships of full communion shall apply to such service within this church of ordained ministers from other member churches of the Lutheran World Federation.

To adopt new constitutional provision 8.74. to affirm local implementation of the commitment to Lutheran altar and pulpit fellowship as expressed in this church's Confession of Faith and to provide for local implementation of such fellowship:

8.74. 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.

To adopt new constitutional provision 8.75. to affirm programmatic commitment to the practice of Lutheran altar and pulpit fellowship as expressed in this church's Confession of Faith:

8.75. 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.

To amend churchwide bylaw 10.01.11. in response to the request of the Southern California (West) Synod for a change in the synod's name:

10.01.11. Synod 2.B—~~Southern Southwest~~ California (West).

To amend churchwide bylaw 10.01.11. to reflect changes in the territorial descriptions of four synods:

10.01.11. Synod 3.C—South Dakota. The state of SOUTH DAKOTA with the exception of the township of Sioux Valley in Union County....

Synod 5.E—Western Iowa. [Bylaw unchanged except at end] ...Winnebago, Woodbury, and Wright (west) in the state of IOWA; and the township of Sioux Valley, Union County, in the state of SOUTH DAKOTA.

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.

Synod 5.L—La Crosse Area. The counties of Adams, Buffalo (south), Crawford, Jackson (south), Juneau, La Crosse,

Monroe, Richland, 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.

To adopt the following amendments to churchwide constitutional provision 10.31.a.9 and †S8.12.c. in the Constitution for Synods to reflect the existing pattern provided in this church's bylaws for:

- (1) *reception of approved candidates for the roster of ordained ministers who are ordained ministers from other Lutheran churches and other Christian church bodies (churchwide bylaw 7.31.14.),*
- (2) *reception of approved candidates ordained by full-communion partner churches (8.72.15.c.), and*
- (3) *reinstatement of previously ordained ministers in the ELCA or predecessor church bodies (7.31.15.):*

10.31. a. As the synod's pastor, the bishop shall: ...
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 ordained ministry (and as provided in the bylaws of this church)...*[with the remainder unchanged]*.

†S8.12. As this synod's pastor, the bishop shall be an ordained minister of Word and Sacrament who shall: ...

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 ordained ministry (and as provided in the bylaws of the Evangelical Lutheran Church in America).

To amend churchwide bylaw 12.41.12. to clarify the process for selection of alternate voting members of the Churchwide Assembly when a voting member elected by the Synod Assembly is unable to fulfill that role:

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.

To amend churchwide bylaw 12.41.13. to clarify the requirement that a voting member from a synod be a member of a congregation of that synod:

12.41.13. 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.

To amend churchwide bylaw 15.31.12., simplifying the bylaw's content because election for vacancies is addressed in churchwide bylaw 19.61.05. and proposed bylaw 19.05.01., and the reporting processes to the Church Council related to advisory committees are defined in continuing resolutions of the Church Council:

15.31.12. Advisory committees for departments may be established by the Church Council. ~~Advisory committees established under this provision and their responsibility for reporting to the Church Council, consistent with 14.41.B91., shall be described in continuing resolutions.~~ Members of such committees shall be selected for particular experience and expertise related to the responsibilities of the department. ~~Upon two successive absences that have not been excused by the committee, a committee 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, according to the provisions of Chapter 19.~~

To amend churchwide bylaw 16.11.33. to reflect adjustments in the names of committees of the Church Council:

16.11.33. Each board shall approve and review major program directions for its areas of responsibility in cooperation with the appropriate committee of the Church Council's Program and Structure Committee, for presentation to the Church Council.

To amend churchwide bylaw 16.22.16. to simplify this bylaw because the process for vacancies is addressed in a section of existing bylaw 19.61.05., to be renumbered 19.05.01., and to define the responsibility of each steering committee:

16.22.16. Each commission steering committee, which shall meet at least two times each year, ~~Upon two successive absences that have not been excused by the committee, a committee 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 shall function as specified in this church's constitution, bylaws, and continuing resolutions.~~

To amend churchwide bylaw 17.21.06. to delete unnecessary language because the matter of subsidy is addressed as part of the budget development process through the Church Council and action of the Churchwide Assembly in adoption of the budget of the churchwide organization:

17.21.06. The budget for the church periodical shall be prepared by the editor of The Lutheran magazine and the executive

director of the publishing house ~~for inclusion of the subsidy request in the budget-development process of the Church Council. One-half of the subsidy shall be from the churchwide organization's budget and one-half shall be provided by the publishing house.~~

To amend constitutional provision 17.51. to provide for greater flexibility in the organization and operation of the Publishing House of the ELCA:

17.51. This church shall have a publishing house. The Publishing House of the Evangelical Lutheran Church in America shall be incorporated. Its executive director shall be president of the corporation and shall serve as its chief executive officer. Upon authorization of the Church Council, portions of the activities of this church's publishing house may be conducted through separate corporations.

To amend churchwide bylaw 17.51.01. to provide for the governance of any separate corporations of the Publishing House of the ELCA:

17.51.01. This publishing house shall have a board of trustees of 21 members, elected for one six-year term with no consecutive reelection and with one-third elected every two years as provided in Chapter 19. 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. 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 executive director of the publishing house shall be the chief executive officer of any such corporation.

To amend constitutional sections 15.20. and 15.21., renumbered 17.70. and 17.71., to identify more clearly the Mission Investment Fund as a separately incorporated unit of the churchwide organization; and to amend 17.12. to provide such identification:

17.12. Other churchwide units include:
a. the church periodical;
b. the ELCA Foundation, operating under the Endowment Fund;
c. the Women of the ELCA;
d. the Publishing House of the ELCA; ~~and~~
e. the Board of Pensions; and
f. the Mission Investment Fund.

The Endowment Fund of the Evangelical Lutheran Church in America, the Mission Investment Fund of the Evangelical Lutheran Church in America, the Board of Pensions of the ELCA, the Publishing House of the ELCA, and the Women of the ELCA may be separately incorporated units of this church.

~~15.20:~~17.70. MISSION INVESTMENT FUND OF THE EVANGELICAL LUTHERAN CHURCH IN AMERICA

~~15.21:~~17.71. This church shall have a fund, known as the Mission Investment Fund of the Evangelical Lutheran Church in

America, to provide loans to congregations and units of this church and to organizations and institutions that are affiliated with this church. The Mission Investment Fund of the Evangelical Lutheran Church in America shall be incorporated. ~~The treasurer shall serve as its executive director and shall be president of the corporation.~~ Its executive director shall be president of the corporation, unless the Church Council determines that the treasurer of this church shall be president of this corporation.

To adopt bylaws 17.71.01., 17.71.02., 17.71.03., and 17.71.04. for the governance and operation of the Mission Investment Fund; to re-number continuing resolution 15.21.A98. as 17.71.A01.; to delete item b in continuing resolution 15.21.A98. as no longer applicable; and to transfer the content of item c of the continuing resolution to proposed bylaw 17.71.01., re-lettering the remaining listing in the continuing resolution:

17.71.01. The Mission Investment Fund of the Evangelical Lutheran Church in America shall have a board of trustees of 11 members, who shall be elected by the Church Council for six-year terms and shall not be eligible for reelection, with six members nominated by the Church Council's Budget and Finance Committee, four members nominated by the board of the Division for Outreach, and one member nominated by the board of the Division for Church in Society.

17.71.02. The executive director 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 executive director 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 executive director. The executive director shall be eligible for reelection. The employment of the executive director 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.

17.71.03. The following constitutional provisions shall apply to the operation of the board: 14.21.01. through 14.21.04., 14.21.07., 16.11.11., 16.11.12., 16.11.23., 16.11.24., and 16.11.25.

17.71.04. The specific responsibilities of the Mission Investment Fund of the Evangelical Lutheran Church in America shall be enumerated in a continuing resolution.

~~15.21.A98.~~17.71.A01. *Operation of the Mission Investment Fund of the ELCA*

a. The Mission Investment Fund of the Evangelical Lutheran Church in America shall have primary responsibility for promotion of Mission Investments.

- b. *Relationship to Division for Outreach: The Mission Investment Fund of the ELCA shall relate to the Division for Outreach. The Division for Outreach shall request real estate acquisition for new and existing ministries within the limits of the capital funds available and within criteria established jointly by the Division for Outreach and the Mission Investment Fund of the ELCA. The Mission Investment Fund of the ELCA shall provide expertise for management of real property and execute all necessary documents for the acquisition and disposition of such property.*
- c. *Capital Budget Development: An annual capital budget for ministry development shall be established. The budget shall be prepared by a joint staff committee composed of staff from the Division for Outreach and the Mission Investment Fund. This budget is to be based on projected availability of capital funds and projected requirements for loans and real property acquisition for ministry development, church building programs, or other approved capital needs. This capital budget, upon recommendation of the joint staff committee, will be submitted to the board of the Division for Outreach and the board of the Mission Investment Fund of the ELCA for approval and recommendation to the Church Council. Following approval, the capital budget shall be monitored by the joint staff committee.*
- d. *Within guidelines established jointly by the Division for Outreach and the Mission Investment Fund of the ELCA, the Mission Investment Fund shall have the responsibility for determining which congregations shall receive loans, the amount of each loan, and the repayment schedule. The Mission Investment Fund of the ELCA shall execute the loan, ensure safekeeping for the legal documents, provide accounting services for the repayment, supervise collection, and confer with the Division for Outreach on any exceptions to established loan policies.*
- e. *The Mission Investment Fund shall offer building and architectural consultative services to new congregations entering first-unit construction, to congregations relocating with synodical approval, to other congregations, and to campus ministry programs of the Division for Higher Education and Schools.*

To amend churchwide bylaw 19.31.01.d. to clarify the votes required for election of the treasurer of this church:

- 19.31.01.** **The churchwide officers shall be elected as follows:...**
- d. **The treasurer shall be elected by a two-thirds vote of the Church Council.**

To amend churchwide bylaw 19.61.05. to clarify this bylaw by dividing the text into two separate bylaws as amended bylaw 19.61.05. and new bylaw 19.05.01. and also to define the qualification of membership for service on the Church Council, board, or committee:

- 19.61.05.** **No voting member of a board shall be simultaneously an officer of this church, a voting member of the Church**

Council, or a voting member of another board, steering committee, or advisory committee of this church, except the advisory committee of the church periodical that has representation from the Church Council and the board of the Publishing House of the ELCA. ~~Upon two successive absences that have not been excused by the board, steering committee, 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.~~ Further, no person employed by an entity, agency, or institution supervised by that board shall be a member of that supervising board.

19.05.01. Each voting member of the Church Council, board, steering committee, or advisory committee of this church shall cease to be a member of the Church Council, board, steering committee, 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, steering committee, 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.

To amend churchwide bylaw 20.41.03. to define more clearly the application of "due process" provisions to the exercise of discipline of members in a congregation:

20.41.03. ~~M~~To assure due process and due protection for the accused as required in 20.11, members of the Congregation Council who participate in the preparation of the written charges or who present evidence or testimony in the hearing before the Congregation Council are disqualified from voting upon the question of the guilt of the accused member. Should the accused In addition, due process requires the following:

- a. the right to be given a specific written statement of the charges;
- b. the right to a hearing by the Congregation Council;
- c. the right of the accused to testify in person or remain silent;
- d. the right to call witnesses;
- e. the right to introduce documentary evidence;
- f. the right to confront and cross-examine witnesses;
- g. the right to a hearing closed to the public unless both the accuser(s) and the accused agree to a public hearing;
- h. the right to a written decision as required by these bylaws;
- i. the right to be treated with fundamental procedural fairness, which means:
 - 1) avoidance by council members of written communications to or from either accused or accuser(s) without copy to the other;
 - 2) avoidance by council members of other communications with either the accused or the accuser(s) outside of the presence of the other;

- 3) maintaining proper decorum during the hearing;
- 4) allowing both the accuser(s) and the accused to present their cases without unnecessary interruptions;
- 5) keeping a verbatim record of the hearing, either made by a stenographer or court reporter or by audio or video recording;
- 6) 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 may also participate in the proceedings.

To divide churchwide bylaw 20.41.03. with the latter part becoming a new bylaw

20.41.04. as follows:

- 20.41.04.** The accused can be found guilty by the vote of at least two-thirds of the members of the Congregation Council; who are not disqualified ~~but~~ and who are present and voting; ~~and~~. Should renewed admonition prove ineffectual, the council shall impose one of the following disciplinary actions:
- a. censure before the council or the congregation;
 - b. suspension from stated privileges of membership for a definite designated period of time; or
 - c. termination of membership.

A resolution of the council suspending or terminating the membership of a member of this congregation shall be delivered to the person in writing.

To renumber churchwide bylaw 20.41.04. as 20.41.05., 20.41.05. as 20.41.06.,

and to adopt a new churchwide bylaw 20.41.07. as follows:

- 20.41.04~~5~~.** Appeal from any disciplinary action imposed by the Congregation Council may be made to the Synod Council, whose decision shall be final.
- 20.41.05~~6~~.** Disciplinary actions may be reconsidered and revoked by the Congregation Council upon receipt of:
- a. evidence that injustice has been done; or
 - b. evidence of repentance and amendment.
- 20.41.07.** No member of a congregation shall be subject to discipline for offenses that the Congregation Council has previously heard and decided, unless so ordered by the Synod Council after an appeal.

To amend churchwide constitutional provision 21.03. to provide greater clarity on the intended scope of the coverage:

- 21.03.** Where a person who, while a member of the Church Council member, officer, employee of the churchwide organization, member of the Conference of Bishops, division board member, trustee, or committee member of this church, is or was serving at the request of this church 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 not be entitled to indemnification unless (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.

To amend churchwide constitutional provision 22.31. to be consistent with the requirement specified for bylaw amendments and transpose the sentences for greater clarity of meaning:

22.31. ~~Provisions relating to the administrative functions of this church shall be set forth in the 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 this church shall be set forth in the continuing resolutions.

To amend continuing resolution †S6.04.A87., renumbered †S6.04.A01., in the Constitution for Synods by deletion of the final sentence:

†S6.04.A8701. ~~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. By the time of this synod's second assembly, a plan shall be established to attain this goal within 10 years.~~

To amend S7.22. in the Constitution for Synods to provide for the possibility of voting privileges for those retired on the official lay rosters of this church as well as retired ordained ministers, if a synod chooses to do so under this provision:

S7.22. The synod may establish processes that permit retired ordained ministers, retired associates in ministry, retired deaconesses, and retired diaconal ministers on the rosters of this synod to serve as voting members of the Synod Assembly, consistent with †S7.21.c. above.

To amend S7.23. in the Constitution for Synods to delete the reference to the Synod Council because voting privileges for members of the Synod Council are provided in S7.27.:

S7.23. *[First part of provision remains unchanged.]... Like privileges shall be accorded to those members of the Synod Council who are not voting members of the Synod Assembly and to those additional persons whom the Synod Assembly or the Synod Council shall from time to time designate.*

To adopt a new provision, †S8.58., in the Constitution for Synods to specify the handling of the responsibilities of the synodical bishop when the bishop is absent from the synod for an extended period of time:

†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 an ordained minister 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.

To amend †S9.02. in the Constitution for Synods to define precisely the votes required for election:

†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.

To amend S9.04. in the Constitution for Synods to define precisely the votes required for election:

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.

To amend S9.08. in the Constitution for Synods to define precisely the votes required for election:

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.

*To amend *C5.04. in the Model Constitution for Congregations to identify the synod with which the congregation is related:*

*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 ~~this synod~~ the (insert name of synod) of the Evangelical Lutheran Church in America.

*To amend *C6.06. in the Model Constitution for Congregations to simplify the wording:*

***C6.06.** If this congregation ~~is considering~~ considers relocation, it shall confer with the bishop of the synod in which it is territorially located... *[with the remainder of the provision unchanged].*

*To amend *C8.02.c. in the Model Constitution for Congregations to clarify the reference for the words, “of record,” and to define “year” as calendar year as follows:*

***C8.02.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 during the current or preceding year.

*To amend *C8.02.d. in the Model Constitution for Congregations to reflect an additional possibility in such associate membership:*

***C8.02.d.** Associate members are persons holding membership in other [Lutheran] [Christian] congregations who wish to retain such membership but desire to participate in the life and mission of this congregation, or persons who wish to retain a relationship with this congregation while being members of other congregations. They have all the privileges and duties of membership except voting rights and eligibility for elected offices or membership on the Congregation Council of this congregation.

To amend C12.01. in the Model Constitution for Congregations to provide the option of defining the lower limit on the number of members of the 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. Any voting member of the congregation may be elected... *[with the remainder of the provision unchanged].*

To amend C12.03. in the Model Constitution for Congregations to clarify possible eligibility for election of persons who have served partial, unexpired terms on the Congregation Council, as follows:

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. Individuals who have served less than one-half of a regular term shall be eligible for nomination and possible election to a full term.

*To amend *C15.02. in the Model Constitution for Congregations to clarify a matter of procedure in the conduct of a hearing:*

***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. A member charged with the offense shall appear before the Congregation Council after having received a written notice, at least ten days prior to the meeting, specifying the exact charges that have been made against the member. If the member charged with the offense fails to appear at the scheduled hearing, the Congregation Council may proceed with the hearing and may pass judgment in the member's absence.

To adopt a new *C15.06. and a new *C15.07. in the Model Constitution for Congregations to be consistent with churchwide bylaws 20.41.03. through 20.41.07., as follows:

*C15.06. For disciplinary actions in this congregation, "due process" shall be observed as specified in 20.41.03. in the Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America.

*C15.07. No member of a congregation shall be subject to discipline for offenses that the Congregation Council has previously heard and decided, unless so ordered by the Synod Council after an appeal.

To amend *C18.01. in the Model Constitution for Congregations to be consistent with the requirement for bylaws of the congregation:

*C18.01. The Congregation Council may enact continuing resolutions which describe the function of the various committees or organizations of this congregation. Such continuing resolutions may not conflict with the constitution or bylaws of this congregation.

Constitution and Bylaw Amendments

Removed from *En Bloc* Consideration: 16.11.21.

Reference: 2001 Pre-Assembly Report, Section I, pages 16-17, Section IV, pages 110; continued on *Minutes*, pages 178, 303.

Bishop Anderson asked Mr. Sandstrom to introduce the amendments removed from *en bloc* consideration and proceeded to explain the rationale for the proposed change in 16.11.21. Mr. Sandstrom said that the board of the Division for Congregational Ministries elected in 1996 two people to serve as executive directors of the division, though the constitution stipulates "an" executive director. The Legal and Constitutional Review Committee of the Church Council indicated that changes would need to be made in the governing documents if the division wished to continue in the future to follow this pattern. The board again elected two executive directors in 2000, and the matter again came to the Church Council for consideration. Presiding Bishop Anderson asked that the executive directors be allowed to continue to serve in an "acting" capacity until the appropriate bylaw changes could be adopted. Mr. Sandstrom said that, though as a general rule, having two executive directors is not sound business practice, in this particular case it seems "to be working well." He concluded by stating that the Church Council recommended adoption of the amendment.

Bishop Anderson, seeing no one at microphones to speak to the action, called for the vote on the amendment.

ASSEMBLY

Two-Thirds Vote Required

ACTION

Yes-773; No-162

CA01.04.14 *To amend churchwide bylaw 16.11.21. to provide for the possibility of election of two executive directors of a unit:*

16.11.21. Each 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. Nomination of a candidate for election by the board shall be made jointly by the presiding bishop and the search committee of the board. Each board, together with the presiding bishop, shall arrange within the policy of this church for an annual review of the executive director. Executive directors shall be eligible for reelection. The employment of the executive director may be terminated jointly by the presiding bishop of this church and the executive committee of the board. With the prior consent of the presiding bishop of this church and the Church Council, the board of a division may elect two executive directors in the manner provided in this bylaw.

Bishop Anderson called for the Orders of the Day. Secretary Almen said, "The consideration of †S14.13.d. and *C9.05.d. will occur in a later plenary session."

Proposed Bylaw 7.31.17.

Related to Ordination in 'Unusual Circumstances'

Reference: 2001 Pre-Assembly Report, Section IV, pages 117-120.A; continued on Minutes, pages 125, 318.

Secretary Almen said, "We move to the constitutional amendment proposed on page 120 in Section IV [of the 2001 Pre-Assembly Report]. The recommendation of the Church Council is now before us. That recommendation is to amend the *Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America* by adding churchwide bylaw 7.31.17. to permit a synodical bishop to authorize an ordination [by another ELCA pastor] under 'unusual circumstance.' The text of that proposed bylaw is printed at the top of page 120. Do you wish it read?"

Bishop Anderson asked, "Does the assembly wish it read? I hear no enthusiastic shouts of 'read it, read it,' therefore, it is before you."

MOVED;

Two-Thirds Vote Required

SECONDED: *To amend the Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America by adding churchwide bylaw 7.31.17. to permit a synodical bishop to authorize an ordination in unusual circumstances by a pastor other than a pastor holding the office of synodical bishop:*

7.31.17. Ordination in Unusual Circumstances.

For pastoral reasons in unusual circumstances, a synodical bishop may provide for the ordination by another pastor 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 ordained ministry. 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 Division for Ministry, reviewed by the Conference of Bishops, and adopted by the Church Council.

Prior to consideration of the proposed bylaw, Bishop Anderson said he would like to offer an opportunity to the Rt. Rev. C. Christopher Epting, deputy for ecumenical and interfaith relations of The Episcopal Church, to offer his thoughts related to the proposal. Hearing no objection, he asked Bp. Epting to speak at the resource microphone on the plenary floor.

Bp. Epting said, "Thank you, Bishop Anderson, I will be brief and try to be as clear as possible. Our concerns about this bylaw change are these. First of all, it seems to us dangerous, ecumenically, to begin changing the terms of full communion agreements once they have been voted and implementation begun. Ecumenical partners across-the-board begin wondering if these agreements are trustworthy or not.

"Neither of us are congregational churches, and we make certain policy, particularly ecumenical policy, as national churches. Such policy may not be embraced by every member in the pew, but they are solemn commitments made by the church's official decision-making bodies and, as such, they ought to be honored.

"Secondly, we are concerned that the bylaw will create two classes of clergy within the ELCA: Those ordained by bishops after the service will be transferable by service under The Episcopal Church.

"We wanted to avoid that kind of situation. Full communion for us as for you means at least in part the transferability of clergy from one church to another. And the clear intention of that is that all rostered clergy be in good standing.

"But I guess more important to us is that this action seems to deny the focus of bishop as a focus of unity. Surely the rationale for having a bishop approve the ordination of that pastor is that the pastor is ordained for a whole church not just for a specific congregation. It makes it visible to the worshiping community by the laying on of hands.

"As the bishop of Iowa, my oversight responsibilities for clergy often began at the ordinations. And the bond between bishops, priests, and deacons is a deep one, serving as a kind of culmination throughout their formation process.

"How will The Episcopal Church respond should you pass this bylaw? There will be deep concern in many quarters, I think. While many will want the full communion relationship to continue unabated, there will be others that suggest that the relationship be defined as less than full communion, perhaps even a return to some kind of interim eucharistic sharing. Only our convention has the final say on something like that; and so, like you, I will have to wait until August of 2003 to find that out.

“We do thank you very much for the opportunity to share these concerns. Thank you, sir.”

Mr. Albert H. Quie [Minneapolis Area Synod] moved Motion A to amend proposed bylaw 7.31.17.:

MOVED;

SECONDED: To amend proposed bylaw 7.31.17. to read as follows:

7.31.17. Ordination in ~~Unusual Circumstances~~ Exceptions.

For pastoral reasons in ~~unusual circumstances~~, a synodical bishop may provide for the ordination by another pastor 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 ordained ministry. 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 the church’s chief ecumenical officer and shall seek advice of the Synod Council. The pastoral decision of the synod bishop shall be in accordance with policy developed by the Division for Ministry, reviewed by the Conference of Bishops, and adopted by the Church Council.

Bishop Anderson invited Mr. Quie to speak to his motion.

Mr. Quie said, “The reason why I want to offer this amendment supporting the bylaw change is that to treat those who for theological reasons go to the synodical bishop and ask that another pastor not ordain or install in the historic episcopate ordain that individual, I believe that should not be unusual. Because throughout the history of the Lutherans in this nation, we have permitted bishops to do this, to turn that authority over to another pastor.

“I know at times we call things unusual. I remember how unusual it was when the [Lutheran churches] ordained their first women pastors. It would not be unusual now, however, for women to be ordained into the ministry....

“But I want to use a story. There was a story in the book of Numbers, 11th chapter, and between the time when the people of Israel were really griping and the quail came in from the sea and Moses called a meeting of the elders, 70 elders in the tent of meetings, and there God came in a cloud and the Spirit of God was placed on the elders and they prophesied. Well, over in the camp there were two men who also prophesied, and a young man ran to the tent of meetings saying, ‘Eldad and Medad were prophesying.’ Joshua said, ‘Moses, my Lord, you must stop them.’

“So it is understandable, those of you who say we must stop this, but here is what Moses said. ‘I wish that all the Lord’s people would prophesy. And a Spirit would be on all of them.’

“And I feel the same way. To the ELCA, oh, that the Lord’s Spirit would be on all the people of the ELCA so that they all would preach and practice the Gospel of our Lord Jesus Christ. That is the openness of the freedom that we ought to have. It cannot hurt us. It cannot hurt us.

“To me, this is not a problem between us and The Episcopal Church. Really, it is within ourselves. Sorry. But I speak with passion. I know some of you think I am angry. I am not angry. To those of you who say ‘No, stick with it like Joshua,’ I love you just the way Moses loved Joshua.”

Bishop Anderson stated, "Now we will hear from the Reference and Counsel Committee regarding this amendment [proposed by Motion A]. They have considered all amendments to the bylaws and have recommendations on these amendments."

Ms. Wu, co-chair of the committee, said, "Reverend Chair, the amendment has been posted on the screen. I will go immediately to the recommendation:"

To advise the voting members of the Churchwide Assembly to decline to amend proposed bylaw 7.31.17. by substituting "in unusual circumstances" with "exceptions" in the title and by deleting "in unusual circumstances" in the bylaw in view of the fact that the Conference of Bishops and the Division for Ministry have spent significant time on the current proposed bylaw, which has been approved by the Church Council in an effort to maintain the unity and integrity within this church and to honor the integrity of our full communion agreement.

Mr. William C. Bubbers [Florida-Bahamas Synod] moved:

MOVED;

SECONDED: To refer all pending matters to the Church Council to develop a bilateral proposal [with The Episcopal Church] for submission to the 2003 Churchwide Assembly.

Bishop Anderson invited Mr. Bubbers to speak to his motion.

Mr. Bubbers said, "Having heard no compelling reasons for passing this amendment or the substituted amendment at this assembly, I believe that the issues are important enough to take two more years to make every effort to resolve the differences in-house, to discuss and resolve bilaterally with our ecumenical partners any changes suggested to CCM ["Called to Common Mission"] and thereby to preserve our integrity with all ecumenical partners and prior assemblies. Thank you."

Bishop Anderson explained, "There was a second, so now we are [considering] the motion to refer. It requires a majority to refer. If you wish to speak, wave a card because there are many people at the microphones. Microphone 12."

Mr. G. Barry Anderson [Southwestern Minnesota Synod] said, "I rise to speak against the motion to refer. We have seminarians who are graduating and are affected by this issue now. We have congregations that are searching for pastors that are affected by this now. The congregation of which I am a member presently has a situation under this rule that is at issue. Nothing is to be gained by delaying it. Further refinements can always be made at future assemblies. I urge that you defeat the motion."

The Rev. Serena S. Sellers [Southeastern Pennsylvania Synod] said, "I propose in all sincerity that we think carefully about this invitation to take the time to consider such an important change.

"We have been in this agreement with The Episcopal Church for less than a year. I do understand that it is an urgent desire for some of my brothers and sisters to pass this amendment. Yesterday, I rose in support of—I am sorry, in opposition to the original motion. After conversation with some of my brothers, and they were brothers last night, I came to a deeper appreciation of their position. I believe that as a Lutheran Christian, I am free and subject to none. But also, out of gratitude for the grace that God has given me, I am also slave to all. And so it is no burden for me to accept the laying on of hands at ordination. I

do understand, though, that some of my brothers and sisters in good conscience cannot accept that as a burden that they are willing to carry and love.

“I can respect the conviction that they have in this matter. However, I cannot in good conscience vote for the amendment as it stands, nor can I in good conscience vote against it. Someone used the illustration yesterday of a couple going out of the church having cold feet about the vows that they had just taken. He urged us to let them at least get out of the narthex. But as a pastor, I would have to say if I knew about those cold feet, I would have to stop them from going out of the narthex and have them talk to one another about their fears and needs before they would think about changing the vows that they had just taken.

“I think we need this time. I think it will be destructive to our church either to pass this or not pass it without giving it enough time for deliberation among all of our church and among our ecumenical partners.”

The Rev. David A. Doppenberg [Southwestern Minnesota Synod] spoke against the motion to refer, saying, “I am not sure if we are listening well to each other. I can live with CCM. I can consciously, if I was ordained, go through that. But there are many in my synod and area and across the land that cannot. And this is an issue that affects us directly now.

“I served in a parish which used an Episcopalian in St. Cloud, Minnesota, and it was a joyful time with them. I do not see how this could harm our relationship with them. We need to give them freedom. We need to trust the bishop as our Chair. We need to trust the [Conference of] Bishops and the [Church] Council who met and recommend that we go through with the next amendment and to not delay this at this time.”

Mr. Frank R. Riddle [Northwestern Pennsylvania Synod] said, “I speak in favor of the motion to refer. As I think I have mentioned before, I have heard from other speakers. We entered into a covenant. That covenant was entered into after discussion on these issues. Those issues were debated in the 1999 [Churchwide] Assembly. And this body decided that we would not go in this direction [of allowing pastors to ordain]. At the very least, that covenant relationship with The Episcopal Church should be honored at least to the extent of allowing time for bilateral discussion between the two parties to that covenant. Thank you.”

Mr. Ralph Martin [Texas-Louisiana Gulf Coast Synod] said, “I speak in opposition to the motion to refer this because, number one, the Conference of Bishops and the Church Council have recommended that we make an exception to the ordination under the historic Episcopate, and there are many churches that the other gentleman said that are really struggling with this. And to delay it for two years would just cause a lot of chaos.

“Synod after synod [has] responded since the Denver [Churchwide Assembly]. I mean 20–25 synods asked for some kind of ‘wobble room’ or something. And to just delay it two years is just going to cause a lot of chaos. So I speak in opposition to delaying it two years and creating a lot of chaos.”

An unidentified voting member moved the previous question on the issue of referral.

MOVED;

Two-Thirds Voted Required

SECONDED: To move the previous question.

Bishop Anderson explained, “The question has been called. It requires two-thirds vote to close debate. Get ready to vote. We are just voting now on closing debate on the motion to refer. If debate is closed, we will proceed to the vote on referral.

“If you favor closing debate now and moving [immediately] to the motion to refer, you will vote ‘yes.’ If you wish discussion on the referral motion, you will vote ‘no.’ Please vote now. Two-thirds vote.”

MOVED; *Two-Thirds Voted Required*
SECONDED; *Yes-908; No-81*
CARRIED: **To move the previous question.**

Bishop Anderson continued, “The motion to close debate is passed by a vote of 908 to 81, so we will now proceed to vote on the motion to refer.

“Now, the motion was to refer to the Church Council for a report back at the next [2003] Churchwide Assembly. That is what you are voting on. All favoring that procedure will vote ‘yes.’ All opposed will vote ‘no.’ Majority required. Please vote now.”

MOVED;
SECONDED; *Yes-242; No-752*
DEFEATED: To refer all pending matters to the Church Council to develop a bilateral proposal [with The Episcopal Church] for submission to the 2003 Churchwide Assembly.

Bishop Anderson stated, “By a vote of 752 to 242, the motion to refer is defeated. That takes us back to the main motion—excuse me—to [Motion A].”

The Rev. John V. Carrier [Southeastern Minnesota Synod] moved:

MOVED; *Two-Thirds Vote Required*
SECONDED: To limit debate on this matter to 15 minutes.

Bishop Anderson clarified, “In other words you are saying—by my watch, at 4:30 P.M., we would vote on this matter? On all matters before the house?” Pr. Carrier replied, “Yes, sir.” Bishop Anderson continued, “All right. That is essentially a motion to limit debate. That requires a two-thirds [vote]. Microphone one?”

An unidentified voting member asked, “If this is adopted—I understand there are two other amendments to this bylaw change. There would be no debate permitted on those other amendments.” Bishop Anderson replied, “Thank you. It [the motion to limit debate] is not a debatable motion.” The voting member stated, “No, I am just asking a question, if that would be true—that there would be no debate on the two other amendments.” Bishop Anderson explained, “We would vote on whatever we had before us at that time.

“Are you ready to vote on the motion to limit time? Two-thirds vote. If you wish to take a final vote on this at 4:30 [P.M.] by my watch, you will press ‘1.’ If you wish to have debate unlimited at this time, you will press ‘2.’ Please vote now.”

MOVED; *Two-Thirds Vote Required*
SECONDED; *Yes-686; No-302*
CARRIED: **To limit debate on this matter to 15 minutes.**

Bishop Anderson reported, “By a vote of 686 to 302, we have limited debate, and we will take the vote at 4:30 P.M. Microphone four. On the amendment?”

Bishop Paull E. Spring [Northwestern Pennsylvania Synod] said, “I just call attention to the fact that ordination is an act of the whole Church, the ecumenical Church. What we do at ordination affects our relationship with the Church globally. Ordination is also the Evangelical Lutheran Church in America taken as one; synodic autonomy is no better than congregational autonomy. There are exceptional cases that are fully in order here, and roots the ultimate decision for these exceptions with the synodical bishop. And yet it provides a consultation process involving a presiding bishop and the Synod Council, which is a way of institutionalizing the mutual conversation and consolation of the brothers and sisters.

“So such a process that we proposed addresses the potential for abuse, if I may say so, the abuse of power—I speak as a retiring bishop—abuse of power by synodical bishops. We do need checks in this process. And I believe that this substitute proposed by Mr. Quie should be defeated.”

Mr. Nick Olsen [Minneapolis Area Synod] spoke against the amendment saying, “I am glad I have a few minutes. Some of you have talked a lot. This is my first time.

“My church, Central Lutheran of Elk River, is northwest of Minneapolis 35 miles. It is a large growing congregation. It is split not evenly on CCM, but 40 percent for CCM and 60 percent anti-CCM. Good people, but we do not agree. ELCA versus this WordAlone. Old versus young.

“Someone said they had not heard any other information on congregations. Ours is one of 11,000, and we are—hopefully you will listen to our dilemma. We have voted to not support ELCA benevolence. That is startling to me. A passage of the resolution—this memorial—would help us. I would hope you would think about it, helping us, and not have necessarily hardening of the categories, give us some time to heal. We are trying. We are working at it. Thank you.”

The Rev. Christopher D. Webb [Florida-Bahamas Synod] moved the previous question on the motion to amend.

Bishop Anderson said, “The question has been called for the amendment. Two-thirds vote required. Are you prepared to vote? All favoring closing debate on the amendment will vote ‘yes.’ All opposed to closing debate will vote ‘no.’ Please vote now.”

MOVED;

Two-Thirds Vote Required

SECONDED;

Yes-852; No-122

CARRIED:

To move the previous question.

Bishop Anderson stated, “By a vote of 852 to 122, we have the required two-thirds, and we will now vote on the amendment.

“Does anyone need the amendment read? Let us have it on the screen, please. Can we do that? The amendment is as you see to strike the word in the title ‘unusual circumstances’ and substitute ‘exceptions;’ and in the first line, strike the words ‘in unusual circumstances.’ All favoring that amendment will vote ‘yes,’ all opposed will vote ‘no.’ Please vote now.”

MOVED;

SECONDED;

Yes-277; No-705

DEFEATED:

To amend proposed bylaw 7.31.17. to read as follows:

7.31.17. Ordination in ~~Unusual Circumstances~~ Exceptions.

For pastoral reasons in ~~unusual circumstances~~, a synodical bishop may provide for the ordination by another pastor 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 ordained ministry. 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 the church's chief ecumenical officer and shall seek advice of the Synod Council. The pastoral decision of the synod bishop shall be in accordance with policy developed by the Division for Ministry, reviewed by the Conference of Bishops, and adopted by the Church Council.

Bishop Anderson reported, "By a vote of 705 to 277, the amendment is defeated. We are back on the main motion. Speakers favoring the main motion will be at green microphones. Microphone three."

Bishop E. Peter Strommen [Northeastern Minnesota Synod] said, "This amendment proposal emerged from an intense conversation in the Conference of Bishops, which was motivated with dealing with emerging divisions within this church.

"If I could say one thing of the Conference of Bishops so that it is not seen as simply 65 individuals—if you gave those 65 individuals 10 minutes of time to meditate and picture the congregations of this church within that 10 minutes, perhaps 10,000 of them would come to mind with their leaders, their pastors, their buildings and their issues.

"And it was out of this intense ability to see and hear the many voices that were coming, and as we listened to one another, it became clear that the traditions which formed the ELCA included those who tended to read the Confessions in such a way as to make 'Called to Common Mission' deeply troubling. And this is important for understanding why this has been such a difficult issue for this church, especially within a number of the synods. And this issue was here from the early '90s.

"This [proposed bylaw] is modest. It talks of exceptions, not the rule. Nobody anticipates that this would be used very often because it would be honored only for theological and confessional reasons.

"And paradoxically, the very possibility of ordination without the presence of a bishop takes one of the reasons, one of the objections away. The fact is that the bishops in my area have very good relations with the pastors to be ordained.

"The House of Bishops of The Episcopal Church has recognized and simply realizes that these pastors would not be interchangeable. That is understood. That is not an issue. It seems to me that this would be a reasonable way of flexing just a little bit with an internal issue for the sake of unity and mission. Thank you."

Ms. Laura Lincoln [Southwestern Texas Synod] spoke against the proposed bylaw, saying, "It has certainly been made out of pastoral intention. But I suggest that the type of pastoral care necessary within the ELCA cannot be had by this or any other legislation. Further, rather than building a hole, this action will result in a separation within the clergy roster and an inevitable hierarchical organization within our ordained leadership. So I speak against [the amendment]."

Bishop Stanley N. Olson [Southwestern Minnesota Synod] said, “I strongly support our commitment to full communion with The Episcopal Church, and I would like to say just a few words both to all of you and to our Episcopalian brothers and sisters. I think we need to adopt this bylaw amendment in support of the agreement that we have made, which places talk [in the context of] having an evangelical episcopate, an office of oversight committed to the Gospel. In our church, we believe that the Gospel is normed for us through Scripture and the Confessions.

“I want to tell you about a young woman who has been prepared and approved in our system for ordination, called by a congregation. She will be asked in an ordination service to commit herself to uphold Scripture and Confessions. She will be asked also by our church to have a bishop preside as a requirement of ordination. For her, these two are in conflict. They are not, for me, in conflict. But if I am to be an evangelical bishop to her, I need to respect the convictions that she has.

“Our church is divided. Our theological experts are divided on this issue. We need to have the opportunity to bring into the ministry of our church partners in mission who are ill at ease with this. Thank you.”

The Rev. Kurt S. Strause [Lower Susquehanna Synod] stated, “It is with a bit of fear and trembling that I stand before you and stand in opposition to the direction that the Conference of Bishops has presented before us, and even our presiding bishop and our Church Council. But I feel that I must speak against the proposed bylaw amendment.

“Are bishops necessary? Well, Lutherans have answered that question in various ways over the centuries. Sometimes we have called them superintendents. Sometimes presidents. Sometimes we have had councils of pastors and even mixed assemblies of laity and clergy providing oversight for the life and mission of our church.

“But I fear for a church that says that bishops are not necessary by allowing candidates for ordination to say that the ministry of bishops is not welcome. Because that is, in fact, what this bylaw amendment proposes. It allows candidates for ordination, because of their theological convictions, to say that the ministry of bishops in this church is not welcome at their ordination.

“This bylaw will not bring healing and reconciliation to our church, but it will rather institutionalize a division by making official an unfortunate spirit of inhospitality. Thank you.”

The Rev. David L. Tiede [president of Luther Seminary in St. Paul, Minn.] said, “I have been at every assembly, but my first time at the microphone. I first want to thank the Conference of Bishops and the Church Council and the presiding bishop for very clear witness and testimony on this.

“I also secondly want to recall Bishop Trexler’s impassioned speech at the time at the adoption of ‘Called to Common Mission’ in which he said the way in which the Lutherans will receive this document and this agreement will include ‘wobble room.’ That was not just a matter of pastor or political innovation. This was a matter of a conviction that we do not place a condition on the Gospel.

“So it just seems to me that the deep wisdom of what is being brought forward here, which is very modest, but even the slightest possibility of some exceptions allows for the possibility of those of conscience to say, ‘We have not placed a condition on the Gospel.’ I can, in fact, accept the historic episcopate in my life and ministry because nothing but the Gospel has guaranteed my ministry. So I really plead that we do need this throughout our church for the pastoral wisdom of the church and for our clear clarity of keeping the Gospel itself without conditions.”

Mr. Ken Grant [Indiana-Kentucky Synod] spoke against the motion, saying, “The impulse and offering of this bylaw is understandable and commendable to a point. Clearly there is a need to foster pastoral sensitivity regarding our governing documents. Yet this bylaw, while understandable in such a context, sets a precedent for which we need to be concerned. By setting a precedent for changing an ecumenical agreement unilaterally, even if done with the noblest of intent, the deepest of pastoral sensitivity, ELCA opens the door to further alterations in the ecumenical agreements in the ELCA.

“While this particular alteration may be pastorally sensitive, it is the establishment of precedent of alteration of such an agreement which is troubling—troubling both to those who have supported the original agreement and our partners in ecumenical dialogue process.

“The intent of this bylaw may be positive, yet even a positive intent may produce results that are unforeseen, counterproductive and perhaps even antithetical to the original agreement. We invite the chipping away of the agreement if we vote in favor of this bylaw. For now, there will be a history in changing the agreement one small step at a time.

“Once Pandora opened the box, there was no way to close it until its chaos was released. We are Pandora. Are we going to open this box? Thank you.”

Bishop David W. Olson [Minneapolis Area Synod] asked, “First of all, I need to know how much time remains?” Bishop Anderson replied, “About five seconds.”

Bp. Olson continued, “Then I would like to move:”

MOVED;

SECONDED: To extend the time for debate by 10 minutes for the purpose of hearing from the presiding bishop-elect.

Bishop Anderson stated, “The motion is to extend the time for 10 minutes. Rather than debating that, let us act on it. Maybe to decide your opinion? Okay. All favoring extension of the time for 10 minutes will vote ‘yes.’ All opposed will vote ‘no.’ Please vote now.”

MOVED;

Two-Thirds Vote Required

SECONDED;

Yes-574; No-422

DEFEATED: To extend the time for debate by ten minutes for the purpose of hearing from the presiding bishop-elect.

Bishop Anderson reported, “By a vote of 574 to 422, we have failed in the necessary two-thirds to extend time, and we will proceed now with the assembly’s will to take a vote at 4:30 P.M.”

Bishop E. Roy Riley [New Jersey Synod] asked, “Would it be appropriate parliamentarily to request a five-minute recess so that we may have conversation together as voting members just prior to this vote?” Bishop Anderson replied, “I think we can always do what the assembly wishes.” Bp. Riley then moved:

MOVED;

Two-Thirds Vote Required

SECONDED: To change the Orders of the Day to provide for a five-minute recess.

Bishop Anderson said, “Since we have a few seconds remaining, we will entertain that motion and act on it. All favoring a five-minute recess for discussion of this matter will vote ‘yes.’ All opposed will vote ‘no.’ And it takes two-thirds. Please vote now.”

MOVED; Two-Thirds Vote Required
SECONDED; Yes-341; No-662
DEFEATED: To change the Orders of the Day to provide for a five-minute recess.

Bishop Anderson reported, "We got almost two-thirds 'against' rather than 'for.' I think that is fairly decisive. So we will proceed now with the vote on the motion to amend the constitution bylaws. The motion appears on page 120 as a recommendation from the Reference and Counsel Committee—excuse me—from the Church Council.

"Now all favoring—this would require two-thirds—all favoring the amendment will vote 'yes.' All opposed will vote 'no.' Please vote now. Two-thirds required."

ASSEMBLY Two-Thirds Vote Required
ACTION Yes-683; No-330
CA01.04.15

To amend the Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America by adding churchwide bylaw 7.31.17. to permit a synodical bishop to authorize an ordination in unusual circumstances by a pastor other than a pastor holding the office of synodical bishop:

7.31.17. Ordination in Unusual Circumstances.

For pastoral reasons in unusual circumstances, a synodical bishop may provide for the ordination by another pastor 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 ordained ministry. 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 Division for Ministry, reviewed by the Conference of Bishops, and adopted by the Church Council.

Category C1: For and Against Exceptions to
Ordination in 'Unusual Circumstances'

Reference: 2001 Pre-Assembly Report, Section VI, pages 36-44.

Four synods adopted essentially identical memorials on "Implementation of 'Called to Common Mission.'" The "model memorial" is printed here with changes noted by synod.

Model Memorial

WHEREAS, we affirm the unity in faith and mission embodied in the proposal for full communion between The Episcopal Church and the Evangelical Lutheran Church in America, and we acknowledge the positive vote by the 1999 Churchwide Assembly and the hoped-for positive vote by The Episcopal Convention in 2000; and

WHEREAS, we believe the body of Christ is strengthened when the diversities of practice and tradition are reconciled for the sake of common witness and service; and

WHEREAS, we recognize within our own newly formed church continuing diversities of tradition and interpretation of our confessional foundation, and believe we are strengthened internally as a church and externally in ecumenical relationships when those diversities are respected and reconciled; and

WHEREAS, the 1999 adoption by the ELCA Churchwide Assembly of “Called to Common Mission” has not diminished the concern of opposition regarding the acceptance of the historic episcopate, and threatens continued deep divisions and constitutional crisis within our church; and

WHEREAS, possible reconciling adjustments to the implementation of “Called to Common Mission” have recently been suggested by the “Common Ground Resolution,” the ELCA Bishops’ “Pastoral Letter” and the April actions of the Church Council; and

WHEREAS, the April 3, 2000, “Mind of the House” resolution from the Episcopal House of Bishops sets forth an Episcopal reaction to the possibility of ELCA ordinations not conducted by a bishop, namely, that such ordinations “...would not be acceptable for interchangeability and reciprocity...” just as Reformed clergy and any other non-episcopally ordained clergy from future ecumenical relationships who come onto the ELCA roster would similarly not be regarded as interchangeable; and

WHEREAS, this “Mind of the House” resolution sets forth a helpful and appropriate interpretation of the implications of CCM in The Episcopal Church, just as the March 1999 “Tucson Resolution” of the ELCA Bishops similarly sets forth a helpful and appropriate interpretation of the implications of CCM in the ELCA, the combination providing a positive example of each church acting consistently with its own self-understanding while respecting the traditions and commitments of the other, thereby finding a way to move forward in mission together; and

WHEREAS, reconciliation within the ELCA is likely to be effective only if movement toward such adjustment is made soon; and

WHEREAS, the April 2000 Church Council meeting acted “to invite...deliberations in synodical and churchwide assemblies, possible amendments to the constitution or bylaws of this church, and the development of policies for the implementation of this full communion agreement”; therefore be it

RESOLVED, that the _____ Synod proposes the following constitutional language that would actualize the “possible ways to allow a synodical bishop, in certain circumstances and with appropriate consultation with the Synod Council, to authorize another ELCA pastor to preside at an ordination” spoken of in the Bishops’ Pastoral Letter and the Church Council action:

A) amend 10.31.a.9. as follows:

“...who have received and accepted a properly issued, duly attested letter of call for the office of ordained ministry (except in unusual circumstances and with appropriate consultation, in which cases a bishop may authorize another ELCA pastor to preside); [*with the remainder of the provision unchanged*].

B) and amend †S8.12.c. as follows:

“As this synod’s pastor, the bishop shall...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 ordained ministry (except in unusual circumstances and with appropriate consultation, in which cases a bishop may authorize another ELCA pastor to preside); and be it further

RESOLVED, that the _____ Synod Assembly instruct the Synod Council to forward this resolution to the ELCA Church Council for consideration and action at its November (or July) 2000 meeting; and be it further

RESOLVED, that the Church Council communicate its intention to propose such amendments to both The Episcopal Church and to the synods of the ELCA, and that synod

bishops be advised neither to authorize an ordination without a bishop as presider, nor to regard such a request as improper, until the 2001 Churchwide Assembly has had opportunity to act, and guidelines for such authorization and consultation are specified; and be it further

RESOLVED, that the Division for Ministry and Conference of Bishops be requested to give consideration to such guidelines; and be it further

RESOLVED, that the _____ Synod memorialize the ELCA 2001 Churchwide Assembly to make such constitutional changes as described in 1, A and B.

1. Montana Synod (1F) [2000 Memorial]

Adopted the “model memorial” known as “Implementation of ‘Called to Common Mission’” printed on page 203 above, with the following changes:

- First “WHEREAS” does not contain these words in last sentence: “and we are grateful for the positive vote by the 1999 Churchwide Assembly and the hoped-for positive vote by the Episcopal Convention in 2000”
- Third “WHEREAS” does not contain the adjective: “newly formed” prior to “church”.
- Fourth “WHEREAS” instead of ending with “opposition regarding the acceptance...,” it ends with “many ELCA members regarding the acceptance of the historical episcopate a concern which has occasioned confusion, division and constitutional crisis within our church; and”
- First “RESOLVED” does not contain “with the Synod Council” after “appropriate consultation”
- Second “RESOLVED” begins “that the Montana Council forward this resolution to the ELCA Church Council...”
- Third “RESOLVED” begins “that the Montana Synod request the Church Council to communicate...”
- Fourth “RESOLVED” replaces “support” with “give consideration to.”

2. Southeastern Minnesota Synod (3I) [2000 Memorial]

Adopted the “model memorial” known as “Implementation of ‘Called to Common Mission’” printed on page 203 above.

3. Southeastern Iowa Synod (5D) [2000 Memorial]

RESOLVED, that the Southeastern Iowa Synod memorialize the 2001 Churchwide Assembly of the Evangelical Lutheran Church in America to take action that will allow every approved candidate for pastoral ministry in this church the opportunity to enter the ordained ministry of this church without being ordained by a bishop in the historic episcopate as practiced in The Episcopal Church, or any other church when, because of well articulated theological reasons, the candidate’s conscience requires it.

4. Northeastern Iowa Synod (5F) [2000 Memorial]

WHEREAS, Article VII of the *Augsburg Confession* from 1530 states: “It is also taught among us that one holy Christian church will be and remain forever. This is the assembly of all believers among whom the Gospel is preached and the holy sacraments are administered according to the Gospel. For it is sufficient for the true unity of the church that the Gospel be preached in conformity with a pure understanding of it and that the sacraments be administered in accordance with the divine Word. It

is not necessary for the true unity of the Christian church that ceremonies, instituted by men, should be observed uniformly in all places. It is as Paul says in Ephesians 4:4,5, 'There is one body and one Spirit, just as you were called to the one hope that belongs to your call, one Lord, one faith, one Baptism.'" (*Book of Concord*, Tappert Edition, page 32); and

WHEREAS, this article treats church organization and polity as matters of evangelical freedom, provided that organization and polity serve the pure understanding of the Gospel; and

WHEREAS, the 1999 Churchwide Assembly of the Evangelical Lutheran Church in America in its adoption of "Called to Common Mission" requires ordination into the historic episcopate [by a bishop] as a matter of church organization and polity; and

WHEREAS, in Article XXVIII of the *Augsburg Confession* (*Book of Concord*, Tappert Edition, pages 89.51-91.60), we are reminded that "...it is lawful for bishops or pastors to make regulations so that things in the church may be done in good order, but not...that consciences are bound so as to regard these as necessary services." (90.53). At this point the *Apology to the Augsburg Confession*, Article XXVIII, expands on the warning not to create traditions that burden consciences... (283.11 ff) but rather to promote peace, leaving the use of such ordinances "free" and "not regarded as necessary acts of worship" (293.15ff); and

WHEREAS, among members of the Evangelical Lutheran Church in America there exist two different, but confessionally defensible, interpretations of Article VII of the *Augsburg Confession*, in relation to the historic episcopate, namely:

- 1) that the historic episcopate serves the true unity of the Church and may be accepted by the Church in evangelical freedom as a matter of good order and as a sign of unity where agreement on the Gospel exists, and
- 2) that requiring the historic episcopate as part of an ecumenical agreement unduly burdens consciences because the historic episcopate is neither necessary for true unity of the Church nor is it an essential matter of Church order for the right preaching of the Gospel and administration of the sacraments; and

WHEREAS, many of the "continued tensions within this church," described by the bishops' Pastoral Letter of March 2, 2000, related to disagreement on these two interpretations; and

WHEREAS, the ELCA bishops have expressed their "desire that implementation of 'Called to Common Mission' enable full participation in the Evangelical Lutheran Church of all members," encouraging "deliberations in synodical and churchwide assemblies, possible amendments to the constitution or bylaws of this church, and the development of policies for the implementation of this full communion agreement"; therefore be it

RESOLVED, that the Northeastern Iowa Synod memorialize the 2001 Churchwide Assembly of the Evangelical Lutheran Church in America to take action that will allow every approved candidate for pastoral ministry the opportunity to enter the clergy roster of this church without being ordained by a bishop in the historic episcopate, when the candidate's conscience requires such an exception because of well-articulated scriptural and confessional reasons.

5. Greater Milwaukee Synod (5J) [2000 Memorial]

Adopted the "model memorial" known as "Implementation of 'Called to Common Mission'" printed on page 203 above, with the following changes:

- First "WHEREAS" replaces "acknowledge" with "are grateful for" in the last sentence.
- Forth "WHEREAS" contains "concern and opposition" instead of "concern of opposition"
- First "RESOLVED" does not contain "with the Synod Council" after "appropriate consultation"
- Second "RESOLVED" deletes "ELCA" prior to "Church Council"
- Final "RESOLVED" finishes with "adopt the above proposed constitutional amendments." instead of "make such constitutional changes...."

6. La Crosse Area Synod (5L) [2000 Memorial]

Adopted the “model memorial” known as “Implementation of ‘Called to Common Mission’” printed on page 203 above, with the following changes:

- Fourth “WHEREAS” contains “concern and opposition” instead of “concern of opposition”
- Second “RESOLVED” deletes “ELCA” prior to “Church Council”
- Final “RESOLVED” finishes with “adopt the above proposed constitutional amendments.” instead of “make such constitutional changes...”

7. Eastern Washington-Idaho Synod (1D) [2001 Memorial]

WHEREAS, some candidates for ministry enrolled in our Lutheran seminaries before the “Called to Common Mission” (CCM) document was approved and;

WHEREAS, some candidates for ministry and ordained ministers are opposed to ordination or installation under the CCM rubric on the grounds that their faithful understanding of adherence to Scripture and to the Lutheran Confessions are compromised thereby and their approval for entrance to seminary, ordination, and call to ministry were not conditioned upon the acceptance of the historic episcopate as defined in the “Called to Common Mission” document approved by the ELCA Churchwide Assembly and;

WHEREAS, the ELCA Conference of Bishops, in their meetings of March 2001, affirmed a policy of working toward the freedom of conscience for clergy candidates affected in this manner, in the best of our Lutheran tradition of theological freedom under Faith alone, Grace alone, Word alone, and obedience to our Lord and Savior and;

WHEREAS, the ELCA Conference of Bishops, in a recent pastoral letter, expressed their “desire that implementation of ‘Called to Common Mission’ enable full participation in the ELCA of all members” and invited “the exploration of possible ways to allow synodical bishops...to authorize another ELCA pastor to preside at an ordination” and asked the ELCA Church Council “to pursue this exploration;” therefore be it

RESOLVED, that the 2001 Eastern Washington-Idaho Synod Assembly memorializes the ELCA Churchwide Assembly and leadership to honor and celebrate the proper and God pleasing work of the ELCA Conference of Bishops in moving toward peace by actively, and in good faith, exploring changes in the ELCA governing documents that were previously amended by the CCM process; said changes would allow ordinations and installations of otherwise approved candidates to occur outside the historic episcopate, when individual Lutheran conscience in this matter cannot be accommodated by other means; and be it further

RESOLVED, that this assembly prayerfully and in earnest hope of inclusiveness, add its voice to the full support of our Conference of Bishops in this matter of faith, practice, and ministry, so that we all might be one in the freedom of a Christian.

8. Grand Canyon Synod (2D) [2001 Memorial]

WHEREAS, the Evangelical Lutheran Church in America (ELCA) has embarked upon a course in which all pastors shall be ordained by a bishop in the historic episcopate and all bishops shall be installed by a bishop in the historic episcopate; and

WHEREAS, some pre-seminarians, candidates for ordination, and ordained ministers are opposed to ordination or installation under the above rubric on the grounds that their adherence to Scripture and the Lutheran Confessions is compromised thereby; and

WHEREAS, the ELCA Constitution places the authority of Scripture and the Lutheran Confessions above the authority of the Churchwide Assembly (see ELCA Constitution sections 2.03., 2.04., 2.05., 2.06., 2.07., 3.01., 5.01.a., 5.01.d.); and

WHEREAS, adherence to the Lutheran Confessions is required of all rostered persons in this church (see 7.22., 7.31.11.b.); and

WHEREAS, a failure to submit to Scripture and adhere to the Lutheran Confessions are cause for dismissal from this church (see 20.21.01.a.); and

WHEREAS, the ELCA Conference of Bishops, in a recent pastoral letter, expressed their “desire that implementation of ‘Called to Common Mission’ enable full participation in the ELCA of all members” and invited “the exploration of possible ways to allow synodical bishops...to authorize another ELCA pastor to preside at an ordination” and asked the ELCA Church Council “to pursue this exploration”; therefore be it

RESOLVED, that the 2001 Assembly of the Grand Canyon Synod memorialize the 2001 Churchwide Assembly (shown with the changes made by the 1999 Churchwide Assembly upon approval of ‘Called to Common Mission’):

To amend churchwide bylaw 10.31.a.9) by addition of the underlined text and deletion of “solely”:

10.31.a. As the synod’s pastor, the bishop shall: ...

- 9) Exercise ~~solely~~ this church’s power to ordain (or provide for the ordination by another synodical bishop or provide for the ordination by another pastor of) approved candidates who have received and accepted a properly issued, duly attested letter of call for the office of ordained ministry...*(with remainder of this provision unchanged)*;

To amend churchwide bylaw 7.31.13.f. by the addition of the underlined text:

7.31.13. Preparation and Approval. Except as provided below, a candidate for ordination as a pastor shall have: ...

- f. been examined and approved by the appropriate committee according to criteria, policies, and procedures established by the Division of Ministry, after consultation with the Conference of Bishops and adoption by the Church Council. These criteria, policies and procedures shall include standards for approval of candidates who object to ordination by bishops who have been installed in the Historic Episcopate. *(The remainder of 7.31.13 shall remain unchanged)*;

To amend †S8.12.c. in the Constitution for Synods by addition of the underlined text and deletion of the word “solely”:

†S8.12. As the synod’s pastor, the bishop shall: ...

- c. Exercise ~~solely~~ this church’s power to ordain (or provide for the ordination by another synodical bishop or provide for the ordination by another pastor of) approved candidates who have received and accepted a properly issued, duly attested letter of call for the office of ordained ministry...*(with remainder of this provision unchanged)*.

9. Northwestern Minnesota Synod (3D) [2001 Memorial]

WHEREAS, the adoption of “Called to Common Mission” by the Evangelical Lutheran Church in America ELCA and The Episcopal Church offers opportunity to jointly examine full communion; and

WHEREAS, synod assemblies and the Conference of Bishops indicated a need to further examine the ELCA’s practice of granting solely to bishops the authority to ordain; and

WHEREAS, the Conference of Bishops and the Church Council have recommended that the ELCA provide for unusual circumstances by adopting the proposed bylaw which reads:

For pastoral reasons in unusual circumstances, a synodical bishop may provide for the ordination by another pastor 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 ordained ministry. Prior to authorization of such an ordination, the bishop of the synod of the candidate’s first call shall seek the advice of the Synod Council. The pastoral decision of the synodical bishop shall be informed by guidelines developed by the Division for Ministry, reviewed by the Conference of Bishops, and adopted by the Church Council; therefore be it

RESOLVED, that the Northwestern Minnesota Synod express its support of this proposed bylaw to the 2001 ELCA Churchwide Assembly.

10. Southwestern Minnesota Synod (3F) [2001 Memorial]

WHEREAS, the ELCA at its 1999 Assembly adopted "Called to Common Mission" (CCM) and has entered into a full communion agreement with The Episcopal Church which has mandated the adoption of the historic episcopate for bishop and the ordination of pastors only by bishops; and

WHEREAS, effective implementation of any relationship of full communion depends upon the full participation of all members; and

WHEREAS, CCM's ordination procedures have raised serious confessional issues for many Lutherans and have departed from most previous Lutheran ordination practices in the United States of pastors ordaining pastors; and

WHEREAS, the ELCA has throughout its history striven to be both Lutheran and inclusive and should therefore seek to respect the conscience of strongly committed Lutherans who dissent from the mandate that only the bishop preside at the ordination of pastors; therefore be it

RESOLVED, that the 2001 Southwestern Minnesota Synod express its support for proposed ELCA Bylaw 7.31.17. which reads:

Ordination in Unusual Circumstances

For pastoral reasons in unusual circumstance, a synodical bishop may provide for the ordination by another pastor 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 ordained ministry. 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 Division for Ministry, reviewed by the conference of Bishops, and adopted by the Church Council;

and be it further

RESOLVED, that the 2001 Southwestern Minnesota Synod Assembly memorialize the 2001 ELCA Churchwide Assembly to vote on and support this proposed bylaw.

11. Minneapolis Area Synod (3G) [2001 Memorial]

WHEREAS, the Minneapolis Area Synod 2000 Assembly adopted RC2000-10, calling for Evangelical Lutheran Church in America (ELCA) churchwide constitutional changes to allow for alternate ordination authority; and

WHEREAS, several other synods adopted resolutions with similar intent; and

WHEREAS, the ELCA Church Council, Division for Ministry, and Conference of Bishops have responded to these actions with a recommended change in churchwide bylaws; and

WHEREAS, the proposed bylaw responds to the concerns expressed in last year's action by assuring ordinands that they need not violate their confessional subscription by the very rite of ordination; and

WHEREAS, the proposed bylaw makes the decision to allow ordination in unusual circumstances a pastoral one, after consultation with the presiding bishop and advice from the Synod Council; and

WHEREAS, the proposed bylaw is a reasonable accommodation on a church-dividing issue and a sign that members of the body of Christ can listen to and appreciate differences; therefore be it

RESOLVED, that the 2001 Assembly of the Minneapolis Area Synod commends the following proposed churchwide bylaw amendment to the Minneapolis Area Synod 2001 Churchwide Assembly voting members and all other 2001 Churchwide Assembly voting members:

7.31.17. Ordination in unusual circumstances.

For pastoral reasons in unusual circumstances a synodical bishop may provide for the ordination by another pastor 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 ordained ministry. 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 bishop shall be in accordance with policy developed by the Division for Ministry, reviewed by the Conference of Bishops and adopted by the Church Council;

and be it further

RESOLVED, that the 2001 Minneapolis Area Synod in Assembly requests that the bishop and Synod Council apply this proposed bylaw and the policy referred to therein, if adopted by the 2001 Churchwide Assembly, with pastoral wisdom and theological integrity.

12. Arkansas-Oklahoma Synod (4C) [2001 Memorial]

WHEREAS, the ELCA Church Council at its April 2001 meeting recommended the following amendment to the *Constitution, Bylaws and Continuing Resolutions of the ELCA* by adding churchwide bylaw 7.31.17., as follows:

For pastoral reasons in unusual circumstances, a synodical bishop may provide for the ordination by another pastor 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 ordained ministry. 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 the policy developed by the Division for Ministry, reviewed by the Conference of Bishops, and adopted by the Church Council.; and

WHEREAS, this bylaw has been proposed for the sake of unity in the Church; and,

WHEREAS, this seems to many to represent a reasoned and gracious response to the concerns expressed in opposition to the inclusion of the historic episcopacy in the ordination practices of the ELCA; therefore be it

RESOLVED, that the 2001 Arkansas-Oklahoma Synod Assembly encourage the 2001 Churchwide Assembly of the Evangelical Lutheran Church in America to adopt this bylaw; and be it further

RESOLVED, that the secretary of the Arkansas-Oklahoma Synod forward this action to the secretary of the Evangelical Lutheran Church in America for consideration by the voting members of the 2001 Churchwide Assembly.

13. Central/Southern Illinois Synod (5C) [2001 Memorial]

WHEREAS, the ELCA leadership has proposed constitutional and/or bylaw changes that would give synodical bishops power to accept or reject any request for ordination apart from the historic episcopate (such ordinations would only be done "in unusual circumstances..."); and

WHEREAS, this proposed formula for "possible" allowances is, in effect, the possibility of no allowances whatsoever; and

WHEREAS, the constitution of the Central/Southern Illinois Synod identifies the Synod Assembly as this synod's "highest legislative authority" (S7.01.), and furthermore states that this synod "shall bear primary responsibility for the oversight of the life and mission of this church in the territory of this synod..." (S6.03.); an oversight which includes the provision for "authorizing ordinations and ordaining..."(S6.03.a.2); therefore be it

RESOLVED, that this synod memorialize the ELCA churchwide leaders and Churchwide Assembly to promote and adopt amendments that will provide a guaranteed option for ordination outside of the historic episcopate, an option which cannot be refused by any bishop or other synodical [or] churchwide authority; and be it further

RESOLVED, that when it is determined that the ELCA constitution allows for the possibility of ordination outside of the historic episcopate, it shall be the policy of the Central/Southern Illinois Synod that any candidate who is qualified for ordination into the historic episcopate shall not be denied his or her request for an ordination that is free from the historic episcopate.

14. Western Iowa Synod (5E) [2001 Memorial]

WHEREAS, the Western Iowa Synod in Assembly on April 29–30, 2000 adopted:

Resolution #15 to memorialize the 2001 Churchwide Assembly to “make necessary constitutional changes in order to fully support the confessional witness of its constituent members, congregations, pastors, and bishops to freely accept or reject local implementation of the historic episcopate.”

“By an overwhelming majority,” Resolution #16 to “call upon the next Churchwide Assembly to take action that will allow the opportunity, without coercion or delay, for every candidate who would be approved according to qualifications apart from ‘Called to Common Mission’ to enter the ordained ministry of this Church without entering the historic episcopate as practiced in The Episcopal Church, or any other church. “...and called upon the Churchwide Assembly and Conference of Bishops to take appropriate steps to accomplish this action; and

WHEREAS, the Conference of Bishops has recommended a change to the bylaws of the ELCA (7.31.17.) to allow ordination in unusual circumstances and the ELCA Church Council has placed on the 2001 Churchwide Assembly; therefore be it

RESOLVED, that the Western Iowa Synod Assembly memorialize the 2001 ELCA Churchwide Assembly to adopt the recommended bylaw 7.31.17. as a starting point in allowing ordination in the ELCA to take place outside the historic episcopate.

15. Northwest Synod of Wisconsin (5H) [2001 Memorial]

WHEREAS, the adoption of “Called To Common Mission” has created concern and unrest within the Evangelical Lutheran Church in America; and

WHEREAS, efforts have been made to find resolve on divisive matters related to “Called To Common Mission,” and

WHEREAS, the addition of proposed bylaw amendment 7.31.17. to the *Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America* would allow a synodical bishop for pastoral reasons in unusual circumstances to provide for the ordination by another pastor 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 ordained ministry; therefore be it

RESOLVED, that the Northwest Synod of Wisconsin memorialize the 2001 Churchwide Assembly of the Evangelical Lutheran Church in America to approve bylaw 7.31.17.

16. New England Synod (7B) [2001 Memorial]

RESOLVED, that the New England Synod Assembly believes that exceptions to the Bylaws concerning “Call to Common Mission” (CCM) are damaging to our relationship with The Episcopal Church and memorializes the Churchwide Assembly to disapprove any such exceptions; and be it further

RESOLVED, that to preserve CCM, if any exceptions proposed to the bylaws concerning CCM are adopted, they should include, or be amended to include, an expiration date for the exception that should not exceed six years from the date of adoption.

17. Northwestern Pennsylvania Synod (8A) [2001 Memorial]

WHEREAS, the constitution of the Evangelical Lutheran Church in America (ELCA) states that the ELCA seeks in its faith and life “to 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” [ELCA constitution 4.02.f.]; and

WHEREAS, the ELCA “is an active participant in the ecumenical movement, because of its desire for Christian unity. Its goal is full communion, i.e. the full or complete realization of unity with all those churches that confess the Triune God. The Evangelical Lutheran Church in America, both as a church and as a member of the wider communion of churches in the Lutheran World Federation, seeks to reach this goal” [“Ecumenism: The Vision of the Evangelical Lutheran Church in America,” II, D]; and

WHEREAS, the ELCA approved, by more than the required two-thirds majority at the 1999 Churchwide Assembly, an agreement of full communion with The Episcopal Church; and

WHEREAS, the Lutheran Ecumenical Network has raised concern for the ramifications of the proposal to allow exceptions to the agreement with The Episcopal Church, expressed in “Called to Common Mission,” which provides for only bishops to ordain; and

WHEREAS, the integrity of the ELCA is at stake in our ecumenical relations both with The Episcopal Church and with other churches; therefore be it

RESOLVED, that the Northwestern Pennsylvania Synod of the Evangelical Lutheran Church in America, affirm “Called to Common Mission” without amendments or changes which would allow pastors other than bishops to ordain; and be it further

RESOLVED, that this action be communicated to the appropriate offices within the ELCA [churchwide organization] and to the Churchwide Assembly in August 2001.

18. Lower Susquehanna Synod (8D) [2001 Memorial]

WHEREAS, “Called to Common Mission” was approved by the Churchwide Assembly of the Evangelical Lutheran Church in America in 1999 and the General Convention of The Episcopal Church, in 2000; and

WHEREAS, since January 1, 2001, a relationship of full communion exists between our two churches; and

WHEREAS, one of the key provisions of this agreement is the regular ordination of pastors by bishops; and

WHEREAS, the Church Council of the Evangelical Lutheran Church in America has transmitted a proposed bylaw, 7.31.17., “Ordination in Unusual Circumstances,” to be considered at the Churchwide Assembly in 2001 which would allow for certain exceptions to this practice; and

WHEREAS, such exceptions may threaten the full communion agreement with The Episcopal Church and the keeping of good order within the ELCA; therefore be it

RESOLVED, that the Lower Susquehanna Synod in assembly oppose the proposed bylaw 7.31.17., “Ordination in Unusual Circumstances,” which will be considered at the 2001 Churchwide Assembly believing it to be inconsistent with this church’s previously adopted full-communion agreement with The Episcopal Church; and be it further

RESOLVED, that this synod in assembly memorialize the 2001 Churchwide Assembly to oppose the proposed bylaw 7.31.17.

19. Upper Susquehanna Synod (8E) [2001 Memorial]

WHEREAS, the Evangelical Lutheran Church in America (ELCA) in assembly in Denver in 1999 approved “Called to Common Mission” by a greater than two-thirds majority; and

WHEREAS, the House of Deputies and the House of Bishops of The Episcopal Church in Denver in 2000 similarly approved “Called to Common Mission”; and

WHEREAS, certain modifications are being proposed to the by-laws of the ELCA which would compromise the provision that all ordinations be presided over by bishops, except in unusual circumstances; and

WHEREAS, this proposal would introduce a unilateral significant change to the agreement approved by the highest legislative bodies of the ELCA and ECUSA, respectively, thus compromising our ecumenical reliability and integrity; and

WHEREAS, this proposal, if approved, would create a de facto two-tiered ordained ministerial structure; and

WHEREAS, such exceptions would be impossible to administer consistently; and

WHEREAS, this proposal, if approved, would exempt conscientious objection of its consequences; and

WHEREAS, it would establish a dangerous precedent for exceptions to ELCA ordination processes; and

WHEREAS, it would formalize disunity and fragmentation; therefore be it

RESOLVED, that the Upper Susquehanna Synod in Assembly endorse paragraph 20 of “Called to Common Mission,” which reads, in part, that the ELCA make constitutional and liturgical provisions for a bishop to regularly preside and participate in the laying-on-of-hands of all clergy.

20. Metropolitan Washington, D.C., Synod (8G) [2001 Memorial]

WHEREAS, it states in the *Apology of the Augsburg Confession*: “[I]t is our greatest desire to retain the order of the church and the various ranks in the church—even though they were established by human authority.... Moreover, we want to point out again that we would willingly retain ecclesiastical and canonical order as long as the bishops desisted from their cruelty against our churches. This willingness will be our defense, both before God and among all nations, present and future, against the charge that we have undermined the authority of the bishops (*Apology* 14, “Church Order,” Kolb and Wengert edition, pages 222-223); and

WHEREAS, the Evangelical Lutheran Church in America (ELCA) in assembly in Denver, Colorado, in 1999 approved “Called to Common Mission” (CCM) by a greater than two-thirds majority; and

WHEREAS, the House of Deputies and the House of Bishops of The Episcopal Church in Denver, Colorado, in 2000 also approved “Called to Common Mission,” by an even larger majority; and

WHEREAS, a bylaw now being considered by the Evangelical Lutheran Church in America³ would unilaterally depart from one of the major provisions of “Called to Common Mission” as stated in paragraph 20⁴ of that document; therefore be it

³Proposed bylaw, 7.31.17: “Ordination in Unusual Circumstances. For pastoral reasons in unusual circumstances, a synodical bishop may provide for the ordination by another pastor 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 ordained ministry. 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 informed by guidelines developed by the Division for Ministry, reviewed by the Conference of Bishops, and adopted by the Church Council.”

⁴CCM, paragraph 20, states: “In accord with the historic practice whereby the bishop is the representative of the wider church, the Evangelical Lutheran Church in America agrees to make constitutional and liturgical provision that bishops shall preside and participate in the laying-on-of-hands at the ordination of all clergy. Pastors shall continue to participate with the bishop in the laying-on-of-hands at all ordinations of pastors. Such offices are to

RESOLVED, that this synod in assembly express its continued endorsement of paragraph 20 of "Called to Common Mission," which reads in part that "bishops shall preside and participate in the laying-on-of-hands at the ordination of all clergy"; and be it further

RESOLVED, that this synod in assembly memorialize the 2001 ELCA Churchwide Assembly in Indianapolis, Indiana, to maintain the original wording of paragraph 20 of "Called to Common Mission; and be further

RESOLVED, that this synod in assembly direct the bishop of the Metropolitan Washington, D.C., Synod to write a letter to the Diocese of Washington, D.C., and the Diocese of Virginia of The Episcopal Church, USA, informing them of this action.

21. North Carolina Synod (9B) [2001 Memorial]

WHEREAS, we, regardless of our position concerning CCM, lament the deep division that its passage has precipitated within the ELCA; and

WHEREAS, at the encouragement and recommendation of the ELCA Conference of Bishops meeting in March of 2001, the ELCA Church Council approved at its April 2001 meeting by a vote of 26-6 with one abstention recommending the following ELCA bylaw change to the 2001 Churchwide Assembly: 7.31.17. "Ordination in Unusual Circumstances." For pastoral reasons in unusual circumstances a synodical bishop may provide for the ordination by another pastor 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 ordained ministry. Prior to authorization of such 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 informed by guidelines developed by the Division for Ministry, reviewed by the Conference of Bishops, and adopted by the Church Council; and

WHEREAS, even a slight exception would affirm for many opponents of CCM that the ELCA's participation in the historic episcopate is more of a structural issue than a theological issue; therefore be it

RESOLVED, that the North Carolina Synod and the voting members send to the 2001 Churchwide Assembly be urged to support and encourage passage of the above bylaw regarding exceptions to CCM, and be it further

RESOLVED, that the North Carolina Synod memorialize the ELCA Churchwide Assembly to adopt proposed bylaw "7.31.17. Ordination in 'Unusual Circumstances.'"

22. Southeastern Synod (9D) [2001 Memorial]

WHEREAS, "Called to Common Mission" was approved by the Churchwide Assembly of the Evangelical Lutheran Church in America in 1999, and the General Convention of The Episcopal Church in 2000; and

WHEREAS, since January 1, 2001, a relationship of full communion exists between our two churches; and

WHEREAS, the Church Council of the Evangelical Lutheran Church in America has transmitted a proposed bylaw, 7.31.17., "Ordination in Unusual Circumstances," to be considered at the Churchwide Assembly in 2001 which would allow for certain exception to this practice; and

WHEREAS, such a bylaw would introduce significant change to the agreement approved by the highest legislative bodies of the ELCA and The Episcopal Church respectively, thus compromising our ecumenical reliability and integrity; and

be exercised as servant ministry, and not for domination or arbitrary control. All the people of God have a true equality, dignity, and authority for building up the body of Christ."

WHEREAS, such a bylaw establishes a negative precedent for exceptions to ELCA ordination processes, based on issues of “conscience,” therefore be it

RESOLVED, that the Southeastern Synod in assembly voice opposition to proposed bylaw 7.31.17., “Ordination in Unusual Circumstances,” as being inconsistent with this church’s previously adopted full communion agreement with The Episcopal Church; and be it further

RESOLVED, that the ELCA Southeastern Synod communicate to the ELCA Church Council and the 2001 ELCA Churchwide Assembly this stated opposition to the proposed bylaw.

BACKGROUND

The Conference of Bishops in March 2000 approved a “pastoral letter” related to “Called to Common Mission.” The letter said, in part:

We affirm and support the action of the 1999 Churchwide Assembly in adopting “Called to Common Mission.” This decision of our church for full communion with The Episcopal Church is a promising step that strengthens the mission of Christ’s Church....

We desire that implementation of “Called to Common Mission” enable full participation in the Evangelical Lutheran Church in America of all members. We trust that God’s reconciling power will continue to guide the conversations among supporters and opponents in this matter.

We encourage addressing these concerns through continuing prayer, study, and conversation in our congregations and other settings, deliberations in synodical and churchwide assemblies, possible amendments to the constitution or bylaws of this church, and the development of policies for the implementation of this full-communion agreement. As we gradually live into a relationship of full communion, we invite the *exploration of possible ways to allow a synodical bishop, in unusual circumstances and with appropriate consultation, to authorize another ELCA pastor to preside at an ordination*. We ask the ELCA Church Council, in consultation with the presiding bishop of this church, to pursue this exploration as part of our continued broad consultation in this church and with The Episcopal Church... [emphasis added].

The ELCA Church Council, at its April 2000 meeting, adopted a resolution (CC00.04.09) related to the implementation of “Called to Common Mission” that said, in part:

3) To receive with gratitude the pastoral letter on the implementation of “Called to Common Mission” that was prepared by the Conference of Bishops for distribution by members of the Conference of Bishops within the respective synods and as advice and counsel to the Church Council...;

6) To urge that the orderly processes for decision-making within the Evangelical Lutheran Church in America be observed and practiced in respect for all members of this church as ongoing concerns are studied, discussed, and addressed...;

8) To invite continuing prayer, study, and conversation in our congregations and other settings, deliberations in synodical and churchwide assemblies, possible amendments to the constitution or bylaws of this church, and the development of policies for the implementation of this full-communion agreement...;

11) To recognize that, if The Episcopal Church approves “Called to Common Mission,” there will be opportunity to examine jointly ways to practice the commitments of full communion, exploring together a variety of matters, which include possible ways to allow a synodical bishop, in unusual circumstances and *with appropriate consultation, to authorize another ELCA pastor to preside at an ordination*... [emphasis added].

Since the April 2000 meeting of the Church Council, several resolutions from synodical assemblies affirmed the possibility of proposing such amendments to the 2001 Churchwide Assembly.

On July 30, 2000, the Church Council voted (CC00.07.35):

To request that the Legal and Constitutional Review Committee—in consultation with the presiding bishop and secretary—submit to the November 2000 meeting of the Church Council proposed amendments to allow a synodical bishop, in unusual circumstances and with appropriate consultation, to authorize another ELCA pastor to preside at an ordination.

Between the July and November 2000 meetings of the Church Council, the presiding bishop and secretary continued conversation with appropriate representatives of The Episcopal Church, the Division for Ministry, the advisory committee of the Department for Ecumenical Affairs, and the Conference of Bishops related to such amendments.

Two amendments are being proposed by the Church Council to churchwide constitutional provision 10.31.a.9 and †S8.12.c. in the *Constitution for Synods*. These amendments relate to existing bylaws regarding entry to the roster of ordained ministers of the Evangelical Lutheran Church in America:

1. Existing churchwide bylaw 7.31.14., which addresses admission to the roster of ordained ministers of candidates ordained in another Lutheran church body or another Christian church body;
2. Existing churchwide bylaw 7.31.15., which provides for the possibility of reinstatement to the roster of ordained ministers of persons previously ordained in the Evangelical Lutheran Church in America or a predecessor church body; and
3. Existing churchwide bylaw 8.72.15.c., which concerns transfer to the ELCA roster of ordained ministers of full communion partner churches.

The two proposed constitutional amendments (*additions underlined*) are:

10.31.a. As the synod's pastor, the bishop shall: . . .

- 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 ordained ministry (and as provided in the bylaws of this church)...[with the remainder unchanged].

†S8.12. As this synod's pastor, the bishop shall be an ordained minister of Word and Sacrament who shall: . . .

- 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 ordained ministry (and as provided in the bylaws of the Evangelical Lutheran Church in America).

Those two proposed constitutional amendments (above in 10.31.a.9 and †S8.12.c.) also may provide for a bylaw on the possible authorization by a synodical bishop of an ordination under unusual circumstance as a pastoral exception to the practice of regular ordination by an ordained minister of this church currently holding the office of synodical bishop.

The Conference of Bishops previously affirmed the continuing effort of the Church Council to seek a pastoral means of implementing "Called to Common Mission" that both recognizes the theological concerns within this church while seeking to live fully and faithfully in full communion with The Episcopal Church.

In the discussion of six examples of possible bylaw amendments on ordination in unusual circumstances, which were presented to the Conference of Bishops in early October 2000, the following elements were affirmed by the Conference of Bishops. These elements were seen as particularly important to the consideration of the possibility of an ordination without the presence of a synodical bishop:

- That it be a pastoral decision of the synodical bishop informed by guidelines developed by the Division for Ministry in consultation with the Conference of Bishops;
- That the bishop consult with the presiding bishop of this church to consider the ecumenical implications of this action; and
- That the bishop receive the advice of the Synod Council under the guidelines.

At the November 2000 meeting, the Church Council voted (CC00.11.60):

To refer to the Office of the Presiding Bishop—for appropriate consultation with the Conference of Bishops, ecumenical partners, and others—the text of a possible bylaw that would permit a synodical bishop to authorize an ordination in unusual circumstances by a pastor other than a pastor holding the office of synodical bishop; and

To request a report at the April 2001 meeting of the Church Council, so that the Church Council may consider at that time transmission to the 2001 Churchwide Assembly of the Evangelical Lutheran Church in America of a possible amendment on this subject for the *Constitutions, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America*:

7.31.17. Ordination in Unusual Circumstances.

For pastoral reasons in unusual circumstances, a synodical bishop may provide for the ordination by another pastor 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 ordained ministry. 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 informed by guidelines developed by the Division for Ministry, reviewed by the Conference of Bishops, and adopted by the Church Council.

Subsequent to the November 2000 meeting of the Church Council, the consultation specified in the council's action has transpired.

In April 2001 the Church Council voted (CC01.04.33):

To recommend the following action to the 2001 Churchwide Assembly:

To amend the *Constitution, Bylaws, and Continuing Resolution of the ELCA* by adding churchwide bylaw 7.31.17. to permit a synodical bishop to authorize an ordination in unusual circumstances by a pastor other than a pastor holding the office of synodical bishop:

7.31.17 Ordination in Unusual Circumstances.

For pastoral reasons in unusual circumstances, a synodical bishop may provide for the ordination by another pastor 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 ordained ministry. 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 Division for Ministry, reviewed by the Conference of Bishops, and adopted by the Church Council.

Additional background information was provided in the *2001 Pre-Assembly Report*, Section IV, beginning on page 117 regarding the proposed bylaw on ordination in “unusual circumstances.”

Response to Memorials Category C1

The discussion of proposed bylaw 7.31.17, and its subsequent adoption were considered to be the response of this Churchwide Assembly to the synodical memorials of Category C1.

Partners in Mission and Dialogue:

Churches Uniting in Christ

Reference: *2001 Pre-Assembly Report*, Section IV, page 59.

Bishop Anderson called upon the Rev. Michael Kinnamon, general secretary of Churches Uniting in Christ (CUIC), to bring a greeting prior to the assembly taking action on a proposal to join Churches Uniting in Christ as a partner in mission and dialogue

Pr. Kinnamon identified the nine church bodies that currently make up the Consultation on Church Union, which will shortly become Churches Uniting in Christ. He described the process by which the consultation would be changing its structure in order to deal more effectively with issues within and among the churches. He said that, while the consultation initially was intended to work toward church merger, there were concerns that a merger would lead the church bodies to lose their distinct identities and would create too much focus on issues of structure. He noted also that issues of creating a common ministry had become “a sticking point.” As a result, the consultation had resolved to find a structure that would be closer than a consultation but stopped short of being a merger. He described Churches Uniting in Christ as a “covenant communion,” focusing on four areas of concern: living together, issues of ministry, racism, and local initiatives. He noted that previously the ELCA and predecessor church bodies had been “participant consultants” to COCU and that under the proposal before the assembly, the ELCA would become “a full partner.”

Secretary Lowell G. Almen introduced the recommendation of the Church Council:

MOVED;

SECONDED: To accept the invitation to become a “partner in mission and dialogue” with Churches Uniting in Christ (CUIC); and

To understand that this partnership does not represent regular membership or a declaration of full communion with Churches Uniting in Christ (CUIC), but rather provides an opportunity for strengthening mission through local implementation of efforts to combat racism and other local ecumenical endeavors as well as offering avenues for dialogue on concerns within a wider ecumenical context.

The Rev. Kathleen G. Kasper [Nebraska Synod] moved Motion D:

MOVED;

SECONDED: To amend the recommendation of the Church Council regarding “Partners in Mission and Dialogue” by adding the names of the Churches Uniting in Christ to the first paragraph. The amended first paragraph then would read:

To accept the invitation to become a “partner in mission and dialogue” with Churches Uniting in Christ (CUIC), those churches being the African Methodist Episcopal Church, the African Methodist Episcopal Zion Church, the Christian Church (Disciples of Christ), the Christian Methodist Episcopal Church, The Episcopal Church, the International Council of Community Churches, the Presbyterian Church (U.S.A.), the United Church of Christ, and the United Methodist Church; and...

Bishop Anderson invited Pr. Kasper to speak to her motion. Pr. Kasper, noting that the member churches of CUIC had not been identified in the background material nor in the motion itself, and asserted that including them by name would be “helpful” to congregations.

Bishop Anderson asked the Committee of Reference and Counsel for its recommendation. Ms. Lily R. Wu, co-chair of the committee, reported that this amendment has been distributed as Motion D and that the committee recommended adoption of the amendment for the sake of clarification.

The Rev. James G. Krauser [Metropolitan New York Synod] asked about the budget implications of the proposal. The Rev. Daniel F. Martensen, director of the Department for Ecumenical Affairs, said there would be “very limited cost,” less than \$4,000 per year.

The Rev. Barbara Berry-Bailey [Southeastern Pennsylvania Synod] asked whether listing the nine members churches would preclude other churches joining at a later date. Bishop Anderson said it would not.

MOVED;

SECONDED;

Yes-832; No-25

CARRIED:

To amend the recommendation of the Church Council regarding “Partners in Mission and Dialogue” by adding the names of the Churches Uniting in Christ to the first paragraph. The amended first paragraph then would read:

To accept the invitation to become a “partner in mission and dialogue” with Churches Uniting in Christ (CUIC), those churches being the African Methodist Episcopal Church, the African Methodist Episcopal Zion Church, the Christian Church (Disciples of Christ), the Christian Methodist Episcopal Church, The Episcopal Church, the International Council of Community Churches, the Presbyterian Church (U.S.A.), the United Church of Christ, and the United Methodist Church; and...

The Rev. James M. Brandt [Central States Synod] spoke in favor of the amended motion noting that he has taught for 12 years at a non-Lutheran seminary and has been married for 20 years to a Presbyterian pastor. He said he has been enriched by these and other ecumenical opportunities.

The Rev. Terrie L. Sternberg [Virginia Synod] asked whether other church bodies in addition to the ELCA had been invited to join Churches Uniting in Christ (CUIC) as partners in mission and dialogue. Pr. Kinnamon answered that the Moravian Church had been considering an invitation, and two other church bodies also were beginning the process of

considering this action. He added that the Roman Catholic Church would be consultant observers to CUIC.

ASSEMBLY

ACTION

Yes-892; No-25

CA01.04.16

To accept the invitation to become a “partner in mission and dialogue” with Churches Uniting in Christ (CUIC) those churches being the African Methodist Episcopal Church, the African Methodist Episcopal Zion Church, the Christian Church (Disciples of Christ), the Christian Methodist Episcopal Church, The Episcopal Church, the International Council of Community Churches, the Presbyterian Church (U.S.A.), the United Church of Christ, and the United Methodist Church; and

To understand that this partnership does not represent regular membership or a declaration of full communion with Churches Uniting in Christ (CUIC), but rather provides an opportunity for strengthening mission through local implementation of efforts to combat racism and other local ecumenical endeavors as well as offering avenues for dialogue on concerns within a wider ecumenical context.

Introduction of ELCA College and University Presidents

As the assembly prepared for the Orders of the Day, Bishop Anderson took a moment of personal privilege to introduce the seven newly-elected presidents of ELCA colleges and universities, inviting those who were present to the speakers' platform to be recognized by the assembly. He then invited all college and university presidents to the platform to be recognized, and announced that a reception would be held following the evening worship service allowing opportunity for assembly members to greet and to speak with these presidents.

College Corporation Meetings

Reference: *2001 Pre-Assembly Report*, Section I, page 20.

Bishop Anderson declared the 2001 Churchwide Assembly in recess at 4:56 P.M. (Central Daylight Time), and convened the meetings of four college corporations: Dana College, Luther College, St. Olaf College, and Wartburg College.

Subsequent to adjournment of the corporation meetings, Plenary Session Seven of the 2001 Churchwide Assembly was resumed.

Merger of Predecessor Corporations

Reference: *2001 Pre-Assembly Report*, Section IV, pages 121-123.

Bishop Anderson said the assembly would now do “a bit of legal housekeeping, related to the merger of inactive corporations from our predecessor church bodies into the Evangelical Lutheran Church in America.” He noted that this action would not affect the programmatic ministries of this church. Secretary Almen read the recommendation aloud

and, seeing no one at microphones to speak to the matter, Bishop Anderson called for the vote on the motion.

ASSEMBLY

ACTION

Yes-875; No-10

CA01.04.17

To adopt the following resolution:

WHEREAS, the following corporations (the “Inactive Corporations”) are predecessors of this corporation (Evangelical Lutheran Church in America, a Minnesota nonprofit corporation), or incorporated boards, agencies, or synods related to predecessors of this corporation, and currently are inactive and exist primarily for the purpose of receiving bequests and other gifts:

- 1. Evangelical Lutheran Church, a Minnesota nonprofit corporation;**
- 2. American Lutheran Church, an Illinois nonprofit corporation;**
- 3. United Evangelical Lutheran Church, a Nebraska nonprofit corporation;**
- 4. Board of Administration of the Lutheran Free Church, a Minnesota nonprofit corporation;**
- 5. The Zion Society for Israel, a Minnesota nonprofit corporation;**
- 6. Partners in Mission, a Missouri nonprofit corporation;**
- 7. U.S.A. National Committee of the Lutheran World Federation, a New York nonprofit corporation;**
- 8. Board of Social Ministry of the Lutheran Church in America, Inc., a New York nonprofit corporation;**
- 9. The Luther League of America, a Pennsylvania nonprofit corporation;**
- 10. Board of College Education and Church Vocation of the Lutheran Church in America, a Pennsylvania nonprofit corporation;**
- 11. Board of Parish Education of the Lutheran Church in America, a Pennsylvania nonprofit corporation;**
- 12. Board of Theological Education of the Lutheran Church in America, a Minnesota nonprofit corporation;**
- 13. Board of World Missions of the Lutheran Church in America, a Minnesota nonprofit corporation;**
- 14. United Synod of the Evangelical Lutheran Church in the South, a South Carolina nonprofit corporation;**
- 15. General Council of the Evangelical Lutheran Church in North America, a Pennsylvania nonprofit corporation; and**
- 16. General Synod of the Evangelical Lutheran Church in the United States of America, a Pennsylvania nonprofit corporation.**

WHEREAS, the Inactive Corporations are without directors or officers at this time; and

WHEREAS, provision 13.71. of the Constitution of this corporation states: “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”; and

WHEREAS, the Church Council deems it in the best interests of this corporation that the Inactive Corporations be merged with and into this corporation, has approved such mergers, and has submitted the mergers for consideration by the Churchwide Assembly; and

WHEREAS, the Churchwide Assembly deems it in the best interests of this corporation that the Inactive Corporations be merged with and into this corporation; therefore be it

RESOLVED, that the Plans of Merger in the form presented to the Churchwide Assembly and the performance by this corporation of the transactions contemplated by the Plans of Merger, are hereby approved; and be it further

RESOLVED, that the persons holding the following offices in this corporation are hereby affirmed as the officers of this corporation for purposes of Provision 13.71. of the Constitution of this corporation; shall act as the directors and officers of the Inactive Corporations; and are hereby authorized and directed, for and on behalf of the respective Inactive Corporations, to execute and deliver such documents and perform such acts as may be necessary or appropriate to execute the Plans of Merger: Presiding Bishop (President); Secretary; Treasurer.

Greetings:

Lutheran Men in Mission

Bishop Anderson called upon Mr. Charles R. Schwartz, president of Lutheran Men in Mission (LMM), who said that there is a great deal of ministry to be done with men, noting that in any given worship service only about one-third of the worshipers are men, and that men under 30 years old are statistically “the most unchurched group in America today.” He said that the calling of LMM is to “help men grow in their relationship with Christ.” He described LMM as “a life-changing men’s ministry in this church,” noting that thousands of men have had their lives changed by a Bible study prepared by LMM. He expressed the hope that every ELCA congregation would develop an effective men’s ministry.

Election Report:

First Ballot for Secretary

Reference: 2001 Pre-Assembly Report, Section I, pages 9-13, and page 33; continued on Minutes, pages 170, 225, 257, 293, 294, 310, 311.

Bishop Anderson called upon Mr. Phillip H. Harris, chair of the Elections Committee, to bring a report on the first ballot for secretary. Mr. Harris reported that 957 ballots were cast, one of which was an illegal ballot, leaving 956 valid ballots. Seventy-five percent of the ballots cast (718) were required for election on this first ballot for secretary. He then proceeded to read, in descending order the names of all those persons who received ten or more votes.

[Spelling of names as submitted by voting members on nominating ballot.]

Almen, Lowell	536	Bullock, Wyvetta	23
Sculley, Glenndy	115	DeGroot-Nesdahl, Andrea	20
Grorud, Mark	34	McCoid, Don	20

Nelson, Karl	9	Dillon, Joseph	1
Olson, Stanley	9	Doran, Ruth	1
Warren, Ronald B.	8	Edmiston, Guy	1
Smoose, Larry	6	Eggleston, Jack	1
Butler, Addie	5	Eilert, Leland	1
Derr, Amandus	5	Fernandez, Juan	1
Magnus, Kathy	5	Ferrell, Ron	1
Malm, John	5	Franek, Stanley R.	1
Freije, Merle	4	Franz, Virginia	1
Justman, James	4	Herlong, W. Osborne	1
Larson, April	4	Hill, Anita	1
Lee, Randall	4	Hock, Mary	1
Nelson, Karl J.	4	Holm, Steven	1
Price, Barbara L.	4	Jackson, Mark	1
Swanson, Patricia	4	Jacobson, Steven M.	1
Fuller, Scott	3	Johnson, Dennis G.	1
Pearson, John	3	Johnson, Timothy G.	1
Sheie, Myrna	3		
Turk, Norah L.	3		
Eigenfeld, Roger	2		
Engelby, Brenda	2		
Engh, Susan	2		
Foss, Michael	2		
Foss, Richard	2		
Furst, Gil	2		
Jurisson, Cynthia	2		
Musch, Sandy	2		
Nelson, Harvey	2		
Nesting, James	2		
Olson, David W.	2		
Rogness, Peter	2		
Sandstrom, Dale	2		
Spencer, Roger	2		
Wiinanen, Marja A.	2		
Williams, Bruce	2		
Wolrabe, Larry	2		
Ziel, Catherine A.	2		
Alderfer, Bill	1		
Alme, Lowell	1		
Almond, Lowell	1		
Amundsen, Lowell	1		
Arlmond, Lowell	1		
Aullman, Lowell	1		
Barnett, Ron	1		
Bjornberg, Allan C.	1		
Blahauvietz, Diane	1		
Blom, Paul	1		
Bolick, Leonard	1		
Borgstadt, Chip	1		
Bouzard, Ramona	1		
Braaten, Conrad	1		
Buthler, Addie	1		
Chavez, Mark	1		
Chiu, Y. T.	1		
Clark, Michele	1		
Corpus, Janet	1		
Dahlen, Kristin E.	1		
Dealey, Robert	1		
Dellis, John E.	1		

Krauser, James	1
Lee, Thomas	1
Lenson, Carl	1
Litke, John	1
Madson, Meg	1
Magnus, Dick	1
Maier, Donald	1
Matthews, Mary	1
May, D. Christine	1
Mehling, Christopher	1
Messick, Margaret	1
Miller, Gerald	1
Moore, Scott	1
Mueller, Richard	1
Neal, Vernon E.	1
Nelson, Car	1
Nelson, Harvey L.	1
Nelson, Wayne	1
Olson, Stanley N.	1
Peterson, Gordon	1
Peterson, Trudy A.	1
Pfankuch, Paul W.	1
Pile, Gregory R.	1
Price, Barbara A.	1
Rehmel, Judy	1
Schaefer, Eric	1
Schlecht, Randall	1
Schneider, Theodore	1
Sculley, Brenda	1
Scully, G.	1
Stewart, Richard	1
Stockbridge, Carrie	1
Stumme, John	1
Tiede, David	1
Timm, Steve	1
Tjornehoy, Sue	1
Tomer, Carol	1
Ulmen, Lowell	1
Vehav, Jonathan L.	1
Watson, George	1
Zimmerman, Charles	1

Bishop Anderson declared that there was no election and announced that the second ballot for secretary would be cast at the beginning of Plenary Session Eight on Sunday, August 12, 2001. He stated that those nominees who wished to withdraw from consideration must fill out a withdrawal form at the desk of the secretary's deputy, the Rev. Randall R. Lee, and extended the deadline for submission of this form until 5:45 P.M., Saturday, August 11, 2001.

Recess

Bishop Anderson called upon Secretary Lowell G. Almen for announcements, and Vice President Addie J. Butler for the closing prayer. Following the prayer, Bishop Anderson at 5:26 P.M. declared the assembly to be in recess until 8:00 A.M. Sunday, August 12, 2001.

Plenary Session Eight

Sunday, August 12, 2001

8:00 A.M. – 10:00 A.M.

Unit Overview:

Women of the ELCA

Reference: *2001 Pre-Assembly Report*, Section III, pages 96-99.

Ms. Catherine I.E. Braasch, executive director of the Women of the Evangelical Lutheran Church in America, provided a cross-section description of the variety of women who are members in this church's women's organization. She described "the hundreds of thousands of women whose lives have been changed...by service leadership...whose extra-mile giving supports the \$4.9 million ministry budget" of the organization.

Ms. Braasch reported that women around the world benefit from grants, scholarships, and ministry partnerships supported by the organization directly and through more than \$12 million in support of the churchwide budget since 1988. Ms. Braasch concluded by inviting assembly members to "take another look at Women of the ELCA today, to mobilize every woman of every age to act boldly on behalf of Jesus Christ."

The Rev. H. George Anderson, presiding bishop of the Evangelical Lutheran Church in America, brought the assembly to order at 8:00 A.M. (Central Daylight Time), on Sunday, August 12, 2001, in Hall D-E of the Indiana Convention Center. He called upon Mr. J. David Watrous, a member of the Church Council, to lead the assembly in a hymn and prayer.

Bishop Anderson said that the morning's agenda would include the second ballot for secretary, several reports and greetings, and time to discuss resolutions before recessing for worship and a free afternoon and evening.

He reminded the assembly that the offering at the morning's worship service had been designated for the ELCA World Hunger Appeal.

Report of the Credentials Committee

Reference: *2001 Pre-Assembly Report*, Section I, pages 8 and 33.

Bishop Anderson called upon Mr. Scott S. Fintzen for a report from the Credentials Committee prior to the balloting. Mr. Fintzen reported that 1,039 voting members out of a possible 1,040 had registered, and, because one voting member would not be attending, he said, "We can safely say, 'Hail, hail, the gang's all here.'"

Elections:

Second Ballot for Secretary

Reference: *2001 Pre-Assembly Report*, Section I, pages 9-13; continued on *Minutes*, pages 170, 222, 257, 293, 294, 310, 311.

Bishop Anderson asked that all voting members take their seats as it was time for the second ballot for secretary and reminded them that they must be seated in their place on the floor of the assembly in order to vote. He called attention to the printed report of the results of the first ballot and called upon Mr. Phillip H. Harris, chair of the Elections Committee, for his report. Mr. Harris read the names of those nominated on the initial ballot who had withdrawn their names from consideration. Mr. Harris stated that voting members would

use ballot number two and that anyone receiving three-fourths of the votes cast on this ballot would be elected secretary.

Bishop Anderson said that the results of this second ballot for secretary would be formally announced during Plenary Session Nine, but that the results would be posted in the lobbies of the Westin, Marriott, Crowne Plaza, and Hyatt hotels as soon as they were available. If there was not an election he stressed the importance for the seven persons receiving the highest number of votes to submit biographical data promptly after the announcement of the report. He asked if there were any questions, noting that there could be no interruptions once the voting had begun.

The assembly sang the third verse of, "Gracious Spirit, Heed our Pleading," and Bishop Anderson led in prayer, saying, "We thank you, O Lord, for this list of names of people before us now who are willing to serve you in your Church. We thank you for their openness to offer their gifts and abilities for service in so many ways. Guide us now as we choose an important leader for the Evangelical Lutheran Church in America in the capacity of secretary. In the name of Christ, we pray."

Bishop Anderson invited voting members to proceed to write the name of the nominee for whom they wished to vote and, when finished, to pass their ballot face down and unfolded to the aisle, where they would be collected by the pages.

After a few minutes, he declared the second ballot for secretary to be closed at 8:19 A.M. (Central Daylight Time).

Amendment of the Agenda

Ms. Susa M. Neitzel [Texas-Louisiana Gulf Coast Synod] moved to amend the agenda:

MOVED;

SECONDED: To amend the agenda to provide for additional time to consider the matters which require action by the assembly by either:

- 1) postponing the remaining greetings, initiative updates, unit overviews, videos, and other reports that do not require assembly action until after such matters that do require consideration and action have been completed, or
- 2) adding a plenary session, of at least two hours, later today.

Ms. Neitzel pointed out that the assembly was the highest legislative authority whose purpose was to consider important matters. She asserted that it seemed to be the sense of this assembly to take action but insisted that it seemed as if the assembly had spent more time watching reports and videos than deliberating the important matters before it. She said that there were 18 memorials to be addressed individually, as well as other memorials, the budget, and the possible second common ballot, and only 11 and one-half hours in plenary remained following this session. "There is more time devoted to reports than the business at hand," she asserted, and said that "our assemblies have become more like dog-and-pony shows and 'infomercials' about programs of the church." She concluded, "This is a working assembly and I urge my fellow members to take a stand and not be distracted from our purpose."

Mr. Patrick Brady [Northwest Washington Synod] moved to close debate on the matter.

Bishop Anderson immediately called for a vote on the motion, explaining that it would require a two-thirds vote for adoption.

MOVED; *Two-Thirds Vote Required*
SECONDED; *Yes-867; No-80*
CARRIED: **To move the previous question.**

Bishop Anderson then proceeded to the motion to amend the agenda.

MOVED;
SECONDED; *Yes-256; No-707*
DEFEATED: To amend the agenda to provide for additional time to consider the matters which require action by the assembly by either:

- 1) postponing the remaining greetings, initiative updates, unit overviews, videos, and other reports that do not require assembly action until after such matters that do require consideration and action have been completed, or
- 2) adding a plenary session, of at least two hours, later today.

The Rev. Robert L. Isaksen [New England Synod] moved to limit the length of speeches to two minutes for all remaining discussions.

Seeing no one rising to speak, Bishop Anderson proceeded with a vote on the motion.

MOVED; *Two-Thirds Vote Required*
SECONDED; *Yes-783; No-167*
CARRIED: **To limit speeches to two minutes for all remaining discussions.**

Rural Ministry Update

Reference: *2001 Pre-Assembly Report*, Section V, pages 19-24.

Bishop Anderson invited the Rev. Richard A. Magnus, executive director of the Division for Outreach, and Ms. Sandra A. LaBlanc, director for rural networking and resources, to the stage. Bishop Anderson said, "This church has been not only concerned about the rural crisis affecting this country, our congregations, and members, but we have been actively involved in addressing needs and seeking answers as well. Some of you have had an opportunity to learn more about it at the hearing on Thursday and in breakfast conversations." He referred the assembly to the report in Section V of the *2001 Pre-Assembly Report*.

Pr. Magnus said that the process to have a full-time churchwide staff position for rural ministry began in 1997, and said that "we were very fortunate to have Ms. LaBlanc take this position." He noted that she had worked in this area with the Roman Catholic Church and has worked very well with the advocacy arm of this church.

Ms. LaBlanc thanked voting members for their support of rural ministries. She told the assembly how she came to learn that each of the presidents of the three major national farm organizations in the United States are ELCA members. She brought this information to the Rural Ministry Advisory Committee and decided to approach Bishop Anderson with a suggestion to meet with the three leaders. The meeting was held on September 27, 2000. Eight areas of agreement were identified by the three farm organizations. Ms. LaBlanc said that 15 years ago these organizations would not have set foot in the same room together.

She said the farm-organization leaders challenged the ELCA to broaden the discussion and Bishop Anderson agreed. On March 26, 2001, an historic event took place at the Lutheran Center in Chicago when nearly 70 people met to talk about how to work together and look at directions for rural issues. Participants at this rural summit came from all over the country and from different denominations and groups. Ms. LaBlanc noted that never have all of these groups been present to sit down and talk together about common direction for rural issues. "It was a remarkable day." Participants that day, she said, laughed, got angry, disagreed, and agreed to disagree.

She said that Bishop Anderson challenged everyone to seek the common good, seek common ground, and to listen. She said that this is a concrete example of the Church as a place for moral deliberation, pointing out that, in rural America, the Church is the last place where people would expect this to happen. During the summit, Ms. LaBlanc said, several rural life task forces from various synods came to meet in the Lutheran Center Chapel at the same time to surround the rural summit in prayer; they prayed for each participant by name. She reported that a statement of agreement did not come about, but we know the Holy Spirit will lead as we continue to look for direction.

She encouraged everyone to wear a green ribbon to show family farmers, ranchers, and fishers that we care through prayer. She said that the ELCA is active in advocacy for the 2002 farm bill and offered a word of "profound thanks" to Bishop Anderson, who, because of his leadership, has made the ELCA a national leader in rural concerns. She also thanked voting members for their support of rural ministry and for letting her talk about "this remarkable and Holy Spirit-led event."

Bishop Anderson announced that the assembly would return to this topic later as it considered actions regarding the family farm.

Initiatives Update:

Help the Children

Reference: 2001 Pre-Assembly Report, Section V, pages 13-14.

Bishop Anderson turned the attention of the assembly to an update from the "Help the Children" initiative. He said, "As a result of this initiative, many congregations have declared themselves to be 'Safe Havens for Children.' In September 2001, this initiative's last activity will be to sponsor a summit on children under the theme, 'Treasured and Safe: A Future for Children in Congregations and Communities.'" He invited the initiative chair, Ms. Joanne Negstad, to bring an update.

While Ms. Negstad came forward, Bishop Anderson called attention to her leadership as the first president of Lutheran Services in America, where she laid the ground for a fine organization and established a strong network among the related agencies and institutions.

With the sounds of children crying in the background, Ms. Negstad reminded the assembly of the many cries of children—cries for nurture of faith, of fear and loneliness, cries of neglect, of worry and wonder, cries for arms of love. At Safe Haven, the cries turn to cries of laughter and joy, because the ELCA is providing a safe haven for children. The update concluded with a video on Safe Haven for Children, featuring Grace Lutheran Church in York, Pennsylvania.

Evangelism Strategy (continued)

Reference: 2001 Pre-Assembly Report, Section IV, pages 1-39; continued on Minutes, page 98.

Bishop Anderson explained, "Now, we are going to continue the discussion of the evangelism strategy that we began to work on. You remember that it was proposed, but there were speakers at microphones. If you wished to speak on that, please return to the

microphones. The discussion of the main motion is located on page 39 of Section IV [of the *2001 Pre-Assembly Report*]. We have our resource people back on the stage, and those of you who wish to speak to it, we are now open for continued discussion on the evangelism strategy. Microphone nine.”

Ms. Susa M. Neitzel [Texas-Louisiana Gulf Coast Synod] moved to amend the motion by insertion:

MOVED;

SECONDED: To amend the main motion by inserting in the second RESOLVED the following:

- 2) setting a priority and committing itself to study and a renewed growth in knowledge of the Gospel and its place in our daily lives; *[with the remaining items renumbered]*.

Bishop Anderson invited Ms. Neitzel to speak to her motion. Ms. Neitzel said, “I would yield the floor to Perri McCary at this time.”

Bishop Anderson continued, “I hear a point of order,” and called upon the speaker at microphone five.

The Rev. Peter S. Klotz [Upstate New York Synod] said, “I believe there was an amendment proposed by me that was still pending before we recessed.” Bishop Anderson responded that he thought that was the case, but that since “WHEREAS” clauses have less precedence than the “RESOLVED” clauses, that amendment would be considered later.

Ms. Perri Kathryn McCary [Texas-Louisiana Gulf Coast Synod] spoke in favor of the amendment, saying, “As a new Lutheran, one of the things that has been most valuable to me has been the study of both what it means to be a Lutheran, but further study of what the Gospel means, especially regarding grace. And I think that if we are committed to prayer, that’s great, but we should also be committed to study, to show ourselves approved.

“I am a firm believer that when you know this in your heart, that when this is ensconced in your heart, we make better decisions. We pray, and sometimes we do not listen to God and what the answer is. But with...prayer and study, I think we can make better decisions.”

Bishop Anderson said, “I see no one at microphones negative. Are you ready to vote on the proposed amendment? Let us see it again [on the video display]. Thank you. This would essentially parallel the first item numbered. It is setting a priority and committing itself to study and a renewed growth in knowledge of the Gospel and its place in our daily lives.

“If there is no discussion, we will vote. If you favor it, please press ‘1.’ If you oppose it, please press ‘2.’ Vote now.”

MOVED;

SECONDED;

Yes-855; No-79

CARRIED: **To amend the main motion by inserting in the second RESOLVED the following:**

- 2) **setting a priority and committing itself to study and a renewed growth in knowledge of the Gospel and its place in our daily lives; *[with the remaining items renumbered]*.**

Bishop Anderson then said, "By 855-79, it is incorporated in the text." Returning to consideration of the motion introduced during Plenary Session Four, he said, "Now, Pr. Klotz. Microphone five."

MOVED;

SECONDED: To delete the third WHEREAS paragraph:

~~WHEREAS, we have discovered the effectiveness of churchwide initiatives, such as the "Mid-Sized Congregation Transformation Project" and "Call to Discipleship," and synodical efforts like the "Living the Great Commission" mission plan of the Southeastern Synod of the Evangelical Lutheran Church in America..."~~

Pr. Klotz spoke to his motion, saying, "My understanding is that this initiative represents a search for proven effective best evangelism practice. And this clause that I am proposing that be deleted says that we have discovered that these programs' names are effective. But the fact is that the programs mentioned currently have no more evidence of being effective than do any of the other programs that have been examined by the Department for Research and Evaluation.

"I was pleased to see past programs subjected to an effectiveness criteria measured by results. Before designating these or other programs as effective best practices, they should be subjected to the same standard.

"I am reminded that fishing lures are sometimes evaluated by the number of fishermen they catch. And I would not want our evangelism programs to be evaluated by the number of evangelists they catch."

The Rev. M. Wyvetta Bullock, executive director of the Division for Congregational Ministries, replied, "We have not yet completed our research and investigation of these models, you are correct. And so if the assembly chooses to delete this, that would be the will of the assembly. However, we were trying to give some examples of places, models in our church now, where there has been some evidence that these models are effective. So we would not object if the assembly chooses to delete it. We do believe that there is some evidence, but it is not extensively conclusive."

The Rev. David E. Tryggstad [Northeastern Minnesota Synod] spoke against the amendment to delete, saying, "I can only speak on behalf of our congregation, but we have used the mid-sized congregation [Mid-Sized Congregation Transformation Project] and we have found it very effective. So I speak against the deletion of that 'WHEREAS.'"

The Rev. Raymond LeBlanc [Southwest California Synod] moved to amend the main motion. Bishop Anderson asked him to await the decision of the matter pending on the floor. He also reminded voting members that they now were operating with two-minutes for speaking to motions.

The Rev. Christopher D. Webb [Florida-Bahamas Synod] moved to amend by substituting the word "benefits" for the word "effectiveness" on line 15. Bishop Anderson said it would be helpful to decide if the paragraph would be retained before attempting to amend it.

Seeing no one else waiting at microphones wishing to speak, Bishop Anderson asked, "Further speaking? I think we are ready to vote on the proposed amendment. It is to delete the third 'Whereas' in the first column, lines 15 through 20. If you favor that deletion, you will vote 'yes.' If you wish to leave it in, you will vote 'no.' Please vote now."

MOVED;

SECONDED;

Yes-267; No-636

DEFEATED: To delete the third WHEREAS paragraph:

~~WHEREAS, we have discovered the effectiveness of churchwide initiatives, such as the “Mid-Sized Congregation Transformation Project” and “Call to Discipleship,” and synodical efforts like the “Living the Great Commission” mission plan of the Southeastern Synod of the Evangelical Lutheran Church in America...~~

Pr. Webb then moved to amend by substitution:

MOVED;

SECONDED: To substitute the word “benefits” for “effectiveness” in line 15.

Bishop Anderson asked if Pr. Webb wished to speak to his motion, and Pr. Webb replied, “No sir, I think it is self-explanatory.” Bishop Anderson continued, “Thank you. Ready to vote? All favoring the amendment, which is in line 15 to change the—to replace the word ‘effectiveness’ by the word ‘benefits.’ If you are for it, vote ‘yes;’ all opposed, vote ‘no.’ Please vote now.”

MOVED;

SECONDED;

Yes-802; No-137

CARRIED: **To substitute the word “benefits” for “effectiveness” in line 15.**

Pr. LeBlanc continued with his motion to amend the fifth “RESOLVED” of the amended main motion by addition:

MOVED;

SECONDED: To add “ethnic diversity” to the list of Blue Ribbon task force participants.

RESOLVED, that at least 50 percent of the participants of the task force be currently active parish pastors and lay leaders in growing congregations, representing a range of worship styles, membership size, ethnic diversity, and of urban, suburban, and rural settings; and be it further

Bishop Anderson said, “Thank you. So in the list of categories, so to speak, you are adding the term ‘ethnic diversity’ to those already present?” Pr. LeBlanc indicated that this was correct.

Bishop Anderson continued, “You may remember that an amendment was made to create a task force—a blue ribbon task force. And this is what Pr. LeBlanc is amending. Pr. Bullock?”

Pr. Bullock stated, “Thank you. There would be no objection to adding ethnic diversity into the list of categories.”

Bishop Anderson said, "Are you ready to vote? If there is objection, we will wait. I hear no objection. So we are now voting on the inclusion of the clause 'ethnic diversity.' If you wish to do that, you will vote 'yes.' If you do not wish to do that, you will vote 'no.' Please vote now."

MOVED;

SECONDED;

Yes-923; No-35

CARRIED: **To add "ethnic diversity" to the list of Blue Ribbon task force participants.**

RESOLVED, that at least 50 percent of the participants of the task force be currently active parish pastors and lay leaders in growing congregations, representing a range of worship styles, membership size, ethnic diversity, and of urban, suburban, and rural settings; and be it further

Seeing no one else waiting to speak, Bishop Anderson then asked, "Are you ready now to vote on the main motion as amended? Hearing no objection, seeing no persons at microphones, we will proceed to do that.

"If you have your *Preliminary Minutes* of [Plenary] Session Four, page 34, you would have virtually the complete action, although we have now made a couple of additions to it. Ready to vote? Seeing no speakers, we will proceed to do that. All favoring the amended action 'Toward a Vision for Evangelism in the Evangelical Lutheran Church in America,' you wish to vote 'yes,' will press '1.' If you wish to vote 'no,' you will press '2.' Please vote now."

ASSEMBLY

ACTION

Yes-965; No-9

CA01.05.18

WHEREAS, as people of God in Christ, we confess with joy and thanksgiving that the Holy Spirit is given at Baptism to empower us to be witnesses for Jesus Christ, and calls us into a lifelong discipleship journey with Jesus Christ; and that every baptized member of this church is part of Christ's body and is called to give witness in word and deed to God's Good News; and each ministry of this church, including congregations, synods, churchwide units, agencies, and institutions, belongs to Christ;

WHEREAS, we have learned about the relationship of effective evangelism to an openness to change and a clear sense of mission and purpose;

WHEREAS, we have discovered the benefits of churchwide initiatives, such as the "Mid-Sized Congregation Transformation Project" and "Call to Discipleship," and synodical efforts like the "Living the Great Commission" mission plan of the Southeastern Synod of the Evangelical Lutheran Church in America; therefore be it

RESOLVED, that the 2001 Churchwide Assembly of the Evangelical Lutheran Church in America (ELCA):

- 1) receives with appreciation the Evangelical Lutheran Church in America's Evangelism Strategy Decade Report 1991-2001, "A Telling Witness of God's Good News;"
- 2) expresses gratitude for the witness of individual members of the Evangelical Lutheran Church in America who tell, proclaim, and bear witness to the good news of God in Christ in all areas of everyday life; and for the mission and ministry of each ELCA congregation, synod, churchwide unit, institution, and agency that makes evangelism a priority; and
- 3) reaffirms its commitment to both the biblical mandate to "Go, therefore, and make disciples..." (Matthew 28:19-20) and this church's constitutional charge to participate in God's mission by:
 - a) proclaiming "God's saving Gospel of justification by grace for Christ's sake through faith alone...;"
 - b) carrying out "Christ's Great Commission by reaching out to all people to bring them to faith in Christ...;" and
 - c) nurturing "members in the Word of God so as to grow in faith and hope and love;"⁵ and be it further

RESOLVED, that we invite and encourage each expression and ministry of this church—including congregations, synods, schools, colleges and universities, seminaries, organizations (Women of the ELCA, Lutheran Youth Organization, Lutheran Men in Mission), campus ministries, outdoor ministry settings, ethnic associations, social ministry organizations, and the churchwide organization—to commit to working toward a vision for evangelism in the Evangelical Lutheran Church in America by:

- 1) setting a priority and committing itself to pray for our evangelism ministries through prayer services, prayer ministry teams, and prayer partners;
- 2) setting a priority and committing itself to study and a renewed growth in knowledge of the Gospel and its place in our daily lives;
- 3) receiving the witness of and gifts for evangelism from global companions;
- 4) clarifying its sense of purpose and mission;

⁵Constitutional provision 4.02. in the *Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America*.

- 5) seeking ways to be open to innovation and change; and
- 6) sharing new or existing evangelism plans with this whole church prior to the 2003 Churchwide Assembly of the Evangelical Lutheran Church in America; and be it further

RESOLVED, that each congregation of the Evangelical Lutheran Church in America be invited and encouraged to recommit itself to making disciples for Jesus Christ, sharing in the “Call to Discipleship,” as approved by the 1999 Churchwide Assembly of the Evangelical Lutheran Church in America; and be it further

RESOLVED, that the presiding bishop of the Evangelical Lutheran Church in America, working in partnership with the Division for Congregational Ministries, the other churchwide divisions and units, and the Conference of Bishops, establish a “Blue Ribbon” task force by January 31, 2002, to develop a comprehensive evangelism strategy for presentation and possible action at the 2003 Churchwide Assembly of the Evangelical Lutheran Church in America; and be it further

RESOLVED, that at least 50 percent of the participants of the task force be currently active parish pastors and lay leaders in growing congregations, representing a range of worship styles, membership size, ethnic diversity, and of urban, suburban, and rural settings; and be it further

RESOLVED, that the comprehensive strategy recommend plans and specific actions for the future evangelism ministry of this church that includes:

1. A summary of the evangelism plans of the expressions and ministries of this church;
2. A multiplicity of models for congregational growth based on current research for missional outreach and plans to implement these models along with the “best practices” of evangelism in this church;
3. Continued expansion of the ELCA-wide *Call to Discipleship*; and
4. Renewed efforts at missional leadership development; and be it further

RESOLVED, that the strategy include recommendations for future budget allocations and possible changes in ELCA budget priorities necessary to implement the plan.

Category E1: Evangelism and Discipleship Strategy

Reference: 2001 Pre-Assembly Report, Section VI, pages 68-74.

Eighteen of the 19 synodical memorials on “Evangelism and Discipleship Strategy” were essentially identical. The Model Memorial is printed here, with changes noted by synod.

Model Memorial

WHEREAS, Jesus’ words in the Great Commission (Matthew 28) invite a primary focus around evangelism (“Go...”) and discipleship (“make disciples”); and

WHEREAS, the Statement of Purpose in the constitution of the Evangelical Lutheran Church in America (Chapter 4) declares that this church is “sent to bear witness to God’s creative, redeeming and sanctifying activity in the world” and provides the following guidelines as fulfillment of the statement:

“To participate in God’s mission, this church shall:

1. Proclaim God’s saving Gospel of justification by grace for Christ’s sake through faith alone... (4.02.a.)
2. Carry out Christ’s Great Commission by reaching out to all people to bring them to faith in Christ... (4.02.b.).
3. Nurture its members in the Word of God so as to grow in faith and hope and love, [and] to see daily life as the primary setting for the exercise of their Christian calling... (4.02.e.);” and

WHEREAS, 2001 marks the tenth anniversary of the ELCA’s adoption of “A Telling Witness of God’s Good News,” an evangelism strategy that has resulted in some success, but has often been overshadowed by other issues; and

WHEREAS, grassroots affirmation and encouragement around the Initiatives for A New Century’s ELCA-wide Call to Discipleship have called for continued engagement around the themes of discipleship and faith practices beyond 2001; and

WHEREAS, it is this church’s continuing intention to renew its commitment to be faithful witnesses and to be an evangelical people who: proclaim the good news of God in Jesus Christ; reach out to invite all people into faith in Christ; and deepen the faith and discipleship of its members and those new to our church; therefore be it

RESOLVED, that the _____ Synod of the Evangelical Lutheran Church in America memorialize the Churchwide Assembly to renew and focus the ELCA’s commitment to be a people in mission shaped by Christ’s Great Commission; and be it further

RESOLVED, that the Evangelical Lutheran Church in America, in all of its expressions, commit itself to deep study and intentional action in evangelism and discipleship over the next decade; and be it further

RESOLVED, that the presiding bishop of this church, working in partnership with the Division for Congregational Ministries, the other churchwide divisions and units, and synodical bishops, establish a “blue ribbon” task force by January 31, 2002, to develop a comprehensive evangelism strategy that would include: renewed efforts at missional leadership development; a multiplicity of models for congregational growth based on current research for missional outreach and evangelism; and continued expansion of the ELCA-wide Call to Discipleship; and be it further

RESOLVED, that at least 40 percent of the participants of the task force be currently active parish pastors and lay leaders in growing congregations, representing a range of worship styles and sizes, and of urban, suburban, and rural settings; and be it further

RESOLVED, that the strategy include specific recommended actions which, when approved, would become churchwide priorities for the divisions and units of the churchwide

expression and would urge other expressions of the ELCA to take parallel actions, thus establishing the highest priority for these proposals; and be it further

RESOLVED, that the strategy include recommendations for budget allocations and possible changes in ELCA budget priorities necessary to implement the plan; and be it further

RESOLVED, that this strategy be submitted to the 2003 Churchwide Assembly for approval and affirmation; and be it further

RESOLVED, that this synod commit itself to supporting the ELCA comprehensive evangelism strategy with synodical strategies developed by this process.

1. Sierra Pacific Synod (2A) [2001 Memorial]

Adopted the “model memorial,” known as “Evangelism and Discipleship Strategy” printed on page 235 above, with the following changes:

- The first “WHEREAS” statement is moved between the third and fourth “Whereas” statements”
- There is only one “RESOLVED” statement, that reads:

RESOLVED, that the Sierra Pacific Synod memorialize the Churchwide Assembly to commit the Evangelical Lutheran Church in America in all its expressions to deep study and intentional action in evangelism and discipleship over the next decade.

2. Eastern North Dakota Synod (3B) [2001 Memorial]

Adopted the “model memorial,” known as “Evangelism and Discipleship Strategy” printed on page 235 above, with the following changes:

- Third “WHEREAS” statement begins: “the year 2001”;
- Fourth “WHEREAS” statement is altered considerably, and reads:

WHEREAS, expressions of affirmation and encouragement from the grass roots of this church have greeted the “ELCA-wide Call to Discipleship,” a year-long emphasis now underway in many ELCA congregations as one enactment of the “Initiatives for a New Century” affirmed during the 1999 ELCA Churchwide Assembly, and because these acclamations have called for continued engagement around the themes of discipleship and faith practices beyond 2001; and

- “RESOLVED” statements are altered considerably, and read:

RESOLVED, that this assembly of the Eastern North Dakota Synod of the Evangelical Lutheran Church in America memorialize the 2001 Churchwide Assembly of the ELCA, urging that body to proclaim a renewal and greater focusing of the ELCA’s commitment to be a people in mission shaped by Christ’s Great Commission, by committing the ELCA, in all of its expressions, to deep study and intentional action in evangelism and discipleship over the next decade; and be it further

RESOLVED, that this assembly petition the presiding bishop of this church, urging him or her to establish a “blue ribbon” task force to develop a comprehensive evangelism strategy, and to set up this task force working in partnership with the Division for Congregational Ministries, the other churchwide divisions and units, and with synodical bishops, and that this assembly make the following recommendations concerning the establishment of this task force:

- That this task force be established by January 31, 2002;

- That this task force focus on renewed efforts at missional leadership development;
- That this task force develop a multiplicity of models for congregational growth based on current research for missional outreach and evangelism;
- That this task force continue the expansion of the ELCA-wide “Call to Discipleship”;
- That at least 40 percent of the participants in this task force be active parish pastors and lay leaders in growing congregations which represent a range of worship styles, sizes, and urban, suburban, and rural settings;
- That the strategy developed by this task force propose specific actions which, when approved, would become churchwide priorities for the division and units of the churchwide expression and would urge other expressions of the ELCA to take parallel action, thus establishing the highest priority for these proposals;
- That the strategy developed by this task force include projected budget allocations and suggested changes in ELCA budget priorities needed to implement the plan;
- That the strategy developed by this task force be submitted to the 2003 ELCA Churchwide Assembly for approval and affirmation; and be it further

RESOLVED, that this assembly urge this synod, its congregations, boards, council, officers, other expressions, and its bishop to commit themselves to supporting the comprehensive ELCA evangelism strategy developed by this proposed process, and memorialize future assemblies of this synod to urge renewal of these commitments for the intended durations of this emphasis, toward the goal that evangelism and mission are woven into the fabric of our church’s life at every level; and be it further

RESOLVED, that this assembly recommend that the bishop of this synod, following the 2003 Churchwide Assembly, and in consultation with the Synod Council and its boards, appoint an evangelism strategy team which would develop a plan of action for this synod based on the ELCA strategy which might be adopted as a result of this proposal; and be it further

RESOLVED, that the bishop of this synod be asked by this assembly to transmit this resolution and its incorporated memorials to the ELCA Churchwide Assembly, via the Office of the Secretary of the ELCA, or whatever appropriate channels apply.

3. Southwestern Minnesota Synod (3F) [2001 Memorial]

WHEREAS, Jesus’ words in the Great Commission (Matthew 28) call us to go into the world and make disciples; and

WHEREAS, 2001 marks the 10th year anniversary of the ELCA’s adoption of “A Telling Witness to God’s Good News,” an evangelism strategy that has resulted in some success but has often been overshadowed by other issues; therefore be it

RESOLVED, that the Southwestern Minnesota Synod memorialize the 2001 Churchwide Assembly to establish a task force by January 31, 2002, for the purpose of developing a comprehensive evangelism strategy; and be it further

RESOLVED, that the task force understand the word “comprehensive” to include work on leadership development, multiple models for congregational growth, attention to current research on missional outreach and evangelism, and partnership with *Living Faith: An ELCA-wide Call to Discipleship*; and be it further

RESOLVED, that the task force comprise a diverse group of people, including lay members and pastors from growing ELCA congregations in rural, urban, and suburban settings that demonstrate a variety of models for ministry; and be it further

RESOLVED, that a proposal for this comprehensive strategy be submitted to the 2003 Churchwide Assembly for approval and affirmation.

4. Nebraska Synod (4A) [2001 Memorial]

Adopted the “model memorial,” known as “Evangelism and Discipleship Strategy” printed on page 235 above, with the following changes:

- First “RESOLVED” replaces “shaped by Christ’s Great Commission; and be it further” with “Christ’s Great Commission; and implement this resolution in the following ways:” and then lists the next six “resolved statements” as part of the first resolved statement.
- Second “RESOLVED” inserts “will” prior to “commit itself to deep study”;
- Third “RESOLVED” inserts “will” prior to “establish a ‘Blue Ribbon’ task force”;
- Fourth “RESOLVED” inserts “shall” prior to “be currently active parish pastors”;
- Fifth “RESOLVED” inserts “will” prior to “include specific recommended actions”; and, replaces “a high priority” with “the highest priority”;
- Sixth “RESOLVED” inserts “will” prior to “include recommendations for budget”;
- Seventh “RESOLVED” inserts “will” prior to “be submitted to the 2003”;
- Adds a final “RESOLVED” statement:

RESOLVED, that the congregations of this synod be urged to make a similar commitment, so that evangelism and mission are woven into the very fabric of our church at every level.”

5. Central States Synod (4B) [2001 Memorial]

Adopted the “model memorial,” known as “Evangelism and Discipleship Strategy” printed on page 235 above, with the following changes:

- “RESOLVED” statements are combined into one statement that reads:

RESOLVED, that the Central States Synod of the Evangelical Lutheran Church in America in Assembly take the following actions:

1. Memorialize the Churchwide Assembly to renew and focus the ELCA’s commitment to be a people in mission shaped by Christ’s Great Commission.
2. Commit itself to deep study and intentional action in evangelism and discipleship over the next decade.
3. Request the presiding bishop of this church, in partnership with the Division for Congregational Ministries, other churchwide divisions and units, and synodical bishops, to establish a “blue ribbon” task force by January 31, 2002, (at least 40 percent of the participants of the task force be currently active parish pastors and lay leaders in growing congregations, representing a range of worship styles and sizes, and of urban, suburban, and rural settings) to develop a comprehensive evangelism strategy for consideration at the 2003 Churchwide Assembly.
4. Urge that this evangelism strategy include:
 - renewed efforts at mission leadership development
 - a multiplicity of models for congregational growth based on current research for mission outreach and evangelism
 - continued expansion of the ELCA-wide *Call to Discipleship*
 - specific recommended actions which, when approved, would become churchwide priorities for the divisions and units of the churchwide expression and would urge other expressions of the ELCA to take parallel actions, thus establishing the highest priority for these proposals.

- recommendations for budget allocations and possible changes in ELCA budget priorities necessary to implement the plan.
5. Request the bishop of this synod to appoint an evangelism strategy team which would develop a plan of action for this synod based on the ELCA adopted strategy.
6. Northern Texas-Northern Louisiana Synod (4D) [2001 Memorial]

Adopted the “model memorial,” known as “Evangelism and Discipleship Strategy” printed on page 235 above, with the following changes:

 - The first “WHEREAS” statement is moved between the fourth and fifth “WHEREAS” statements;
 - Third “WHEREAS” replaces “2001” with “the year 2001,” and replaces “by other issues; and” with “by other issues of attention; and”;
 - Fifth “WHEREAS” ends “commitment to be faithful in witness to God’s good news in Jesus Christ and to be an evangelical people reaching out, inviting, deepening the faith and discipleship of its members and those new to our church; therefore be it”;
 - “RESOLVED” statements are altered considerably, and read:

RESOLVED, that the Northern Texas-Northern Louisiana Synod affirm the action of the Evangelical Lutheran Church in America to renew and focus its commitment to be a people in mission shaped by Christ’s Great Commission; and be it further

RESOLVED, that the Northern Texas-Northern Louisiana Synod affirm the Evangelical Lutheran Church in America in all its expressions to commit itself to deep study and intentional action in evangelism and discipleship over the next decade; and be it further

RESOLVED, that the Northern Texas-Northern Louisiana Synod memorialize the Evangelical Lutheran Church in America to encourage each congregation, working in partnership with other congregations, synods and leaders, to develop a strategic plan for mission that includes a renewed focus in outreach and discipleship, with established growth goals appropriate to each setting, and that these intentions be gathered synodically to be brought forward as a statement of intention at the 2003 Churchwide Assembly; and be it further

RESOLVED, that the Northern Texas-Northern Louisiana Synod memorialize the [2001 Churchwide Assembly of the] Evangelical Lutheran Church in America to encourage the presiding bishop of this church—working in partnership with the churchwide divisions and units, synod bishops and leaders—to develop a concrete action plan for strengthening a programmatic focus on evangelism and discipleship, with clear budget re-allocations, adjustments and additions to be brought to the 2003 Churchwide Assembly for affirmation and implementation; and be it further

RESOLVED, that the Northern Texas-Northern Louisiana Synod encourage the Evangelical Lutheran Church in America to affirm the action of its Division for Congregational Ministries to strengthen its efforts to help this church focus on specific evangelism efforts such as: Internet evangelism, cross-cultural evangelism, and specific ministry with rural and small town congregations of the Evangelical Lutheran Church in America.

7. Texas-Louisiana Gulf Coast Synod (4F) [2001 Memorial]

Adopted the “model memorial,” known as “Evangelism and Discipleship Strategy” printed on page 235 above, with the following changes:

- Combines third and fourth “RESOLVED” statements;
- Adds two “RESOLVED” statements to the end, that read:

RESOLVED, that following the 2003 Churchwide Assembly, the bishop of this synod appoint an evangelism strategy team which would develop a plan of action for this synod based on the ELCA adopted strategy; and be it further

RESOLVED, that the congregations of this synod be urged to make a similar commitment, so that evangelism and mission are woven into the very fabric of our church’s life at every level.

8. Metropolitan Chicago Synod (5A) [2001 Memorial]

Adopted the “model memorial,” known as “Evangelism and Discipleship Strategy” printed on page 235 above, with the following changes:

- “RESOLVED” statements are combined into one statement that reads:

RESOLVED, that the Metropolitan Chicago Synod of the Evangelical Lutheran Church in America memorialize the 2001 Churchwide Assembly:

 1. to renew and focus the ELCA’s commitment to be a people in mission shaped by Christ’s Great Commission;
 2. to commit the ELCA in all its expressions to deep study and intentional action in evangelism and discipleship over the next decade;
 3. to request the presiding bishop of the ELCA, working in partnership with the Division for Congregational Ministries, the other churchwide divisions and units, and synodical bishops, will establish a “blue ribbon” task force by January 31, 2002, to develop a comprehensive evangelism strategy that would include:
 - renewed efforts at missional leadership development;
 - a multiplicity of models for congregational growth based on current research for missional outreach and evangelism;
 - continued expansion of the ELCA-wide *Call to Discipleship*;
 - at least 40 percent of the participants of the task force be currently active parish pastors and lay leaders in growing congregations, representing a range of worship styles, sizes, and of urban, suburban and rural settings;
 - that the strategy will include specific recommended actions which, when approved, would become churchwide priorities for the divisions and units of the churchwide expression and would urge other expressions of the ELCA to take parallel actions, thus establishing the highest priority for these proposals;
 - that the strategy will include recommendations for budget allocations and possible changes in ELCA budget priorities necessary to implement the plan; and
 - that this strategy will be submitted to the 2003 Churchwide Assembly for approval and affirmation.

9. Central/Southern Illinois Synod (5C) [2001 Memorial]

Adopted the “model memorial,” known as “Evangelism and Discipleship Strategy” printed on page 235 above, with the following changes:

- Second “RESOLVED” statement substitutes “deeper study” for “deep study”
- Combines third and fourth “RESOLVED” statements

- Eighth “RESOLVED” statement substitutes “Central/ Southern Illinois Synod” for “this Synod”

- Adds two “RESOLVED” statements to the end that read:

RESOLVED, that following the 2003 Churchwide Assembly, the bishop of the Central/Southern Illinois Synod appoint an evangelism strategy team which would develop a plan of action for this synod based on the ELCA adopted strategy; and be it further

RESOLVED, that the congregations of this synod be urged to make a similar commitment, so that evangelism and mission are woven into the very fabric of our church’s life at every level.

10. Northwest Synod of Wisconsin (5H) [2001 Memorial]

Adopted the “model memorial,” known as “Evangelism and Discipleship Strategy” printed on page 235 above, with the following changes:

- Deletes all “WHEREAS” statements with the exception of the first and last;
- Combines the third and fourth “RESOLVED” statements into one statement; fourth “RESOLVED” replaces “at least 40 percent” with “at least 60 percent”;
- Adds a final “RESOLVED” statement:

RESOLVED, that the congregations of this synod make a commitment that evangelism and mission are woven into the very fabric of our church’s life at every level.

11. Greater Milwaukee Synod (5J) [2001 Memorial]

Adopted the “model memorial,” known as “Evangelism and Discipleship Strategy” printed on page 235 above, with the following changes:

- Third “RESOLVED” replaces the end of the statement, starting at “multiplicity of models for congregational growth...” with “multiplicity of models for evangelism; and continued expansion of the ELCA-wide ‘Call to Discipleship.’” And combines this statement with the Fourth “RESOLVED” Statement;
- Adds two “RESOLVED” statements to the end that read:

RESOLVED, that following the 2003 Churchwide Assembly, the bishop of this synod appoint an evangelism strategy team which would develop a plan of action for this synod based on the ELCA adopted strategy; and be it further

RESOLVED, that the congregations of this synod be urged to make a similar commitment, so that evangelism and mission are woven into the very fabric of our church’s life at every level.

12. South-Central Synod of Wisconsin (5K) [2001 Memorial]

Adopted the “model memorial,” known as “Evangelism and Discipleship Strategy” printed on page 235 above, with the following changes:

- Second “WHEREAS” deletes “To participate in God’s mission, this church shall:”;
- Third “RESOLVED” replaces “to develop a comprehensive evangelism strategy that would include:” with “to develop a comprehensive and holistic evangelism and discipleship strategy that would include”;

- Deletes final “RESOLVED” statement and adds two “RESOLVED” statements that read:
RESOLVED, that following the 2003 Churchwide Assembly, the bishop of this synod appoint an evangelism strategy team which would develop a plan of action for this synod based on the ELCA adopted strategy; and be it further
RESOLVED, that the congregations of this synod be urged to make a similar commitment, so that evangelism and mission are woven into the very fabric of our church’s life at every level.

13. La Crosse Area Synod (5L) [2001 Memorial]

Adopted the “model memorial,” known as “Evangelism and Discipleship Strategy” printed on page 235 above, with the following changes:

- Deletes second, third, and fourth “WHEREAS” statements, and replaces with:
WHEREAS, the ELCA constitution declares our purpose as “sent to bear witness to God’s creative, redeeming and sanctifying activity in the world”; and;
- Adds final “WHEREAS” statement that reads:
WHEREAS, the La Crosse Area Synod, through the Proclamation of the Word Committee, is developing an outreach strategy; therefore be it;
- “RESOLVED” statements are altered considerably, and read:
RESOLVED, that the La Crosse Area Synod Assembly direct the La Crosse Area Synod Council to forward this resolution to the ELCA Church Council’s Executive Committee for proper referral and disposition under the bylaws and continuing resolutions of this church; and be it further
RESOLVED, that the ELCA commit itself to deep study and intentional action in evangelism and discipleship over the next decade; and be it further
RESOLVED, that the Presiding Bishop, the Division for Congregational Ministries, other churchwide divisions and units, and synodical bishops, establish a task force, that would include active parish pastors and lay persons from a cross section of congregations, to develop a comprehensive evangelism strategy that would include:
 - renewed efforts at missional leadership development
 - a multiplicity of models for congregational growth based on current research for missional outreach and evangelism
 - continued expansion of the ELCA-wide Call to Discipleship
 - recommended actions for synods and congregations
 - recommendations for budget allocations to implement the plan; and be it further
RESOLVED, that this strategy be submitted to the 2003 Churchwide Assembly; and be it further
RESOLVED, that the congregations of this synod be urged to study the synod’s outreach strategy and contribute to its ongoing formulation and implementation, so that evangelism and mission are woven into the very fabric of our church’s life at every level.

14. Southern Ohio Synod (6F) [2001 Memorial]

Adopted the “model memorial,” known as “Evangelism and Discipleship Strategy” printed on page 235 above, with the following changes:

- Deletes all but the first “WHEREAS” statements, replacing them with the following statement:

WHEREAS, the Statement of Purpose in the constitution of the Evangelical Lutheran Church in America (Chapter 4) declares this church is “sent to bear witness to God’s creative, redeeming and sanctifying activity in the world,” and recalling the ELCA’s adoption of A Telling Witness to God’s Good News, and Initiatives for a New Century–ELCA–Wide Call to Discipleship; therefore be it;

- Third “RESOLVED” deletes everything after “develop a comprehensive evangelism strategy”;
- Combines third and fourth “RESOLVED” statements;
- Inserts new fourth “RESOLVED” statement that reads:

RESOLVED, that the strategy include specific recommended actions which become the highest priorities for the divisions and units of the ELCA; and be it further....

15. Southeastern Pennsylvania Synod (7F) [2001 Memorial]

Adopted the “model memorial,” known as “Evangelism and Discipleship Strategy” printed on page 235 above, with the following changes:

- Third “WHEREAS” replaces “2001” with “year 2001” and replaces “evangelism strategy” with “evangelism emphasis”;
- Fifth “WHEREAS” replaces “be an evangelical people who: proclaim the good news...” with “be an evangelical people and proclaim the good news...”;
- Fifth “RESOLVED” replaces “the highest priority” with “a high priority”; and
- Eighth “RESOLVED” replaces “developed by this process” with “developed after churchwide action.”

16. Lower Susquehanna Synod (8D) [2001 Memorial]

Adopted the “model memorial,” known as “Evangelism and Discipleship Strategy” printed on page 235 above, with the following changes:

- Combines third and fourth “RESOLVED” statements;
- Deletes the last “RESOLVED” statement.

17. Delaware-Maryland Synod (8F) [2001 Memorial]

Adopted the “model memorial,” known as “Evangelism and Discipleship Strategy” printed on page 235 above, with the following changes:

- First “WHEREAS” statement: Deletes (“Go”) and (“make disciples”)
- Second “WHEREAS” statement: Inserts “(ELCA)” after “Evangelical Lutheran Church in America”
- Third “WHEREAS” statement: Deletes “an evangelism strategy that has resulted in some success, but has often been overshadowed by other issues”
- First “RESOLVED” statement: Inserts “2001” prior to “Churchwide Assembly”
- Third “RESOLVED” statement altered considerably, to read:

RESOLVED, That the presiding bishop of the ELCA, working in partnership with the church’s various expressions, establish a “blue ribbon” task force by January 31, 2002, to develop a comprehensive evangelism strategy; and that no less than 50 percent of the members of the task force be currently active parish pastors and lay leaders in growing congregations representing a variety of worship styles, sizes, and settings (urban, suburban, rural, etc.); and”

- Fourth “RESOLVED” statement was deleted.
- Fifth “RESOLVED” statement altered considerably; it reads:
RESOLVED, that the strategy include specific recommended actions which, when approved, would become priorities for the divisions and units of the Churchwide expressions so that other expressions of the ELCA (e.g. synods, conferences, and congregations) would be encouraged to take parallel actions:
- Last “RESOLVED” statement is deleted.

18. Metropolitan Washington, D.C., Synod (8G) [2001 Memorial]

Adopted the “model memorial,” known as “Evangelism and Discipleship Strategy” printed on page 235 above, with the following changes:

- “RESOLVED” statements are combined into one statement that reads:
RESOLVED, that the Metropolitan Washington, D.C., Synod in Assembly memorialize the Churchwide Assembly to direct the presiding bishop to establish a “blue ribbon” task force by January 31, 2002, with at least 40 percent of the participants of the task force be currently active parish pastors and lay leaders in growing congregations, representing a range of worship styles and sizes, and of urban, suburban, and rural settings, to develop a comprehensive evangelism strategy that would include renewed efforts at missional leadership development; a multiplicity of models for congregational growth based on current research for missional outreach and evangelism; and continued expansion of the ELCA-wide Call to Discipleship. The strategy should:
 - include recommendations for budget allocations and possible changes in ELCA budget priorities necessary to implement the plan;
 - be submitted to the 2003 Churchwide Assembly for approval and affirmation.

19. Southeastern Synod (9D) [2001 Memorial]

Adopted the “model memorial,” known as “Evangelism and Discipleship Strategy” printed on page 235 above, with the following changes:

- Combines third and forth “RESOLVED” statements;
- Adds a last “RESOLVED” statement, which reads:
RESOLVED, that following the 2003 Churchwide Assembly, the bishop of this synod appoint an evangelism strategy team which would develop a plan of action for this synod based on the ELCA adopted strategy;

BACKGROUND

The concerns raised by the memorials of these synods will be addressed as part of the business of the 2001 ELCA Churchwide Assembly. Background information on “Toward a Vision for Evangelism in the Evangelical Lutheran Church in America, Parts I and II,” and the proposed action on this topic recommended by the ELCA Church Council, is printed in Section IV of the *2001 Pre-Assembly Report*, pages 1-39.

Response to Memorials Category E1

The discussion of the Evangelism Strategy and subsequent action (CA01.05.18) were considered to be the response of this Churchwide Assembly to the synodical memorials of Category E1.

Israeli-Palestinian Relations (continued)

Reference: 2001 Pre-Assembly Report, Section VI, page 13; continued on Minutes, page 64.

Bishop Anderson then said, "Now, there was a member who wished to amend a former action of the assembly. Microphone 11."

CA01.02.09 To affirm the concern raised in the Alaska Synod memorial over continued U.S. aid to Israel and to request the presiding bishop to send a letter to the President of the United States, Vice President, Secretary of State, the U.S. Ambassador to the United Nations, and all members of Congress: (1) asking that they urge and work with both the Israelis and the Palestinians to end the cycle of violence and seek a just and lasting peace; (2) urging the conversion of funds presently budgeted or allocated for military assistance for nations of the Middle East to support for humanitarian assistance and economic aid; (3) discouraging the private, direct or indirect, sale of military weaponry to Middle Eastern nations; (4) urging the immediate international protection of Palestinian populations under occupation; and (5) to urge the cessation of human sacrifice by suicide bombings from Palestinian military factions.

To encourage ELCA members to participate in the ecumenical prayer vigil for peace in the Middle East, to support through prayer and material assistance the people in the region affected by civil strife, and to pray for the ELCA missionary staff in the region;

To affirm the work of the Division for Global Mission and the Division for Church in Society in their efforts to organize an ecumenical response to the crisis in Palestine and Israel that includes accompanying Palestinians and Israelis in nonviolent efforts to end the occupation; mobilizing grass-roots activists in the U.S. for prayer and advocacy; developing and distributing congregational resources; and engaging the public media concerning U.S. policy toward the Middle East; and

To commend the Evangelical Lutheran Church in Jordan and Palestine, Bishop Munib Younan, its congregations and schools for steadfastness in faith and courage in witness throughout this time of crisis; for their ministries of reconciliation and peacemaking; for their tireless assistance and service including ministries with traumatized children, students, and congregation members.

Mr. Jac Charlier [Metropolitan Chicago Synod] moved to amend the previously approved action, CA01.02.09, adopted during Plenary Session Two, by addition:

MOVED;

SECONDED: To insert as a new second paragraph the following:

To request the presiding bishop to send a letter to the U.S. Ambassador to the United Nations urging that diplomatic pressure is continued to be placed on those countries who aid groups operating in the Middle East which have as their primary purposes to oppose the peace process, further destabilize the region or simply to promote violence. The groups receiving the aid in the form of funds, training, or equipment are those that primarily carry out acts of terrorism.

and

To insert in the original second paragraph between the second and third phrase the following: "...to acknowledge the pain, suffering, and loss of life on all sides of this ongoing and terrible conflict..." to read:

To encourage ELCA members to participate in the ecumenical prayer vigil for peace in the Middle East, to support through prayer and material assistance the people in the region affected by civil strife, to acknowledge the pain, suffering, and loss of life on all sides of this ongoing and terrible conflict, and to pray for the ELCA missionary staff in the region;

Bishop Anderson explained, “To amend an action taken already by this assembly will require a vote of 521. That is the majority of all qualified voting members. So we need to vote now on whether we wish to amend the agenda. But I presume this is debatable, so we can discuss the matter first. Microphone five?”

Ms. Sharon Josephson [Northwestern Minnesota Synod] raised a point of order, saying, “The proper procedure under *Robert’s Rules [of Order]*, which we are supposed to be operating under, would be to make a motion to reconsider an action which requires—” Bishop Anderson interrupted to ask, “I am sorry. Could we ask the parliamentarian to rule on that? Thank you.”

Mr. David J. Hardy, assembly parliamentarian, citing Section 35 of *Robert’s Rules of Order*, explained the spectrum for such actions. “Reconsider on this end, a motion to rescind on this end. Halfway in between in the *Robert’s Rules of Order*, a motion to amend something previously adopted. Reconsideration requires a simple majority. The motion to rescind, as well as the motion to amend something previously adopted, requires either a two-thirds vote or a majority of the entire assembly, whichever is the most practical to obtain.”

Bishop Anderson continued, “This is simply to say that we do not have to mess with reconsideration. We can simply go right to the amendment. Now, I would like you to have the chance to speak two minutes for your amendment, if you wish.”

Mr. Charlier said, “Sure. The argument is three-fold. Because we have stepped into the realm of a very important, sensitive, and ongoing international issue, here are my three points.

“First of all, I believe that our initial memorial did not present balance to what is a very complex argument. Our Jewish brothers and sisters, our Israeli brothers and sisters, and our Palestinian brothers and sisters deserve more than an initial memorial that I think weighed in too heavily on one side versus the other, when, in fact, the argument is much more complex than this.

“So the second point is then following from the issue of balance, and that is that we did oversimplify the argument. I think that we all know that each side probably has done things it should not and each side is suffering. And so we want to make sure that we restore some measure of balance and try to bring an understanding of the complexity argument.

“And a third point, really, in the part of this that I think hits to the heart of the matter is that we—or the memorial—makes an assumption that by removing U.S. aid—military aid for Israel—and converting that into economic or humanitarian aid, that this would bring peace to the region. While we are all supportive of and want to be peacemakers, I think it is naïve to believe that when we know in fact that groups that operate as terrorist organizations in fact are being funded by other countries and organizations who do not have this on a budget. There is no line item for training 100 people in a country, in the mountain, so they can go kill people or whatever it may be.

“And then most importantly is the day after we passed the resolution, the Jewish Community Relations Council in Indianapolis responded in the *Indianapolis Star* by calling

the memorial regrettable. I think that is unfortunate that that reaction came very swift and certain when we should have thought this out a little bit better.”

Bishop Anderson continued, “Thank you. Is there speaking against the proposal? Microphone six.”

The Rev. Michelle R. Rowell [Western Iowa Synod] asked, “Could you please put on the [video] screen again the first paragraph? The last sentence, to me, seems not to follow real[ly] well grammatically. And I am not sure. It seems to be stating a fact rather than being part of the request.”

Bishop Anderson replied, “I did not follow what you were asking for.”

Pr. Rowell said, “Well, the last sentence, ‘the groups receiving the aid in the way of funds, training, or equipment are those that primarily carry out acts of terrorism.’ Is that supposed to be a sentence that tells us that the groups receiving aid are those that primarily carry out acts of terrorism, or is that supposed to be explaining the sentence before? It is like a ‘WHEREAS.’ It is almost part of the ‘WHEREAS’ statement. Or maybe it is supposed to explain which groups are addressed in the first sentence. But it is very unclear as it is there, and I would like some clarification.”

Mr. Charlier replied, “That is supposed to refer to the groups in the earlier sentence. So that is my fault for not wording it correctly, and it is a good point that you have.”

The Rev. Donna M. Wright [Nebraska Synod] requested that the motion to amend be divided to consider the new paragraph separate from the insertion.

Bishop Anderson said this was a helpful request, and announced, “We are now working on the first paragraph.”

An unidentified voting member commented that, because of many grammatical complications in the amendment, it should be withdrawn, perfected, and the re-submitted at a later time.

Ms. Sarah W. Wing [Northwest Washington Synod] moved to amend by deletion:

MOVED;

SECONDED: To delete the final sentence from the paragraph, “~~The groups receiving the aid in the form of funds, training, or equipment are those that primarily carry out acts of terrorism.~~” to read:

To request the presiding bishop to send a letter to the U.S. Ambassador to the United Nations urging that diplomatic pressure is continued to be placed on those countries who aid groups operating in the Middle East which have as their primary purposes to oppose the peace process, further destabilize the region or simply to promote violence. ~~The groups receiving the aid in the form of funds, training, or equipment are those that primarily carry out acts of terrorism.~~

Ms. Wing asserted that this sentence could be removed without losing the sense of the amendment.

Seeing no one rising to speak to this motion to amend by deletion, Bishop Anderson asked, “Are you ready to vote on this proposal? Okay. You see highlighted on the [video display] screen the suggested amendment, which is to delete by a stroke of the space bar the [final] sentence. All favoring the motion to delete that sentence will vote ‘yes.’ All opposed will vote ‘no.’ Please vote now.”

MOVED;

SECONDED;

Yes-810; No-134

CARRIED:

To delete the final sentence from the paragraph, ~~“The groups receiving the aid in the form of funds, training, or equipment are those that primarily carry out acts of terrorism.”~~ to read:

To request the presiding bishop to send a letter to the U.S. Ambassador to the United Nations urging that diplomatic pressure is continued to be placed on those countries who aid groups operating in the Middle East which have as their primary purposes to oppose the peace process, further destabilize the region or simply to promote violence. ~~The groups receiving the aid in the form of funds, training, or equipment are those that primarily carry out acts of terrorism.~~

Bishop Anderson then called for a vote on the first paragraph of the motion to amend by insertion of a new second paragraph.

MOVED;

SECONDED;

Yes-722; No-233

CARRIED:

To insert as a new second paragraph the following:

To request the presiding bishop to send a letter to the U.S. Ambassador to the United Nations urging that diplomatic pressure is continued to be placed on those countries who aid groups operating in the Middle East which have as their primary purposes to oppose the peace process, further destabilize the region or simply to promote violence.

Bishop Anderson directed the assembly to the second portion of the motion:

MOVED;

SECONDED:

To insert in the original second paragraph between the second and third phrase the following: “...to acknowledge the pain, suffering, and loss of life on all sides of this ongoing and terrible conflict...” so the paragraph reads:

To encourage ELCA members to participate in the ecumenical prayer vigil for peace in the Middle East, to support through prayer and material assistance the people in the region affected by civil strife, to acknowledge the pain, suffering, and loss of life on all sides of this ongoing and terrible conflict, and to pray for the ELCA missionary staff in the region;

Mr. Myrvin F. Christopherson [Nebraska Synod] said, “I have a concern that in issues or in matters such as the one on which we just voted that where there is language which is ungrammatical or inappropriate, that we need to find a way to facilitate handling that. Sometimes it can be done editorially. And in that case, for example, I think before voting, we should have actually taken care of that. I am wondering if we can have some understanding that this could be handled in a more expeditious way, such that the Chair and the Secretary, working together, assure that it does properly fit. I am just raising that question because we

just voted on something which is frankly ungrammatical in the way in which we adopted it. I think it could be very simply fixed.”

Bishop Anderson responded that the assembly could vote to refer it back to committee for perfection.

Mr. Christopherson suggested that, “It seems to me—with unanimous consent—we could permit the chair and the secretary to make such changes so long as they do not substantially change the effect of the resolution. And I would doubt that anybody would be bothered by that. Could I just ask if there is objection to that as unanimous consent?”

Bishop Anderson replied, “Maybe you would let me ask? Does anyone object to good grammar?” Hearing no objections, he added, “the wording will be scrutinized and made as appropriate as possible.” Seeing no one else at microphones, he then called for the vote on the second portion of the motion to amend by insertion.

MOVED;

SECONDED;

Yes-904; No-65

CARRIED:

To insert in the original second paragraph between the second and third phrase the following: “...to acknowledge the pain, suffering, and loss of life on all sides of this ongoing and terrible conflict... so the paragraph reads:

To encourage ELCA members to participate in the ecumenical prayer vigil for peace in the Middle East, to support through prayer and material assistance the people in the region affected by civil strife, to acknowledge the pain, suffering, and loss of life on all sides of this ongoing and terrible conflict, and to pray for the ELCA missionary staff in the region;

Bishop Anderson explained that, “We do not need to do any more because you voted so strongly on one side and took care of it. So that now is completed” and the previously adopted action, CA01.02.09, was amended and renumbered. Subsequent editorial changes were made, as requested by unanimous consent of the Churchwide Assembly, including the division of the first paragraph into two paragraphs to make clear the specific request of the presiding bishop.

ASSEMBLY

ACTION

CA01.05.19 To affirm the concern raised in the Alaska Synod memorial over continued U.S. aid to Israel;

To request the presiding bishop to send a letter to the President of the United States, Vice President, Secretary of State, the U.S. Ambassador to the United Nations, and all members of Congress: (1) asking that they urge and work with both the Israelis and the Palestinians to end the cycle of violence and seek a just and lasting peace; (2) urging the conversion of funds presently budgeted or allocated for military assistance for nations of the Middle East to support for

humanitarian assistance and economic aid; (3) discouraging the private, direct or indirect, sale of military weaponry to Middle Eastern nations; (4) urging the immediate international protection of Palestinian populations under occupation; and (5) to urge the cessation of human sacrifice by suicide bombings from Palestinian military factions;

To request that the presiding bishop send a letter to the U.S. Ambassador to the United Nations urging that diplomatic pressure continue to be placed on those countries which aid groups operating in the Middle East and have as their primary purpose to oppose the peace process, destabilize further the region, or promote violence;

To encourage ELCA members to participate in the ecumenical prayer vigil for peace in the Middle East, to support through prayer and material assistance the people in the region affected by civil strife, to acknowledge the pain, suffering, and loss of life on all sides of this ongoing and terrible conflict, and to pray for the ELCA missionary staff in the region;

To affirm the work of the Division for Global Mission and the Division for Church in Society in their efforts to organize an ecumenical response to the crisis in Palestine and Israel that includes accompanying Palestinians and Israelis in nonviolent efforts to end the occupation; mobilizing grass-roots activists in the U.S. for prayer and advocacy; developing and distributing congregational resources; and engaging the public media concerning U.S. policy toward the Middle East; and

To commend the Evangelical Lutheran Church in Jordan and Palestine, Bishop Munib A. Younan, its congregations and schools for steadfastness in faith and courage in witness throughout this time of crisis; for their ministries of reconciliation and peacemaking; for their tireless assistance and service including ministries with traumatized children, students, and congregation members.

Greetings:

Lutheran Immigration and Refugee Service

Bishop Anderson asked, "Will those who were not born in the United States but are present at this assembly please stand so we can see how this church has been enriched." They stood as the assembly applauded.

Bishop Anderson invited Mr. Ralston Deffenbaugh, president of Lutheran Immigration and Refugee Service (LIRS), to bring a greeting.

Mr. Deffenbaugh thanked Bishop Anderson for his work and then told about Sudanese youth facing death who tried to escape the war in Sudan as family members were slaughtered

and children were forced into fighting. Their flight became a death march, he said, but now the lost boys and girls, “the real survivors,” are here. Now it is escalators, fast food, traffic, snow, and people who do not look like them that are their challenges, he said. The new arrivals are strangers in a new land, he said, and our job is to help welcome them.

He said that some of you support the programs of LIRS, turning advocacy into action. He asked, “People of the ELCA: what does God require of you?,” and said that the Bible states it bluntly: “Love the stranger.” He said that there are 14.5 million refugees in the world and the United States admits only one-half of one percent, and asked: “Have we, who are here like refugees, truly welcomed refugees? Do we advocate for justice? Have we answered the call? Have you embraced this call as your own?” He concluded, “Welcome the stranger, embrace the stranger as an angel. God tells us to do so.”

Report of the Reference and Counsel Committee

Reference: *2001 Pre-Assembly Report*, Section VIII; continued on *Minutes*, pages 295, 343, 466.

Bishop Anderson invited Ms. Lily R. Wu and the Rev. Kirkwood J. Havel, co-chairs of the Committee of Reference and Counsel, to bring the report of that committee.

Bishop Donald J. McCoid [Southwestern Pennsylvania Synod] moved the following:

MOVED;

SECONDED: To request that the presiding bishop of the Evangelical Lutheran Church in America, and others as the presiding bishop determines, engage in continuing consultation with the presiding bishop and other representatives of The Episcopal Church, affirming the abiding dedication of this church to live fully into the commitments that are part of the full-communion relationship between the ELCA and The Episcopal Church, as expressed in “Called to Common Mission;” and

To express gratitude to the members of the Lutheran–Episcopal Coordinating Committee as they foster mutual understanding in the implementation of the relationship of full communion for the sake of witness to the Gospel and effective mission together.

Bishop Anderson said that action on the motion would be deferred until printed copies were distributed to the assembly.

Ms. Wu explained the distinction between the Reference and Counsel Committee and the Memorials Committee and noted where names of the committee members were printed. She also described the composition of the committee that included synodical bishops, parish pastors, an accountant, business owners, a musician, a state supreme court justice, a forensic expert, a health-care professional, and a retired nuclear engineer.

Motion C: The Family Farm

Reference: *2001 Pre-Assembly Report*, Section VIII, page 3; see also Category B6, Section VI, page 22.

The following motion was submitted by the Rev. Leland M. Eilert [Southern Ohio Synod]:

RESOLVED, to amend Memorial B6: The Family Farm; to include:

That the ELCA Division for Outreach add one full-time staff person to the ELCA’s “Rural Desk” to work in conjunction with the director for rural networking and resources, with such addition being done in conjunction with the preparation of the 2003 churchwide budget.

Ms. Wu introduced the recommendation of the Committee of Reference and Counsel:

MOVED;

SECONDED: To refer Motion C to the Division for Outreach in collaboration with the Division for Congregational Ministries and the Division for Church and Society, for consideration in light of the concerns addressed in Memorial B6; and

To request that a report and recommendation be brought to the Church Council at its April 2002 meeting.

Bishop Anderson explained that the memorial cited in the recommendation, Category B6: The Family Farm, was printed on page 22 of Section VI in the *2001 Pre-Assembly Report*, and noted that it earlier had been amended to add the paragraphs in Motion C. Since that memorial had budgetary considerations, it had been referred to the Reference and Counsel Committee. He then clarified that the action currently being considered was not to amend Memorial B6 itself, but was a motion to refer.

The Rev. Leland M. Eilert [Southern Ohio Synod] spoke in favor of referring, saying, "I think the recommendation accomplishes what I had hoped to accomplish, and that is to simply keep in front of us, as the national church, the need to address rural needs. And the reality that one person working at the rural desk is not sufficient to do that.

"We have a window of opportunity. I think Sandra LaBlanc eloquently stated that window of opportunity. And I hope we would take full advantage of it by having a second staff person. I would urge the Church Council, in April of 2002, to look favorably upon that. Thank you."

The Rev. Donald L. Duy [Nebraska Synod] rose to ask a question of Mr. Deffenbaugh. Bishop Anderson said that Mr. Deffenbaugh would be alerted and the question taken care of later.

Bishop Anderson continued, "Are you ready to vote on the motion to refer this amendment? It looks like you are. If you favor the recommendation of the committee to refer, you will vote 'yes.' If you oppose, you will vote 'no.' Please vote now."

ASSEMBLY

ACTION

Yes-831; No-43

CA01.05.20 To refer Motion C to the Division for Outreach in collaboration with the Division for Congregational Ministries and the Division for Church and Society, for consideration in light of the concerns addressed in Memorial B6; and

To request that a report and recommendation be brought to the Church Council at its April 2002 meeting.

Bishop Anderson reported, "By a vote of 831 to 43, it is referred. And with your permission, Ms. Wu, I would like to see if we could pass the recommendation of the Memorials Committee on this matter [Category B6: The Family Farm]. Is that okay, before we get back to Reference and Counsel?" She indicated that it was.

Category B6: The Family Farm (continued)

Reference: 2001 Pre-Assembly Report, Section VI, pages 21-22; continued on Minutes, page 60.

Bishop Anderson then asked voting members, “Is that all right with you that we follow through on this and try to get it [completed]? This would be on page 22 of Section VI [of the 2001 Pre-Assembly Report]. You have the recommendation of the Memorials Committee there which has been read to you before. And we moved to amend—that has been cared for. So we are back on this [main] motion now. Are you ready to vote on this? I think you are.”

Seeing no indication of objection, he proceeded with the vote. “Okay. All favoring of the recommendation of the Memorials Committee relating to concerns of the family farm—on page 22 of Section VI—please vote ‘yes.’ All opposed, vote ‘no.’ Please vote now.”

ASSEMBLY

ACTION

Yes-898; No-9

CA01.05.21

To acknowledge the concerns related to the family farm raised in the memorial of the Minneapolis Area Synod and to reaffirm the action of the 1999 ELCA Churchwide Assembly to:

- **pray for family farmers, their families, and rural communities;**
- **learn about the challenges facing family farms;**
- **support family farmers through advocacy for just legislation that protects family farms, the land, and the small towns they make possible;**
- **continue support for small town and rural congregations;**

To commend the initiatives of the presiding bishop of this church who called together, in an historic meeting, the leaders of the National Farmers Organization, the Farm Bureau, and the Farmers’ Union;

To support the areas of agreement that emerged from the March 2001 Rural Summit:

- **insuring a safe, abundant food supply for the world;**
- **building upon, improving, or replacing existing structures to respond to the effects of low commodity pricing;**
- **providing human, financial, and spiritual resources for rural communities;**
- **providing opportunities for farmers, ranchers, and their communities to meet;**
- **studying agriculture concentration, industry-wide consolidation, and other phenomena and adopt legislation to promote fair, open, and competitive markets;**
- **emphasizing conservation, protection, and regeneration of land;**
- **educating agricultural producers and others on production and economics; and**

- **engaging in dialogue on issues related to rural and farm life.**

To request that the director for rural ministry and networking continue to assist the Evangelical Lutheran Church in America by working with ecumenical and other partners to respond to the farm and rural crisis and identify resources that can be used in that response.

Motion E: Income and Expense Charts

Reference: 2001 Pre-Assembly Report, Section VIII, page 5.

The following motion was submitted by Mr. John D. Litke [Metropolitan New York Synod]:

WHEREAS, financial budgeting and planning require a sound estimate of both future needs and future resources; and

WHEREAS, future estimates depend significantly on using past experience and trend analysis to develop forecasts; and

WHEREAS, trend analysis depends upon having financially commensurate information for the periods under consideration; therefore be it

RESOLVED, that all Income and Expense Charts and Tables in budgets proposed to the Churchwide Assembly that include historical financial information also include financial information calculated in dollars referenced to a fixed year; and be it further

RESOLVED, that all Income and Expense Charts and Tables in budgets proposed to the Churchwide Assembly that include projected or future financial information also include financial information calculated in dollars referenced to a fixed year using a declared estimate for inflation; and be it further

RESOLVED, that the reference year used for a budget proposed to the Churchwide Assembly be uniform within that proposed budget; and be it further

RESOLVED, that the inflation rates used for correction of past data and estimate of future data in budgets proposed to the Churchwide Assembly be derived from statistically equivalent financial information.

Ms. Wu introduced the recommendation of the Reference and Counsel Committee:

MOVED;

SECONDED: To refer Motion E to the Budget and Finance Committee of the Church Council for consideration at its November 2001 meeting; and

To request that the committee report its action to Mr. John D. Litke.

Mr. John D. Litke [Metropolitan New York Synod] reported that he had spoken with members of the Budget and Finance Committee and had determined much in agreement. He expressed concern, because of inflation, about what will evolve in future budgets and his desire for more inclusive financial information so that implications can be addressed.

ASSEMBLY

ACTION

Yes-852; No-21

CA01.05.22 **To refer Motion E to the Budget and Finance Committee of the Church Council for consideration at its November 2001 meeting; and**
To request that the committee report its action to Mr. John D. Litke.

Motion F: Resources for ELCA Affiliated Organizations

Reference: 2001 Pre-Assembly Report, Section VIII, page 6.

The following motion was submitted by the Rev. Serena S. Sellers [Southeastern Pennsylvania Synod]:

WHEREAS, pastors of the Evangelical Lutheran Church in America estimate that fewer than 10 percent of their members are even moderately active in gaining new members (as reported in the 2001 Pre-Assembly Report, Section IV, pp 7 and 8); and

WHEREAS, the culture of witness has not shown significant change after 10 years of evangelism emphasis; and

WHEREAS, schools and social ministry organizations affiliated with the ELCA daily serve the physical and educational needs of many unchurched people who have not yet heard the good news of Jesus Christ from the mouth of a Lutheran; and

WHEREAS, many people seek spiritual guidance and church affiliation at times of personal transition and are served by ELCA affiliated organizations at just such times; therefore be it

RESOLVED, that the ELCA develop resources that address the questions “Why is this a Lutheran Organization?” and “What is a Lutheran Anyway?” with a consistent upbeat tagline (i.e. “Lutherans Care Because God Cares”) and a listing of ELCA Web addresses; and be it further

RESOLVED, that these resources be distributed free of charge to ELCA affiliated organizations, who would be encouraged to distribute these resources to clients, students, and others.

Ms. Wu introduced the recommendation of the Reference and Counsel Committee:

MOVED;

SECONDED: To refer Motion F to the Division for Church in Society and the Division for Higher Education and Schools for consideration in program and resource development.

Seeing no one rising to speak to the motion, Bishop Anderson called for a vote.

ASSEMBLY

ACTION

Yes-877; No-18

CA01.05.23 **To refer Motion F to the Division for Church in Society and the Division for Higher Education and Schools for consideration in program and resource development.**

Motion G: Stipend for ELCA Vice President

Reference: 2001 Pre-Assembly Report, Section VIII, page 7.

The following motion was submitted by the Rev. John V. Carrier [Southeastern Minnesota Synod]:

WHEREAS, the constitution of the Evangelical Lutheran Church in America, 13.32.02., stipulates that the vice president of the Evangelical Lutheran Church in America, “shall serve without salary”; and

WHEREAS, the office of the vice president is significantly demanding of the officer’s time and personal resources, including considerable financial expense and possible income losses due to required absences from one’s place of employment; and

WHEREAS, our present structure could impair the effectiveness of the vice president in being able to fulfill her or his duties; and

WHEREAS, personal financial constraints will prevent some members of this church from considering serving in this office; and

WHEREAS, Jesus and the early Church recognized the need for leaders to be adequately supported by the Church (Jesus said to the 70... “the laborers need to be paid” [Luke 10:7]... “and it was distributed to each as any had need,” [Acts 4:35]; therefore be it

RESOLVED, that bylaw 13.32.02. of the ELCA constitution be amended to read: The vice president shall serve in a stipended capacity.

Ms. Wu said that the rationale of the Reference and Counsel Committee affirmed the vision of the Commission for a New Lutheran Church (CNLC) that this position be a volunteer position, with reimbursement of all expenses related to this position. In addition, the practices of synods and congregations are that these (or similar) positions are volunteer positions.

She then reported that the Reference and Counsel Committee recommended that the motion not be adopted.

The Rev. James G. Krauser [Metropolitan New York Synod] asked if it would be appropriate to refer this to the Church Council. Bishop Anderson responded that this would be an appropriate action if the motion was before the assembly.

The Rev. John V. Carrier [Southeastern Minnesota Synod] moved:

MOVED;

SECONDED: WHEREAS, the constitution of the Evangelical Lutheran Church in America, 13.32.02., stipulates that the vice president of the Evangelical Lutheran Church in America, “shall serve without salary”; and

WHEREAS, the office of the vice president is significantly demanding of the officer’s time and personal resources, including considerable financial expense and possible income losses due to required absences from one’s place of employment; and

WHEREAS, our present structure could impair the effectiveness of the vice president in being able to fulfill her or his duties; and

WHEREAS, personal financial constraints will prevent some members of this church from considering serving in this office; and

WHEREAS, Jesus and the early Church recognized the need for leaders to be adequately supported by the Church (Jesus said to the 70... “the laborers need to be paid” [Luke 10:7]... “and it was distributed to each as any had need,” [Acts 4:35]; therefore be it

RESOLVED, that bylaw 13.32.02. of the ELCA constitution be amended to read: The vice president shall serve in a stipended capacity.

Speaking to his motion, Pr. Carrier said that the intent of this motion was to acknowledge that not everyone who is eligible for the position of vice president of this

church would be able to afford to carry out the duties of the office. With responsibilities of the position growing, he said, the possibility should be there to compensate not only personal expenses but also lost wages—for example, a teacher who would have to take a leave of absence to complete these duties. He stated that his desire is to make the offering of a stipend a possibility and not a requirement.

Pr. Krauser then introduced his motion to refer:

MOVED;

SECONDED: To refer Motion G to the Church Council for study.

Pr. Krauser said that Pr. Carrier’s point was well taken, but the duties of the vice president are best understood by the Church Council and that body is better able to address this concern.

Seeing no one rising to speak to the motion, Bishop Anderson called for a vote.

ASSEMBLY

ACTION

Yes-797; No-138

CA01.05.24 To refer Motion G to the Church Council for study.

Bishop Anderson, calling for the Orders of the Day, asked for the report of the Elections Committee on the second ballot for secretary.

Election Report:

Second Ballot for Secretary

Reference: 2001 Pre-Assembly Report, Section I, pages 9-13, and 33; continued on Minutes, pages 170, 222, 225, 293, 294, 310, 311.

Mr. Phillip H. Harris, chair of the Elections Committee, said that, even though the results would be posted in hotels, he would offer an oral report for two reasons: “First, because we have the results, so you should have them; and second, because biographical information from the top seven nominees is needed.” He asked the top seven nominees to proceed to the assembly office to fill out a biographical form. He added that if any of these nominees were not present at the assembly they should arrange with the assembly office for receiving that biographical data to provide background information for voting members. Mr. Harris reported that a total of 918 ballots were cast, though four were invalid. A total of 689 votes were needed for election on this ballot. He then read the results of the second ballot, and indicated that the seven nominees to appear on the third ballot for secretary were:

Lowell Almen	546	59.48%
Glendy Sculley	230	25.05 %
Mark Grorud	53	5.77%
Addie Bulter	50	5.45%
Harvey Nelson	4	.44 %
John Pearson	4	.44 %
Barbara Price	4	.44 %

Those also receiving votes on the second ballot were:

Michael Foss	3	.33%	Jim Nestingen	3	.33%
James Justman	3	.33%	Y.T. Chin	1	.11%

John Dellis	1	.11%	Cynthia Jurisson	1	.11%
Ruth Doran	1	.11%	Wayne Nelson	1	.11%
Jack Eggleston	1	.11%	Eric Schaefer	1	.11%
Roger Eigenfeld	1	.11%	Roger Spencer	1	.11%
Leland Eilert	1	.11%	Jonathan Vehar	1	.11%
Susan Engh	1	.11%	Catherine Ziel	1	.11%
Gil Furst	1	.11%			

Bishop Anderson asked Ms. Addie J. Butler, vice president of the Evangelical Lutheran Church in America, to assume the chair.

Greetings:

Women of the Evangelical Lutheran Church in America

Chair *pro tem* Butler called upon the president of Women of the Evangelical Lutheran Church in America, Ms. Linda Chinnia, a member of Holy Comforter Lutheran Church in Baltimore and director for elementary schools for the Baltimore City Public School System.

Ms. Chinnia said that the Women of the ELCA works to mobilize every woman to act boldly on her faith. She said that the women's organization is developing a strategic plan with the help of past and present leaders and many active members, a plan that looks to the future to prepare women to live their lives in the tension between faithfulness and relevance. Among the goals she listed are to build communities that are cohesive, respond to issues affecting women, assess structures in terms of mission, and use demographic information as a basis for mission planning. She called attention to the Fifth Triennial Convention of Women of the ELCA in Philadelphia, July 8-14, 2002, and its theme, "Listen! God Is Calling." She concluded, "Come, join us as we mobilize women to act boldly on their faith in Jesus Christ."

Report of the Young Adult Convocation

Chair *pro tem* Butler reported that there were two concurrent convocations again during this assembly—a youth convocation and a young adult convocation. She then called for the report of the young adults, presented by all 40 young adults registered for that event. The assembly greeted the young people with sustained applause.

Standing before microphones, they said that they had 9.5 theses they would like to discuss. They said, "It is a good time to be the Church," that they were present as diverse people with diverse gifts, and had discussed many issues. They said that they are passionate about four of them: worship, evangelism, social justice, and the young adult voice, and in a litany presented their concerns about each of these issues. They asked all the young adults in the plenary hall—those between 18 and 30—to please stand. Several dozen rose to applause. The young adults on the speaker's platform said, "We challenge you to empower larger numbers to participate," and concluded in unison: "We challenge you."

Recess

Chair *pro tem* Butler called upon the Rev. Lowell G. Almen, secretary of the Evangelical Lutheran Church in America, to offer announcements. Secretary Almen reminded voting members that the deadline for proposed amendments to the budget was 12:15 P.M., Sunday, August 12, 2001.

Following prayer led by Ms. Carol L. Weiser, a member of the Church Council, at 10:00 A.M. Chair *pro tem* Butler declared the assembly in recess until 8:00 A.M. Monday, August 13, 2001.

Plenary Session Nine

Monday, August 13, 2001

8:00 A.M. – 12:00 Noon

Unit Overviews:

Board of Pensions and Division for Church in Society

Reference: *2001 Pre-Assembly Report*, Section III, pages 37-43 and 133-140.

Prior to the formal opening of the plenary session, videotaped overviews of two units, the Board of Pensions and the Division for Church in Society, were shown.

The Rev. H. George Anderson, presiding bishop of the Evangelical Lutheran Church in America, called Plenary Session Nine to order at 8:04 A.M. (Central Daylight Time), Monday, August 13, 2001, in Hall D-E of the Indiana Convention Center.

Bishop Anderson informed the assembly that it had an appropriately full agenda for the last full day of the 2001 Churchwide Assembly. He said that he hoped the voting members were refreshed after their free afternoon and evening on Sunday. “He remarked that he knew that there were Lutherans everywhere in Indianapolis—participating in tours, working in neighborhoods, walking, shopping, and sleeping, too. “And some of us made lots of noise at last night’s baseball game as well,” he stated.

Bishop Anderson reviewed the work that the assembly had already accomplished. He then stated that he had been thinking about the agenda and had a recommendation that would provide additional time for the assembly’s business without adding an evening plenary session. He proposed that the assembly shorten its lunch break by 30 minutes, expand its afternoon plenary session by one hour, and delay evening worship by 30 minutes. The schedule was adjusted to the following:

8:00-12:00	Plenary Session Nine
12:00-1:30 P.M.	Lunch in Hall B
1:30-6:30 P.M.	Plenary Session Ten
6:30-8:00 P.M.	Dinner on one’s own
8:00 P.M.	Worship

Bishop Anderson added that the assembly would continue with consideration of memorials following the action on the “Stand with Africa” campaign. He proposed as well that the third ballot for secretary follow just after 10:30 A.M. and informed the assembly that information about the seven nominees for secretary would be distributed during the session as soon as it was available.

Bishop Anderson observed the importance of beginning such a full day with prayer, and invited Ms. Sally Young, a member of the Church Council, to lead the assembly in a morning prayer.

Following the prayer, Bishop Anderson thanked Ms. Young and the members of a woodwind quintet from the Lutheran Music Program, who had provided music prior to the opening of the session and for worship.

Report of the Credentials Committee

Reference: *2001 Pre-Assembly Report*, Section I, pages 8 and 33.

Bishop Anderson called upon Mr. Scott S. Fintzen, vice chair, for a report from the Credentials Committee. Mr. Fintzen reported that at 7:55 A.M. on Monday, August 13, 2001, 1,039 out of 1,040 voting members had registered, along with 459 visitors, 100 advisors, 120

members of the Youth Convo, 24 ecumenical guests, 125 synodical staff members, 23 non-voting members (college, university, and seminary presidents), 366 staff, and 225 on-site registrants for a total of 2,481 people in attendance.

Election Report: First Common Ballot

Reference: *2001 Pre-Assembly Report*, Section VII, pages 1ff. and Section I, pages 8-14 and 33; continued on *Minutes*, pages 138, 262, 373, Exhibit B.

Bishop Anderson asked Mr. Phillip H. Harris, chair of the Elections Committee, to present the report of the first common ballot.

Mr. Harris directed the attention of the voting members to the printed report of the first common ballot. He proposed that he dispense with the reading of the results since the printed report already had been distributed.

Bishop Anderson declared elected all persons who received a majority of votes on the first common ballot.

ASSEMBLY

ACTION

CA01.06.25

To receive the written report of the Elections Committee on the results of the First Common Ballot for filling vacancies on the Church Council, and churchwide boards and committees;

To dispense with the reading of the report; and

To request that the chair hereby declare elected, in keeping with this church's bylaws, those persons receiving a majority of the votes cast.

Church Council

Pr. Charles W. Mays, Port Angeles, Wash. (1C)

Pr. Sarah J. Stumme, Trevorton, Pa. (8E)

Pr. Joseph G. Crippen, Northfield, Minn. (3I)

Pr. Kenneth M. Rupp, Richmond, Va. (9A)

Ms. Jessica McKee, McFarland, Wis. (5K)

Ms. Faith A. Ashton, Durham, N.C. (9B)

Mr. David M. Nelson, Bertrand, Neb. (4A)

Mr. Earl L. Mummert, Harrisburg, Pa. (8D)

Mr. Allan E. Thomas, Philadelphia, Pa. (7F)

Division for Congregational Ministries

Pr. Minh-Hanh Nguyen, Seal Beach, Calif. (2C)

Pr. Peter Y. Wang, Naperville, Ill. (5A)

Ms. Gail A. Starr, Durham, N.C. (9B)

Mr. Mark J. Jackson, Spokane, Wash. (1D)

Mr. Steven A. Kennedy, Arlington, Texas (4D)

Division for Ministry

Pr. Anne L. Andert, Duluth, Minn. (3E)

Ms. Jacqueline Hoop-Sinicrope, St. Croix, Virgin Islands (9F)

Mr. Osamu Matsutani, Anchorage, Alaska (1A)

Division for Outreach

Pr. Peter K. Shen, Yakima, Wash. (1D)
Pr. Susan K. Ericsson, Philadelphia, Pa. (7F)
Ms. Deborah C. Wilson, Decatur, Ga. (9D)
Mr. Lance W. Webster, Wayne, Neb. (4A)
Mr. Michael E. Franklin, Carmel, Ind. (6C)

Division for Higher Education and Schools

Pr. Ernest L. Simmons, Moorhead, Minn. (3D)
Pr. Susan R. Briehl, Spokane, Wash. (1D)
Ms. Alcyone M. Scott, Lyndhurst, Ohio (6E)
Ms. Janet E. Greenleaf, Allentown, Pa. (7E)

Division for Church in Society

Pr. James M. Brandt, Mission Hills, Kan. (4B)
Pr. Andrea L. Walker, Bronx, N.Y. (7C)
Ms. Crystal Oxner, Griffin, Ga. (9D)
Ms. Zulema E. Suarez, Jersey City, N.J. (7A)
Ms. Kristin A. Ostrom, Fremont, Neb. (4A)
Mr. Christopher E. Cook, Norfolk, Va. (9A)

Division for Global Mission

Ms. Emily Rapp-Seitz, Cheyenne, Wyo. (2E)
Ms. Nancy Bader, North Syracuse, N.Y. (7D)
Mr. Carmelo Santos, Catano, Puerto Rico (9F)
Mr. Larry Harris, Teaneck, N.J. (7A)

Publishing House of the ELCA

Pr. Kirk W. Bish, Wexford, Pa. (8B)
Pr. Ray D. Christenson, Las Vegas, Nev. (2D)
Pr. Judith A. Cobb, Gettysburg, Pa. (8D)
Ms. Kimberly K. Folkers, Waverly, Iowa (5F)
Ms. Annette Citzler, La Grange, Texas (4F)
Mr. Jack A. Blum, Kennewick, Wash. (1D)

Board of Pensions

Ms. Vivian Jenkins Nelsen, Minneapolis, Minn. (3G)
Ms. Mary S. Ranum, Circle Pines, Minn. (3H)
Ms. Yvonne Wells, St. John, Virgin Islands (9F)
Mr. T. Van Matthews, Greenville, S.C. (9C)
Mr. Joseph A. Swanson, Racine, Wis. (5J)
Mr. Harry C. Mueller, St. Louis, Mo. (4B)
Mr. Kenneth G. Mertz II, Middletown, Pa. (8D)

Nominating Committee

Pr. Darrel O. Lundby, Beaverton, Ore. (1E)
Pr. Catherine A. Ziel, Bethlehem, Pa. (7E)
Ms. Bonnie J. Earp, Fairmont, W. Va. (8H)
Mr. Christopher J. Mehling, Crestview Hills, Ky. (6C)
Mr. Edward Wang, Houston, Texas (4F)

Committee on Discipline

Pr. Donna Wright, Omaha, Neb. (4A)
Pr. David C. Wold, Tacoma, Wash. (1C)
Pr. Robert H. Herder, Appleton, Wis. (5I)
Pr. David J. Ernat, Boise, Idaho (1D)
Pr. Carmelo Nieves Canino, Cantano, Puerto Rico (9F)
Ms. Margaret A. Mikkelson, Austin, Minn. (3I)
Ms. Patricia E. Swanson, Kennedy, Minn. (3D)
Ms. Nancy F. Young, Madison, Wis. (5K)
Ms. Ruth H. Beagles, St. Croix, Virgin Islands (9F)
Mr. Chip Borgstadt, Omaha, Neb. (4A)
Mr. Joseph R. Malone, Cleveland, Ohio (6E)

Committee on Appeals

Pr. Edmond Yee, El Cerrito, Calif. (2B)
Pr. Guy S. Edmiston, Camp Hill, Pa. (8D)
Ms. Carol L. Weiser, Bethlehem, Pa. (7E)
Mr. Roger C. Malm, Hallock, Minn. (3D)

Elections:

Distribution of the Second Common Ballot

Reference: *2001 Pre-Assembly Report*, Section I, page 10; continued on *Minutes*, pages 138, 260, 373, Exhibit B.

Mr. Harris then provided instructions on using the second common ballot. Mr. Harris explained that synodical bishops had the ballot forms, and that floor pages would distribute the slate of nominees, which included the two persons who had received the highest number of votes on the first common ballot. He asked that voting members pay close attention to the letters and numbers corresponding to the candidates' names; they were the same on this ballot as on the first common ballot. Mr. Harris concluded by announcing that the deadline for submission of the second common ballot was 6:30 P.M. Monday, August 13, 2001.

Social Policy Resolution on
School Voucher Proposals

Reference: *2001 Pre-Assembly Report*, Section IV, pages 61-63, and Section I, page 15.

Bishop Anderson asked the assembly to begin consideration of the "Social Policy Resolution on School Voucher Proposals." He began the consideration by saying that this church addresses matters of social concern in a variety of ways. One is through the development of social policy resolutions. He said that the assembly had before it such a resolution on the topic of school vouchers. He directed the voting members to the appropriate place in the *2001 Pre-Assembly Report*.

Bishop Anderson reminded the voting members that they had had an opportunity to learn more about this resolution during hearings on Thursday afternoon, August 9, 2001. He emphasized to the assembly that it was important to note that the assembly could amend both the recommendation of the Church Council and the text of the statement itself. Because this fact might cause some confusion, he asked voting members to be clear about what they wished to amend during the discussion.

Bishop Anderson proposed that the assembly move page by page through the text of the statement before considering the implementing resolution. He said that he would ask on each page if there were any amendments. He informed the voting members that amendments presented prior to the deadline of Friday morning had been reviewed by an *ad hoc* committee and had been distributed to the assembly. He reminded the voting members that the assembly rules on pages 15-16 of Section I of the *2001 Pre-Assembly Report* would guide the deliberations. He concluded by saying that when the assembly had completed the process, the whole document would have been refined, and then the assembly would take up the resolution to adopt the statement as amended. He promised that the voting members would have ample plenary time Monday and Tuesday for thorough consideration of the document.

Bishop Anderson invited to the speakers' platform the following resource persons: the Rev. Charles S. Miller, executive director of the Division for Church in Society, the Rev. John R. Stumme, director for studies in the Division for Church in Society, Mr. Leonard G. Schulze, executive director of the Division for Higher Education and Schools, and Ms. Donna Braband, assistant director for schools in the Division for Higher Education and Schools.

Bishop Anderson proposed that the assembly hear a brief introduction to this social policy resolution by Pr. Miller. Then Secretary Almen would read the recommended action. When the motion had been seconded, he informed the assembly, it would move to discussion of the material.

Pr. Miller stated that the "Social Policy Resolution on School Voucher Proposals" was a good example of various aspects of this church—synods, units, and public policy advocates—working together. In the process, he said, diverse views were heard and discussed, and the resolution honors that diversity. Rather than taking a stand on vouchers, Pr. Miller explained, the resolution proposes a set of questions by which individual voucher plans should be evaluated. He said he hoped that the resolution would guide members of this church in their civic roles as they speak to such issues in their communities. Pr. Miller then turned the introduction over to Pr. Stumme, who had guided the development of the resolution.

Pr. Stumme reported on the process for developing the resolution by reporting that in January 2000 the Division for Church in Society, in cooperation with the Division for Higher Education and Schools, had brought together a small group of knowledgeable people with diverse views in response to the request of seven synodical bishops in Pennsylvania, who had sought clarity on this issue. During the morning the group reviewed the many pros and cons of vouchers, discussed the reading materials that had been sent to them, reported on various programs in different states, and indicated their own attitudes towards vouchers, which, they noted, is only one of many issues related to public policy on education. By lunchtime, Pr. Stumme reported, the group was stymied about what policy, if any, it could recommend.

In the afternoon the group began the uncertain task of finding agreement, Pr. Stumme said. The group recognized the parameters within which it was working. It was not to produce a social statement but a social policy resolution guided by the social statements of predecessor church bodies. The group then sorted out its options and discussed them; most options had the support of some but not all of the members. The group, however, explained Pr. Stumme, sought a way to speak together, even if that unity meant some people supported their second preferences. The group found agreement in three basic points: school voucher proposals arise out of diverse contexts, social statements are useful in making informed decisions, and people need to evaluate particular proposals by consulting with knowledgeable people in their own contexts.

Thus, the resolution is not for or against vouchers but calls for careful discernment of each voucher proposal in context, provides guidance for evaluating legislation, and encourages deliberation in local contexts. Pastor Stumme continued explaining the process of the resolution's development. It was refined through e-mail and phone calls among the *ad hoc* committee's members. The boards of the two divisions and the Church Council all supported it. State public policy advocacy offices have already used it. Pr. Stumme noted that the issue of school vouchers ebbs and flows, is prominent then forgotten, so it is likely that public discussion of the issue will continue for some time. The "Social Policy Resolution on School Voucher Proposals" can provide guidance and a process for public policy advocacy whenever and wherever the issue may arise, he stated.

Secretary Lowell G. Almen introduced the recommendation of the Church Council:

MOVED;

SECONDED: To adopt the following "Social Policy Resolution on School Voucher Proposals" to guide the public policy advocacy ministry of the Evangelical Lutheran Church in America, with the understanding:

- a) that "school voucher proposals" refer to public policies in which government financially assists parents who choose to enroll their children in private and parochial elementary and secondary schools; and
- b) that this assistance in many proposals is dependent on parents' financial need;

To direct public policy advocacy offices related to the Evangelical Lutheran Church in America (ELCA) to:

- a) evaluate school voucher proposals on a case-by-case basis to determine if they represent a reasonable hope for educational reform that would benefit children and youth who live in poverty or are otherwise disadvantaged;
- b) make their determination about specific proposals in light of the following goals. These goals, where applicable, also may be used to evaluate other proposals for educational reform. To what degree does the proposal:
 - provide public schools the support and resources necessary to fulfill their tasks?
 - increase equal access to high quality education for all, especially for children and youth who live in poverty or are otherwise disadvantaged?
 - enhance the ability of families—especially families living in poverty and other situations of hardship—to select the right high quality education for their children?
 - allow participating schools, including religious ones, to maintain their distinctive character and mission?
 - protect against all forms of invidious discrimination against students?
 - provide eligible families sufficient and accurate information on participating schools?
 - ensure ways for measuring the educational achievements of students in participating schools?
 - establish means to evaluate the positive and negative results of the program and in light of these results to consider if the program should be continued, modified, or ended;

- c) consult with, among others, persons in their locale connected with public schools and with ELCA affiliated schools (for example, parents and children, teachers, and administrators), and community advocacy organizations, and draw upon their knowledge, experience, and judgment in evaluating proposals and making their determination; and

To direct the Division for Church in Society to publicize the availability of this social policy resolution as well as other division resources on educational choice to assist members in their consideration of proposals for school vouchers and educational reform.

Before debate began Bishop Anderson gave the assembly further instructions, saying that people wishing to offer an amendment that had been submitted before the deadline should proceed to the microphone in the usual fashion and make their motions as he moved page-by-page through the recommendation. He reported that the amendments all had been distributed. People wishing to move amendments, he added, needed to say their names clearly, indicate the page of the document they were addressing, and the number assigned to their proposed amendment. He underscored that the proposed amendments that were reproduced and distributed would not automatically be considered by the assembly, but would have status only if they are moved and seconded. He concluded by noting that the discussion would continue to be governed by the normal rules of debate, subject to such rules as the “calling of the question,” referrals, and tabling, as with any motion that came before the assembly.

Mr. Albert H. Quie [Minneapolis Area Synod] moved to amend:

MOVED;

SECONDED: To amend paragraph 2(c), the third line, by adding after the word “with” and before the capital letters “ELCA” the words “private schools, including” so the sentence would read:

- c) consult with, among others, persons in their locale connected with public schools and with private schools, including ELCA affiliated schools...*[with the remainder of the provision unchanged]*.

Mr. Quie spoke to his amendment, saying that since this church is engaged in ecumenical dialogue with many, it also should consult with private schools in areas where such dialogue is going on. He stated that the resolution would have been helpful in a consultation in which he participated recently. Mr. Quie went on to recommend that this church develop a social statement on education. He said that the worst crime in America is that in many school districts less than half of those entering graduate from high school. He stated that this church has a responsibility to reach out to families and children to help them complete their education so that they can live as equal citizens. Pr. Miller stated that the *ad hoc* committee supported the amendment.

Since no one else was rising to speak to the amendment, Bishop Anderson called for the vote on the motion to amend.

MOVED;

SECONDED;

Yes-906; No-69

CARRIED: **To amend paragraph 2(c), the third line, by adding after the word “with” and before the capital letters “ELCA” the words “private schools, including” so the sentence would read:**

- c) **consult with, among others, persons in their locale connected with public schools and with private schools, including ELCA affiliated schools... [with the remainder of the provision unchanged].**

The Rev. Scott W. Lingenfelter [Northeastern Pennsylvania Synod] moved to amend by addition:

MOVED;

SECONDED: To amend paragraph 2(b) by inserting the following as item six:

- ensure just, equitable, and long-term viable sources of funding?

Pr. Lingenfelter stated that people need to consider the source of educational funding. There are a variety of sources, he said, not all of which are good, such as flat taxes and the expansion of gambling. Funding for schools must be long-term and viable to provide all students with an opportunity to complete their education. Pr. Miller stated that the *ad hoc* committee supported the amendment.

Seeing no one rising to speak to the amendment, Bishop Anderson called for the vote.

MOVED;

SECONDED;

Yes-909; No-50

CARRIED:

To amend paragraph 2(b) by inserting the following as item six:

- ensure just, equitable, and long-term viable sources of funding?

The Rev. Kevin C. Clementson [Southwestern Pennsylvania Synod] rose on a point of clarification, asking the intent of the phrase “invidious discrimination.” Pr. Stumme replied that the phrase meant forms of discrimination that are harmful and hurtful.

Ms. Karen A. Jenkins [Minneapolis Area Synod] spoke in opposition to the resolution, saying that it gave the implicit message that vouchers are acceptable as long as certain circumstances are met. She continued by saying that private, as in private schools, is not synonymous with excellence. She expressed her fear that the resolution would give rise to problems of perception, that across the country it might be possible that the ELCA was supporting vouchers in Pennsylvania, but not in Minnesota or California. An essential question to ask about any program is will it provide public schools with the resources necessary for their tasks, she said. Vouchers always pull money out of public schools, she asserted. Private schools do not have to accept everyone, she continued. Potentially, she said, this means that the only children in public school would be the ones private schools do not want.

The Rev. Robert J. Anderson [Eastern Washington-Idaho Synod] stated that the hearing that he had attended had helped clarify his position on the resolution. He is one who does not see value in vouchers, but he supported the resolution because what the resolution says is that if one is going to talk about the issue, use these questions to guide the discussion.

Mr. Robert Pooley [North/West Lower Michigan Synod] objected to the resolution because he said it will be interpreted as being pro-voucher. Vouchers, he stated, are bad for the most vulnerable in society. A child of poverty himself, with parents who did not support children in their education, Mr. Dooley recalled that he had two sources of support, the public schools and the church. He asked that one of these supports not undermine the other.

Ms. Sarah W. Wing [Northwest Washington Synod] moved to amend by deletion:

MOVED;

SECONDED: To delete the word “invidious” preceding the word “discrimination.”

Speaking to her amendment, Ms. Wing said that while the word “discrimination” obviously was helpful, the word “invidious” was superfluous in this context. Mr. Phillip H. Harris, ELCA general counsel, replied that in this context “invidious” is a legal term, meaning discrimination with an improper, illegitimate basis. The word was not superfluous but necessary for legal reasons.

Seeing no one rising to speak to the motion to amend, Bishop Anderson called for the vote.

MOVED;

SECONDED;

Yes-88; No-874

DEFEATED: To delete the word “invidious” preceding the word “discrimination.”

The Rev. Kenneth T. Ponds [North/West Lower Michigan Synod] spoke against the resolution on the grounds that it would negatively affect multicultural school districts. He called for a social statement on education first before discussion of the resolution on vouchers. Vouchers have a negative effect on people, he stated.

Mr. Jonathan C. Enslin [South-Central Synod of Wisconsin] asked whether the resolution would preclude single-gender schools. Mr. Harris replied that the reason that the word “invidious” was used and specific categories were not mentioned was to allow local districts such flexibility as single-gender schools.

Mr. Larry Hill [Western Iowa Synod] identified himself as a superintendent of schools, saying that while he was “anti” voucher, he was “pro” process. He observed that communities have a difficult time dealing with difficult issues, and asserted that the resolution was a good way to help people deal with these difficult issues, to help them find a way to deal with them civilly.

Mr. George R. Lewis II [Upstate New York Synod] informed the assembly that in Buffalo he had been involved in court decrees concerning the board of education, the fire department, and the police department. He had been directly involved as a parent and advocate for children and parents in front of the board of education, he was retired from the fire department after more than 34 years, and he had been indirectly involved in the police department. He had been in Milwaukee when vouchers started and said that people had been disappointed with them when they got them. Mr. Lewis raised questions about the ethnic composition of the *ad hoc* committee and the amount of consultation it had done with urban people.

The Rev. Richard J. Meier [Northern Illinois Synod] said that although his congregation operated a K-6 school, it was not necessarily in favor of vouchers because of potential government restraints. However, he stated, the resolution is not “pro” or “con” vouchers but is a guide to forming public policy and an encouragement to research local issues.

Ms. Maren Hulden [Northwestern Minnesota Synod] stated that, as a student in a public high school, she had strong opinions against vouchers, but she was in favor of process. She

saw the resolution as an opportunity for individual synods to develop their own positions. Since voucher proposals have been local, she observed, the response can be local.

Mr. Lawrence P. Anderson [Pacifica Synod] reiterated a point made earlier, expressing his hope that should this church adopt the resolution that the media not interpret it as a wholesale endorsement of vouchers. As an educator, Mr. Anderson thinks vouchers have a place in the system. He called the assembly's attention to the importance of section 2b, which calls for equal access. He pointed out that many private and parochial schools do not provide transportation for their students, automatically excluding many.

The Rev. Hugh W. Brewer [South Dakota Synod] moved to end debate on this matter. Bishop Anderson explained that the vote on the motion to call the question required a two-thirds majority, and called for a vote on the motion to end debate.

MOVED;

Two-Thirds Vote Required

SECONDED;

Yes-862; No-101

CARRIED: **To move the previous question.**

The assembly proceeded to vote on the "Social Policy Resolution on School Voucher Proposals" as amended.

ASSEMBLY

ACTION

Yes-717; No-265

- CA01.06.26 1. To adopt the following "Social Policy Resolution on School Voucher Proposals" to guide the public policy advocacy ministry of the Evangelical Lutheran Church in America, with the understanding:**
- a) that "school voucher proposals" refer to public policies in which government financially assists parents who choose to enroll their children in private and parochial elementary and secondary schools; and**
 - b) that this assistance in many proposals is dependent on parents' financial need;**
- 2. To direct public policy advocacy offices related to the Evangelical Lutheran Church in America (ELCA) to:**
- a) evaluate school voucher proposals on a case-by-case basis to determine if they represent a reasonable hope for educational reform that would benefit children and youth who live in poverty or are otherwise disadvantaged;**
 - b) make their determination about specific proposals in light of the following goals. These goals, where applicable, also may be used to evaluate other proposals for educational reform. To what degree does the proposal:**
 - (1) provide public schools the support and resources necessary to fulfill their tasks?**

- (2) increase equal access to high quality education for all, especially for children and youth who live in poverty or are otherwise disadvantaged?
 - (3) enhance the ability of families—especially families living in poverty and other situations of hardship—to select the right high quality education for their children?
 - (4) allow participating schools, including religious ones, to maintain their distinctive character and mission?
 - (5) protect against all forms of invidious discrimination against students?
 - (6) ensure just, equitable, and long-term viable sources of funding?
 - (7) provide eligible families sufficient and accurate information on participating schools?
 - (8) ensure ways for measuring the educational achievements of students in participating schools?
 - (9) establish means to evaluate the positive and negative results of the program and in light of these results to consider if the program should be continued, modified, or ended;
- c) consult with, among others, persons in their locale connected with public schools and with private schools, including ELCA affiliated schools (for example, parents and children, teachers, and administrators), and community advocacy organizations, and draw upon their knowledge, experience, and judgment in evaluating proposals and making their determination; and
3. To direct the Division for Church in Society to publicize the availability of this social policy resolution as well as other division resources on educational choice to assist members in their consideration of proposals for school vouchers and educational reform.

Bishop Anderson then relinquished the chair to Ms. Addie J. Butler, vice president of the Evangelical Lutheran Church in America.

Initiatives Update: Connect with Youth and Young Adults

Reference: 2001 Pre-Assembly Report, Section V, pages 14-15.

Chair *pro tem* Butler turned the assembly's attention to the initiative with the goal of "Connecting with Youth and Young Adults" and called upon Ms. Desiree G. Quintana, the chair of the initiative, for an update.

Ms. Quintana greeted the assembly with an affirmation of the many blessings and wonders that God provides. She reminded the members of the assembly that they are born of the Spirit, as John 3:5 proclaims, and asked, “Do you feel it?” She said that the work of this initiative announces to the post-millennial and bustler generations that the church corporate is paying attention to them, supporting them as they grow in faith and in their love of God. She cited Acts 1:8 as the call to this evangelical church to reach out to youth and young adults by experimenting with ministries that touch them in practical ways, such as small group ministries for single mothers and fathers, music that is relevant, and programs that “grow” leaders from this age group.

Ms. Quintana described the Youth Summit that 1,000 people attended in Atlanta, Georgia, in February 1999, and said that it featured resources from many institutions and agencies. “But the beating heart of the event was the leadership provided by congregational leaders,” she stated. Ms. Quintana called the assembly’s attention to the Web site, www.soulfuel.org, established by this initiative as a way to speak to youth and young adults who know at their core a longing for God. She implored members of the assembly to listen to those knowledgeable about youth and young adults, to move out of their comfort zones as they minister with them, to be bold in their work, to recognize the sainthood of the young, and to equip the saints who are ready to be sent. She closed her remarks with a prayer that assembly members would be filled with God’s spirit and truth, that her gratitude for initiative participants would be known, and that God would feed the people.

Report on the World Hunger Appeal and Program, and ‘Stand with Africa’ Campaign

Reference: 2001 Pre-Assembly Report, Section V, pages 51-56, and Section IV, pages 57-58.

Chair *pro tem* Butler recalled for the assembly that this church’s World Hunger Appeal celebrated its 25th anniversary in 1999. She noted that it was a time to reflect on the past and plan for the future. In 1999 the Churchwide Assembly took action, she stated, saying a resounding “No!” to business as usual and “Yes!” to a renewed commitment to ending chronic hunger in God’s world in the new century. She stated that the 1999 Churchwide Assembly called upon individuals and congregations to deepen their ministry among people living in poverty in both tried-and-true and new ways. It asked them to double their giving to the World Hunger Appeal, moving from \$12.5 million to \$25 million by the year 2005— from \$2.50 per ELCA member to \$5. And that assembly called upon synods and the churchwide organization to find new ways to help this happen.

Chair *pro tem* Butler called upon Ms. Lita Brusick Johnson, director for World Hunger and Disaster Appeals, to lead the assembly through the report of this church’s World Hunger Program and its related “Stand with Africa: A Campaign of Hope.”

Chair *pro tem* Butler directed the voting members’ attention to the materials related to the budget of the World Hunger Program in Section IV, page 73, of the 2001 Pre-Assembly Report and to Section V, pages 51–56, which contained a report of churchwide and synodical strategic plans for growth of the World Hunger Appeal as the 1999 assembly voted. She alerted the assembly to the fact that it would take up the “Stand with Africa” resolution immediately following the World Hunger presentations.

Ms. Johnson began her presentation by stating that hunger is simple, but the reasons for hunger and the solutions to it are complex. She reviewed this church’s programs of disaster relief, long-term development, education, and advocacy as different paths towards the solutions for hunger. She reminded the assembly that this church’s anti-hunger work is not a sprint but a marathon. She thanked the members of this church for their role in the work,

talking about this church's partnership with congregations, synods, and individuals. Ms. Johnson invited two bishops to speak about this partnership.

Bishop Margaret G. Payne [New England Synod] said that as this church does ministry with and among people living in poverty, it has come to know them and the details of their lives. They choose between buying food and paying the rent, she said. People might be working full-time, even working more than one job, and still be unable to provide rent for their families. But, Bishop Payne explained, some people have received a powerful hope thanks to a partnership in her synod to create affordable housing for low-income families in New Haven and Boston. "She spoke of Nehemiah housing, a partnership between faith communities and those needing housing that provides interest-free loans to projects such as these. The program provides hope for people longing to provide safe housing for their children. Bishop Payne said that she had seen hope in the eyes of people in community meetings in each city when it was announced that a loan of \$5 million would make affordable housing happen there. Bishop Payne urged that this church's giving to World Hunger needs to be just as important as mission giving. The World Hunger Program treats both the symptoms and the causes of poverty. She also expressed what a great privilege it was to pass along gifts from the members of this church to those in need. "They have brought hope," she concluded.

Bishop Howard E. Wennes [Grand Canyon Synod] began by saying that the AIDS epidemic in Africa is the worst epidemic ever, citing as evidence the 12 million children orphaned. Yet, he said, there are signs of hope. He spoke of Sister Mary, who offers a home to 120 children. When Bp. Wennes met the children they were cleaning beans from their one-acre gardens. Sister Mary told him that they were having Lutheran beans for dinner, Lutheran because Lutheran World Relief had funded the water system for the gardens. In addition to the home, 600 more children come daily to Sister Mary's Christian school, described by one of them as "like heaven." Another sign of hope is Pastor Lucy, Bp. Wennes continued, who gave up her pension to provide a home for 60 children. She also has 900 children in two schools. This church's gifts help support these signs of hope, Bp. Wennes stated. The compassion of Christ is at work; there are signs of hope.

Ms. Johnson called the attention of the voting members to tiny baskets that had been placed on their tables, saying that when they touched the baskets, they were one touch away from Tanzania, specifically a refugee camp run by Lutherans. She asked the voting members to open the basket and take out the quarter that was inside. The quarter, Ms. Johnson explained, is a symbol of what God has first given us. It was also the cost of food for a day for a baby in a refugee camp. And it was a reminder of economic injustice, she said, citing the \$1.50 average daily income in Tanzania, as opposed to that in the United States. The quarter was also, she suggested, a mirror in which we can see ourselves and our consumption in light of the urgent need of brothers and sisters abroad. Finally, it was a challenge: 100 million quarters, \$5 from each member of this church, an amount that would fit comfortably in the basket, would meet the current financial goal of the World Hunger Program. Ms. Johnson stated that the budgets presented in the *2001 Pre-Assembly Report* describe how World Hunger will use such quarters. She concluded with a plea for this church to help end chronic hunger in this century.

Following this presentation, Chair *pro tem* Butler informed the assembly that it would hear next from Ms. Belletech Deressa, director for development in the Division for Global Mission, who would speak about the work of companion churches in dealing with AIDS, and from Ms. Kathryn F. Wolford, president of Lutheran World Relief (LWR), who would focus on the community-based partners in combating AIDS.

Ms. Deressa asked the assembly to stand with Africa and to pray for Africa. She described “Stand with Africa” as a campaign of hope, a walk with African people. In order to bring hope, she said, this church must advocate for medical assistance, work with orphans, and both give and receive the love of God. It also must learn about church growth in the midst of poverty and despair, learn about those who share with their neighbors meager resources, and learn to praise God in the midst of death. Ms. Deressa went on to speak of the reality of HIV-AIDS on the continent, saying that poverty leads to HIV-AIDS and AIDS leads to poverty. In the world 36.1 million people suffer from AIDS; 25.3 million of these are in Africa. But it is important, Ms. Deressa said, to remember that these statistics are real people. One in three persons is chronically undernourished in sub-Saharan Africa. The Church, she stated, is called to address such inequalities. Yet, she said, there are signs of hope.

Since 1998 this church has accompanied African churches and intends to do more. The ELCA through companion churches and agencies supports sustainable development. Lutheran World Relief is a pioneer in education to prevent the spread of infection. Still, Ms. Deressa concluded, this church needs to do more. Bringing hope is what “Stand with Africa” is all about. “Pray for Africa,” she exhorted.

Ms. Wolford expressed her gratitude to the members of this church for their prayers, involvement, and generous support. She shared with the assembly a saying from Somalia: “To a hungry person tomorrow is a long way away,” and she quoted from Proverbs: “Do not withhold good from those to whom it is due” (Proverbs 3:27). She urged the members of this church to use the God-given power and resources already in their midst to respond to Africa today. She pointed out that Lutheran World Relief has decades of experience of supporting local community and faith-based organizations. Through this network, Ms. Wolford explained, this church will have provided loving comfort to some of the 5,500 people who die each day, supported their orphaned children, and equipped others to prevent the virus. She reviewed other LWR projects: promoting food security through the management of scarce resources, advocacy on issues like debt relief and conflict diamonds, and promoting a just and lasting peace. Ms. Wolford concluded, “Let us remember that when a person is hungry or suffers from injustice, tomorrow is a long way away.”

Ms. Johnson concluded the presentations by saying that this church needed to do more, pray more, and give more. She invited the members of this church to rise to the challenge of this time, to stand with Africa and our crucified and risen Lord. She thanked members for their ongoing and second-mile support.

Chair *pro tem* Butler thanked all of the presenters for their comprehensive and challenging report. What wonderful partners our World Hunger Program has in this ministry, in the Lutheran World Federation, in Lutheran World Relief, in this church’s synods, social ministry organizations, and congregations, she exclaimed, and asked the assembly to demonstrate its thanks, which it did with applause.

She then told the assembly that it would move immediately into consideration of the recommendation of the Church Council regarding the “Stand with Africa” campaign, printed on page 58 of Section IV of the *2001 Pre-Assembly Report*.

Secretary Lowell G. Almen introduced the recommendation of the Church Council:

MOVED;

SECONDED: To call on individuals, congregations, synods, the churchwide organization, and related agencies and institutions to be strong and active partners in the emerging “Stand with Africa: A Campaign of Hope,” a cooperative effort of the World Hunger Program of the Evangelical Lutheran Church in America,

World Relief of The Lutheran Church–Missouri Synod, and Lutheran World Relief, and to join others in (1) learning more about Africa; (2) advocating for justice, including special assistance in responding to the HIV-AIDS emergency in Africa; and (3) responding to urgent need through additional designated World Hunger “Stand with Africa” gifts within the context of ongoing support for the World Hunger Appeal of the Evangelical Lutheran Church in America.

Mr. Barry O. Smith [Lower Susquehanna Synod] inquired whether there was a mechanism by which voting members could return the quarters in the baskets from Tanzania to World Hunger. Chair *pro tem* Butler replied that as voting members left the plenary hall, they would find baskets marked for that purpose.

Mr. Charles E. Kalthorn [Metropolitan New York Synod] moved to amend the recommendation by addition.

MOVED;

SECONDED: To add the following as a second paragraph:

To affirm the ministry of the World Hunger Program by returning the quarter and, for those that are able, adding to it.

Chair *pro tem* Butler suggested that the assembly vote on the amendment by acclamation, and the motion was carried.

MOVED;

SECONDED;

Acclamation

CARRIED:

To add the following as a second paragraph:

To affirm the ministry of the World Hunger Program by returning the quarter and, for those that are able, adding to it.

The Rev. Susan E. Nagle [New Jersey Synod] spoke of the need to empower women, saying that many do not have the power to assert their rights to health and safety. She urged the use of the Lutheran World Federation document, “Churches Say ‘No’ to Violence Against Women.”

The Rev. Pablo J. Quiñones-Berberena [Caribbean Synod] asked whether this church had addressed in any way the issue of pharmaceutical companies making medical supplies available at low cost to those who need them. Ms. Wolford replied that the issue was being addressed by Lutheran World Relief’s public policy office and the Lutheran Office for Governmental Affairs, and she invited him to visit their Web sites.

The Rev. Elizabeth J. Toler [North Carolina Synod], citing confusion about a statement on page 58, asked to which countries outside of Africa would money be sent. Ms. Deressa replied that all of the money would be sent to projects within Africa.

Ms. Louise P. Shoemaker [Southeastern Pennsylvania Synod] stated that over the years, Lutheran World Relief has demonstrated that it can achieve its goals. For many years, she said, its resources have been used by both Palestinians and Israelis. She pointed out that at the present time, Lutherans have few bases in the Sudan, although other churches do. She wondered if LWR were able to network with those churches in the Sudan. Ms. Wolford replied that LWR always tries to work with organizations in place; in this case it is working through the Sudan Council of Churches on peacebuilding. It is trying to incorporate AIDS

education and prevention, but it is very difficult to do so because of the ongoing war. She repeated that LWR works through ecumenical and interfaith means.

Ms. Priscilla S. Kinney [Northeastern Pennsylvania Synod] spoke of her uncle, a medical doctor in Swaziland supported by an Episcopal diocese in Pennsylvania. He was frustrated by the absence of coordinated support from Christian churches. Ms. Kinney concluded that this campaign is long overdue, saying that no one can understand the horror of what her uncle calls the worst scourge since the bubonic plague. This church needs to be intentional about education, support, and prayer, she said.

The Rev. G. William Nabers [Virginia Synod] moved to end debate on the matter. Chair *pro tem* Butler reminded voting members that such a motion required a two-thirds majority vote to pass, then called for a vote on the motion to end debate.

MOVED;

SECONDED;

Yes-852; No-45

*CARRIED: **To move the previous question.***

Bishop Gary L. Hansen [North/West Lower Michigan Synod] rose to a point of personal privilege. He stated that the Conference of Bishops had unanimously supported “Stand with Africa” and had promised three things: 1) to make special monetary gifts out of their household incomes; 2) to provide leadership for the program in their synods; and 3) to pray for the program. He urged the assembly to pass the resolution.

Mr. Willard Williamson [Metropolitan Chicago Synod] began to express his concern that critical points had been left out of the program. Chair *pro tem* Butler ruled that Mr. Williamson’s comments out of order because the assembly had voted to end debate. She then proceeded with the vote on the question before the assembly.

ASSEMBLY

ACTION

Yes-913; No-8

CA01.06.27

To call upon individuals, congregations, synods, the churchwide organization, and related agencies and institutions to be strong and active partners in the emerging “Stand with Africa: A Campaign of Hope,” a cooperative effort of the World Hunger Program of the Evangelical Lutheran Church in America, World Relief of The Lutheran Church–Missouri Synod, and Lutheran World Relief, and to join others in (1) learning more about Africa; (2) advocating for justice, including special assistance in responding to the HIV-AIDS emergency in Africa; and (3) responding to urgent need through additional designated World Hunger “Stand with Africa” gifts within the context of ongoing support for the World Hunger Appeal of the Evangelical Lutheran Church in America; and

To affirm the ministry of the World Hunger Program by returning the quarter and, for those that are able, adding to it.

Chair *pro tem* Butler suggested that the assembly sing to celebrate the action. “I hear the drums,” she said. “Please join in singing, ‘We are Marching in the Light of God.’ Let us change the words a little bit, though: first, we are standing, then praying, then marching.”

After the hymn Chair *pro tem* Butler returned the chair to the Rev. H. George Anderson, presiding bishop of the Evangelical Lutheran Church in America.

Report of the Memorials Committee (continued)

Reference: 2001 Pre-Assembly Report, Section VI, pages 1ff., and Section I, pages 7, 18, 33; continued on Minutes, pages 48, 59, 149, 321, 360, 376, 411.

Bishop Anderson called upon the co-chairs of the Memorials Committee, Mr. Brian D. Rude and the Rev. Karen S. Parker, to continue the report of the Memorials Committee.

Category F2: Ordination of Gay and Lesbian Persons (continued)

Reference: 2001 Pre-Assembly Report, Section VI, pages 96-98; continued on Minutes page 149, 321.

Mr. Brian D. Rude explained, “Reverend Chair and members, we will return to Section VI, page 98, Category F2 related to the ordination of gay and lesbian persons. The committee recommendation is before us. I understand there is a substitute [motion pending].”

Bishop Anderson continued, “Yes. So you should have both the recommendation and the substitute. Let me clarify standing by microphones. A simple rule will be: If you are in favor of whatever the next action will be, you should be at a ‘pro’ microphone. If you are opposed to what the next action will be, you would be at a ‘negative’ microphone.

“At present, the motion before us is to substitute. And so if you are in favor of the substitute, you will be at an odd-numbered [‘pro’] microphone. If you are opposed, you will be at an even-numbered [‘con’] microphone. Microphone 12.”

The Rev. Lawrence R. Wohlrabe [Southwestern Minnesota Synod] moved to amend the substitute motion by addition.

MOVED;

SECONDED: To amend the substitute motion as follows:

To respond to the memorials of the Saint Paul Area Synod and the Metropolitan Chicago Synod by requesting that the Church Council, the Conference of Bishops, and the Division for Ministry take whatever steps necessary to allow for the rostering of homosexual persons who “give “expression to sexual intimacy only within a marriage relationship that is mutual, chaste, and faithful” (“Vision and Expectations” page 13)...[with the remainder of the motion unchanged].

Speaking to his motion, Pr. Wohlrabe stated, “The purpose of the amendment is simply that if we are going to quote from a churchwide document [such as “Vision and Expectations”], I believe that we should quote fully and accurately. Thank you.”

The Rev. Mary L. Amundson [Delaware-Maryland Synod] asked, “Do we have a copy of the substitution?”

Bishop Anderson answered, “I think you are supposed to. And we will put it up on the [video display] again. It was up there a moment ago on the screen.” He added that the

substitute motion offered by Ms. Anita C. Hill [Saint Paul Area Synod] had been distributed on ivory paper.

An unidentified voting member stated, "Reverend Chair, I stand to speak against the substitute motion. I think it is not time to do that yet since we have an amendment on the floor."

Bishop Anderson clarified, "No. This is on the amendment. [Is anyone] speaking against the amendment? We have white cards at [microphone] nine, and at [microphone] eight, and at microphone two. Microphone nine."

Bishop Robert A. Rimbo [Southeast Michigan Synod] moved to end debate on all matters before the house.

MOVED;

Two-Thirds Vote Required

SECONDED: To move the previous question on all matters before the house.

Bishop Anderson stated that this motion would end debate on all matters related to Category F2. He explained that, if adopted, the assembly would move immediately to vote on the pending motion to amend the substitute motion, then to a vote on whether or not to substitute, and then finally on a main motion. He continued, "Now, I see a white card at microphone three. Microphone three."

Ms. Maren Hulden [Northwestern Minnesota Synod] said, "Point of information. It is my understanding that when we pass the substitution, that the effects of the substitution will not go into effect immediately, but it will engage in a process that will over some time achieve these goals? Or is that incorrect? I am just wondering."

Bishop Anderson replied that the substitute motion contained within it the answer to her question. He reminded the assembly that the persons coming to microphones could speak only if dealing with procedural matters since a motion to end debate on all matters before the house is not a debatable motion.

The Rev. David R. Rowe [Northeastern Pennsylvania Synod] asked, "Before we vote on moving matters, could we see the proposed amendments to the substitution? Trying as much as I can, I am not even sure what [the pending amendment] means to be able to vote." Bishop Anderson replied, "Thank you. We will do that."

Mr. Jac Charlier [Metropolitan Chicago Synod] stated, "This is the second proposed change to this [substitute] motion. What does 'Vision and Expectations' for this paragraph or this section actually say? I have heard two different things about what is actually in the document. Could I just get that clarified?" Bishop Anderson responded, "We will try to get someone with that text before we vote. Microphone 12, what is your point?"

Mr. Thomas Salber [Southeastern Pennsylvania Synod] said, "I would ask the bishop that prior to any of the votes on any of the proposals that we have a minute of prayer prior to the vote." Bishop Anderson answered, "Thank you. Microphone one, did you have a white card?"

The Rev. Susan L. Engh [Minneapolis Area Synod] said, "Yes. Regarding the motion that is before us—I believe the one that we will vote on immediately after these white cards. Is it appropriate for a motion to completely change the nature of an amendment or another motion? That would give it the opposite effect of the original maker's. Is that an appropriate motion?"

Bishop Anderson replied, "It is not appropriate to do that." Pr. Engh asked, "Is that not what will happen if that motion [to amend] were to pass?" Bishop Anderson clarified, "You

are thinking of the amendment to the substitute motion?” Pr. Engh answered, “Yes.” Bishop Anderson stated, “The way the maker [of the motion to amend] put it was to include text. I think that we need to vote on to include an accurate quotation from the text [of ‘Vision and Expectations’]. Pr. Engh asserted, “But it does change the complete nature of the motion if that passes. [Is that not] correct?” Bishop Anderson replied, “It would seem to me to move in that direction. Thank you.” Pr. Engh stated, “It should be ruled out of order, I believe.”

Bishop Anderson continued, “We may just do that. We will see. The fact is that the quotation in the substitute apparently takes only part of a full sentence and, therefore, it would seem that the more appropriate action would be to remove quotation marks or something to that effect. But let us hear what ‘Vision and Expectations’ says first.”

Bishop Anderson then called upon the Rev. Lowell G. Almen, secretary of the Evangelical Lutheran Church in America, to read aloud the cited text as it appears in “Vision and Expectations.”

Secretary Almen stated, “The sentence that is being quoted in ‘Vision and Expectations’ reads in full—project it on the [video display] screen, please—‘Married or ordained ministers are expected to live in fidelity with their spouses, giving expression to sexual intimacy within a marriage relationship that is mutual, chaste, and faithful.’

“My concern is that the quotation, as the substitute gives it, did not have any...presumed context, which was not totally accurate [in reference] to ‘Vision and Expectations.’ I would have preferred some other amendment to do it in a different way. But as it stands, the motion to amend fails to make the quotation complete.” Secretary Almen concluded, “It does not reflect, in my view, ‘Vision and Expectations.’”

Bishop Anderson continued, “Now, I see two more white cards and we will see what we end up with at that point. Microphone 10.”

The Rev. Dennis K. Hagstrom [Rocky Mountain Synod], “I think we need clarification on what Susan Engh was asking. I think she was referring to the original motion as first presented before this amendment.

“In other words, the amendment changes the original motion that we looked at first the other day, because it intends the opposite effect. And I am wondering if we could still have clarification. I am not referring to this change about ‘Vision and Expectations,’ but the entire matter.”

Bishop Anderson stated, “I would like to rule on this. I believe that the amendment is a confusing amendment; and on that basis alone, I would consider it out of order.

“Now, that is the ruling. You may appeal the ruling and then we would take a vote of the assembly, but I am suggesting that the amendment is out of order.”

Pr. Wohlrabe appealed the decision of the chair.

MOVED;

SECONDED: To appeal the decision of the chair.

Bishop Anderson explained, “A majority, I think, is necessary. All those favoring the appeal of the decision of the Chair, that is voting against the ruling—microphone nine.”

The Rev. Darla J. Kincaid [Virginia Synod] said, “I am very unclear as to what it is we are appealing. Which amendment?” Bishop Anderson replied, “We are appealing—I have said that the amendment just presented, the amendment before the house, which is the one

which modifies the [quotation] in the substitute motion by adding the phrase 'marriage' and striking out 'only' and so on, changing that document. That substitute motion is out of order. That has been appealed. Just a moment."

After consultation with Secretary Almen, Bishop Anderson said, "All right. Thank you for your patience. As you heard, I have a concern about including an inaccurate quotation in the substitute motion; and I am also concerned, as microphone 10 indicated, with accepting a motion at this point that would destroy or totally change the meaning of the substitute. Therefore, I am going to propose two things. One, that this amendment be declared out of order. And secondly, that the substitute [motion] before us remove the quotations and the reference to 'Vision and Expectations.' So that the phrase, 'give expression to sexual intimacy only in relationship that is mutual, chaste, and faithful' remains [as originally presented], but it does not refer to 'Vision and Expectations,' which is not totally accurate. That would be my double ruling." The assembly responded to this with applause.

Bishop Anderson continued, "Okay, now there is an appeal of the decision of the chair. And if you favor that appeal, you will vote 'yes.' If you oppose it, you will vote 'no.' It takes a majority only. Wait. Apparently I had it backwards. If you want to sustain the chair, you vote 'yes.' If you do not wish to sustain the chair, then you will vote 'no.' I have much help here. Is that clear?" The assembly replied humorously as a body, "No."

"No? Was it better when I said it the other way? I do not know." (Laughter from the assembly.) Okay. Let us all try very hard here to—Larry is coming back. Yes, sir, microphone 12."

Pr. Wohlrabe said, "I apologize for the confusion we are in. I could live with [the ruling] you just stated. I would consider withdrawing my appeal if all quotation marks are removed as the chair suggested. But I think it is important that the assembly [members] clearly know what they are voting on. But I will withdraw my appeal if that helps us."

Bishop Anderson replied that one could not withdraw an appeal and place conditions on the assembly. Pr. Wohlrabe explained that it was not his intention to place conditions upon the assembly, but only to withdraw his appeal. Bishop Anderson said that since his ruling also suggested changes in the substitute motion, a vote would be helpful. He instructed the assembly that if members wished to sustain the decision of the chair, they should raise a green card; if they opposed the ruling of the chair, they should raise a red card.

MOVED;

SECONDED;

Voting Cards

DEFEATED: To appeal the decision of the chair.

Bishop Anderson reported that the decision of the chair considering the proposed amendment by Pr. Wohlrabe out of order was sustained, and that motion to amend was put aside. He then stated, "My second direction was: That I would rule that the substitute motion ought to have the reference to 'Vision and Expectations' and the quotation marks removed. Is there objection?" Hearing no objection, the changes were made by unanimous consent.

Bishop Anderson continued, "Thank you. All right, now we are back on...the motion was to end debate on all matters before the house. Microphone 10."

Pr. Hagstrum, "Now I will ask my question again. Is it appropriate, according to *Robert's Rules of Order*, to substitute a motion for the main motion which completely

changes the intent of the main motion?” Bishop Anderson answered that this was the purpose of a substitute motion.

Mr. Myrvin F. Christopherson [Nebraska Synod] said, “Reverend Chair, I just want clarity.... I understood the motion that was offered was to vote immediately—on ‘the previous question on all matters before the assembly.’ If that is the case, is it not, then, that we would vote not only on the substitute but on the main motion, or is that not your ruling? Or is that not the intention?”

Bishop Anderson replied, “The intention is, as I understand it, that first we vote on whether to substitute or not. You are just interested in what we are going to be voting on after we close debate?” Mr. Christopherson answered, “Yes, because the motion to—I mean, all matters are before the assembly. That is the original main motion as well. And so if this is approved, then it would cut off debate on this issue altogether.” Bishop Anderson explained, “That is correct. We first vote on the substitute. And if it passes, that becomes the main motion. If it fails, the main motion is before us and we would then vote on that. Microphone 12, white card.”

Ms. Julie Baird [Southeastern Iowa Synod] stated, “I would just like to see on the [video display] screen the way the motion—or the substitute amendment looks right now.”

Bishop Anderson replied, “Okay. While we vote to close debate, we will see if we can get that done. Now the motion before you is just to close debate. I should not say ‘just’—it is an important motion, but we are not voting on substance but on process. If you favor closing debate on all matters before the house, this motion and its substitute, you will vote ‘yes.’ If you wish to continue debate, you will vote ‘no.’ It requires a two-thirds vote. Please vote now.”

MOVED; *Two-Thirds Vote Required*
SECONDED; *Yes-658; No-340*
DEFEATED: To move the previous question on all matters before the house.

Bishop Anderson reported, “By a vote of 658 to 340, debate is still open. The motion fails [for lack of a two-thirds majority]. And we are now back on the debate between the substitute motion and the main motion.”

The Rev. Kathleen G. Kasper [Nebraska Synod] moved:

MOVED;
SECONDED: To table further discussion of Category F2 until after consideration of Category E7 regarding the blessing of same-gender relationships.

Bishop Anderson stated, “Very well. Motion to table. I believe that is debatable. Do you want to speak to it? No. Not debatable. Not debatable, sorry. The parliamentarian has corrected me. So we vote, then?” After consulting again with the parliamentarian, Bishop Anderson indicated that a motion to table requires only a majority vote. He continued, “Motion to table until we have considered the item on same-gender marriages. All favoring the motion to table will please vote ‘yes.’ All opposed will vote ‘no.’ Vote now.”

MOVED;
SECONDED; *Yes-505; No-482*
CARRIED: **To table further discussion of Category F2 until after consideration of Category E7 regarding the blessing of same-gender relationships.**

Bishop Anderson reported, “By a vote of 505 to 482, it is tabled. We will consider the other motion first.”

Category E7: The Definition and Blessing of Committed Same-Gender Relationships

Reference: 2001 Pre-Assembly Report, Section VI, pages 79-83.

1. Metropolitan Chicago Synod (5A) [2000 Memorial]

WHEREAS, the Metropolitan Chicago Synod has declared itself a Reconciling in Christ synod, making a public affirmation that gays and lesbians are welcome in our parishes and invited to participate fully in the life and ministry of our congregations; and

WHEREAS, God creates us to be in relationship with one another and that both Scripture and society sanction faithful, committed and monogamous relationships in which sexuality is only one dimension of human intimacy and mutuality; and

WHEREAS, gay and lesbian Christians already experience wholeness and God’s grace and love through such relationships; and

WHEREAS, many Christians long for the day when all committed relationships will be defined equally and that sin in both cases will be defined as abuse, promiscuity, and the breaking of vows and commitments; and

WHEREAS, the definition of a committed relationship is: “where two people of the same sex commit themselves in a public rite to a life-long sharing of joys and sorrows, and a promise to be faithful to one another until death”; therefore be it

RESOLVED, that the Metropolitan Chicago Synod memorialize the Evangelical Lutheran Church in America Churchwide Assembly in Indianapolis, Indiana, August 2001:

1. to develop a rite of blessing;
2. to produce materials to support pastors as they provide pastoral care and counseling for same-sex couples; and
3. to provide educational materials that promote biblical and theological foundations for all committed relationships.

2. Southeast Michigan Synod (6A) [2001 Memorial]

WHEREAS, issues regarding homosexuality have continually come before this and other synod assemblies. The result is that resolutions are often referred, or if passed or defeated, create much division among the people of God. Many of these resolutions come without the church carefully doing proper biblical and theological reflection; and

WHEREAS, the ELCA in assembly in 1999 voted to state that “gay and lesbian people, as individuals created by God, are welcome to participate fully in the life of the congregations of the Evangelical Lutheran Church in America”; and

WHEREAS, the ELCA in assembly, however, did not state whether or nor that invitation to welcome gay and lesbian people includes the practice of performing blessing ceremonies for same-sex unions, or whether or not we as a church should change our current ordination rules that require a person with a homosexual orientation to abstain from sexual relations; therefore be it

RESOLVED, that the Southeast Michigan Synod memorialize the 2001 Churchwide Assembly to call for the development of a social statement on homosexuality by the 2005 Churchwide Assembly that will include guidelines for synods and congregations on whether or not we as a church should bless same-sex unions and on whether or not the church’s ordination standards should be changed; and be it further

RESOLVED, that the development of this social statement will include seeking the advise and counsel of our seminary faculties as well as the Conference of Bishops.

3. Upstate New York Synod (7D) [2001 Memorial]

WHEREAS, the action of the 1998 assembly of the Upstate New York Synod in response to a resolution from the Lutheran Youth Organization called for a deliberate study by all congregations of the Scriptural and social foundations related to homosexuality; and

WHEREAS, the Resource Team for Gay and Lesbian Concerns of the Upstate New York Synod has over the past three years supplied congregations with resources and information to guide such study; and

WHEREAS, a survey of voting members to the 1999 Upstate New York Synod Assembly revealed a solid majority of respondents (64 percent) approving of gays and lesbians in faithful and committed relationships; and

WHEREAS, the Church Council of the Evangelical Lutheran Church in America acted in 1993 (CC93.9.37) to oppose “all forms of verbal or physical harassment or assault of persons because of their sexual orientation” and to “support . . . and protect the civil rights of all persons, regardless of their sexual orientation, and to prohibit discriminations in housing, employment, and public services and accommodations” based on a commitment “to participate in God’s mission by ‘adopting dignity and justice for all people’ (ELCA 4.02.c.) and on a commitment “to join with others to remove the obstacles of discrimination and indifference’ (“The Church in Society: A Lutheran Perspective,” 1991); and

WHEREAS, the church affirms that the proper venue for expressing our God-given gift of sexuality is within the confines of a faithful, lifelong, committed relationship; and

WHEREAS, the church currently has no provision to bless same gender couples in such a faithful, lifelong, committed relationship; and

WHEREAS, other synods of the church (Metropolitan Chicago Synod, Greater Milwaukee Synod, Southeast Michigan Synod) have also requested the affirmation of blessings of same gender relationships. The Lutheran Church of Denmark and the Lutheran Church of the Netherlands already recognize and bless same gender relationships; therefore be it

RESOLVED, that the Upstate New York Synod memorialize the Evangelical Lutheran Church in America Churchwide Assembly to declare its approval and endorsement of pastoral blessings of commitment for gay and lesbian couples and to create an addendum to the *Occasional Services* book to help facilitate such services of blessing.

4. Metropolitan Washington, D.C., Synod (8G) [2001 Memorial]

WHEREAS, the Metropolitan Washington, D.C., Synod has affirmed the principles of “Reconciling in Christ” (Synod Assembly 1988 and Synod Assembly 1995) which welcomes gay and lesbian individuals in the congregations of this synod and invites them to participate fully in congregational life and ministry; and

WHEREAS, the Metropolitan Washington, D.C., Synod recognizes and values the contributions of its gay and lesbian brothers and sisters as fellow members of the body of Christ, children of the same heavenly Father, and workers with us in the kingdom of God; and

WHEREAS, many Christians await in hope a time when gay and lesbian relationships are recognized, as the Evangelical Lutheran Church in America (ELCA) presently recognizes heterosexual relationships; and

WHEREAS, Lutheran Churches in Europe, namely the Evangelical Lutheran Church in the Kingdom of the Netherlands and the Evangelical Lutheran Church in Denmark, already recognize and bless same-gender committed relationships of life long fidelity; therefore be it

RESOLVED, that the Metropolitan Washington, D.C., Synod in assembly memorialize the ELCA Churchwide Assembly meeting in Indianapolis, Indiana, in August 2001, to direct appropriate churchwide units to:

- develop a rite of blessing for same-gender committed relationships of life-long fidelity;
- recognize and affirm the blessing by ELCA pastors of committed same-gender unions after counseling with the couple seeking such a blessing;

- produce materials for pastors as they provide pastoral care and counseling for same-gender couples; and
- provide educational materials for pastors and congregations that highlight biblical and theological foundations for all committed relationships.

5. Virginia Synod (9A) [2001 Memorial]

WHEREAS, the recognition and blessing of same gender relationships is a scriptural, pastoral care issue and a church policy issue that is potentially divisive to both congregations in the Virginia Synod and Lutherans as whole, and

WHEREAS, some of the congregations of the Virginia Synod, ELCA, have spent the past year in a time of prayer, study, and conversation considering the issue; and

WHEREAS, it is the prerogative of the Virginia Synod to assist the Churchwide Assembly of the ELCA to establish churchwide policy, therefore be it

RESOLVED, that the congregations of the Virginia Synod reaffirm the action taken by the 1991 and 1995 ELCA Churchwide Assemblies to welcome gays and lesbians to participate fully in the life of ELCA congregations; and be it further

RESOLVED, that the Virginia Synod and its congregations further reaffirm the position of the ELCA Church Council and the Churchwide Assembly opposing verbal or physical harassment or assault of persons because of their sexual orientation; and be it further

RESOLVED, that the 2001 Virginia Synod in assembly memorialize to the 2001 Churchwide Assembly of the ELCA a request for both further guidance and action on this issue; and be it further

RESOLVED, that the Virginia Synod shall take no further action regarding this issue, with the exception of the encouragement and sponsorship of continuing dialogue, under the guidance of a task force appointed by the Synod Council until such guidance and action are received from the Churchwide Assembly.

BACKGROUND

The issues raised in these memorials relate to some of the same background questions and ongoing conversations related to homosexuality that are described in the background material provided for Category E8 on page 349 of these minutes in the response of the Memorials Committee to the memorials of the Northeastern Ohio Synod and the Metropolitan Chicago Synod requesting the establishment of a Commission on Gay and Lesbian Persons.

The Metropolitan Chicago Synod calls for the development of a “rite of blessing” as well as resources to understand and provide care for “same-gender couples.”

The Metropolitan Washington, D.C., Synod calls both for the development of a “rite of blessing for same-gender committed relationships of life-long fidelity” and educational resources that deal with the biblical and theological foundations for “all committed relationships.”

The Upstate New York Synod calls for the “approval and endorsement of pastoral blessings of commitment for gay and lesbian couples.”

The Southeast Michigan Synod memorial calls for the development of a social statement on homosexuality, including guidelines on blessing committed same-gender relationships and on ordination standards.

The Virginia Synod asks for guidance and action on the issue of the recognition and blessing of same gender relationships.

Definition for committed same-gender relationships

While some state and local governments, corporations, and ELCA synods have adopted a definition for committed same-gender relationships, no such definition exists for the entire ELCA.

Social Statement on Human Sexuality

The ELCA Division for Church and Society conducted a study and drafted a proposed social statement on human sexuality in 1993. This statement was never adopted and instead, "A Message on Sexuality, Some Common Convictions," was adopted by the ELCA Church Council in 1996. This message does not address homosexuality.

The 1999 Churchwide Assembly of the Evangelical Lutheran Church in America considered a resolution submitted by a voting member which requested, in part, that "...a full study be undertaken under the guidance of the Division for Ministry, the Department for Synodical Relations, and the Conference of Bishops to propose strategies that might allow for the ordination of non-celibate lesbian and gay people."

The Churchwide Assembly supported [CA99.06.29] the recommendation of the Reference and Counsel Committee that the request be received as information. Although there was no further recommendation related to the request, the Church Council voted (CC99.11.61) to request the Department for Research and Evaluation prepare a feasibility report and possible recommendations regarding such a study.

The Church Council reviewed the "Draft Proposal on the Feasibility of a Possible Study on the Ordination of Non-Celibate Gay and Lesbian Persons in the Evangelical Lutheran Church in America" in April 2000 and voted (CC00.04.17):

To continue thoughtful, deliberate, and prayerful conversations throughout the ELCA about human sexuality, including homosexuality, and the inclusion of gay and lesbian persons in our common life and mission and to encourage the participation of congregations, synods, seminaries, and churchwide units in this process;

To decline to initiate a study on the ordination of non-celibate gay and lesbian persons;

To request that the Division for Ministry, together with the Division for Church and Society, the Division for Congregational Ministries, the Division for Higher Education and Schools, the Division for Outreach, the Commission for Women, and the Conference of Bishops report annually to the Church Council and to the ELCA Churchwide Assembly in 2001 and 2003 on the nature and extent of their activities and conversations regarding these issues.

Development of a Rite for Blessing Committed Same-Gender Relationships

Prior to deciding whether or not to develop a churchwide *rite* of blessing for committed same-gender relationships, this church first must develop a position regarding what constitutes a committed same-gender relationship and what it would mean formally to bless them.

In October 1993 the Conference of Bishops issued a statement on the subject (CB93.10.25), saying:

We, as the Conference of Bishops of the Evangelical Lutheran Church in America, recognize that there is basis neither in Scripture nor tradition for the establishment of an official ceremony by this church for the blessing of a homosexual relationship. We, therefore, do not approve such a ceremony as an official action of this church's ministry. Nevertheless, we express trust in and will continue dialogue with those pastors and congregations who are in ministry with gay and

lesbian persons, and affirm their desire to explore the best ways to provide pastoral care for all to whom they minister.

The ELCA Church Council at its November 2000 meeting referred a resolution of the Southwestern Pennsylvania Synod on same-gender blessings to the Division for Ministry in consultation with the Conference of Bishops and requested that the Division for Ministry bring a report and possible recommendations to the November 2001 meeting of the Church Council.

Resources for Ongoing Conversations

The ELCA Church Council at its meeting in November 2000 called upon the Evangelical Lutheran Church in America, and specifically the Interunit Working Group on Homosexuality, to promote an ongoing conversation in this church about human sexuality, including homosexuality and the inclusion of gay and lesbian persons in our common life and mission. It requested annual reports to the Church Council and biennial reports to the 2001 and 2003 Churchwide Assemblies.

The Interunit Working Group on Homosexuality reported to the 2001 Churchwide Assembly. The "Report on Conversations about Homosexuality and the Church" [see *2001 Pre-Assembly Report*, Section V, pages 57-59] described in detail the activities and development of study materials and resources by seven churchwide units and the Conference of Bishops.

The Church Council also noted that, while "conversations related to human sexuality have occurred in many areas of this church...there are many places across the ELCA where these conversations have yet to begin" (CC00.11.67). Planning is underway to develop resources to guide conversations prior to the 2003 Churchwide Assembly at synod assemblies and rostered leaders' gatherings on homosexuality and the inclusion of gay and lesbian people in the life of the ELCA.

In addition, a statement by the presidents of the eight ELCA seminaries in May 2001 noted that the seminaries intend to contribute to the ongoing conversation on homosexuality by producing "carefully researched expositions of the meaning of ministerial actions such as blessings." Such resources will be available to assist this church in the understanding of blessings.

Several other resources also are available, including a print and video resource developed in 1999 by the Division for Church in Society titled, "Talking Together as Christians, A Guide for Congregations." This study, which has been used by many congregations and other groups, contains chapters on "Marriage and Committed Relationships" and "The Ordination of Non-celibate Gay and Lesbian People."

The request for "materials to support pastors as they provide pastoral care and counseling for same-gender couples" can be met at this time since it does not conflict with established policies of this church.

RATIONALE OF THE MEMORIALS COMMITTEE

The issues related to homosexuality continue to perplex and challenge the Evangelical Lutheran Church in America, as reflected in these and other memorials. Faithful people differ in their positions on various aspects of these issues, although these differences do not negate the unity we share in Christ Jesus.

This church has established a strategy of ongoing intentional conversation, the development of resources, and the regular reporting of progress to the Church Council and to the ELCA Churchwide Assembly. To date, this church is engaging issues related to homosexuality through the broad approach of ongoing conversations, rather than by authorizing a study, adopting a social statement, or implementing specific recommendations.

Memorials from the Metropolitan Chicago Synod, the Metropolitan Washington, D.C., Synod, the Upstate New York Synod, the Southeast Michigan Synod, and the Virginia Synod, and actions of the Churchwide Assembly and the Church Council have encouraged ongoing intentional conversation.

Individual synods have called for the development of a “rite of blessing” and resources to understand and provide care to those in committed same-gender relationships. In order to engage more people in this conversation, we believe this church needs to develop proposals in response to these requests, including:

- proposals for discussion and study;
- proposals that are based on carefully researched exposition of the meaning of ministerial actions such as blessings;
- proposals based upon thorough biblical scholarship and review.

It is our hope that resources so developed will serve to elevate and enhance the prayerful and thoughtful deliberation of these issues, so that we grow in understanding of each other’s diversity and in respect for each other’s point of view.

Pr. Parker directed voting members to the report of the Memorials Committee regarding the definition and blessing of same-gender relationships, and to the recommendation of the committee. She then explained, “I might say that this is a different form in which the memorials process has worked. The committee came up with one recommendation, and then there were meetings. There was a substitute motion given to us. There were meetings with the maker of the substitution and with [churchwide organization] division heads. The Memorials Committee has since voted to present this new recommendation to you, which you have in front of you as [revised] page 82.”

Pr. Parker introduced the recommendation of the Memorials Committee:

MOVED;

SECONDED: To respond to the memorials of the Metropolitan Chicago Synod, the Southeast Michigan Synod, the Upstate New York Synod, the Metropolitan Washington, D.C., Synod, and the Virginia Synod by directing the Division for Ministry and the Division for Church in Society, in consultation with the Conference of Bishops, ELCA seminaries, colleges and universities, and other churchwide units, to implement jointly a churchwide study on homosexuality;

To provide that the process include creation of a study document on homosexuality for use in congregations and in sponsored hearings and focus groups across this church. This document shall include study of the Lutheran understanding of the Word of God and biblical, theological, scientific, and practical material on homosexuality. The document shall address issues related to blessing committed same-gender relationships, and rostering of approved candidates who are in committed same-gender relationships. This study shall provide for the sharing of information from and among members of this church;

To authorize the presiding bishop and Church Council to approve the parameters and expense budget of this process and identify the revenue source(s) to provide for this study;

To direct that reports on the study process shall be presented to each of the regular meetings of the Church Council, to synod assemblies in 2002, 2003, and 2004, and to the 2003 Churchwide Assembly. A final report on this study with any recommendations shall be presented to the 2005 Churchwide Assembly;

To respect charitably one another as we examine our understandings and practices, speaking the truth in love, practicing the “mutual conversation and consolation of the brothers and sisters” (Luther, *Smalcald Articles*, III.4); and

To request that the Division for Ministry, in consultation with the Division for Congregational Ministries and the Conference of Bishops, identify and make available materials to assist and support pastors as they provide pastoral care and counseling for persons concerned with these issues.

Bishop Anderson stated, “Thank you. The recommendation is before you for debate and discussion. Microphone seven.”

The Rev. Ronald H. Rude [Rocky Mountain Synod] said, “I speak in favor of this recommendation with these comments. Our scholars need to tell us what the Bible says and what the Bible does not say. Does the Bible address partnered covenant relationships? Is the Bible unclear? That is okay. Sometimes God is unclear. Or does the Bible condemn gay and lesbian people who want to live in partnered relationships? We are not sure and our scholars seem to be divided.

“But even if they come to some kind of conclusion, it seems like we have another question to ask. And that is: ‘Does the Gospel override the Bible?’ We have asked that in other questions.

“Slavery. You have to stand on your head and do the back stroke front-wards to make the Bible say anything other than that certain forms of human slavery are not only God-intended but Jesus-affirmed. But the Church several generations ago decided that the Gospel overrides Scripture.

“Male-female relationships: This church a generation ago decided that the Gospel overrides the biblical witness that women are a little bit less than men.

“Remarriage of a divorced person, Jesus is clear. That person is living in a state of adultery, and adulterers will not enter the kingdom of God. But in our practice, we have seen that the Gospel overrides this—”

Bishop Anderson interjected, “Thank you. That is your time. Microphone eight.”

Mr. Patrick Brady [Northwest Washington Synod] moved to amend the recommendation by addition:

MOVED;

SECONDED: To amend the Memorials Committee’s recommendation by adding the word “synods” in paragraph two, line three, following “congregations,” so the sentence would read:

To provide that the process include creation of a study document on homosexuality for use in congregations, synods, and in sponsored hearings

and focus groups across this church... [with the remainder of the paragraph unchanged];

and

To replace paragraph four with the following text:

To direct that reports on the study process shall be presented to each of the regular meetings of the Church Council, and to synod assemblies beginning in 2002 with response requested. A first edition report [shall] be brought to the 2003 Churchwide Assembly along with initial or interim recommendations. A second or final report, complete with action steps for full implementation, [shall] be presented to the 2005 Churchwide Assembly.

Mr. Brady spoke to his amendment, saying, “Reverend Chair, I urge the adoption of this amendment in order to bring clear definition to a process that intends to bring unity to a divisive issue. It is meant to put high octane in its tank and give it a quick start ignition without restricting or predetermining its outcome.

“Three days ago I asked about the timeline of the study process we are considering. And Pastor Miller [executive director of the Division for Church in Society] responded it would take until 2005 or some 1,460 days from now. And I wish to ask: How many of those days are we willing to commit to this question?

“It was during the Denver [Churchwide] Assembly when we were in debate on a memorial regarding full participation of gays and lesbians in the ministry of our life that one person from the heartland rose to the microphone, clearly frustrated with the debate, saying ‘I have to tell my church about CCM [‘Called to Common Mission’]. Please do not make me bring home this news as well.’ But today do we have energy in the sense of purpose for this assembly to keep moving this forward?

“I would ask if we would commit ourselves to a course that requires much learning in the next two years. As many have testified, it is through personal interchange that this learning best takes place. Might we meet persons who are gay, parents or pastors of gay persons, might we become reconciling congregations, gain some understanding without relying on TV’s depiction of the gay pride parade to get our information?

“Might we find that there are good and gay Lutherans who are willing to talk in our synod and town? We might say there are none in our town. It might be because they have all moved to Seattle. (Laughter from the assembly.)

“And so I ask, as Bishop Maier has, how would you like us to treat these sons and daughters of your congregations as they are now in our communities? Change is coming. I ask that we hold our heads up high and bring on the studies and questions.”

An unidentified voting member, raising a point of order, asked whether, according to *Robert’s Rules of Order*, discussion of this recommendation was the sort of “action of immediate urgency” that made tabling a motion appropriate. Bishop Anderson replied that the vote of the assembly indicated that it was.

Bishop Anderson asked, “Okay, [are there] persons speaking to the amendment? Are you ready to vote on the amendment? Okay. We will need it on the screen again. While we have someone who wishes to speak to it on microphone eight. Microphone eight.”

The Rev. Richard L. Block [East-Central Synod of Wisconsin] moved to amend the amendment by addition:

MOVED;

SECONDED: To substitute the words “response requested” in the first sentence of paragraph four with the phrase, “a comprehensive statement of the strength of viewpoints in that synod” so the sentence would read:

To direct that reports on the study process shall be presented to each of the regular meetings of the Church Council, and to synod assemblies beginning in 2002 with ~~response requested~~ a comprehensive statement of the strength of viewpoints in that synod. [*with the remainder of the paragraph unchanged*].

Bishop Anderson said, “I am going to suggest that you should have written that out. Oh, you did not have time, did you? You did not really have time.” Pr. Block responded, “It was presented as a whole motion in itself. It is a part of the phrase that was presented.” Bishop Anderson asked, “So you wish to add that phrase, is that correct?” Pr. Block said that it was correct. Bishop Anderson then asked, “And you will submit that in writing, or have you done that?” Pr. Block answered, “That phrase has been submitted as a part of a larger motion, but I can submit that individually.”

Bishop Anderson stated, “I do not have any action from you here, but it may be in the process. Would you repeat it again? I think it is simple enough so that we can grasp it without having it yet written before us.” Pr. Block repeated his motion. Bishop Anderson continued, “Thank you. I have got that from your other motion, so I think I can do it. So the motion is to add the language in boldface that you are seeing now on the [video display] screen. Please speak to it.”

Speaking to his amendment, Pr. Block said, “I would encourage this to be added, giving the sense that there needs to be a wide discussion on this and that what needs to be reported is all of the feelings of the synod and not simply a memorial that would say that a simple majority pass this, but rather that we need to hear from all of the voices in each of the synods. So that it would be more of a grass roots support for what comes forth.”

Mr. Michael Crandall [Metropolitan Chicago Synod] asked, “Is the request in this amendment to provide separate reports for each synod? That seems kind of complicated for this committee to do. So a separate report on the opinions within each synod? I am trying to understand it. Thank you.”

Bishop Anderson said, “I would assume that the original proposal would be that each synod would report, and that this now describes how that synod should report.”

The Rev. Ann M. Tiemeyer [Metropolitan New York Synod] rose in opposition to the amendment, saying, “I feel that it asks for the strength of different viewpoints. It means we want people to line up where they are. If we are really open to discussion and to the movement of the Spirit, then we will be open to allowing people to change where they are instead of having to report, ‘Here is where I am, period.’”

An unidentified voting member moved to end debate on the motion to amend.

MOVED;

Two-Thirds Vote Required

SECONDED: To move the previous question.

Bishop Anderson explained, “The previous question has been moved. That means we will close debate on this amendment. First, I will ask if you want to close debate and then

we will put the amendment up [on the video display]. And if we are discussing it or we are voting on it, we will have it before us. All favoring closing debate will vote 'yes.' All opposed will vote 'no.' Two-thirds. Please vote now."

MOVED; *Two-Thirds Vote Required*
SECONDED; *Yes-940; No-52*
CARRIED: **To move the previous question.**

Bishop Anderson reported, "By a vote of 940 to 52 we close debate and we will proceed to vote on this amendment. Could we have it on the screen one more time? It is the boldfaced material that you see. All favoring the addition of that material will vote 'yes.' All opposed will vote 'no.' Please vote now."

MOVED;
SECONDED; *Yes-382; No-612*
DEFEATED: To substitute the words "response requested" in the first sentence of paragraph four with the phrase, "a comprehensive statement of the strength of viewpoints in that synod" to read:

To direct that reports on the study process shall be presented to each of the regular meetings of the Church Council, and to synod assemblies beginning in 2002 with ~~response requested~~ a comprehensive statement of the strength of viewpoints in that synod. [*with the remainder of the paragraph unchanged*].

Bishop Anderson said, "We [now] are back on the main motion. Microphone six."

The Rev. Eric W. Evers [Delaware-Maryland Synod] said, "I am not sure I am at the right color microphone, but I will read my amendment. It has been submitted previously."

An unidentified voting member, rising to a point of order, noted that action still was pending on an amendment to the main motion. Bishop Anderson expressed his thanks for this reminder and returned the discussion to the amendment proposed by Mr. Brady.

Mr. Craig R. Schwartau [Saint Paul Area Synod] moved to amend Mr. Brady's proposed amendment by deletion:

MOVED;
SECONDED: To delete the words "second or" from the last sentence of the second paragraph, to read:

...A ~~second or~~ final report, complete with action steps for full implementation, [shall] be presented to the 2005 Churchwide Assembly.

Mr. Schwartau spoke to his amendment, saying, "I think it is self-explanatory. Then in 2005 we will end approximately 30 years of discussion on the matter and we will vote on it and take action at that time."

Bishop Steven L. Ullestad [Northeastern Iowa Synod] said, "I speak against the amendment to the amendment because I think we need to keep this process as open as possible to all different points of view.

“I have a friend who says, ‘Every time we get involved in these ethical kinds of conversations, we need to begin each sentence with “I may be wrong, but...”’ I think we need to be willing to empty ourselves out and open ourselves up to not a political process but a discernment process together seeking God’s will. So I speak against the amendment to the amendment.”

Bishop Anderson asked, “Now we have heard one [speaker] on each side. Do we want to continue with someone speaking for it? Microphone nine.”

The Rev. Kim L. Lengert [Northeastern Pennsylvania Synod] said, “I have a couple in my congregation that came before me asking me to perform a blessing for them. The one member of that couple had been previously unchurched and the other was a member of various other denominations, which I shall not mention. They came and sat before me and asked me to perform a blessing in our congregation of their relationship that they had been in for the past three years. I was ready to turn them down. And I spoke with my leadership, and I went back to speak with this couple. And I listened to them as they told me how all they were asking for was a blessing. They were not asking for a parade. They were not asking for money. They were asking for a blessing in a church, in a place that gave them faith, in a place that would stay for them past their houses that changed, past their jobs that would change, past the world that would change. They were looking for a permanent place that they could live their faith and affirm their love.

“When I talked to my leadership, they, with me, prayed, and cried. Because here we were about to deny the crumbs from the table. We have an entire part of our congregations that are starving spiritually and they have been asking for crumbs. Now the decision is: Will we continue to give Saltines™ or will we decide by 2005 to welcome people to the table and feed them with the food?”

Seeing no one at microphones wishing to speak to the amendment, Bishop Anderson asked the assembly to vote.

MOVED;

SECONDED;

Yes-551; No-435

CARRIED:

To delete the words “second or” from the last sentence of the second paragraph, to read:

...A ~~second or~~ final report, complete with action steps for full implementation, [shall] be presented to the 2005 Churchwide Assembly.

Bishop Gary W. Wollersheim [Northern Illinois Synod] said, “Reverend Chair, I rise to speak in favor of the motion for the following four reasons. First, it calls for a study document that addresses biblical, theological, and scientific information concerning homosexuality, and it calls for conversations and hearings across the whole Church.

“Secondly, it includes both questions of the blessing of relationships and ordination. And I believe we need to address both of them.

“Thirdly, it provides a revenue for funding so that we can do this well.

“And fourth, the process has a reasonable time line that allows conversation, but it also recognizes the urgency of the matter, for we have been waiting for a decision for a long time.

“In my opinion, it would be tragic for us as an assembly to leave on Tuesday without a plan. I believe that this is a good and faithful plan that would bless the Church. Thank you.”

The Rev. Katherine E. Douglass [Allegheny Synod] moved to amend the proposed amendment by deletion:

MOVED;

SECONDED: To delete the words “complete with action steps for full implementation” from the last sentence, to read:

...A final report, ~~complete with action steps for full implementation,~~
[shall] be presented to the 2005 Churchwide Assembly.

Pr. Douglass spoke to her motion, saying, “The process is a good one. It is a good thing to have a timeline. But my concern is action steps for full implementation sounds as if the end point of the process is being pre-judged and predetermined. I think it is important to remain open to what the end point of that process might be and to listen to all voices before we come up with a determination that such an end point will be reached.”

The Rev. Robert J. Anderson [Eastern Washington-Idaho Synod] said, “Just a quick comment. It seems like we should have a plan to implement. It makes all the sense in the world.”

Seeing no one at microphones wishing to speak to the motion to amend, Bishop Anderson called for the vote.

MOVED;

SECONDED: *Yes-409; No-584*

DEFEATED: To delete the words “complete with action steps for full implementation” from the last sentence, to read:

...A final report, ~~complete with action steps for full implementation,~~
[shall] be presented to the 2005 Churchwide Assembly.

Bishop Anderson reported, “It is defeated by a vote of 584 [no] to 409 [yes]. Now, we are going to have to move to other business before long. I give us another five minutes or so if you need it. The next item would be to vote on the amendment, the two-part amendment. Are you ready to do that? Microphone 11.”

Mr. Jonathan E. Reid [Northern Texas-Northern Louisiana Synod] moved to end debate on all matters pending before the assembly.

MOVED;

Two-Thirds Vote Required

SECONDED: To move the previous question on all matters before the house.

Bishop Anderson said, “It has been moved and seconded that we close debate on all matters before the assembly. If you want to move to close debate, vote ‘yes;’ if you do not, vote ‘no.’ Please vote now.”

The Rev. David H. Brauer-Rieke [Oregon Synod], rising to a point of order, inquired if the previously tabled motion regarding Category F2 would be affected by this action. Bishop Anderson replied that it would not.

MOVED;
SECONDED;
CARRIED:

Two-Thirds Vote Required
Yes-876; No-130

To move the previous question on all matters before the house.

Bishop Anderson reported, "By a vote of 876 to 130, debate is closed on all matters before the house. So first we will vote on the amendment and then we will vote on the recommendation from the Memorials Committee as amended.

"Okay. Could we have the amendment up again, please? It is in two parts. First, adding in the second paragraph the word 'synods' and in the fourth paragraph the revised timeline and recommendations. All favoring inclusion of this amendment in the motion will vote 'yes.' All opposed vote 'no.' Please vote now."

MOVED;
SECONDED;
CARRIED:

Yes-813; No-200

To amend the Memorials Committee's recommendation by adding the word "synods" in paragraph two, line three, following "congregation," so the sentence would read:

"To provide that the process include creation of a study document on homosexuality for use in congregations, synods, and in sponsored hearings and focus groups across this church..." [with the remainder of the paragraph unchanged];

and

To replace paragraph four with the following text:

To direct that reports on the study process shall be presented to each of the regular meetings of the Church Council, and to synod assemblies beginning in 2002 with response requested. A first edition report [shall] be brought to the 2003 Churchwide Assembly along with initial or interim recommendations. A final report, complete with action steps for full implementation, [shall] be presented to the 2005 Churchwide Assembly.

Bishop Anderson stated, "By a vote of 813 to 200, it is passed. And we now have a revised and amended recommendation before us.

"Now, having just considered the other material, I hope that with the text of the Memorials Committee recommendation before you, you are ready—you feel informed enough to vote." The assembly indicated general consent to proceed. Bishop Anderson explained, "All right. Now, all favoring the recommendation of the Memorials Committee as amended will vote 'yes.' All opposed will vote 'no.' Please vote now."

ASSEMBLY
ACTION

Yes-899; No-115

CA01.06.28 To respond to the memorials of the Metropolitan Chicago Synod, the Southeast Michigan Synod, the Upstate New York Synod, the Metropolitan Washington, D.C., Synod, and the

Virginia Synod by directing the Division for Ministry and the Division for Church in Society, in consultation with the Conference of Bishops, ELCA seminaries, colleges and universities, and other churchwide units, to implement jointly a churchwide study on homosexuality;

To provide that the process include creation of a study document on homosexuality for use in congregations, synods, and in sponsored hearings and focus groups across this church. This document shall include study of the Lutheran understanding of the Word of God and biblical, theological, scientific, and practical material on homosexuality. The document shall address issues related to blessing committed same-gender relationships, and rostering of approved candidates who are in committed same-gender relationships. This study shall provide for the sharing of information from and among members of this church;

To authorize the presiding bishop and Church Council to approve the parameters and expense budget of this process and identify the revenue source(s) to provide for this study;

To direct that reports on the study process shall be presented to each of the regular meetings of the Church Council, and to synod assemblies beginning in 2002 with response requested. A first edition report shall be brought to the 2003 Churchwide Assembly along with initial or interim recommendations. A final report, complete with action steps for full implementation, shall be presented to the 2005 Churchwide Assembly;

To respect charitably one another as we examine our understandings and practices, speaking the truth in love, practicing the “mutual conversation and consolation of the brothers and sisters” (Luther, *Smalcald Articles*, III.4); and

To request that the Division for Ministry, in consultation with the Division for Congregational Ministries and the Conference of Bishops, identify and make available materials to assist and support pastors as they provide pastoral care and counseling for persons concerned with these issues.

Elections: Third Ballot for Secretary

Reference: 2001 Pre-Assembly Report, Section I, pages 9-13, and 33; continued on *Minutes*, pages 170, 222, 225, 257, 294, 310, 311.

Bishop Anderson informed the assembly that it was time to cast the third ballot for secretary and asked that all voting members take their seats. He explained that on the third

ballot, a nominee needed to receive two-thirds of the votes cast to be elected. He went to say that for this and for subsequent ballots the assembly would be using the electronic voting machines. He called for the names of the seven nominees for secretary to appear on the screen and noted that they appeared in the order of vote totals on the second ballot:

Lowell Almen
Glennndy Sculley
Mark Grorud
Addie Butler
Harvey Nelson
John Pearson
Barbara L. Price

Bishop Anderson reminded the voting members that during the balloting process, they would be asked to vote for one name. He told the assembly that the results of this third ballot for secretary would be reported as soon as they were available; he would ask the chair of the Elections Committee to read them, and they also would appear on the video displays. He asked if there were questions, noting that there could be no interruptions once voting had begun. Seeing no indication of questions, Bishop Anderson asked the assembly to pray for wisdom as it moved to the third ballot for secretary.

Following the hymn, "Gracious Spirit, Heed Our Pleading," Bishop Anderson prayed: "We thank you, O Lord, for every member in this church and for the ways your people witness to your love and compassion in their daily lives. We also thank you for the supreme dedication of so many to the cause of the Gospel and works of mercy. We are especially mindful now of the strategic service of the secretary of this church in conscientious administration and able service. Continue to grant us the guidance and help of your Holy Spirit as we choose this leader. In the name of Christ, we pray."

Bishop Anderson instructed voting members to begin voting, and then declared the third ballot for secretary to be closed. While the assembly awaited the official results, he suggested that they sing the hymn, "What a Fellowship, What A Joy Divine."

Election Report: Third Ballot for Secretary

Reference: *2001 Pre-Assembly Report*, Section I, pages 9-13, and 33; continued on *Minutes*, pages 170, 222, 225, 257, 293, 310, 311.

Bishop Anderson then called upon Mr. Phillip H. Harris, chair of the Elections Committee, to report on the third ballot. Mr. Harris reported that 1,023 votes had been cast, and that 683 votes were needed to elect on this ballot. There was not an election.

Lowell Almen	599	58.6%
Glennndy Sculley	258	25.2%
Addie Butler	90	8.8%
Mark Grorud	55	5.4%
Harvey Nelson	10	.98%
John Pearson	6	.59%
Barbara Price	5	.49%

Mr. Harris asked that the top three nominees meet with the Rev. Randall R. Lee immediately after the end of the session to draw lots for the order of their speeches during the afternoon plenary session on Monday, August 13, 2001. He reminded the assembly that the fourth ballot would follow these three addresses, adding that each of the three speakers would address the assembly for five minutes each.

Point of Personal Privilege

Mr. Gene Bahls [Central/Southern Illinois Synod] rose to a point of personal privilege, asking for prayers for the Rev. Jacqueline K. Linden-Schade, assistant to the bishop of the Central/Southern Illinois Synod, who had been involved in an automobile accident. Bishop Anderson led the assembly in prayer.

Report of the Reference and Counsel Committee (continued)

Reference: *2001 Pre-Assembly Report*, Section VIII; continued on *Minutes*, pages 251, 343, 466.

Bishop Anderson invited the Rev. Kirkwood J. Havel and Ms. Lily R. Wu, co-chairs of the Committee of Reference and Counsel, to move the assembly into consideration of resolutions that had been submitted by voting members.

Motion Q: 'Stand with Africa'

Reference: *2001 Pre-Assembly Report*, Section VIII, page 17.

The following motion was submitted by Mr. George S. Edwards [Southeastern Pennsylvania Synod] on behalf of the Conference of International Black Lutherans and the African American Lutheran Association:

WHEREAS, St. Paul writes in 2 Corinthians 8:12-14, "For if the eagerness is there, the gift is acceptable according to what one has—not according to what one does not have. I do not mean that there should be relief for others and pressures on you, but it is a question of a fair balance between your present abundance and their needs, so that their abundance may be your need, in order that there may be a fair balance"; and

WHEREAS, God has always provided abundantly for God's people (John 2:1-12; Mark 6:34-44) and we acknowledge as Black Lutherans who live within the United States, the richest nation on the earth, that God has abundantly blessed us; and

WHEREAS, the Conference of International Black Lutherans (CIBL) and the African American Lutheran Association have had significant relationships of mutuality and solidarity with our African brothers and sisters for over 15 years; and

WHEREAS, CIBL sponsored a conference in Bulawayo, Zimbabwe, in December 1996 whose theme was "From Poverty to Plenty: Bridging the Gap," encouraging African Lutherans and those of the African Diaspora to become conscious of the great chasm that exists between the world's rich and poor; and

WHEREAS, 25 million of the estimated 34 million people living with HIV/AIDS worldwide live in sub-Saharan Africa, and 32 of the world's most heavily indebted poor countries are also in Africa; and

WHEREAS, the "Stand with Africa" campaign has now been officially launched by Lutheran World Relief (LWR), the ELCA World Hunger Program, and The Lutheran Church—Missouri Synod World Relief Program as a unified way of bringing attention to the needs and tremendous creativity and courage of our African sisters and brothers as they respond to this holocaust among their peoples; and

WHEREAS, "Stand with Africa" "works with communities and churches to overcome HIV/AIDS, produce enough food to eat and sell, and build peace at the grassroots, and will do so in a three year campaign that celebrates both the vitality of Africa and the blessings of partnership;" and

WHEREAS, Bishop Callon Holloway has, of his own accord, encouraged African-American Lutherans to pray for and become educated about the gifts of African peoples and the plight they face with regard to the scourge of poverty and the pandemic of AIDS; therefore be it

RESOLVED, that the Conference of International Black Lutherans and the African American Lutheran Association:

- (1) Commit themselves and their members to become involved in prayer, education, and generous financial support of the ELCA World Hunger Program and its "Stand with Africa" campaign; and

(2) Memorializes the ELCA in its 2001 Churchwide Assembly to pray daily for the success of the “Stand with Africa” campaign and for the ELCA’s Companion Synods in Africa who are challenged in this time by poverty, war, and the AIDS pandemic; and

(3) Encourages all ELCA congregations and their members to pray regularly for the people and churches of Africa, to learn about the life, vitality, and needs of African peoples, and to provide significant financial support over and above their current benevolent giving to the “Stand With Africa” campaign.

Pr. Havel introduced the recommendation of the Committee of Reference and Counsel:

MOVED;

SECONDED: To consider the action of the assembly regarding the “Stand with Africa” campaign its response to this motion.

Mr. George S. Edwards [Southeastern Pennsylvania Synod], who had submitted Motion Q, said that he appreciated the attention drawn to the issue and wanted the action of this church to be seen by the whole world.

ASSEMBLY

ACTION

Voting Cards

CA01.06.29 To consider the action of the assembly regarding the “Stand with Africa” campaign its response to this motion.

Motion L: Realtime Captioning

Reference: 2001 Pre-Assembly Report, Section VIII, page 12.

The following motion was submitted by the Rev. Steven R. Frock [Western Iowa Synod]:

WHEREAS, realtime captioning is presently available; and

WHEREAS, any members of the assembly would benefit from, and misunderstanding be avoided by, the use of said captioning; therefore be it

RESOLVED, that (throughout the remainder of the assembly) realtime captioning be provided on the main video screen(s) of the assembly hall.

RATIONALE OF THE

COMMITTEE OF REFERENCE AND COUNSEL

Realtime captioning already is being provided, by the communication staff members of this Churchwide Assembly to those voting members who requested it, by means of a personal video display located at their seats. This captioning also has been provided at certain other locations, such as at video monitors located in the visitor’s section.

Realtime captioning displayed on the large plenary hall displays, however, can be distracting and often confusing because of the use of phonetic spelling, irregular abbreviations, and constant scrolling of text. Experience has proven that use of this technology will not significantly improve communication for the assembly.

Pr. Havel reviewed the rationale of the Reference and Counsel Committee regarding the use of “realtime captioning” then introduced the recommendation of Committee of Reference and Counsel:

MOVED;

SECONDED: To continue the existing practice [of providing “realtime captioning” in specific locations] at this and future Churchwide Assemblies, and to disapprove Motion L.

Ms. Karen P. Smith [Metropolitan New York Synod] spoke against the committee recommendation, saying that, while she is deaf and has a monitor, “realtime captioning” would make the assembly more aware that deaf voting members are participating.

Mr. Leon T. Philpot [Eastern North Dakota Synod] spoke in opposition to the committee recommendation, saying that he wanted to add “on one of the video screens” to the original motion. Bishop Anderson ruled that he could do so if the motion from Reference and Counsel were defeated.

The Rev. Steven R. Frock [Western Iowa Synod], the author of the original motion, stated that he desired “realtime captioning” to be available to all voting members and visitors because many people need to have information presented in both audio and visual formats. He also said that he could accept the amendment concerning captioning on one video screen only.

The Rev. Kim L. Lengert [Northeastern Pennsylvania Synod], reporting that she had served in deaf ministry for nine years, said that she took exception to the idea that “realtime captioning” would be confusing.

Mr. Cyrus Nelson [Upstate New York Synod] told of his experience at the Rochester Institute of Technology, which houses a technical institute for the deaf. Because of this fact, he said, most assemblies on campus have closed captioning or a sign language interpreter. He said that it takes, at most, two to three hours for the captioning not to be distracting.

The Rev. Steven E. Albertin [Indiana-Kentucky Synod] spoke as the parent of a profoundly deaf child. He said that it has been difficult to have her unable to participate fully in the life of the ELCA, so captioning would be an important move, even if it were relatively symbolic. He added that this church needs to reach out and fully embrace the deaf.

Seeing no one else wishing to speak, Bishop Anderson called for the vote on the recommendation of the Reference and Counsel Committee.

MOVED;

SECONDED;

Yes-331; No-553

DEFEATED: To continue the existing practice [of providing “realtime captioning” in specific locations] at this and future Churchwide Assemblies, and to disapprove Motion L.

Discussion continued with consideration of Motion L submitted by the Rev. Steven R. Frock [Western Iowa Synod].

MOVED;

SECONDED: WHEREAS, “realtime captioning” is presently available; and

WHEREAS, any members of the assembly would benefit from, and misunderstanding be avoided by, the use of said captioning; therefore be it

RESOLVED, that (throughout the remainder of the assembly) “realtime captioning” be provided on the main video screens of the assembly hall.

Bishop Anderson asked Mr. Philpot if he wished to continue with the motion he mentioned earlier. Mr. Philpot moved to amend by substitution:

MOVED;

SECONDED: To substitute “at future assemblies” for “throughout the remainder of the assembly” and to insert “one of” in the final paragraph, to read:

RESOLVED, that (~~throughout the remainder of the assembly~~ at future assemblies) “realtime captioning” be provided on one of the main video screens of the assembly hall.

Mr. Philpot told the assembly that he had been discussing the matter with the Rev. Eric C. Shafer, director of the Department for Communication, who had informed him that it was not possible at this assembly to have “realtime captioning” on only one screen. Because of this, he instead wished to strike “throughout the remainder of the assembly” in favor of “at future assemblies.”

An unidentified speaker asked if “realtime captioning” could be placed on only one screen at future assemblies. Pr. Shafer replied that “realtime captioning” could be placed “on all screens at this assembly today,” and at a future assembly arrangements could be made for “realtime captioning” on one screen only.

The Rev. Earl L. Janssen Jr. [Allegheny Synod] moved to amend by addition:

MOVED;

SECONDED: To amend by adding “at least” before “one of the main video screens” in the final paragraph, to read:

RESOLVED, that (~~throughout the remainder of the assembly~~ at future assemblies) “realtime captioning” be provided on at least one of the main video screens of the assembly hall.

Speaking to his motion, Pr. Janssen said the amendment would allow for more latitude in the arrangements.

Bishop Anderson suggested that the assembly return by unanimous consent to the original motion, since its maker had not had the information he needed at the time of its making. This was agreed by unanimous consent.

MOVED;

SECONDED: WHEREAS, “realtime captioning” is presently available; and

WHEREAS, any members of the assembly would benefit from, and misunderstanding be avoided by, the use of said captioning; therefore be it

RESOLVED, that (throughout the remainder of the assembly) “realtime captioning” be provided on the main video screens of the assembly hall.

An unidentified speaker asked, as a point of clarification, if the captioning would scroll across the bottom of the screen or if it would replace the entire picture? Pr. Shafer replied that the captioning would scroll across the top of the screen in order not to obscure the identification of speakers.

Seeing no one else rising to speak, Bishop Anderson called for a vote the on the original motion.

ASSEMBLY

ACTION

Yes-819; No-100

CA01.06.30

WHEREAS, “realtime captioning” is presently available; and
WHEREAS, any members of the assembly would benefit from, and misunderstanding be avoided by, the use of said captioning; therefore be it
RESOLVED, that (throughout the remainder of the assembly) “realtime captioning” be provided on the main video screens of the assembly hall.

Motion M: Amending Minutes of the Churchwide Assembly

Reference: 2001 Pre-Assembly Report, Section VIII, page 13.

The following motion was submitted by Mr. Ralph H. Martin [Texas-Louisiana Gulf Coast Synod]:

RESOLVED, that for this Churchwide Assembly and future Churchwide Assemblies, the secretary of this church, in addition to mailing the minutes of the assembly to the 1,040 voting members, also include a form that would allow for:

1. approving the minutes as written; or
2. to propose corrections in the minutes;

and be it further

RESOLVED, that if 25 or more members agree that a correction should be made, the proposed correction be mailed to the 1,040 voting members for approval or rejection; and be it further

RESOLVED, that if the correction is approved then the secretary of this church shall correct the official minutes of the Churchwide Assembly.

RATIONALE OF THE

COMMITTEE OF REFERENCE AND COUNSEL

The committee affirms the present process and the work of the Minutes Committee, which results in very complete and highly accurate minutes of the Churchwide Assembly. Furthermore this resolution would involve absentee voting that is prohibited in ELCA bylaw 12.31.08.

Pr. Havel reported the rationale of the Reference and Counsel Committee concerning Motion M, and concluded by noting that the recommendation of the committee was not to approve Motion M.

Mr. Ralph H. Martin [Texas-Louisiana Gulf Coast Synod], who submitted the original motion, said that he did so because he was seeking a way for voting members to approve or disapprove the minutes of the Churchwide Assembly.

The Rev. Gary W. Teske [Central States Synod] asked for the current process for the review and approval of Churchwide Assembly minutes to be described.

The Rev. Ann M. Tiemeyer [Metropolitan New York Synod] suggested that since the motion was not permitted by this church's constitution, it should be ruled out of order.

Secretary Almen described the process for completion of the minutes of Churchwide Assemblies, saying, "During the course of the assembly *Preliminary Minutes* are taken and distributed to voting members. Subsequent to the assembly, members receive a copy of those Preliminary Minutes that were not available during the assembly. Staff then transcribe tapes of all the wonderful things said during the assembly for the complete minutes. On the basis of the tapes and the printed materials of the assembly, the book of minutes is put together, carefully reviewed, and printed. Under the rules of this assembly, two copies are certified by the presiding bishop and the secretary and sent to the archives; voting members receive one copy of the final minutes."

Concerning the bylaw cited by the Reference and Counsel Committee, Secretary Almen stated that the bylaw explicitly prohibits proxy or absentee voting. In order for Motion M to be legal, the bylaw would need to be amended and the Reference and Counsel Committee would have to address the other issues that Motion M raises. Bishop Anderson determined that, given these facts, it was dubious whether the assembly should proceed.

Ms. Lois Holck [Southwestern Texas Synod] asked if a procedure existed by which voting members could indicate their desire not to receive minutes so that money used to print them could be saved.

Bishop Anderson said that he would take the parliamentarian's advice, and ruled the motion out of order.

The Rev. Daniel D. Baker [Southeastern Minnesota Synod] asked if it would be possible to amend the motion to make it "in order." Bishop Anderson replied that the motion was no longer before the assembly. Pr. Baker inquired whether it could be resubmitted and reviewed by the Committee of Reference and Counsel. Bishop Anderson pointed out that the deadline for submission of motions had passed and that it was not a pressing matter. The issue could be carefully considered before the next assembly. Pr. Baker suggested that the motion could be considered if reworded to say that corrections suggested by 25 people be acted upon by the subsequent Churchwide Assembly.

Bishop Anderson, responding to the question of Ms. Holck, stated that the Office of the Secretary would consider whether voting member refusal to receive minutes of the Churchwide Assembly is appropriate.

Motion N: Electronic Distribution of Pre-Assembly Materials

Reference: 2001 Pre-Assembly Report, Section VIII, page 14.

Motion N1

The following motion was submitted by the Rev. Kimberly L. Lengert [Northeastern Pennsylvania Synod]:

WHEREAS, as Christians we are called to stewardship of God's resources, especially the gifts of nature: sky, vegetation, and air; and

WHEREAS, many voting members of Churchwide Assemblies have difficulty transporting heavy objects due to physical limitation; and

WHEREAS, technological advances have been developed which allow computerized information to be transferred and transported with ease; and

WHEREAS, Churchwide Assembly materials are in excess of 750 printed pages and weigh more than 10 pounds; and

WHEREAS, the cost of postage continues to increase, drawing money from our churchwide budget that could be redistributed to mission and outreach; therefore be it

RESOLVED, that all reports, resolutions, and memorials pertinent to all future Churchwide Assemblies be made available as downloads as text format, and that voting members may be given a choice to either receive printed materials or download them directly into their personal computers.

Motion N2

The following motion was submitted by Mr. Cyrus Nelson [Upstate New York Synod]:

WHEREAS, the *2001 Pre-Assembly Report* binder weighs approximately 4-5 pounds; and

WHEREAS, we are called by God to protect all of creation, including trees and the wildlife they house; and

WHEREAS, most pre-assembly materials are already available in electronic form on the ELCA Website; therefore be it

RESOLVED, that the Office of the Secretary conduct a feasibility study on giving voting and advisory members at the 2003 Churchwide Assembly a choice of receiving the *Pre-Assembly Report* in print or electronic form.

Pr. Havel read the recommendation of the Reference and Counsel Committee:

MOVED;

SECONDED: To refer Motions N1 and N2 giving voting and advisory members to Churchwide Assemblies a choice of receiving *Pre-Assembly Reports* in print or electronic form, to the Office of the Secretary for evaluation and consideration, with a report and recommendation presented to the April 2002 meeting of the Church Council.

The Rev. Kim L. Lengert [Northeastern Pennsylvania Synod], author of the original motion, observed that her assembly notebook weighed 11.4 pounds and that currently materials on the ELCA Web site were available only in graphic format, not as text. If the *Pre-Assembly Report* were available in electronic form, she stated, “we could save trees and our backs.”

ASSEMBLY

ACTION

Yes-890; No-41

CA01.06.31 **To refer Motions N1 and N2, giving voting and advisory members to Churchwide Assemblies a choice of receiving *Pre-Assembly Reports* in print or electronic form, to the Office of the Secretary for evaluation and consideration, with a report and recommendation presented to the April 2002 meeting of the Church Council.**

Presentation of Church Window

Bishop Anderson said to those present in the assembly that many of them who had wandered through the “County Fair” area had been part of creating a wonderful “faceted

glass” window. He recalled that a window had been made at each assembly to signify the support of the entire ELCA for new missions. The window is a beautiful symbol of the many people who are part of planting new congregations throughout our church, he explained. Later today, he said, the window will begin its journey to its new home.

Bishop Anderson then invited representatives from the congregation where this window would have its permanent home to come forward. He asked the assembly to welcome the representatives of St. Peter Lutheran Church in Milton, Kentucky, including their pastor, the Rev. S. Matthew Young. He also asked the Rev. Richard A. Magnus, executive director of the Division for Outreach, and Bishop James R. Stuck, of the Indiana-Kentucky Synod, to come forward and join the representatives from St. Peter congregation. Also participating in the presentation were the Rev. Arnold O. Pierson, vice president for marketing for the Mission Investment Fund, and Ms. Marlys A. Waldo, director for Mission Partners and Outreach Services.

Bishop Anderson announced that this church was presenting this window to a century-old congregation that had lived through some difficult years—or, to quote Pr. Young, “...found itself floundering without any identity except that it was the church that once was.” But together with a new pastor, he continued, members dedicated themselves to redevelopment, transformation, and renewal. Pastor Young and congregational leaders attended an ELCA Transformational Leaders Event and covenanted to make major changes. He stated that they had a new vision for ministry and a detailed plan of action, and were now in the process of implementing each piece of their plan.

With the presentation of this window, Bishop Anderson declared, the church celebrates and stands with the members of St. Peter Lutheran Church, Milton, Kentucky. This church also lifts up all ELCA congregations that accept the difficult challenge of changing in order to once again be centers for mission.

Bishop Anderson explained that redeveloping a congregation is a partnership that brings together the people of a congregation, the synod, and the churchwide organization. This exciting and effective partnership is undergirded by the prayers and gifts of all members of this church. Everyone in the ELCA rejoices in the revitalized ministries that have resulted in congregations throughout this church.

Bishop Anderson concluded, “So, on behalf of this assembly, the Division for Outreach, and the Indiana-Kentucky Synod, please receive this window...along with the prayers and best wishes of the whole of the Evangelical Lutheran Church in America.”

He then asked Pr. Young to say a few words. Pr. Young reported that he had been watching the assembly for the last few days on his computer at home as voting members discussed homosexuality and “Called to Common Mission.” Hearing the debates, he said he began to hope that there would be nothing controversial about the presentation of the window. He said that he could envision Bishop Anderson saying to the assembly: “If you want to give them the window, press ‘1;’ if you do not want to give them the window, press ‘2.’”

On a more serious note, Pr. Young stated that the window was a witness to our interconnectedness in our Baptism in Christ. The cross of Christ at the center of window said that our mission was about Christ, not about us at all. He described what led to the revival of St. Peter Lutheran Church: Word and Sacrament. There has been no change, Pr. Young said, but a return to the basics, celebrating them and sharing them with others. Through Word and Sacrament, St. Peter has moved beyond survival to growth and mission. Pr. Young warned that the process was not easy; rather, it requires faithfulness and

discipline, pastoral and lay leadership, a place for everyone at the table, and work so that all the baptized are given access to the rites of the Church. He told the members of this church that they were in the prayers of the members of St. Peter congregation as he knew St. Peter congregation would be in their prayers. Then Pr. Young offered a challenge to voting members, urging each one when they left the assembly to go and find one person who does not have a Word and Sacrament relationship with Christ and bring them to church. If we do that, said Pr. Young, “we are living the mission of making Christ known.” He concluded by thanking the assembly for the window.

Bishop Anderson expressed his thanks to Pr. Young for his ministry.

Constitution and Bylaw Amendments Removed from *En Bloc* Consideration (continued):

†S14.13.d. and *C9.05.d.

Reference: 2001 *Pre-Assembly Report*, Section I, pages 16-17, and Section IV, pages 114-115; continued on *Minutes*, pages 178, 192.

Bishop Anderson moved to consideration of any constitutional and bylaw amendments that remained to be considered. He invited Mr. Dale V. Sandstrom, chair of the Church Council’s Legal and Constitutional Review Committee, to introduce the proposed amendments to †S14.13.d. in the *Constitution for Synods* and *C9.05.d. in the *Model Constitution for Congregations* related to the possible termination of a pastor’s call to a congregation.

MOVED;

SECONDED: *To amend †S14.13.d. in the Constitution for Synods and *C9.05.d. in the Model Constitution for Congregations related to the required vote on the possible termination of the call of a congregation to a pastor:*

†S14.13.d. In the case of alleged local difficulties that imperil the effective functioning of the congregation, all concerned persons shall be heard, after which the bishop of this synod together with the committee described in †S14.13.b. shall decide on the course of action to be recommended to the pastor and the congregation. If they agree to carry out such recommendations, no further action shall be taken by this synod. If either party fails to assent, the congregation may dismiss the pastor ~~by a two-thirds majority vote of the voting members present and voting~~ 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.

*C9.05.d. In the case of alleged local difficulties that imperil the effective functioning of the congregation, all concerned persons shall be heard, after which the bishop of the synod together with the committee described in *C9.05.b. shall decide on the course of action to be recommended to the pastor and the congregation. If they agree to carry out such recommendations, no further action

shall be taken by the synod. If either party fails to assent, the congregation may dismiss the pastor ~~by a two-thirds majority vote of the voting members present and voting~~ 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.

Secretary Almen explained that the request for the changes originated from the Conference of Bishops, which had engaged in extensive discussions about how to deal with congregations in extreme difficulty. He stated that other members of the Conference of Bishops might wish to speak to the changes.

The Rev. Susan L. Engh [Minneapolis Area Synod] stated that she had requested separate consideration of these constitutional amendments because another version of them had been defeated at the 1999 Churchwide Assembly.

The Rev. Kathleen G. Kasper [Nebraska Synod] called it an emotional issue for pastors and congregations alike and asked to hear from bishops about the reasons for the change.

Bishop E. Peter Strommen [Northeastern Minnesota Synod] explained that he had dealt with a couple congregations facing this situation. When more than 50 percent of the members vote to terminate the call of a pastor, the congregation has a situation in which there is polarization and deadlock. The pastor cannot lead, he said, but the congregation cannot remove the pastor. The change in the constitutions puts pressure on the office of the bishop, he acknowledged, but it is preferable to watching congregations remain in deadlock.

Ms. Perri Kathryn McCary [Texas-Louisiana Gulf Coast Synod] said that after she had joined a congregation, she had become aware of a growing dissension in it. While it at first appeared to be a problem with the pastor, it was really more about long-standing feuds in the congregation, she said. What she saw happening, she reported, was a few long-time members attempting to control the congregation. She believed that talks with the bishop had little effect on the situation. Since only a few people in that congregation caused the termination of the pastor's call, she thought that a two-thirds vote was a safety net. The decision about a pastor's call should be made by those praying together, not by the bishop's office, although the bishop can be a resource, she stated. Ms. McCary in conclusion called for bishops and committees to have training in conflict resolution.

Bishop David W. Olson [Minneapolis Area Synod] pointed out that only a few congregations would require the extent of this measure. In 11 instances that he had overseen, only three led to this kind of situation. Polarization in the congregation leads to its decline, he pointed out. Advocacy of the bishop is a good protection for the pastor and the congregation and the lay people.

Bishop W. Christopher Boerger [Northwest Washington Synod] acknowledged that he had been a bishop for only 13 days, but as a pastor he had been involved in four consultation committees. He saw them as a last resort. His concern as a new bishop was that if the changes were approved, he would automatically become a party to the conflict, which would not allow him to be pastoral in the situation. Playing such a role might make future relations with the pastor and others difficult. He concluded he would prefer that bishops remain pastoral.

Bishop Roy G. Almquist [Southeastern Pennsylvania Synod] stated that whenever this situation arises, the congregation is in trouble. The role of the bishop in negotiating with people prior to a congregational meeting is crucial, he said. He acknowledged that his new colleague wants to remain pastoral, but stated that constitutionally the bishop has a different role. He urged the importance of intervention before the congregational meeting, which strengthens the bishop's ability to negotiate and avoids such destructive meetings.

The Rev. Gerald A. Miller [Delaware-Maryland Synod] remarked that as a pastor he knew the frustration of not being able to bring resolution to divisive situations. Yet, he thought, the proposed changes would set a dangerous precedent relative to pastoral calls. If, for example, 51 percent of synodical bishops wished to remove the presiding bishop, should they be able to do so with the approval of the Churchwide Assembly? In a time of controversy, 51 percent might be as good as it gets, he judged, and said that Paul or Moses or Jeremiah would not have claimed even that much approval. He added that the assembly needed to study the role of bishops, stating that the proposed changes give synodical bishops the right to disenfranchise 49 percent of a congregation.

Mr. Myrvin F. Christopherson [Nebraska Synod] moved to end debate on this matter.

MOVED;

Two-Thirds Vote Required

SECONDED;

Yes-916; No-61

CARRIED:

To move the previous question.

Bishop Anderson reminded the assembly that amendments to the constitution require a two-thirds majority vote for adoption.

ASSEMBLY

Two-Thirds Vote Required

ACTION

Yes-701; No-278

CA01.06.32

To amend †S14.13.d. in the Constitution for Synods and *C9.05.d. in the Model Constitution for Congregations related to the required vote on the possible termination of the call of a congregation to a pastor:

†S14.13.d. In the case of alleged local difficulties that imperil the effective functioning of the congregation, all concerned persons shall be heard, after which the bishop of this synod together with the committee described in †S14.13.b. shall decide on the course of action to be recommended to the pastor and the congregation. If they agree to carry out such recommendations, no further action shall be taken by this synod. If either party fails to assent, the congregation may dismiss the pastor by ~~a two-thirds majority vote of the voting members present and voting~~ 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.

***C9.05.d. In the case of alleged local difficulties that imperil the effective functioning of the congregation, all concerned persons shall be heard, after which the bishop of the synod together with the committee described in *C9.05.b. shall decide on the course of action to be recommended to the pastor and the congregation. If they agree to carry out such recommendations, no further action shall be taken by the synod. If either party fails to assent, the congregation may dismiss the pastor by a ~~two-thirds majority vote of the voting members present and voting~~ 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.**

RECESS

Bishop Anderson asked Secretary Almen for any announcements. Secretary Almen reminded the voting members of the deadline for the second common ballot, which was at 6:30 P.M. on Monday, August 13, 2001. He urged voting members to pay close attention to the letter and number next to the name of the person for whom they wished to vote.

Secretary Almen noted that in "Today's Docket" a response to a question about receipts for tax purposes had been printed. He announced that lunch was in Hall B, except for the Conference of Bishops and the Church Council. He encouraged voting members to pay attention to the labels on the recycling containers. He informed the assembly that check-out time at the three assembly hotels was noon and urged them to use the video checkout. He also reviewed the process for reserving places on the airport shuttle. Finally, he announced that the offering at the evening's worship service would go to the Fund for Leaders in Mission.

Bishop Anderson invited Ms. Lily R. Wu, a member of the Church Council, to lead the assembly in a hymn and prayer. Following the prayer, Bishop Anderson at 12:03 P.M. declared the assembly in recess until 1:30 P.M., Monday, August 13, 2001.

Plenary Session Ten

Monday, August 13, 2001

1:30 P.M. – 6:30 P.M.

Unit Overview:

Division for Outreach

Reference: *2001 Pre-Assembly Report*, Section III, pages 25-31.

Prior to the plenary session a videotaped overview of the Division for Outreach was presented to assembly members.

The Rev. H. George Anderson, presiding bishop of the Evangelical Lutheran Church in America, called Plenary Session Ten to order at 1:32 P.M. (Central Daylight Time) on Monday, August 13, 2001, in Hall D-E of the Indiana Convention Center.

Report of the Credentials Committee

Reference: *2001 Pre-Assembly Report*, Section I, page 8 and 33.

Bishop Anderson called upon Mr. Scott S. Fintzen, vice chair of the Credentials Committee, who reported that as of 1:25 P.M. Monday, August 13, 2001, some 1,039 of 1,040 possible voting members have registered and that the number included the four churchwide officers.

Bible Study: Dr. José Ramón Alcántara-Mejía

Bishop Anderson introduced Dr. José Ramón “Pepe” Alcántara-Mejía to present the final Bible study of the assembly. Bishop Anderson said that Dr. Alcántara told him that the text being used for the Bible studies was the biblical basis for the Mexican Association for Rural and Urban Transformation (AMEXTRA), the organization he co-founded a number of years ago in Mexico.

Dr. Alcántara said that he would limit his study to the first two verses of Chapter 12, because the verses following deal with the practical implications of the first two. He began by raising two questions, based on the assembly theme: “Why do we want to make Christ known in a new century?” and “What kind of faith do we want to share?” He said that in answering these questions he would “appeal to our understanding of the work of God in our lives, because the mercies of God through history have “touched our lives in Christ.”

The first step in this process, he said, is to “begin to recognize ourselves as children of God” and to “become the persons we were meant to be, God’s image and likeness.” As this happens, he said, Christians begin to discover “a purpose beyond ourselves, beyond the projects of our local church.” The next step then, he said, is to begin “the transformation of the world from what it is to what it is meant to be.” This happens, he said, “when you let Christ become incarnated in you.”

He noted that in this passage, as in all of Paul’s writing, the word “body” is used in two ways. The first, he said, refers to “our real flesh,” which experiences joy and sorrow. Just as Christ was present physically where people experience joy and sorrow, so Christians are to be present physically where there is injustice, he said. The second is an understanding of “body” as community, not just a religious group, but “people who offer themselves and their lives for others, especially for those who are suffering or are marginalized.” He said that the

sacraments of the Church “create this kind of body,” where Christians “use gifts together to practice justice and reconciliation.” Such a community, he said, is not “perfect,” but “one that lives by the mercies of God.”

The Christ that the Church needs to make known is the Christ that is forming “in us, as individuals and as communities,” he said.

In the Roman world to which Paul wrote, he said, “the satisfaction of the self was the driving force in social relationships.” The same is true today, he said; the human desire is always to have more. The Church should not gratify those desires, he said, by focusing on bigger churches, more entertaining worship, or pastoral care that focuses on gratifying personal desires. “The goal of faith is not self-satisfaction,” he said. The Church should not “water down” the Gospel or make it superficial in order to appeal to people who believe that the goal of life is simply to obtain more, he said. Rather than appeal to people who have been manipulated by global market economies to want more and more, he said, the Church should listen to Paul who “challenges us not to be conformed to a world that is built on self-interest.”

Even as the Church is part of the world, he said, “we are not carried along with the world’s way of doing things.” To be transformed, he said, means “to form new kinds of relationships based on justice, compassion, and reconciliation.”

He answered his original questions with new questions: “Why do we want to make Christ known? Is there any other hope for a new century?” and “What kind of faith do we want to share? Is there a faith other than a faith in the mercies of God that can make a difference in a new century?”

A voting member asked whether copies of the Bible studies would be made available. Bishop Anderson said, “We will try before the end of the assembly.”

Addresses by Nominees for Secretary

Reference: 2001 Pre-Assembly Report, Section I, pages 9-13.

Bishop Anderson asked the three nominees for secretary to take their places on the speaker’s platform and said, “According to the rules of procedure that you adopted earlier, you will now hear from the three persons who received the highest number of votes on the third ballot for secretary. They have drawn names by lot to determine the order in which they are speaking. And the order will be: Addie Butler, Lowell Almen, and Glenndy Sculley. Each will have five minutes to address the assembly. At four minutes, there will be a yellow light on the podium. And that is a warning that there is one minute left. And then at five minutes, a red light will indicate that the time is up. Please hold your applause to the end of each speaker’s presentation. I think you are eager to hear them, so we will proceed immediately to hearing from the first of the nominees. And that would be Addie Butler.”

Ms. Addie J. Butler

Ms. Addie J. Butler, vice president of the Evangelical Lutheran Church in America, said, “First, giving honor to God, Bishop Anderson, and my sisters and brothers in Christ gathered here for this assembly, grace, mercy and peace to you in the name of Jesus, the one who can do anything but fail.

“Two paraphrases are in order as I come before you. The first [from Mark Twain]: Reports of my candidacy for the position of secretary of the ELCA are greatly exaggerated. And the second, from the Apostle Paul: I do not do the things I want to do and do the very things that I do not want to do.

“When the results of the nominating ballot were announced, I looked at the number of votes cast for my preferred candidate only. And then I prepared myself to come before you for prayer, when the time came for the second ballot for secretary, I was handed a form for biographical information. I commented to the Page that I was not a candidate for secretary. And she responded, ‘Yes, you are.’ (Laughter from the assembly.) I was shocked. At that point, it was too late to withdraw my name from nomination, and I do respect the church’s election process.

“I sincerely appreciate my sister and brother voting members who see in me the gifts for this important ministry. However, there are two years left in my current term as vice president of this church. I feel that I can best serve the Church in this way, and I ask God to help and guide me.

“I welcome your continued prayers for me, for my fellow officers of the church, for the Evangelical Lutheran Church in America, and for the entire body of Christ. Thank you.”

Pastor Lowell G. Almen

The Rev. Lowell G. Almen, secretary of the Evangelical Lutheran Church in America, said, “Under the blessing of God, we have been brought together in this place to make a decision on the person who will serve as secretary of the Evangelical Lutheran Church in America. Many of you may understand that the duties of the secretary of the Evangelical Lutheran Church in America involve more activities than giving humorous announcements at assemblies. (Laughter from the assembly.) There are some other tasks at hand. I am willing to offer myself, my knowledge, my experience to continued service in the office of secretary of this church; and in the interest of time, I will complete my remarks with that, urging all of us, as we leave this assembly, to remember in prayer the person who is elected secretary just as we need to promise to remember in prayer the one who has been elected presiding bishop.”

Ms. Glenndy L. Sculley

Ms. Glenndy L. Sculley [Saint Paul Area Synod] said, “Thank you, Bishop Anderson, Secretary Almen, Vice President Butler. I wanted to take my time this afternoon to tell you three things that I think you need to know about me and about the way that I would approach the very important tasks of the office of secretary of the Evangelical Lutheran Church in America.

“The first is that I am not a lifelong Lutheran. I came to this church, I became a Lutheran Christian 24 years ago when I was a young adult in college. I came to this church because I felt a longing for grace, though I did not have that word to give it. I had a longing for sacramental life, though I did not have that word to give it, either. And I love this church because of the powerful transforming message of the grace of God and the presence of Christ which we proclaim in Word and Sacrament.

“The second thing I would like you to know about me is that I am as fascinated by constitutions as this city is with auto transmissions. (Laughter from the assembly.) I enjoy constitutions and assemblies and governing documents and structure and order. And tending to those things have been some of the most joyful parts of my service, 11 years on the staff of the churchwide organization and now two years as bishop’s assistant. These things are important: Constitutions, governing documents, structures, rosters, history, archives, because they provide a framework out of which we tend to the mission which God has given to us in the world. They are not an end in themselves. They are only a means to an end. And they

have value because they provide that structure, because they support the ministry and mission to which God has called us in the world.

“The third thing I want you to know about me is that, like many others you’ve heard this week, I pray for the unity and mission of this church. It is a struggle for us to maintain relationships in a culture which is increasingly fragmented and factionalized.

“I spent my vacation this year at Ghost Ranch in Northwestern New Mexico. It is a camp of the Presbyterian Church (U.S.A.). I spent a week learning to do arc welding. I had a great time. And I learned something when I learned about welding that I think is instructive for us as a church. When you want to weld two pieces of metal together, they have to be touching each other. You can only, only weld where there is connection. And when you have heated up the metal so that it is red hot, it is not hot enough. The metal has to melt and form a puddle. And when that puddle cools, you cannot take the metal apart again.

“So, it is for us. When we, because of our different approaches to constitutions and governing documents, because of our varieties of history, because of the regional differences which we have heard about this week, when we allow those things to make us red hot, we are not hot enough. The flame of the Holy Spirit needs to stay applied to us as a church so that we melt together and form a puddle, a Baptismal puddle, if you will. So that we will not be separated one from another.

“I long for the day in this church when even the constitution, when even our assemblies, when even our histories, even the varieties of differences among us become an opportunity for the world to look at us and say, ‘See how they love one another?’ Thank you.”

Bishop Anderson asked the assembly members to stand and join together in thanking the nominees for sharing their thoughts during this part of the election process.

Elections:

Fourth Ballot for Secretary

Reference: *2001 Pre-Assembly Report*, Section I, pages 9-13; continued on *Minutes*, pages 170, 222, 225, 257, 293, 294, 311.

Bishop Anderson stated that it was time for the fourth ballot for secretary and asked voting members to be in their seats for the vote. He explained that on the fourth ballot 60 percent of the votes cast would be necessary for election. He said that the results of the ballot would be reported as soon as they were available. Bishop Anderson asked the assembly to pause for a hymn and prayer prior to the vote. He led the assembly in singing the third verse of “Gracious Spirit, Heed our Pleading,” then prayed, “Almighty God, in your wisdom, guide and direct the minds of those who are here called to exercise crucial responsibility on behalf of the Evangelical Lutheran Church in America. Lead us with your Spirit that we may heed your good counsel. Help us discern the primary gifts needed now in our church through the one who is to serve as secretary. Enable us to act with vision and insight, for we pray through Jesus Christ our Lord.” When all votes had been cast, Bishop Anderson declared the fourth ballot for secretary closed.

Initiatives Update:

Develop Leaders for the Next Century

Reference: *2001 Pre-Assembly Report*, Section V, pages 15-17.

Bishop Anderson introduced the Rev. Steven L. Ullestad, bishop of the Northeastern Iowa Synod, who had served as the chair of the initiative, “Develop Leaders for the Next

Century.” Bishop Ullestad said that a first step in the initiative had been to seek “compelling ideas” for the recruitment of new leaders, by asking congregations, agencies, and synods that had success in leadership development. He reported that the initiative had awarded 51 grants after receiving 250 applications for projects that would advance the goals of the initiative. He introduced Ms. Joanne Chadwick, executive director of the Commission for Women, who shared an example of one of the grants from the initiative. She told of two students from California State University at Fresno who had been involved in a project with the Rev. Donald I. Romsa, campus minister, one of whom decided to become a teacher and the other of whom decided to become a social worker, as a result of the project. The project involved tutoring children from a nearby community who were involved in the ministry through basketball, she said, a project that developed into two additional ministries.

Election Report: Fourth Ballot for Secretary

Reference: 2001 Pre-Assembly Report, Section I, pages 9-13; continued on Minutes, pages 170, 222, 225, 257, 293, 294, 310.

Bishop Anderson called upon Mr. Phillip H. Harris, chair of the Elections Committee, who reported that 1,002 votes were cast with 602 needed for election. He reported the following results:

Lowell Almen	605	60.4%
Glendy Sculley	379	37.8%
Addie Butler	18	1.8%

Bishop Anderson declared the Rev. Lowell G. Almen elected as secretary of the Evangelical Lutheran Church in America.

ASSEMBLY

ACTION

CA01.06.33 To declare elected as secretary of the Evangelical Lutheran Church in America the Rev. Lowell G. Almen to a six-year term expiring October 31, 2007.

Bishop Anderson invited Secretary Almen to address the assembly.

Secretary Almen’s spouse, Sally, joined him on the speaker’s platform, then Secretary Almen said, “Thank you. I have instructions from my wife, Sally, to smile.” (Laughter from the assembly.) After smiling briefly, he continued, “We’re done with that for the day.” (Laughter from the assembly.)

“Thank you. I accept the renewal of the call of this church, as expressed through you, to serve as Secretary. I am sure it is no surprise to any of you if I were to say that this term that I am now completing of the past six years has not been an easy one, and not only for some of the obvious matters; but on the other hand, it has been a marvelous one, because I have had a privilege that I shall treasure all my life, and that is the privilege of having served with Presiding Bishop George Anderson. (Applause from the assembly.)

“I hope that in some way, history manages to record properly his marvelous leadership of our church, for his brilliance, his sense of perspective through history, his profound

biblical understanding and his confessional integrity have all served us well. And besides, he is a gentle, gracious, compassionate pastor. We have been well served by George. (Applause from the assembly.)

“I look forward to the prospect of assisting Presiding Bishop-elect Mark Hanson as he seeks to serve all parts of our church in undertaking his new responsibilities, serve all parts of our church in the unity of the Spirit for the bond of peace.

“Before I was elected secretary, I edited the official publication of The American Lutheran Church [*The Lutheran Standard*]. And the motto of that publication was ‘speaking the truth in love,’ from Ephesians Chapter Four. A part of that chapter reads this way. ‘I, therefore, the prisoner of the Lord, beg you to lead a life worthy of the calling to which you have been called, with all humility and gentleness, with patience, bearing with one another in love, making every effort to maintain the unity of the Spirit in the bond of peace.’ And then verse 25 says, ‘putting away falsehood, let us all speak the truth in love, for we are members one of another.’ That motto of the publication was speaking the truth in love. And sometimes, we in the church forget that exhortation, both as individuals and as organizations, and sometimes also as congregations. But we have, in the Office of the Secretary, sought to heed that admonition, both in my responsibilities as secretary in the service of the staff that is so supportive.

“And you should know that I am blessed with an outstanding staff who pour their heart and soul into working in various ways to indeed speak the truth in love. We have sought to do so through careful planning for the physical arrangements of this assembly. We have sought to do so over the years through meticulous attention to the documents and records of our church and to making accessible and understandable the materials that you even receive for the Churchwide Assembly. I have sought to do so through consistent interpretation, informed by the entire content of the constitution, of the provisions that guide our church and that are intended to be that ground on which we serve as a whole Church for the sake of the Gospel.

“There are various other ways in which we have sought indeed to speak the truth in love in terms of the operation of our office. Maybe many of us do not think in terms of organizations or offices being covered by that exhortation from Ephesians to speak the truth in love, and yet I think for those of us who have come to understand administration as a ministry for the well-being of the Church, we see very clearly the connection.

“Now, over the years, I have been privileged to be in many congregations throughout our entire church. I can confess to firsthand acquaintance with congregations from New Haven to San Diego, from Grand Forks, North Dakota, to San Antonio, Texas. From Teller and Brevig in Alaska to historic Frederick Church in St. Thomas on the Virgin Islands.

“When I think of all those congregations I visited over the years, I am reminded of a statement made by President George Bush about a decade ago where he spoke of a thousand points of light. We, in the Evangelical Lutheran Church in America, do not have a thousand points of light. We are much more richly blessed than that. We have nearly 11,000 points of light; 10,816 to be exact. (Laughter from the assembly.) They are our congregations, our congregations that shine as beacons of hope and harbors of compassion, speaking that word of Jesus, ‘Come unto me, all you who labor and are heavy of heart.’

“We also have marvelous variety and vitality reflected in our 65 synods. And in one way or another, I can confess firsthand acquaintance with all 65 after all of these years—even with some of their idiosyncrasies now and then. (Laughter from the assembly.) But we can be grateful for the work and ministry that the congregations and members carry on together through our respective synods, significant ministry, lives touched and changed.

“And, of course, I am well acquainted with the operation of the churchwide organization. Those who put together the Evangelical Lutheran Church in America and designed the original documents used great care in selecting language at points because language can both reflect reality and shape understanding. And in relation to the churchwide organization, they used the word ‘unit’ to describe the various departments and divisions and other units—unit being a part of a whole, not something standing alone. The churchwide units are indeed part of the whole churchwide organization charged with particular responsibilities but also charged with the obligation to function together and carry out those responsibilities.

“And in many ways, that has worked well. But I grieve sometimes at the way in which those who serve in our churchwide ministries are vilified as church bureaucrats or ‘those people on Higgins Road are out of touch with reality and self-serving,’ because that simply is not true.

“What I know are people serving in our churchwide offices who are dedicated to the faithful witness to the Gospel and to carrying out those ministries with which they are charged on behalf of and in support of the members, congregations, and synods of our church.

“Oh, true, from time to time someone makes a mistake; and, true, from time to time, quite frankly, I have been concerned because I have had the feeling that some have ignored our governing documents in carrying out their responsibilities and believe that they were a decision-making body unto themselves. And I have raised questions and been disappointed when the response has been one of anger or contempt.

“But I hope, as we go into the years ahead, that we who serve in churchwide ministries can undertake a renewed understanding of that vision that the framers of the constitution of our church really had and reflected in that constitution, a vision of the churchwide organization serving as the extended arms of our church, on behalf of and in support of the congregations and synods, working together. As I indicated in my report to you the other day, we have that very important summary of how we are designed in terms of our polity as a church body in Chapter 8, ‘The Evangelical Lutheran Church in America shall seek to function through congregations, synods, and churchwide ministries.’ That is how that chapter begins. ‘Each part, while fully the Church, recognizes that it is not the whole church and therefore lives in a partnership relationship with the others.’

“Now, over the years, I have also become aware of the important role that we in the Evangelical Lutheran Church in America carry within the global community of Christians, and especially the Lutheran communion of Christians. That awareness began early in my responsibilities as secretary. Bishop Kleopas Dumeni of the Evangelical Lutheran Church of Namibia—remember that they did not yet have their independence in Africa—Bishop Dumeni was here for my installation. He was visiting in my office. As he was preparing to leave, he lingered a bit. I knew he had a schedule and I was a bit puzzled by his lingering. And then he very quietly said to me something that I have never forgotten. He said, ‘I hope that now that you Lutherans in the United States are part of such a large church body that you will not forget us.’

“I believe that if we are to be faithful in our time as members of the Evangelical Lutheran Church in America, we dare not forget our other Lutherans throughout the world and indeed our commitment to partnership with other Christians throughout the world. (Applause from the assembly.)

“May the power of God’s Spirit in these coming days and months and years deepen our commitment and widen our vision as together we seek to ‘Make Christ Known.’ Thank you. (Applause from the assembly.)”

Secretary Almen concluded by observing that Tuesday, August 14, 2001, would be Sally and his 36th wedding anniversary.

Bishop Anderson conveyed his gratefulness for Secretary Almen's leadership and service and described their working relationship as "a very, very mutually enjoyable and enriching one for us." He expressed his pleasure to see that Secretary Almen would be "a gift to this church for the next six years." He noted that at the end of his term, Secretary Almen will have served the ELCA for 20 years.

Bishop Anderson responded to an earlier question by noting that the Bible studies from the assembly were available "on the Web" in text and video.

Bishop Anderson announced that the "Tanzanian quarter" offering from the morning session totaled \$2,227 in quarters plus some \$40 in other change.

Report on 'In the City for Good'

Reference: *2001 Pre-Assembly Report*, Section V, pages 25-26.

Bishop Anderson said that the assembly would now have an opportunity to hear a brief update on the ten-year urban plan approved by the 1997 Churchwide Assembly. He noted that, in the last four years, the ELCA's Urban Team has been at work "putting energy and dollars into breathing life into this biblically-based vision of ministry in the city which seeks to transform the lives of people, congregations, and whole communities."

He invited the Rev. Richard A. Magnus, executive director of the Division for Outreach, to introduce the report. Pr. Magnus described how these ministries are involved in "the transformation of lives and communities." He expressed thanks to Lutheran Brotherhood, Inc., and to those who support "Vision for Mission" for the financial support that enabled 96 grants to be extended over the past three years. He introduced a video highlighting the recipients of two of the grants. One was Lutheran Church of the Holy Spirit in inner city Chicago, which used grant money to develop weekday ministries for children resulting in greater numbers of children and adults in worship on Sundays. The second was Redeemer Lutheran Church in Minneapolis, which developed the Redeemer Center for Life as a community gathering place, centered on a popular restaurant known as Milda's Café.

Report on 'Ministry Among People in Poverty'

Reference: *2001 Pre-Assembly Report*, Section V, pages 29-50.

Following the report on "In the City for Good," Bishop Anderson said, "Well, that is certainly good news. It is good news to know that this church is 'In the City For Good.' It is good news that we can tell folks in rural and small towns that we are there for good. And it is particularly important that in all areas of our country, we are a church that tells persons who are disadvantaged, living in poverty, that we are with them also for good.

"I want to encourage you to learn more about the Second-Mile Ministry, as we have called it, that our church has undertaken among people living in poverty. There is a report in Section V beginning on Page 29 [of the *2001 Pre-Assembly Report*] that tells you some of the things we are doing. The important distinction here is that we are no longer believing that the way to help 'the poor' is simply to send them money and set up various soup kitchens and so on. We recognize that there is an involvement in the lives of people living in poverty that is critical, that we must be there with them. We must see things from their point of view and help them change the conditions that have often kept them where they should not really be.

So, as you read that report, be assured that we are working to be a church that will be known in this country as a church that does care and works with people living in poverty."

Greetings:

The Lutheran Church–Missouri Synod

Bishop Anderson introduced the Rev. Raymond Hartwig, secretary of The Lutheran Church–Missouri Synod. He reported that he had brought greetings to the LCMS convention and that it was now the assembly’s opportunity to hear from an LCMS representative. Secretary Hartwig stated that he had been asked to represent the LCMS at the assembly several months ago by the former president of the LCMS, the late Alvin Barry. He said he considered it “an honor and privilege” to bring greetings. He noted that he had become better acquainted with the ELCA over the past three years, as he had represented the LCMS in a number of gatherings. He conceded that the “warm feelings” which he brought to this assembly might not be “easily reciprocated” in light of the action of the recent LCMS convention.

After listing a number of the issues addressed at that convention, he called attention to a resolution affirmed President Barry’s judgment that the ELCA is not an orthodox Lutheran church body, because of the ELCA’s declarations of “altar and pulpit fellowship” or “full communion” with non-Lutheran churches. He said that the resolution passed by a two-to-one margin. He urged that the 2001 Churchwide Assembly should “not read smugness or self-righteousness” into that vote, but should understand it as a means to identify issues that separate the two Lutheran families. He said that the LCMS will continue to be concerned about these issues, which include ecumenical relations, the sanctity of life, and homosexuality and ordination. He noted that the resolution concluded with “words of love and support,” even as it called for the current working relationships to be reevaluated. He said that the LCMS has a continuing interest in dialogue and discussion with a view to resolving differences. “We are brothers and sisters in Christ,” he said, and “we share convictions about the things that matter.” He added that, “because we are close to you and even share the same name,” the LCMS will remain concerned about the issues that divide the two churches. He said, “We will continue to listen to you,” and expressed the hope that the ELCA also would continue to listen to The Lutheran Church–Missouri Synod.

2002-2003 Budget Proposal

Reference: *2001 Pre-Assembly Report*, Section IV, pages 65-105; Section I, page 17; continued on *Minutes*, page 48.

Bishop Anderson introduced Ms. Linda J. Brown, vice chair of the Church Council’s Budget and Finance Committee, and the Rev. Robert N. Bacher, executive for administration, to present the budget proposal.

The Rev. Laurretta J. Dietrich [Upstate New York Synod] asked for a report on the offering for World Hunger from Sunday’s worship service. Bishop Anderson replied that the offering was \$18,888.87 and pledged the additional penny to round it to \$18,888.88.

Bishop Anderson asked Secretary Almen to read the budget recommendation from page 65 of Section IV of the *2001 Pre-Assembly Report*.

Mr. Jac Charlier [Metropolitan Chicago Synod] moved to amend the 2002-2003 budget proposal:

MOVED;

SECONDED: To increase the budget of the Division for Outreach to \$15,400,000, an amount of \$225,680 additional dollars being requested for the “In the City for Good” fund; [and]

To reduce the budget of the Division for Global Mission by \$225,680 for a total appropriation of \$16,187,360.

Mr. Charlier described "In the City for Good" as "a very good program" that puts the ELCA into global mission in its own congregations. He acknowledged that the global mission program also is very important but that the demand for funds for "In the City for Good" so far outstrips the availability that this transfer of funds is appropriate.

Ms. Brown commented that this motion had been considered by the Budget and Finance Committee, which met earlier in the day, and recommended that the assembly refer the motion to the Budget and Finance Committee for final action.

Mr. George E. Friedline [West Virginia-Western Maryland Synod] moved:

MOVED;

SECONDED: To refer the motion before the assembly to the Church Council Budget and Finance Committee for review in consultation with the churchwide divisions concerned and that a proposal for consideration be provided for the November 2001 meeting of the Church Council.

Mr. Friedline noted that there already are churchwide units and others depending upon current budget proposals as they plan for the future.

ASSEMBLY

ACTION

Yes-784; No-92

CA01.06.34A

To refer the motion before the assembly to the Church Council Budget and Finance Committee for review in consultation with the churchwide divisions concerned and that a proposal for consideration be provided for the November 2001 meeting of the Church Council.

Bishop Howard E. Wennes [Grand Canyon Synod] reminded the assembly that the gift and commitments to the "Stand with Africa" effort are over and above regular giving to the ELCA and to the World Hunger Appeal.

The Rev. Donna M. Wright [Nebraska Synod] called attention to page 70 of the budget proposal, noting that many of the churchwide units have the same budget for both forthcoming years and that many staff do not receive even a cost of living increase. She encouraged the assembly to increase giving, so that more can be done.

Mr. John H. Hinsch [Metropolitan New York Synod] expressed regret that the budget for the Division for Higher Education and Schools contains so few funds for Lutheran elementary schools, noting that for a number of congregations a school is an effective outreach to children. He expressed the hope that in the future more funds would be available to expand these ministries.

Ms. Sharon Josephson [Northwestern Minnesota Synod] referred to page 89 of the *2001 Pre-Assembly Report* wherein the budget proposal includes an allocation of \$875,000 for the Churchwide Assembly. She asked if that was the total cost of an assembly. Pr. Bacher noted that this figure represents roughly one half the cost, with the total cost distributed between two budget years. With additional funding from Lutheran Brotherhood, Inc., Aid

Association for Lutherans, and other sources, he said, the cost for each Churchwide Assembly is approximately \$2 million.

ASSEMBLY

ACTION

Yes-889; No-30

CA01.06.34B **2002 Budget Proposal:**

To approve a 2002 fiscal year current operating fund income proposal of \$86,644,700;

To approve a 2002 World Hunger income proposal of \$16,500,000; and

To authorize the Church Council to establish a spending authorization after review of 2001 revised income estimates.

2003 Budget Proposal:

To approve a 2003 fiscal year current operating fund income proposal of \$88,309,700;

To approve a 2003 World Hunger income proposal of \$17,000,000; and

To authorize the Church Council to establish a spending authorization after review of 2002 revised income estimates.

Recognition of Service

Bishop Anderson asked Pr. Bacher to remain on the speaker's platform and invited his wife, Shirley, to join him. Noting the difficulty of surprising Pr. Bacher, Bishop Anderson said that, if Pr. Bacher were truly surprised, "it is one of the few times you have been caught off guard during your 14 years as the executive for administration for this church." He added, "You are the only person who has held this position, and as you retire from active service to this church, we want you to know how much we have valued your expertise and wisdom, appreciated your calm, and loved you." He then offered him a gift and read the following citation:

Robert N. Bacher, M.Div., Ph.D., has served as the executive for administration of the Evangelical Lutheran Church in America since, having been appointed to this position by the ELCA Church Council upon recommendation first of Presiding Bishop Herbert W. Chilstrom and then of Presiding Bishop H. George Anderson. In recognition of his distinguished service during these fourteen formative years of the ELCA's development, we present the following citation:

The executive for administration serves as assistant to the presiding bishop and "chief administrator of the churchwide organization." The Rev. Dr. Robert N. Bacher served as executive for administration for more than fourteen years, from the very first days of the

Evangelical Lutheran Church in America. Under his thoughtful, steady guidance, the plans and budgets provided by the predecessor church bodies came to life in a churchwide organization that is committed to faithful and effective service on behalf of and in support of this church's members, congregations, and synods.

As the Evangelical Lutheran Church in America moved out of transition and into normal operation, Pastor Bacher continued to help this church understand that good administration is a gift of the Spirit that frees, supports, and enables the people of God to carry out the mission entrusted to them. Throughout his tenure, Pastor Bacher embraced the tensions and paradoxes that characterize sound administration:

- *Providing for good order in the Church while encouraging creativity and risk-taking to advance God's mission;*
- *Balancing the commitment to listen to all voices with the demands for decisive action at key moments;*
- *Honoring the past while envisioning and planning for the future;*
- *Attending to details while keeping the "bigger picture" always in mind;*
- *Honoring the integrity of the parts of the Church while advancing the work of the whole;*
- *Being inspired and guided by faith while gaining insight from all of the disciplines of human knowledge; and*
- *Building strong internal church systems and structures so that the Church may better advance God's mission in the world.*

Pastor Bacher has consistently called the Evangelical Lutheran Church in America, in all aspects of its administration, to reflect the dynamic rhythm of God's action in the world: creating order out of chaos—and ever and always making all things new.

The Evangelical Lutheran Church in America gives thanks to God for Pastor Bacher's passion and compassion, for his pastoral heart and organizational savvy, and for the loyalty, humor, knowledge, and faith that have infused ministry within this church.

Pr. Bacher responded by saying that it had been "a blessing to be given the privilege of working with this church in its formative years," and he paid tribute to "the faithful and competent people" with whom he has worked. He expressed appreciation to his wife, Shirley, for "love, support, and creative dialogue."

Response to Adoption of Bylaw 7.31.17. on Ordination in 'Unusual Circumstances'

Reference: 2001 Pre-Assembly Report, Section IV, pages 117-120.A; Minutes, page 74; continued on Minutes, pages 125, 193.

Bishop Anderson said, "We are now going to move to consideration of the motion brought to the assembly yesterday morning by Bishop [Donald J.] McCoid [Southwestern Pennsylvania Synod], and following that we will pick up with the Memorials Committee's recommendation.

"So if you can find that—again, it is [printed on] an ivory colored sheet. I think also we can put the motion on the [video display] screens. The motion was made and seconded, and then I asked that we take time to have it printed. So we are open now for discussion on the motion."

MOVED;

SECONDED: To request that the presiding bishop of the Evangelical Lutheran Church in America, and others as the presiding bishop determines, engage in continuing consultation with the presiding bishop and other representatives of The Episcopal Church, affirming the abiding dedication of this church to live fully into the commitments that are part of the full-communion relationship between the ELCA and The Episcopal Church, as expressed in “Called to Common Mission;” and

To express gratitude to the members of the Lutheran-Episcopal Coordinating Committee as they foster mutual understanding in the implementation of the relationship of full communion for the sake of witness to the Gospel and effective mission together.

Bishop Anderson invited Bp. McCoid to speak to his resolution. Bp. McCoid said, “Bishop Anderson and members of the assembly: The Conference of Bishops supported the bylaw on ordination in ‘unusual circumstances.’ We believe that it was something very important for the life of the Evangelical Lutheran Church in America. I appreciate the action of the assembly in passing the bylaw, and especially those who were reluctant ‘yesses.’

“I also believe that we need to say something to our Episcopalian sisters and brothers about our intent to live into our commitments. There is no hidden agenda, no changes of anything that has been done. It is a straightforward message that we intend to honor our commitments for the sake of the common witness of a shared ministry that we have together.

“There is also no attempt to ‘go around’ any of the committees, the coordinating committee or any other entity. But it is the intent to try to put before us and give the presiding bishop...and other others the presiding bishop determines to engage in continued consultation. That certainly would include our new presiding bishop-elect and others in the ecumenical transition.

“With those comments, I would hope that we would look at this as a way in which we can give a message to The Episcopal Church of our intentions explaining why we had done the motion on ordination under unusual circumstances and also to move forward in the ‘Called to Common Mission’s’ implementation.”

Mr. Karl Cambronne [Minneapolis Area Synod] said, “I speak in opposition to the resolution. Regardless of what Bishop McCoid has just said, it seems to me that what is being suggested here is a rather left-handed attempt to undo what we did two days ago. It seems also that it would be appropriate—if indeed this is intended to impact the resolution that was passed two days ago—that it must be passed by a two-thirds majority, not simply a minority—I mean 50 percent.”

Bishop David W. Olson [Minneapolis Area Synod], responding to the criticism of Mr. Cambronne, stated, “Karl and I agreed that we would not want to deny this assembly our viewpoints by canceling each other out and sitting down, so I am at a green [microphone] and he was at a red [microphone]. As one of those who helped to see that this bylaw, the original bylaw, came into expression and from a synod which voted originally in support of such an amendment and again this year, I just want to give my wholehearted support to this resolution.”

Bishop Stanley N. Olson [Southwestern Minnesota Synod] said, “I also want to state my strong support for this resolution of commitment to our partnership with our Episcopalian sisters and brothers.”

The Rev. Scott A. Mims [Northwestern Pennsylvania Synod] moved to amend by addition:

MOVED;

SECONDED: To add "...including the Lutheran-Episcopal Coordinating Committee,..." in the first sentence directly following, "and others as the presiding bishop determines," to read:

"To request that the presiding bishop of the Evangelical Lutheran Church in America, and others as the presiding bishop determines, including the Lutheran-Episcopal Coordinating Committee, engage in continuing consultation..." *[with the remainder of the paragraph unchanged].*

Speaking to his motion, Pr. Mims said, "Part of the CCM ['Called to Common Mission'] agreement is to establish the Joint Commission or the Lutheran-Episcopal Coordinating Committee to help as far as facilitating mutual support and advice as well as common decision-making. The amendment is intended simply to make certain that the Lutheran-Episcopal Coordinating Committee is involved as one of those who are part of the discussion thereby hopefully removing any perception that we may be trying in some way to circumvent what has been established in CCM."

Seeing no one wishing to speak to the motion, Bishop Anderson called for the vote.

MOVED;

SECONDED;

Yes-781; No-167

CARRIED:

To add "...including the Lutheran-Episcopal Coordinating Committee,..." in the first sentence directly following, "and others as the presiding bishop determines," to read:

To request that the presiding bishop of the Evangelical Lutheran Church in America, and others as the presiding bishop determines, including the Lutheran-Episcopal Coordinating Committee, engage in continuing consultation... *[with the remainder of the paragraph unchanged].*

Bishop Peter Rogness [Greater Milwaukee Synod] said, "I came to the microphone when an earlier speaker opposing this action said he regarded this as a rolling back of the action we took with the bylaw. It was very clear in the Conference of Bishop's discussions, I think it has been clear in the context of our earlier references to this action at this assembly, that no such rollback would be intended or supported by the adoption of this action. Those of us who supported strongly the bylaw that has now been adopted have done so also strongly committed to finding this as a way of implementing and living into our relationship with The Episcopal Church. I would hope that we would not just have a two-thirds majority supporting this statement offered by Bishop McCoid. I would hope it would be in the 90 percent, sending a very strong message to The Episcopal Church that we do indeed plan to move into full communion with them."

Bishop E. Peter Strommen [Northeastern Minnesota Synod] said, "As one who spoke in favor of the bylaw amendment, I, too, want to make clear how strongly I support this. Thank you."

Bishop Ronald B. Warren [Southeastern Synod] said, "Southeastern Synod...has eight Episcopal dioceses in it. I am also a leader of the Lutheran-Episcopal Coordinating Committee. I fully support this. I think it will be extremely helpful in our dialogues and growing into our full communion relationship."

Bishop Anderson stated, "Thank you. I think we are ready to vote.... All favoring the resolution [as amended], please vote 'yes.' All opposed vote 'no.' Please vote now."

ASSEMBLY

ACTION

Yes-870; No-105

CA01.06.35 **To request that the presiding bishop of the Evangelical Lutheran Church in America, and others as the presiding bishop determines, including the Lutheran-Episcopal Coordinating Committee, engage in continuing consultation with the presiding bishop and other representatives of The Episcopal Church, affirming the abiding dedication of this church to live fully into the commitments that are part of the full-communion relationship between the ELCA and The Episcopal Church, as expressed in "Called to Common Mission;" and**

To express gratitude to the members of the Lutheran-Episcopal Coordinating Committee as they foster mutual understanding in the implementation of the relationship of full communion for the sake of witness to the Gospel and effective mission together.

Report of the Memorials Committee (continued)

Reference: 2001 Pre-Assembly Report, Section VI, page 96; continued on Minutes, pages 48, 59, 149, 275, 321, 360, 376, 411.

Bishop Anderson called upon the Rev. Karen S. Parker and Mr. Brian D. Rude, co-chairs of the Memorials Committee, to continue the report of that committee.

Category F2: Ordination of Gay and Lesbian Persons (continued)

Reference: 2001 Pre-Assembly Report, Section VI, pages 96-98; continued on Minutes, page 149, 275.

Mr. Rude reminded the assembly that consideration both of the recommendation of the Memorials Committee for Category F2 and the substitute motion made by Ms. Anita C. Hill [Saint Paul Area Synod] had been tabled pending completion of action on Category E7. Bishop Anderson said that, since action had been completed on Category E7, a motion would be in order to recall Category F2 from the table.

The Rev. Carol J. Tomer [Saint Paul Area Synod] moved:

MOVED;

SECONDED;

Hand Vote

CARRIED:

To remove the substitute motion for Category F2 from the table.

The substitute motion, as amended, was:

MOVED;

SECONDED: To substitute the following for the recommendation of the Memorials Committee:

To respond to the memorials of the Saint Paul Area and Metropolitan Chicago synods by requesting that the Church Council, the Conference of Bishops, and the Division for Ministry take whatever steps are necessary to allow for the rostering of homosexual persons who give expression to sexual intimacy only in a relationship that is mutual, chaste, and faithful, including but not limited to:

- 1) changes in “Vision and Expectations”;
- 2) changes in “Definitions and Guidelines for Discipline”;
- 3) amendments to the ELCA constitution and bylaws; and
- 4) changes in all other related governing documents.

In the event any of the above mentioned changes require approval of the ELCA Churchwide Assembly, such actions shall be placed before the 2003 Churchwide Assembly for adoption or ratification.

Ms. Anita C. Hill [Saint Paul Area Synod] moved to amend her substitute motion by substitution:

MOVED;

SECONDED: To substitute “2005” in place of “2003” in the last paragraph, to read:

In the event any of the above mentioned changes require approval of the ELCA Churchwide Assembly, such actions shall be placed before the ~~2003~~ 2005 Churchwide Assembly for adoption or ratification.

Bishop Anderson invited Ms. Hill to speak to her motion. Ms. Hill said, “Thank you, Reverend Chair. I propose this [amendment] to put it in line with the previous action that we have taken on [Category] E7 regarding the study of blessings and the rostering of [gay and lesbian] persons in our church. I believe that to take this action to move to 2005 will provide the time necessary for our church leaders in the Conference of Bishops, the Division for Ministry, and the Church Council to help lead and prepare our church to make a decision in 2005.”

Seeing no one rising to speak to the motion to amend, Bishop Anderson called for the vote.

MOVED;

SECONDED;

Yes-764; No-112

CARRIED: **To substitute “2005” in place of “2003” in the last paragraph, to read:**

In the event any of the above mentioned changes require approval of the ELCA Churchwide Assembly, such actions shall be placed before the ~~2003~~ 2005 Churchwide Assembly for adoption or ratification.

Mr. Frank R. Riddle [Northwestern Pennsylvania Synod] asked, “In light of the action of the assembly on [Category] E7, did not the language of that subsume the language of this recommendation?”

Bishop Anderson said, “It appears to me that it would be difficult to fulfill both the provisions of [Category] E7 and of this substitute. But, I would like for the assembly to decide that rather than rule on it. So that I think the assembly knows what it acted upon before and, therefore, I would assume that we should proceed with debate on this substitute motion. Microphone one.”

The Rev. Thomas B. Chittick [New England Synod] said, “I am the Lutheran campus pastor at Harvard [University] and I want to speak in favor of this motion in four areas out of experience: Gospel living, natural living, security living, and brave living.

“It has been my experience, contrary to how I have been taught, as a white 60 year old heterosexual male, that in fact we, many of us, have experienced the Gospel given to us at the hands of gays and lesbian people. And it is an oddity that we vote for their inclusion when it seems to me in confessional terms we understand them to be as much a part and constituting the church as we. So that their Gospel living is a witness to us.

“Sexually, it has been my experience, contrary to notions of orders of creation, that their witness is that their sexuality they experience as natural. And increasingly it has seemed to me that homosexuality ought to be viewed by us increasingly to use old language as part of the order of creation.

“And security living, if you have walked with gays and lesbians, you have seen often fear and anxiety in their eyes as they have had to come to terms in the many times that their lives have been threatened. Often, when I was campus pastor at the University of Maine, I would walk with people in memory of Charlie Howard, who was thrown off the bridge in Bangor simply because he was a gay man, was confronted with gay bashers, was killed. Gay and lesbian people live with fear. And every attempt on the part of this church to include works against that fear and in support of that fear, and finally bravely—”

Bishop Anderson interjected that the speaker’s time had run out.

Mr. Jonathan C. Enslin [South-Central Synod of Wisconsin] moved to limit debate:

MOVED;

Two-Thirds Vote Required

SECONDED: To limit debate on this matter to 20 minutes and then to call for a vote on all issues before the assembly.

Bishop Anderson explained that this motion required a two-thirds vote for adoption, and that it was a debatable motion because of the time element. He invited Mr. Enslin to speak to his motion.

Mr. Enslin said, “Since this issue was brought to the floor about 48 hours ago, I think we have all had time to reflect on it and to debate the merits amongst ourselves and to pray about how we feel about this issue. And I feel that continued debate beyond 20 minutes would become repetitive in nature. Thank you.”

Seeing no one at microphones to discuss the motion, Bishop Anderson said, “All favoring limiting this debate to 20 minutes will vote ‘yes.’ All opposed will vote ‘no.’ Please vote now.”

MOVED;
SECONDED;
CARRIED:

Two-Thirds Vote Required
Yes-774; No-176

To limit debate on this matter to 20 minutes and then to call for a vote on all issues before the assembly.

Bishop Anderson reported at 3:34 P.M., “By a vote of 774 to 176 we are now on a 20-minute time plan. Microphone six.”

Mr. Kevin J. Boatright [South-Central Synod of Wisconsin] spoke against the substitute motion, saying, “This amendment, regardless of its date, would effectively end the ongoing discerning conversation on this topic that a Churchwide Assembly and the ELCA Church Council have previously requested and encouraged. It would prematurely close the debate at a crucial time when it is starting to bear fruit. It would pre-empt further formal, prayerful study, such as that being undertaken now by synods, the interunit work group, and our seminaries. It would also preempt the thorough discussion, clear definitions, and the recommendations to be addressed by the study on homosexuality called for earlier in Memorial E7.

“I serve as chair of the board of the Division for Ministry, which has often been ‘ground zero’ on this topic. We have discussed it at length—and with great intensity at every meeting of the board during the past four years. Our discussion has been a model of civility and respect.

“But I am speaking now solely for myself and not on behalf of that board or the Division [for Ministry]. Repeatedly, but never unanimously, the board has acknowledged that ‘Vision and Expectations’ remains a good and a useful middle ground for this church at this time. I agree with the view that the existing language is a practical, pragmatic, compromise. There is no consensus or common understanding yet on many issues related to homosexuality in the Church. I believe it would be premature, simplistic, and ultimately unwise to move now in the explicit direction called for by this amendment.”

Mr. Michael Crandall [Metropolitan Chicago Synod] said, “I think the proposal before us bears a striking resemblance to the conversation we had on the bylaw related to ordination in ‘unusual circumstances.’ We passed that bylaw to reach out to those within this church who could not accept some of the requirements for ordination that were established in the full communion agreement with The Episcopal Church. When it was suggested that we refer that matter for further study and consultation, supporters of the amendment warned us that delay would be too painful and too costly. Congregations were divided. Candidates for ordination were hanging in the balance. And rather than lose even one of these congregations, rather than losing even one of these candidates for ordination, this assembly did not wait, but instead extended a hand to those who disagreed with this ordination requirement.

“In the substitute amendment before us, we are faced with the same question. As with the bylaw amendment, ordinations hang in the balance and congregations are in pain. But unlike that bylaw amendment, candidates have already been denied ordination. Pastors have already been removed from the roster. And congregations have already been asked to leave the ELCA.

“The question is: Will we modify our requirements for ordination so that no more candidates, pastors, and congregations will be lost? Will we extend a hand to our gay and lesbian brothers and sisters, the same hand that we extend to those opposing CCM? I do not see how, in good conscience, we could do otherwise. I support the amendment—substitute [motion] as amended. Thank you.”

An unidentified voting member moved:

MOVED: To postpone action indefinitely on all matters before the assembly.

Bishop Anderson ruled the motion out of order until the assembly had taken action on the motion to substitute. At that point such a motion could be made, he said.

Bishop Robert A. Rimbo [Southeast Michigan Synod] said, “I rise to speak in favor of the motion. And in spite of the fact that I do not like slogans, I do it for two rather sloganistic reasons. Lately, I have seen a poster that I found offensive, so offensive that I will not repeat it, except to say that I think an alternative statement of this church should be ‘God loves all.’ Another slogan that I find rather troubling and simplistic is the ‘What would Jesus do?’ slogan. I think a more helpful slogan would be ‘What did Jesus do?’ Jesus did this, made it possible for all of us to enter into the ministry by the gift of Baptism. I think that same grace of God in Jesus invites people to enter into an ordained ministry. And so I ask you to vote in favor of this motion.”

The Rev. Kathleen G. Kasper [Nebraska Synod] said, “I am against the substitute motion because I believe it conflicts with the action taken earlier today by this assembly on Memorial E7.”

The Rev. Carol J. Tomer [Saint Paul Area Synod] said, “I speak in support of the substitute motion for two reasons. First, it is already our ELCA policy to roster gay and lesbian persons—clergy, associates in ministry, deaconesses, [and diaconal ministers]. We have many gay and lesbian people in this church with many gifts for ministry. What we have insisted on is that these ministers also have the charism of celibacy. Martin Luther was clear that celibacy is a gift of the Spirit and not to be forced on anyone. I refer you to the *Augsburg Confession*, article 23. If we are to be a church ministering in a post-modern world, let us at least leave behind Medieval confusions.

“Secondly, after the ELCA predecessor church bodies approved women’s ordination in 1970, we continue the process of much discussion and learning that has taken many years—decades, in fact, before some congregations are yet open to calling clergywomen.

“This proposed change in ELCA rostering practice that we have before us will continue a similar process toward the fuller participation of all the baptized in the ministry of this church, including gay and lesbian people and faithful committed relationships. This will give congregations and all expressions of this church a larger roster of candidates to consider for all, the discernment and journey of each congregation in their choices will continue with much discussion and learning over many years and decades. Let us begin this step of our journey now.”

Mr. Bachman S. Brown Jr. [North Carolina Synod] said, “During the Diet at Worms, Martin Luther stood solidly on Scripture. We know those words almost by heart. ‘Unless convinced by Scripture, I cannot and I will not recant.’ Since that day, churches of the Lutheran tradition have stood on Scripture. Our constitution requires that we stand on Scripture, stating, ‘This church accepts the canonical Scriptures of the Old and New Testament as the inspired Word of God and the authority, source, and norm of its proclamation, faith and life.’

“I believe that the action that we took this morning providing for a thorough theological study of this issue is vital, that we should not make a decision regarding this issue until we have had that study. I do not believe that the substitute provides for such a study; therefore,

I oppose the substitute, and would support the original recommendation of the Memorials Committee. Thank you.”

Mr. Y.T. Chiu Jr. [Northeastern Ohio Synod] noted, “Not long ago, women were not accepted for ordination. Mixed marriage was not accepted. I know. That is why I am striving for acceptance. I am a Christian fundamentalist. When I have a problem, I go back to the book, the Gospel. I want to know what did Jesus say? And what did Jesus do? I go over the book again last night. He had said nothing about different sexual orientation being not accepted into the group. What did Jesus do? He showed us acceptance again and again.

“When you talk about living water, you talk to a woman, a Samaritan. When he [told] us about the law, the most important two laws that we should obey, ‘Love your neighbor as you love yourself.’ ‘Who is the neighbor?’ Again a Samaritan.

“When the children want to come to Christ, the disciples said no. He said, ‘Let the children come to me.’ Again, acceptance.

“As far as I know, Jesus died for all. That means all, everybody. Even the people across the street.

“As a Lutheran, I know salvation is coming from Christ alone, faith alone, and grace alone. When somebody is called to the service, who am I to stop them? Please accept different people.”

Mr. Frank R. Riddle [Northwestern Pennsylvania Synod] said, “Wolfhart Pannenberg, who is another notable and respected Lutheran theologian, is quoted in at least two articles in the current issue of the *Lutheran Forum* as saying ‘that if we vote to ordain non-celibate gay and lesbian clergy, we are no longer the Church of Christ.’

“This is apparently not the same theological resource consulted by Bishop Herbert Chilstrom. You begin to see, brothers and sisters, why we are nowhere near being able to make a decision on these crucial issues.

“But if we pass this substitute amendment, or any others of its ilk, the time for study and reflection will never happen. This is an irreversible action we are asked to make without sufficient evidence upon which to make any change. Instead, we are, if we adopt this amendment, we are adopting the new morality forged upon the twin altars of modern science and psycho babble and raised out of a tortured exegesis and strained interpretations. But it will not alter the reality. It will only allow us to turn our back on the reality. And the tailor in my previous story of the ‘Emperor’s New Clothes’ is the Great Deceiver who will be laughing up his sleeve, and the emperor will still be naked. And we will be leading our children into error.”

Ms. Hattie M. Hammer [Northern Texas-Northern Louisiana Synod] asked, “I understand that the changes in ‘Vision and Expectations’ and ‘Guidelines for Discipline’ do not require action by the Churchwide Assembly. Is this correct?” Bishop Anderson consulted with Secretary Almen and replied, “That is correct.”

Bishop Gary W. Wollersheim [Northern Illinois Synod] moved to amend the substitute motion:

MOVED;

SECONDED: To substitute “take whatever steps necessary to allow for” with “create a specific plan and timeline leading to a decision concerning” in the first paragraph, to read:

To respond to the memorials of the Saint Paul Area and Metropolitan Chicago synods by requesting that the Church Council, the Conference of Bishops, and the Division for Ministry ~~take whatever steps are necessary to allow for~~ create a specific plan and timeline leading to a decision concerning the rostering of homosexual persons... [*with the remainder of the motion unchanged*].

Bp. Wollersheim said, “Bishop Anderson, I spoke enthusiastically for [Category] E7 and I thought this gave us a good plan with plan and study and consideration. But I also think, for the spirit of our assembly, that if F2 could be brought into compliance with E7, that we would be sending an important message of openness and listening and mutual prayer together. So it is for this reason I make this amendment. I believe this amendment does make it so that the two can go together. And I urge for the spirit of our church that this be passed. Thank you.”

An unidentified voting member asked, “My understanding of what is being proposed changes the intent. So would this not have to be a substitute instead of an amendment? And wouldn’t this amendment be out of order?” Bishop Anderson replied, “I am going to allow the amendment because I understand the intent to be that it would bring this paragraph into clear relationship with the action this assembly already has passed.

“As I mentioned earlier, I had some doubts about whether we could have both compatibly. So I am going to let the assembly decide whether they believe that it is improper to change it in this way. And if they do, we will proceed with what is given to us.

“We are now on the amendment. Are there people wishing to speak for or against the amendment? A lot of people at microphones. So I presume, microphone one, you wish to speak to the amendment?”

The Rev. David M. Klak [Northern Illinois Synod] said, “I would like to speak in favor of this amendment. And, ironically, I was just standing at the red microphone and I am about to say the exact same thing.

“I have three reasons why I favor this amendment. First of all, I understand that a lot of people have been in conversation for years—five, 10, 20, 30 years or more. But there are many of us who have not been part of this conversation for a long time. And I really think this is the time to call out our leaders, our bishops, our pastors, everyone to accountability to bring these conversations into full effectiveness and fruitfulness with everyone and the majority of the people we can get to with these things.

“Second of all, for better or worse, there are many of us who like to see statistical data from all the sciences: Behavioral, physical and like to hear the arguments presented from both viewpoints from those who espouse them and not just those who contradict them from their own positions.

“And, finally, I also believe, as I understand, the Division for Ministry has asked our seminaries to work on some exegesis work to help us on the biblical study. I think this is the way we can get the teaching theologians involved in the greater life of the Church. I think we would thwart that effort if we do that.

“I speak for the amendment that we really enhance these conversations and carry them deeply so that we can come to a mutual decision and rather than anything that could potentially cause some division. Thank you very much.”

Bishop Anderson asked, “Now, does anyone wish to speak against the amendment? Microphone six. This will be the last speaker because of your time constraint. We will proceed after this to a vote on all matters before the house. Microphone six.”

The Rev. Ann M. Tiemeyer [Metropolitan New York Synod] urged, “I speak against this amendment because I do believe it means we will not make a decision today.

“I have a confession to make. During the Bible study, I went over to Starbucks, and the woman who was working at the register heard that some people had been arrested. And she said, ‘Which people?’ And when she was told it was Soulforce people, she said, ‘How could a church act so ignorantly?’ I said, ‘We haven’t acted yet.’ This is an evangelism issue, and we cannot wait any longer. We will have to grow into it. But we know that it is time to send a message that we are a welcoming church in our clergy as well as our pews.”

Bishop Anderson noted, “Our time has expired and we need now to take action. This is going to be technically demanding of us. So let us just follow the track.

“First, now we need to decide on the amendment which has been proposed to the substitute motion.

“After we have decided on that, whatever is the substance, then, of the substitute motion will be placed before you with a request for you to decide whether you wish to substitute it for the recommendation of the Memorials Committee which appears on page 98 [of Section VI of the *2001 Pre-Assembly Report*].

“After that vote, we will then have a main motion and we will then either vote it up or down as we see fit. But at no point along this line now will there be further debate.

“Okay? First item before you—could we have it on the screen, please—is to add the phrase ‘create a specific plan’—I am sorry, to delete, ‘take whatever steps necessary to allow’ and to substitute with ‘create a specific plan and timeline leading to a decision concerning.’ All favoring that amendment will please vote ‘yes.’ All opposed will vote ‘no.’ Please vote now.”

MOVED;

SECONDED;

Yes-632; No-354

CARRIED:

To substitute “take whatever steps necessary to allow for” with “create a specific plan and timeline leading to a decision concerning” in the first paragraph, to read:

To respond to the memorials of the Saint Paul Area and Metropolitan Chicago synods by requesting that the Church Council, the Conference of Bishops, and the Division for Ministry ~~take whatever steps are necessary to allow for~~ create a specific plan and timeline leading to a decision concerning the rostering of homosexual persons... [with the remainder of the motion unchanged].

Bishop Anderson reported, “By a vote of 632 to 354, the amendment is incorporated.

“Now the substitute reads—and I hope we can get that on the [video display] screen—you will now be voting to whether you wish to replace the recommendation of the Memorials Committee with this [amended] substitute motion.”

The Rev. Muriel E. Peterson [Arkansas-Oklahoma Synod] asked, “Before we do this, could we have a moment of prayer because I need to settle my thoughts?”

Bishop Anderson replied, “Yes, that was requested earlier. We will do so. Let us pray.” After some time of silence he prayed, “O God, Holy Spirit, enlighten your people with your gifts so that as we approach this decision, we may be sensitive to the promptings that you give us, through Christ our Lord, Amen.

“Okay. Now we proceed to vote on whether to substitute the material that you have just seen for the recommendation of the Memorials Committee. All favoring the substitution will vote ‘yes.’ All opposed ‘no.’ Please vote now.”

MOVED;

SECONDED;

Yes-596; No-409

CARRIED:

To substitute the following for the recommendation of the Memorials Committee concerning Category F2:

To respond to the memorials of the Saint Paul Area and Metropolitan Chicago synods by requesting that the Church Council, the Conference of Bishops, and the Division for Ministry create a specific plan and timeline leading to a decision concerning the rostering of homosexual persons who give expression to sexual intimacy only in a relationship that is mutual, chaste, and faithful, including but not limited to:

- 1) changes in “Vision and Expectations”;**
- 2) changes in “Definitions and Guidelines for Discipline”;**
- 3) amendments to the ELCA constitution and bylaws; and**
- 4) changes in all other related governing documents.**

In the event any of the above mentioned changes require approval of the ELCA Churchwide Assembly, such actions shall be placed before the 2005 Churchwide Assembly for adoption or ratification.

Bishop Anderson reported, “By a vote of 596 to 409, it is substituted. We now, therefore, vote on whether we wish to make this the action of the assembly on Category F2. All favoring the adoption of the motion as you have now substituted will please vote ‘yes.’ All opposed, ‘no.’ Please vote now.”

ASSEMBLY

ACTION

Yes-624; No-381

CA01.06.36

To respond to the memorials of the Saint Paul Area and Metropolitan Chicago synods by requesting that the Church Council, the Conference of Bishops, and the Division for Ministry create a specific plan and timeline leading to a decision concerning the rostering of homosexual persons who give expression to sexual intimacy only in a relationship that is mutual, chaste, and faithful, including but not limited to:

- 1) changes in “Vision and Expectations”;**
- 2) changes in “Definitions and Guidelines for Discipline”;**
- 3) amendments to the ELCA constitution and bylaws; and**
- 4) changes in all other related governing documents.**

In the event any of the above mentioned changes require approval of the ELCA Churchwide Assembly, such actions shall be placed before the 2005 Churchwide Assembly for adoption or ratification.

Category B1: Economic Sanctions Against Iraq and Cuba

Reference: 2001 Pre-Assembly Report, Section VI, page 13.

1. Saint Paul Area Synod (3H) [2000 Memorial]

WHEREAS, economic sanctions against Iraq have been in place for over nine years and have resulted in a grave humanitarian crisis contributing to the death of more than 1.5 million Iraqis, including as many as 5,000 children under age five who die each month because of sanction-related effects; and

WHEREAS, the economy of Iraq has virtually collapsed, and although Iraq is allowed to import some food and medicines, this program does not meet basic needs, nor does it permit the rebuilding of Iraq's infrastructure and economy to ensure adequate nutrition and health standards; and

WHEREAS, during the Gulf War, air and missile attacks on sewage treatment plants, irrigation systems, and water purification plants have denied clean water to 23 million Iraqi people; and

WHEREAS, on September 28, 1999, 24 American church leaders, including the Evangelical Lutheran Church in America (ELCA) Presiding Bishop H. George Anderson, joined in urging President Clinton to support lifting the economic embargo against Iraq, stating, "Restrictions on normal trade in civilian goods should be lifted, while retaining appropriate political sanctions and a strict embargo on military-related items"; and

WHEREAS, a U.S. congressional delegation to Iraq in 1999 resulted in a bill encouraging the lifting of economic sanctions against the Iraqi people and the resumption of trade with Iraq; and

WHEREAS, economic sanctions violate international covenants, such as the Geneva Convention, U.N. Charter, World Health Organization Constitution, and the Universal Declaration of Human Rights; and

WHEREAS, the ELCA has endorsed a social statement, ["For Peace in God's World"], in which the ELCA lays claim to Jesus' teachings to love and pray for our enemies, and to reach out to the oppressed and downtrodden; therefore be it

RESOLVED, that the Saint Paul Area Synod commits itself to oppose the U.S. economic sanctions against Iraq and Cuba by educating its congregations about the tragic efforts of the sanctions, and by calling for government leaders to end the economic sanctions immediately; and be it further

RESOLVED, that the ELCA be memorialized to adopt and implement a resolution which calls for the immediate end of economic sanctions against Iraq and Cuba.

BACKGROUND

The ELCA 1995 "Social Statement—For Peace in God's World," calls us to work to "strengthen the will and ability to resolve conflicts peacefully." According to the statement, "Wars, both between and within states, represent a horrendous failure of politics. The evil of war is especially evident in the number of children and other noncombatants who suffer and die."

The 1991 ELCA Churchwide Assembly adopted a resolution on the Middle East expressing its "grave concern about human suffering that continues among civilian populations in Iraq and Kuwait," encouraging people to "give sacrificially to the ELCA World Hunger Appeal to assist the overwhelming numbers of victims of war and of natural disasters in the Middle East and elsewhere." It also asked U.S. leaders to "reaffirm a continuing role for the United Nations in peacekeeping and in peacekeeping in the Persian Gulf and the Middle East... [and] to pursue diligently and persistently nonviolent resolutions to conflicts in the Middle East."

In 1995, the Lutheran Office for Governmental Affairs (LOGA) and the Lutheran Office for World Community participated in the development of a human rights resource, "The

Middle East Human Rights Advocacy Handbook,” which includes an overview of human rights issues throughout the Middle East and offers ideas for grass-roots advocacy.

In September 1999 ELCA Presiding Bishop H. George Anderson joined 24 U.S. Christian religious leaders in urging President Clinton to support lifting the economic embargo against Iraq. According to the church leaders, “Restrictions on normal trade in civilian goods should be lifted, while retaining appropriate political sanctions and a strict embargo on military-related items.... Taking these steps should not be seen as rewarding irresponsible conduct on the part of the Iraqi government, but as necessary to relieve a morally intolerable situation for which the international community bears a share of responsibility.” The religious leaders referred to “clear evidence that the embargo against Iraq is contributing to falling living standards and life expectancy. By almost every measure—such as malnutrition, child mortality and overall morbidity—the situation of most Iraqi civilians has deteriorated markedly over the past eight years.”

The suffering in Iraq continues today as a result of economic sanctions imposed by the United Nations in 1990 and President Saddam Hussein’s leadership. The Lutheran Office for Governmental Affairs in the Division for Church in Society and its partners in the Washington-based coalition Churches for Middle East Peace (CMEP) have advocated ending the economic sanctions, while maintaining safeguards to prevent Iraq from acquiring or developing weapons of mass destruction. The use of broadly applied sanctions to punish nations or to cause changed behavior, especially when carried out unilaterally, has proven to be ineffective and is now damaging to wider U.S. relationships. LOGA agrees with Secretary of State Colin Powell’s comment during his confirmation hearing that sanctions “...show a degree of American hubris and arrogance that may not, at the end of the day, serve our interests all that well.”

According to a March 1999 United Nations Humanitarian Panel report to the Security Council, “The gravity of the humanitarian situation of the Iraqi people is indisputable and cannot be overstated.” Bombing by U.S. and British aircraft has continued in “no-fly zones” since December 1998. In 1999, 1,800 bombs were dropped and 156 people were killed, many of them civilians and children.

LOGA has encouraged ELCA members (through the “Legislative Update” and the LOGA Web site) to ask the U.S. administration to consider taking actions to end or restructure the economic sanctions imposed on Iraq. In addition, the Lutheran Office for World Community (LOWC) has advocated with member states of the United Nations that the U.N. Security Council do the same.

The growing condemnation by many U.S. citizens of the economic sanctions and their humanitarian consequences, combined with diminishing support internationally for U.N. economic sanctions against Iraq, has prompted the United States to reexamine its position. The policy changes of the current U.S. Administration, particularly in relation to reducing the number of “holds” on items that may have civilian as well as military uses, although positive, may not be sufficient to enable Iraq to overcome its humanitarian crisis.

This memorial also addressed economic sanctions against Cuba. The 1995 Churchwide Assembly voted [CA95.07.63]:

RESOLVED, that the 1995 Churchwide Assembly of the Evangelical Lutheran Church in America request:

1. that ELCA congregations be urged to recognize and support the Lutheran congregations in Cuba through prayer, information sharing, and material support in cooperation with the ELCA Division for Global Mission;

2. that ELCA congregations be urged to participate in current humanitarian appeals to send shipments of medical and food supplies to Cuba by Church World Service of the National Council of the Churches of Christ in the U.S.A., Pastors for Peace, and other similar efforts;
3. that ELCA congregations be urged to become familiar with the ELCA's "A Churchwide Blueprint for Action on Central America and Caribbean Concerns" and the goals stated therein; and
4. that the members of this church be urged to work through their congressional representatives to encourage the lifting of the embargo and to seek to achieve steps towards the normalization of relations with Cuba;

and be it further

RESOLVED, that 1995 Churchwide Assembly of the Evangelical Lutheran Church in America request:

1. that the Evangelical Lutheran Church in America work actively toward the goal of ending the U.S. embargo against Cuba as part of its ongoing efforts to seek further reconciliation and the establishment of normal relations between the United States and Cuba through all appropriate channels; and
2. that in any follow-up required as a result of the action taken by this Churchwide Assembly, the Church Council or other designated persons confer with the appropriate staff representatives of the Division for Global Mission, Lutheran Office for World Community, and the Lutheran Office for Governmental Affairs who deal with Cuba regularly and, most especially with the Evangelical Church of the Lutheran Confession in Cuba, when appropriate action regarding Cuba is being considered.

The Rev. Karen S. Parker, co-chair of the Memorials Committee, introduced the recommendation of the Memorials Committee:

MOVED;

SECONDED: To affirm the concern raised in the Saint Paul Area Synod memorial and to encourage congregations, synods, institutions, and churchwide units of the ELCA to continue to advocate for an end to the current economic sanctions against Iraq, while maintaining safeguards to prevent Iraq from acquiring or developing weapons of mass destruction;

To encourage ELCA members to be in contact with staff of the Lutheran Office for Governmental Affairs, Washington, D.C., and the Lutheran Office for World Community at the United Nations, for information and advocacy suggestions related to the humanitarian situation in Iraq, Middle East arms control issues, and regional justice issues;

To pray for the people of Iraq, especially the Christian minority, in the midst of this ongoing crisis as well as for the Arab and Middle Eastern members of ELCA congregations who have family members in Iraq;

To request the presiding bishop to communicate the action of this assembly on this memorial to the President and Congress of the United States, and the General Secretary of the United Nations; and

To reaffirm the 1995 Churchwide Assembly's action on Cuba which states that "...the ELCA will "work actively toward the goal of ending the U.S. embargo against Cuba as part of its ongoing efforts to seek further reconciliation and the establishment of normal relations between the United States and Cuba through all appropriate channels" [CA95.07.63].

The Rev. John V. Carrier [Southeastern Minnesota Synod] said that his family adopted four Cuban refugees in the 1960s and still his own family was divided on the issue of sanctions against Cuba. Pr. Carrier said that he thinks the sanctions are being kept because of corporate economics: Cubans sell better cigars, Cuba grows a lot of sugar cane. But more importantly, he said, lives are being lost, the poor are becoming poorer. Sanctions have in fact strengthened Fidel Castro's position and "vilified neighbors who at one time were friends and family." He spoke in favor of the resolution.

Mr. Charles E. Kalthorn [Metropolitan New York Synod] asserted that the motion should not refer to two very different situations, and moved to amend by deletion:

MOVED;

SECONDED: To delete all references to Iraq from the motion.

Ms. Susa M. Neitzel [Texas-Louisiana Gulf Coast Synod] recalled a similar situation arising in a previous plenary session in which a voting member began with a speech and proceeded to move an amendment, and in that situation the chair had ruled that the voting member could not make a motion after having spoken to the issue. She asked if the chair would speak to this, and why he had not ruled the motion by Mr. Kalthorn out of order. Bishop Anderson replied that he had been unsure of "where Mr. Kalthorn was going" so had given him license. Bishop Anderson said that he would not rule the motion out of order unless the assembly wants to question the judgment. Ms. Neitzel appealed the decision of the chair.

MOVED;

SECONDED: To appeal the decision of the chair.

Bishop Anderson explained that an appeal of the decision of the chair required a simple majority. He repeated that he would allow the motion, and instructed voting members that, if they supported his decision they would vote "yes;" if they did not they would vote "no."

MOVED;

SECONDED;

Yes-748; No-84

CARRIED: **To support the decision of the chair.**

Bishop Anderson invited discussion of the motion to amend by deletion of references to Iraq.

Mr. Albert H. Quie [Minneapolis Area Synod] spoke against the amendment, insisting that he did not find anything in the resolution that said we are "against the people of Iraq." He said that he prays for the people of Iraq every day, and even for Saddam Hussein.

The Rev. Kerry G. Hinkley [Florida-Bahamas Synod], appearing before the microphone with a cigar in his mouth, spoke in favor of the amendment. Bishop Anderson quipped, "Now you know, Kerry, why you got the grades you did from me in seminary."

The Rev. Daniel S. Belgum-Blad [Southwestern Minnesota Synod] spoke against the amendment, saying that he had worked with a group of people in his town to study sanctions

against Iraq. He said that he believed the sanctions should be lifted for the sake of the people. He asked what it would be like if we had no access to antibiotics for our children who were suffering from dysentery and asserted that sanctions make antibiotics inaccessible in Iraq, even to the many Christian people there. He urged that Iraq be retained as part of the memorial.

Seeing no one else rising to speak to the amendment, Bishop Anderson called for the vote.

MOVED;

SECONDED;

Yes-138; No-731

DEFEATED: To delete all references to Iraq from the motion.

Bishop Juan Cobrda [Slovak Zion Synod] spoke in favor of motion, saying that he had traveled to Yugoslavia and had seen first-hand the suffering of the people because of the embargo, and that the situation in Cuba and Iraq is similar. "It is the people who suffer," he asserted, "not Fidel or Saddam." He spoke "strongly" in favor the motion.

The Rev. José R. Gonzalez [Rocky Mountain Synod] said that he had traveled to Nicaragua and experienced the suffering of children and innocent people there. The group he was with, he said, took medicine to the hospital there, which did not have even Tylenol. He said this had been the result of embargos, and stressed that "it is time for us to stop making people suffer because of the interests of corporations and the government."

Ms. Judith O. Schlueter [Southeast Michigan Synod] said that she worked with people from Iraq in a medical center and commented that "economic sanctions have had a devastating effect on civilians and children but do not affect Saddam." She said, "We must lift the sanctions."

Seeing no one else rising to speak to the motion, Bishop Anderson called for the vote.

ASSEMBLY

ACTION

Yes-818; No-89

CA01.06.37

To affirm the concern raised in the Saint Paul Area Synod memorial and to encourage congregations, synods, institutions, and churchwide units of the ELCA to continue to advocate for an end to the current economic sanctions against Iraq, while maintaining safeguards to prevent Iraq from acquiring or developing weapons of mass destruction;

To encourage ELCA members to be in contact with staff of the Lutheran Office for Governmental Affairs, Washington, D.C., and the Lutheran Office for World Community at the United Nations, for information and advocacy suggestions related to the humanitarian situation in Iraq, Middle East arms control issues, and regional justice issues;

To pray for the people of Iraq, especially the Christian minority, in the midst of this ongoing crisis as well as for the Arab and Middle Eastern members of ELCA congregations who have family members in Iraq;

To request the presiding bishop to communicate the action of this assembly on this memorial to the President and Congress of the United States, and the General Secretary of the United Nations; and

To reaffirm the 1995 Churchwide Assembly's action on Cuba which states that "...the ELCA will "work actively toward the goal of ending the U.S. embargo against Cuba as part of its ongoing efforts to seek further reconciliation and the establishment of normal relations between the United States and Cuba through all appropriate channels" [CA95.07.63].

Category E12: Undesignated Bequests and Trusts

Reference: 2001 Pre-Assembly Report, Section VI, page 86.

1. Eastern Washington-Idaho Synod (1D) [2001 Memorial]

WHEREAS, the ELCA encourages congregations to be prepared for major gifts and bequests by establishing congregational mission endowments;

WHEREAS, the ELCA encourages congregations to direct all major bequests to such funds, discouraging them from placing such gifts in operating funds;

WHEREAS, the ELCA has established the ELCA Foundation and is therefore prepared to place bequests to churchwide in endowment; and

WHEREAS, the ELCA currently directs all major bequests to churchwide into the operating funds of the ELCA; therefore be it

RESOLVED, that the Eastern Washington-Idaho Synod memorialize the 2001 ELCA Churchwide Assembly to direct the Church Council to establish a policy that all undesignated bequests and trusts received by the ELCA shall be placed in endowment funds administered by the ELCA Foundation.

BACKGROUND

The ELCA churchwide organization follows, in all cases, the intent of the donor and the instructions of the transmittal document of the bequest. The donor decides the legacy to ministry. Thus, a gift to the Division for Global Mission (DGM) will in fact support the ministry of the division. If the donor instructs that the gift is for a permanent endowment fund supporting the ministry of the Division for Global Mission, that gift is placed within the Endowment Pooled Trust of the ELCA and the Foundation annually makes a distribution for the named ministry or ministries.

The "WHEREAS" portion of the resolution correctly states that the ELCA Foundation encourages congregations to establish Congregational Mission and Ministry Endowment Funds to be the receptacle for wills, estate, and bequest gifts. It is not accurate, however, that "all major bequests to churchwide" are placed into operating funds. It is the *donor's designation* and not the size of the bequest that controls the placement. If all bequest income were placed into the Endowment Pooled Trust, an additional \$3.5 million would be needed to support ongoing ministries of this church through synodical mission support.

Mr. Rude introduced the recommendation of the Memorials Committee:

MOVED;

SECONDED: To refer the memorial of the Eastern Washington-Idaho Synod related to “Undesignated Bequests and Trusts” to the Church Council’s Budget and Finance Committee in consultation with the ELCA Foundation for further study; and

To request that a report and possible recommendation be brought to the November 2001 meeting of the Church Council, and that this report be shared with the Eastern Washington-Idaho Synod.

Ms. Eleanor Olson [Eastern Washington-Idaho Synod] moved to substitute the directive of the Eastern Washington-Idaho Synod memorial for the recommendation of the Memorials Committee.

MOVED;

SECONDED: To amend by substituting the following for the recommendation of the Memorials Committee regarding Category E12:

To direct the Church Council to establish a policy that all undesignated bequests and trusts received by the ELCA shall be placed in endowment funds administered by the ELCA Foundation.

Bishop Anderson said he supposed Ms. Olson was asking the assembly “to direct the Church Council...” Ms. Olson said that was correct, and added that she spoke on behalf of the author of the original motion, who was not present at the Churchwide Assembly. She said that it was their desire that gifts and bequests be given directly to the ELCA Foundation rather than be used in the operating budget of the ELCA. When memorials and gifts are given, she said, they often are needed for special endowments, and “we are using them for operation, which we do not believe was the intention of those who give the bequests.”

The Rev. Donald M. Hallberg, president of the ELCA Foundation, said that the concern is appreciated, but noted that the proposed substitution would have an immediate impact of about \$800,000 in next year’s budget and over \$1 million on the current year’s budget. He said that he supported the recommendation of the Memorial Committee to give thorough consideration of the best use of gifts that have been left as a legacy.

MOVED;

SECONDED;

Yes-320; No-506

DEFEATED: To amend by substituting the following for the recommendation of the Memorials Committee regarding Category E12:

To direct the Church Council to establish a policy that all undesignated bequests and trusts received by the ELCA shall be placed in endowment funds administered by the ELCA Foundation.

Seeing no one else rising to speak, Bishop Anderson proceeded with a vote on the motion to refer.

ASSEMBLY

ACTION

Yes-822; No-55

CA01.06.38 **To refer the memorial of the Eastern Washington-Idaho Synod related to “Undesignated Bequests and Trusts” to the Church Council’s Budget and Finance Committee in consultation with the ELCA Foundation for further study; and**

To request that a report and possible recommendation be brought to the November 2001 meeting of the Church Council, and that this report be shared with the Eastern Washington-Idaho Synod.

Category F1: Compensation and Pension Equity

Reference: 2001 Pre-Assembly Report, Section VI, page 94.

1. Western North Dakota Synod (3A) [2000 Memorial]

WHEREAS, the ELCA has adopted a social statement on economic life, “Sufficient, Sustainable Livelihood for All” (SSLA); and

WHEREAS, this statement calls us to recognize that “who we are in Christ places us in tension with priorities given to money, consumption, competition, and profit in our economic system” (page 2); and

WHEREAS, this disparity works injustice upon those who serve in poor, rural, or inner city settings; and

WHEREAS, the commitment of the ELCA to the principles of its social statement, and the ELCA’s witness to the world for economic justice would be enhanced if this disparity did not exist; therefore be it

RESOLVED, that the ELCA commit to resolving this disparity through a process of clergy salary equalization; and be it further

RESOLVED, that the Western North Dakota Synod in assembly, memorialize the ELCA Churchwide Assembly to direct the appropriate division staff to bring a proposal to the 2001 Churchwide Assembly to effect clergy salary equalization throughout the ELCA.

2. Northwest Washington Synod (1B) [2001 Memorial]

WHEREAS, the year 2000 Northwest Washington Synod Assembly instructed the bishop of the Northwest Washington Synod to appoint a committee to design a program to address compensation inequities among rostered personnel; and

WHEREAS, salaries below synod guidelines represent economic hardship both in active years of ministry and is carried forward into retirement; and

WHEREAS, seminary costs represent a financial burden on many candidates for public ministry; and

WHEREAS, there are ministry sites requiring more funds than can be locally generated; and

WHEREAS, there are possible internship sites which need more than locally generated funds; therefore be it

RESOLVED, that the Northwest Washington Synod Council appoint a committee to implement guidelines for the development and use of funds with priority given to (1) pension enhancement for full-time rostered persons not compensated at synod guidelines; (2) repayment of student loans related to seminary education; (3) seminary scholarship

assistance; (4) support for selected ministry sites; and (5) support for selected internship sites; and be it further

RESOLVED, that the Northwest Washington Synod memorialize the Churchwide Assembly of the Evangelical Lutheran Church in America to direct the Board of Pensions to examine its policies and adopt methods to bring into equity pensions of professional leaders of the ELCA.

3. Northern Great Lakes Synod (5G) [2001 Memorial]

WHEREAS, the church is called to be a community of service and justice, and the Evangelical Lutheran Church in America commends good stewardship in its practices; and

WHEREAS, the ELCA's current active clergy are increasingly more diverse in gender and years of service in the church, with numbers of parishes unable to provide for synodical guidelines in compensation and benefits; and

WHEREAS, the ELCA Board of Pensions currently bases its retirement plan on a percentage of salary with the result that those who serve small parishes and ministries with limited finances are penalized in their retirement because of this policy; and

WHEREAS, the ELCA Board of Pensions currently uses a principle of equity for payment of health benefit premiums for clergy and lay professionals; therefore be it

RESOLVED, that the Northern Great Lakes Synod does hereby memorialize the Churchwide Assembly of the ELCA to direct the Board of Pensions to:

- 1) make publicly available, through its Web site and publications, all synodical guidelines for compensation and a comparative analysis of those guidelines to actual reported compensation; and
- 2) examine its policies and adopt methods to bring into equity pensions of professional leaders.

BACKGROUND

Concern about adequate compensation and pension benefits for ordained ministers predates the formation of the Evangelical Lutheran Church in America. The 1991 and 1993 Churchwide Assemblies dealt with these issues extensively. A 1991 report stated, "ELCA clergy as a whole are under-compensated relative to other professionals with similar amounts of education and experience." The issue of low compensation has a particular impact upon pastors who serve small, rural, or center-city parishes. The result of continued low compensation ultimately yields inadequate pension benefits.

Following the 1991 Churchwide Assembly, a study of compensation was undertaken by the ELCA Department for Research and Evaluation. This report was presented to the 1993 Churchwide Assembly. The study involved a sample of 1,150 pastors who were questioned regarding various aspects of their compensation, the ministry settings in which they served, and their attitude toward a number of matters affecting compensation in general. The study addressed three major elements: definitions of low salaries; the impact of low compensation on both pastors and congregations; and the broader system and context of compensation. The most significant factors affecting pastors' salaries were discovered to be the number of years spent in ordained ministry and whether or not the pastor served a "growing and giving congregation." The study focused on two groups that continue to be in financial jeopardy:

- 1) ordained ministers consistently below minimum compensation guidelines and the congregations with whom they serve; and
- 2) present pensioners whose combined income from all sources is less than \$1,000 per month for a single person and future pensioners who now receive low compensation.

The 1993 Churchwide Assembly adopted a resolution that established the ELCA Special Needs Retirement Fund. More specifically, this resolution provided that:

- As funds become available, the ELCA Special Needs Retirement Fund would provide both supplemental payments to present pensioners in financial need and supplemental pension payments for full-time, non-retired, low-salaried pastors. Direct gifts from congregations and individuals were requested immediately.
- The Division for Ministry was requested to share information among synods concerning compensation guidelines, community income and cost-of-living statistics, and synodical strategies related to clergy compensation.
- The Division for Ministry and the Department of Synodical Relations were requested to explore strategies related to the effects of low compensation upon rostered persons and congregations.

By 1997, the Special Needs Retirement Fund had grown to approximately \$400,000. At that point, funds were deemed sufficient to begin to respond to retired pastors and spouses who had applied for assistance. The fund's limited size severely restricted the ELCA's ability to assist pensioners in need. In 1997, the fund provided assistance to only 54 retired pastors or surviving spouses with an average supplement of less than \$150 per month.

That same year, the Churchwide Assembly considered three synod memorials on the subject of equalized pensions. Based upon the following rationale, the Memorials Committee recommended no action:

Having reviewed the past history of study and action related to this issue, the Memorials Committee does not recommend the creation of an equalized pension plan for the ELCA for the following reasons: (1) there is not sufficient funding in the existing plan to equalize pension benefits at an adequate level for all; (2) the memorials raise questions related to how such a plan would be implemented (e.g., for rostered persons only? for professional church workers? for all church workers?); and (3) the Special Needs Retirement Fund is beginning to provide an increasingly useful resource to assist those who have seriously deficient retirement income.

At the same time, the committee recognizes the seriousness of the problem of low pensions for church workers. The committee recommends an intensification of the effort to raise funds for the Special Needs Retirement Fund and continuation and intensification of synod efforts to achieve minimum standards of compensation for rostered persons.

In 1999, the ELCA Church Council provided \$500,000 in additional funding, bringing the fund total to \$1 million. Early in 2001, the Board of Pensions added approximately \$240,000 from funds received as a result of pre-1988 securities litigation. Even so, the Special Needs Retirement Fund remains severely underfunded.

In an effort to increase visibility and funding for the Special Needs Retirement Fund, the Board of Pensions initiated a "low pensions project" in 2000. The goals of this project are to increase the monthly supplement provided to those currently eligible and to expand the number of eligible recipients from approximately 50 to approximately 170. This expansion would allow the Special Needs Retirement Fund, in combination with other sources of income, to provide a minimum income of \$1,250 per month for an individual, or \$1,600 a month for a couple. Nearly \$5 million in additional funding will be needed to underwrite this growth and bring the Special Needs Retirement Fund to an effective level.

The Division for Ministry has gathered compensation guidelines from the synods of this church and currently is exploring ways to promote increased levels of compensation for clergy and other rostered leaders. It is contemplating further review and updating of the 1993 study.

Mr. Rude introduced the recommendation of the Memorials Committee:

MOVED;

SECONDED: To acknowledge the serious concern about inadequate compensation and pensions expressed in the memorials of the Northwest Washington Synod, the Western North Dakota Synod, and the Northern Great Lakes Synod;

To encourage continued efforts within this church to seek adequate levels of compensation for clergy and other rostered leaders;

To encourage synods to adopt adequate compensation guidelines and to urge congregations to meet or exceed them when possible;

To acknowledge the action of the 1993 Churchwide Assembly which created the Special Needs Retirement Fund for retired rostered leaders and surviving spouses who live in poverty;

To call upon congregations and members of the Evangelical Lutheran Church in America to give generously to the Special Needs Retirement Fund, noting that \$5 million in additional funding will enable the ELCA to supplement pensions for the approximately 170 retired pastors and spouses living below the poverty level; and

To encourage giving beyond \$5 million so that the Special Needs Retirement Fund will have sufficient funds to address the need for pension supplementation for pastors currently serving in low-salaried positions.

Bishop Thomas A. Skrenes [Northern Great Lakes Synod] moved to amend by addition:

MOVED;

SECONDED: To add the following after the final paragraph:

To direct the Board of Pensions to prepare methods to bring into equity pensions of professional leaders and to report its findings to the Church Council for further consideration and possible implementation.

Bp. Skrenes said that he served a synod with a large percentage of small congregations and pastors with low salaries, which lead to low pensions. More equity is needed and pursuit of that is needed, he said, adding that the amendment does not solve the problem but points in the right direction. He urged adoption.

The Rev. Trudy A. Peterson [Northern Illinois Synod] asked if the proposed addition implied that the report would come to the next assembly or "can I insert the word 'next?'" Bishop Anderson replied "No."

Bishop W. Christopher Boerger [Northwest Washington Synod] said that the problem is larger than what one synod can do, noting that there are issues of federal law involved. He also asserted that pastors with higher salaries would not want to see their pensions reduced for the sake of those with lower salaries. He said that there are 170 retired pastors in the ELCA living below poverty level.

The Rev. David R. Rowe [Northeastern Pennsylvania Synod] asked if the Board of Pensions could do what was being required by the amendment, and asked if someone from

the Board of Pensions could speak to this. Mr. John G. Kapanke, president of the Board of Pensions, said that the issue would be “where the money will come from, because, if adopted, additional funding would be needed to bring up lower pensions.” He said that the issue certainly could be studied.

The Rev. Michael V. Laakko [Northern Great Lakes Synod] spoke in favor of the motion to amend.

The Rev. John V. Carrier [Southeastern Minnesota Synod] recalled that this was one of the struggles when the ELCA was formed—that we could not equalize salaries. He said that we recognize that many parishes are served faithfully by people with low salaries, but that we have adopted a corporate model which encourage pastors to “move up the ladder because you cannot raise a family at that level.” The current system, he said, encourages instability. He said that he heartily supports equalizing salaries, “even if it means sacrifice on my part.”

The Rev. Kim L. Lengert [Northeastern Pennsylvania Synod] said, “I have consistently served in lower-income congregations and have accepted a lower salary for myself because I believe in the call. But I have a question as to the implications of this discussion on our investment decisions. I have tried to modify my retirement income based on how I control my investments in my pension fund. And what I am hearing is that this would essentially nullify all of my investment decisions? Or how would it affect that?” Bishop Anderson responded, “We can rely on someone—the maker of the motion or others if they wish—to describe how that would be avoided.”

The Rev. Kurt A. Hansen [South-Central Synod of Wisconsin] spoke in favor of the motion to amend, and questioned why pensions need to be based on salary structure. He asked if pastors could not instead be paid based upon years of experience, and suggested that pensions also could be determined in that way. He suggested using a fund pool to equalize pensions. Bp. Skrenes said that the Board of Pensions would have to answer this and suggested that there are solutions that would be better than what we are doing. Mr. Kapanke said that references were made to two different types of funds: a defined pension plan where investment decisions are made by the individual, and a defined benefit plan that is based on years of service and the final five years, in which investment decisions are made by the administrator of the fund. The Board of Pensions plan, he said, has been carried forward from predecessor church bodies.

An unidentified voting member moved to end debate on all matters before the house.

MOVED; *Two-Thirds Vote Required*
SECONDED: To move the previous question on all matters before the house.

Bishop Anderson noted that this motion required a two-thirds majority for adoption, and would bring the assembly immediately to votes on the amendment and the recommendation of the Memorials Committee.

MOVED; *Two-Thirds Vote Required*
SECONDED; *Yes-827; No-51*
CARRIED: **To move the previous question on all matters before the house.**

Bishop Anderson then called for a vote on the motion to amend.

MOVED;

SECONDED;

Yes-698; No-183

CARRIED:

To add the following after the final paragraph:

To direct the Board of Pensions to prepare methods to bring into equity pensions of professional leaders and to report its findings to the Church Council for further consideration and possible implementation.

Bishop Anderson reported that the motion to amend had been adopted, and called for a vote on the amended recommendation of the Memorials Committee.

ASSEMBLY

ACTION

Yes-831; No-65

CA01.06.39

To acknowledge the serious concern about inadequate compensation and pensions expressed in the memorials of the Northwest Washington Synod, the Western North Dakota Synod, and the Northern Great Lakes Synod;

To encourage continued efforts within this church to seek adequate levels of compensation for clergy and other rostered leaders;

To encourage synods to adopt adequate compensation guidelines and to urge congregations to meet or exceed them when possible;

To acknowledge the action of the 1993 Churchwide Assembly which created the Special Needs Retirement Fund for retired rostered leaders and surviving spouses who live in poverty;

To call upon congregations and members of the Evangelical Lutheran Church in America to give generously to the Special Needs Retirement Fund, noting that \$5 million in additional funding will enable the ELCA to supplement pensions for the approximately 170 retired pastors and spouses living below the poverty level;

To encourage giving beyond \$5 million so that the Special Needs Retirement Fund will have sufficient funds to address the need for pension supplementation for pastors currently serving in low-salaried positions; and

To direct the Board of Pensions to prepare methods to bring into equity pensions of professional leaders and to report its findings to the Church Council for further consideration and possible implementation.

Bishop Anderson called for the Orders of the Day, and indicated that the remaining memorials would be considered later in the plenary session if time permitted.

Report of the Youth Convocation

Bishop Anderson asked members of the Youth Convocation to come to the speaker's platform, noting that there were young people from throughout the United States at this year's convocation.

Using Psalm 107:29-30 as a suggestive image, the youth said that God creates the chaos, but also the calm. They said that we bring many different stones of passion and then used some verbal vignettes to communicate "some of our stones of passion," which included the need for congregations to welcome post-confirmation and post-high school youth and find ways to involve them; the call to everyone in the Church to open their hearts and minds to the possibility that God loves all and to end the double standard that prohibits people from becoming clergy because of sexual orientation; and the need to end barriers of prejudice based on race, culture, ability, and language.

They concluded, "These are some of our passions and some of the stones we have picked up and adopted. The future of the church leaves these stones as an offering and of our passions to you."

The assembly responded with a standing ovation.

Bishop Anderson thanked the representatives of the Youth Convocation.

Point of Personal Privilege

Mr. Earl D. Henck [Delaware-Maryland Synod] rose to a point of personal privilege, asking if the people providing the realtime captioning could be commended for their work. Bishop Anderson replied, "I think we can do that. Thank you for that good idea." Applause followed.

Mr. Ellery A. Beich [South-Central Synod of Wisconsin] rose to a point of personal privilege, asking to have the youth voting members acknowledged. He said that as a person of 23 years, he could not imagine being 16 or 17 years old and coming here and doing this. Bishop Anderson asked youth voting members to stand, and they were greeted with the applause of the assembly.

Bishop Anderson announced that Presiding Bishop-elect Mark S. Hanson would be appearing on an Indianapolis television program *Sunrise* on Channel 13 at some time between 6:30 A.M. and 7:00 A.M. on Tuesday, August 14, 2001. He then invited assembly members to sing the hymn, "Day by Day."

Report of the Reference and Counsel Committee (continued)

Reference: *2001 Pre-Assembly Report*, Section VIII; continued on *Minutes*, pages 251, 295, 466.

Bishop Anderson invited the Rev. Kirkwood J. Havel and Ms. Lily R. Wu, co-chairs of the Committee of Reference and Counsel, to continue the report of that committee.

Motion O: Social Statement on Education

Reference: *2001 Pre-Assembly Report*, Section VIII, page 15.

The following motion was submitted by Ms. Joyce E. Gerstenlauer [Lower Susquehanna Synod]:

WHEREAS, the Evangelical Lutheran Church in America has been in existence since 1987; and

WHEREAS, there is no ELCA social statement on education in general, (*2001 Pre-Assembly Report*: Section IV, "Social Policy Resolution on School Vouchers," page 61); and

WHEREAS, social statements from predecessor church bodies recognize the vital importance of quality education and consider education a fundamental human right (*2001 Pre-Assembly Report: Section IV, "Social Policy Resolution on School Vouchers,"* page 61); and

WHEREAS, the ELCA is committed to justice for all; and

WHEREAS, a correlation exists between education and poverty; and

WHEREAS, social policy resolutions normally rely upon or are consistent with the teachings and policy of social statements (*2001 Pre-Assembly Report: Section IV, "Social Policy Resolution on School Vouchers,"* page 61); therefore be it

RESOLVED, that this Churchwide Assembly direct the Church Council to ask the Division for Church in Society to develop a social statement on education which addresses the numerous accomplishments and concerns of education in the United States and its territories and that the social statement be presented to the Churchwide Assembly no later than 2005.

Ms. Wu introduced the recommendation of Committee of Reference and Counsel:

MOVED;

SECONDED: To refer Motion O to the Division for Church in Society, requesting the division to bring a report and recommendation regarding this resolution to the April 2002 meeting of the Church Council, thereby allowing time for the proposed study to be considered within the sequence of staffing and budget considerations.

Ms. Joyce E. Gerstenlauer [Lower Susquehanna Synod] moved to amend by substitution:

MOVED;

SECONDED: To substitute the following for the recommendation of the Reference and Counsel Committee:

WHEREAS, the Evangelical Lutheran Church in America has been in existence since 1987; and

WHEREAS, there is no ELCA social statement on education in general, (*2001 Pre-Assembly Report: Section IV, "Social Policy Resolution on School Vouchers,"* page 61); and

WHEREAS, social statements from predecessor church bodies recognize the vital importance of quality education and consider education a fundamental human right (*2001 Pre-Assembly Report: Section IV, "Social Policy Resolution on School Vouchers,"* page 61); and

WHEREAS, the ELCA is committed to justice for all; and

WHEREAS, a correlation exists between education and poverty; and

WHEREAS, social policy resolutions normally rely upon or are consistent with the teachings and policy of social statements (*2001 Pre-Assembly Report: Section IV, "Social Policy Resolution on School Vouchers,"* page 61); therefore be it

RESOLVED, that this Churchwide Assembly direct the Church Council to ask the Division for Church in Society to develop a social statement on education which addresses the numerous accomplishments and concerns of education in the United States and its territories and that

the social statement be presented to the Churchwide Assembly no later than 2005.

Ms. Gerstenlauer spoke to her motion, saying that quality education is a key to a compassionate world. She said that “we need to provide support to all schools: public, private, home, and cyber.” She encouraged support for her original resolution.

Mr. Barry O. Smith [Lower Susquehanna Synod] spoke in favor of the motion to substitute. He said that a social statement is needed to guide decisions on educational issues that will come before future assemblies. It is risky, he said, to act on educational issues without a framework. He said that “we need to undertake the study and not just consider it.”

The Rev. Charles S. Miller, executive director of the Division for Church and Society, said that he welcomed the intent that work be done on a social statement and expressed his trust that the recommendation from the division would endorse such a plan. He added that the division supported the recommendation of the Committee of Reference and Counsel, and then discussed staffing, budgetary, and timing concerns related to drafting a social statement. He said that it usually is a four-year process, requiring at least one-full time staff person, and would cost a minimum of \$100,000. He added that the division currently is working on a health-care statement.

Ms. Evelyn F. Streng [Southwestern Texas Synod] said that she had been a long-time educator and that to develop such a statement on education is “mission impossible.” She said it had to be more specific and that this is an unrealistic proposal.

Bishop Lee M. Miller [Upstate New York Synod] spoke in favor of the substitution, stating that it was broad and dealt with a host of issues. He added that “we need to get some sense of this church.”

Seeing no one else rising to speak to the motion to amend by substitution, Bishop Anderson called for the vote.

MOVED;

SECONDED;

Yes-421; No-437

DEFEATED: To substitute the following for the recommendation of the Reference and Counsel Committee:

WHEREAS, the Evangelical Lutheran Church in America has been in existence since 1987; and

WHEREAS, there is no ELCA social statement on education in general, (*2001 Pre-Assembly Report: Section IV, “Social Policy Resolution on School Vouchers,”* page 61); and

WHEREAS, social statements from predecessor church bodies recognize the vital importance of quality education and consider education a fundamental human right (*2001 Pre-Assembly Report: Section IV, “Social Policy Resolution on School Vouchers,”* page 61); and

WHEREAS, the ELCA is committed to justice for all; and

WHEREAS, a correlation exists between education and poverty; and

WHEREAS, social policy resolutions normally rely upon or are consistent with the teachings and policy of social statements (*2001 Pre-Assembly Report: Section IV. “Social Policy Resolution on School Vouchers,”* page 61); therefore be it

RESOLVED, that this Churchwide Assembly direct the Church Council to ask the Division for Church in Society to develop a social

statement on education which addresses the numerous accomplishments and concerns of education in the United States and its territories and that the social statement be presented to the Churchwide Assembly no later than 2005.

Bishop Anderson, seeing no one at microphones wishing to speak to the motion, proceeded with the vote.

ASSEMBLY

ACTION

Yes-816; No-69

CA01.06.40 **To refer Motion O to the Division for Church in Society, requesting the division to bring a report and recommendation regarding this resolution to the April 2002 meeting of the Church Council, thereby allowing time for the proposed study to be considered within the sequence of staffing and budget considerations.**

Motion J: Request to Establish a New Commission

Reference: *2001 Pre-Assembly Report*, Section VIII, page 10; .

The following motion was submitted by the Rev. Ann M. Tiemeyer [Metropolitan New York Synod]:

RESOLVED, to direct the Church Council to develop the needed continuing resolutions to implement the establishment of a Commission for Gay and Lesbian People; and be it further

RESOLVED, to add to bylaw 16.22.18.: "c. Commission for Gay and Lesbian People."

Ms. Wu explained that the Committee of Reference and Counsel affirmed the response of the Memorials Committee to Category E8: Requests to Establish a New Commission, and therefore recommended that the assembly not adopt Motion J.

Bishop Anderson directed members of the assembly to the *2001 Pre-Assembly Report*, Section VI, page 83, and the recommendation of the Memorials Committee related to similar memorials, noting that the recommendation of that committee was, "To request that the content of these memorials be included as part of the ongoing discerning conversation within the Evangelical Lutheran Church in America regarding homosexuality and the Church."

The Rev. Ann M. Tiemeyer [Metropolitan New York Synod] moved:

MOVED;

SECONDED: To direct the Church Council to develop the needed continuing resolutions to implement the establishment of a Commission for Gay and Lesbian People; and

To add to bylaw 16.22.18.: "c. Commission for Gay and Lesbian People."

Pr. Tiemeyer said that commissions have been a gift to this church. As the Commission on Women has helped to enable full participation of women, so will this commission help move gay and lesbian people to full participation in the life of the ELCA. She said that she assumed that this commission would be representative of the whole Church, including gays, lesbians, parents, clergy, the laity, and persons of different economic backgrounds. She said that the commission would assist in coordinating this work, working with divisions, units, synods, congregations, and related issues, such as teen suicides, care of parents, and violence toward gay and lesbian people. She concluded by saying that establishing this commission need not be dependent on how the ordination question is decided.

The Rev. James G. Krauser [Metropolitan New York Synod] spoke in support of the substitute motion, noting that the Metropolitan New York Synod has a similar commission that “is doing good work.” He said that “we have gay and lesbian people in this church” and that a commission could help develop a process to address their concerns.

The Rev. Paul E. Shoop [Upstate New York Synod] said that the bylaw reference being cited in the substitute motion should be 16.22. Bishop Anderson responded that “we will research that.”

Mr. Thomas Salber [Southeastern Pennsylvania Synod] spoke in favor of the substitute motion because “it will help us as a church and help to heal the Church.”

Bishop Anderson reported that the bylaw reference should read 16.22.18., then asked for a member of the churchwide staff to be prepared to clarify the implications of establishing a new commission.

Mr. Frank R. Riddle [Northwestern Pennsylvania Synod] stated his support for the establishment of such a commission, which could serve as a clearing house for information and debate on these issues and could facilitate the healing process.

Ms. Joyce P. Friedrich [Texas-Louisiana Gulf Coast Synod] spoke in opposition to the substitute motion saying that there is “no evidence that we have added gay Christian theology” to this church. “Gay theology does not affirm biblical authority,” she said, and named some well known evangelists and the Pope who have said that homosexuality is a sin. She said that people in the ELCA will no longer be saying, “Why leave the church?” but “Why stay?”

The Rev. Robert N. Bacher, executive for administration, described what is involved in establishing a commission and what commissions do. He said that commissions are not programmatic units, and reported that the budget for the Commission for Women currently is \$560,000, and the budget for the Commission for Multicultural Ministries is \$1.4 million.

Ms. Gwen Byrd [Pacifica Synod] asked what the estimated cost would be to establish this new commission, and if the author of this motion had some idea as to what would be considered adequate staffing.

Mr. Braden W. Boice [Sierra Pacific Synod] spoke in favor of the substitute motion, saying that the actions this church has taken have hurt young people and others. He said that he would stay, but that this sends a tough message. He said that a commission is needed “so we can have this discussion; if we do not take action, we must at least discuss it.”

The Rev. Kent A. Mechler [Northeastern Iowa Synod] asked how this matter could be discussed, since it clearly had budgetary implications, when earlier in this assembly “we could not talk about adding one more staff person for the farmers because budgetary considerations had already been determined.”

The Rev. Richard P. Hermstad [Central States Synod] said that he thought he stood in favor of the motion to substitute, but asked, since the motion involved adoption of a new

bylaw, if the motion had been submitted by the appropriate deadline for constitution and bylaw amendments. Bishop Anderson said that the motion was a substitute, so it was considered separately from proposed bylaw amendments.

Mr. Benjamin Boehlke [Saint Paul Area Synod] said that he always knew he was different and recently discovered that he was gay. He said that people always told him that God does not love gays, but he recently discovered that God loves him and that he needs to share the wonder of the everlasting love of God with all. He said that he has many gay friends who have deserted the Church and just to justify a few passages in the Bible. He concluded by saying that he has had to go through so much to realize that God loves him.

Bishop Paull E. Spring [Northwestern Pennsylvania Synod] moved to refer the matter:

MOVED;

SECONDED: To refer Motion J to the Church Council and to report back to the 2003 Churchwide Assembly.

Bp. Spring asserted that there were financial and constitutional issues that this body could not deal with now.

Seeing no one rising to speak, Bishop Anderson proceeded with a vote on the motion to refer.

ASSEMBLY

ACTION

Yes-725; No-226

CA01.06.41 To refer Motion J to the Church Council and to report back to the 2003 Churchwide Assembly.

Category E8: Requests to Establish a New Commission

Reference: 2001 Pre-Assembly Report, Section VI, page 83-84.

1. Northeastern Ohio Synod (6E) [2000 Memorial]

WHEREAS, the ELCA has twice (1991 and 1995) in assembly affirmed that “gay and lesbian people, as individuals created by God, are welcome to participate fully in the life of the congregations of the Evangelical Lutheran Church in America”; and

WHEREAS, while several divisions and commissions of the ELCA have responded to this intent to welcome, none has had oversight responsibility to implement this church’s directive; and

WHEREAS, although the Conference of Bishops has expressed its general welcome to gay and lesbian people through its open letter of 1996, this has not translated into welcome throughout all the congregations; and

WHEREAS, the purpose and function of an ELCA commission is “to assist this church in addressing specific tasks of particular urgency by providing advice, counsel, and services in the area of the commission’s specific function to the divisions, other churchwide units, Church Council, congregations, and synods of the church” (ELCA constitution 16:22.); and

WHEREAS, “action of the Churchwide Assembly is required to establish a commission” (ELCA constitution 16:21.); therefore be it

RESOLVED, that the Northeastern Ohio Synod of the ELCA memorialize the churchwide assembly to establish a Commission for Sexual Minorities; and be it further

RESOLVED, that such a commission have as its mandate to find ways to express to sexual minorities the welcome called for by the churchwide assembly, including coordinating the education, discussion, and theological discernment of the various units of this church.

2. Metropolitan New York Synod (7C) [2000 Memorial]

WHEREAS, the Evangelical Lutheran Church in America has twice (1991 and 1995) in assembly affirmed the following: “[that] gay and lesbian people, as individuals created by God are welcome to participate fully in the life of the congregations of the Evangelical Lutheran Church in America”; and

WHEREAS, there continue to be obstacles to full participation of gay and lesbian people in the church; and

WHEREAS, the ELCA constitution [16.22.] describes the purpose and function of a commission to be: “[A] unit to which is assigned the responsibility to assist this church in addressing specific tasks of particular urgency by providing advice, counsel, and service in the area of the commission’s specific function to the divisions, other churchwide units, Church Council, congregations, and synods of this church”; and

WHEREAS, the ELCA constitution [16.21.] describes the process for establishing a commission to be: “This church may establish commissions to accomplish specific tasks. Action of the Churchwide Assembly is required to establish a commission or to determine that a commission’s mandate has been fulfilled. At the expiration of a commission’s mandate, continuing responsibilities related to the particular commission shall be undertaken by the appropriate divisions of the churchwide organization”; therefore be it

RESOLVED, that the Metropolitan New York Synod Assembly memorialize the 2001 Churchwide Assembly to establish a Commission for Gays and Lesbians.

BACKGROUND

The memorials of the Metropolitan New York Synod and the Northeast Ohio Synod are similar, since both ask for the establishment of a commission. The memorial from the Northeastern Ohio Synod, however, presents a particular series of questions related to the meaning of the term “sexual minorities.” Since the term “sexual minorities” is not defined, it may refer to gays and lesbian as well as bisexual and transgender people. This church has not addressed bisexual and transgender people in any of its official statements. Addressing such groups moves beyond the statements which have been made and the policies which are being followed in our church in regard to persons who are gay or lesbian.

Issues related to gay and lesbian persons in the life in the ELCA have been before this church since its first months of organization and continue to be part of the ongoing conversation in our church regarding these matters. A brief summary of actions follows.

- In 1993, the ELCA Division for Church in Society conducted a study and drafted a proposed social statement on human sexuality. Because of reaction in this church, the statement was never adopted. Instead, a “Message on Sexuality, Some Common Convictions,” was adopted by the Church Council in November 1996. The message does not address homosexuality.
- The 1995 Churchwide Assembly adopted an action welcoming gay and lesbian people to participate fully in the life of ELCA congregations.
- The Conference of Bishops adopted a statement in support of welcoming gay and lesbian persons in 1996.
- At its November 2000 meeting, the Church Council called upon the ELCA, and specifically the Interunit Working Group on Homosexuality, to promote an ongoing

conversation in the church regarding ministry among and to gay and lesbian persons, with annual reports to the Church Council and reports to the ELCA Churchwide Assembly in 2001 and 2003.

- The report of the Interunit Working Group on Homosexuality to the 2001 Churchwide Assembly is found in the *2001 Pre-Assembly Report* in Section V, page 57. The report, “Report on Conversations about Homosexuality in the Church,” describes in considerable detail the development of study materials and resources by several churchwide units. More than 20 activities, meetings, conferences, and other events related to the ongoing conversation in our church regarding gay and lesbian persons have been sponsored in the past year.
- The Church Council, also at its November 2000 meeting, requested that the Interunit Working Group on Homosexuality develop resources for promoting conversations at synod assemblies and in congregations regarding gay and lesbian persons in the life of the ELCA. These resources are currently under development.

The purpose of commissions in the ELCA is to assist this church in addressing specific tasks of particular urgency by providing advice, counsel, and service to the divisions and other churchwide units, Church Council, congregations, and synods of this church (ELCA 16.22.). The ELCA already is addressing many questions related to the life of gay and lesbian people in this church through the various strategies and activities described above. Thus the question emerges whether a commission, such as is advocated in the memorials of the Metropolitan New York Synod and the Northeastern Ohio Synod, is required at this time.

Response to Memorials Category E8

The discussion of Motion J and subsequent action (CA01.06.41) were considered to be the response of this Churchwide Assembly to the synodical memorials of Category E8.

Motion H: Exceptions to the Installation of Bishops

Reference: 201 Pre-Assembly Report, Section VIII, page 8; Section VI, page 44.

The following motion was submitted by Ms. Suzanne Hansen [South Dakota Synod]:

RESOLVED, to amend churchwide bylaw 10.81.01. by the addition of the underlined text:

10.81.01. 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 synodical bishop. In the event that a newly elected synodical bishop has a theological objection to installation in the historic episcopate, said objection shall be honored by the appointment of an appropriate bishop to preside for the newly elected bishop’s installation”; and be it further

RESOLVED, that †S8.15 in the *Constitution for Synods* be amended as follows:

†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. In the event that a newly elected synodical bishop has a theological objection to installation in the historic episcopate, said objection shall be honored by the appointment of an appropriate bishop to preside for the newly elected bishop’s installation.”

Ms. Wu introduced the recommendation of the Committee of Reference and Counsel was to decline to amend churchwide bylaw 10.81.01. and †S8.15. in the *Constitution for Synods* as suggested by Motion H, in view of the significant time that has been spent and conversation that has taken place on this issue within the Conference of Bishops and the Church Council.

The Rev. David M. Wildermuth [South Dakota Synod] moved:

MOVED;

SECONDED: To adopt the following resolution:

RESOLVED, to amend churchwide bylaw 10.81.01. by the addition of the underlined text:

10.81.01. 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 synodical bishop. In the event that a newly elected synodical bishop has a theological objection to installation in the historic episcopate, said objection shall be honored by the appointment of an appropriate bishop to preside for the newly elected bishop's installation”;

and be it further

RESOLVED, that †S8.15. in the *Constitution for Synods* be amended as follows:

†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. In the event that a newly elected synodical bishop has a theological objection to installation in the historic episcopate, said objection shall be honored by the appointment of an appropriate bishop to preside for the newly elected bishop's installation.”

Bishop Theodore F. Schneider [Metropolitan Washington, D.C., Synod] spoke in opposition to the motion to substitute, and in favor of the recommendation of the Committee of Reference and Counsel, asserting that this matter “cuts the very heart out of the CCM [‘Called to Common Mission’] process.”

Mr. Ken Grant [Indiana-Kentucky Synod] said that the bishops said that the previous action granting exceptions for ordination would not open the door to further unilaterally alter the agreements, and noted that the substitute motion would do just that. He said the last action “opened the door and Reference and Counsel is asking us to close the box opened two days ago.”

The Rev. Daniel D. Baker [Southeastern Minnesota Synod] spoke about conscientious objectors at the time of the Vietnam war. He admitted that this was not a direct analogy, but insisted that “we are, as a church, about what we believe.” He said that we have to allow exceptions so that some people will not have to violate their consciences.

The Rev. Dennis K. Hagstrom [Rocky Mountain Synod] referred to the vote on Saturday, August 11, 2001, as a vote “to bring healing and unity within this church.” Today, he said, “we must vote to bring greater unity with full communion partners, especially The Episcopal Church.” He asserted that “if we vote for the episcopal exception, we will have gutted CCM,” adding that we need to tell our ecumenical partners that when we make an agreement, our word is good. He said that if someone has a conscientious objection, then they have to decline nomination to that office. He urged support of the recommendation of the Committee of Reference and Counsel.

The Rev. Pablo J. Quiñones-Berberena [Caribbean Synod] posed several hypothetical questions, implying that the substitute motion ultimately would lead to another exception for the presiding bishop. He said this church should, instead, “just be honest and tell The Episcopal Church: forget about CCM.”

Mr. Jonathan C. Enslin [South-Central Synod of Wisconsin] moved to end debate on this matter:

MOVED;

Two-Thirds Vote Required

SECONDED;

Yes-936; No-45

CARRIED: **To move the previous question.**

Bishop Anderson pointed out that a bylaw amendment requires a two-thirds majority for adoption.

An unidentified voting member, rising to a point of order, asked for clarification on what matter was about to be decided. Bishop Anderson responded that the vote was on the substitute motion.

Bishop Steven L. Ullestad [Northeastern Iowa Synod] said he thought the vote would be on the motion to substitute. Bishop Anderson replied, “No. The author of the resolution moved it.”

The Rev. Walter L. Wolff [Western North Dakota Synod] asked if the motion should not more accurately read “installed into” rather than “installed in.” Bishop Anderson replied that “this is the motion.”

MOVED;

SECONDED;

Yes-194; No-786

DEFEATED: **To adopt the following resolution:**

RESOLVED, to amend churchwide bylaw 10.81.01. by the addition of the underlined text:

10.81.01. 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 synodical bishop. In the event that a newly elected synodical bishop has a theological objection to installation in the historic episcopate, said objection shall be honored by the appointment of an appropriate bishop to preside for the newly elected bishop’s installation”;

and be it further

RESOLVED, that †S8.15. in the *Constitution for Synods* be amended as follows:

†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. In the event that a newly elected synodical bishop has a theological objection to installation in the historic episcopate, said objection shall be honored by the appointment of an appropriate bishop to preside for the newly elected bishop's installation."

Motion I: Ratification of Ecumenical Decisions

Reference: *2001 Pre-Assembly Report*, Section VIII, page 9; Section VI, page 60.

The following motion was submitted by the Rev. Lawrence R. Wohlrahe [Southwestern Minnesota Synod]:

RESOLVED, to substitute the following for the recommendation of the Memorials Committee, Section VI, page 60 of the *2001 Pre-Assembly Report*.

To amend Chapter 22 of the constitution of the Evangelical Lutheran Church in America to add the following provision:

22.12. Any amendment approved as part of a full communion agreement with an ecumenical partner, in addition to being approved by one or more Churchwide Assemblies, also must be ratified by majority votes of voting members, present and voting, at assemblies of at least two-thirds of the synods of the Evangelical Lutheran Church in America.

RATIONALE OF THE COMMITTEE OF REFERENCE AND COUNSEL

The Reference and Counsel Committee affirms the authority of the Churchwide Assembly as the highest legislative authority of the churchwide organization (Chapter 12.11. ELCA constitution).

Ms. Wu reviewed the rationale of the Committee of Reference and Counsel, then noted that the committee recommended that Motion I not be adopted.

The Rev. Lawrence R. Wohlrahe [Southwestern Minnesota Synod] moved to amend by substitution:

MOVED;

Two-Thirds Vote Required

SECONDED: To amend Chapter 22 of the constitution of the Evangelical Lutheran Church in America to add the following provision:

22.12. Any amendment approved as part of a full communion agreement with an ecumenical partner, in addition to being approved by one or more Churchwide Assemblies, also must be ratified by majority votes of voting members, present and voting, at assemblies of at least two-thirds of the synods of the Evangelical Lutheran Church in America.

Pr. Wohlrabe described his motion as “a good faith, creative effort to avoid some of the strife in the future that we have experienced over CCM.” He said that this proposal would affect only a few future actions and that it is not contrary to interdependence but would lead to broader and deeper support by more people in this church. He said that it is taking a page from the Presbyterians, who require that certain actions be ratified by a majority of presbyteries.

Bishop Philip L. Hougen [Southeastern Iowa Synod] spoke against the motion, saying, “we have said that ecumenical decisions will be made on a churchwide basis.” He pointed out that this church is not a federation of synods and that to maintain this principle this resolution should be defeated.

Mr. Gene G. Hong [Oregon Synod] moved to end debate on the matter.

MOVED; *Two-Thirds Vote Required*
SECONDED; *Yes-873; No-105*
CARRIED: **To move the previous question.**

Bishop Anderson moved directly to consideration of Motion I. He noted that adoption of a constitutional amendment required a two-thirds majority, and, if adopted, this would be considered a “first reading” and the provision would need to be ratified by the 2003 Churchwide Assembly.

MOVED; *Two-Thirds Vote Required*
SECONDED; *Yes-232; No-752*
DEFEATED: To amend Chapter 22 of the constitution of the Evangelical Lutheran Church in America to add the following provision:

22.12. Any amendment approved as part of a full communion agreement with an ecumenical partner, in addition to being approved by one or more Churchwide Assemblies, also must be ratified by majority votes of voting members, present and voting, at assemblies of at least two-thirds of the synods of the Evangelical Lutheran Church in America.

Category C7: Ratification of Ecumenical Decisions

Reference: 2001 Pre-Assembly Report, Section VI, page 57-60.

1. Southwestern Minnesota Synod (3F) [2000 Memorial]

WHEREAS, Chapter 22 of the *Constitution [Bylaws, and Continuing Resolutions]* of the *Evangelical Lutheran Church in America* provides the means whereby the constitution may be amended by Churchwide Assemblies;

WHEREAS, Churchwide Assembly voting members comprise a small fraction of the total baptized membership of this church and are not accountable to any other expression of this church other than the Churchwide Assembly;

WHEREAS, securing the broadest possible churchwide agreement on significant doctrinal and organizational issues pertaining to ecumenical agreements will build trust within this church and thus enhance its mission in the world; and

WHEREAS, the 65 synods, in the legislative work of their annual assemblies, more broadly reflect the consensus of the baptized members who are the Evangelical Lutheran Church in America; therefore be it

RESOLVED, that the Southwestern Minnesota Synod Assembly memorialize the 2001 Churchwide Assembly to amend Chapter 22 of the constitution of the Evangelical Lutheran Church in America to add the following provision:

22.12 Any amendment approved as part of a full communion agreement with an ecumenical partner, in addition to being approved by one or more Churchwide Assemblies, also must be ratified by majority votes of voting members, present and voting, at assemblies of at least two-thirds of the synods of the Evangelical Lutheran Church in America.

2. East-Central Synod of Wisconsin (51) [2000 Memorial]

WHEREAS, major decisions are being made by the Churchwide Assembly that amend the constitution of the Evangelical Lutheran Church in America; and

WHEREAS, our elected voting members to that Churchwide Assembly are not bound to vote reflecting the wishes of the synods of the church as expressed in adopted resolutions; and

WHEREAS, local congregations therefore have not voted in accepting or rejecting amendments to the constitution of the ELCA at the Churchwide Assembly; therefore be it

RESOLVED, that the constitution of the ELCA be amended so that constitutional amendments made at the Churchwide Assembly be ratified by a secret ballot of each synod of the ELCA at the next synod assembly, and be it further

RESOLVED, that these ballots be sent to the secretary of the ELCA, where a two-thirds majority vote of all synods shall be required to adopt these constitutional amendments, and be it further

RESOLVED, that the 2000 Synod Assembly of the East-Central Synod of Wisconsin memorialize the 2001 ELCA Churchwide Assembly to adopt this resolution.

BACKGROUND

The memorials of the Southwestern Minnesota Synod and the East-Central Synod of Wisconsin seek a significant revision in the polity of the Evangelical Lutheran Church in America. This church's pattern of organization was developed in the 1980s through the work of the Commission for a New Lutheran Church and approved by the ELCA's predecessor church bodies in 1986 for the formation of the ELCA in 1987. It drew on the variety of historical threads in those predecessor church bodies and on the heritage of the Lutheran Reformation.

These memorials are similar to a resolution submitted to the ELCA Church Council by the Eastern Washington-Idaho Synod. In response the Church Council, at its April 2001 meeting, voted (CC01.04.36):

To decline to propose revision of the polity of the Evangelical Lutheran Church in America in regard to the processes for study and adoption of ecumenical agreements.

Under the polity of the ELCA, the ecclesial [churchly] responsibilities of each of the three primary expressions of this church (congregations, synods, and churchwide ministries) are defined in this church's governing documents. As stated in churchwide constitutional provision 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.

The key responsibilities of each congregation are described in constitutional provision 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.

An overview of the responsibilities of each synod is conveyed in provision 8.13.:

The synod shall provide for pastoral care of the congregations, ordained ministers, associates in ministry, deaconesses, and diaconal ministers within its boundaries....

A brief summary of the responsibility of the churchwide organization is provided in churchwide constitutional provision 8.14. More detailed descriptions of those responsibilities are expressed elsewhere.

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.

The memorials of the Southwestern Minnesota Synod and the East-Central Synod of Wisconsin seek an organizational pattern on amendments similar to that which existed in The American Lutheran Church (1960-1987). The American Lutheran Church was defined as a union of congregations. In that organizational pattern, particular types of decisions of the biennial general convention were submitted as referenda for voting by congregations. These memorials seek such ratification not by congregations but through synodical assemblies.

The principle of interdependence is a key to understanding the polity of the Evangelical Lutheran Church in America. As reflected in churchwide constitutional provision 8.11., congregations, synods, and the churchwide organization are to function interdependently. In that relationship, each of the three primary expressions of this church bear particular responsibilities. In certain matters, the churchwide organization is to act on behalf of and in support of the congregations and synods, as expressed in churchwide constitutional provision 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.

Voting members of the Churchwide Assembly are members of congregations of the Evangelical Lutheran Church in America. They are elected by voting members of the Synod Assembly to serve on behalf of all members of this church. They are assigned the duty of making those decisions that are the responsibility of the Churchwide Assembly, under this church's governing documents.

Approximately 1,040 people serve as voting members in the Churchwide Assembly. The allocation of the number of voting members to each synod is based on the number of baptized members and congregations in the respective synods. As specified in the representational principles, at least 60 percent of the voting membership is composed of laypersons, half of whom are women and half of whom are men. The remainder of the voting members are ordained ministers, both men and women. Ten percent of the voting membership is to be persons of color or persons whose primary language is other than English.

In the case of the Churchwide Assembly, voting members carry out their duties on behalf of all members of the Evangelical Lutheran Church in America. Nourished by Word and Sacrament, they are called in assembly to seek the well-being of this whole church.

Voting members carry a heavy responsibility. They must study carefully the issues on the agenda of the assembly, listen thoughtfully to the debate throughout plenary sessions, examine wisely possible amendments to proposals, consider with insight resolutions or new

business submitted by voting members, act on proposed constitutional amendments, elect with care apt persons to serve on the churchwide council, boards, and committees, seek prayerfully the guidance of God's Spirit in all matters, and serve conscientiously for the sake of the unity and well-being of this church and the whole Church.

The nature and role of the Churchwide Assembly are defined by the *Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America* in this way (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.

A detailed listing of the Churchwide Assembly's specific duties is provided in churchwide constitutional provision 12.21.

The process for amendment of the churchwide constitution is specified in 22.11.:

The constitution of this church 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.

To assist congregations and synods in the study of ecumenical proposals, the text of the proposals themselves and study materials are widely distributed prior to consideration in a Churchwide Assembly of the ELCA. For example, the report on *Lutheran-Reformed Relations, A Common Calling—The Witness of Our Reformation Churches in North America Today*, was distributed in 1992 for study. Subsequently, *A Common Calling*, served as the basis for *A Formula of Agreement*, which was circulated in 1995. That Lutheran-Reformed agreement was adopted by the 1997 Churchwide Assembly and established a relationship of full communion between the Evangelical Lutheran Church in America and the Presbyterian Church (U.S.A.), Reformed Church in America, and United Church of Christ.

Earlier, the text of the *Concordat of Agreement*—the original proposal for a relationship of full communion between the ELCA and The Episcopal Church—was disseminated throughout this church in 1991 for study prior to consideration six years later by the 1997 Churchwide Assembly.

After the 1997 Churchwide Assembly requested a revision of the *Concordat*, a draft of that revision with commentary by the drafters was widely distributed in early 1998 for study in congregations and synodical assemblies. Responses received as a result of that study led to further revisions in the proposal, "Called to Common Mission," which was submitted to the 1999 Churchwide Assembly. Before consideration by the Churchwide Assembly, copies of "Called to Common Mission" were distributed for study in congregations and consideration at the 1999 synodical assemblies.

The 1997 and 1999 Churchwide Assemblies acted on the full-communion proposals, in accord with churchwide constitutional provision 8.71.:

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.

Response to Memorials Category C7

The discussion of Motion I and subsequent action (see page 354 of these *Minutes*) were considered to be response of this Churchwide Assembly to the synodical memorials of Category C7.

Motion P: Guidance Concerning Matters of Homosexuality

Reference: 2001 Pre-Assembly Report, Section VIII, page 16.

The following motion was submitted by Ms. Joyce P. Friedrich [Texas-Louisiana Gulf Coast Synod]:

WHEREAS, scientists using reliable research have found little evidence of genetic influence in terms of compelling an individual to become a homosexual, (Psychiatrist J. Setinover of Harvard and Yale and with 20 years of practice and research); and

WHEREAS, modern change in morals is not new but a transformation in public morals from abandonment of Judeo-Christian ethics upon which our civilization is based to a revision of ancient practices supported by restatement of gnostic moral relativism; and

WHEREAS, the heterosexual's lifestyle also begins with a choice daily over feelings and actions with innate propensities; and

WHEREAS, finding homosexuality completely innate would not necessarily make it a good moral choice; and

WHEREAS, the majority of evangelical Christians in the global ministry (including Billy Graham, James Dobson, Chuck Swindol, Tony Evans, and also the Pope) view homosexuality as sin; and

WHEREAS, Jesus openly associated with the most passionately hated people of his society without denying their sin and won their acceptance; therefore be it

RESOLVED, that any decisions and studies on gay and lesbian persons commissioned by this Churchwide Assembly and used in active teaching and publicity be documented by valid scientific research before it is presented to congregations, synods, or the Churchwide Assembly; and be it further

RESOLVED, that any materials for study and action include materials and support systems for those who desire change from the homosexual lifestyle; and it be further

RESOLVED, that God's Word that has been used reliably and in life-changing ways for the past 2000 years be used as our plumb line, and not untested theories on God's intention in Scripture; and be it further

RESOLVED, that we choose the power of God over the power of flesh for direct intervention as we continue to love and support one another in finding real victory through daily renewal in God's Word, and be it further

RESOLVED, that final decisions on sexuality be determined by the individual members from all congregations in the ELCA who will be directly affected by any actions as the unified priesthood of all believers.

Ms. Wu introduced the recommendation of the Committee Reference and Counsel:

MOVED;

SECONDED: To receive Motion P as information; and

To refer the motion to the Interunit Task Force on Homosexuality for its consideration in continuing conversations.

Ms. Joyce P. Friedrich [Texas-Louisiana Gulf Coast Synod], author of the motion, said she accepted the recommendation of the Reference and Counsel Committee.

The Rev. Robert L. Isaksen [New England Synod] reminded the chair that the time limit on speeches was two minutes.

Bishop Robert W. Mattheis [Sierra Pacific Synod] moved that the assembly decline to take a position on the question:

MOVED;

SECONDED: To postpone Motion P indefinitely.

Bp. Mattheis spoke to his motion, stating that he was so opposed to the content of the resolution as presented that he would not even want to present it to a study committee.

Seeing no one rising to speak to the motion to postpone, Bishop Anderson called for the vote.

MOVED;

SECONDED;

Yes-687; No-292

CARRIED: **To postpone Motion P indefinitely.**

Bishop Anderson thanked the members of the Committee of Reference and Counsel, then said that the assembly would return to consideration of the report of the Memorials Committee.

Point of Personal Privilege

The Rev. JoAnne Moeller [Eastern North Dakota Synod] rose to a point of personal privilege to move:

MOVED;

SECONDED: **RESOLVED**, that voting members be encouraged to give their unused *per diem* money to the “Stand with Africa” campaign or to the World Hunger Appeal.

Seeing no one rising to speak to the motion, Bishop Anderson called for the vote by use of the red and green voting cards.

ASSEMBLY

ACTION

Voting Cards

CA01.06.42 **RESOLVED**, that voting members be encouraged to give their unused *per diem* money to the “Stand with Africa” campaign or to the World Hunger Appeal.

The Rev. Richard P. Hermstad [Central States Synod] asked when he could move reconsideration of Category F1: Compensation and Pension Equity. Bishop Anderson replied, “Now.” Pr. Hermstad moved:

MOVED;

SECONDED: To reconsider the assembly action [CA01.06.39] on Category F1 regarding compensation and pension equity.

Pr. Hermstad said that he had voted on the prevailing side, but would like to encourage congregational support for a fund to help with salary increases.

Seeing no one at microphones to speak, Bishop Anderson called for the vote on the motion reconsideration.

MOVED;

SECONDED;

Yes-228; No-676

DEFEATED: To reconsider the assembly action [CA01.06.39] on Category F1 regarding compensation and pension equity.

Mr. Kenneth Bash [Grand Canyon Synod] expressed his concern that during the debate on Category F1 many speakers had misused the word “equity.” “Equalization and equity,” he said, “are not synonymous.”

The Rev. Marie F. Hatcher [Southeastern Synod] stated her concern about the ability of voting members to report accurately the assembly’s final action on Category F2 regarding the ordination of gay and lesbian persons.

Report of the Memorials Committee (continued)

Reference: *2001 Pre-Assembly Report*, Section VI; continued on *Minutes*, pages 48, 59, 149, 275, 321, 376, 411.

Bishop Anderson invited the Rev. Karen S. Parker and Mr. Brian D. Rude, co-chairs of the Memorials Committee, to continue the report of that committee.

Category B11: Late-Term Abortion

Reference: *2001 Pre-Assembly Report*, Section VI, page 29.

1. Indiana-Kentucky Synod (6C) [2001 Memorial]

WHEREAS, that the Indiana-Kentucky Synod in assembly states its opposition to partial-birth abortion; therefore be it

RESOLVED, that the Indiana-Kentucky Synod in assembly, memorialize the Evangelical Lutheran Church in America Churchwide Assembly to amend the “Social Statement on Abortion” to specifically oppose partial-birth abortion; and be it further

RESOLVED, that the Indiana-Kentucky Synod in assembly encourages all of its members to communicate their views on the issue of partial-birth abortion to the members of Congress and the President of the United States.

BACKGROUND

The 1997 ELCA Churchwide Assembly approved “Policies and Procedures of the Evangelical Lutheran Church in America for Addressing Social Concerns.” The process for reconsideration of a social statements says:

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 Division for Church in Society 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 one year 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 four 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.

The memorial from the Indiana-Kentucky Synod recommends a specific amendment to the ELCA “Social Statement on Abortion” which was approved by the 1991 ELCA Churchwide Assembly. According to the procedures outlined above, it is the responsibility of either the Churchwide Assembly or the ELCA Church Council to call for reconsideration of the social statement.

Development of the “Social Statement on Abortion”

Following extensive discussion on abortion at the 1989 Churchwide Assembly, the board of the Commission [the commission became the Division for Church in Society in 1991] for Church in Society assessed the differences in the statements of ELCA predecessor churches on abortion, and decided to develop an ELCA social teaching statement on abortion. The commission’s plan to bring a statement on abortion to the 1991 Churchwide Assembly was affirmed by the Church Council in November 1989.

A 14-member task force (plus staff and consultants) was appointed and met first in January 1990. By September 1990, a first draft, “Abortion: A Call to Deliberate,” was developed. The document was circulated throughout the ELCA for the purpose of facilitating deliberation among those with diverse perspectives on this issue and to stimulate feedback and input for the further development of the statement. Thirteen regional hearings were held, as well as some synodically-based conversations and hundreds of congregational discussions of the document. Thousands of ELCA members responded to the draft. Written responses were read by staff and considered by the task force. At the Church Council’s request, a much briefer document was prepared. The draft sought to clarify the positions proposed for assembly action and to continue the deliberative process.

The draft prepared by the committee was reviewed by the board of the Commission for Church in Society and forwarded to the Church Council. At its April 1991 meeting, the Church Council commended the document, “Social Statement on Abortion,” to the 1991 Churchwide Assembly for adoption with a recommendation for an amendment. The amended document was approved by the 1991 Churchwide Assembly by a vote of 837 in favor and 14 opposed. Since the document was approved, there has been wide affirmation of this statement because of the way it honors the competing moral claims at stake in this often contentious issue.

Several previous Churchwide Assemblies have considered memorials related to the “Social Statement on Abortion.” Most recently, the 1999 Churchwide Assembly of the ELCA, in response to a memorial from the Southwestern Minnesota Synod, voted 846-78 “to encourage continuing moral deliberation throughout this church on abortion...[and] to decline to propose amendments to the social statement of the Evangelical Lutheran Church in America on abortion...” [CA99.06.33].

Pr. Parker briefly reviewed the background material provided for this category, then introduced the recommendation of the Memorials Committee:

MOVED;

SECONDED: To decline to propose amendments to the ELCA “Social Statement on Abortion” inasmuch as the existing document addresses the concerns raised in the memorial. Furthermore, the process for reconsideration of social statements, as detailed on pages 16-17 of “Policies and Procedures of the Evangelical Lutheran Church in America for Addressing Social Concerns,” would need to be initiated before any changes could be considered by a Churchwide Assembly;

To affirm the action of the 1999 Churchwide Assembly of the ELCA to encourage continuing moral deliberation throughout this church on abortion; and

To transmit this action as information to the Indiana-Kentucky Synod.

Seeing no one rising to speak to the motion, Bishop Anderson called for the vote.

ASSEMBLY

ACTION

Yes-826; No-114

CA01.06.43

To decline to propose amendments to the “Social Statement on Abortion” of the Evangelical Lutheran Church in America inasmuch as the existing document addresses the concerns raised in the memorial. Furthermore, the process for reconsideration of social statements, as detailed on pages 16-17 of “Policies and Procedures of the Evangelical Lutheran Church in America for Addressing Social Concerns,” would need to be initiated before any changes could be considered by a Churchwide Assembly;

To affirm the action of the 1999 Churchwide Assembly of the ELCA to encourage continuing moral deliberation throughout this church on abortion; and

To transmit this action as information to the Indiana-Kentucky Synod.

Category D1: Abortion

Reference: 2001 Pre-Assembly Report, Section VI, page 66.

Three synods adopted essentially identical memorials on “Abortion Coverage Under the ELCA Plan.” The Model Memorial is printed here, with changes noted by synod.

Model Memorial

WHEREAS, the Evangelical Lutheran Church in America (ELCA), adopted at its 1991 Churchwide Assembly a “Social Statement on Abortion”; and

WHEREAS, according to the ELCA “Social Statement on Abortion”, “Because we believe that God is the Creator of life the number of induced abortions is a source of deep concern to this church. We mourn the loss of life that God has created. The strong Christian presumption is to preserve and protect

life. Abortion ought to be an option only of last resort. Therefore, as a church we seek to reduce the need to turn to abortion as the answer to unintended pregnancies” (pages 3 and 4); and

WHEREAS, John Kapanke, president of the ELCA Board of Pensions states [in a letter dated May 3, 2000], “The Board of Pensions does not question either the patient or the doctor about the details of a miscarriage/abortion performed in the first 20 weeks of pregnancy—beyond the information provided on the submitted medical claim... it is not the intention of the ELCA Plan to reimburse elective procedures that are not medically necessary”; therefore be it

RESOLVED, that the _____ Synod memorialize the 2001 Churchwide Assembly of the Evangelical Lutheran Church in America to direct the Board of Pensions to enact regulations that would limit payment for abortions to those exceptional cases where the life of the mother is threatened, where the pregnancy resulted from rape, incest, or where the embryo or fetus has lethal abnormalities incompatible with life.

1. North Carolina Synod (9B) [2000 Memorial]

Adopted the “model memorial,” known as “Abortion Coverage Under the ELCA Plan” printed on page 362 above, with the following changes:

- First “WHEREAS” deletes “(ELCA)”;
- “RESOLVED” replaces “Churchwide Assembly of the Evangelical Lutheran Church of America” with “ELCA Churchwide Assembly.”

2. Saint Paul Area Synod (3H) [2001 Memorial]

Adopted the “model memorial” known as “Abortion Coverage Under the ELCA Plan” printed on page 362 above.

3. Nebraska Synod (4A) [2001 Memorial]

Adopted the “model memorial,” known as “Abortion Coverage Under the ELCA Plan” printed on page 362 above, with the following changes:

- First “WHEREAS” deletes “(ELCA)”;
- “RESOLVED” replaces “Churchwide Assembly of the Evangelical Lutheran Church of America” with “ELCA Churchwide Assembly”; and adds “there is spontaneous abortion or” prior to “the life of the mother is threatened.”

BACKGROUND

A basic requirement of the medical plan for church workers in the Evangelical Lutheran Church in America is that coverage is provided only for procedures that are medically necessary. In the specific case of abortion, moral deliberation by affected individuals is expected.

The matter of abortion is addressed with great care in the “Social Statement on Abortion” of the Evangelical Lutheran Church in America. Responsibility for interpretation of the social statements rests with the Division for Church in Society of the ELCA. The actions of the Church Council have been shaped on the basis of the interpretation of the statement and advice provided by the staff members and board of that division.

The decisions of the Church Council related to the medical plan have sought to reflect the commitments made in this church’s “Social Statement on Abortion.” In that connection, the Church Council, at its April 1997 meeting, approved the medical plan amendment that

had been requested by the Church Council in November 1996, and recommended by the board of trustees of the Board of Pensions in February 1997. Specifically, the council adopted on April 6, 1997, a plan amendment that excludes coverage for late-term abortions, except when the life of the mother is threatened or when the fetus has lethal fetal abnormalities indicating death is imminent. The plan amendment was adopted on the basis of the section of the “Social Statement on Abortion” related to late-term abortions. “Late term,” in the administration of the plan, is understood as a pregnancy beyond 20 weeks.

The “Social Statement on Abortion,” because of its thoughtful and careful approach, does not lend itself to simple implementation in a health plan. Members of the Church Council, the Board of Pensions, staff members of the Division for Church in Society, and other persons explored various options for putting this statement into practice. The terms of the plan now are intended to reflect the judgment, under the “Social Statement on Abortion,” that certain abortions may be deemed “morally responsible.” That is the reason that the Church Council voted in November 1995 to continue the medical plan’s language and administrative practices that had been followed in the ELCA’s predecessor church bodies on this matter.

For plan participants, the Church Council, in addition to calling attention to the official text of the “Social Statement on Abortion,” directed that a brochure on the medical plan and abortion be prepared. That brochure was distributed to plan participants, underscoring the importance of moral deliberation on such matters.

Extensive study and deliberation undergirded the work of the task force that developed the initial drafts of the 1991 “Social Statement on Abortion.” Further, thorough discussion and debate occurred during the course of the 1991 Churchwide Assembly of the ELCA that considered the text of the statement. After several amendments, the voting members of the assembly from throughout this church’s 65 synods voted 837 to 141 to adopt the text of the “Social Statement on Abortion”.

The “Social Statement on Abortion” declares that “abortion ought to be an option only of last resort.... Because of the Christian presumption to preserve and protect life, this church, in most circumstances, encourages women with unintended pregnancies to continue the pregnancy.”

Yet our church also acknowledges in the “Social Statement on Abortion” instances in which an abortion might be morally responsible, including situations in which the physical life of the woman is threatened, cases in which both parties do not willingly participate in sexual intercourse, and when extreme fetal abnormalities are detected that will result in severe suffering and very early death of an infant.

Recognizing the complexity of specific situations, the statement says that “what is determined to be a morally responsible decision in one situation may not be in another.”

The 1991 “Social Statement on Abortion” declares, “This church recognizes that there can be sound reasons for ending a pregnancy through induced abortion.” The text of the statement is described as providing “guidance for those considering such a decision. We recognize that conscientious decisions need to be *made in relation to difficult circumstances that vary greatly*” (page 6).

The guidance provided by the “Social Statement on Abortion” includes the following points (page 7, except as cited):

- a. “An abortion is morally responsible in those cases in which continuing of a pregnancy presents a clear *threat to the physical life of the woman.*”

- b. "A woman should not be morally obligated to carry the resulting pregnancy to term if the pregnancy occurs when both parties *do not participate willingly* in sexual intercourse. This is *especially true in cases of rape and incest*. This can *also be the case* in some situations in which women are so dominated and oppressed that they *have no choice regarding sexual intercourse* and little access to contraceptives."
- c. "There are circumstances of *extreme fetal abnormality*, which will result in severe suffering and very early death of an infant. In such cases...., the parent(s) may responsibly choose to terminate the pregnancy."
- d. "This church opposes ending intrauterine life *when a fetus is developed enough to live outside a uterus* with the aid of reasonable and necessary technology. If a pregnancy needs to be interrupted after this point, every reasonable and necessary effort should be made to support this life, unless there are lethal fetal abnormalities...."
- e. These points are set in the context of moral deliberation: "What is determined to be a morally responsible decision in one situation may not be in another" (page 6).

In the section of the "Social Statement on Abortion" related to advocacy on public policy, the statement says: "The position of this church is that, in cases where the life of the mother is threatened, where pregnancy results from rape or incest, or where the embryo or fetus has lethal abnormality incompatible with life, abortion prior to viability should not be prohibited by law or by lack of public funding of abortions for low income women" (page 10).

The 1999 Churchwide Assembly of the ELCA, in response to a memorial (that is, a resolution of request) from the Southwestern Minnesota Synod, voted 846-78 "to encourage continuing moral deliberation throughout this church on abortion...[and] to decline to propose amendments to the social statement of the Evangelical Lutheran Church in America on abortion..." [CA99.06.33].

Two years earlier, in the 1997 Churchwide Assembly in Philadelphia, voting members considered memorials from four synods on this matter: South Dakota; Northeastern Minnesota; Central/Southern Illinois; and Lower Susquehanna. Those memorials had requested further restrictions on coverage of various procedures under the general category of abortion beyond the limitations for late-term abortions. By a vote of 87 percent to 13 percent, the Churchwide Assembly voted [CA97.06.30]:

To express this church's continuing concern about the number of abortions in this country;

To commend the "Social Statement on Abortion," which was adopted by the 1991 Churchwide Assembly, as a resource to our pastors and members dealing with this issue;

To encourage continuing moral deliberation throughout this church on abortion;

To request that the Board of Pensions and the Division for Church in Society provide a joint report to the Church Council's April 1998 meeting related to plans to continue educational efforts on abortion, in support of the members of the ELCA health plan and all members of the Evangelical Lutheran Church in America; and

To acknowledge the complex issues related to plan administration and to recognize the Church Council's actions at its November 1995 and April 1997 meetings as an appropriate response to the concerns raised in the memorials of the South Dakota Synod, Northeastern Minnesota Synod, Central/Southern Illinois Synod, and Lower Susquehanna Synod.

Pr. Parker introduced the recommendation of the Memorials Committee:

MOVED;

SECONDED: To refer to the Division for Church in Society the concerns of the memorials of the Saint Paul Area Synod, the Nebraska Synod, and the North Carolina Synod on the application of the 1991 "Social Statement on Abortion"

to the medical plan for church workers of the Evangelical Lutheran Church in America;

To affirm the action of the 1999 Churchwide Assembly of the ELCA to encourage continuing moral deliberation throughout this church on abortion; and

To decline to direct the Church Council of the ELCA to undertake at this time alteration of the terms of the medical plan for church workers that is administered through the Board of Pensions.

Seeing no one at microphones to speak to the motion, Bishop Anderson called for the vote.

ASSEMBLY

ACTION

Yes-815; No-125

CA01.06.44 **To refer to the Division for Church in Society the concerns of the memorials of the Saint Paul Area Synod, the Nebraska Synod, and the North Carolina Synod on the application of the 1991 “Social Statement on Abortion” to the medical plan for church workers of the Evangelical Lutheran Church in America;**

To affirm the action of the 1999 Churchwide Assembly of the ELCA to encourage continuing moral deliberation throughout this church on abortion; and

To decline to direct the Church Council of the ELCA to undertake at this time alteration of the terms of the medical plan for church workers that is administered through the Board of Pensions.

Category E9: Social Statement on Human Sexuality

Reference: 2001 Pre-Assembly Report, Section VI, page 84.

1. South Dakota Synod (3C) [2001 Memorial]

WHEREAS, confusion exists among Lutherans concerning biblical authority for the role of sex in our lives; and

WHEREAS, the ELCA has not approved a social statement on human sexuality; therefore be it

RESOLVED, that the 2001 Assembly of the South Dakota ELCA Synod memorialize the 2001 ELCA Churchwide Assembly to direct our ELCA Church Council to:

- (1) Commission the Division for Church in Society to develop and submit a statement on human sexuality for consideration by the 2003 Churchwide Assembly; and
- (2) Carefully consider the following:
- (3) Affirm that scripture teaches that sex is a gift from God that is reserved exclusively to the marriage relationship between a woman and a man;
- (4) Affirm that an unmarried person is called to sexual abstinence;

- (5) Affirm that a married person is called to faithfulness to his or her spouse; and
- (6) Proclaim that through the work of Christ, God's forgiveness and cleansing of sin is available to those who seek it.

BACKGROUND

The memorial from the South Dakota Synod requests a social statement on human sexuality that carefully considers certain affirmations about sex, marriage, sexual abstinence, faithfulness, and God's forgiveness.

On November 9, 1996, the ELCA Church Council adopted a message called "Sexuality: Some Common Convictions." That message affirms that "...human sexuality was created good for the purposes of expressing love and generating life, for mutual companionship and pleasure" (page 1). It states that "...marriage is a lifelong covenant of faithfulness between a man and a woman. In marriage, two persons become 'one flesh' (Genesis 2:24, Matthew 19:4-6; Mark 10:6-9; Ephesians 5:31), a personal and sexual union that embodies God's loving purpose to create and enrich life" (page 3). The message, in speaking of the implications for sexuality of the Sixth Commandment, says that "...marriage is upheld and supported as a sacred union and social institution" (page 2). The message notes that Christians "...are called to a life of responsible freedom in God's new creation, while still struggling with how our sexuality is captive to sin." It also notes that Christians also "...are called to avoid behaviors that harm or devalue ourselves and others, such as immoral sexual behavior (1 Corinthians 5:9-11; Galatians 5: 19-21)" (page 2). The message speaks frequently of God's forgiveness.

There is no ELCA social statement on human sexuality. Therefore, the social statements of the predecessor church bodies, where they are in agreement, continue to express this church's teachings. They are the policy base for the message on "Sexuality: Some Common Convictions." A 1980 social statement from The American Lutheran Church, "Human Sexuality and Sexual Behavior," affirms: "We believe that Scripture sets the standard of a lifelong monogamous marriage of man and woman. We believe that sexual intercourse reaches its greatest potential only within the committed trust relationship of marriage" (page 5). "Sex, Marriage, and Family," a 1970 social statement from the Lutheran Church in America, states: "It is within the permanent covenant of marital fidelity that the full potential of coitus to foster genuine intimacy, personal growth, and the responsible conception of children is realized. Because the Lutheran Church in America holds that sexual intercourse outside the context of marriage union is morally wrong, nothing in this statement on 'Sex, Marriage, and Family' is to be interpreted as meaning that this church either condones or approves premarital or extra-marital sexual intercourse" (pages 3, 4).

The message and these social statements make affirmations that are similar to those in the South Dakota Synod memorial. Therefore it does not seem necessary or cost-effective to develop a new social statement at this time. The response to the resolution from the Southeast Michigan Synod gives further reasons for not now developing a social statement on human sexuality. Instead we encourage congregations to study and discuss the message on "Sexuality: Some Common Convictions."

Pr. Parker introduced the recommendation of the Memorials Committee:

MOVED;

SECONDED: To decline to initiate a process within the Evangelical Lutheran Church in America to develop a social statement on human sexuality as requested by the

memorial of the South Dakota Synod, but rather to encourage members and congregations to study and discuss the message on “Sexuality: Some Common Convictions.”

The Rev. Martin J. Russell [Nebraska Synod] moved to amend the motion by deletion:

MOVED: To delete “decline to” and “as requested by the memorial of the South Dakota Synod, but rather to encourage members and congregations to study and discuss the message on ‘Sexuality: Some Common Convictions’” so that the motion would read:

To ~~decline to~~ initiate a process within the Evangelical Lutheran Church in America to develop a social statement on human sexuality. ~~as requested by the memorial of the South Dakota Synod, but rather to encourage members and congregations to study and discuss the message on “Sexuality: Some Common Convictions.”~~

Bishop Anderson said, on the advice of the assembly parliamentarian, this motion should be treated as a substitute motion. Pr. Russell responded, “I so move.”

MOVED;

SECONDED: To substitute the following in place of the recommendation of the Memorials Committee:

To initiate a process within the Evangelical Lutheran Church in America to develop a social statement on human sexuality.

Bishop Anderson said, “It has been moved and seconded. You can start with your rationale, please.”

Pr. Russell spoke to his motion, saying, “I hate bringing this up at a late time in the day, but I think this is something that is important to the life of our whole church. For me it has been problematic today that we have had a lot of conversation on issues related to sexuality, particularly homosexuality. My concern is that we are having these conversations and moving towards making decisions without having any type of social statement on human sexuality.

“I think back to the mid-1980s. I had the opportunity to serve on a task force of the former Lutheran Church in America, which dealt with issues related to homosexuality. One thing that helped us throughout that whole study was we had a statement or a social statement on human sexuality which guided that process.

“And as I think of the decisions that we are being asked to make as we look into the future, I think we are hurting ourselves, we as a church, that does not have a social statement on human sexuality to guide us and lead us.

“I think as I listen to some of the conversation that has been taking place today that our church perhaps is crying out for a social statement on human sexuality.

“But yet at the same time, I think many of us are fearful, particularly because of past experience in the early 1990s. But yet at the same time, I think we need to move forward

with courage and to perhaps deal with this and to move towards a social statement on human sexuality. And thank you.”

Ms. Bertina W. Helmers [North/West Lower Michigan Synod], a member of the board of the Division for Church in Society, said “Having already heard from the executive director of the Division [for Church in Society] of the cost and implications of developing social statements, I believe we should ask Pastor [Charles S.] Miller to speak to this.”

Bishop Anderson invited the Rev. Charles S. Miller, executive director of the Division for Church in Society, to the speaker’s platform. Pr. Miller said, “My earlier comments about needing to deal with putting into sequence of all the work of our studies department in the division, the development of social statements or other study documents for this church applies to this particular memorial.

“In addition, the division has talked about whether a social statement is really the most appropriate vehicle in this church to use for articulating its understanding, its understandings about human sexuality. A social statement has been used primarily in this church as a means of organizing its institutional life and particularly its advocacy ministries. Usually, I think always, [a social statement] has a prescriptive set of convictions and commitments of this church.

“We have contemplated the question: Does a social statement really fit what this church would like to attempt to do in articulating its understandings around sexuality? And I would pose that question to the assembly, whether you would find that to be the best vehicle or not to address your concerns.”

The Rev. Pablo J. Quiñones-Berberena [Caribbean Synod] spoke in favor of the motion, saying, “According to the information we have, the ELCA has not approved a social statement on human sexuality. The Memorials Committee states that because social statements of predecessor church bodies who are in agreement continue to express this church’s teaching, it does not seem necessary or cost-effective to develop a new social statement at this time.

“I contend that the opposite is true, given all the debate we have witnessed in this assembly. Furthermore, this opinion was given prior to this assembly’s action on a study on homosexuality, something that the Memorials Committee had previously rejected.

“Given the fact that the presiding bishop and the Church Council have been authorized to approve the parameters and expense budget of the process to develop a study on homosexuality and identify the revenue sources to provide such a study, I believe it can be expanded to include human sexuality as a whole with the goal of developing a social statement on human sexuality.

“It also seems to me that in this way, we will make sure that both studies will be in full agreement and not risk one saying one thing, which would be in contradiction to that affirmed by the other. Thank you.”

An unidentified voting member said, “Point of order. Call for the Orders of the Day. Did we agree that we would quit at 6:00 [P.M.] today?”

Bishop Anderson replied, “I am sorry. If you look at the docket, it says 6:30 [P.M.]. Microphone 12.”

An unidentified voting member said, “Now that you have put [the substitute motion] up on the [video display] maybe my point is moot. This motion was to do it according to the South Dakota Synod, and their bullets include that it would be done by 2003. And in the last four seem to predetermine what the statement would say. But since you have left off the rest, I think it is not relevant.”

Mr. Harold Spilde [Montana Synod] asked, “Are we talking about the same study that came out about four years ago that talked about human sexuality that was pulled back and then revised? We already have kind of a statement, don’t we?” Bishop Anderson replied, “We have the statement that is listed in the Memorials Committee Report, ‘Message on Sexuality: Some Common Convictions,’ but that is not the same as the major study which was initiated and then not finally adopted or brought forward.”

The Rev. R. Michael Aus Jr. [Texas-Louisiana Gulf Coast Synod] said, “As a parish pastor, I can only speak from my limited experience but my people are very much indeed interested in the social teachings of our church. And they are looking for guidance. It would be a great help to me as I go back to them and explain the actions taken by this assembly to be able to tell them that we are moving forward with a social statement on sexuality.

“The Lutheran tradition has a reputation for careful, superb, reasoned theology. Whatever we decide, regarding homosexuality or the blessing of same-sex unions, it will be the result of a balanced deliberation, including our best theologians and biblical scholars, both conservative voices and liberal voices.

“Our people are looking for moral guidance on the matters of sexuality, and they deserve a clear teaching from their church. They are looking for clear moral guidance from their church.

“As an aside, I look forward to the day when I can come to a Churchwide Assembly and we can spend more time talking about evangelism than we do talking about sex.”

The Rev. Lynne N. Nelson [Saint Paul Area Synod] asked, “Are we considering this as a substitute motion?” Bishop Anderson replied, “Yes.” Pr. Nelson continued, “Then point of order. According to our Rules [or Organization and Procedure] on page 15, Section I [of the *2001 Pre-Assembly Report*], it says that substitution motions to the committee’s recommendation [shall be considered] only if that is made prior to 12:15 P.M. on Thursday, August 9. Would this [current motion] be out of order?” Bishop Anderson answered, “The parliamentarian thinks it would be now out of order. But he was the one who suggested it in the first place.” Pr. Nelson said, “That’s right. I know.” Bishop Anderson continued, “I think it indicates the general fatigue of most of us. We could fulfill all righteousness if we went back to the mover’s original concept.” Pr. Nelson replied, “Right. Yes.”

Bishop Anderson stated, “So I think with your good point there, we will do that. So what we now have is instead of a substitute, we are now debating whether we should amend the recommendation of the Memorials Committee by deleting the first two words and then everything after the words “human sexuality” in the third line.”

MOVED;

SECONDED: To delete “decline to” and “as requested by the memorial of the South Dakota Synod, but rather to encourage members and congregations to study and discuss the message on ‘Sexuality: Some Common Convictions’” so that the motion would read:

To ~~decline to~~ initiate a process within the Evangelical Lutheran Church in America to develop a social statement on human sexuality. ~~as requested by the memorial of the South Dakota Synod, but rather to encourage members and congregations to study and discuss the message on~~ “Sexuality: Some Common Convictions.”

Mr. Myrvin F. Christopherson [Nebraska Synod] said, "I speak in favor of this proposal. I do so because I think it is long overdue. For us to bring together the informed, the understanding that we have about human sexuality, I think as one who is at one of our colleges, I know that we oftentimes long for and under an understanding from our church as to what it is that we have arrived at, I would be happier if in some way it was a white paper sort of study. And I don't know that human sexuality, a social statement on human sexuality should imply that it has to be exactly the same form that the previous statement took.

"I do not know for certain what force it has, but it seems to me that this motion calls for us to initiate a process, to begin a process, to develop a social statement on human sexuality. It seems that it is timely because it will call for some coordination and collaboration from those who are dealing with the other amendments and propositions that have been adopted at this assembly. So I urge that we do take this step."

Bishop Philip L. Hougen [Southeastern Iowa Synod] moved to end debate on all matters before the house.

Bishop Anderson said, "I do not need to tell you what we need to do now. Two-thirds is required. If you wish to close debate, please press '1.' If you wish to maintain debate, press '2.' Please vote now."

MOVED; *Two-Thirds Vote Required*
SECONDED; *Yes-901; No-28*
CARRIED: **To move the previous question on all matters before the house.**

Bishop Anderson reported, "By a vote of 901 to 28, you are ready to vote. All right. Now, we are first voting on the amendment to the recommendation of the Memorials Committee. And that amendment is to strike the first two words and everything after the words 'human sexuality' so that it would read 'To initiate a process within the Evangelical Lutheran Church in America to develop a social statement on human sexuality.'

"All favoring that amendment will please press '1.' All opposed will press '2.' Please vote now."

MOVED;
SECONDED; *Yes-511; No-433*
CARRIED: **To delete "decline to" and "as requested by the memorial of the South Dakota Synod, but rather to encourage members and congregations to study and discuss the message on 'Sexuality: Some Common Convictions'" so that the motion would read:**

To decline to initiate a process within the Evangelical Lutheran Church in America to develop a social statement on human sexuality. as requested by the memorial of the South Dakota Synod, but rather to encourage members and congregations to study and discuss the message on "Sexuality: Some Common Convictions."

Bishop Anderson then immediately called for a vote on the main motion as amended.

ASSEMBLY

ACTION

Yes-561; No-386

CA01.06.45 **To initiate a process within the Evangelical Lutheran Church in America to develop a social statement on human sexuality.**

Bishop Anderson noted that approximately seven memorials remained for consideration, with two hours of debate time scheduled in Plenary Session Eleven on Tuesday, August 14, 2001, and asked, "Do you want to adjourn early?" Voting members indicated their support for this suggestion.

Point of Personal Privilege

The Rev. Terrie L. Sternberg [Virginia Synod] rose to a point of personal privilege in order "to remember the life of one who died last year, the Rev. Paul R. Nelson, worship director until his death in October [2000]." She quoted words of Bishop Anderson, spoken at Pr. Nelson's funeral, from his printed report, then concluded, "I remember him with thanks for being a teacher of the Church." The assembly responded with applause.

Bishop David A. Donges [South Carolina Synod] rose to a point of personal privilege to say that Congressman Floyd Spence was in grave condition as a result of a massive blood clot and asked assembly members to remember him and his family in prayer. Bishop Anderson said that we would do so in prayers at worship in the evening.

Ms. Addie J. Butler, vice president of the Evangelical Lutheran Church in America, called attention to the fact that the worship bulletins for the opening worship service, provided by a grant from the Aid Association for Lutherans (AAL), were in memory of the Rev. Paul R. Nelson.

The Rev. Harold A. Rice [Nebraska Synod] moved to stand in recess until tomorrow morning.

Recess

Bishop Anderson called upon the Rev. Lowell G. Almen, secretary of the Evangelical Lutheran Church in America, for announcements. Secretary Almen reminded assembly members of the starting time for the evening's service of Holy Communion, and noted that the deadline for the Second Common Ballot was 6:30 P.M., Monday, August 13, 2001. He offered information regarding checking out of hotels and transportation to the airport. He concluded by stating that any voting members who wished not to receive the final minutes of the 2001 Churchwide Assembly should register their names with the secretary's deputy, the Rev. Randall R. Lee, seated to the left of the speakers' platform. He added that the complete official minutes generally take about one year to produce.

Bishop Anderson asked the Rev. Kirkwood Havel, a member of Church Council, to lead the assembly in a hymn and closing prayer. Following the prayer he announced that the assembly was in recess until 8:00 A.M. Tuesday, August 14, 2001.

Plenary Session Eleven

Tuesday, August 14, 2001

8:00 A.M. –10:30 A.M.

Prior to the official opening of the plenary session videotaped overviews of two units, *The Lutheran* magazine and the ELCA Foundation, were shown.

The Rev. H. George Anderson, presiding bishop of the Evangelical Lutheran Church in America, called the assembly to order at 8:04 A.M. (Central Daylight Time) on Tuesday, August 14, 2001, in Hall D-E of the Indiana Convention Center. He asked Ms. Linda J. Brown, a member of the Church Council, to lead the assembly in the opening hymn and prayer. Following morning prayer, Bishop Anderson thanked Ms. Brown and the morning's musicians, "Table4Twelve," a praise band from Hebron Lutheran Church, Hebron, Kentucky. He also acknowledged the hard work of the worship team, not only for all the daily worship services but those in the plenary sessions as well. He informed the assembly that the structures from the booths at the County Fair would be providing materials for two new buildings for Habitat for Humanity.

Report of the Credentials Committee

Reference: 2001 Pre-Assembly Report, Section I, pages 8 and 33.

Bishop Anderson asked the Rev. Lowell G. Almen, secretary of the Evangelical Lutheran Church in America, for the final report of the Credentials Committee to the assembly.

Secretary Almen reported that as of 7:35 A.M. on Tuesday, August 14, 2001, 1,039 out of a possible 1,040 voting members had checked in. This total included 581 male and 458 female voting members, 414 clergy and 625 lay voting members. Of the 113 voting members who were people of color, two were African, 52 African American, eight were Black, 19 were Asian or Pacific Islander, one was an Alaska Native, seven were American Indian, two were Arab or Middle Eastern, and 22 were Latino. A total of 23 substitute voting members had been seated during the assembly.

Secretary Almen also called attention to the assembly evaluation forms that had been distributed, and asked voting members to complete them, saying that they were very helpful in planning future assemblies. He directed the voting members to place the completed evaluations in marked boxes at the exit. He concluded by noting that, since the name badges were imprinted for use at this assembly, voting members could take their name tags as souvenirs.

Bishop Anderson thanked Secretary Almen and the members of the Credentials Committee for their work.

Election Report: Second Common Ballot

Reference: 2001 Pre-Assembly Report, Section I, pages 8-14, and 33; continued on *Minutes*, pages 138, 260, 262, Exhibit B.

Bishop Anderson called upon Mr. Phillip H. Harris, chair, for a report from the Elections Committee on the Second Common Ballot.

Mr. Harris expressed his thanks to those persons who were open to service and open to election who were not elected. The assembly seconded his thanks with applause. He offered

his gratitude as well to those persons who had been elected. Since the report of the Second Common Ballot had been distributed, he asked to dispense with reading the names of those elected. Lastly, Mr. Harris thanked the voting members for the way they had worked through the elections process, saying that they had been careful, diligent, and patient.

ASSEMBLY

ACTION

CA01.07.46

To receive the written report of the Elections Committee on the results of the Second Common Ballot for filling vacancies on the Church Council, and churchwide boards and committees;

To dispense with the reading of the report; and

To request that the chair hereby declare elected, in keeping with the this church's bylaws, those persons receiving a majority of the votes cast.

Church Council

Ms. Judy Gerner, Houston, Texas (4F)

Mr. Grieg L. Anderson, Portland, Ore. (1E)

Division for Congregational Ministries

Pr. Melanie Martin-Dent, Malta, Mont. (1F)

Ms. Terri Lynn M. Elton, Burnsville, Minn. (3H)

Division for Ministry

Pr. Marcia Cox, Washington, D.C. (8G)

Pr. Dennis K. Hagstrom, Westminster, Colo. (2E)

Ms. Jenny Herbener Pickett, Dallas, Texas (4D)

Ms. Patricia W. Savage, Duncansville, Pa. (8C)

Division for Outreach

Pr. Dennis L. Heaney, Somonauk, Ill. (5B)

Ms. Deborah L. Lundahl, Damascus, Md. (8F)

Division for Higher Education and Schools

Pr. Gwendolyn S. King, Hanover, N.H. (7B)

Pr. Timothy J. Bettger, Lancaster, Pa. (8D)

Mr. Tekeste Teclu, Cedar Falls, Iowa (5F)

Division for Church in Society

Pr. Rosa M. Key, Philadelphia, Pa. (7F)

Division for Global Mission

Pr. Stephen M. Youngdahl, Austin, Texas (4E)

Pr. Virginia "Ginny" Anderson-Larson, Davenport, Iowa (5D)

Mr. James L. Hansen, South Charlestown, W.Va. (8H)

Publishing House of the ELCA

Mr. Fred J. Korge, Houston, Texas (4F)

Nominating Committee

Ms. Barbara Birkeland, Missoula, Mont. (1F)

Committee on Discipline

Mr. Neil E. Johnson, Osakis, Minn. (3D)

Bishop Anderson thanked Mr. Harris and the members of the Elections Committee for their work.

Greetings: Federal Chaplains

Bishop Anderson pointed out to the assembly that there had been a number of federal chaplains present throughout the assembly. He asked any who were in the room to stand so that the assembly could acknowledge them, and they were greeted with applause. Bishop Anderson also expressed his gratitude to the Rev. Lloyd W. Lyngdahl, who had served as his executive assistant for federal chaplaincies, an important ministry of this church.

Bishop Anderson then called to the podium Chaplain Brigadier General David H. Webb to bring a greeting. He introduced Chaplain Webb to the assembly as the senior reserve pastor in the United States Air Force. As such, Bishop Anderson explained, he advises the Chief of the Chaplain Service on training, readiness, and equipping of 560 Air Reserve Chaplain Service Personnel. He is the key coordinator of information and policies between air reserve chaplain personnel and their active duty counterparts. His mobilization assignment is to the Air Force Chief of the Chaplain Service in Washington, D.C. As a civilian, he is an assistant to the bishop of the Florida-Bahamas Synod, where he serves as director for leadership development. Bishop Anderson welcomed Chaplain Webb.

Chaplain Webb thanked Bishop Anderson for the privilege of speaking on behalf of a faithful ministry of this church: the federal chaplains. He also thanked all of the members of this church for their recognition of this viable, critical ministry. Federal chaplains are deployed in tense situations, serve in one of the most religiously diverse environments in the world, and represent peace and reconciliation in a wide variety of settings, he explained. Chaplain Webb concluded by showing the assembly a short video that depicted vignettes from chaplains' ministries around the globe.

Introductions: Department Directors

Reference: *2001 Pre-Assembly Report*, Section I, pages 19 and 33.

Bishop Anderson reminded the voting members that they had had an opportunity throughout the assembly to learn about the divisions, commissions, and other units of this church. He asked the assembly to take a few minutes to acknowledge the directors of the six churchwide departments. According to the ELCA constitution, he explained, departments coordinate services requiring technical and specific expertise and develop and implement churchwide standards. He asked the directors to come forward as their names were called:

- Mr. Kenneth W. Inskeep, Department for Research and Evaluation
- The Rev. Daniel F. Martensen, Department for Ecumenical Affairs
- The Rev. Kathie Bender Schwich, Department for Synodical Relations
- The Rev. Eric C. Shafer, Department for Communication
- Ms. Else B. Thompson, Department for Human Resources
- Ms. LaRue R. Unglaube, Department for Information Technology.

He thanked them for all of the work they and their staffs do. The assembly responded with applause.

Report of the Memorials Committee (continued)

Reference: 2001 Pre-Assembly Report, Section VI; continued on *Minutes*, pages 48, 59, 149, 275, 321, 360, 411.

Bishop Anderson called upon Mr. Brian D. Rude and the Rev. Karen S. Parker, co-chairs of the Memorials Committee, to present the remaining memorials.

Category E10: Definition of Marriage

Reference: 2001 Pre-Assembly Report, Section VI, pages 85.

1. Metropolitan Washington, D.C., Synod (8G) [2001 Memorial]

WHEREAS, the words of our Lord Jesus in Matthew 19:4-6 (He [Jesus] answered, "Have you not read that the one who made them at the beginning 'made them male and female,' and said, 'For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh'? So they are no longer two, but one flesh. Therefore what God has joined together, let no one separate.") refer to marriage as a union between a man and a woman which is blessed by God; and

WHEREAS, when Paul wrote to the people of Corinth answering their questions about marriage in the first book of Corinthians, chapter 7:1-4, (Now concerning the matters about which you wrote: "It is well for a man not to touch a woman." But because of cases of sexual immorality, each man should have his own wife and each woman her own husband. The husband should give to his wife her conjugal rights, and likewise the wife to her husband. For the wife does not have authority over her own body, but the husband does; likewise the husband does not have authority over his own body, but the wife does.), he refers to marriage only as being between a man and a woman; and

WHEREAS, the Evangelical Lutheran Church in America (ELCA) upholds heterosexual marriage as the appropriate context for intimate sexual expression; therefore be it

RESOLVED, that the Metropolitan Washington, D.C., Synod in assembly memorialize the ELCA Churchwide Assembly meeting in Indianapolis, Indiana, August 2001, to continue to sanction the blessing of marriages only between a man and a woman.

BACKGROUND

The memorial of the Metropolitan Washington, D.C., Synod asks the Evangelical Lutheran Church in America to continue to sanction the blessing of marriages only between a man and a woman. The memorial affirms the statement concerning marriage from "A Message on Sexuality: Some Common Convictions," as adopted by the Church Council of the Evangelical Lutheran Church in America on November 9, 1996. The message states, "Marriage is a lifelong covenant of faithfulness between a man and a woman. In marriage, two persons become 'one flesh' (Genesis 2:24; Matthew 19:4-6; Mark 10:6-9; Ephesians 5:31), a personal and sexual union that embodies God's loving purpose to create and enrich life. By the gift of marriage, God founded human community in a joy that begins now and is brought to perfection in the life to come."

Occasional Services provides rites that may be used as blessings at various times throughout a marriage: Blessing of a Civil Marriage, Anniversary of a Marriage, and Affirmation of Marriage Vows.

Pr. Parker introduced the recommendation of the Memorials Committee:

MOVED;

SECONDED: To decline the request of the Metropolitan Washington, D.C., Synod memorial related to marriage because the memorial requests the sanctioning of marriage blessings that already are consistent with current statements and rites in the Evangelical Lutheran Church in America.

Mr. Donald Christensen [Northeastern Minnesota Synod] moved the recommendation of the Memorials Committee. The motion was seconded. Bishop Anderson informed the assembly that, because they come from a committee of this assembly, the recommendations of the Memorials Committee already were understood to be moved and seconded, as established in the “Rules of Organization and Procedure.”

Bishop Steven L. Ullestad [Northeastern Iowa Synod] pointed out that the assembly already had approved a study on human sexuality. He asked if the vote on Category E10 would take precedence over or undo that previous vote. Bishop Anderson stated that he did not believe that there was an overlap between the current issue and the earlier vote.

The Rev. Steven K. Thorson [Saint Paul Area Synod] objected to the consideration of the question in view of other ongoing discussions.

MOVED; *Two-Thirds Vote Required*
SECONDED: To object to consideration of Category E10: Definition of Marriage.

Bishop Anderson consulted with the parliamentarian, then explained the procedures for considering an objection to consideration of a question before the house, indicating that such a motion is not amendable or debatable, and required a two-thirds vote for adoption. He then asked voting members to cast their votes.

MOVED; *Two-Thirds Vote Required*
SECONDED; *Yes-644; No-273*
CARRIED: **To sustain the objection to consideration of Category E10: Definition of Marriage.**

Category C2: Exceptions to Installation of Bishops

Reference: 2001 Pre-Assembly Report, Section VI, pages 44-47; Section VIII, page 8; continued on Minutes page 384.

Two synods adopted essentially identical memorials on “Freedom to Receive or Reject the Historic Episcopate.” A Model Memorial is printed here with changes noted by synod.

Model Memorial

WHEREAS, Article Seven of the *Augsburg Confession*, which we accept as “a true witness to the Gospel,” according to our Confession of Faith (ELCA constitution 2.05.) states that, “it is sufficient for the true unity of the Christian Church that the Gospel be preached and that the sacraments be administered in accordance with the divine Word. It is not necessary that ceremonies instituted by men should be observed uniformly in all places;” and

WHEREAS, adoption of the historic episcopate is a ceremonial appeal to human authority and is not necessary for the true unity of the Christian Church; and

WHEREAS, any and all efforts to mandate or require an adoption of an historic episcopate would violate our synod’s Confession of Faith (ELCA Constitution 2.05.), and the confessional integrity of the _____ Synod of the Evangelical Lutheran Church in America; therefore be it

RESOLVED, that the _____ Synod of the ELCA memorialize the 2001 Churchwide Assembly of the Evangelical Lutheran Church in America to make the necessary constitutional changes in order to fully support the confessional witness of its constituent

members, congregations, pastors, and bishops to freely accept or reject local implementation of an Historic Episcopate; and be it further

RESOLVED, that the _____ Synod of the ELCA will continue to identify and pursue ways of working together regionally and locally with fellow Christian denominations (including The Episcopal Church) with whom we share unity in the Gospel of Jesus Christ.

1. Northwest Washington Synod (1B) [2000 Memorial]

WHEREAS, the ELCA Churchwide Assembly, which met in Denver in August 1999, voted to adopt Episcopalian-style historic episcopacy in the proposal “Called to Common Mission” (CCM); and

WHEREAS, historic episcopacy of any kind is not necessary for the true unity of the Christian Church, according to Article VII of the *Augsburg Confession*, which states, “It is sufficient for the true unity of the Christian Church that the Gospel be preached in conformity with a pure understanding of it and that the sacraments be administered in accordance with the divine Word. Nor is it necessary that human traditions or rites and ceremonies instituted by humans be the same everywhere”; and

WHEREAS, the historic episcopacy is a human construct and appeals to human authority, has no basis in Scripture and is not found in the Lutheran Confessions which have guided and enriched Lutheran Christians for centuries; and

WHEREAS, “Called to Common Mission” requires acceptance of the historic episcopacy which denies Christian freedom and forces compliance even when there is no confidence in the importance or spiritual power inherent in historic episcopacy as practiced in the Anglican/Episcopal, Roman Catholic, and Orthodox churches; therefore be it

RESOLVED, that the Northwest Washington Synod of the ELCA memorialize the 2001 Churchwide Assembly of the ELCA to make the necessary constitutional changes in order to fully support the confessional witness of its constituent members, congregations, pastors, and bishops to freely accept or reject local implementation of an historic episcopate; and be it further

RESOLVED, that the Northwest Washington Synod of the ELCA will continue to identify and pursue ways of working together regionally and locally with fellow Christian denominations (including ECUSA) with whom we share unity in the Gospel of Jesus Christ.

2. Eastern Washington-Idaho Synod (1D) [2000 Memorial]

RESOLVED, that the Eastern Washington-Idaho Synod of the ELCA fully supports the freedom of its individual members, congregations, pastors, and bishops to accept or reject local implementation of an historic episcopate; and be it further

RESOLVED, that the Eastern Washington-Idaho Synod of the ELCA does hereby pledge to preserve the freedom of its individual members, congregations, pastors, and bishops who for reasons of faith and/or conscience must either accept or reject the mandatory imposition of an historic episcopate so that they may live out their faith as full members of the ELCA within this synod; and be it further

RESOLVED, that the Eastern Washington-Idaho Synod of the ELCA will continue to identify and pursue ways of working together regionally and locally with other Christian denominations (including The Episcopal Church) with whom we share unity in the Gospel of Jesus Christ; and be it further

RESOLVED, that the Eastern Washington-Idaho Synod Assembly encourages “addressing these concerns through continuing prayer; study; and conversations in our congregations and other settings; deliberations in synodical and churchwide assemblies; possible amendments to the constitution or bylaws of this church; and the development of policies for the

implementation of this full communion agreement.” Mindful that this assembly also emphatically urges that such implementation of this full communion agreement provide for full participation in the ELCA by those who cannot accept the mandatory imposition of the historic episcopate; and be it further

RESOLVED, that this resolution from the Eastern Washington-Idaho Synod be forwarded for consideration on the floor of the ELCA Churchwide Assembly 2001.

3. Eastern Washington-Idaho Synod (1D) [2000 Memorial]

RESOLVED, that the Eastern Washington-Idaho Synod memorialize the 2001 Churchwide Assembly to provide for implementation of the full communion agreement in such a way as to provide for full participation in the Evangelical Lutheran Church in America by those who cannot accept the mandatory imposition of the historic episcopate.

4. Southwestern Minnesota Synod (3F) [2000 Memorial]

Adopted the “model memorial,” known as “Freedom to Receive or Reject the Historic Episcopate” printed on page 377 above, with the following changes:

- First “WHEREAS” statement inserts “Synod Constitution †S4.05.” after “ELCA Constitution 2.05.”
- Third “WHEREAS” statement replaces “ELCA Constitution 2.05.” with “†S4.05.”; and deletes “of the Evangelical Lutheran Church in America”
- First “RESOLVED” statement replaces “freely accept or reject” with “accept or reject freely”

5. Western Iowa Synod (5E) [2000 Memorial]

Adopted the “model memorial,” known as “Freedom to Receive or Reject the Historic Episcopate,” printed on page 377 above.

BACKGROUND

At the November 2000 meeting of the Church Council, the council considered resolutions from several synods regarding the possibility that pastors elected to the office of bishop could decline to be installed into the historic episcopate as mandated by “Called to Common Mission,” the document establishing a relationship of full communion between this church and The Episcopal Church, which was adopted by a 69.4 percent majority of the voting members of the 1999 Churchwide Assembly. At that meeting, the ELCA Church Council took the following action (CC00.11.64.a.23) in response to these resolutions:

To receive the resolutions of the Eastern Washington-Idaho Synod; Western North Dakota Synod; South Dakota Synod; and the Southwestern Minnesota Synod regarding freedom to accept or reject an historic episcopate;

To acknowledge that the action of the ELCA Church Council (CC00.04.09) to a resolution on the same topic submitted by the Eastern North Dakota Synod in April 2000 as the response of the Church Council to the resolutions submitted by these synods:

1. To affirm the commitment to the unity of the Evangelical Lutheran Church in America, as stated in the constitution of this church (5.01. and 8.11.);
2. To acknowledge receipt of the resolution as part of the ongoing discussion throughout the Evangelical Lutheran Church in America on the implications and implementation of

relationships of full communion, including the prospect of such a church-to-church relationship between the ELCA and The Episcopal Church;

3. To receive with gratitude the pastoral letter on the implementation of “Called to Common Mission” that was prepared by the Conference of Bishops for distribution by members of the Conference of Bishops within the respective synods and as advice and counsel to the Church Council;
4. To recognize the decision of the 1999 Churchwide Assembly of the Evangelical Lutheran Church in America—acting in conformity with the governing documents of this church, including the “Confession of Faith”—to enter into a relationship of full communion with The Episcopal Church as a promising step for the strengthening of the mission of Christ’s Church;
5. To encourage our sisters and brothers in Christ in The Episcopal Church to take favorable action on the proposal for full communion...;
6. To urge that the orderly processes for decision-making within the Evangelical Lutheran Church in America be observed and practiced in respect for all members of this church as ongoing concerns are studied, discussed, and addressed;
7. To observe that ecumenical commitments and church-to-church relationships are decisions for this whole church made by the Churchwide Assembly as this church’s highest legislative authority, under the governing documents, and are not legislated on a synod-by-synod basis;
8. To express concern that portions of the resolution exceed the authority of the Synod Assembly and are contrary to the synod constitution and the churchwide constitution;
9. To invite continuing prayer, study, and conversation in our congregations and other settings, deliberations in synodical and churchwide assemblies, possible amendments to the constitution or bylaws of this church, and the development of policies for the implementation of this full-communion agreement;
10. To express desire for the greatest unity possible within the Evangelical Lutheran Church in America and with The Episcopal Church as “Called to Common Mission” is received and implemented;
11. To understand that unity within our churches is central to vital ministry together in order to experience the breadth of the full-communion relationship;
12. To recognize that...there will be opportunity [with The Episcopal Church] to examine jointly ways to practice the commitments of full communion, exploring together a variety of matters (such as possible ways to allow a synodical bishop, in unusual circumstances and with appropriate consultation, to authorize another ELCA pastor to preside at an ordination);
13. To urge that we as sisters and brothers in Christ, in keeping with the biblical exhortation, put away falsehood and speak the truth in love (Ephesians 4:25), so that the body of Christ may be built up in mutual love and the Gospel proclaimed faithfully for the salvation of the world;
14. To express gratitude for the many wholesome ways and varied settings in which the prospect of a relationship of full communion between the ELCA and The Episcopal Church has been studied, explored, discussed, and embraced by members throughout this church as together we seek to clarify the implications of entering into an evangelical and historic episcopate through the adoption of “Called to Common Mission” by this church; and
15. To be mindful amid the discussions of this time of the profound commitment by members of the Evangelical Lutheran Church in America to the unity of our church for the sake of the Gospel, recognizing this unity is a gift of God and a reality to be reflected in our life together.

The commitment to the unity of this church as expressed in this church’s governing documents (ELCA 5.01.) assumes that the ordination of pastors and the installation of

bishops will be conducted using the approved rites of this church as established by the Church Council following consultation with the Conference of Bishops. The provisions of “Called to Common Mission” specify that: “The Evangelical Lutheran Church in America agrees that all its bishops chosen after both churches pass this Concordat will be installed for pastoral service of the gospel with this church’s intention to enter the ministry of the historic episcopate” (“Called to Common Mission,” paragraph 18). This understanding guided the deliberations of the 1999 Churchwide Assembly that adopted this proposal for full communion with The Episcopal Church.

Pr. Parker explained that a revised recommendation had been distributed prior to the beginning of Plenary Session Eleven, then introduced the recommendation of the Memorials Committee:

MOVED;

SECONDED: To affirm the principles of the unity of the Evangelical Lutheran Church in America as expressed in this church’s governing documents;

To acknowledge the action of the 2001 Churchwide Assembly of the Evangelical Lutheran Church in America on Motion H in the Report of the Committee of Reference and Counsel declining to adopt proposed churchwide bylaw 10.81.01. and †S8.15. in the *Constitution for Synods* regarding exceptions for the installation of bishops in the historic episcopate; and

To transmit this action as information to the Northwest Washington Synod; the Eastern Washington-Idaho Synod; the Southwestern Minnesota Synod; and the Western Iowa Synod.

Mr. David Laden [Saint Paul Area Synod] rose to say that he had not received a copy of the revised recommendation, as did a number of other voting members. Bishop Anderson suggested that the assembly postpone action on the memorial until all members had received copies. Discussion of this category is continued on page 384 of these *Minutes*.

Category C4: Definition of the Historic Episcopate

Reference: 2001 Pre-Assembly Report, Section VI, pages 53-54.

1. Northwestern Ohio Synod (6D) [2000 Memorial]

WHEREAS, the ELCA Churchwide Assembly, which met at Denver in August of 1999, voted to adopt “Called to Common Mission” document (CCM) with its inclusion of a historic episcopate; and

WHEREAS, the historic episcopate of any kind is not regarded to be of any special importance within our Lutheran tradition (cf.; Article 7 of the *Augsburg Confession*: “It is sufficient for the true unity of the Christian Church that the Gospel be preached in conformity with a pure understanding of it and that the sacraments be administered in accordance with the divine Word. Nor is it necessary that human traditions or rites and ceremonies instituted by humans be the same everywhere”); and

WHEREAS, the acceptance of a CCM form of the historic episcopate is still seen by many Lutheran pastors and laity as threatening to our Lutheran spirit and practice of ordination of pastors and installation of bishops; and, threatening to our Lutheran spirit and practice of “the priesthood of all believers”; and

WHEREAS, CCM was for the purpose of expanding the spirit of “unity” among churches; yet, its requirement of the acceptance of an historic episcopate, that is not yet defined enough, has brought a disturbing degree of disunity and dissension among so many ELCA laity, seminarians, pastors, and bishops; and

WHEREAS, the March 8, 1999, resolution of the Conference of Bishops of the ELCA (adopted at Tucson, Arizona; and now footnoted to the “Called to Common Mission” official text) did not go far enough into the establishment of a “correctly interpreted” understanding of CCM with regard to a number of concerns over the adoption of an historic episcopate within the ELCA tradition; therefore be it

RESOLVED, that the Northwestern Ohio Synod memorialize the 2001 ELCA Churchwide Assembly to further interpret the CCM document wherein: 1) An ELCA synodical bishop, in unusual circumstances, be able to authorize another ELCA pastor to preside at an ordination; 2) The ELCA upholds that in our practice of the historic episcopate, there is no ontological change of a person’s being taking place within the rite of ordination of a pastor or in the installation of a bishop; and 3) With our use and practice of the historic episcopate the ELCA places no sacramental understanding upon our ordination of pastors or the installation of bishops; and be it further

RESOLVED, that the Northwestern Ohio Synod memorialize the 2001 ELCA Churchwide Assembly to continue to pastorally and joyfully pursue “full communion” with The Episcopal Church in light of our understanding of the historic episcopate and our interpretation of the CCM document.

BACKGROUND

“Called to Common Mission,” the document that established a relationship of full communion between the Evangelical Lutheran Church in America and The Episcopal Church, makes clear that the historic episcopate is understood as the orderly transmission of the office of bishop or overseer, with its roots in the time of the early Church. It is a symbolic succession pointing back to the centrality of Christ and the teaching of the apostles. It also looks forward to the carrying out of the mission of the Gospel in the Church of today.

This pattern existed for centuries prior to the Reformation of the 16th century, long before the rise of either Lutheranism or Anglicanism. The historic episcopate has been part of the life of some Lutheran churches, such as in Sweden and Finland, since the time of the Reformation. In more recent years, the historic episcopate has become a part of Lutheran church life in Tanzania, Namibia, El Salvador, Norway, and elsewhere

About 25 million of the world’s 63 million Lutherans are part of churches that practice an evangelical and historic succession in the office of bishop. The Apology to the *Augsburg Confession* (Article 14) expresses the “deep desire” of the Reformers to preserve a reformed polity of oversight with bishops serving under the Gospel.

A bishop installed in the historic episcopate does not change the one ordained ministry of Word and Sacrament affirmed by the 1993 Churchwide Assembly of the Evangelical Lutheran Church in America in “The Study of Ministry.” That document stated that for the good order of the church, bishops working with synod councils and committees are to exercise authority on behalf of this church, as defined in the ELCA’s constitutions. This is not a matter of “superiority” but of assigned responsibility. A bishop exercises oversight of the work of the church in a geographic area in a way similar to the role of a pastor in giving oversight to the work of the church in a particular congregation.

With the adoption of the agreement to establish a relationship of full communion with The Episcopal Church, the governing documents of this church were amended to provide that at the ordinations of pastors, one of the ordained ministers “to preside and participate in the laying-on-of-hands” is to be a synodical bishop. This is the pattern now followed in most ELCA synods. Other pastors also are to be present to preach and participate in the “laying-

on-of-hands” in the ordination rite. In the ELCA and predecessor church bodies, the synodical bishop has been the person to authorize the ordination of clergy. The bishop now regularly will preside at the ordination of candidates in the company of other pastors. There is no special “grace” imparted during the Rite of the Installation of a Bishop that qualifies the bishop to ordain clergy; bishops carry out the role of presiding ministry as a sign that candidates for ordination are ordained for service in this whole church, not simply for a specific congregation.

This understanding of the historic episcopate and the role of bishops in this church is contained within the text of “Called to Common Mission” and the governing documents of this church. In adopting “Called to Common Mission,” the Evangelical Lutheran Church in America agreed that: “Each church promises to issue no official commentary on this text that has not been accepted by the joint commission as a legitimate interpretation thereof” (“Called to Common Mission,” paragraph 24). The Lutheran-Episcopal Coordinating Committee is the appropriate body to offer further definitions of the meaning of the historic episcopate.

Pr. Parker introduced the recommendation of the Memorials Committee.

MOVED;

SECONDED: To acknowledge the action of the 2001 Churchwide Assembly of the Evangelical Lutheran Church in America on proposed bylaw 7.31.17. to permit a synodical bishop to authorize an ordination in “unusual circumstances” by a pastor other than a pastor holding the office of synodical bishop as the response of this assembly to the memorial of the Northwestern Ohio Synod; and

To decline to comment further on the understanding of the historic episcopate because that understanding is sufficiently defined in the governing documents of this church and in the text of “Called to Common Mission,” as adopted by the 1999 Churchwide Assembly of the Evangelical Lutheran Church in America.

Seeing no one at microphones to speak to the matter, Bishop Anderson called for the vote.

ASSEMBLY

ACTION

Yes-842; No-77

CA01.07.47 To acknowledge the action of the 2001 Churchwide Assembly of the Evangelical Lutheran Church in America on proposed bylaw 7.31.17. to permit a synodical bishop to authorize an ordination in “unusual circumstances” by a pastor other than a pastor holding the office of synodical bishop as the response of this assembly to the memorial of the Northwestern Ohio Synod; and

To decline to comment further on the understanding of the historic episcopate because that understanding is sufficiently

defined in the governing documents of this church and in the text of “Called to Common Mission,” as adopted by the 1999 Churchwide Assembly of the Evangelical Lutheran Church in America.

Category C2: Exceptions to Installation of Bishops (continued)

Reference: 2001 Pre-Assembly Report, Section VI, pages 44-47. Minutes page 377

The synodical memorials related to this category are printed on page 377 and following.

Pr. Parker repeated the recommendation of the Memorials Committee:

MOVED;

SECONDED: To affirm the principles of the unity of the Evangelical Lutheran Church in America as expressed in this church’s governing documents;

To acknowledge the action of the 2001 Churchwide Assembly of the Evangelical Lutheran Church in America on Motion H in the Report of the Committee of Reference and Counsel declining to adopt proposed churchwide bylaw 10.81.01. and †S8.15. in the *Constitution for Synods* regarding exceptions for the installation of bishops in the historic episcopate; and

To transmit this action as information to the Northwest Washington Synod; the Eastern Washington-Idaho Synod; the Southwestern Minnesota Synod; and the Western Iowa Synod.

Seeing no one at microphones to speak to the matter, Bishop Anderson called for assembly action on the recommendation.

ASSEMBLY

ACTION

Yes-835; No-73

CA01.07.48 **To affirm the principles of the unity of the Evangelical Lutheran Church in America as expressed in this church’s governing documents;**

To acknowledge the action of the 2001 Churchwide Assembly of the Evangelical Lutheran Church in America on Motion H in the Report of the Committee of Reference and Counsel declining to adopt proposed churchwide bylaw 10.81.01. and †S8.15. in the *Constitution for Synods* regarding exceptions for the installation of bishops in the historic episcopate; and

To transmit this action as information to the Northwest Washington Synod; the Eastern Washington-Idaho Synod; the Southwestern Minnesota Synod; and the Western Iowa Synod.

Category C3: Exceptions to Policies on Ordination
of Pastors and Installation of Bishops

Reference: 2001 Pre-Assembly Report, Section VI, pages 47-53.

Several memorials in this category express very similar concerns. Four synods adopted essentially identical memorials on "Common Ground" resolution, and two synods adopted identical memorials entitled "Call for Freedom." The "model memorials" are printed here with changes noted by synod.

Model Memorial: Common Ground

WHEREAS, we acknowledge that the ELCA in the 1999 Churchwide Assembly has affirmed full communion with The Episcopal Church; and

WHEREAS, we believe that voting members of the 1999 Churchwide Assembly did not anticipate the depth and extent of opposition that appears to exist; and

WHEREAS, we recognize that continuing theological and confessional opposition to the mandatory imposition of the historic episcopate makes active participation and continued membership in the ELCA difficult or impossible for many; and

WHEREAS, fragmentation within the ELCA would be damaging to the mission to which God is calling us and undermines the full communion relationship to which "Called to Common Mission" (CCM) commits us; therefore be it

RESOLVED, that the _____ Synod of the ELCA memorialize the 2001 Churchwide Assembly of the ELCA to implement the full communion agreement between The Episcopal Church and the ELCA in such a way that it provides for full participation in the ELCA by those who can not accept the mandatory imposition of the historic episcopate; and be it further

RESOLVED, that the _____ of the ELCA memorialize the 2001 Churchwide Assembly of the ELCA to consider the following as a possible path to achieving this end:

1. To understand the word "regularly" (paragraphs 12 and 20 of CCM) to mean that this church anticipates and expects that the ordination of pastors and the installation of bishops will normally be done in the manner currently defined by CCM and resulting constitutional changes, but that provisions be made to respond to exceptions as set forth below.
2. To:
 - a. adopt the necessary constitutional changes which can make possible this more expansive understanding of "regularly."
 - b. Make possible the following provisions in terms of constitutional changes in the ELCA governing documents:
 - (b.1.) Because the historic episcopate is not a mandate of the faith, this church shall administer its policies in such a way that a pastor whose ordination in the ELCA is irregular under the constitution only due to the absence of a synodical bishop as presiding minister shall be fully a pastor of this church.
 - (b.2.a) Because the historic episcopate is not a mandate of the faith, this church shall administer its policies in such a way that a properly elected synodical bishop whose installation is irregular under the constitution only due to the absence of three bishops in the historic episcopate or only due to the absence of a bishop of The Episcopal Church shall be fully a bishop of this church.

Model Memorial: Call for Freedom

WHEREAS, freedom in non-essentials is a principle of Scripture and the Lutheran Confessions;
and

WHEREAS, a considerable number of ELCA members, congregations, seminarians and pastors cannot, for scriptural and confessional reasons, accept a requirement that our bishops must be installed into the historic episcopate, and pastors must be ordained by bishops in the historic episcopate; and

WHEREAS, the Minneapolis Area Synod and many other synods passed resolutions asking for freedom from the above requirement; and

WHEREAS, each synod is a “separate legal entity” and has the right and responsibility to decide issues that primarily concern the synod (ELCA constitution 5.01.c.); therefore be it

RESOLVED, that the _____ Synod memorializes the 2001 ELCA Churchwide Assembly to make the constitutional and bylaw changes as specified in the Minneapolis Area Synod resolution RC2000-10, omitting all occurrences of the phrase “in exceptional circumstances.”

1. Western North Dakota Synod (3A) [2000 Memorial]

Adopted the “model memorial” known as the “Common Ground Resolution,” printed on page 385 above, with the following changes:

- The “RESOLVED” statement deletes “of the ELCA” after “Synod Assembly”, deletes “ELCA” before “Churchwide Assembly” adding “of the ELCA” after “Churchwide Assembly”.

2. Northeastern Minnesota Synod (3E) [2000 Memorial]

Adopted the “model memorial” known as the “Common Ground Resolution,” printed on page 385 above, with the following change:

- Third “WHEREAS” statement deletes “(CCM)”.

3. Saint Paul Area Synod (3H) [2000 Memorial]

Adopted the “model memorial” known as the “Common Ground Resolution,” printed on page 385 above.

4. Northwest Synod of Wisconsin (5H) [2000 Memorial]

Adopted the “model memorial” known as the “Common Ground Resolution,” printed on page 385 above.

5. Eastern Washington-Idaho Synod (1D) [2001 Memorial]

WHEREAS, freedom in non-essentials is a principle of Scripture and the Lutheran Confessions;
and

WHEREAS, a considerable number of ELCA members, congregations, seminarians and pastors cannot accept that our bishops must be installed into the historic episcopate, and pastors must be ordained by bishops in the historic episcopate as required under the CCM rubric, on the grounds that their faithful understanding of adherence to Scripture and to the Lutheran Confessions are compromised thereby; and

WHEREAS, their approval for entrance to seminary, ordination and call to ministry, and/or confirmation vows were not conditioned upon the acceptance of the historic episcopate as defined in the “Called to Common Mission” document approved by the ELCA Churchwide Assembly; and

WHEREAS, the ELCA Conference of Bishops, in a recent pastoral letter, expressed their “desire that implementation of ‘Called to Common Mission’ enable full participation in the ELCA of all members”; therefore be it

RESOLVED, that the 2001 Eastern Washington-Idaho Synod Assembly to memorializes the 2001 ELCA Churchwide Assembly and leadership to recognize that receiving the historic episcopate should not be an act that is required of any Lutheran bishops, pastors, seminarians, lay ministers, or members, in order to enable full participation of all members in the ELCA.

6. Pacifica Synod (2C) [2001]

WHEREAS, freedom in non-essentials is a principle of Scripture and the Lutheran Confessions; and

WHEREAS, a considerable number of ELCA members, congregations, seminarians, and pastors cannot, for scriptural and confessional reasons, accept a requirement that our bishops must be installed into the historic episcopate, and pastors must be ordained by bishops in the historic episcopate; and

WHEREAS, the Minneapolis Area Synod and many other synods passed resolutions asking for freedom from the above requirements; therefore be it

RESOLVED, that the Pacifica Synod memorialize the 2001 ELCA Churchwide Assembly to make the following constitutional and bylaw changes:

1. To amend churchwide bylaw 7.31.13.f. by the addition of the underlined text:
7.31.13. Preparation and Approval. Except as provided below, a candidate for ordination as a pastor shall have:...
 - f. been examined and approved by the appropriate committee according to criteria, policies and procedures established by the Division for Ministry after consultation with the Conference of Bishops and adoption by the Church Council, which criteria, policies and procedures shall include standards for approval of those candidates for ordination who have a theological objection to ordination in the historic episcopate.
2. To amend churchwide constitution 10.31.a.9 by addition of the underlined text:
10.31.a. As the synod’s pastor, the bishop shall:...
 - 9) Exercise solely this church’s power to ordain (or provide for the ordination by another synodical bishop or provide for the ordination by another pastor of) approved candidates who have received and accepted a properly issued, duly attested letter of call for the office of ordained ministry...
3. To amend †S8.12.c in the Constitution for Synods by addition of the underlined text:
†S8.12. As this synod’s pastor, the bishop shall...
 - c. Exercise solely this church’s power to ordain (or provide for the ordination by another synodical bishop or provide for the ordination by another pastor of) approved candidates who have received and accepted a properly issued, duly attested letter of call for the office of ordained ministry...
4. To amend churchwide bylaw 10.81.01. by addition of the underlined text:
10.81.01. 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 synodical bishop. In the event that a newly elected synodical bishop has a theological objection to installation in the Historic Episcopate, said objection shall be honored by the appointment of an appropriate bishop to preside for the newly elected bishop’s installation.

5. To amend †S8.15. in the Constitution for Synods by addition of the underlined text:

†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. In the event that a newly elected synodical bishop has a theological objection to installation in the historic episcopate, said objection shall be honored by the appointment of an appropriate bishop to preside for the newly elected bishop's installation.

7. Western North Dakota Synod (3A) [2001 Memorial]

Adopted the "model memorial" known as "Call for Freedom" printed on page 386 above.

8. South Dakota Synod (3C) [2001 Memorial]

WHEREAS, the Evangelical Lutheran Church in America has embarked upon a course in which all pastors shall be ordained by a bishop in the historic episcopate and all bishops shall be installed by a bishop in the historic episcopate; and,

WHEREAS, some pre-seminarians, candidates for ordination, and ordained clergy are opposed to ordination or installation under the above rubric on the grounds that their adherence to Scripture and to the Lutheran Confessions are compromised thereby; and

WHEREAS, the constitution of the ELCA places the authority of Scripture and the Lutheran Confessions above the authority of the Churchwide Assembly (see ELCA constitution sections 2.03., 2.04., 2.05., 2.06., 2.07., 3.01., 5.01.a., 5.01.d.); and,

WHEREAS, adherence to the Lutheran Confessions is required of all ordained clergy in this church (see ELCA constitution sections 7.22. and 7.31.11.b.); and

WHEREAS, a failure to submit to Scripture and adhere to the Lutheran Confessions are cause for dismissal from this church (see ELCA Constitution sections 20.21.01.a.); and,

WHEREAS, the ELCA Conference of Bishops, in a recent pastoral letter, expressed their "desire that implementation of 'Called to Common Mission' enable full participation in the ELCA of all members" and invited "the exploration of possible ways to allow synodical bishops...to authorize another ELCA pastor to preside at an ordination" and asked the ELCA Church Council "to pursue this exploration"; therefore be it

RESOLVED, that the 2001 assembly of the South Dakota Synod, in order to acknowledge the objection to ordination of pastors and installation of bishops under the above rubric by some pre-seminarians, candidates for ordination, and ordained ministers, requests that the ELCA Church Council honor the request of the ELCA Conference of Bishops by actively exploring possible changes in the ELCA governing documents that would allow ordinations and installations to occur outside the historic episcopate; and be it further,

RESOLVED, that the 2001 assembly of the South Dakota Synod requests that the ELCA Churchwide Assembly consider the following constitutional provisions for adoption by the 2001 Churchwide Assembly (shown with the changes made by the 1999 Churchwide Assembly):

1. To amend churchwide bylaw 10.31.a.9) by addition of the underlined text:

10.31.a. As the synod's pastor, the bishop shall:

9) Exercise solely this church's power to ordain (or provide for the ordination by another synodical bishop or, provide for the ordination by another pastor of) approved candidates who have received and accepted a properly issued, duly attested letter of call for the office of ordained ministry... (with remainder of this provision unchanged.)

2. To amend churchwide bylaw 7.31.13.f. by the addition of the underlined text:
7.31.13. Preparation and Approval. Except as provided below, a candidate for ordination as a pastor shall have:
 - f. been examined and approved by the appropriate committee according to the criteria, policies, and procedures established by the Division for Ministry, after consultation with the Conference of Bishops and adoption by the Church Council, which criteria, policies, and procedures shall include standards for approval of those candidates for ordination who have a theological objection to ordination in the historic episcopate. (The remainder of 7.31.13 shall remain unchanged).
3. To amend †S8.12.c in the *Constitution for Synods* by addition of the underlined text:
†S8.12. As this synod's pastor, the bishop shall:
 - c. Exercise solely this church's power to ordain (or provide for the ordination by another synodical bishop or, provide for the ordination by another pastor of approved candidates who have received and accepted a properly issued, duly attested letter of call for the office of ordained ministry... *(with the remainder of the section to remain unchanged.)*
4. To amend churchwide bylaw 10.81.01. by addition of the underlined text:
10.81.01. 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 synodical bishop. In the event that a newly elected synodical bishop has a theological objection to installation in the historic episcopate, said objection shall be honored by the appointment of an appropriate bishop to preside for the newly elected bishop's installation.
4. To amend †S8.15. in the *Constitution for Synods* by addition of the underlined text:
†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. In the event that a newly elected synodical bishop has a theological objection to installation in the historic episcopate, said objection shall be honored by the appointment of an appropriate bishop to preside for the newly elected bishop's installation.
5. To amend churchwide [continuing] resolution 16.11.B95.c.1) by addition of the underlined text:
16.11.B95. Division for Ministry this division shall...
 - c. 1) develop, in consultation of persons on the roster of ordained ministers and associates in ministry, deaconesses and diaconal ministers, to include standards that allow for the ordination of persons who qualify for ordination except for their theological objection to ordination in the historic episcopate.

9. Northwestern Minnesota Synod (3D) [2001 Memorial]

WHEREAS, freedom in non-essentials is a principle of Scripture and the Lutheran Confessions; and

WHEREAS, a number of ELCA congregations, lay members, seminarians and pastors cannot, for scriptural and confessional reasons, accept a required historic episcopate; and

WHEREAS, each synod "is a separate legal entity" and has the right and responsibility to decide issues that primarily concern the synod (ELCA Constitution 5.01.c.); therefore be it

RESOLVED, that the Northwestern Minnesota Synod memorialize the 2001 ELCA Churchwide Assembly to amend the required portions of the synod constitution and bylaws by adding the following underlined words and deleting the word in brackets:

- †S8.12. As this synod's pastor the bishop shall...
- c. Exercise [solely] this church's power to ordain (or provide for the ordination by another synodical bishop or pastor of) approved candidates who have received and accepted a properly issued, duly attested letter of call for the office of ordained ministry...; and
- †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. In the event that a newly elected synodical bishop has a theological objection to installation in the historic episcopate, said objection shall be honored by the appointment of an appropriate bishop or pastor to preside at the newly elected bishop's installation.

10. Southwestern Minnesota Synod (3F) [2001 Memorial]

WHEREAS, the Evangelical Lutheran Church in America (ELCA) has embarked upon a course in which all pastors shall be ordained by a bishop in the historic episcopate and all bishops shall be installed by a bishop in the historic episcopate; and

WHEREAS, some seminarians, candidates for ordination, and ordained ministers are opposed to ordination or installation under the above rubric on the grounds that their adherence to Scripture and to the Lutheran Confessions are compromised thereby; therefore be it

RESOLVED, that the Southwestern Minnesota Synod Assembly, in order to acknowledge the objection to ordination of pastors and installation of bishops under the above rubric by some seminarians, candidates for ordination, and ordained ministers, memorialize the 2001 Churchwide Assembly to explore actively possible changes in the ELCA governing documents that would allow installations of bishops to occur outside the historic episcopate; and be further

RESOLVED, that the Southwestern Minnesota Synod Assembly memorialize the 2001 Churchwide Assembly to consider the following constitutional amendments for adoption:

To amend churchwide bylaw 10.31.a.9) by addition of the underlined text as shown below:

- 10.31.a As the synod's pastor, the bishop shall...
- 9) Exercise solely this church's power to ordain (or provide for the ordination by another synodical bishop or, in unusual circumstances provide for the ordination by another pastor of) approved candidates who have received and accepted a properly issued, duly attested letter of call for the office of ordained ministry...*[with the remainder of the provision unchanged]*

To amend †S8.12.c. in the *Constitution for Synods* by addition of the underlined text as shown below,

- †S8.12. As this synod's pastor, the bishop shall...
- c. Exercise solely this church's power to ordain (or provide for the ordination by another synodical bishop or, in unusual circumstances provide for the ordination by another pastor of) approved candidates who have received and accepted a properly issued, duly attested letter of call for the office of ordained ministry...*[with the remainder of the provision unchanged]*

To amend churchwide bylaw 10.81.01. and *Constitution for Synods* †S8.15. by addition of the underlined text as shown:

10.81.01. and

- †S8.15. 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 synodical bishop.

In the event that a newly elected synodical bishop has a theological objection to installation in the historic episcopate, said objection shall be honored by the appointment of an appropriate bishop to preside for the newly elected bishop's installation.

11. Saint Paul Area Synod (3H) [2001 Memorial]

WHEREAS, the Evangelical Lutheran Church in America (ELCA) has embarked upon a course in which all pastors shall be ordained by a bishop in the historic episcopate and all bishops shall be installed by a bishop in the historic episcopate; and

WHEREAS, some pre-seminarians, candidates for ordination, and ordained ministers are opposed to ordination or installation under the above rubric on the grounds that their adherence to Scripture and to the Lutheran Confessions are compromised thereby; and

WHEREAS, the constitution of the ELCA places the authority of Scripture and the Lutheran Confessions above the authority of the Churchwide Assembly (see ELCA constitution sections 2.03., 2.04., 2.05., 2.06., 2.07., 3.01., 5.01.a., 5.01.d.); and

WHEREAS, adherence to the Lutheran Confessions is required of all ordained ministers in this church (see 7.22. and 7.31.11.b.); and

WHEREAS, a failure to submit to Scripture and adhere to the Lutheran Confessions are cause for dismissal from this church (see 20.21.01.a.); and

WHEREAS, the ELCA Conference of Bishops, in a recent pastoral letter [March 2000], expressed their "desire that implementation of 'Called to Common Mission' enable full participation in the ELCA of all members" and invited "the exploration of possible ways to allow synodical bishops...to authorize another ELCA pastor to preside at an ordination" and asked the ELCA Church Council "to pursue this exploration;" therefore be it

RESOLVED, that the 2001 [Synod] Assembly of the Saint Paul Area Synod memorialize the 2001 Churchwide Assembly of the Evangelical Lutheran Church in America to make following constitutional and bylaw changes:

A. *To amend churchwide constitutional provision 10.31.a.9) by addition of the underlined text:*

10.31.a. As the synod's pastor, the bishop shall...

- 9) exercise solely this church's power to ordain (or provide for the ordination by another synodical bishop or provide for the ordination by another pastor of) approved candidates who have received and accepted a properly issued, duly attested letter of call for the office of ordained ministry... (*with remainder of this provision unchanged.*)

B. *To amend churchwide bylaw 7.31.13.f. by the addition of the underlined text:*

7.31.13. Preparation and Approval. Except as provided below, a candidate for ordination as a pastor shall have:...

- f. been examined and approved by the appropriate committee according to criteria, policies and procedures established by the Division for Ministry, after consultation with the Conference of Bishops and adoption by the Church Council, which criteria, policies and procedures shall include standards for approval of those candidates for ordination who have a theological objection to ordination in the historic episcopate. (*The remainder of 7.31.13. shall remain unchanged.*)

C. *To amend †S8.12.c. in the Constitution for Synods by addition of the underlined text:*

†S8.12. As this synod's pastor, the bishop shall:...

- c. Exercise solely this church's power to ordain (or provide for the ordination by another synodical bishop or provide for the ordination by another pastor of)

approved candidates who have received and accepted a properly issued, duly attested letter of call for the office of ordained ministry...(with the remainder of the provision unchanged.)

D. *To amend churchwide bylaw 10.81.01. by addition of the underlined text:*

10.81.01. 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 synodical bishop. In the event that a newly elected synodical bishop has a theological objection to installation in the historic episcopate, said objection shall be honored by the appointment of an appropriate bishop to preside for the newly elected bishop's installation.

E. *To amend †S8.15. in the Constitution for Synods by addition of the underlined text:*

†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. In the event that a newly elected synodical bishop has a theological objection to installation in the historic episcopate, said objection shall be honored by the appointment of an appropriate bishop to preside for the newly elected bishop's installation.

F. *To amend churchwide resolution 16.11.B95.c.1 by addition of the underlined text:*

16.11.B95.Division for Ministry

...this division shall...

- c. 1) develop, in consultation with the Conference of Bishops, ecclesiastical standards for the admission of persons to and the continuation of persons on the roster of ordained ministers and associates in ministry, deaconesses and diaconal ministers, to include standards that allow for the ordination of persons who qualify for ordination except for their theological objection to ordination in the historic episcopate.

12. Saint Paul Area Synod (3H) [2001 Memorial]

WHEREAS, freedom in non-essentials is a principle of Scripture and the Lutheran Confessions; and

WHEREAS, a considerable number of Evangelical Lutheran Church in America members, congregations, seminarians and pastors cannot, for scriptural and confessional reasons, accept a requirement that our bishops must be installed into the historic episcopate, and pastors must be ordained by bishops in the, historic episcopate; and

WHEREAS, the Minneapolis Area Synod and many other synods passed resolutions asking for freedom from the above requirement; and

WHEREAS, each synod "is a separate legal entity" and has the right and responsibility to decide issues that primarily concern the synod (ELCA constitution 5.01.c.); therefore be it

RESOLVED at the Saint Paul Area Synod memorialize the 2001 Churchwide Assembly of the Evangelical Lutheran Church in America to amend the *Constitution for Synods* as follows:

To amend †S8.12.c. in the Constitution for Synods by addition of the underlined text:

†S8.12. As this synod's pastor, the bishop shall...

- c. Exercise solely this church's power to ordain (or provide for the ordination by another synodical bishop or provide for the ordination by another pastor of) approved candidates who have received and accepted a properly issued, duly attested letter of call for the office of ordained ministry...(with the remainder of the provision unchanged.)

To amend †S8.15. in the Constitution for Synods by addition of the underlined text:

†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. In the event that a newly elected synodical bishop has a theological objection to installation in the historic episcopate, said objection shall be honored by the appointment of an appropriate bishop to preside for the newly elected bishop's installation.

13. Southeastern Minnesota Synod (3I) [2001 Memorial]

WHEREAS, the adoption by the 1999 Churchwide Assembly of the ELCA of the resolution "Called to Common Mission" require the adoption of the "historic episcopacy" in order to have pulpit and altar fellowship with The Episcopal Church; and

WHEREAS, freedom in non-essential things is a principle of scripture and the Lutheran Confessions; and

WHEREAS, a considerable number of ELCA members, congregations, seminarians and pastors cannot, for scriptural and confessional reasons, accept a requirement that our bishops must be installed into the "historic episcopate" and pastors must be ordained by bishops in the "historic episcopate"; and

WHEREAS, many congregations and area synods have passed resolutions asking for freedom from the above requirement; and

WHEREAS, Bethel Lutheran Church, Rochester, Minnesota, desires to express its support of such freedom; therefore be it

RESOLVED, that the Southeastern Minnesota Synod of the ELCA memorialize the 2001 Churchwide Assembly of the ELCA to adopt resolutions, procedures, and changes that allow an elected bishop to refuse the imposition of the historic episcopacy and that permits the ordination of a candidate for ministry without the participation of a bishop.

14. Central/Southern Illinois Synod (5C) [2001 Memorial]

WHEREAS, "Called to Common Mission" (CCM) as adopted by the Evangelical Lutheran Church in America (ELCA) and The Episcopal Church mandates that all ELCA bishops be installed /ordained into the historic episcopate; and

WHEREAS, numerous constituencies in the ELCA have urged ELCA leaders to create options providing for full participation in the ELCA by bishops and other pastors who cannot accept the mandatory imposition of the historic episcopate; and

WHEREAS, the ELCA Church Council, at its July 28-30, 2000, meeting initiated a process to explore the creation of options that would "allow a synodical bishop to authorize another ELCA pastor to preside at an ordination" of a pastor; and

WHEREAS, unless there is flexibility for bishops as well as other pastors to remain outside the historic episcopate, pastors who are ordained outside the historic episcopate will have a marginal status within the church and will likely be deprived of normal service opportunities and mobility options in the church; therefore be it

RESOLVED, that Central/Southern Illinois Synod memorialize the ELCA Churchwide Assembly to amend the ELCA constitution to allow flexibility for bishops and pastors to remain outside the historic episcopate.

15. Northwest Synod of Wisconsin (5H) [2001 Memorial]

Adopted the "model memorial" known as "Call for Freedom" printed on page 386 above.

BACKGROUND

These memorials incorporate elements from both Category C1 and Category C2. Several refer to or were modeled after Minneapolis Area Synod resolution RC2000-10, which was forwarded to the Evangelical Lutheran Church in America (ELCA) Church Council. The text of the resolution, as well as the Church Council's response, follows:

Minneapolis Area Synod Resolution RC2000-10, to the Church Council of the Evangelical Lutheran Church in America:

WHEREAS, the Evangelical Lutheran Church in America has embarked upon a course in which all pastors shall be ordained by a bishop in the historic episcopate and all bishops shall be installed by a bishop in the historic episcopate; and

WHEREAS, some pre-seminarians, candidates for ordination, and ordained ministers are opposed to ordination or installation under the above rubric on grounds that their adherence to Scripture and to the Lutheran Confessions are compromised thereby; and

WHEREAS, the constitution of the ELCA places the authority of Scripture and the Lutheran Confessions above the authority of the Churchwide Assembly (see ELCA constitution sections 2.03., 2.04., 2.05., 2.06., 2.07., 3.01., 5.01.a., 5.01.d.); and

WHEREAS, adherence to the Lutheran Confessions is required of all ordained ministers in this church (see 7.22. and 7.31.11.b.); and

WHEREAS, a failure to submit to Scripture and adhere to the Lutheran Confessions are cause for dismissal from this church (see 20.21.01.a.); and

WHEREAS, the ELCA Conference of Bishops, in a recent pastoral letter, expressed their "desire that implementation of 'Called to Common Mission' enable full participation in the ELCA of all members" and invited "the exploration of possible ways to allow a synodical bishop...to authorize another ELCA pastor to preside at an ordination" and asked the ELCA Church Council "to pursue this exploration"; therefore be it

RESOLVED, that the 2000 assembly of the Minneapolis Area Synod, in order to acknowledge the objection to ordination of pastors and installation of bishops under the above rubric by some pre-seminarians, candidates for ordination and ordained ministers, requests that the ELCA Church Council honor the request of the ELCA Conference of Bishops by actively exploring possible changes in the ELCA governing documents that would allow ordinations and installations to occur outside the historic episcopate; and be it further

RESOLVED, that the 2000 assembly of the Minneapolis Area Synod requests that the ELCA Church Council consider the following constitutional provisions for adoption by the 2001 Churchwide Assembly (shown with the changes made by the 1999 Churchwide Assembly contingent on the approval of "Called to Common Mission" by The Episcopal Church in July 2000):

1. To amend churchwide bylaw 10.31.a.9. by addition of the underlined text:

10.31.a. As the synod's pastor, the bishop shall: . . .

- 9) Exercise solely this church's power to ordain (or provide for the ordination by another synodical bishop or, in exceptional circumstances provide for the ordination by another pastor of) approved candidates who have received and accepted a properly issued, duly attested letter of call for the office of ordained ministry...(with remainder of this provision unchanged.)

2. To amend churchwide bylaw 7.31.13.f. by the addition of the underlined text:

7.31.13. Preparation and Approval. Except as provided below, a candidate for ordination as a pastor shall have:...

- f. been examined and approved by the appropriate committee according to criteria, policies and procedures established by the Division for Ministry, after consultation with the Conference of Bishops and adoption by the Church Council, which criteria, policies and procedures shall include standards for approval of those candidates for ordination who have a theological objection to ordination in the historic episcopate. (The remainder of 7.31.13. shall remain unchanged.)

3. To amend †S8.12.c. in the *Constitution for Synods* by addition of the underlined text:
 †S8.12.c. As this synod's pastor, the bishop shall...
- c. Exercise solely this church's power to ordain (or provide for the ordination by another synodical bishop or, in exceptional circumstances provide for the ordination by another pastor of) approved candidates who have received and accepted a properly issued, duly attested letter of call for the office of ordained ministry...(with the remainder of the provision unchanged.)
4. To amend churchwide bylaw 10.81.01. by addition of the underlined text:
 10.81.01. 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 synodical bishop. In the event that a newly elected synodical bishop has a theological objection to installation in the historic episcopate, said objection shall be honored by the appointment of an appropriate bishop to preside for the newly elected bishop's installation.
5. To amend †S8.15. in the *Constitution for Synods* by addition of the underlined text:
 †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. In the event that a newly elected synodical bishop has a theological objection to installation in the historic episcopate, said objection shall be honored by the appointment of an appropriate bishop to preside for the newly elected bishop's installation.
6. To amend churchwide resolution 16.11.B95.c.1. by addition of the underlined text:
 16.11.B95. Division for Ministry
 ...this division shall...
- c. 1) develop, in consultation with the Conference of Bishops, ecclesiastical standards for the admission of persons to and the continuation of persons on the roster of ordained ministers and associates in ministry, deaconesses and diaconal ministers, to include standards that allow for the ordination of persons who qualify for ordination except for their theological objection to ordination in the historic episcopate.

At its November 2000 meeting, the ELCA Church Council voted (CC00.11.64.a.22):

To receive the resolutions on the implementation of "Called to Common Mission" from the...Minneapolis Area Synod...;

To acknowledge the action of the Church Council related to possible exceptions for ordination in unusual circumstances as the response to these resolutions; and

To request that the secretary of this church convey this Church Council's action....

In addition, since these memorials deal with issues from both Category C1 and Category C2, the background information for each of these category is relevant. For this additional information, please refer to the background information provided for Category C1 on page 215, and for Category C2 on page 379 of these minutes.

Response to Memorials Category C3

The discussion of proposed bylaw 7.31.17. on ordination in "unusual circumstances" and its subsequent adoption (CA01.04.15), and discussion and action on Motion H (page 350) and the memorials of Category C2 (CA01.07.48) were considered to be the response of this Churchwide Assembly to the synodical memorials of Category C3.

Category C5: Affirmation of One Order of Ministry

Reference: 2001 Pre-Assembly Report, Section VI, pages 54-56.

1. Northeastern Minnesota Synod (3E) [2001 Memorial]

WHEREAS, the House of Bishops of The Episcopal Church, in their “Mind of the House” resolution (April 3, 2000), stated that “The Episcopal Church’s recognition of the full authenticity of the ministers ordained in the ELCA or its predecessor bodies (CCM paragraph 15) is made in view of the voted intention of that church to enter the ministry of the historic episcopate (paragraph 18). According to catholic tradition, of which The Episcopate Church is a part, the order of the historic episcopate properly included within itself all three of these orders [i.e., bishop, presbyter, deacon]; and

WHEREAS, The Episcopal Church stated that its adoption of “Called to Common Mission” at its 2000 General Convention in Denver, Colorado, was based on The Episcopal Church and the ELCA “...having agreed that the threefold ministry of bishops, presbyters, and deacons in historic succession will be the future pattern of the one ordained ministry shared corporately within the two churches in full communion...; and

WHEREAS, the proposal to ordain diaconal ministers, brought by the ELCA Task Force on Ministry, was overwhelmingly rejected by the 1993 ELCA Churchwide Assembly; and

WHEREAS, the *Concordat of Agreement*, which states that “the threefold ministry of bishops, presbyters, and deacons in historic succession will be the future pattern of the one ordained ministry...shared corporately with the two churches” was rejected by the 1997 ELCA Churchwide Assembly; and

WHEREAS, the specific language about the threefold ministry as the future pattern of the shared ministry was deleted in CCM which was adopted by the 1999 ELCA Churchwide Assembly; and

WHEREAS, the ELCA bishops’ Tucson resolution, which was referenced within the text of CCM and appended to the document of CCM, clearly states that “CCM contains no requirement that the ELCA must eventually adopt the three fold order of ministry”; and thus, was included in the ELCA’s version of CCM [www.elca.org/ea/Relationships/ccmrevised.html], but the Tucson resolution is not a part of The Episcopal Church’s version of CCM [www.episcopalchurch.org/ecumenism/common.html]; and

WHEREAS, if the ELCA Bishops’ Tucson resolution had been deleted from the ELCA’s version of CCM presented to the 1999 Churchwide Assembly in Denver, it is likely that the assembly would not have adopted CCM; and

WHEREAS, it is important for the Evangelical Lutheran Church in America as well as for The Episcopal Church to be clear about whether or not the threefold ministry will, at some point in the future, be “shared corporately within the two churches”; therefore be it

RESOLVED, that the 2001 ELCA Northeastern Minnesota Synod Assembly memorialize the 2001 ELCA Churchwide Assembly to take action necessary to obtain official clarification from the ELCA and from The Episcopal Church on the status of the Tucson resolution in light of The Episcopal Church’s House of Bishop’s “Mind of the House” resolution and the actions of the 2000 General Convention of The Episcopal Church both of which have contradicted the Tucson resolution (A.1.), which says, “CCM contains no requirement that the ELCA must eventually adopt the threefold order of ministry”; and be it further

RESOLVED, that the 2001 ELCA Northeastern Minnesota Synod Assembly memorialize the 2001 ELCA Churchwide Assembly to encourage The Episcopal Church, at its 2003 General Convention, to adopt the ELCA Conference of Bishop’s “Tucson Resolution” as an amendment attached to CCM and The Episcopal Church’s version of CCM.

2. Southwestern Minnesota Synod (3F) [2001 Memorial]

WHEREAS, The Episcopal Church openly and directly stated that its adoption of “Called to Common Mission” (CCM) at its 2000 General Convention in Denver, Colorado, was based on The Episcopal Church and the ELCA “...having agreed that the threefold ministry of Bishops, Presbyters,

and Deacons in historic succession will be the future pattern of the one ordained ministry shared corporately within the two churches in full communion...”; and

WHEREAS, ELCA leaders have repeatedly assured ELCA members that CCM does not include any expectation of requirement that the ELCA adopt the threefold order of ministry, and the ELCA Bishop’s Tucson Resolution (A.1) states clearly that “CCM contains no requirement that the ELCA must eventually adopt the threefold order of ministry”; therefore be it

RESOLVED, that the Southwestern Minnesota Synod memorialize the 2001 ELCA Churchwide Assembly to reaffirm its “present understanding of one ordained ministry in the ELCA, including both pastors and bishops” as stated in the [Conference of] Bishop’s Tucson Resolution of CCM and the 1993 Churchwide Assembly’s action on *The Study on Ministry*.

3. East-Central Synod of Wisconsin (51) [2001 Memorial]

WHEREAS, The Episcopal Church openly and directly stated that its adoption of “Called to Common Mission” (CCM) at its 2000 General Convention in Denver, Colorado, was based on The Episcopal Church and the ELCA “...having agreed that the threefold ministry of Bishops, Presbyters, and Deacons in historic succession will be the future pattern of the one ordained ministry shared corporately within the two churches in full communion...”; and

WHEREAS, the proposal to ordain diaconal ministers, brought by the ELCA Task Force on Ministry, was overwhelmingly rejected by the 1993 ELCA Churchwide Assembly; and

WHEREAS, the Concordat of Agreement, which openly and directly stated that “the threefold ministry of bishops, presbyters, and deacons in historic succession will be the future pattern of the one ordained ministry...shared corporately within the two churches...” (paragraph 3) was rejected by the 1997 ELCA Churchwide Assembly; and

WHEREAS, open and direct language about the threefold ministry as the future pattern of shared ministry was deleted from CCM which was narrowly passed by the 1999 ELCA Churchwide Assembly;

WHEREAS, ELCA leaders have repeatedly assured ELCA members that CCM does not include any expectation or requirement that the ELCA Bishops’ Tucson Resolution (A.1) states clearly that “CCM contains no requirement that the ELCA must eventually adopt the threefold order of ministry”; and

WHEREAS, if open and direct language stating that the ELCA was agreeing to the threefold ministry as the future pattern of shared ministry had been included in CCM, it is likely that the 1999 ELCA Churchwide Assembly would not have adopted CCM; therefore be it

RESOLVED, that the East-Central Synod of Wisconsin memorialize the 2001 ELCA Churchwide Assembly to reaffirm “one ministry of Word and Sacrament focused in the office of pastor” and affirm that the ELCA’s understanding of CCM does not require the ELCA to adopt a threefold system of ministry.

BACKGROUND

Exactly the same text of “Called to Common Mission” was approved by both the 1999 Churchwide Assembly of the Evangelical Lutheran Church in America and the 2000 General Convention of The Episcopal Church. Paragraphs 14 and 15 of “Called to Common Mission” clearly affirm the ELCA’s continuing pattern of ordained ministry: one ministry of Word and Sacrament remains focused in the office of pastor.

“Called to Common Mission” does not require the ELCA to change this ordering of ministry. Paragraph 9 states: “The ordination of deacons, deaconesses, or diaconal ministers by the Evangelical Lutheran Church in America is not required” by the adoption of “Called to Common Mission.”

The reference to the sharing of ministry in the formal action of the 2000 General Convention of The Episcopal Church recognizes the continuation of a threefold pattern in The Episcopal Church and the continuation of the existing single office of ministry affirmed in the Evangelical Lutheran Church in America.

The “Tucson Resolution” of the Conference of Bishops of the Evangelical Lutheran Church in America is binding for implementation of “Called to Common Mission” because:

1. Most of the items listed in the Tucson resolution are in the official text of “Called to Common Mission.”
2. The Tucson resolution is acknowledged by specific reference in the official text of “Called to Common Mission” as having “correctly interpreted” the agreement for a full communion relationship between the ELCA and The Episcopal Church. In other words, it is binding by reference in the document itself.
3. Some items in the Tucson resolution are addressed in the bylaws of the ELCA and, therefore, are binding under those bylaws.

The “Mind of the House” resolution addresses implementation of “Called to Common Mission” in The Episcopal Church. Likewise, the “Tucson Resolution” addresses implementation within the Evangelical Lutheran Church in America. Each church body remains responsible for its internal governance and life.

Further background information was provided in the Memorial Committee’s response to Category C13: Interpretation of the “Tucson Resolution” on page 403 of these minutes.

Pr. Parker introduced recommendation of the Memorials Committee:

MOVED;

SECONDED: To acknowledge the existing pattern of one office of ordained ministry within the Evangelical Lutheran Church in America;

To decline the request that The Episcopal Church be encouraged to adopt the “Tucson Resolution” as an amendment to “Called to Common Mission” because the “Tucson Resolution” concerns implementation of this relationship of full communion within the Evangelical Lutheran Church in America; and

To transmit the background material related to this action to the Northeastern Minnesota Synod, the Southwestern Minnesota Synod, and the East-Central Synod of Wisconsin, as information.

The Rev. Steven K. Thorson [Saint Paul Area Synod] expressed his concern about the pace at which the assembly was moving. He called for time for voting members to read over the recommendation before they voted.

The Rev. Daniel D. Baker [Southeastern Minnesota Synod] raised concerns about the effect of the action. He said he thought that it would lead to a distinction between the office of bishop and that of pastor, since the assembly has allowed for exceptions to ordination for pastors but not for bishops.

Bishop Paull E. Spring [Northwestern Pennsylvania Synod] pointed out that the Tucson Resolution was developed for use within this church, and that The Episcopal Church had developed its own documents concerning its understanding of “Called to Common Mission.” Neither body should ask the other to accept its internal documents, he stated.

The Rev. Steven R. Frock [Western Iowa Synod] said that he felt the “Tucson Resolution” had been ignored and dismissed both by this church and the Episcopalians. Yet it contains the understanding of many people concerning “Called to Common Mission,” he insisted. He also commented up on “the pace with which we are handling these memorials. I find this is an undue haste when we have been so leisurely the first couple days of the assembly and spent so much time on reports and briefings, and now that we are dealing with significant issue, we are rushing through them pel mel and I find it objectionable.”

The Rev. Steven K. Thorson [Saint Paul Area Synod] said that he believed synodical memorials needed to be treated with more respect, then proceeded to read the “WHEREAS” clauses of the original memorial from the Northwest Washington Synod. He concluded by saying that he stood in opposition to the recommendation.

The Rev. Donald B. Green [Southwestern Pennsylvania Synod] moved to end debate on the matter.

MOVED;

Two-Thirds Vote Required

SECONDED;

Yes-847; No-102

CARRIED: **To move the previous question.**

ASSEMBLY

ACTION

Yes-768; No-187

CA01.07.49 To acknowledge the existing pattern of one office of ordained ministry within the Evangelical Lutheran Church in America;

To decline the request that The Episcopal Church be encouraged to adopt the “Tucson Resolution” as an amendment to “Called to Common Mission” because the “Tucson Resolution” concerns implementation of this relationship of full communion within the Evangelical Lutheran Church in America; and

To transmit the background material related to this action to the Northeastern Minnesota Synod, the Southwestern Minnesota Synod, and the East-Central Synod of Wisconsin, as information.

Category C6: Concern for Unity

Reference: 2001 Pre-Assembly Report, Section VI, pages 56-57.

1. Northern Illinois Synod (5B) [2000 Memorial]

WHEREAS, the Evangelical Lutheran Church in America (ELCA) at its 1999 Churchwide Assembly has acted to further the unity of the “one holy catholic and apostolic Church” through adoption of the proposal for full communion with The Episcopal Church titled, “Called to Common Mission” (CCM); and

WHEREAS, the voice of the ELCA has been expressed prayerfully, appropriately, and with guidance of the Holy Spirit at its churchwide assembly in Denver in 1999; and

WHEREAS, the ELCA exists in a polity which seeks to both transcend and incorporate individual, congregational, synodical, and churchwide concerns in a manner that foster mutuality, common mission, and unity in the midst of diversity; and

WHEREAS, in the freedom of the Gospel, in the name of Christ, who called upon all “to be one” (John 17), and trusting in God’s Word alone, we can accept the gift of the historic episcopate as a symbol of our unity with the church in all times and all places, and specifically, with The Episcopal Church; and

WHEREAS, our historical confessional heritage commits us to continual, on-going dialogue, reflection and reformation on all matters of faith within and beyond our expression of Christ’s church; and

WHEREAS, we recognize the voice of concern and dissent present in the ELCA in the wake of this decision and desire their continued participation and dialogue; therefore be it

RESOLVED, that the Northern Illinois Synod of the ELCA

1. Affirm that the sufficient ground for unity between the two expressions of Christ’s Church known as the ELCA and The Episcopal Church continue to be the apostolic Gospel as revealed to us in Word and Sacrament;
2. Regard the actions of CCM as a step in the ongoing process toward a deeper relationship with our brothers and sisters in The Episcopal Church and greater unity with all who call upon the name of Jesus the Christ;
3. Support the majority voice of the church expressed in the assembly at Denver in this matter, including the manner in which pastors are ordained and bishops installed;
4. Continue to dialogue, work, pray, study, and reflect upon how we might fully express our unity with The Episcopal Church
5. Work to foster mutual forgiveness and reconciliation where this issue has caused hurt, anger, and harm to the body of Christ and ELCA;
6. Call upon all members of the ELCA, regarding this issue and others of controversy, to “Put away from you all bitterness and wrath and anger and wrangling and slander, together with all malice, and be kind to one another, tenderhearted, forgiving one another, as God in Christ has forgiven you” (Ephesians 4:31-32); and to recommit ourselves to the mission of the Gospel “with all humility and gentleness, with patience, bearing with one another in love, making every effort to maintain the unity of the Spirit in the bond of peace” (Ephesians 4:2-3);
7. Encourage The Episcopal Church, at their National Church Assembly in July 2000 to further unity of Christ’s Church by adopting CCM; and be it further

RESOLVED, that the Northern Illinois Synod memorialize the ELCA Churchwide Assembly at Indianapolis in 2001, to uphold the unity of the ELCA by seeking, in consultation with The Episcopal Church, and without impeding, conflicting with, or diminishing the action of the assembly in Denver, or our unity with The Episcopal Church, ways to reconcile with those who feel they cannot support this ecumenical agreement in the ELCA.

BACKGROUND

Concern for the internal unity of the Evangelical Lutheran Church in America and for those who do not approve of the relationship of full communion between this church and The Episcopal Church has been discussed extensively by members of the Conference of Bishops and by the Church Council. On March 6, 2000, the Conference of Bishops issued a pastoral letter on the implementation of “Called to Common Mission,” which says, in part:

Consideration and adoption of “Called to Common Mission” by the Evangelical Lutheran Church in America have caused great hope and thankfulness, but also deep concern and

opposition. This letter is a response to the continuing tensions within this church. The Conference of Bishops seeks to maintain the unity of the spirit in the bond of peace....

We look forward to working together with our brothers and sisters of diverse views in this church and in The Episcopal Church as implementation steps are developed. We ask that such implementation be pastorally and jointly achieved.

We are grateful for the conversations throughout this church that seek to clarify the implications of entering into an evangelical and historic episcopate through the adoption of 'Called to Common Mission.' We recognize that persons of integrity and conscience find themselves in disagreement with one another on various issues, notably over policies and practices related to ordination. We desire that implementation of 'Called to Common Mission' enable full participation in the Evangelical Lutheran Church in America of all members. We trust that God's reconciling power will continue to guide the conversations among supporters and opponents in this matter....

We are mindful of the profound commitment by members of the Evangelical Lutheran Church in America to the unity of our church for the sake of the Gospel. This unity is a gift of God and a reality to be reflected in our life together. As sisters and brothers in Christ, we are summoned, in accord with the biblical exhortation to put away falsehood and speak the truth in love (Ephesians 4:25). We recommit ourselves to this summons.

We desire the greatest unity possible within the Evangelical Lutheran Church in America and with The Episcopal Church as 'Called to Common Mission' is received and implemented. We believe such unity is central to vital ministry together within our churches to experience the breadth of the full communion relationship.

At the April 2000 meeting of the Church Council, conversation focused on the orderly avenues for discussion of issues in the life of this church. The Church Council adopted (CC00.04.09, [*Cf. 2001 Pre-Assembly Report*, Section IX, pages 12-13]) a resolution, which reads in part:

1. To affirm the commitment to the unity of the Evangelical Lutheran Church in America, as stated in the constitution of this church (5.01. and 8.11.) and as embraced in the resolution of the Eastern North Dakota Synod Assembly (March 25, 2000)....

6. To urge that the orderly processes for decision-making within the Evangelical Lutheran Church in America be observed and practiced in respect for all members of this church as ongoing concerns are studied, discussed, and addressed;...

9. To express desire for the greatest unity possible within the Evangelical Lutheran Church in America and with The Episcopal Church as "Called to Common Mission" is received and implemented;

10. To understand that unity within our churches is central to vital ministry together in order to experience the breadth of the full-communion relationship;...

13. To express gratitude for the many wholesome ways and varied settings in which the prospect of a relationship of full communion between the ELCA and The Episcopal Church has been studied, explored, discussed, and embraced by members throughout this church as together we seek to clarify the implications of entering into an evangelical and historic episcopate through the adoption of "Called to Common Mission" by this church; and

14. To be mindful amid the discussions of this time of the profound commitment by members of the Evangelical Lutheran Church in America to the unity of our church for the sake of the Gospel, recognizing this unity is a gift of God and a reality to be reflected in our life together.

In discussing the possibility of whether or not to recommend to the 2001 Churchwide Assembly an amendment to the bylaws of this church that would allow a pastor other than a synodical bishop to preside at an ordination, similar concerns for the unity of this church and respect for the consciences of all the members of this church were voiced by members of the Conference of Bishops and the Church Council.

Pr. Parker introduced the recommendation of the Memorials Committee

MOVED;

SECONDED: To refer the memorial of the Northern Illinois Synod to the Office of the Presiding Bishop in consultation with the Department for Ecumenical Affairs and the Department for Synodical Relations in order to provide for regular reports on the unity of this church and reconciliation among its members to the Church Council, and to encourage regular conversation on this topic at meetings of the Conference of Bishops.

Seeing no one rising to speak to the motion, Bishop Anderson called for the vote.

ASSEMBLY

ACTION

Yes-922; No-44

CA01.07.50 To refer the memorial of the Northern Illinois Synod to the Office of the Presiding Bishop in consultation with the Department for Ecumenical Affairs and the Department for Synodical Relations in order to provide for regular reports on the unity of this church and reconciliation among its members to the Church Council, and to encourage regular conversation on this topic at meetings of the Conference of Bishops.

Category C13: Interpretation of the 'Tucson Resolution'

Reference: 2001 Pre-Assembly Report, Section VI, pages 63-65.

1. Minneapolis Area Synod (3G) [2001 Memorial]

WHEREAS, the Evangelical Lutheran Church in America (ELCA) Conference of Bishops' Tucson Resolution, adopted at Tucson, Arizona, on March 8, 1999, has been acknowledged and declared by the ELCA and The Episcopal Church to be the correct interpretation of the "Called to Common Mission" document, (as per paragraph 3 of the document); and

WHEREAS, the secretary of the ELCA has declared that the Tucson Resolution was not officially voted on by the 1999 Churchwide Assembly of the ELCA, but was simply an endnote to the document; and thus, the secretary informed the leadership of The Episcopal Church that the Tucson Resolution need not be voted upon by the 2000 National Convention of The Episcopal Church; and

WHEREAS, The Episcopal Church in their 2000 Convention voted upon an Episcopal "Mind of the House of Bishop's Resolution," which clearly contradicts the declarations and statements found within the Tucson Resolution, especially with regard to the threefold order of Episcopal ordained ministry; and

WHEREAS, there is significant concern among persons who were voting members to the 1999 Churchwide Assembly of the ELCA, regarding the status of the Tucson Resolution, as the Tucson Resolution was clearly pivotal in securing the needed votes for ELCA passage of the CCM document; and

WHEREAS, neither the ELCA Conference of Bishops nor the ELCA Church Council have reiterated their intention to use the Tucson Resolution as the binding standard by which the document will be interpreted, and neither the ELCA Conference of Bishops nor the ELCA Church Council have chosen to challenge the declaration made by the secretary of the ELCA; and

WHEREAS, the presiding bishop of the ELCA has appointed persons to serve on the joint commission, which is given the responsibility of interpreting the document, and the ELCA members of the joint commission deserve to clearly know that the Tucson Resolution is the binding and correct interpretation of the document; therefore be it

RESOLVED, that the Minneapolis Area Synod in Assembly declares its understanding that the Tucson Resolution is the correct interpretation of the CCM document, and directs the synod vice president to forward this action to the joint commission members and the ELCA churchwide office and the ELCA Conference of Bishops; and be it further

RESOLVED, that the Minneapolis Area Synod in Assembly memorializes the 2001 Churchwide Assembly to declare, for the record, that the Tucson Resolution of March 8, 1999, is the correct interpretation for the ELCA of the CCM document.

BACKGROUND

Several of the “WHEREAS” clauses of this memorial contain erroneous information about the process of adopting the full communion agreement between the Evangelical Lutheran Church in America and The Episcopal Church.

Both the Churchwide Assembly of the Evangelical Lutheran Church in America, in August 1999, and the General Convention of The Episcopal Church, in July 2000, voted to adopt *exactly the same text* of “Called to Common Mission.” By adoption of that text, a relationship of full communion was established between these two churches. The particular language used in The Episcopal Church’s resolution was shaped by that church’s legislative processes. The effect of the action was the same as that of the voting members of the 1999 Churchwide Assembly of the Evangelical Lutheran Church in America, namely, adoption of the text of “Called to Common Mission.”

The Tucson Resolution was not part of the text of “Called to Common Mission” submitted to the 1999 ELCA Churchwide Assembly. What was submitted by the Church Council was an amendment to “Called to Common Mission” that made reference to the Tucson Resolution as having “correctly interpreted” the agreement (see paragraph 3 of “Called to Common Mission”).

- a) Is the Tucson Resolution binding for implementation of “Called to Common Mission” in the ELCA even though it was not adopted as a resolution of the Churchwide Assembly? Yes.
- b) The Tucson Resolution is binding for implementation of “Called to Common Mission” because:
 - 1) The Tucson Resolution is acknowledged by specific reference in the official text of “Called to Common Mission” as having correctly interpreted the agreement for a full communion relationship between the ELCA and The Episcopal Church. In other words, it is binding by reference in the document itself.
 - 2) Most of the items listed in the Tucson Resolution are explicitly stated and addressed in the official text of “Called to Common Mission.”
 - 3) Some items in the Tucson Resolution are addressed in the bylaws of the ELCA and, therefore, are binding upon this church under those bylaws.
- c) Actually, the Tucson Resolution contained nothing unique unto itself or new. Everything in it is either explicitly stated in the text of “Called to Common Mission” or provided in the ELCA’s governing documents.

- d) In regard to the Tucson Resolution of the Conference of Bishops, the Church Council at its April 1999 meeting voted (CC99.04.25):

To receive the action of the Conference of Bishops concerning “Called to Common Mission,” and to transmit the resolution *as information* to the 1999 Churchwide Assembly of the Evangelical Lutheran Church in America [*emphasis added*].

- e) The *1999 Pre-Assembly Report* (Section V, page 5) conveyed the Tucson Resolution to the assembly “as information.” The text, therefore, was provided to voting members and others at the assembly as information and was not submitted by the Church Council to the assembly for adoption.

- f) At the April 1999 meeting of the Church Council, the council also voted (CC99.04.41):

To recommend to the Churchwide Assembly the addition of the following sentence at the end of paragraph three of “Called to Common Mission:”

In adopting this document the Evangelical Lutheran Church in America and The Episcopal Church specifically acknowledge and declare that it has been correctly interpreted by the resolution of the Conference of Bishops of the Evangelical Lutheran Church in America, adopted at Tucson, Arizona, March 8, 1999.

- g) Prior to the discussion and vote on this amendment at the 1999 Churchwide Assembly, the full text of the proposed amendment—as printed in full above—was read aloud for the assembly. The amendment cited above was approved on a vote of 903-101 (*1999 Reports and Records: Assembly Minutes*, pages 352-353).

- h) The Tucson Resolution is related specifically to the ELCA’s internal life; items in it are not applicable to the internal life of The Episcopal Church.⁶

⁶A review of the text of the Tucson Resolution demonstrates the fact that it is a summary of sections of “Called to Common Mission,” parts of the governing documents of this church, and policy statements of this church:

1. Terms of ELCA bishops (Tucson Resolution, Item A.2.) are defined in the synodical constitution (†S8.51) and the churchwide constitution and bylaws (10.31.05. and 13.22.). Further, paragraph 18 in “Called to Common Mission” acknowledges that tenure in office of an ELCA bishop “may be terminated by retirement, resignation, disciplinary action, or conclusion of term” (Tucson Resolution, Item A.3.).
2. The possibility within the ELCA of authorization of a lay person to preside for Holy Communion when no ordained minister is available for an extended period of time (Tucson Resolution, Item B.4.) is provided in this church’s bylaws (7.61.01.) and the sacramental practices document approved by the 1997 Churchwide Assembly, “The Use of the Means of Grace.”
3. The possibility of service by an ordained minister of a full-communion partner church in any ELCA congregation (Tucson Resolution, Item A.5., Item B.5., and Item B.8.) is by invitation only (paragraph 16), as specified in this church’s bylaws (8.72.12., 8.72.13., 8.72.14., 8.72.15., and 8.72.16.).
4. The declaration of no requirement that the ELCA must eventually adopt the threefold order of ministry with ordained deacons (Tucson Resolution, Item A.1. and Item A.4.) is shown in paragraph 9 of “Called to Common Mission.”
5. There is no expectation or requirement (Tucson Resolution, Item A.6) that the ELCA adopt the Ordinal or rules that apply to ordinations in The Episcopal Church (paragraph (continued...))

- i) In the study booklet printed for use throughout ELCA congregations and other settings—which was prepared following the 1999 Churchwide Assembly—the text of the Tucson Resolution was appended as an “end note” for the convenience of readers. It was included in that study booklet in keeping with the action of the Church Council in conveying that resolution as information. Further, as a matter of information, in accord with the Church Council’s resolution, the resolution also was printed as Exhibit E in the *1999 Reports and Records: Assembly Minutes*, pages 686-688. It was not printed as part of the official text since it was not adopted by the assembly as an amendment of “Called to Common Mission.”

The Mind of the House resolution addresses implementation of “Called to Common Mission” in The Episcopal Church. The Conference of Bishops resolution (the Tucson Resolution) addresses implementation within the Evangelical Lutheran Church in America. Each church body remains responsible for its internal governance and life.

It is not true that the ELCA has accepted a three-tiered system of ministry. In “Called to Common Mission,” paragraphs 14 and 15 clearly affirm the ELCA’s continuing pattern of ordained ministry. The one ministry of Word and Sacraments remains focused in the office of pastor. “Called to Common Mission” reads: “We agree that ordained ministers are called and set apart for the one ministry of Word and Sacrament, and that they do not cease thereby to share in the priesthood of all believers. They fulfill their particular ministries

⁶(...continued)

16 of “Called to Common Mission”).

6. An ordained minister of a full-communion partner church body serving within an ELCA setting (Tucson Resolution, Item B.5.) is to abide by the standards of this church (churchwide bylaw 8.72.16.; paragraph 16 of “Called to Common Mission,” that is, such service is “subject always to...constitutionally approved invitation,” and paragraph 22, “respecting always the internal discipline of each church”).
7. “Called to Common Mission” affirms the confessional foundation of the Evangelical Lutheran Church in America (paragraph 4) and does not represent in any way a change in this church’s confessional stance (Tucson Resolution, Item B.6.).
8. Future decisions related to the relationship of full communion (Tucson Resolution, Items B.10., B.11., and B.12.) will be made in mutual consultation (paragraphs 23, 24, 25, and 26). The legislative processes and authority of the respective churches remain unchanged. The joint commission—known as the Episcopal-Lutheran Coordinating Committee—is a consultative group, not a legislative body. It is to be “fully accountable to the decision-making bodies of the two churches.”
9. The current pattern of confirmations in the ELCA (Tucson Resolution, Item B.13) will continue (†S14.02.b.1 in the *Constitution for Synods* and *C9.03.b.1 in the *Model Constitution for Congregations of the Evangelical Lutheran Church in America*).
10. The pattern for ordinations (Tucson Resolution, Item B.1.) is addressed in paragraph 20, but “Called to Common Mission” contains no reference to the location of such services.
11. Recognition of other relationships of the ELCA (Tucson Resolution, Item B.2.) is contained in paragraphs 13 and 25 of “Called to Common Mission.”
12. Provision for the reception of the historic episcopate in the installation of future ELCA bishops (Tucson Resolution, Item B.3.) is indicated in paragraphs 18, 19, and 20 of “Called to Common Mission.”

within the community of the faith and not apart from it” (paragraph 7). Bishops are pastors who serve a number of congregations in a geographical area. “Called to Common Mission” makes clear that the ELCA will not need to change its position to designate deacons or diaconal ministers as members of the clergy. “Called to Common Mission” states in paragraph 9: “The ordination of deacons, deaconesses, or diaconal ministers by the Evangelical Lutheran Church in America is not required by this Concordat.”

The reference to the sharing of ministry recognizes the continuation of a threefold pattern in The Episcopal Church and the continuation of the existing pattern affirmed in the Evangelical Lutheran Church in America.

The central importance of the ministry of all the baptized is affirmed in paragraph 6 of “Called to Common Mission.” The two churches emphasize together “that all members of Christ’s church are commissioned for ministry through Baptism. All are called to represent Christ and his church; to bear witness to him wherever they may be; to carry on Christ’s work of reconciliation in the world; and to participate in the life, worship, and governance of the church” (*see also the understanding of the ministry of pastors as it relates to the ministry of all the baptized in paragraph 7 of “Called to Common Mission”*).

The first proposal for a relationship of full communion, known as the *Concordat of Agreement*, was distributed for study throughout ELCA congregations in 1991. After that proposal, the *Concordat of Agreement*, fell six votes short of adoption by a two-thirds vote at the 1997 Churchwide Assembly in Philadelphia, the assembly directed the presiding bishop to begin the process of revision of the *Concordat of Agreement*, which contained the basis for a relationship of full communion. The 1997 assembly also directed that such a new proposal be presented at the 1999 Churchwide Assembly. Similarly, the 1997 assembly directed that educational materials be developed so that the issues related to full communion could be studied in the two churches between 1997 and 1999. The resulting document is called “Called to Common Mission: A Lutheran Revision of the *Concordat of Agreement*.” “Called to Common Mission” was adopted by a nearly 70 percent vote at the 1999 Churchwide Assembly of the Evangelical Lutheran Church in America.

Pr. Parker introduced the recommendation of the Memorials Committee.

MOVED;

SECONDED: To transmit the background material related to this action to the Minneapolis Area Synod as the response of the 2001 Churchwide Assembly of the Evangelical Lutheran Church in America to the memorial.

The Rev. Michelle R. Rowell [Western Iowa Synod] complained that her synod had passed an identical resolution but was not listed among the synods having adopted this memorial, and she questioned whether other synods had been omitted. [It later was determined that the Western Iowa Synod had adopted a resolution (SA01.04.13) internal to the life of that synod, directed neither as a resolution to the ELCA Church Council nor as a memorial to the Churchwide Assembly. Upon report of that internal resolution to the Office of the Secretary following the 2001 synodical assembly, Secretary Almen responded to Bishop Curtis H. Miller in a letter dated April 24, 2001, detailing much of the information provided as background information for this category.]

Seeing no one else wishing to speak to the matter, Bishop Anderson called for assembly action on the recommendation.

ASSEMBLY

ACTION

Yes-802; No-150

CA01.07.51

To transmit the background material related to this action to the Minneapolis Area Synod as the response of the 2001 Churchwide Assembly of the Evangelical Lutheran Church in America to the memorial.

Category E13: Church Council Representation

Reference: 2001 Pre-Assembly Report, Section VI, pages 87- 88.

1. Minneapolis Area Synod (3G) [2001 Memorial]

WHEREAS, the Evangelical Lutheran Church in America (ELCA) is experiencing the challenges of joint efforts and common ministry with other bodies which are also rich in theological and historical tradition, especially in the current differences over ecumenical agreements; and

WHEREAS, we have significant differences among us on how to address a variety of ethical issues which threaten to fracture our body; and

WHEREAS, these and other events in our new life together have decreased the level of trust, especially between regions of this church and also the various expressions of this church; and

WHEREAS, frustration over lack of representation and perceived difficulties in dealing with the church headquarters indicate a growing distance from some synods and congregations which threaten our future as a church; and

WHEREAS, the ELCA Church Council is now composed of members not elected at the local level and not representative of any constituencies in contrast to the Conference of Bishops; therefore be it

RESOLVED, that the Minneapolis Area Synod in Assembly memorialize the 2001 Churchwide Assembly to direct the ELCA Church Council to initiate revision of the current structure so that constitution and bylaws are amended to create a 69 member churchwide council composed of one member from each synod and the four officers; and be it further

RESOLVED, that such revision and amendments provide for synod assembly election or nomination of the respective Church Council members with subsequent ratification by the Churchwide Assembly [of the Evangelical Lutheran Church in America].

BACKGROUND

The Church Council of the Evangelical Lutheran Church in America includes 33 persons elected by the Churchwide Assembly for six-year terms, plus the four officers. In addition, nine synodical bishops, one from each region, serve as advisory members. Two youth selected by the Lutheran Youth Organization also are advisory members. The Church Council is the board of directors of the churchwide organization.

Churchwide constitutional provision 19.02. underscores the requirement of regional distribution of the members of the Church Council in this way: "Excluding the churchwide officers, there shall not be more than one member of the Church Council from a synod nor shall more than two-thirds of the synods in a region have members on the Church Council at the same time. The Church Council shall have at least one member from each region."

The representation requirements of churchwide constitutional provision 5.01.f. apply to the Church Council—that is, at least 60 percent are laypersons, half of whom are women and half of whom are men and a minimum of 10 percent are persons of color or persons whose

primary language is other than English. Both pastors who are women and pastors who are men serve on the council.

The distribution of the membership of the Church Council is related to the regional distribution of the baptized membership of the synods. The Nominating Committee also has sought to ensure that, throughout the course of years, individuals from the various synods have had opportunity to serve on the council.

When a similar proposal to the one in this memorial was presented prior to the 1991 Churchwide Assembly, the Church Council devoted extensive study to the topic. The council voted at that time not to recommend to the Churchwide Assembly changes in the size and process for election of the council.

The question of the size of the Church Council was the subject of considerable study and discussion in the Commission for a New Lutheran Church in the mid-1980s. The debate in the commission reflected viewpoints, on the one hand, of those who wanted a smaller, working Church Council for active oversight of the programs and policies of the churchwide organization and, on the other hand, of those who wanted a larger council with one member from each synod.

In preparation for the ELCA's formation, proponents of a smaller council (equivalent to about one for every two synods) expressed the belief that, if a larger council existed, the real power would be exercised by a small executive committee because a larger council would be able to meet only once a year. Those who urged creation of the present 37-member council also noted that the size of synods varies dramatically (from about 300 congregations to 30 congregations and from almost a quarter million members to 6,000 members). One council member per synod was not seen as providing appropriate regional representation based on baptized membership.

The present Church Council meets three times a year as the board of directors of the churchwide organization. Its four committees—within their assigned areas of responsibilities (14.41.A91. through 14.41.D99.)—review carefully issues under consideration. The members discuss thoroughly proposed actions and offer their recommendations.

When a version of this memorial was considered by the 1991 Churchwide Assembly, concern was voiced that an 80-member council (69 voting members, nine advisory bishops, and two youth advisory members) would not lend itself to thorough discussion of proposals. It also was noted that a large council meeting annually would result in substantial ongoing responsibility for governance shifting to the executive committee, instead of the full council—the same concern that had been voiced in the Commission for a New Lutheran Church.

Persons from throughout the synods of this church also serve on the 21-member boards of the six divisions and the various other units, as well as the several advisory committees. The principles of representation apply to the boards. Geographical distributions requirements also apply to help ensure broad synodical representation on the various boards and committees, which present to the Church Council proposals and recommendations for the life and work of this church.

The responsibilities of the Church Council are specified in churchwide constitutional provisions 14.11. through 14.21. and in churchwide bylaws 14.21.01. through 14.41.11.

Pr. Parker introduced the recommendation of the Memorials Committee:

MOVED;

SECONDED: To affirm the service of the members of the Church Council of the Evangelical Lutheran Church in America in their representative responsibilities for governance as the board of directors and in their informed oversight of the policies, programs, and directions of churchwide ministries carried out on behalf of and in support of the members, congregations, and synods of this church; and

To decline to request the development of amendments to alter the size and method of election of the Church Council of the Evangelical Lutheran Church in America as recommended by the memorial of the Minneapolis Area Synod.

Bishop David W. Olson [Minneapolis Area Synod] moved:

MOVED;

SECONDED: To substitute the following action for the recommendation of the Memorials Committee:

To refer the memorial [Category 13: Church Council Representation] to the Church Council and specifically to the Program and Structure Committee along with recommendations of Presiding Bishop Mark Hanson and that a report and recommendations be made to the 2003 Churchwide Assembly.

Bp. Olson spoke to his motion, saying that he had looked forward to a lively debate about the merits of this proposal. He spoke of his conviction that there will be some restructuring of this church in the future, so a debate would be healthy right now. He stated that the response of the Memorials Committee focused on the issue of diversity, rather than representation from synods. Bp. Olson explained that he saw this restructuring plan as a way to bring this church together and to empower the Church Council. He hoped that the restructuring would “lead to honest and lively debate, force this church to come to grips with its diversity, and lead to ways of unity.” He thought that restructuring would lead to a higher level of trust among expressions of this church. Bishop Anderson, after conferring with the parliamentarian, ruled that the motion must be one to refer, rather than a substitute motion.

Bp. Olson stated that he had just been informed by the Rev. Susan L. Engh [Minneapolis Area Synod] that the specific Church Council committee to which the motion referred had been renamed the Program and Services Committee. Bishop Anderson responded that the name would be corrected in the motion.

MOVED;

SECONDED: To substitute the following action for the recommendation of the Memorials Committee:

To refer the memorial [Category 13: Church Council Representation] to the Church Council and specifically to the Program and Services Committee along with recommendations of Presiding Bishop Mark

Hanson and that a report and recommendations be made to the 2003 Churchwide Assembly.

The Rev. Serena S. Sellers [Southeastern Pennsylvania Synod] asked what the cost of a Church Council containing a representative from each synod would be. Bishop Anderson promised her a quick reply from a resource person.

The Rev. Kim L. Lengert [Northeastern Pennsylvania Synod] rose to present an amendment to Category E9 regarding development of a statement on human sexuality, which had been adopted on Monday, August 13, 2001. Bishop Anderson replied that such a motion would be out of order at that moment.

Bishop Peter Rogness [Greater Milwaukee Synod] spoke in support of the motion to refer, pointing out that such a motion was different than voting to adopt the plan. All the motion to refer would do, he said, would keep the issue alive for discussion and study. He stated that the voting members had just completed what he described as “a most frustrating exercise: voting for people for committees and boards, most of whom were unknown to voting members and to the people who sent them.” He suggested that a restructured Church Council could bring unity to this church, while still recognizing its diversity, and he cited the effectiveness of the Conference of Bishops as a model. He concluded by saying that to refer this motion to the Church Council for further deliberation would be a wise course of action.

Mr. Nick Olsen [Minneapolis Area Synod] pointed out that a similar plan had been defeated at the 1991 Churchwide Assembly. He acknowledged that the Memorials Committee had some good points in response to that memorial. Still, he said, the Church Council should have voice from all synods. Referral would allow debate on the issue to start, he said.

The Rev. Robert N. Bacher, executive for administration, responded to Pr. Sellers’ earlier question explaining that the proposed configuration for the Church Council would approximately double its present size; therefore, meeting costs also would double to approximately \$50,000-\$60,000 for per meeting.

The Rev. Kurt S. Strause [Lower Susquehanna Synod] asked for clarification about the main motion and what action the assembly was proposing to refer. Bishop Anderson replied that the assembly was debating whether to refer the original memorial of the Minneapolis Area Synod to the Church Council for further consideration.

The Rev. Glenn D. Miller [Northeastern Pennsylvania Synod] said the idea of referring the matter was a fine one. He also suggested that it would be a good idea to have a report on the issue from the outgoing presiding bishop because of his experience with the Church Council and the Conference of Bishops. Bishop Anderson reminded him that since he had already spoken, someone else would need to propose that addition to the motion.

Mr. Albert H. Quie [Minneapolis Area Synod] expressed his opinion that at every assembly everyone is frustrated as they come to the end. He lamented that memorials came from several synods, but no one was speaking to them. He called for leaders who would speak for their memorials.

Mr. Jonathan C. Enslin [South-Central Synod of Wisconsin] moved to end debate on the matter.

MOVED;
SECONDED;

Two-Thirds Vote Required
Yes-847; No-84

CARRIED: **To move the previous question.**

ASSEMBLY

ACTION

Yes-810; No-144

CA01.07.52 **To refer the memorial [Category E13: Church Council Representation] to the Church Council and specifically to the Program and Services Committee along with recommendations of Presiding Bishop Mark S. Hanson and that a report and recommendations be made to the 2003 Churchwide Assembly.**

The Rev. Kim L. Lengert [Northeastern Pennsylvania Synod] moved to reconsider Category E9: Statement on Human Sexuality. Bishop Anderson said that reconsideration is not a privileged motion, so the motion must come at the end of business. Pr. Lengert replied that this was different information than she had received from the parliamentarian. Mr. David J. Hardy, parliamentarian, responded that he had advised Pr. Lengert on the form of her motion, not its timing. Bishop Anderson advised Pr. Lengert that there should be time for her motion at the end of business.

Report of the Memorials Committee (continued)

En-Bloc Action on Certain Memorials

Reference: 2001 Pre-Assembly Report, Section VI; continued on *Minutes*, pages 48, 59, 149, 275, 321, 360, 376.

Pr. Parker introduced the recommendation of the Memorials Committee concerning those memorials remaining in the *en-bloc* action.

MOVED;

SECONDED: To approve *en bloc* the following responses to 2000 and 2001 synodical memorials printed in the Report of the Memorials Committee (2001 Pre-Assembly Report, Section VI, pages as listed):

Bishop Anderson called for assembly action on the recommendation.

ASSEMBLY

ACTION

Yes-875; No-48

CA01.07.53 **To approve *en bloc* the following responses to 2000 and 2001 synodical memorials printed in the Report of the Memorials Committee (2001 Pre-Assembly Report, Section VI, pages as listed):**

Category A2: Transfer of Union Creek, Rural Akron, Iowa,

to the South Dakota Synod

Reference: 2001 Pre-Assembly Report, Section VI, page 10.

1. South Dakota Synod (3C) [2000 Memorial]

WHEREAS, Union Creek Lutheran Church in Sioux Valley Township of Union County, South Dakota, and Immanuel Lutheran Church of Akron, Iowa, are no longer sharing pastoral leadership; and

WHEREAS, Union Creek Lutheran Church voted as a congregation to transfer to the South Dakota Synod, ELCA, from the Western Iowa Synod, ELCA; therefore be it

RESOLVED, that the South Dakota Synod welcome Union Creek Lutheran Church, Sioux Valley Township, Union County, as a congregation of the synod; and be it further

RESOLVED, that the South Dakota Synod memorialize the 2001 ELCA Churchwide Assembly to delete the words “with the exception of the township of Sioux Valley in Union County” in section 10.01.11. [of the *Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America*] which define the South Dakota Synod, ELCA, and the words, “and the township of Sioux Valley, Union County, in the state of South Dakota” in the description of the Western Iowa Synod, ELCA.

2. Western Iowa Synod (5E) [2000 Memorial]

WHEREAS, Union Creek Lutheran Church in Sioux Valley Township of Union County, South Dakota and Immanuel Lutheran Church of Akron, Iowa, are no longer sharing pastoral leadership; and

WHEREAS, Union Creek Lutheran Church voted as a congregation to transfer to the South Dakota Synod from the Western Iowa Synod; therefore be it

RESOLVED, that this Western Iowa Synod Assembly express its thanks to Union Creek Lutheran Church for the partnership we have shared in the Western Iowa Synod; and be it further

RESOLVED, that section S12.01.02. of the Western Iowa Synod Constitution be amended to delete in line 27 the words “in Union County, SD, Union Creek (Akron, IA)”;

and be it further

RESOLVED, that the Western Iowa Synod Assembly memorialize the Churchwide Assembly to delete the words “with the exception of the township of Sioux Valley in Union County” in section 10.01.11. [of the *Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America*], which define the South Dakota Synod, and the words “and the township of Sioux Valley, Union County, in the state of South Dakota” in the description of the Western Iowa Synod.

BACKGROUND

The memorials of the Western Iowa Synod and the South Dakota Synod relate to churchwide 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.

The action of the Churchwide Assembly to amend churchwide bylaw 10.01.11. provided the assembly’s response to the memorials.

*ASSEMBLY
ACTION*

EN BLOC

CA01.07.54 **To acknowledge the decision of the 2001 Churchwide Assembly of the Evangelical Lutheran Church in America in the amendment of churchwide bylaw 10.01.11. as the response of the Churchwide Assembly to the memorials of the South Dakota Synod and the Western Iowa Synod for the transfer of the territory of Sioux Valley Township in Union County of the state of South Dakota from the Western Iowa Synod to the South Dakota Synod.**

Category B3: 'Stand with Africa'

Reference: 2001 Pre-Assembly Report, Section VI, page 16-17.

1. Northeastern Minnesota Synod (3E) [2001 Memorial]

WHEREAS, "Stand with Africa: A Campaign of Hope" is a three year campaign launched by Lutheran World Relief, the ELCA World Hunger Program, and The Lutheran Church–Missouri Synod World Relief to support African churches and communities as they combat the spread of HIV–AIDS, fight hunger and poverty, and build peaceful communities; and

WHEREAS, for most Americans, Africa is the very image of a continent in crisis [with] nations facing overwhelming hardships; conflict claiming thousands of lives; disasters that drive millions from their homes; and the majority of the world's HIV–AIDS cases; yet for many Africans and many who know them, Africa is also a place of extraordinary vitality, dignity and courage; and

WHEREAS, "Stand with Africa: A Campaign of Hope" works with churches and communities to overcome HIV–AIDS, produce enough food to eat and sell, and build peace at the grassroots level in a campaign designed to energize U.S. Lutherans by offering opportunities for prayer, education, cultural exchange, advocacy and financial support; therefore be it

RESOLVED, that the Northeastern Minnesota Synod:

1. Pledges to be a strong and active partner in the emerging "Stand with Africa: A Campaign of Hope."
2. Calls on congregations and individuals to stand with Africa by:
 - a. Joining others throughout this church in finding ways to grow in our appreciation for the spiritual and cultural gifts of our brothers and sisters in Africa;
 - b. Continuing strong support for international debt relief;
 - c. Advocating for justice and special assistance in responding to the AIDS emergency in Africa;
 - d. Responding to the urgent need in Africa, through "third-mile" World Hunger gifts for the "Stand with Africa" campaign, within the context of their ongoing support of the World Hunger Appeal.
3. Expresses, within the context of decisions that Congress and the Administration will make about the large federal surplus, strong support for the call of the ELCA Conference of Bishops for an increase in U.S. assistance to Africa and urges ELCA members to contact the Lutheran Office for Governmental Affairs or visit its Web site, www.loga.org, for specific information regarding U.S. funding levels needed for Africa to strengthen poverty and hunger-related programs, combat HIV–AIDS, provide debt relief, support education, promote conflict resolution and peacekeeping, and bolster land mine removal and landmine victim assistance programs.

4. Encourages congregations to join the Lutheran Office for Governmental Affairs and Bread for the World in raising up the needs of Africa with the U.S. federal government in the coming months and years; and be it further

RESOLVED, that the Northeastern Minnesota Synod Assembly memorialize the 2001 ELCA Churchwide Assembly in Indianapolis to lift up and wholeheartedly support the “Stand with Africa” campaign.

2. New Jersey Synod (7A) [2001 Memorial]

WHEREAS, the New Jersey Synod, ELCA has taken a leading role in focusing both synodical and churchwide attention on the AIDS pandemic in Africa; and

WHEREAS, the New Jersey Synod in its one-month-long AIDS in Africa Appeal raised over \$96,000 in offerings to enable church related ministries in Africa to respond directly to this continuing human tragedy, and has as yet untapped resources which need to be pursued among our congregations, agencies, and members; and

WHEREAS, 25 million of the estimated 34 million people living with HIV–AIDS worldwide live in sub-Saharan Africa, and 32 of the world’s most heavily indebted poor countries are also in Africa; and

WHEREAS, the “Stand with Africa” campaign has now been officially launched by Lutheran World Relief (LWR), the ELCA World Hunger Program, and The Lutheran Church–Missouri Synod (LCMS) World Relief Program as a unified way of bringing attention to the needs and tremendous creativity and courage of our African brothers and sisters as they respond to this holocaust among their peoples; and

WHEREAS, “Stand with Africa” “...works with communities and churches to overcome HIV–AIDS, produce enough food to eat and sell, and build peace at the grassroots,” and will do so in a three-year campaign that celebrates both the vitality of Africa and the blessings of partnership; and

WHEREAS, Bread for the World has recently launched its 2001 “Africa: Hunger to Harvest: Offering of Letters Campaign,” thereby encouraging ecumenical advocacy efforts on behalf of our African kinfolk; therefore be it

RESOLVED, that the New Jersey Synod in assembly:

1. Calls all of its congregations to become involved in prayer, education, and generous financial support of the ELCA World Hunger Program and its “Stand with Africa” campaign; and
2. Memorializes the ELCA in its 2001 Churchwide Assembly to pray daily for the success of the “Stand with Africa” campaign and for the ELCA’s Companion Synods in Africa who are challenged in this time by poverty, war and the AIDS pandemic; and
3. Encourages all ELCA congregations and their members to pray regularly for the people and churches of Africa, to learn about the life, vitality, and needs of African peoples, and to provide significant financial support over their current benevolent giving to the “Stand with Africa” campaign.

BACKGROUND

The concerns raised by the memorials of the Northeastern Minnesota Synod and the New Jersey Synod will be addressed as part of the business of the 2001 ELCA Churchwide Assembly. Background information on “Stand with Africa: A Campaign of Hope,” and the text of the proposed action on this topic recommended by the ELCA Church Council, is printed on page 57 in Section IV of the *2001 Pre-Assembly Report*.

ASSEMBLY

ACTION

EN BLOC

CA01.07.55 **To receive the memorials of the Northeastern Minnesota Synod and the New Jersey Synod on “Stand with Africa: A Campaign of Hope;” and**

To acknowledge the action of the 2001 Churchwide Assembly of the Evangelical Lutheran Church in America on “Stand with Africa: A Campaign of Hope” as the response of the Churchwide Assembly to the memorials of the Northeastern Minnesota Synod and the New Jersey Synod.

Category B4: Support for the Haitian People

Reference: 2001 Pre-Assembly Report, Section VI, page 17-18.

1. Grand Canyon Synod (2D) [2001 Memorial]

WHEREAS, Jesus says, “Whenever you did it for any of my people, no matter how unimportant they seemed, you did it to me” (Matthew 25:40); and

WHEREAS, hunger and poverty exist among our Haitian brothers and sisters, just 700 miles off the Florida coast; and

WHEREAS, since 1986 Lutherans have been working to alleviate the cycle of poverty and hunger in Haiti; and

WHEREAS, Haiti Solidarity Week is a national effort to help people understand the struggles of the Haitian people; therefore be it

RESOLVED, that congregations of the Grand Canyon Synod consider designating at least one Sunday a year as Haitian Piglet Sunday; and be it further

RESOLVED, that in 2002, the churches of the Grand Canyon Synod consider supporting Haiti Solidarity Week, March 3-9; and be it further

RESOLVED, that in 2002, the Synod Hunger Committee be directed to send a Haiti Solidarity Packet, to each congregation; and be it further

RESOLVED, that the Grand Canyon Synod Assembly memorialize the 2001 Churchwide Assembly of the ELCA to direct the ELCA Hunger Appeal to support Haiti Solidarity in 2002.

BACKGROUND

Haiti is the poorest nation in the western hemisphere, with *per capita* Gross National Product (GNP) of \$462. Political instability has made the Haitian peoples’ task of achieving sustainable development for all even more difficult. Other significant factors include environmental degradation, natural disasters (hurricanes), and the increasing incidence of HIV-AIDS infection in the population.

The ELCA, through gifts to the ELCA World Hunger Appeal, has made a major commitment to help the people of Haiti. At the recommendation of the Division for Global Mission (DGM), over \$500,000 has been used to help the people of Haiti through the Lutheran World Federation (LWF). Together with Norwegian Church Aid and Church of Sweden Aid, the ELCA provides major support for this \$2.2 million effort.

One important focus is the integrated rural development project in Thiotte, near the border with the Dominican Republic. Lutheran World Federation's World Service is accompanying the small-scale farmers and planters of Thiotte to escape poverty through a major agricultural-ecological project, including pig production, reforestation, micro-enterprises, new "earth-friendly" agricultural training, and other means. LWF also supports integrated rural development with Haitian migrants in the neighboring Dominican Republic. To address the underlying political situation that makes sustainable development difficult in Haiti, LWF also supports Haitians in a Democracy and Civil Society Program and related activities.

In addition, Lutheran World Relief, which also receives World Hunger funds, supports several integrated development projects with community-based partners in Haiti.

The World Hunger Program welcomes increased education, advocacy, and giving in support of the Haitian people. It has not been the practice of the World Hunger Appeal to specifically designate a day or week for a specific country or cause, given the number of countries in which World Hunger projects are supported. It does share information about such emphases through spring (May) and fall (August) packets and through the World Hunger newsletter mailed quarterly to each ELCA congregation.

In addition, the World Hunger Program invites and encourages congregations and synods to focus in-depth on a particular country or type of anti-hunger activity during particular times of the year. This helps members to "hear the stories" of individual people whose lives have been saved or changed by the work funded through the World Hunger Appeal. Such special emphases are sometimes done in conjunction with DGM's companion synod program—as is the case with the Florida-Bahamas Synod and Haiti.

Given the March 2002 timing of Haiti Solidarity Week, congregations that wish to join Roman Catholics and other interested persons in this common effort might include an emphasis on Haiti in their annual Lenten World Hunger emphases. The ELCA World Hunger newsletter will share information about this week and about available resources. Bulletin inserts and related materials focusing on Haiti, some of which have been sent to congregations, also are available on-line at www.elca.org/hunger/resource.html or by calling the World Hunger Appeal office. In addition, congregations can order from the Division for Global Mission a Haiti "country packet," which includes information about that country, the church, maps, photos, and prayers, together with a description of a project funded by gifts to the World Hunger Appeal. These are available on-line at the ELCA Web site (www.elca.org/dgm/country_packet/index.html) or in print form from the Division for Global Mission. In addition, the Lutheran World Federation now has a Web site for its Haiti project that describes the projects mentioned above (www.lwfhaiti.org).

ASSEMBLY

ACTION

EN BLOC

CA01.07.56 To receive with appreciation the memorial of the Grand Canyon Synod that calls for support of the Haitian people;

To convey the memorial of the Grand Canyon Synod to the World Hunger Appeal with the request that information about Haiti be shared with congregations in the coming months;

To encourage ELCA members to learn more about the difficult situation in Haiti, to advocate on behalf of people in

need in Haiti, to give generously to the ELCA World Hunger Appeal so that it can continue and increase its substantial support for the work of the Lutheran World Federation and Lutheran World Relief, and to pray for the people of Haiti; and

To request the secretary of this church to share this resolution of support with the Lutheran World Federation and Lutheran World Relief.

Category B7: Global Warming

Reference: 2001 Pre-Assembly Report, Section VI, page 22-24.

1. Saint Paul Area Synod (3H) [2001 Memorial]

WHEREAS, we read in Genesis that “God saw everything that God had made, and indeed, it was very good” [Genesis 1:31a, NRSV, paraphrased]; and we read further in Colossians that through Christ, “God was pleased to reconcile to God’s very self all things, whether on earth or in heaven, by making peace through the blood of Christ’s cross” [Colossians 1:20, NRSV, paraphrased]; and

WHEREAS, the United Nations’ Intergovernmental Panel on Climate Change (IPCC), in a report released on January 20, 2001, found virtually complete consensus that not only is the earth’s climate warming, but it’s warming is directly related to human activity; and

WHEREAS, people living in poverty and in developing nations bear a disproportionate burden of distress as the climate warms, while the developed nations emit a disproportionately high quantity of “greenhouse gases,” making this an issue of global justice [“Climate Change: State of Knowledge,” published by Office of Science and Technology Policy, established by the National Science and Technology Policy, Organization and Priorities Act of 1976, under the President of the United States. Published, October 1997, page 6]; and

WHEREAS, the Minnesota Council of Churches (MCC) on February 22, 2001, released a public statement entitled “Climate Change: A Matter of Faith,” which was signed by Saint Paul Area Synod Bishop Mark Hanson and several other heads of communions in Minnesota, and which calls all Minnesota Christians to renew our identity as people of faith (a) subject to God’s love and authority; (b) created and living within the beauty and wonder of God’s creative handiwork; and (c) responsible for living appropriately and sustainably; and further calls individuals, churches, community groups and businesses “to work together”:

- to reduce greenhouse emissions; to conserve energy (especially from nonrenewable sources); and to increase use of renewable sources of energy;
- to address public policy and corporate practice; and
- to live more simply by consuming less, re-using more, and recycling as much as possible; therefore be it

RESOLVED, that the Saint Paul Area Synod memorialize the Evangelical Lutheran Church in America (ELCA) in assembly in August 2001 to request the ELCA Hunger Program and the Division for Congregational Ministry to increase resources and training for congregational response to global warming.

2. Southeastern Minnesota Synod (3I) [2001 Memorial]

WHEREAS, we read in Genesis 1:31a that “God saw everything that God had made, and indeed, it was very good”⁷ and we read further in Colossians 1:20 that through Christ, “God was pleased to

⁷Genesis 1:31a NRSV (paraphrased)

reconcile to God's very self all things, whether on earth or in heaven, by making peace through the blood of Christ's cross"⁸; and

WHEREAS, the United Nations' Intergovernmental Panel on Climate Change (IPCC), in a report released on January 20, 2001, found virtually complete consensus that not only is the earth's climate warming, but its warming is directly related to human activity"⁹; and

WHEREAS, people living in poverty and in developing nations bear a disproportionate burden of distress as the climate warms, while the developed nations emit a disproportionately high quantity of "greenhouse gases,"¹⁰ making this an issue of global justice; and

WHEREAS, the Minnesota Council of Churches (MCC) on February 22, 2001, released a statement titled "Climate Change: A Matter of Faith," which was signed by Bishop Mark Hanson and several other heads of communions in Minnesota, and which calls all Minnesota Christians to "renew our identity as people of faith:

- subject to God's love and authority;
 - created and living within the beauty and wonder of God's creative handiwork; and
 - responsible for living appropriately and sustainably";
- and further calls individuals, churches, community groups and business "to work together";
- to reduce greenhouse emissions, to conserve energy (especially from nonrenewable sources) and to increase use of renewable sources of energy;
 - to address public policy and corporate practice; and
 - to live more simply by consuming less, reusing more, and recycling as much as possible; therefore be it

RESOLVED, that the Southeastern Minnesota Synod request its member congregations to pray regularly for the care of God's creation, and specifically for discernment and courage in responding to the challenges of global warming, using as appropriate, the "creation prayers" distributed by the New Earth Partnership; and

RESOLVED, that the Southeastern Minnesota Synod direct Synod Council, in concert with the MCC Eco-Justice Program, to work with at least 20 Southeastern Minnesota Synod congregations during the next year to develop congregational plans of response to the MCC faith statement, and present these plans to the 2002 Southeastern Minnesota Synod Assembly; and be it further

RESOLVED, that the Southeastern Minnesota Synod request each of its leadership teams to develop a plan for response to the MCC faith statement, and present these plans to the 2002 Southeastern Minnesota Synod Assembly; and be it further

RESOLVED, that the Southeastern Minnesota Synod memorialize the Evangelical Lutheran Church in America (ELCA) in assembly in August 2001, to request the ELCA Hunger Program and the Division for Congregational Ministry to increase resources and training for congregational response to global warming.

BACKGROUND

The 1993 ELCA Churchwide Assembly adopted the "Social Statement on Caring for Creation: Vision, Hope, and Justice" in which this church recognized:

⁸Colossians 1:20 NRSV (paraphrased)

⁹The IPCC Website, with links to numerous other resources, is <http://www.ipcc>

¹⁰"Climate Change: State of Knowledge" published by Office of Science and Technology Policy (OSTP), established by the National Science and Technology Policy, Organization and Priorities Act of 1976, under the President of the United States. Published October 1997, page 6.

- the depletion of the protective ozone layer...;
- dangerous global warming, caused by the buildup of greenhouse gases, especially carbon dioxide (page 4).

In response to the current situation, the ELCA said, “When *we* face today’s crisis, we do not despair. We act.” We committed ourselves to act by:

- modifying personal lifestyles and communal habits, including environmental auditing and tithing;
- developing liturgical, preaching, and educational materials that celebrate God’s creation and expanding various curricula;
- reporting on the environment in church publications and public media;
- environmental education through synods, regions, outdoor ministries, colleges and universities, and the World Hunger Program;
- discussing environmental issues; and
- private and public sector advocacy (pages 8-12).

In the 1999 economic life social statement “Sufficient, Sustainable Livelihood for All,” the ELCA linked the growth of economic activity to endangering the capacity of natural and social systems to survive and thrive. This church called for:

- appropriate policies and regulations that help reverse environmental destruction;
- ending subsidies for economic activities that use up non-renewable natural resources;
- companies to pay more fully for the wider social and environmental costs of what they produce;
- the development and use of more energy-efficient technologies (page 15).

Based on ELCA social policy, the Division for Church in Society has undertaken a variety of advocacy ministries. Its Corporate Social Responsibility (CSR) program has developed a shareholder resolution on global warming which mentions steps that some major corporations are taking. This resolution will be submitted to the board of the Division for Church in Society for approval in October. The Lutheran Office for Governmental Affairs (LOGA) signed on to a letter to the U.S. Congress (May 9, 2001) in support of legislation addressing global climate change (H.R. 1646).

Both the Corporate Social Responsibility program and LOGA have carried out activities to educate ELCA members. In 2000, CSR published a Web page on climate change, listing Internet and print resources. LOGA published articles and action alerts on climate change (March 1999; May 2001).

Presiding Bishop H. George Anderson wrote a letter to President Bush in April 2001 in which he requested, “I ask that you begin to work with leaders in the faith community as well as the scientific community to work out a sustainable solution to the problem of global warming.”

Global warming has become a major focus of the interfaith community. In May 2001, the presiding bishop joined nearly 40 other heads of major religious communities in “An Open Letter to the President, the Congress, and the American People” in which these leaders said, “Preventing climate change is a preeminent expression of faithfulness to our Creator God” and called for setting energy conservation targets and timetables.

Through its environmental stewardship program, the Division for Church in Society also has provided grants to organizations such as the Eco-Justice Working Group of the National Council of the Churches of Christ in the U.S.A. dealing with environmental concerns and assisted congregations to develop more energy efficient buildings.

In 2001, the Division for Church in Society will expand a half-time position devoted to environmental education and advocacy to a full-time position. Thirty percent of this full-time work will be devoted to public policy advocacy on environmental and rural issues.

ASSEMBLY

ACTION

EN BLOC

CA01.07.57

To reaffirm the commitment of this church to the care of creation, including global warming, as part of the web of complex interwoven environmental concerns, as detailed in the 1993 “Social Statement on Caring for Creation: Vision, Hope, and Justice;”

To refer the memorials of the Saint Paul Area Synod and the Southeastern Minnesota Synod to the Division for Church in Society to consider developing or identifying appropriate resources for promoting understanding of this issue; and

To encourage individuals, congregations, synods, and churchwide units of this church to consider their activities in light of this issue.

Category B8: Racial Hate Crimes

Reference: 2001 Pre-Assembly Report, Section VI, page 24-26.

1. Alaska Synod (1A) [2001 Memorial]

WHEREAS, Anchorage, Alaska, and the whole nation via television, recently witnessed the videotape of a horrendous racial crime against Alaska Natives, referred to as the “paint-ball” incident; and

WHEREAS, the incident brings to light the presence of racial bigotry toward Alaska Natives and raises the concern of human rights abuses against other groups in our communities; and

WHEREAS, it is important to speak out against racial crimes, as the April 22, 2001, article titled, “Holocaust Witness Dies at Age 74” in the *Anchorage Daily News* reminds us, when a West High teacher was quoted as saying, “It was important that kids understand what the possibilities of evil are when the people of good will do nothing”; and

WHEREAS, the 1993 Evangelical Lutheran Church in America “Social Statement on Freed in Christ: Race, Ethnicity, and Culture,” states: “We expect our leadership to name the sin of racism and lead us in our repentance of it. Although racism affects each one of us differently, we must take responsibility for our participation, acknowledge our complicity, repent of our sin, and pray God will bring us to reconciliation”; therefore be it

RESOLVED, that the Alaska Synod Assembly and the congregations it represents, stand on record opposing this act, and the racial bigotry it represents, publicly renouncing this action by forwarding a copy of this resolution to the 2001 ELCA Churchwide Assembly; and be it further

RESOLVED, that the Alaska Synod make educational materials available to congregations, and enlist one or more person(s) for training or people who have already been trained in anti-racism, who would be available to assist congregations; and be it further

RESOLVED, that each congregation and pastor be encouraged for the sake of humanity as well as peace in our community to voice support for Alaska Natives, to oppose any and

all racial crimes, to encourage a just resolution to this particular incident, and to engage in prayer for both victims and perpetrators, seeking understanding, forgiveness and reconciliation; and be it further

RESOLVED, that the Alaska Synod publish this resolution in the *Anchorage Daily News*.

BACKGROUND

The memorial from the Alaska Synod, "Speaking Out Against Racial Crimes," parallels the strong and consistent position held by the Evangelical Lutheran Church in America. The memorial draws on the 1993 "Social Statement on Freed in Christ: Race, Ethnicity, and Culture" in reminding this church's leaders of their role in combating racism. That statement goes on to detail the Church's "public leadership":

Our world is one where racial and ethnic lines are drawn and enforced. Our world is one where hostility festers along those dividing lines, often bursting out in violence. Our world is one where power and prejudice combine in bitter opposition.

But God has not gathered the Church as yet one more example of brokenness. The Church exists to proclaim Jesus the Christ, whose life, death, and resurrection means freedom for the world. The Church also exists to teach the law of God, announcing that the God who justifies expects all people to do justice.

So, the Church must cry out for justice, and thereby resist the cynicism fueled by visions that failed and dreams that die. The Church must insist on justice, and thereby refuse to blame victimized people for their situations. The Church must insist on justice, and thereby assure participation of all people" (page 5).

In an enumeration of the rights of all God's people, a predecessor church body stated, "All have the right to protection against abuse, exploitation, and neglect," Human Rights: Doing Justice in God's World (Lutheran Church in America, 1978).

Further, the 1994 ELCA "Message on Community Violence" states: "Some violence is a reminder of the failure to ensure justice for all members of a society. Many people—due to race, language, economic class, gender, or sexual orientation—have not received the protection and justice necessary for human well-being" (page 4).

The ELCA, through the Lutheran Office for Governmental Affairs (LOGA) of the Division for Church in Society (DCS), has advocated in the past several sessions of Congress for the passage of the Hate Crimes Prevention Act. This legislation, in addition to broadening the scope and nature of covered offenses, permits the participation of federal authorities in the investigation and prosecution of hate crimes in cases where local officials are unable or unwilling to act.

Although no legislation has been introduced into Congress this session, it is anticipated that there will be efforts later in 2001 to enact some form of hate crime measure. Activity continues in a number of states to pass or strengthen such laws in those jurisdictions.

The issue of hate crimes has been included in the last two ELCA advocacy plans for policy action, and has been given a high priority in the attention and resources devoted to working for passage of appropriate legislation.

In addition to advocacy, this church also is combating racism and hate crimes through a variety of educational endeavors. The Commission for Multicultural Ministries (CMM) offers a wide range of anti-racism training and resources for ELCA congregations, synods, and churchwide units. A basic one-and-one-half day anti-racism training session is offered to all synods and churchwide units. In the past four years, all synodical bishops, the ELCA

Church Council, churchwide boards and committees, as well as staff, various synods, and congregations have participated in this training. An advanced four-day anti-racism training session also is offered to those who have completed the basic training.

The Commission for Multicultural Ministries also offers five-day anti-racism training for facilitators from synods and churchwide units. The participants in this training learn how to lead anti-racism training events. Since its inception, 26 synods have sent teams for this training. These trained leaders from synods offer anti-racism training to congregations in their synods. In addition, the Commission for Multicultural Ministries produces educational resources to assist this church in addressing racism. "No Hate Allowed," a resource to address racial hate crimes, is available in English and Spanish. A Bible study, "Even The Stones Will Cry Out For Justice," also is available.

ASSEMBLY

ACTION

EN BLOC

CA01.07.58 **To join the Alaska Synod in its forthright opposition to all forms of racial bigotry and racial hate crimes;**

To call upon all members of the Evangelical Lutheran Church in America to commit themselves anew to the values and goals articulated in this church's social policy through the 1993 Social Statement "Freed in Christ: Race, Ethnicity, and Culture," and the 1994 "Message on Community Violence;"

To underscore the declaration in the 1993 Social Statement "Freed in Christ: Race, Ethnicity, and Culture" that: This church will support legislation, ordinances, and resolutions that guarantee to all persons equally:

- **civil rights, including full protection of the law and redress under the law of discriminatory practices; and to all citizens, the right to vote;**
 - **access to quality education, health care, and nutrition;**
 - **opportunity for employment with fair compensation, and possibilities for job training and education, apprenticeship, promotion, and union membership;**
 - **opportunity for business ownership;**
 - **access to legal, banking, and insurance services;**
 - **the right to rent, buy, and occupy housing in any place; and**
 - **access to public transportation and accommodation;**
- and**

To encourage all congregations, synods, and institutions of this church to engage in anti-racism training.

Category B10: Temporary Assistance for Needy Families

Reference: 2001 Pre-Assembly Report, Section VI, page 27-28.

1. New Jersey Synod (7A) [2001 Memorial]

WHEREAS, the social statement of economic life, "Sufficient, Sustainable, Livelihood for All," adopted by the Evangelical Lutheran Church in America at the sixth biennial Churchwide Assembly in August 1999 states:

"Governing leaders are to be held accountable to God's purposes: 'May (they) judge your people with righteousness, and your poor with justice...May (they) defend the cause of the poor of the people' (Psalm 72:2); and

We call for government to provide adequate income assistance and related services for citizens, documented immigrants, and refugees who are unable to provide for their livelihood through employment; and

We call for scrutiny to ensure that new ways of providing low-income people with assistance and services (such as through the private sector) do not sacrifice the most vulnerable for the sake of economic efficiency and profit"; and

WHEREAS, the Conference of Bishops Pastoral Letter on "Wealth and Poverty" adopted March 7, 2000, observed that: "Although many enjoy unprecedented prosperity in this country, 34 million people in the United States—13 million of them children—live in poverty. This disparity haunts the good efforts of charity and mocks God's call for justice," and further calls on church members and public policy-makers to engage in action and advocacy on behalf of people living in poverty; and

WHEREAS, federal funding for Temporary Assistance for Needy Families (TANF), the Food Stamp Program, Child Care Support, and Medicaid expires in fiscal year 2002, and must be re-authorized if these programs are to continue to provide an important "safety net" for the most vulnerable of our citizens; therefore be it

RESOLVED, that the 2001 Assembly of the New Jersey Synod take official action expressing support for continued funding of Temporary Assistance for Needy Families, the Food Stamp Program, Child Care Support, and Medicaid at least at current levels, and that congregation members be encouraged to learn about these programs and their crucial importance to people living in poverty; and be it further

RESOLVED, that members of congregations be encouraged to communicate with elected officials, urging them to support re-authorization; and be it further

RESOLVED, that the Secretary of the New Jersey Synod communicate this action to the President of the United States, and the members of New Jersey's Senatorial and Congressional delegation; and be it further

RESOLVED, that the New Jersey Synod memorialize the 2001 Churchwide Assembly of the Evangelical Lutheran Church in America, encouraging the assembly to take action supporting continued funding for Temporary Assistance for Needy Families, the Food Stamp Program, Child Care Support, and Medicaid; and urging advocacy by congregations, the Lutheran Office for Governmental Affairs, the Division for Church in Society, and whatever other divisions and offices of this church might be appropriate to this task.

BACKGROUND

The welfare reform legislation, signed into law on August 22, 1996, removed the entitlement to assistance provided by the Aid to Families with Dependent Children (AFDC) program and established the Temporary Assistance for Needy Families (TANF) Block Grant. States are provided broad flexibility in operating the TANF program, which emphasizes work and provides cash assistance to recipients who qualify. The TANF program established a five year lifetime limit for the receipt of assistance and gave the states the option to set a shorter lifetime limit.

The Medicaid program was decoupled from welfare when the Personal Responsibility and Work Opportunity Reconciliation Act (PRWORA) was adopted in 1996. Persons leaving welfare were provided with Transitional Medicaid as they moved from welfare to work.

The various child care programs were combined into what is called the Child Care Fund. The Child Care and Development Block Grant is a part of that fund. Although there has been an increase in child care funding since 1996, only 12 percent of families who qualify are able to receive assistance. Good child care is a labor-intensive service that can cost from \$4,000 to \$10,000 a year for each child.

The Food Stamp Program is the first line of defense against hunger in the United States and is an important work support program for families earning very low wages. When PRWORA was enacted in 1996, deep cuts were made to the Food Stamp Program and most immigrants were made ineligible for the program. As welfare offices were turned into employment offices, persons who were seeking assistance or being diverted from welfare into jobs often were misinformed that they might qualify for the program. Consequently, caseloads dropped much more dramatically than the poverty level.

In 2002, the TANF block grant, the Food Stamp Program, the Child Care programs, and Transitional Medicaid will all be up for re-authorization. Funding for these programs, especially the TANF program, will be at risk.

The social statement on economic life, "Sufficient, Sustainable, Livelihood for All," adopted by the 1999 Churchwide Assembly states, "Governing leaders are to be held accountable to God's purposes: 'May [they] judge your people with righteousness, and your poor with justice....May [they] defend the cause of the poor of the people'" (Psalm 72:2). The statement calls also for adequate health-care coverage, child care support, income assistance, and related services for citizens, documented immigrants, and refugees who are unable to provide for their livelihood through employment, and adequate, consistent public funding for the various low-income services.

"Working Principles for Welfare Reform," affirmed by the board of the Division for Church in Society, says, "Quality, affordable child care should be made available to parents who are employed outside the home, or who participate in education, training, and job search programs." "Working Principles for Welfare Reform" points out also that health care, child care, and food stamps should not only be available to families moving from welfare to work, but only be phased out when employment income and benefits increase.

The memorial of the New Jersey Synod Assembly addresses the timely issue of the re-authorization of TANF, the Food Stamp Program, the Child Care programs, and Transitional Medicaid. The Division for Church in Society's Lutheran Office for Governmental Affairs has been researching welfare reform in preparation for re-authorization of these various programs. "Assessing Welfare Reform: A Guide for the Re-authorization of Temporary Assistance for Needy Families" soon will be released. Another report, "Helping Families—Lutheran Congregational Social Ministries," a product of several departments within the Division for Church in Society, the Division for Congregational Ministries, the Department for Research and Evaluation, and Wartburg College also soon will be released. This report will speak to the experience of ELCA congregations regarding services to people in poverty in the context of the enactment of PRWORA in 1996. The 2001-2002 Advocacy Plan of the Division for Church in Society also includes these items for priority action in the 107th Congress.

ASSEMBLY

CA01.07.59 **To express appreciation to the New Jersey Synod for its concern for people with special economic need;**

To continue the efforts of the Division for Church in Society, through the Lutheran Office for Governmental Affairs, to advocate not merely to preserve but also to increase funding for Temporary Assistance for Needy Families and Child Care programs, re-authorization of the Transitional Medicaid program, and maintenance of the Food Stamp Program as an entitlement program; and

To request that this church recommit itself to education about poverty and the role of government to help lift people from poverty.

Category B13: Peace

Reference: 2001 Pre-Assembly Report, Section VI, page 30-32.

1. Rocky Mountain Synod (2E) [2001 Memorial]

WHEREAS, Christ calls us to be peacemakers, and the church to be a reconciling presence in and for the world (2 Corinthians 5:18-19), breaking down the dividing walls of hostility among people (Ephesians 2:13-22); and

WHEREAS, the ELCA “Social Statement—For Peace in God’s World,” eloquently reminds us that peacemaking and reconciliation are an essential part of discipleship for both individuals and communities of faith, and explicitly calls for “education about nonviolence in our church and elsewhere”; and

WHEREAS, the bishop’s “Initiatives to Prepare for a New Century” calls on congregations to “turn inside-out in witness and service,” and urges that “we redouble our efforts to aid children, youth and young adults at risk from racism, hunger, violence and poverty, both at home and throughout the world”; and

WHEREAS, the United Nations General Assembly approved an appeal sponsored by every living Nobel Peace Laureate “the children of the world” calling for a decade-long effort (2000-2010) “to teach the practical meaning and benefits of nonviolence in our daily lives in order to reduce violence and...build a new culture of nonviolence.” Over 70 million people have since signed the Decade pledge of nonviolence; and

WHEREAS, hundreds of Lutheran congregations and schools, 31 ELCA synods including the Rocky Mountain Synod, and the 1999 Churchwide Assembly voted to endorse the call for a Decade for a Culture of Peace and Nonviolence, resolving “to make it a priority to teach, practice, and model nonviolence, and a Task Force on Nonviolence has been established to provide coordination and leadership for ELCA activities; and

WHEREAS, surveys regularly report that Lutherans and the general public alike feel that existing programs are inadequate to transform the conflicts in our congregations as well as violence toward children and women in the home, violence in computer games and the media, and shootings in our schools; therefore be it

RESOLVED, that the Rocky Mountain Synod of the ELCA:

1. Commits to sponsor training programs and materials for congregations and synod leaders including such topics as the biblical foundations of peacemaking, nonviolence education and conflict transformation skills—working with and making use of staff and

- resources from the ELCA Task Force on Nonviolence, Lutheran Peace Fellowship, the Fellowship of Reconciliation, and other organizations;
2. Will provide the necessary funds, assemble the leadership, provide staff support and offer scholarships to ensure that Decade for Peace leadership training and other education activities and materials will be available to clergy and lay leaders in every cluster, congregations, and parish schools by the year 2003;
 3. Memorializes the 2001 ELCA Churchwide Assembly to request the appropriate churchwide entity to advocate for funding and staff adequate to offer leadership training, scholarships, program materials, and support for ELCA synods and congregations so that we may fulfill the promise of the Decade for Peace in our churches, communities, and world.

BACKGROUND

Ten synods passed resolutions supporting the “Decade for a Culture of Nonviolence” during their 1998 Synod Assemblies. In October 1998, the Executive Committee of the Church Council, in response to a resolution on the Decade from the Rocky Mountain Synod, requested that the Division for Church in Society bring a report to the April 1999 meeting of the Church Council. At its April 1999 meeting, the Church Council voted:

To support the Nobel Peace Prize laureates’ appeal for a “Decade for a Culture of Nonviolence,” and a “Year of Education for Nonviolence,” with special emphasis on children and youth;

To encourage congregations of the Evangelical Lutheran Church in America and church-related schools, institutions, and agencies to teach, practice, and model nonviolence—both for their own members and in service to their communities—making use of available resources on nonviolence;

To encourage this church in the development and distribution of educational resources and training programs that will help youth, congregations, and the related institutions of the Evangelical Lutheran Church in America to address the growing threats to the safety and peace of people everywhere (e.g., war, civil strife, school and community violence); and

To urge churchwide units of the Evangelical Lutheran Church in America to work cooperatively in identifying strategic ways through which adult and youth leaders might learn the elements of active nonviolent peacemaking and serve effectively in support of victims of violence in their efforts to achieve wholeness, self-respect, and peace.

Subsequently, the 1999 Churchwide Assembly, upon recommendation of the Memorials Committee, affirmed the commitment of the Evangelical Lutheran Church in America to support a “Decade for a Culture of Nonviolence” (2001-2010) and a “Year of Education for Nonviolence” (2000), and directed the Division for Church in Society to convene an interunit team to implement churchwide engagement in the purposes of the Decade.

Since that time, numerous activities in support of the “Decade for a Culture of Nonviolence” have occurred. The Decade emphasis has received \$17,000 from the Churchwide Strategy Implementation line of the budget for activities such as print resources, training, and technical support for this ministry as it is undertaken through synods and congregations. In addition, the Division for Church in Society has engaged an independent contract staff person for two days per week for focus on the Decade. This person works with the interunit task force called for in the 1999 Churchwide Assembly action. The following is a sample listing of efforts completed and scheduled which support this church’s commitment to the “Decade for a Culture of Nonviolence:”

- The ELCA Inter-unit Task Force was formed in September 1999. It includes representation from the Division for Church in Society, the Division for Congregational Ministries, the Division for Higher Education and Schools, the Division for Global Mission, the Division for Ministry, the Commission for Women, Women of the ELCA, the Department for Communication, and Lutheran Peace Fellowship.
- The task force has developed five goals for the ELCA for the Decade (2000). They are: 1) to enhance members' understandings of God's peace and the biblical foundation for nonviolence and justice; 2) to support members' efforts in addressing current peace and justice issues; 3) to equip individuals and groups to model a life of nonviolence; 4) to establish peace education for children and youth as an ongoing priority of this church; and 5) to equip, support, and recognize individuals and groups who are leaders in peacemaking efforts in their communities, nation, and world.
- The task force produced and made available a reproducible bulletin insert in January 2000. It includes background information on the Decade, prayers, hymn suggestions, related Scriptural passages, and ideas for Decade efforts. A leadership brochure also was produced in spring 2001 designed to help leaders in this church communicate ways for members to be involved in peace efforts at home, in the community and congregation, in the synod, and throughout this church. The task force, in cooperation with the Peace Center in San Antonio, Texas, distributed "Peace is Possible" posters which included an information sheet.
- The Division for Church in Society sponsored a convocation in October 2000 for synod leaders to identify successful programs and to discuss needs for future Decade efforts. The Lutheran Office for Governmental Affairs has been involved in advocacy efforts on new gun legislation, for peace in the Middle East, and in support of Jubilee 2000.
- An ELCA Web site for the Decade was established. It currently is being redesigned and expanded.
- The Division for Global Mission selected the theme of peace for the Global Mission Events (GMEs) for 2001. A four-session workshop training track on peace for synod leaders will be conducted at the GMEs in July 2001. The Strategy Implementation funds enabled scholarships for synod leaders to participate in this training track on peace.
- Several units represented on the task force collaborated to provide a training event "Living Faithfully in a Violent World" held in December 2000. Additional events are scheduled for October 2001 in Birmingham, Alabama, and Oakland, California. One event also is planned for Washington, D.C., in January 2002.
- The task force has provided funds to Lutheran Peace Fellowship for leadership training workshops that support persons working to achieve peace.
- The Division for Higher Education and Schools developed a peace resource packet that was distributed to all ELCA schools. The division also has an ongoing peace education training for teachers in the schools.
- The ELCA Churchwide Initiative, "Help the Children," produced and distributed a resource to help congregations become a "Safe Haven for Children." The resource is available in both English and Spanish.
- In partnership with the National Council of the Churches of Christ in the U.S.A., the task force promoted and distributed "Peace with Justice Week" resource (2000) and is in partnership with the World Council of Churches' "Decade to Overcome Violence."

The task force has made connections with a grass-roots effort, “Every Church a Peace Church,” and is part of the Families Against Violence Advocacy Network (FAVAN).

ASSEMBLY

ACTION

EN BLOC

CA01.07.60 **To thank the Rocky Mountain Synod for its continuing commitment to peacemaking, nonviolence, and the vision of the “Decade for A Culture of Peace and Nonviolence;”**

To acknowledge with appreciation the staff arrangements and resource development begun by the churchwide Interunit Task Force in support of this church’s full participation in the Decade;

To transmit the memorial to the Division for Church in Society for consideration in developing its budget; and

To encourage individuals, congregations, synods, and church-related agencies and institutions to embrace the Decade’s vision of peacemaking, peacekeeping, and nonviolence, and to seek all possible means to teach, practice, and model this vision.

Category B14: Asylum Seekers and Refugees

Reference: 2001 Pre-Assembly Report, Section VI, page 32-34.

1. Southwestern Pennsylvania Synod (8B) [2001 Memorial]

WHEREAS, Jesus spent part of his life as a refugee in Egypt and in his earthly ministry instructed his followers to welcome strangers, visit those in prison and to provide aid to those in need; and

WHEREAS, Lutherans have ministered to asylum seekers and refugees through Lutheran World Relief and Lutheran Immigration and Refugee Services for over 50 years and continue to respond to the immediate and long-term needs of those who cannot return home; and

WHEREAS, many asylum-seekers are forced quickly to flee for their lives without proper travel documents, and under current U.S. law on expedited removal, must immediately convince an Immigration and Naturalization Services’ (INS) official of their credible fear of persecution should they return home or else be sent back immediately with no opportunity to present their story before a judge; and

WHEREAS, this year an estimated 10,000 persons seeking asylum in the United States who have no criminal convictions will be imprisoned by the Immigration and Naturalization Services in detention centers and county jails nationwide, and thousands of others, including former refugees, face indefinite detention by the INS; and

WHEREAS, last year, 5,000 children and minor teens were detained by the Immigration and Naturalization Service, including over a third in secure juvenile correctional facilities, and many children are forced to go through immigration proceedings with no legal representative or guardian of their best interests; and

WHEREAS, credible reports of inhumane treatment of asylum-seekers have been documented at airport interviews and in detention centers and county jails, and many asylum-seekers remain in

detention for prolonged periods of time even though the INS has the ability to parole them and alternatives to detention do exist; and

WHEREAS, the United States was founded on principles of justice, religious freedom and political freedom, and our government helped the world establish universal standards for human rights, including the rights of refugees; therefore be it

RESOLVED, that the Southwestern Pennsylvania Synod memorialize the 2001 ELCA Churchwide Assembly to:

- request our leaders including the presiding bishop and the synodical bishops of the Evangelical Lutheran Church in America, pastors, and lay leaders to speak out for compassion and justice for asylum seekers so that they need not suffer expedited removal and prolonged detention;
- request that congregations respond in love with spiritual care and expressions of support for those who are detained by the Immigration Naturalization Services (INS) such as visitation, letters, prayer, and so forth and also assistance in overcoming problems upon their release from detention; and
- exhort members to raise their voices in public to call upon the [U.S.] Congress and the administration to end expedited removal and prolonged detention, to require an independent review of the Immigration and Naturalization Services (INS) custody decisions and to avoid prison conditions and any demeaning treatment of asylum-seekers and others when detention cannot be avoided.

BACKGROUND

Section 235(b)(1)(A)(i) of the Immigration and Nationality Act, enacted in 1996, provides that immigration officers may order aliens found at a port of entry without documents or with false documents “removed from the United States without further hearing or review” unless the alien indicates an intent to apply for asylum or a fear of return. In the latter case, the alien must be referred to an Asylum Officer who will make a determination as to whether the alien’s fear is credible. Formerly, forcible removal decisions were the sole purview of immigration judges and were subject to appeal.

Persons fleeing persecution are often unable to obtain legitimate travel documents from the very governments from whom they fear persecution. They must, therefore, attempt flight from one country and entry into another with false papers or with none at all. Persons fleeing persecution, especially those who have experienced traumatic events, such as torture or rape, persons fleeing regimes that are allied, or are perceived to be allied, with the U.S. government and/or persons with an understandable distrust of law enforcement personnel, may find it difficult or unwise to articulate immediately and specify such fears to an armed, uniformed Immigration and Naturalization Service (INS) inspector who has apprehended them. The asylum seeker also is without counsel and in the presence of an unknown government-assigned interpreter, generally from the country of feared persecution.

Non-governmental human rights groups have documented about 100 cases of serious abuse of asylum seekers, including mistaken deportation, physical abuse, inadequate translation, and shackling. According to a cursory review of INS paperwork, the General Accounting Office revealed that in a substantial number of cases (six percent in New York’s John F. Kennedy airport), INS inspectors summarily repatriate asylum seekers *even when they do* express fear of return. In effect, the present system gives INS inspectors authority to make life and death decisions without administrative or judicial review.

The asylum seeker is allowed to see an immigration judge and apply to the court for asylum only after passing all the hurdles described above. Even then she or he may remain locked in detention for the duration, including appeals—sometimes for years. Whether she or he is paroled to family members or community organizations is in the sole discretion of the INS district director, an official of the same enforcement body that detained her or him in the first place. Immigrants, including refugees, can be detained *indefinitely* if they have been ordered removed due to convictions for even minor criminal offenses and their countries of origin refuse to accept them. No judge may review such deprivations of liberty. In the eyes of many, this is a state of affairs unseen in Anglo-American jurisprudence since the dawn of *habeas corpus*. Nevertheless, in the United States, this has been the law for immigrants since 1996.

The fastest growing prison system in the United States is not one for criminals. It is the Immigration and Naturalization Service (INS) immigrant detention system that imprisons approximately 22,000 immigrants on any given day. Forty percent reside in INS centers and the other 60 percent in some 800 county jails nationwide. The detainees include women, children, torture victims, persons with mental illness, foreign born individuals with claims to U.S. citizenship, asylum seekers, long-time legal permanent residents, and former refugees. Asylum Officers and Immigration Judges decide their cases under the complex codes of the Immigration and Nationality Act. Many speak no English and have little formal education. Ninety percent of immigrant detainees have no legal representation.

Unaccompanied children are especially vulnerable in such circumstances. They are in the custody of an agency generally focused upon their detention and removal. The fact that they have committed no crime does not ensure that they will not be placed in harshly secured facilities along with juvenile delinquents. The INS, in fact, has an inherent conflict of interest with respect to the best interests of the children in their custody.

ELCA Policy

In keeping with Paul's call to "Welcome one another, just as Christ has welcomed you, to the glory of God" (Romans 15:7), the 1998 "Message on Immigration" states, "We advocate for a reliable, consistent, and sensitive implementation of the law governing asylum seekers.... We support efforts to ensure that due process is followed and that the conditions of detention are humane."

The Gospel proclaims, "I was in prison and you visited me" (Matthew 25:36). The 1998 "Message on Immigration" further states, "Thousands of persons, including children and women, are in detention, most of whom are indigent; they are often isolated from pastoral and legal services and subject to abuse and neglect. Lutheran Immigration and Refugee Service joins with other organizations to advocate on behalf of detained persons. Congregations are encouraged to work with these organizations to provide services for the detained and to seek alternatives to detention (for example, group homes)."

Current legislation being considered to address these concerns include:

- The Refugee Protection Act;
- The Immigrant Fairness Restoration Act (S. 955);
- The Unaccompanied Alien Child Protection Act (S. 121/H.R. 1904)

**ASSEMBLY
ACTION**

EN BLOC

CA01.07.61 **To express thanks to the Southwestern Pennsylvania Synod for raising this critical concern for asylum seekers and refugees;**

To support the 2001 Southwestern Pennsylvania Synod in its resolution to:

- **request our leaders, including bishops, pastors, and lay leaders, to speak out for compassion and justice for asylum seekers so that they need not suffer expedited removal and prolonged detention;**
- **request that congregations respond in love, spiritual care, and support for those who are detained by the Immigration and Naturalization Services through visits, letters, prayer, and assistance upon their release from detention; and**
- **exhort members to call upon the United States Congress and the administration to end expedited removal and prolonged detention, to require an independent review of the Immigration and Naturalization Services custody decisions; and to avoid prison conditions and any demeaning treatment of asylum-seekers and others when detention cannot be avoided; and**

To direct the Division for Church in Society, through the Lutheran Office for Governmental Affairs, and in partnership with Lutheran Immigration and Refugee Service, to advocate for compassion and justice for asylum seekers and refugees, including the following precepts in such advocacy:

- **Expedited removal should be repealed or sharply curtailed;**
- **Forcible removal decisions should be made only by an immigration judge, after a fair hearing with a right of appeal;**
- **No one should be deprived of liberty without recourse to judicial review, whether a citizen or not;**
- **Congressional appropriators for the Departments of Commerce, Justice, and State should provide adequate funding for legal orientations and for community-based alternatives to detention; and**
- **Unaccompanied children in immigration proceedings should not have to face an adversarial federal bureaucracy alone.**

Category B15: Congressional Voting Representation
for the District of Columbia

Reference: 2001 Pre-Assembly Report, Section VI, page 34-36.

1. Metropolitan Washington, D.C., Synod (8G) [2001 Memorial]

WHEREAS, the District of Columbia was established by an Act of Congress as a seat for the national government under authority granted to the Congress by Article 1, Section 8, of the United States Constitution, under which the Congress has the power “to exercise exclusive Legislation in all Cases whatsoever, over such District...”; and

WHEREAS, no provision for voting representation in the federal legislature for the residents of this federal district was made in the Constitution nor has been made at any time since; and

WHEREAS, throughout our nation’s history, citizens of the District of Columbia have given their undivided allegiance to the United States: serving with other Americans to further the common good, fighting and dying in wars, paying their full measure of taxes, and providing labor and resources to the federal government; and

WHEREAS, Americans recognize that governments derive their “just powers from the consent of the governed” in order to secure the people’s rights which have been “endowed by their Creator”; and

WHEREAS, the *Augsburg Confession* holds that both spiritual and secular authority are to be honored and esteemed as God’s gifts on earth (AC, Article 28.4), thus Christians have responsibility for the moral welfare of both sacred and civil societies; and

WHEREAS, the constitution of the Evangelical Lutheran Church in America (ELCA) holds that in order to “participate in God’s mission, this church shall . . . (serve in) advocating dignity and justice for all people” (4.02.c.) and “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” (4.03.g.) and “work to discover the cause of oppression and injustice, and develop programs of ministry and advocacy to further human dignity, freedom, justice and peace in the world (4.03.l.) and “work with civil authorities in areas of mutual endeavor, maintaining institutional separation of church and state in a relation of functional interaction (4.03.n.); therefore be it

RESOLVED, that this synod in assembly affirms that the continuing disenfranchisement of the citizens of the District of Columbia denies the equality of all persons before the law and violates our democratic belief in “liberty and justice for all”; and be it further

RESOLVED, that this synod in assembly calls for the provision of full democratic rights to American citizens resident in the District of Columbia, affirming that district citizens are entitled to political rights and obligated to civil responsibilities equal to those of other Americans, including full voting representation in both houses of Congress; and be it further

RESOLVED, that this synod in assembly direct the bishop of the Metropolitan Washington, D.C., Synod to communicate to the President and the leadership of both houses of Congress of the United States of America to take action to provide congressional representation to the citizens of the District of Columbia; and be it further

RESOLVED, that the Metropolitan Washington, D.C., Synod Assembly memorialize the ELCA Churchwide Assembly meeting in Indianapolis, Indiana, August 2001, to direct the ELCA Division for Church in Society to use appropriate means to communicate issues regarding full voting representation in both houses of Congress for the residents of the District of Columbia to congregations of the ELCA, encouraging members to contact their elected representatives and express their concern; and be it further

RESOLVED, that this synod in assembly direct the bishop to communicate the substance of this resolution to the Interfaith Council of Metropolitan Washington, D.C., and encourage it to join us in this cause.

BACKGROUND

The District of Columbia was established by an act of Congress with specifically enumerated constitutional powers. The residents of such a “federal district” were not given

representation in Congress by the U.S. Constitution, nor was such representation denied to them by the provisions of that document. It has been argued that James Madison in the *Federalist Papers*, No. 43, actually assumed full voting rights for the residents when he wrote of their "...voice in the election of the government which is to exercise authority over them." This understanding was, at the time of the writing of the Constitution, still a theoretical one, since the framers probably did not envision a city with a population of more than one-half million people. The power of the Congress over the federal district was concerned primarily with the need for a direct jurisdictional link between the national government and the seat of that government.

Proponents of District of Columbia voting rights have argued that the present residents are the "inheritors" of the voting franchise granted to residents of Maryland and Virginia, which originally made up the federal district, between 1790 and 1800, a full decade after the district was laid out. Developments and actions of the next 160 years focused almost entirely on the nature and structure of the government of the District of Columbia and the extent of control over the city's affairs to be granted to its residents.

The 23rd Amendment to the Constitution was ratified in 1961, however, giving the right to vote for President and Vice-President of the United States to qualified voters in the District of Columbia. Qualified voters participated in the presidential election for the first time in 1964.

In 1970, Congress restored to the District the right to elect a non-voting delegate to the U.S. House of Representatives. The District had enjoyed that right from 1871-1874, but lost it when Congress abolished the territorial government then in place and replaced it with direct congressional administration.

In 1978, Congress passed legislation providing for a constitutional amendment to give the District of Columbia full representation in Congress, the same as if it were a state. The amendment was not ratified by the required two-thirds of the states during the seven years allowed for consideration of ratification and, therefore, failed to become law.

The issue has reached a point where it is generally recognized that the question of voting representation in Congress for the people of the District of Columbia is primarily a political one. The power to grant that representation resides in the hands of Congress itself. There is strong evidence that the District and its residents are treated, in most regards, as are the fifty states and their residents. For example, in contrast to residents of the territories [Guam, American Samoa, the U.S. Virgin Islands, Puerto Rico], who do not pay federal taxes, District of Columbia citizens pay all federal taxes, including more than \$1.8 billion in individual federal income tax. The District of Columbia Council functions, albeit under congressional oversight, in the manner of a state legislature. In fact more than 500 purposes, roles, and functions have been identified in which the District is treated as if it were a state. There appear to be no constitutional restrictions barring District of Columbia voting representation.

ELCA Policy

In the Lutheran Church in America social statement, "Human Rights, Doing Justice in God's World" (1978), that predecessor church body, under the heading "Humans are Familial and Political Beings," stated, "Persons have the right to participate in the determination of how, by whom, and to what ends they will be governed" (page 7).

In the 1993 "Social Statement on Freed in Christ: Race, Ethnicity, and Culture," this church speaks of the rights and responsibilities of all people and says, unequivocally:

This church will support legislation, ordinances, and resolutions that guarantee to all persons equally:

- civil rights, including full protection of the law and redress under the law of discriminatory practices; and to all citizens the right to vote (page 7);

The 1991 “Social Statement on The Church in Society: A Lutheran Perspective,” serves as a foundation for these pronouncements:

Christians also exercise their calling by being wise and active citizens. For some, this may include service in public office. Along with all citizens, Christians have the responsibility to defend human rights and to work for freedom, justice, peace, environmental well-being, and good order in public life. They are to recognize the vital role of law in protecting life and liberty and in upholding the common good. Christians need to be concerned for the methods and the content of public deliberation. They should be critical when groups of people are inadequately represented in political processes and decisions that affect their lives (page 5).

ASSEMBLY

ACTION

EN BLOC

CA01.07.62 **To affirm the sense of the memorial of the Metropolitan Washington, D.C., Synod concerning congressional voting representation for the citizens of the District of Columbia;**

To direct the Division for Church in Society, through the Lutheran Office for Governmental Affairs, to communicate to the President and the Congress of the United States this church’s position that equitable voting representation in Congress be granted to the citizens of the District of Columbia; and

To encourage members of the Evangelical Lutheran Church in America to communicate to the President and the Congress of the United States their concern for full voting rights for the people of the District of Columbia.

Category C8: Reconsideration of ‘Called to Common Mission’

Reference: 2001 Pre-Assembly Report, Section VI, page 60-61.

1. South Dakota Synod (3C) [2000 Memorial]

WHEREAS, the margin by which “Called to Common Mission” was approved at the 1999 Churchwide Assembly was a very narrow margin; and

WHEREAS, the approval of CCM has generated widespread controversy and unrest in the ELCA; and

WHEREAS, opportunity was provided at the 1999 Churchwide Assembly to reconsider a restated version of the Concordat of Agreement which was rejected by a narrow margin at the 1997 Churchwide Assembly; and

WHEREAS, there is at present no constitutionally provided mechanism to ratify such a major action at synod or congregational levels; therefore be it

RESOLVED, that the South Dakota Synod Assembly of the ELCA request 2001 Churchwide Assembly to reconsider “Called to Common Mission.”

BACKGROUND

Consideration of “Called to Common Mission” at the 1999 Churchwide Assembly was mandated by the 1997 Churchwide Assembly of the Evangelical Lutheran Church in America after a proposal to establish a relationship of full communion with The Episcopal Church through the *Concordat of Agreement* was narrowly defeated. The 1997 Churchwide Assembly directed [CA97.5.24] that a revision of the *Concordat* be prepared for consideration in 1999. In order to fulfill that directive, a first draft of “Called to Common Mission” was released in April 1998 and a revised draft was published in November 1998. These drafts were distributed throughout this church for study in congregations and synodical assemblies. During the 1999 Churchwide Assembly informational hearings were held with resource persons who favored and opposed the proposal. In a plenary session, two persons—one in favor, one opposed—made presentations to all the voting members. More than 90 people participated in the floor debate. The voting members cast their ballots following a prayer asking for the guidance of the Holy Spirit. Each person used the voting machine at her or his place on the assembly floor. The proposal was adopted by a nearly 70 percent vote (716-317). The implementing constitutional amendments were approved by 84 percent (802-152). The establishment of a relationship of full communion with The Episcopal Church was adopted after an extensive process of study and deliberation.

Second, in parliamentary terms “reconsideration” is in order only within a 24-hour period after a proposal is approved, and is never appropriate when the proposal previously approved has been partially or fully carried out. Following adoption by the 1999 Churchwide Assembly of the ELCA, “Called to Common Mission” subsequently was considered and adopted by the General Convention of The Episcopal Church in July 2000. The relationship of full communion between these two church bodies on the basis of “Called to Common Mission” was declared and celebrated in January 2001. In these circumstances reconsideration in the parliamentary sense is not the proper action to be considered at this time and is out of order.

ASSEMBLY

ACTION

EN BLOC

CA01.07.63 To acknowledge the memorial of the South Dakota Synod by providing the background material related to this action in response to the synod’s memorial on “Called to Common Mission.”

Category C9: Affirmation of Full Communion Agreements

Reference: 2001 Pre-Assembly Report, Section VI, page 60.

1. Northern Illinois Synod (5B) [2000 Memorial]

WHEREAS, our sisters and brothers in Christ of the ELCA meeting in Assembly in 1997 passed the Formula of Agreement which has led to full communion with the Reformed Church in America, the Presbyterian Church (U.S.A.), and the United Church of Christ; and

WHEREAS, our sisters and brothers in Christ of the ELCA meeting in assembly in 1999 passed “Called to Common Mission,” a full communion agreement with The Episcopal Church; and

WHEREAS, these documents affirm our Lutheran Confessional heritage and represent and make clear the ongoing dialog with these traditions in order to create closer relationships and shared ministries; and

WHEREAS, Gloria Dei Lutheran Church, Rockford, Illinois, affirms and rejoices in these substantive ecumenical steps forward; and

WHEREAS, as a result of these agreements Gloria Dei Lutheran Church, Rockford, Illinois, is creating the position of Shared Youth Director, a full time lay youth minister, called by us along with St. Anskar's Episcopal Church and Spring Creek Congregational Church, Rockford, Illinois; therefore be it

RESOLVED, that the congregations of the Northern Illinois Synod be encouraged to pursue shared ministry with our ecumenical partners in all areas of congregational life; and be it further

RESOLVED, that the Northern Illinois Synod memorialize the Churchwide Assembly of the Evangelical Lutheran Church in America, which will meet in Indianapolis in 2001, to reaffirm and celebrate the full communion we now share with the Reformed Church in America, the Presbyterian Church (U.S.A.), the United Church of Christ, The Episcopal Church, and the Moravian Church.

BACKGROUND

The Evangelical Lutheran Church in America's full communion relationships with the Reformed Church in America, the Presbyterian Church (U.S.A.), and the United Church of Christ, The Episcopal Church, and the Moravian Church have been celebrated in public worship services at the national level and in numerous synods, congregations, and educational institutions. Examples of actions of common witness and service, the exchange of clergy, the sharing of physical facilities, and cooperative work in areas such as communication, multicultural ministry, global mission, education, and peace and justice are growing in number.

The presence of representatives from our full communion partner churches at the 2001 Churchwide Assembly is testimony to an ongoing affirmation of the new relationships.

Examples of implementation of these full communion relationships are provided in the *2001 Pre-Assembly Report*, Report of the Department for Ecumenical Affairs, which begins on page 62 of Section III.

ASSEMBLY

ACTION

EN BLOC

CA01.07.64 To request that the Department for Ecumenical Affairs provide the background material related to this action, along with a collection of examples of full communion implementation, to the Northern Illinois Synod in response to the memorial.

Category C10: 500th Anniversary of the Reformation

Reference: *2001 Pre-Assembly Report*, Section VI, page 61.

1. Allegheny Synod (8C) [2000 Memorial]

WHEREAS, the year 2000 is being observed as the millennial celebration of the Incarnation and as a jubilee year of repentance, reconciliation and renewal; and

WHEREAS, the year 2017 will commemorate the 500th anniversary of the renewal of the Church in the time of the Reformation; and

WHEREAS, the last 100 years of the 20th century have been years of Christian ecumenical dialogue, understanding, and advance; and

WHEREAS, the next 17 years can be years of fruitful ecumenical collaboration in response to the prayer of our Lord that "all may be one"; therefore be it

RESOLVED, that the Allegheny Synod meeting in assembly request the Church Council of the Evangelical Lutheran Church in America and the 2001 [Churchwide] Assembly of the Evangelical Lutheran Church in America by appropriate action to initiate conversation within Lutheran World Federation, among other Lutheran churches, and with the ecumenical partners of the LWF and ELCA, for the purpose of involving the whole Christian Church in the planning and in the common celebration of that great jubilee.

BACKGROUND

At the November 2000 meeting of the Church Council, the Church Council voted:

To refer the resolution of the Allegheny Synod regarding the 500th anniversary of the Reformation to the Department for Ecumenical Affairs in consultation with the North American Desk of the Lutheran World Federation; and

To request that the Department for Ecumenical Affairs bring a report and possible recommendations to the November 2001 meeting of the Church Council.

ASSEMBLY

ACTION

EN BLOC

CA01.07.65

To anticipate with joy the 500th anniversary of the Reformation as noted in the memorial of the Allegheny Synod;

To acknowledge the action of the ELCA Church Council requesting that the Department for Ecumenical Affairs bring a report and possible recommendations related to the 500th Anniversary of the Reformation to the November 2001 meeting of the Church Council; and

To authorize the Church Council to respond to the memorial of the Allegheny Synod based upon the recommendations provided by the Department for Ecumenical Affairs.

Category C11: Resources for Use of Revised Lectionary

Reference: 2001 Pre-Assembly Report, Section VI, page 62-63.

1. Saint Paul Area Synod (3H) [2001 Memorial]

WHEREAS the Evangelical Lutheran Church in America (ELCA) affirms the “canonical Scriptures of the Old and New Testaments as the inspired Word of God” (*Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America*, provision 2.03.); and

WHEREAS, *The Revised Common Lectionary*, ©1992, appoints certain biblical texts [such as Acts 2:23, Acts 4:5-12, Hebrews 9:11-15, 11:13-16, and 39-40] for liturgical use which, without proper contextualization and interpretation, can easily be misunderstood to defame Jews and speak negatively about Judaism; and

WHEREAS, most pastors in the ELCA make regular use of these lectionary texts for preaching and teaching in congregations; and

WHEREAS, a number of other texts [such as 1 Thessalonians 2:14-16 and Hebrews 8:6-13] used in Bible study and preaching—if properly understood in their original context—should not be used to justify or encourage contempt for Jews and Judaism, but often are; and

WHEREAS, Lutheran-Jewish dialogue has striven and largely succeeded in fostering a spirit of greater recognition and appreciation for the integrity of Jews and Judaism; therefore be it

RESOLVED, that the Saint Paul Area Synod memorialize the [Churchwide Assembly of the] Evangelical Lutheran Church in America, using its Consultative Panel for Lutheran-Jewish Relations, to create—and then provide for churchwide distribution—exegetical and homiletical aids to assist pastors in better understanding and making a more positive use of these difficult biblical texts.

BACKGROUND

The Evangelical Lutheran Church in America has expressed in various ways its desire to overcome any remaining elements of prejudice or contempt towards Jews and Judaism. In the “Declaration of the Evangelical Lutheran Church in America to the Jewish Community,” adopted by the Church Council on April 18, 1994, it is stated: “We express our urgent desire to live out our faith in Jesus Christ with love and respect for the Jewish people. We recognize in anti-Semitism a contradiction and an affront to the Gospel, a violation of our hope and calling, and we pledge this church to oppose the deadly working of such bigotry, both within our own circles and in the society around us.” Furthermore, it is stated in the “Guidelines for Lutheran-Jewish Relations,” adopted by the Church Council on November 16, 1998, that “Lutheran pastors should make it clear in their preaching and teaching that although the New Testament reflects early conflicts, it must not be used as justification for hostility towards present-day Jews.”

The ELCA’s work in this field is guided by the Consultative Panel on Lutheran-Jewish Relations of the Department for Ecumenical Affairs, a group of six ELCA pastors and scholars with special competence in the field. The panel has expressed similar concerns to those expressed in the Saint Paul Area Synod memorial, and is willing to undertake the requested task in cooperation with the Division for Congregational Ministries, which has the basic responsibility for the development of preaching and teaching resources.

ASSEMBLY

ACTION

EN BLOC

CA01.07.66 To refer for implementation the memorial, “Resources for Use of Revised Lectionary,” from the Saint Paul Area Synod, to the Consultative Panel on Lutheran-Jewish Relations of the Department for Ecumenical Affairs and to the Division for Congregational Ministries.

Category C12: Process Review

Reference: 2001 Pre-Assembly Report, Section VI, page 62.

1. Northeastern Iowa Synod (5F) [2000 Memorial]

WHEREAS, many people within the Evangelical Lutheran Church in America are persuaded that the process and the communications related to the development and adoption of the full communion agreement with The Episcopal Church have contributed to divisive tensions within our church; and

WHEREAS, there remains a deep desire across the ELCA to maintain unity in our own denomination, even and especially when disagreement on substantive issues results in tension; and

WHEREAS, some issues related to the implementation of “Called to Common Mission” will only be resolved with time, including the questions of how to respond to the election of a bishop in the

ELCA who, for well-articulated theological reasons, chooses not to participate in the historic episcopate; and

WHEREAS, our church will undoubtedly face a number of other difficult issues, on which members will disagree; and

WHEREAS, the interests of unity are served when the Church engages in deliberative processes which honor differing viewpoints, while seriously attending to biblical witness and to our historic confessional documents; therefore be it

RESOLVED, that the Synod Council of the Northeastern Iowa Synod ask the ELCA Church Council to conduct a review of ELCA activities and procedures (since the 1997 Churchwide Assembly), related to the full communion agreement with The Episcopal Church, intentionally involving in that review, people who are not closely identified with churchwide efforts to adopt or defeat the agreement; and be it further

RESOLVED, that the Synod Council of the Northeastern Iowa Synod encourage the ELCA Church Council to report the results of that review in a manner that may assist the church in the procedural and moral deliberations necessary to address difficult issues in the future; and be it further

RESOLVED, that the Northeastern Iowa Synod Assembly memorialize the 2001 Churchwide Assembly to authorize the development and implementation of a program which will foster and assist conversations in congregations, synods, and in other groups across the ELCA, whereby the biblical witness and our historic confessional documents can be intentionally used to shape deliberations on matters of faith and life.

BACKGROUND

The Synod Council of the Northeastern Iowa Synod brought a nearly identical resolution to the ELCA Church Council in the fall of 2000. At the November 2000 meeting of the Church Council, the council referred the synod's request to the Office of the Presiding Bishop in consultation with the Department for Ecumenical Affairs and the Department for Synodical Relations, and requested that a report and possible recommendations be brought by the Office of the Presiding Bishop to the November 2001 meeting of the Church Council (CC00.11.64.a.24).

In response to this request, the Office of the Presiding Bishop appointed a committee to "...review ELCA activities and procedures related to the full communion agreement with The Episcopal Church." The committee, comprised of the following people, met in April 2001: Pr. Larry Clark, parish pastor, Metropolitan Chicago Synod; Bp. Robert D. Berg, Northwest Synod of Wisconsin; Bp. Charles H. Maahs, Central States Synod; Ms. Beverly A. Peterson, Montana Synod vice president and ELCA Church Council; and Ms. Sally Young, Northeastern Iowa Synod, ELCA Church Council. Three people provided staff resources to the committee: Mr. Kenneth W. Inskeep, director of the Department for Research and Evaluation; Pr. Randall R. Lee, Office of the Secretary and Department for Ecumenical Affairs; and Pr. Kathie Bender Schwich, Department for Synodical Relations and Office of the Presiding Bishop.

This group carefully reviewed the following materials: the resolution from the Northeastern Iowa Synod; the contents of the "Lutheran-Episcopal Relations Resources" packet; the videos "Who Are the Lutherans?" and "Who Are the Episcopalians?"; the 1997 Churchwide Assembly agenda with regard to *The Concordat*; the 1999 Churchwide Assembly agenda with regard to "Called to Common Mission;" personal stories from committee members regarding their congregational and synodical use of the resource materials and videos as well as their experiences at the assemblies; and the results of a survey

of 1999 ELCA Churchwide Assembly voting members related to this issue distributed by the Department for Research and Evaluation.

The ELCA Church Council, at its November 2001 meeting, will receive a report from the committee. The report will include recommendations that result from the review of the documents and survey.

ASSEMBLY

ACTION

EN BLOC

CA01.07.67 **To refer the memorial of the Northeastern Iowa Synod related to a review process to the ELCA Church Council for consideration at its November 2001 meeting in relation to the previous resolution from this synod on the same topic.**

Category C14: Call for an Ecumenical Gathering

Reference: 2001 Pre-Assembly Report, Section VI, page 65-66.

1. Lower Susquehanna Synod (8D) [2001 Memorial]

WHEREAS, in *Newsweek*, June 4, 2001, (Periscope, page 8,) it was reported that “At the Consistory of Cardinals in Rome last week Pope John II got a dramatic answer when he asked what the church should do to enhance Christian unity. Cardinal Cormac Murphy-O’Connor of England proposed that the pope summon a seven day council with leaders of the Orthodox, Anglican, Evangelical, Pentecostal, and mainline Protestant churches—and let them set a common agenda. The pope could preside, the cardinal suggested, but only ‘in love, not in supremacy’”; and

WHEREAS, Pope John Paul II has said in *Ut Unum Sint*, “I myself intend to *promote every suitable initiative* aimed at making the witness of the entire Catholic community understood in its full purity and consistency, especially considering the engagement which awaits the Church at the threshold of the new millennium. That will be an exceptional occasion, in view of which she asks the Lord to increase the unity of all Christians until they reach full communion”; and

WHEREAS, the Evangelical Lutheran Church in America has in its statement on ecumenism, “This church is bold to reach out in several directions simultaneously to all those with whom it may find agreement in the Gospel. It gives priority to no Christian denomination or group. Therefore, the Evangelical Lutheran Church in America, as a member of the worldwide Lutheran communion, does not commit itself only to pan-Lutheranism, or to pan-Protestantism, or to Roman Catholic rapprochement, or to developing relationships with the Orthodox”; and

WHEREAS, the Evangelical Lutheran Church in America, through the Lutheran World Federation, and the Roman Catholic Church reached an historic agreement on the “Joint Declaration on the Doctrine of Justification;” therefore be it

RESOLVED, that the Lower Susquehanna Synod in assembly memorialize the Evangelical Lutheran Church in America in assembly at Indianapolis, Indiana, 2001, to:

- affirm the proposal of Cardinal Murphy-O’Connor that there be an assembly of ecumenical leaders, under the guidance of the Bishop of Rome, to envision the future direction of ecumenical unity in the third millennium;
- request that the newly elected presiding bishop and a delegation of synodical bishops, with ecumenical officers, convey this message personally at the earliest opportunity to the Bishop of Rome;

- suggest that part of the agenda be the significance of the “Joint Declaration on the Doctrine of Justification” for the future of Christian unity; and
- rejoice in the continual workings of the Holy Spirit for Christian unity.

BACKGROUND

The Evangelical Lutheran Church in America, through its Department for Ecumenical Affairs, works closely with the ecumenical staff of the Lutheran World Federation in its relationship with the Roman Catholic Church, specifically with the president, Walter Cardinal Kasper, and the staff of the Pontifical Council for the Promotion of Christian Unity. Encouragement for the kind of gathering envisioned by this memorial is best coordinated on the global level, with the support of the member churches of the Lutheran World Federation, specifically in North America through the federation’s Regional Office for North America.

ASSEMBLY

ACTION

EN BLOC

CA01.07.68

To refer the memorial of the Lower Susquehanna Synod to the Department for Ecumenical Affairs, in conjunction with the Regional Office for North America of the Lutheran World Federation, with the request that a report and possible recommendation be brought to the April 2002 meeting of the Church Council; and

To convey this action to the Lower Susquehanna Synod.

Category E2: Youth Mission Experience

Reference: 2001 Pre-Assembly Report, Section VI, page 74-75.

1. Grand Canyon Synod (2D) [2000 Memorial]

WHEREAS, Christ calls us to the Great Commission to “...Go therefore and make disciples of all nations,” (Matthew 28:19); and

WHEREAS, we are called from our Baptism to make public confession of our faith “...Fight the good fight of the faith; take hold of the eternal life to which you were called when you made the good confession in the presence of many witnesses,” (1 Timothy 6:12); and

WHEREAS, in the spirit of Priscilla and Aquila who mentored Apollos “...He began to speak boldly in the synagogue; but when Priscilla and Aquila heard him, they took him aside and explained the way of God to him more accurately,” (Acts 18:26); and

WHEREAS, the ELCA has announced the years 2000 and 2001 as a “Call to Discipleship”; and

WHEREAS, the ELCA Churchwide Initiatives for the 21st century emphasize: #2 *Teach the Faith*, “renew efforts to ground all members in the Bible and basics of Lutheran heritage”; #3 *Witness to God’s Actions in the World*, “proclaim God’s good news boldly”; #6 *Connect with Youth and Young Adults*, “provide youth and young adults a wide range of volunteer opportunities and internships in challenging ministry and service areas”; #7 *Develop Leaders for the Next Century*, “to minister in an increasingly complex and rapidly changing society”; therefore be it

RESOLVED, that the Grand Canyon Synod begin discussions with the Division for Congregational Ministries—education and evangelism team and youth ministries, Division for Global Mission, and Division for Outreach to develop a mission experience for 18- to 22-

year-old ELCA members whereby the primary focus is verbally sharing the faith; and be it further

RESOLVED, that the Grand Canyon Synod memorialize the 2001 Churchwide Assembly to adopt this resolution; to provide funding for sites both domestic and global in order to provide three-month to 24-month opportunities for young men and women in a mentored sharing-the-faith experience. This experience would include: (1) The mentoring of young adult leaders in the basics of faith and faith sharing; and (2) The experience of boldly sharing the faith within the context of growing the mission of Christ's Church.

BACKGROUND

The Division for Global Mission is providing leadership to an interunit planning team to further develop and expand an international young adult program for ELCA young adults ages 19-25. The current program has involved the placement of 12 ELCA young adults in church-based or social service ministries in the United Kingdom. The planning team is exploring expansion of the program to continental Europe and Latin America. Budgeting is in place to expand the program to 24 participants for 2002. Other units participating on the interunit planning team are the Division for Congregational Ministries, the Division for Higher Education and Schools, and the Division for Outreach.

In addition, through the Division for Higher Education and Schools, there are existing partnerships through the Lutheran Student Movement, Campus Ministry, and the ELCA's 28 colleges and universities. Domestic programs through the Division for Congregational Ministries include the Young Adult Convocation at ELCA Churchwide Assemblies, camping and outdoor ministry experiences, ecumenical partnerships involving young adult ministry, and ongoing coordination between youth and young adult ministry and Christian Education and discipleship training.

ASSEMBLY

ACTION

EN BLOC

CA01.07.69 To affirm the ongoing work of the Evangelical Lutheran Church in America to provide youth mission experiences for youth and young adults;

To refer the memorial of the Grand Canyon Synod to the Young Adult Program Team of the Division for Global Mission with the request that consideration be given to expansion of mission programming for young adults in cooperation with the Division for Congregational Ministries, the Division for Higher Education and Schools, and the Division for Outreach; and

To transmit this action as information to the Grand Canyon Synod.

Category E3: Accessibility Sunday

Reference: 2001 Pre-Assembly Report, Section VI, page 75.

Three synods adopted identical memorials on “Accessibility Sunday.” The “model memorial” is printed here, with changes noted by synod.

Model Memorial

WHEREAS, we believe that Christ calls us to be a caring community as the covenant people of God; and

WHEREAS, we recognize that the wholeness of the Christian community involves all people; and

WHEREAS, the 1998 ELCA “Comprehensive Study of Ministry with and among Persons who are Deaf and Persons with Disabilities” clearly shows that over half of the respondents did not know what the ELCA is doing in disability ministries; and

WHEREAS, the same survey indicated about 90 percent of the respondents thought that ELCA Disability Ministries goals over the next several years ranged from “very important” to being “somewhat important;” and

WHEREAS, the Evangelical Lutheran Church in America has made a bold new step at the 1999 Churchwide Assembly by establishing a full-time position for Disability and Deaf Ministries; and

WHEREAS, other judicatories with whom the ELCA is in full communion designate the second Sunday in October as “Accessibility Sunday”; therefore be it

RESOLVED, that the _____ Synod memorialize the Evangelical Lutheran Church in America, in its 2001 assembly, to designate the second Sunday in October of every year as Accessibility Sunday.

1. Northern Illinois Synod (5B) [2000 Memorial]
Adopted the “model memorial” known as “Accessibility Sunday” printed on page 443 above.
2. Northeastern Pennsylvania Synod (7E) [2000 Memorial]
Adopted the “model memorial” known as “Accessibility Sunday” printed on page 443 above.
3. Northwest Washington Synod (1B) [2001 Memorial]
Adopted the “model memorial” known as “Accessibility Sunday” printed on page 443 above.

BACKGROUND

It has not been the general practice of the Evangelical Lutheran Church in America to establish designated Sundays on the churchwide calendar. There currently are only four official designated Sundays on the churchwide calendar, none of which involve a regular offering. They are:

1. Lutheran World Federation Sunday (First Sunday in October);
2. Churchwide Day of Prayer for Healing which includes but is not limited to the HIV–AIDS pandemic (Sunday closest to St. Luke Day, October 18);
3. Native American Awareness Sunday (No specific date);
4. Stewardship of Creation Sunday (Second Sunday after Pentecost).

Other Sundays have had one-time designations. For instance, in 1995 the ELCA approved a one-time designated Sunday for the celebration of the Lutheran World

Federation's 50th anniversary. There was also a one-time designated Sunday for Lutheran Disaster Response.

During the summer of 2000, a survey of the work undertaken by the 65 synods of the ELCA in the area of disability ministries was conducted by the churchwide disability ministries desk in the Division for Church in Society. The results of the survey showed that of the 65 synods, only 13 have a task force or committee assigned to work on the issues of disability awareness and accessibility.

October is Disability Awareness Month in the United States. On the ELCA's Calendar of Emphases it also is the month for an emphasis on reaching out to people. It is the intent of the churchwide disability ministries "desk" to produce resources for use by congregations in October that can be used to promote accessibility for and inclusion of all people in the Church.

ASSEMBLY

ACTION

EN BLOC

CA01.07.70 To receive the memorials of the Northern Illinois Synod, the Northeastern Pennsylvania Synod, and the Northwest Washington Synod proposing a designated Sunday on accessibility;

To decline to establish an officially designated Accessibility Sunday, but to encourage ELCA congregations to identify one of the Sundays in October for a special emphasis on disability awareness, using the materials being developed by the Division for Church in Society; and

To encourage synods to address disability ministries utilizing the consultation services available from the Division for Church in Society.

Category E4: Deaf Ministry

Reference: 2001 Pre-Assembly Report, Section VI, page 76-77.

1. Southeastern Pennsylvania (7F) [2001 Memorial]

WHEREAS, Christ ministered to the deaf and enjoined his followers to do likewise;

WHEREAS, the vast majority of deaf are unchurched and opportunities for outreach with deaf are enormous, but largely untapped;

WHEREAS, the deaf have a culture and language that are unique to their particular community and needs that are unlike the needs of people who are disabled;

WHEREAS, the deaf do not consider themselves disabled, but a people with their own distinct culture and language;

WHEREAS, the ELCA's Division for Church in Society currently combines national oversight of deaf ministry with disabled persons; namely, the director for disability ministry and deaf ministry;

WHEREAS, the deaf in the ELCA represented by the Evangelical Lutheran Deaf Association (ELDA), unanimously agree in their view that the current arrangement is culturally inappropriate and does not adequately address the needs of deaf ministry and outreach in the congregations of the ELCA;

WHEREAS, development of deaf ministry will require time, effort, and intentionality that only a full-time person can reasonably fulfill; therefore be it

RESOLVED, that the Southeastern Pennsylvania Synod memorialize the ELCA at its 2001 Churchwide Assembly to separate the position of director for disability ministry and deaf ministry into two distinct full-time positions, one serving the deaf and the other serving the disabled; and be it further

RESOLVED, that the ELCA hire a full-time person on the national level whose sole responsibility will be to work with deaf ministry; and be it further

RESOLVED, that the ELCA develop a position description in consultation with the ELDA [Evangelical Lutheran Deaf Association]; and be it further

RESOLVED, that the person hired for this position have an understanding of deaf culture and the unique needs of the deaf community, fluency in ASL (American Sign Language), and extensive experience with deaf ministry; and be it further

RESOLVED, that both deaf and hearing persons be encouraged to apply for this position; and be it further

RESOLVED, that, in the spirit of the ELCA constitutional mandate, whenever possible, decisions should be made with the people most affected, at least one half of the search committee for this position be deaf and persons recommended by ELDA.

BACKGROUND

The Lower Susquehanna Synod submitted a similar resolution to the Church Council at its November 2000 meeting. At that meeting the council referred the resolution to the Division for Church in Society with the request that the division bring a report and possible recommendations to the April 2001 meeting of the Church Council. In response to the memorial of the Lower Susquehanna Synod, the Division for Church in Society (DCS) provided the following response, expressing appreciation for the synod's concern for and commitment to the Evangelical Lutheran Church in America's deaf ministry.

At its November 1998 meeting, the ELCA Church Council received and approved the final report of the "Comprehensive Study of Ministry with and among Persons who are Deaf and Persons with Disabilities of the Evangelical Lutheran Church in America." Based on the findings of the report, the Division for Church in Society recommended that the entire churchwide organization and in particular the Division for Church in Society should lift up the unique culture and language (ASL) of deaf persons; that the Division for Church in Society should renew its deaf ministry inter-unit partnership with the Division for Outreach and the Commission for Multicultural Ministries; that deaf ministry should be separated from Disability Ministries in structure and budget; and that primary responsibility for deaf ministry should remain with the Division for Church in Society.

In answer to these recommendations the following steps have been taken:

- Deaf ministry has been separated from disability ministries in structure and budget;
- A full-time director for disability ministries and deaf ministry was hired in June 1999;
- A deaf ministry consultant who is deaf and is therefore fluent in American Sign Language (ASL) and familiar with the deaf culture was hired in 1999. The deaf ministry consultant and DCS contracted for 17 days to assist ELCA deaf congregations in getting started and maintaining their ministries; recruiting leadership for ELCA deaf congregations; and acting as the liaison between the Evangelical Lutheran Deaf Association and the ELCA's deaf ministry. Some of this work has been done in cooperation with the Division for Outreach.

It is not currently financially feasible for the Division for Church in Society to hire a full-time director for deaf ministry. However, the resources for a part-time director for deaf

ministry have been acquired. This person will be hired on the basis of 80 days purchased services. The responsibility for the ELCA's deaf ministry will rest with this person. In response to this resolution, both hearing and deaf persons will be encouraged to apply for this position. In addition, the Division for Church in Society will consult with the members of the Evangelical Lutheran Deaf Association regarding the best way to deploy these resources of person and budget. Finally, the Division for Church in Society will continue to be committed to increasing support for this ministry as it becomes possible.

At its April 2001 meeting, the Church Council approved these recommendations and requested that the response be transmitted to the Lower Susquehanna Synod.

ASSEMBLY

ACTION

EN BLOC

CA01.07.71 **To acknowledge the concern for deaf ministry within the Evangelical Lutheran Church in America as expressed in the memorial of the Southeastern Pennsylvania Synod; and**

To affirm the April 2001 action of the ELCA Church Council in support of the recommendations of the Division for Church in Society that:

- 1. The Evangelical Lutheran Church in America lift up and support the unique culture and language, American Sign Language (ASL), of deaf persons;**
- 2. Deaf ministry be housed within the Division for Church in Society;**
- 3. Deaf ministry be separated from disability ministries in structure and budget;**
- 4. A part-time director for deaf ministry be hired to assist ELCA deaf congregations; recruit leadership for deaf congregations, and act as the liaison between the Evangelical Lutheran Deaf Association and the ELCA's deaf ministry; and**
- 5. The Division for Church in Society be committed to increasing support for this ministry as it becomes possible.**

Category E5: Older Adult Ministry

Reference: 2001 Pre-Assembly Report, Section VI, page 77-78.

1. Indiana-Kentucky Synod (6C) [2001 Memorial]

WHEREAS, life expectancy in the United States is increasing at a rapid rate; and

WHEREAS, there are greater numbers of older persons in our churches and communities, and a larger percentage of the membership of our congregations is 55 or older; and

WHEREAS, the Evangelical Lutheran Church in America held a consultation on older adult ministry that concluded that there needs to be a coordinated and effective approach to such a ministry in our synods and congregations; therefore be it

RESOLVED, that the Indiana-Kentucky Synod memorialize the Evangelical Lutheran Church in America Churchwide Assembly to develop a plan for stimulating and encouraging the synods and congregations; therefore be it further

RESOLVED, that a panel of at least five persons knowledgeable and committed to a viable and effective program of older adults ministry be appointed by the presiding bishop to develop with appropriate staff of the Evangelical Lutheran Church in America plans for the programs and services.

BACKGROUND

Two memorials presented at the 1999 Churchwide Assembly of the Evangelical Lutheran Church in America upheld the inter-generational theme of the 1999 International Year of Older Persons, as designated by the United Nations. As a result of these memorials, that assembly took the following action [CA99.03.10]:

To affirm the support for the International Year of Older Persons as expressed by the Indiana-Kentucky Synod and the Texas-Louisiana Gulf Coast Synod;

To express support for the celebration of the International Year of Older Persons in 1999 through the promotion of churchwide, synodical, and congregational events, including ongoing dialogue under the theme: "Toward a Society for All Ages;" and

To encourage churchwide units responsible for evangelism, spiritual nurture, mentor support, educational opportunities, and volunteer service to develop ministry resources that focus on and are inclusive of older adults.

Twenty-three persons gathered in Chicago on January 27-28, 2000, convened by the Division for Church in Society (DCS), for a consultation on aging to consider the dimensions of this action of the 1999 Churchwide Assembly and to develop action plans. These persons represented various units within the ELCA churchwide organization and knowledgeable, committed elders and advocates for older adult ministry from the wider Church.

The consultation's agenda included discussion of primary issues for older adults in the 21st century, perceived barriers to older adult ministry in the Church, resources to meet these barriers, older adult ministry programs, resources, and initiatives already in place within the ELCA, and recommendations for the future. During the consultation it was learned that most churchwide units had some level of activity that supported older adults, and all were dedicated to expanding the church's ministry in this area of concern.

As a result of the consultation, an 11-page report was prepared and circulated to all participants and to the board of the Division for Church in Society. The consultation report contains recommendations pertaining to congregations, synods, and the churchwide organization and next steps for this ministry. An action was approved by the board of the division in September 2000, "To commend the Older Adult Ministry Consultation Report to the ELCA churchwide organization through the Cabinet of Executives for consideration as unit strategic plans are developed."

In the spring of 2001 a follow-up meeting was held with the churchwide unit representatives who attended the January 2000 consultation. The purpose was to receive reports about response to the report by the various units. It was also an opportunity to make plans for the future. All the units have incorporated portions of the consultation's recommendations in their planning for the future as financial resources and staff time permit.

ASSEMBLY

ACTION

EN BLOC

CA01.07.72

To thank the Indiana-Kentucky Synod for continuing to bring the growing need for older adult ministry to the attention of this church;

To affirm the January 2000 consultation sponsored by the Division for Church in Society in its attention to development of future plans for this church's ministry with older adults;

To direct the Division for Church in Society to distribute the report of the January 2000 consultation to the synods of this church, and encourage synods to examine the report's findings as they apply to the mission and ministries of the synods;

To encourage congregations, synods, and the churchwide organization to continue their development and support of programs that enhance ministry with older adults; and

To affirm the need for another consultation in 2002 between appropriate churchwide staff and a group of persons knowledgeable and committed to a viable and effective program of older adult ministry.

Category E6: Braille and Tape Ministry

Reference: 2001 Pre-Assembly Report, Section VI, page 78-79.

1. Metropolitan Washington, D.C., Synod (8G) [2001 Memorial]

WHEREAS, the Evangelical Lutheran Church in American (ELCA) braille and tape ministry (the ministry) is intended to provide adults and children who are blind or visually impaired with access to a wide variety of publications, such as hymnals, Sunday school curricula, *The Lutheran*, devotionals, and many other materials; and

WHEREAS, access to such materials in braille or on cassette is the only means of full and equal participation by blind or visually impaired Christians and seekers both in the life of this church and in their local congregations; and

WHEREAS, such materials are costly to obtain or produce, and, consequently, very few are made available at all nationally; and

WHEREAS, the ELCA has no budget allocation for the ministry; and

WHEREAS, in the absence of such a well-defined budget, support for the ministry has come primarily from Augsburg Fortress, Publishing, which, though valuable, is insufficient to adequately meet the need; and

WHEREAS, with a de facto operating budget of only approximately \$60,000, one part-time staff member, and a small group of dedicated volunteers, the ministry struggles to serve over 2,000 individuals currently on the ministry's contact list and thus identified as needing the services of the ministry; and

WHEREAS, greater resources would enable the ministry to reach out and serve many more persons who need the ministry's services; and

WHEREAS, an estimated 100,000 current members of ELCA congregations could benefit now from the services of the ministry; and

WHEREAS, approximately 80 percent of all blind or visually impaired persons are of retirement age, and the need for the ministry can only be expected to grow exponentially as this church's members continue to age; and

WHEREAS, the ELCA, the largest Lutheran body in America, should demonstrate an unambiguous commitment to the full inclusion of people who are blind or visually impaired, and all people with disabilities, in the life and work of this church; and

WHEREAS, this clear commitment should be at least proportionate to that of other smaller Lutheran Church bodies which, at present, in spite of fiscal uncertainties, provides greater support to such ministries; and

WHEREAS, though other such ministries do exist, no other ministry provides any real access to those materials intended for use by ELCA congregation members and those to whom they witness; therefore be it

RESOLVED, that the Metropolitan Washington, D.C., Synod, in assembly memorialize the ELCA Churchwide Assembly meeting in Indianapolis, Indiana, in August 2001, to direct the ELCA Division for Church in Society to:

- 1) prepare and disseminate, to each of the synods of this church by March 1, 2002, correspondence, along with any supporting material deemed appropriate, urging each synod to remember the ELCA braille and tape ministry in the development of such synod's annual budget through direct financial support for the ministry; and
- 2) to include, beginning in fiscal year 2003, as part of the division's own annual budget, a specific "unrestricted" line item for the ELCA braille and tape ministry and to consider setting a threshold amount for such line item not less than \$60 per individual identified by the ministry as being served in the fiscal year when each successive budget is developed.

BACKGROUND

The ELCA braille and tape ministry began in January 1988 and is overseen by the Division for Church in Society. This division works with Augsburg Fortress, Publishers, in the provision of the service. Augsburg Fortress makes a significant contribution to the braille and tape ministry by partially subsidizing staff time and providing work space for the service.

It is the purpose of the ELCA braille and tape ministry to make available to persons with visual impairments certain ELCA publications such as *The Lutheran* magazine and *Lutheran Woman Today*. The service is free of charge for any person who requests it, although some subscribers to the service voluntarily contribute a financial gift.

The costs of this service currently are supported by financial gifts, in-kind and financial subsidy by Augsburg Fortress, and a \$25,000 annual subsidy from a Disability Ministry Endowment Fund managed by the Division for Church in Society. At present, these sources of revenue cover the expenses of the service.

At the request of the Division for Church in Society, the ELCA Foundation has established the Braille and Tape Endowment Fund that receives gifts designated for the braille and tape ministry. Such gifts are added to the corpus of the fund. Gifts received by this fund will eventually make it possible for the complete financial needs of the braille and tape ministry to be met by income from the Braille and Tape Endowment Fund.

The Division for Church in Society contracts with the Rev. Duane Steele to act as a consultant. His responsibilities include doing fund raising for the braille and tape ministry, making personal appearances whenever the opportunity arises, and providing resources and assistance to ELCA congregations wishing to do ministry with persons who are visually

impaired. The expenses for Pr. Steele's consultancy are covered by a designated fund established both to expand the knowledge of ELCA members regarding the braille and tape ministry and to garner designated financial support for the service.

In the future, the service hopes to begin an audio newsletter to inform members of the ELCA, especially those with visual impairments, of the work of the braille and tape ministry and to receive feedback that will enhance the ministry.

ASSEMBLY

ACTION

EN BLOC

CA01.07.73 **To commend the Division for Church in Society braille and tape ministry for its ongoing work and to thank the Metropolitan Washington, D.C., Synod, for its support of this program and for increasing awareness of this ministry throughout this church; and**

To request that the Division for Church in Society review budgetary support for this ministry and prepare interpretation materials for synods about the braille and tape ministry, the Braille and Tape Endowment Fund, and the availability of consultant services on ministry with persons with visual impairments.

Category E11: Voting Members

Reference: 2001 Pre-Assembly Report, Section VI, page 85-86.

1. Western Iowa Synod (5E) [2001 Memorial]

WHEREAS, the baptized people of God are the Church;

WHEREAS, it is in the best interest of the Church to have free and open communication among the Church in its various expressions;

WHEREAS, such open communication and dialogue strengthens understanding and trust in the Church; and

WHEREAS, the voting members of the ELCA Churchwide Assembly can be informed by free and open communication with the baptized people of God; therefore be it

RESOLVED, that the names, addresses (and with their permission, the telephone numbers) of the Western Iowa Synod's voting members of ELCA Churchwide Assemblies be printed in the publications of the Western Iowa Synod at least three months in advance of such assemblies, and, be it further

RESOLVED, that members of the Western Iowa Synod be encouraged to share concerns and discuss issues regarding the well being of the church with the voting members of the Churchwide Assembly, and be it further

RESOLVED, that the members of the Western Iowa Synod be encouraged to share concerns and discuss issues regarding the well being of this church with the voting members of the Churchwide Assembly, and, be it further

RESOLVED, that the Western Iowa Synod Assembly memorialize the ELCA at the 2001 Churchwide Assembly to authorize making names, addresses (and with their

permission, the telephone numbers) of all voting members of the Churchwide Assembly of the Evangelical Lutheran Church in America available to any voting member of the Churchwide Assembly.

BACKGROUND

Since the formation of the Evangelical Lutheran Church in America, the pattern inherited from predecessor church bodies has been followed in various ways for the operation of the Churchwide Assembly. That also has been true in the stewardship of the list of voting members.

The list is received officially from synods by the secretary to ensure registration of properly selected voting members. The list is used to distribute the *Pre-Assembly Report* and information to enable voting members to fulfill their critical responsibilities on behalf of this church.

The Church Council adopted a policy in 1988 related to the mailing addresses of voting members of the ELCA Churchwide Assembly. Specifically, the policy on the list of voting members provided:

That any organization composed entirely of members of the congregations of the Evangelical Lutheran Church in America, registering an official request to mail materials to the voting members of a forthcoming ELCA Churchwide Assembly, shall be permitted to do so if the materials are pertinent to the business of the assembly as determined by the Office of the Secretary. Such materials shall be sent to the secretary of this church for mailing to voting members of the assembly at the expense of the organization making the request and with the use of the specific organization's stationery and envelopes (CC88.07.80).

This policy was intended to help ensure that the purposes of the assembly are fulfilled in clear and orderly ways. The pattern specified in the policy was developed in our predecessor churches to provide a means for groups within those churches to distribute materials. The pattern also was pursued to avoid individual members being overwhelmed with mail and telephone calls that might obscure the necessary documentation that voting members need to study for decision-making or disrupt their personal lives.

In addition to the distribution policy (CC88.07.80), a copy of the list of voting members has been deposited—upon publication of the official notice of the Churchwide Assembly, as specified in churchwide bylaw 12.31.02.—in the registered office of the ELCA as a Minnesota nonprofit corporation.

According to the nonprofit law under which the ELCA is incorporated, that the list of voting members must be available for inspection by voting members either in the registered office in Minnesota or at a place in the city where the assembly is to be held. Voting members may use the list solely for the purpose of communicating with other members concerning the meeting of the Churchwide Assembly and for no other purpose.

The secretary of this church expressed concern to the Church Council that the pattern of making the list available in the registered office or assembly site made inspection of the list conveniently accessible only to persons near the place where the list is deposited. The secretary noted for the council that The Lutheran Church—Missouri Synod (LCMS) has authorized the secretary of that church body to make the list of names and addresses for the LCMS triennial convention available at a cost to cover staff time, duplication expenses, and mailing. The secretary recommended a similar pattern in the ELCA.

Therefore, the Church Council adopted in April 2001 the following resolution:

To affirm that the secretary of the Evangelical Lutheran Church in America will continue to offer the service of distribution of material for the assembly, including materials pertinent to

the assembly submitted by any organization composed entirely of members of the congregations of the Evangelical Lutheran Church in America, registering an official request to mail materials to the voting members of a forthcoming ELCA Churchwide Assembly, according to the policy established by the Church Council in 1988 (CC88.07.80); and

To authorize the secretary—for the sake of fairness to voting members for the forthcoming Churchwide Assembly in view of geographic distance from the site of the official location of the list of voting members—to provide, at the time of the publication of the official notice of the assembly and subsequent to that date, a paper copy of the names and addresses of the list to any voting member of the next assembly who submits a written request to the secretary for the list, agrees in writing to use the list solely for the purpose of communicating with other voting members of the Churchwide Assembly concerning the meeting, and provides payment of the cost of the list, as determined by the secretary.

ASSEMBLY

ACTION

EN BLOC

CA01.07.74 **To acknowledge the memorial of the Western Iowa Synod by providing the background material related to this action as the response to the synod’s memorial in regard to the list of voting members of the Churchwide Assembly of the Evangelical Lutheran Church in America.**

Category E14: Definition of Membership

Reference: 2001 Pre-Assembly Report, Section VI, page 88-89.

1. Northeastern Pennsylvania Synod (7E) [2001 Memorial]

WHEREAS, the description of the 2000-2001 ELCA-wide initiative “Call to Discipleship” reads, “Our Lord commands us to make disciples of all nations.... We need to ground our members in the Bible and the most basic truths of our Lutheran heritage. In so doing, we can energize all of our members to share the news of Jesus Christ with neighbors and to live out their Christian calling to the world. We will seek to be energized by prayerful openness to the leading of the Holy Spirit”; and

WHEREAS, the seven basic faith practices described and encouraged by “Call to Discipleship” (Pray, Prayer, Pray Frequently; Study, Christian Education, Study Scripture Diligently; Worship, Worship Regularly; Invite, Evangelism, Invite Others Often; Encourage, Teaching and Mentoring, Passing on the Faith; Serve, Service, Serve for the Sake of Others; and Give, Stewardship, Give Freely) imply an active commitment on the part of a member of Christ’s Church; and

WHEREAS, the scriptural foundations for these seven practices (1 Thessalonians 5:16-18; Psalm 119:105; Psalm 34:1-3; Romans 10:14-15; 1 John 3:18; Mark 10:45; and Luke 6:38, respectively), as well as the biblical foundations described in “Called to Discipleship” (“Act justly, love mercy, walk humbly with your God” Micah 6:8; The Great Commandment Matthew 22:37; The Great Commission Matthew 29:19-20), all point to a significant and active commitment to Christ and his Church for members of the Church; and

WHEREAS, the *Model Constitution for Congregations of the Evangelical Lutheran Church in America* describes voting members as the most active form of membership in a congregation, according them the right to be considered for elected offices and the opportunity to participate fully in deliberative and electoral processes within their congregation; and

WHEREAS, the qualifications for voting members is described in the *Model Constitution for Congregations* as having “communed and made a contribution of record during the current or preceding year” (*C8.02.c.); therefore be it

RESOLVED, that the assembly of the Northeastern Pennsylvania Synod memorialize the 2001 assembly of the ELCA to request that the ELCA Division for Congregational

Ministries, in consultation with other units of this church as deemed helpful by the division, review the qualifications for voting membership in light of the significant expectations and ideals for the practice of Christian faith through a local congregation described in [the] “Call to Discipleship”; and that the ELCA Division for Congregational Ministries present a written report and any proposed changes to the *Model Constitution for Congregations* to the 2003 Churchwide Assembly of the ELCA.

BACKGROUND

The *Model Constitution for Congregations of the Evangelical Lutheran Church in America* provides three basic categories of membership. Required provision *C8.02. reads:

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 shall have communed and made a contribution of record during the current or preceding year.

The possibility of associate membership also is noted in section d of that same provision: “Associate members are persons holding membership in other [Lutheran] [Christian] congregations who wish to retain such membership but desire to participate in the life and mission of this congregation. They have all the privileges and duties of membership except voting rights and eligibility for elected offices or membership on the Congregation Council of this congregation.”

Further, provision *C8.04. declares:

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.

Relevant to this discussion also is the basic definition of the membership of the Evangelical Lutheran Church in America, according to constitutional provision 6.01. in the *Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America*: “The members of this church shall be the baptized members of its congregations.”

Consistent membership categories go deep into the history of predecessor church bodies of the ELCA. They emerged from theological convictions and ecclesiological understandings that arose from the Lutheran Reformation.

Any change in such definitions would need to be examined carefully, including review of the theological underpinnings of membership practices. As a practical matter, such changes also would need to be reviewed in relation to their implications for the operation and record-keeping in three primary expressions of this church—namely, the congregations, synods, and churchwide ministries (constitutional provision 8.11.).

ASSEMBLY

ACTION

EN BLOC

CA01.07.75

To refer the memorial of the Northeastern Pennsylvania Synod on definitions of congregational membership to the Church Council for study by the council's Legal and Constitutional Review Committee in consultation with the Division for Congregational Ministries, the Division for Ministry, and the Division for Outreach; and

To request that a report be provided to the Church Council in November 2002, including any recommendations on amendments related to this subject for the *Model Constitution for Congregations of the Evangelical Lutheran Church in America*.

Category E15: Revision of Publication Policies
Regarding Clergy Sexual Misconduct

Reference: 2001 Pre-Assembly Report, Section VI, page 89-90.

1. Central States Synod (4B) [2001 Memorial]

WHEREAS, the effects of clergy sexual abuse, including harassment, exploitation, and misconduct, are damaging to the whole of Christ's body of believers; and

WHEREAS, we believe that the Church has a moral and spiritual obligation (if not legal liability) for the spiritual and emotional welfare of its membership and of others who are hurt by those who represent this church; and

WHEREAS, existing ELCA policies for dealing with complaints of clergy sexual abuse are usually efficient in prompt removal of offenders from the roster when reported, but do not prevent future victimization by the same offender in subsequent employment or areas of residence, by publishing warning of his/her offender status; and

WHEREAS, the present policy of non-publication of the cause for disciplinary action against those who resign or are removed from the ELCA roster as the result of uncontested allegations of sexual misconduct has the effect of protecting offenders, while continuing to hurt victims; therefore be it

RESOLVED, that the Central States Synod in assembly memorialize the 2001 Churchwide Assembly to refer to the presiding bishop of the Evangelical Lutheran Church in America for review the present disciplinary policies of the Evangelical Lutheran Church in America concerning clergy sexual misconduct, and make necessary changes in the current policy to protect potential victims.

BACKGROUND

As one looks at the particulars of cases related to clergy sexual misconduct, it is apparent that the suggested changes to protect potential victims in many cases cannot be accomplished. One of the "WHEREAS" statements of the memorial suggests publishing warnings of the "offender status of offenders" so that future employment could be affected. There is reason to believe that such a strategy, even if it were advisable, would not be legal. Furthermore, the circumstances of each case of clergy sexual misconduct vary a great deal. For instance, in many cases of suspected misconduct, no witness is willing to come forward to provide testimony against the supposed offender. Thus, a discipline case cannot be brought. It

would not be proper, therefore, to treat a suspected offender as if he or she were in fact an admitted offender. Even in cases where a person has admitted clergy sexual misconduct and has been disciplined for it, the present policies of this church allow for the possibility of reinstatement after five years, often after having met other requirements. It would be unfair for this church to develop a practice of publicizing names of persons found guilty of sexual misconduct as a policy, because it does not give account for the different circumstances of each case.

A significant factor in considering this memorial is that the discipline process of the Evangelical Lutheran Church in America is a responsibility of the Office of the Secretary with definitions established by the Committee on Appeals, not of the Division for Ministry or the Office of the Presiding Bishop. Thus, any evaluation of the present policies related to the discipline of rostered leaders would be the primary responsibility of the Office of the Secretary.

ASSEMBLY

ACTION

EN BLOC

CA01.07.76 To refer the memorial from the Central States Synod to the Office of the Secretary for study and a report with possible recommendations to the April 2002 meeting of the Church Council of the Evangelical Lutheran Church in America.

Category E16: Funding and Support for ELCA Seminaries

Reference: 2001 Pre-Assembly Report, Section VI, page 90-92.

1. Arkansas-Oklahoma Synod (4C) [2001 Memorial]

WHEREAS, the voting members of the 2000 Arkansas-Oklahoma Synod Assembly heard about some ELCA seminary students living at or below the poverty level, some of whom are dependent upon food pantries for assistance;

WHEREAS, the cost of seminary education is expensive, causing students to seek loans in addition to the loans they may have incurred during college, the repayment of which loans takes years; and

WHEREAS, synodical and congregational scholarships for seminary education are limited; therefore be it

RESOLVED, that the 2001 Arkansas-Oklahoma Synod Assembly memorialize the Evangelical Lutheran Church in America to increase support of our seminaries so that costs to seminary students can be lowered.

2. West Virginia-Western Maryland Synod (8H) [2001 Memorial]

WHEREAS, quality theological education provides well-trained clergy, associates in ministry, and diaconal ministers to lead the Church's ministry in all its expressions;

WHEREAS, the lack of funding for quality theological education provided by seminaries of the ELCA concerns the life and welfare of the whole Church; and

WHEREAS, budgetary decisions indicated by the ELCA for consideration by the 2001 Churchwide Assembly appear to neglect the glaring needs of faculty, staffing, and support services in theological education at ELCA seminaries; therefore be it

RESOLVED, that the West Virginia-Western Maryland Synod Assembly seeks to remedy the shortage of funding appropriated for theological education through the churchwide expression; and be it further

RESOLVED, that the West Virginia-Western Maryland Synod Assembly memorializes the Churchwide Assembly to:

- 1) fund effectively pressing needs of all ELCA seminaries for faculty, curriculum, and support services; and
- 2) instruct the Division for Ministry to evaluate the faculty and staffing need of all ELCA seminaries, create recommendations for how to meet those needs, and to report their findings to the ELCA Budget and Finance Committee and the church at large; and be it further

RESOLVED, that the West Virginia-Western Maryland Synod Assembly memorializes the 2002 West Virginia-Western Maryland Synod Assembly to explore creative remedies for providing necessary funding to ensure quality theological education at the Lutheran Theological Seminary at Gettysburg.

3. West Virginia-Western Maryland Synod (8H) [2001 Memorial]

WHEREAS, the seminaries of this church are charged with the professional and spiritual formation of the rostered persons of this church; and

WHEREAS, rostered persons of this church are available to the whole church and, while recognizing that alumni loyalties exist to seminaries from which they graduated, calls often take rostered persons away from the seminaries from which they graduated placing them in regions that primarily support different seminaries; and

WHEREAS, due to a variety of cultural and historical factors, the seminaries of this church are currently experiencing varying fiscal difficulties impeding their task of properly preparing rostered persons according to the high standards entrusted to them by this church; therefore be it

RESOLVED, that the West Virginia-Western Maryland Synod Assembly of the ELCA memorialize the 2001 Churchwide Assembly to amend the fiscal year 2002 operating budget to provide for an increase in monies directed to its seminaries; and be it further

RESOLVED, that the Evangelical Lutheran Church in America conduct a national churchwide appeal for all its seminaries beginning in fall 2002 through December 31, 2003.

BACKGROUND

The memorials of the West Virginia-Western Maryland Synod and the Arkansas-Oklahoma Synod request both an increase to the 2002 budget for the churchwide organization and a churchwide appeal. The proposed 2002-2003 budget for the churchwide organization of the Evangelical Lutheran Church in America, together with background information on the budget process and priorities, was printed in the *2001 Pre-Assembly Report*, beginning on page 65 of Section IV. Further information on the context for budget decisions was printed in the Report of the Presiding Bishop and the Report of the Treasurer in Section II of the *2001 Pre-Assembly Report*, and the Report of the Executive for Administration, printed in Section III. During the 2001 Churchwide Assembly, the 2002-2003 budget received a first presentation, followed by open hearings, and a second presentation prior to floor debate and final action.

The proposed 2002 budget included an increase of \$40,000 for seminary support within the Division for Ministry. Grants to seminaries have been protected from major reductions for the past ten years, even though budget cuts were made to many other ELCA causes. During the past five years seminary grants have increased.

According to the "Rules of Organization and Procedure" adopted by the 2001 Churchwide Assembly in Plenary Session One, any amendments to the budget to *add*

funding in a particular area had to be accompanied by a corresponding *decrease* in another current program proposal of the same or another churchwide unit(s) and/or an increase in revenues. Any such request for an amendment to the budget is the responsibility of assembly voting members.

The final resolved of the memorial requests that a churchwide appeal be established for seminary funding. This issue was considered as part of the 1995 report of the Study of Theological Education, "Faithful Leaders for a Changing World: Theological Education for Mission in the Evangelical Lutheran Church in America." The 1995 Churchwide Assembly approved the study's recommendations that included increasing financial support for the ELCA's system of theological education through church grants, deferred giving, individual gifts, and regular consultations between seminaries and their supporting synods.

The 1997 Churchwide Assembly received a progress report on the Study of Theological Education and approved the establishment of the Fund for Leaders in Mission, a churchwide initiative to identify and prepare future leaders for the ELCA. The Fund for Leaders in Mission is a joint project of the Division for Ministry, the ELCA Foundation, and the seminaries of the ELCA. The Fund, when fully endowed, will provide tuition support for every qualified student at an ELCA seminary who has a commitment to ordained or rostered lay ministry within this church.

As of March 2001, the Fund had received nearly \$8.5 million dollars in cash gifts and commitments. The first eight full-tuition scholarships, one at each ELCA seminary, were awarded for the 2000-2001 academic year. It is anticipated that an additional 16 scholarships will be awarded for the 2001-2002 academic year.

ASSEMBLY

ACTION

EN BLOC

CA01.07.77

To express gratitude to the eight seminaries of the Evangelical Lutheran Church in America for providing theological education to prepare and equip faithful leaders to fulfill God's mission;

To respond to the concern for seminary funding expressed in the memorials of the Arkansas-Oklahoma Synod and the West Virginia-Western Maryland Synod by acknowledging the increase in funding provided in the 2002 proposed budget;

To decline to initiate a churchwide appeal for seminaries, but to urge congregations, synods, and the churchwide organization of the Evangelical Lutheran Church in America to continue to support the efforts of seminary clusters to increase financial support through regular consultation with synods and by granting access to seminary representatives, commending the cause of theological education to potential donors, and encouraging participation in deferred giving programs that will build endowments for the future; and

To commend the Fund for Leaders in Mission as an opportunity to provide financial support and encouragement for future ordained and lay rostered leaders in this church.

Category E17: Seminarian Health Insurance

Reference: 2001 Pre-Assembly Report, Section VI, page 92-93.

1. Northwest Washington Synod (1B) [2001 Memorial]

WHEREAS, the future of the Church is dependent upon strong leadership; and

WHEREAS, we are experiencing the early days of a clergy shortage that is now beginning to affect every synod in the ELCA; and

WHEREAS, the Conference of Bishops recently met for their annual draft of senior seminarians requesting 587 candidates and only receiving 207; and

WHEREAS, student debt loads are increasing, thus prohibiting some students from serving in small congregations; and

WHEREAS, the cost and quality of health insurance for seminarians is putting additional stress on tomorrow's leaders; therefore be it

RESOLVED, that the Northwest Washington Synod Assembly memorialize the ELCA Churchwide Assembly to direct the ELCA Board of Pensions to develop and implement a health-care plan for ELCA seminarians to be paid for by a surcharge on the premiums of all Active Status Members of the ELCA Board of Pensions.

BACKGROUND

The memorial of the Northwest Washington Synod regarding a health-care plan for seminarians requests that such a plan be supported by a surcharge on the premiums of all active members of the Board of Pensions program.

The current health-care plan for seminarians was initiated in 1992 following a referendum by seminary students who were instrumental in the plan design. The plan reflects the church's and seminaries' commitment to offer a level of protection for seminary students that is both adequate and affordable. In order to accomplish this goal, participation for students is mandatory. In recent years, students who have access to other group coverage have been permitted to waive coverage in the ELCA plan. The \$250 annual waiver fee paid by these persons is designed to keep the plan affordable for those who have no other source of coverage.

The plan is managed by an advisory committee consisting of student and staff representatives from the seminaries and representatives from the Division for Ministry and the ELCA Board of Pensions. Decisions are made by an executive committee consisting of one seminary representative from each cluster, plus a representative from the Division for Ministry.

Although it is not as comprehensive as the ELCA Medical and Dental Benefits Plan, the seminarian health plan provides excellent basic coverage. After an annual deductible of \$200, covered expenses are reimbursed at either 100 percent or 80 percent up to a maximum of \$100,000 per sickness (or accident). The plan covers hospital and medical expenses, diagnostic charges, emergency room, prescription drugs, and psychotherapy.

The annual premium of \$1,300 per year (\$108 per month) is certainly a major expense item in any seminary student's budget. Even so, this rate compares very favorably to the average monthly cost of the ELCA Health Plan, which averages \$300 per month.

While coverage is mandatory for students, it is optional for spouses and children. Coverage is available through the student plan at an additional cost of \$2,159 per year for a spouse and \$1,512 per year for any number of children. While coverage is available, very few students enroll other family members, in many cases due to the cost involved. Thus, a significant number of seminary students rely on Medicaid for family members' health coverage.

For the 2001-2002 school year, the total cost for the 700 seminary students who are purchasing coverage will amount to approximately \$1.3 million. If the plan were non-contributory, we would expect that the other 700 seminary students, who are currently waiving coverage because they are covered elsewhere, would also be covered under the ELCA plan, raising the cost to an estimated \$2.6 million. Extending church-paid coverage to spouses and children of seminarians would bring the total estimated cost to \$5 million to \$7 million per year.

Funding is a critical issue. If, as suggested in the synod memorial, the added cost were funded through a surcharge on the health-plan contributions paid by sponsoring congregations and other ELCA employers, the surcharge would amount to 6-8 percent in addition to annual increases for the health plan. This increase in cost could result in additional congregations dropping out of the ELCA health plan, negatively affecting the plan's long-term viability.

ASSEMBLY

ACTION

EN BLOC

CA01.07.78 **To receive the memorial of the Northwest Washington Synod related to the health plan for seminarians;**

To decline to support the synod's request that the cost of the health plan for seminarians be supported through a surcharge on the contributions paid by sponsoring employers of the Evangelical Lutheran Church in America; and

To affirm the need to support seminary students, including financial support for health insurance.

Category E18: Foot and Mouth Disease

Reference: 2001 Pre-Assembly Report, Section VI, page 93-94.

Three synods adopted essentially identical memorials on "Foot and Mouth Disease." The Model Memorial is printed here, with changes noted by synod.

Model Memorial

WHEREAS, we read in the first chapter of Genesis that God has given humankind dominion over creation and the task of its stewardship; and

WHEREAS, the well being of many domesticated and wild creatures of the earth is threatened by the spreading of "Foot and Mouth" disease; and

WHEREAS, in those nations where the disease has been identified, the impact on small family farms has reached disaster levels and many of those farms have ceased to exist; and

WHEREAS, the small, independent and family farm and the livelihood of thousands of people and a way of life may disappear if there is an outbreak of this disease in our nation; therefore be it

RESOLVED, that the _____ Synod in assembly encourage its congregations to:

1. Remember in prayer those individuals and families whose livelihood has been severely damaged or lost as a result of this disease; and
2. Remember in prayer those farmers, veterinarians, agricultural agency workers, and all others who seek to prevent further spread of "Foot and Mouth" disease; and

3. Support with human and financial resources the efforts of disaster response and social service agencies as they prepare for the effects of possibly rapid streaks of “Foot and Mouth” disease within our nation; and be it further

RESOLVED, that the _____ Synod memorialize the ELCA at the 2001 Churchwide Assembly to:

1. Charge the Lutheran Disaster Response team and the “Rural Desk” and challenge Lutheran Social Service agencies to support with human and financial resources the planning for a rapid response to the effect of the spread of “Foot and Mouth” disease; and
2. Disseminate educational material on the nature of the various strains of “Foot and Mouth” disease and the potential effects of the spread of these strains and report the ELCA’s response to these effects.

1. Upstate New York Synod (7D) [2001 Memorial]

Adopted the “model memorial,” known as “Foot and Mouth Disease” printed on page 459 above, with the following changes:

- First “RESOLVED” statement, second paragraph, replaces “effects of possibly rapid streaks of “Foot and Mouth” disease within our nation” with “effects of the rapid spread of this disease within our nation”
- Second “RESOLVED” statement is altered considerably, and reads:

RESOLVED, that the Upstate New York Synod join ELCMA in memorializing the ELCA at the 2001 Churchwide Assembly to charge the Lutheran Disaster Response Team and the ELCA “Rural Desk” and challenge Lutheran Social Service agencies to support with human and financial resources the planning for a rapid response to the effect of the spread of this disease.

2. Southwestern Pennsylvania Synod (8B) [2001 Memorial]

Adopted the “model memorial,” known as “Foot and Mouth Disease” printed on page 459 above, with the following changes:

- Second “WHEREAS” replaces “and wild creatures” with “and some wild creatures”
- Third “WHEREAS” replaces “many of those farms” with “many of these farms”
- A last “WHEREAS” statement is added, which reads:

WHEREAS, the Evangelical Lutheran Coalition for Mission in Appalachia (ELCMA) encourages all synods, churchwide divisions, and associate member groups (especially the Commission on Religion in Appalachia [CORA]) to be mindful of this potential problem,”

- First “RESOLVED” statement, second paragraph, replaces “prepare for the effects of the rapid spread of this disease within our nation” with “prepare to prevent the spread of this disease within our nation.”

3. Upper Susquehanna Synod (8E) [2001 Memorial]

Adopted the “model memorial,” known as “Foot and Mouth Disease” printed on page 459 above, with the following changes:

- First “RESOLVED” statement, first paragraph, replaces “this disease” with “‘Foot and Mouth’ disease”

BACKGROUND

Lutheran Disaster Response (LDR) was founded in 1988 as a cooperative effort of two Lutheran church bodies—the Evangelical Lutheran Church in America and The Lutheran Church–Missouri Synod (LCMS)—“to help people recover from disasters.” It provides for immediate disaster response in both natural and technological disasters, long-term rebuilding efforts, and support for preparedness planning through ELCA synods, LCMS districts, and social ministry organizations. In addition, LDR provides coordination of volunteers both nationally and on site, crisis counseling, support groups, mental health assistance, and pastoral care through Lutheran social ministry organizations with whom it has prior agreements.

LDR becomes involved when one of the following situations occur:

- The needs of the natural or human-caused disaster event exceed the community’s ability to respond;
- Both the ELCA and LCMS community are directly affected either because church members have sustained loss or because one or more congregations want to respond to their community;
- Financial resources of LDR prompt a response;
- A crisis (a non-disaster) serves as an opportunity to network and/or recommend consultants and other resources.

Foot and Mouth Disease is a farming crisis, not a disaster “event.” Although when the disease appears, “the impact on small family farms [reaches] disaster levels and many of those farms [cease] to exist,” other farm crises (e.g., dust bowl, extreme drought, low market prices, etc.) have had a similar effect.

In such a situation, the role of Lutheran Disaster Response falls under the guideline: “A crisis (a non-disaster) serves as an opportunity to network and to recommend consultants and other resources.”

One effective model for this church to consider in response to this possible farm crisis is the one developed by Lutheran Social Services of North Dakota. This model has addressed rural crises by establishing a “Lutheran Rural Response” component within the agency.

ASSEMBLY

ACTION

EN BLOC

CA01.07.79 To transmit the background material for this action to the Upstate New York Synod, the Southwestern Pennsylvania Synod, and the Upper Susquehanna Synod as information;

To remember in prayer not only those individuals and families whose livelihood has been lost or severely damaged as a result of foot-and-mouth disease, but also those farmers, veterinarians, agricultural agency workers, and all others who seek to prevent further spread of this disease; and

To view the possible outbreak of foot-and-mouth disease as “an opportunity to network and to recommend consultants and other resources” and, therefore, if and when it becomes clear that an outbreak of foot-and-mouth disease has occurred, to

plan a response in conversation with Lutheran Disaster Response, Lutheran social ministry organizations, synods, regions, appropriate coalitional ministries, the ELCA director for rural ministry and networking, and the Lutheran Office for Governmental Affairs.

Point of Personal Privilege

The Rev. Steven R. Frock [Western Iowa Synod] repeated his objection to the way that memorials from synods to the Churchwide Assembly were handled. He objected to the procedure by which voting members do not vote on the texts of the synodical memorials but upon the responses recommended by the Memorials Committee. He complained that the assembly acted “cavalierly” and without consideration or respect for the synod’s concerns.

The process by which memorials are addressed in Churchwide Assemblies is provided in churchwide bylaw 12.51.21. and in the “Rules for Organization and Procedure” (adopted in Plenary Session One), pages 18 and 33 of these minutes.

Amendment of CA01.06.45

Reference: 2001 Pre-Assembly Report, Section VI, pages 84-85; continued on Minutes, page 372.

The Rev. Kim L. Lengert [Northeastern Pennsylvania Synod] moved to amend a previously adopted resolution:

MOVED;

SECONDED: To amend the previously adopted resolution [CA01.06.45] concerning development of a “Social Statement on Human Sexuality” by adding as a concluding phrase, “based on the results of conversations and study by the Church Council, Conference of Bishops, and Division for Ministry, as presented to the 2005 Churchwide Assembly,” to read:

To initiate a process within the Evangelical Lutheran Church in America to develop a social statement on human sexuality based on the results of conversations and study by the Church Council, Conference of Bishops, and Division for Ministry, as presented to the 2005 Churchwide Assembly.

Bishop Anderson stated, “It is seconded. As soon as possible, we will get that up on the [video display] screen. Meanwhile, please speak to your proposal.”

Pr. Lengert spoke to her motion, saying, “Yes, Bishop. I have served this church as a pastor developer and currently as a redeveloper of congregations. And I am very concerned about the use of finances in our church in ministry. The current proposal as it had been made and adopted by this assembly makes no provisions for budgetary consideration, and in fact would call for various units of this church to be working on the same issue at the same time with several different budgets. In an effort to maximize our resources, in an effort to use our funds in the best stewardship, I ask that instead of creating a separate study, that we use the results given to us by the theologians in our church, our bishops, by our Church Council in their wisdom and by the Division for Ministry to use to form the social statement.”

Mr. Bachman S. Brown Jr. [North Carolina Synod] said, “I raise a point of order. This is an amendment to an action that has previously been adopted by the assembly. Should not there first be a motion to reconsider before there could be any amendments made to that action?” Bishop Anderson replied, “Actually, we need only, according to the parliamentarian, the ‘magic’ 521 votes [a ‘majority of the whole’] in order to take this action. I thought it would be helpful for the assembly to hear the proposal before they voted to go into this process. The reconsideration route is possible as well. But because we are at the end of our business, this seemed to be the simplest way to do it. Microphone 11.”

Mr. Michael Crandall [Metropolitan Chicago Synod] pointed out that the text being projected on the video display was not that of the original action, and should read “human sexuality” not “homosexuality.” Bishop Anderson thanked Mr. Crandall for this observation, and the error was corrected.

Bishop Martin D. Wells [Eastern Washington-Idaho Synod] stated, “I am standing at a red sign. I am not sure whether I am speaking in favor or against this amendment. My concern is this: I believe that we asked gay and lesbian folks in our church to swallow hard while we took four years to study their concerns and to bring a pointed response in 2005, as we passed the motion yesterday also to do a study on human sexuality. My concern is that the study on human sexuality will inevitably have to intervene and we will end up pushing back our study on the issue of homosexuality. So I want these two matters—the study on human sexuality and the study on homosexuality—to be done at least at the same time in order that we have a full report on the sexuality issues before us, available, with recommendations in 2005. So, I do not know the effect of my concern on the present amendment, but I am concerned that we will betray a trust that has been given to us by folks who expect a report on homosexuality by 2005. Thank you.”

Ms. Judith O. Schlueter [Southeast Michigan Synod] asked, “Does this mean that we will study this and get reports for four years, and then we will initiate a process to develop a social statement? Is that correct?” Bishop Anderson replied, “I cannot interpret the intent of the maker on this. We have already said to initiate a process within. But it will be, as this says, based on results which will be presented in 2005.” Ms. Schlueter continued, “So it puts it—any movement—even further down the road.” Bishop Anderson answered, “That would be my interpretation, that they would be sequential or nearly so. But, the maker can contest that. Microphone two.”

The Rev. Susan L. Engh [Minneapolis Area Synod] said, “I think this limits quite a bit who would be able to be involved in that conversation, including the Division for Church in Society, which has been a leader in this area, and also does not invite the whole Church into conversation. At least it is ambiguous the way it is written, whether it is dealing with a social statement itself that would be based on these results, or whether it’s the intent to study that would be based on these results. I speak against it because of its limiting quality as well as its ambiguity.”

Ms. Michelle Martin [Sierra Pacific Synod] moved:

MOVED: To reconsider Churchwide Assembly action CA01.06.27 regarding “Stand with Africa,” specifically recommendation four.

Bishop Anderson asked whether Ms. Martin had voted on the prevailing side. Upon receiving an affirmative answer, he informed Ms. Martin that she could make the motion, but the assembly could not act upon it until the current discussion was concluded.

The Rev. Lawrence R. Wohlrabe [Southwestern Minnesota Synod] said, "I am a member of the Division for Ministry board for about the next two hours and 50 minutes. I am curious as to why that is the only division mentioned in this proposed amendment. The topic of human sexuality is a broad topic. I would concur with what I heard Susan Eng saying, and therefore I would—if I may—I would like to move to amend the amendment by deleting—"

Bishop Anderson interjected, "I am sorry, but you already have spoken. Sorry. Microphone seven."

The Rev. Kathleen G. Kasper [Nebraska Synod] said, "Reverend chairman, I would like to amend the amendment to state—"

Bishop Anderson interjected, "You had a white card up. I assumed it was going to be a parliamentary action—that is why I gave you precedence [over other speakers at microphones]—so I will come back to you in just a minute. Microphone nine."

Pr. Lengert spoke again to her amendment, "This motion in no way delays any of the actions that were presented and called for in a previous motion. What this does is make use of those actions and make use of that study to issue the social statement instead of having one wait for the other. It puts them in a sequential order. We would already have had a decision that was made, that was presented. I mentioned the Division for Ministry because that was mentioned in the previous other motion regarding the decision for the blessing of same-gender relationships, and ordination of non-celibate homosexuals, gay and lesbian people."

Bishop Ronald D. Martinson [Alaska Synod] said, "I always operated on the principle for reconsideration that the person making the motion should be on the prevailing side, and the previous action, and that we first deal with reconsideration if we want to or not by allowing this to come as an amendment, we can bring up anything that we have done before, and we have nothing to say about it. So I believe that we ought to be dealing with any of these, because now we are starting to get others coming up and more and more will do the same. If we have a vote to reconsider, and we do not want to reconsider, we can give you a no vote. If we do want to consider it, and we have heard why we should, then we may do that. That is my point. Thank you."

Bishop Anderson replied, "Thank you. I could invite the parliamentarian back up to give the speech he gave a couple days ago. Do you want to do that? He will do it from the resource person microphone. This is not a procedure that has been used very often, but it was checked out pretty thoroughly before, because the parliamentarian knew such questions were going to arise. So we will ask for his opinion."

Mr. David J. Hardy, assembly parliamentarian, replied, "There are differences between a motion to reconsider and a motion to amend something previously adopted or a motion to rescind something previously adopted. Our bylaws specify that we use the current edition of *Robert's Rules of Order* as our parliamentary authority, except as otherwise ordered in our "Rules of Organization and Procedure." *Robert's Rules of Order*, 10th Edition, published in the year 2000, provides in Section 35 for the motion to rescind and for the motion to amend something previously adopted. Therefore, this motion is in order unless we choose to amend our rules of procedure to eliminate the use of that motion. That we have not done, either in the initial rules or to this point.

"Now, the consequence of proceeding is as follows: the vote that would be required to adopt—the motion to amend something previously adopted is either a two-thirds majority or a majority of the entire body, 521 votes. In the words of *Robert's [Rules of Order]*, '...whichever is more easily obtainable.' I trust that will suffice."

Bishop Anderson said, “And I am in the same boat as many of you. This is a procedure that I have not kept up with in the changes of *Robert’s Rules* and I think the parliamentarian is standing on pretty good ground. And so I ask you to help us follow through the procedure as he has outlined it. Next speaker I have is microphone eight.”

The Rev. James C. Couser [Northwestern Ohio Synod] said, “I have a bit of confusion. My records yesterday indicate that when we adopted memorial [Category] E9 we voted for a study on human sexuality. And my copy of *The Daily Lutheran* tells me that it was a study on human—on homosexuality. I think there is an important distinction.” Bishop Anderson reminded him, “Yes. But *The Daily Lutheran* is not the official record. So what we are waiting on—what we are voting on now is the motion that completes the accurate statement, which is human sexuality.” Pr. Couser stated, “All right. And I want to argue in support of that wording, because I think we need to consider homosexuality in the entire context of human sexuality.”

Mr. Gene G. Hong [Oregon Synod] moved to end debate on the motion to amend a previously adopted action.

MOVED; *Two-Thirds Vote Required*
SECONDED: To move the previous question.

Bishop Anderson explained, “The previous question has been moved. You know the effect of this is to cut off debate. If you wish to proceed on the vote on the request to—if you wish to continue to debate, vote ‘yes.’ If not, vote ‘no.’ Please vote now.”

MOVED; *Two-Thirds Vote Required*
SECONDED; *Yes-857; No-71*
CARRIED: **To move the previous question.**

Bishop Anderson reported, “By 857 to 71, debate is closed. And we will proceed to vote on the action. Could we have it on the [video display] again, please. If you use this in combination with the amended recommendation on page 85 of Section VI, you will have the entire action. Do you all understand what we are voting on? Okay. All favoring the motion to amend the previous action will vote ‘yes.’ All opposed vote ‘no.’ It requires 521 to pass. Vote now.”

MOVED;
SECONDED; *Yes-381; No-563*
DEFEATED: To amend the previously adopted resolution [CA01.06.45] concerning development of a Social Statement on Human Sexuality by adding as a concluding phrase, “based on the results of conversations and study by the Church Council, Conference of Bishops, and Division for Ministry, as presented to the 2005 Churchwide Assembly,” to read:

To initiate a process within the Evangelical Lutheran Church in America to develop a social statement on human sexuality based on the results of conversations and study by the Church Council, Conference of Bishops, and Division for Ministry, as presented to the 2005 Churchwide Assembly.

Bishop Anderson returned the assembly to the motion of Ms. Michelle Martin [Sierra Pacific Synod], reminding it that the vote to reconsider needed only a majority.

MOVED;

SECONDED;

Yes-322; No-585

DEFEATED: To reconsider the assembly's action on "Stand with Africa."

Report of the Reference and Counsel Committee (continued)

Reference: 2001 Pre-Assembly, Section VIII; continued on *Minutes*, pages 251, 295, 343.

Bishop Anderson asked that the Rev. Kirkwood J. Havel and Ms. Lily R. Wu, co-chairs of the Committee of Reference and Counsel, come to the podium to finish consideration of the committee's business. Pr. Havel reported on the status of Motion B and Motion K, stating that these two motions, in addition to Motion A, referred to bylaw 7.31.17. When the assembly approved bylaw 7.31.17., Motion A had been proposed as an amendment, but had been defeated by the assembly. Motion B and Motion K had not been moved by any voting member, and so they were dead. In addition, he explained that Motion K could not have been considered without a suspension of the rules because it had been submitted after the deadline.

Motion W: Resolution of Thanksgiving

Reference: 2001 Pre-Assembly Report, page 20.

Pr. Havel moved a resolution of thanksgiving to the members of the Indiana-Kentucky Synod and Bishop James R. Stuck.

The assembly approved the motion with a standing ovation for the assembly's hosts. Bishop Anderson asked the voting members from the Indiana-Kentucky Synod to rise and be recognized. He remarked that, clearly, one of the perks of hosting a churchwide assembly was the privilege of sitting in the front row.

ASSEMBLY

ACTION

CA01.07.80 RESOLUTION OF THANKSGIVING

WHEREAS, the Evangelical Lutheran Church in America has gathered in assembly in the city of Indianapolis, Indiana; and

WHEREAS, after a week of discussion, debate, and decisions on issues that will affect the future of this church, we now prepare to return home; and

WHEREAS, we celebrate what God has done among us, and acknowledge our responsibility to carry the message of this assembly to our congregations and our communities; therefore be it

RESOLVED, that we give thanks to God for our brothers and sisters in Christ and to Bishop James R. Stuck and all the members of the Indiana-Kentucky Synod for being such excellent hosts and servant leaders.

Motion V: Appreciation for the Staff of the ELCA

Reference; 2001 Pre-Assembly Report, Section VIII, page 20.

Pr. Havel read a resolution of appreciation for the staff of the ELCA.

In response to the resolution Bishop Anderson announced that he would like to take a few moments to thank the many, many people who had helped to make it a wonderful assembly. He pointed out that there were literally hundreds of people, including local volunteers, who made the event possible. He said that he wanted to acknowledge just a few of the staff members for their work:

- Secretary Lowell G. Almen, who had the responsibility for the myriad arrangements;
- Ms. Mary Beth Nowak, the director for meeting management for the ELCA, described as the remarkable assembly manager;
- The Rev. Randall R. Lee, the executive assistant to Secretary Almen, who serves at assemblies as the secretary's deputy;
- Mr. David J. Hardy, the ELCA's former general counsel and the assembly's parliamentarian and guide through the complexities of legislative work.
- Ms. Myrna J. Sheie, executive assistant to the presiding bishop and chair of the Churchwide Assembly planning committee and manager of the assembly agenda.
- The Rev. Robert N. Bacher and the Rev. Kathie Bender Schwich, his other assistants, who also played key roles in staffing the assembly.

Bishop Anderson extended a special word of thanks to the members of his office staff, including Ms. Patricia A. Hoyt, Ms. Vickie A. Johnson, Ms. Nancy L. Vaughn, the 2001 summer intern, Mr. Steven Zittergruen, and the 2000 intern, and Mr. Ryan Brodine. In addition, he also recognized:

- The Rev. Eric C. Shafer, director of the Department for Communication, who served as the floor manager for this assembly. Among the terrific communication staff, and the many volunteers who support our ELCA with time, energy, hard work, expertise, and creativity, Bishop Anderson offered a special word of thanks to Ms. Rhonda Washington, who directed everything the voting members saw up on the screens throughout the assembly;
- Mr. Scott C. Weidler, who played a major role in planning worship for this assembly with other staff of the Division for Congregational Ministries; and
- Ms. Kristi S. Bangert, from the Department for Communication, who chaired the staff team that planned the "County Fair" display area.

Bishop Anderson expressed his thanks and that of the assembly to each of these people and to many others, calling the members' attention to the additional names printed on page 33 of the assembly Program. He asked the assembly to join him in thanking them. The assembly responded with a standing ovation as its response to the resolution from the Committee of Reference and Counsel.

Bishop Anderson also expressed his gratitude once again to Aid Association for Lutherans and Lutheran Brotherhood for all of their support for the assembly. He pointed out that many of the things that made the assembly enjoyable were possible because of their financial assistance. He noted that members could find a listing of their many assembly gifts—from tote bags to voting machines—in the assembly Program, page 11.

Bishop Anderson said that he "could go on and on thanking people," but suggested that the assembly gather up all its thanks to all those staff and volunteers who helped "make this assembly happen" and express that thanks through applause. The assembly responded with hearty acclamation.

ASSEMBLY

ACTION

CA01.07.81

APPRECIATION FOR THE STAFF OF THE ELCA

WHEREAS, we, the members of the 2001 Churchwide Assembly of the Evangelical Lutheran Church in America have gathered together to carry ministry forward in a new century; and

WHEREAS, this assembly has accomplished its work in an orderly fashion; and

WHEREAS, this work could not have been accomplished without the highly detailed planning, tremendous coordination, and steadfast support of the staff members of the ELCA with their many and diverse gifts; and

WHEREAS, the staff members have inspired and enabled us with their professionalism, creativity, expertise, grace, and care; therefore be it

RESOLVED, that we, the members of the 2001 Churchwide Assembly, give thanks to God and to the staff, whose excellent service helps this church to share the faith and make Christ known.

Motion U: Appreciation for Treasurer Richard L. McAuliffe

Reference: 2001 Pre-Assembly Report, Section VIII, page 20.

Pr. Havel introduced a resolution of appreciation for Mr. Richard L. McAuliffe, treasurer of this church.

The assembly approved the resolution with acclamation.

ASSEMBLY

ACTION

CA01.07.82

APPRECIATION FOR TREASURER RICHARD L. MCAULIFFE

We are deeply indebted to our treasurer, Richard L. McAuliffe, for his investment of time and faith in service to the Evangelical Lutheran Church in America.

We commend him for his excellent reports which present the financial programs of this church with sterling clarity. His careful, thorough, and professional presentations elicit confidence a church can bank on! We are blessed with a quiet man of deep faith who works for the best in his church, demanding accountability and an exceptional stewardship of this church's financial resources. We are grateful for a treasurer who pushes this church to invest in its mission!

We take stock in his trustworthy execution of his fiduciary responsibilities and the high integrity of his dealings with all in the name of this church.

We have treasured his oversight as president and executive director of the Mission Investment Fund.

We have bestowed upon him the *Servus Dei* Medal in honor of his work, give thanks for all he has done on behalf of this church, and pray for him a most joyous retirement that begins February 1, 2002!

Motion R: Appreciation for Vice President Addie J. Butler

Reference: 2001 Pre-Assembly Report, Section VIII, page 18.

Ms. Wu introduced a resolution of appreciation for Vice President Addie J. Butler.

The assembly indicated its approval with acclamation. Vice President Butler replied, "I love this church. You are the church that loves me back. Thank you."

ASSEMBLY

ACTION

CA01.07.83

APPRECIATION FOR VICE PRESIDENT ADDIE J. BUTLER

We, the members of the 2001 Churchwide Assembly of the Evangelical Lutheran Church in America, are grateful for the fine leadership and faithful dedication of Dr. Addie J. Butler in her service as vice president of the Evangelical Lutheran Church in America for the past four years.

We appreciate her considerable contributions of time, talent, and treasure. She is a generous and accomplished leader who presides with distinction over the deliberations of the Church Council. In addition she is an avid ambassador for the Evangelical Lutheran Church in America in her travels and speaking engagements across the country, a bridge builder, enabler, and witness for the faith. Her commitment to discipleship is evident in her role as leader of this church. She graciously offers her enthusiastic support to Church Council colleagues, churchwide staff, and brothers and sisters in the faith.

We recognize with thankfulness the service of Dr. Addie J. Butler.

Motion T: Appreciation for Secretary Lowell G. Almen

Reference: 2001 Pre-Assembly Report, Section VIII, page 19.

Ms. Wu introduced a resolution of appreciation for Secretary Lowell G. Almen.

The assembly approved the resolution by acclamation.

ASSEMBLY
ACTION
CA01.07.84

APPRECIATION FOR SECRETARY LOWELL G. ALMEN

With great appreciation and gratitude we, the members of the 2001 Churchwide Assembly, on behalf of all members of the Evangelical Lutheran Church in America, receive the report of the Rev. Lowell G. Almen, secretary of the Evangelical Lutheran Church in America.

We thank God for Secretary Almen's devotion to the work of our Lord and of this church, and specifically to the many and varied responsibilities of the Office of the Secretary.

We are grateful for his affirmation of our historic roots and for his commitment to growth through sharing faith in a new century. We applaud his precise, creative, and inspiring report, constantly reminding us of our interdependence as a hallmark of our life together as the Church.

We share his vision and, with him, pray for courage, vision, and faith to serve with diligence and compassion in our time.

We thank him particularly for:

- his dedicated attention to the work and details of the assembly;**
- his unfailing wit, humor, "cowboy wisdom," and occasional smile, very welcome during long assembly sessions; and**
- his caring concern for members, visitors, and guests of the assembly, alerting us to hazards like dehydration, escalator mishaps, and lurking wires and cables under our feet.**

We join him in celebrating the influence of the past and in looking forward to the excitement and challenges of the emerging issues of this church and commit ourselves to prayers and support of his ministry and vision.

Motion S: Appreciation for Presiding Bishop H. George Anderson

Reference: 2001 Pre-Assembly Report, Section VIII, page 19.

Ms. Wu introduced a resolution of appreciation for Presiding Bishop H. George Anderson. The assembly approved the resolution with an extended ovation.

Bishop Anderson replied that he had never expected his ministry as presiding bishop to be as rich and as deep as it has been. One reason for its richness and depth, he said, was that he had come to know so many of the people of this church. He stated, "You work so hard, desperately trying to be God's people, to keep this church as God's instrument in the world." He concluded by saying, "Thank you, bless you all, God be with you in the years ahead."

ASSEMBLY

ACTION

CA01.07.85

APPRECIATION FOR PRESIDING BISHOP H. GEORGE ANDERSON

With great appreciation and gratitude we, the members of the 2001 Churchwide Assembly, on behalf of the members of the Evangelical Lutheran Church in America, receive the report of Presiding Bishop H. George Anderson in which he reminds us that we are a “work in progress” that has realized some significant blessings.

We have:

- distinguished style from substance in worship;**
- discovered the potential of our full communion partnerships;**
- set new financial records; and**
- focused on a growing leadership pool.**

We also appreciate his lifting up evangelism and poverty as unfinished and ongoing business of this church.

We are grateful to God for his wise and Gospel-centered leadership as shown by his focus on the seven “Initiatives for a New Century.”

We have appreciated the way he has modeled humility and dependence on the Holy Spirit for all of us. We have been blessed by his many gifts to our church and the world during his six years of service as presiding bishop.

In gratitude for Presiding Bishop Anderson’s leadership, we are committed to:

- showing patience and respect for one another as we deal with the issues facing this church;**
- continuing our efforts to address poverty and injustice in God’s world; and**
- responding to God’s call of “Making Christ Known” through sharing our faith in a new century.**

Point of Personal Privilege

The Rev. Terrie L. Sternberg [Virginia Synod] rose on a point of order, requesting that the assembly sing the hymn, “Now Thank We All Our God.” It did so.

General Announcements

Bishop Anderson asked for the assembly’s attention for one last set of announcements from Secretary Almen.

Secretary Almen quipped that the resolution of thanks to the secretary that had mentioned his wit had got it “half-right.” He noted that the line in the official description of the duties of the secretary of the ELCA that made that position responsible for the physical arrangements of the Churchwide Assembly looked benign, but was not benign. It meant, in fact, a great deal of work. He called to the assembly’s attention the “very dedicated effort” of the staff members in the Office of the Secretary, some of whom voting members had seen and many more whom they had not. Secretary Almen also expressed his gratitude for the cordial working relationships with the Office of the Presiding Bishop, the Department for Communication, and the worship team in the Division for Congregational Ministries, among others.

Secretary Almen commended to the assembly the whole army of volunteers, more than half as many as the number of voting members, who had enabled the assembly to do its work. The assembly responded with loud applause.

Secretary Almen announced that the assembly would conclude with worship, which would be held in the plenary hall. Worship would be preceded by 15 minutes of music. He reminded the voting members that they should take everything that they wanted to keep when they left the plenary hall because within a few hours the hall would be as empty as it had been a few days before the assembly started. He showed the assembly a video, which depicted in time-lapse photography the set-up of the plenary hall, and asked the members to imagine the reverse happening within the span of a few hours. Therefore, he repeated, they would want to take everything with them when they left.

Announcement of the A.D. 2003 Churchwide Assembly

With a videotape of scenes of Milwaukee playing on the screens, Secretary Almen officially announced that the eighth Churchwide Assembly of the Evangelical Lutheran Church in America, “Making Christ Known: For the Healing of the World,” would be held August 11-17, 2003, in Milwaukee, Wisconsin.

Recess

Bishop Anderson announced that the business of the 2001 Churchwide Assembly was complete. He expressed his gratitude to the voting members for their work. He told assembly members that they had been more than present—they had been attentive, articulate, committed to the work the assembly did together, highly engaged, patient in the midst of the inevitable quirks of life together and parliamentary twists and turns, and generous with both their time and energy. He expressed his gratitude to the assembly once again, then invited assembly members to gather their personal items and then prepare for closing worship.

The Service of the Word with Prayer began at 9:52 A.M. with the Rev. Jan O. Flaaten presiding and the Rev. O. Dennis Mims assisting.

Adjournment

At the conclusion of the liturgy, following the singing of the hymn, “We All Are One in Mission,” the Order for the Closing of an Assembly was led by Bishop Anderson

At 10:56 A.M. (Central Daylight Time) on Tuesday, August 14, 2001, Presiding Bishop H. George Anderson declared the seventh Churchwide Assembly of the Evangelical Lutheran Church in America to be adjourned in the name of the Father, and of the Son, and of the Holy Spirit.

Members of the Churchwide Assembly

VOTING MEMBERS

Officers

Bp. H. George Anderson, *presiding bishop*
Ms. Addie J. Butler, *vice president*
Pr. Lowell G. Almen, *secretary*
Mr. Richard L. McAuliffe, *treasurer*

Ms. Eleanor Olson
Ms. Shannon Savage
Pr. Peter K. Shen
Pr. Charles W. Spiedel
Ms. Delores C. Watrous
Bp. Martin D. Wells

Alaska (1A)

Mr. Laurence N. Graham
Ms. Daphne Gustafson
Bp. Ronald D. Martinson
Ms. Julie Neyhart
Pr. William A. Ottum

Oregon (1E)

Pr. Joan L. Beck
Ms. Dianna M. Bernklau
Pr. David H. Brauer-Rieke
Ms. Nancy A. Clough
Mr. Kelly M. Doyle
Ms. LaVon Holden
Mr. Gene G. Hong
Mr. Ronald Pittman
Bp. Paul R. Swanson

Northwest Washington (1B)

Mr. David P. Anderson
Bp. W. Christopher Boerger (Effective 8/1/01)
Mr. Patrick Brady
Pr. Heidi L. Fish
Mr. Ernest "Ernie" Fosse
Ms. Anna-Marie Klein
Pr. G. Lee Kluth
Ms. Patricia Moylan
Ms. Sarah W. Wing
Ms. Patricia Witt
Pr. Andrew J. Yee

Montana (1F)

Mr. Brad Abbott
Pr. John C. Bent
Ms. Lynn M. Christensen
Ms. Carol Cockrell
Pr. Paul M. Everett
Mr. John R. Grover
Pr. Mark R. Morgenstern
Bp. Richard R. Omland (Effective 8/1/01)
Ms. Shannon Peterson
Mr. Harold Spilde
Ms. Julie Wolff

Southwestern Washington (1C)

Ms. Sharon L. Brown
Mr. Roy J. DeBoer
Mr. Joel DeWitt
Pr. Russell A. Hillman
Ms. Carol Messecar
Pr. Valinda I. Morse
Mr. Steve Seberson
Pr. Dennis G. Sepper
Bp. David C. Wold

Sierra Pacific (2A)

Mr. Braden W. Boice
Ms. Marilyn Dorr
Pr. Elizabeth E. Ekdale
Ms. Linda Headrick
Ms. Karen W. Johnson
Mr. Kent W. Madsen
Ms. Christine Martin
Mr. James A. Martin
Ms. Michelle Martin
Bp. Robert W. Mattheis

Eastern Washington-Idaho (1D)

Pr. Robert J. Anderson
Mr. Mark J. Jackson
Mr. Robert "Bob" McGuire

Mr. Bobby McClain
Pr. David G. Mullen
Pr. Margaret S. Reinhart
Pr. P. Kempton Segerhammar
Mr. Steven A. Silver
Pr. Karen L. Woida

Southern California (West) (2B)

Ms. Racine Forrest
Ms. Mary Tabata Froehlig
Pr. Raymond LeBlanc
Mr. James "Jim" Mahler
Bp. Dean W. Nelson
Pr. Carl J. Nielsen
Pr. Carol A. Nolte
Mr. Jim Ohrt
Mr. Randy Winston
Ms. Susan Worch-Tapia

(Effective 8/1/01)

Pacifica (2C)

Mr. Lawrence P. Anderson
Pr. Abigail D. Byrd
Ms. Gwen Byrd
Ms. Betsy J. Dubow
Pr. Stephen M. Fiechter
Bp. Murray D. Finck
Ms. Susan T. Hernandez-Fairfax
Ms. Pamela K. Howard
Pr. Douglas M. Knutson-Keller
Mr. Peter R. Moenter
Mr. James "Jim" Myers
Pr. Brian S. Taylor

Grand Canyon (2D)

Ms. Carol Anne Arnold
Mr. Kenneth Bash
Mr. Merle Bauman
Ms. Chelsea J. Blegen
Ms. Peggy Bowker
Ms. Twila Burdick
Mr. Bryan Daum
Pr. Jan O. Flaaten
Ms. Mary Lee A. Haag
Pr. Steven A. Holm
Mr. Vernon E. Neal
Ms. Ardith L. Senft
Pr. Daniel A. Storvick
Bp. Howard E. Wennes

Rocky Mountain (2E)

Ms. Margaret Aarestad

Mr. Norman O. Aarestad
Pr. Dale G. Bauer
Bp. Allan C. Bjornberg
Ms. Jean Bull
Mr. Donald E. Filegar
Mr. Stanley R. Franek
Pr. José R. Gonzalez
Mr. Fernando Guzman
Pr. Dennis K. Hagstrom
Mr. Richard W. Krueger
Ms. Kathryn Paulson
Ms. Judy M. Pettit
Pr. Ronald H. Rude
Pr. Rose Mary Sanchez-Guzman
Mr. Robert Sandoval
Ms. Cecelia Travick-Jackson
Pr. Gordon J. Young

Western North Dakota (3A)

Ms. Lola Christensen
Bp. Duane C. Danielson
Mr. Robert "Bob" Flach
Ms. Caroleen M. Harveland
Pr. Frederick W. Henkelmann
Mr. Royal Hovland
Ms. Rachel Luckey
Pr. Janet Hernes Mathistad
Mr. Todd Mathistad
Ms. Nancy C. Montgomery
Pr. Daniel J. Paulson
Mr. Jeff Rotering
Pr. Harold A. Watrous
Pr. Walter L. Wolff
Ms. Jan Zook

Eastern North Dakota (3B)

Pr. Jeri J. Bergquist
Ms. Dianne Billey
Mr. David Braaten
Ms. Linda Brown
Ms. Deloris Enstad
Mr. Mel Erdmann
Mr. Ed Everson
Bp. Richard J. Foss
Ms. Merle E. O. Freije
Pr. Craig H. Hanson
Pr. Kenneth C. Iverson
Pr. Sandra P. Larson
Mr. Roger Miller
Pr. JoAnne Moeller

Pr. John E. Peterson
Mr. Leon T. Philpot
Ms. Joyce Rasmussen
Pr. Paul R. Simmons
Mr. Wayne W. Tieman
Pr. Alemayehu Tulu
Ms. Dorcas Wang

South Dakota (3C)

Mr. Alan Ask
Pr. Hugh W. Brewer
Bp. Andrea F. DeGroot-Nesdahl
Ms. Becky Ekeland
Mr. Mark Ekeland
Ms. Alexandra Ellison (8/11-8/14)
Mr. David Ellison (8/11-8/14)
Pr. Dennis L. Fonkert
Pr. Kirsten L. Frantsvog
Mr. Wayne Gallipo
Pr. Jeffery G. Gramza
Ms. Joy Hagen
Ms. Suzanne Hansen
Pr. Randall S. Koeller
Ms. Wilma Loken-Mateer
Pr. Wayne W. Meidinger
Ms. Nancy Miller
Mr. Dale Moeller
Ms. Lila Moeller
Ms. Shelly Pfaff
Mr. Frank Slagle
Ms. Jennifer Slagle (8/8-8/10)
Pr. Trish F. Underberg
Mr. Donald Vogt
Ms. Roberta C. Vogt (8/8-8/10)
Pr. David M. Wildermuth

Northwestern Minnesota (3D)

Mr. Allen M. Bertilrud
Pr. William E. Boelter
Pr. Marilyn S. Breckenridge
Pr. Paul S. Brunsberg
Pr. Barbara K. Chapman
Ms. Jean A. Christensen
Ms. Kristin E. Dahlen
Mr. Paul S. Fjestad
Pr. Gary I. Graff
Mr. Herman Hendrickson
Bp. Arlen D. Hermodson
Ms. Maren Hulden
Pr. Gary L. Johnson

Ms. Sharon Josephson
Pr. John E. Martinson
Pr. Jeffrey C. McCracken
Mr. Nima T. Mostofi
Ms. Rachel Ronnevik
Mr. Charles W. "Chuck" Schleicher
Mr. Keith Sistad
Ms. Patricia E. Swanson
Pr. James R. Vadis
Mr. Steven R. Wymore

Northeastern Minnesota (3E)

Pr. Robert V. Alle
Mr. Nathan Anderson
Mr. Donald Christensen
Ms. Marlene Heikkila
Pr. Jack D. Koch
Pr. Nathan P. Sager
Ms. Dianna Schumacher
Mr. Loren Sohlberg
Ms. Doris Stengel
Bp. E. Peter Strommen
Pr. David E. Tryggestad
Mr. Dennis Velander
Ms. Marja Wiinanen
Pr. Jennifer L. Wilson

Southwestern Minnesota (3F)

Mr. Eddie J. Aliaga
Mr. G. Barry Anderson (8/8-8/12)
Ms. Gwen Arneson
Mr. Alan Ask
Pr. Daniel S. Belgum-Blad
Pr. Gary E. Berg
Pr. David A. Doppenberg
Mr. William C. Ehlke
Ms. Jullian A. Euteneuer
Ms. Patricia M. Hagen
Mr. Randy Hammerschmidt
Ms. Dolores Hogle (8/14)
Mr. Richard Hogle
Ms. Ruth Hoyme
Mr. Dennis Johnson
Pr. William E. Klavetter
Pr. Sarah M. Lutter (8/8-8/13)
Pr. Julius R. Miller
Pr. Harvey L. Nelson (8/13-8/14)
Ms. Marie K. Nelson
Mr. Curtis Nordaune
Bp. Stanley N. Olson

Pr. Liza L. Simpson
Ms. Kathryn Skoglund
Ms. Ann Svendsen
Ms. Valerie Veo
Pr. Arthur E. Wiese
Ms. Beverly Winkelmann
Pr. Lawrence R. Wohlrabe

Minneapolis Area (3G)

Ms. Kathleen Adam
Pr. Lalahery Andriamihaja
Ms. Kathleen Ballard
Mr. Darren Baumgart
Ms. Hilve Benson-Ostrow
Ms. Marilyn Boorsma
Pr. John R. Bucka
Pr. Heidi Caldwell
Mr. Karl Cambronne
Ms. Eleanor Carlson
Pr. Michael C. Carlson
Ms. Kari Christianson
Ms. Heather Eeman-Hammond (8/13-8/14)
Pr. Susan L. Engh
Ms. Patricia H. Hansen
Mr. Randall Holt-Woehl
Ms. Karen A. Jenkins
Pr. Craig E. Johnson (8/8-8/12)
Pr. Timothy G. Johnson
Ms. Becky Lawyer
Pr. Hans P. Lee
Mr. Ralph McQuarter
Pr. James P. Meyer
Pr. Harold C. Mueller
Ms. Gail Nordmoe (8/8-8/12)
Mr. Nick Olsen
Bp. David W. Olson
Mr. Albert H. Quie
Ms. Kristine Streng Roe
Pr. Donna W. Rohrer
Pr. Diane M. Roth
Pr. Andris Sedlins
Ms. Katherine "Katie" Sholtz
Mr. Benjamin Shorten (8/8-8/9)
Ms. Liv Karen Sulerud (8/10-8/14)
Mr. Mark Swanson
Ms. Clare Swenson
Pr. Edward R. Treat
Ms. Nancy Van Heel
Pr. Christine Wenzel
Ms. Alessandra Williams (8/13-8/14)

Saint Paul Area (3H)

Ms. Rosanna Abanonu
Mr. Benjamin Boehlke
Pr. Richard L. Carlson Jr.
Ms. Patricia Dunlop
Ms. Maxine A. Enfield
Pr. Juan C. Fernandez
Bp. Mark S. Hanson
Ms. Anita C. Hill
Mr. David E. Johnson
Mr. Richard Johnson
Ms. Diane Judd
Ms. Vernita Kennen
Ms. Shirley L. Kindem
Mr. David Laden
Ms. Lynne Moratzka
Pr. Lynne N. Nelson
Pr. Craig A. R. Pederson
Pr. M. Susan Peterson
Ms. Lesley Rylander
Pr. William A. Schroeder
Mr. Craig R. Schwartz
Pr. Michael D. Sparby
Sr. Noreen H. Stevens
Ms. Janet E. Thompson
Pr. Steven K. Thorson
Pr. Carol J. Tomer
Pr. Theodore D. Vanderpan

Southeastern Minnesota (3I)

Mr. Perry Aalgaard (8/8-8/11)
Pr. Zane H. Anderson
Pr. Daniel D. Baker
Ms. Julie Baska
Mr. Ardell Brede
Pr. John V. Carrier
Mr. Bruce D. Dennison
Pr. Michael E. Dobbins
Pr. Alice L. Durst
Ms. Susan Ferries
Ms. Doreen Finnesgaard
Ms. Shirley Gangstad
Pr. Mark D. Helgeland
Pr. John M. Henriksen
Pr. Victor E. Jortack
Mr. Richard Navratil
Bp. Glenn W. Nycklemoe
Pr. Douglas S. Sell
Mr. Lloyd V. Swenson (8/12-8/14)
Ms. Ramona Swenson

Mr. Russell M. Tesch
Ms. Emily Treptow
Mr. Gerald Vagts
Mr. Paul Wahlstrom
Pr. Kristin B. Wee

Nebraska (4A)

Ms. Jolene V. Anderson
Ms. Grace Bentzinger
Ms. Katy S. Borgstadt
Mr. Myrvin F. Christopherson
Bp. David L. deFreese
Pr. Donald L. Duy
Mr. Cecil D. Fields
Pr. D. Peter Friberg
Pr. Mary A. Frohs
Ms. Caryl M. Grorud
Mr. Ronald O. Gunderson
Pr. Douglas S. Gunkelman
Mr. Dick Hahn Jr.
Ms. Mary R. Hock
Mr. Allen A. Huff
Ms. Mary Ann L. Johnson
Pr. Kathleen G. Kasper
Ms. Sheryl A. Lindau
Mr. David M. Nelson
Pr. Harold A. Rice
Pr. Martin J. Russell
Ms. Donna Saathoff
Pr. Joel N. Schroeder
Ms. Karen S. Tjarks
Pr. Donna M. Wright

Central States (4B)

Ms. Mary Lou Alsin
Pr. James M. Brandt
Pr. Richard P. Hermstad
Mr. Howard Johnson
Ms. Brendalyn King
Bp. Charles H. Maahs
Mr. William Mai
Ms. Terry Moore
Pr. Robin J. Morgan
Pr. Gary W. Teske
Ms. Janice Tibbs
Ms. M. Kathleen "Kathie" Walter
Pr. Carol S. Willadsen
Mr. Ar Windibiziri
Pr. Ross L. Worch

Arkansas-Oklahoma (4C)

Ms. Pamela Cochran
Ms. Joyce E. Hervey
Pr. Rodney A. Ozmun
Pr. Muriel E. Peterson
Bp. Floyd M. Schoenhals
Mr. Richard E. Vollmer

Northern Texas-Northern Louisiana (4D)

Ms. Hattie M. Hammer
Pr. Faith R. Jenson
Bp. Kevin S. Kanouse
Mr. Al Krienke
Pr. Pedro B. Portillo
Mr. Jonathan E. Reid
Ms. Judith "Judy" Rommel
Ms. Liz Watts
Pr. Mae Jean Zelle

Southwestern Texas (4E)

Mr. Michael Aguirre
Mr. David Arredondo
Ms. Mary A. Arredondo (8/10-8/14)
Pr. Edwina R. Baethge
Pr. James C. Bouzard
Pr. Michael W. Ensrude
Mr. Mark S. Helmke (8/8-8/9)
Ms. Lois Holck
Mr. Allen L. Jank
Pr. Joseph F. Kraatz
Mr. Jerry Kramer
Ms. Kristin Law
Ms. Laura Lincoln
Pr. Stephen M. Schur
Ms. Evelyn F. Streng
Bp. Ray Tiemann

Texas-Louisiana Gulf Coast (4F)

Mr. Patrick Adams
Pr. R. Michael Aus Jr.
Bp. Paul J. Blom
Pr. Nancy D. A. Fisher
Ms. Joyce P. Friedrich
Mr. James Lehmann
Ms. Perri Kathryn McCary
Pr. Herbert E. Palmer
Mr. Ralph H. Martin
Ms. Susa M. Neitzel
Ms. Joyce J. Weidner

Metropolitan Chicago (5A)

Ms. Janet Boden
Ms. Carol Capes
Mr. Jac Charlier
Ms. Joan Church
Mr. C. Darwin Cooper
Mr. Michael Crandall
Ms. Barbara Deli
Ms. Sylvia Ellman
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Report of the Elections Committee

First Ballot

Note: Those persons elected on this ballot are indicated in bold face print. The designation (PC/L) is used to indicate persons of color or whose primary language is other than English. An asterisk (*) indicates an incumbent eligible for reelection.

	VOTES	PERCENT
Church Council / Ticket 1 / Clergy (Reserved for Region 1)		
A Pr. Charles W. Mays, Port Angeles, Wash. 1C	472	54.5
B Pr. Paul E. Hoffman, Seattle, Wash. 1B	389	44.9
Invalid Ballots	5	0.6
Total Ballots	866	100
Church Council / Ticket 2 / Clergy		
A Pr. Nancy I. Amacher, Marquette, Mich. 5G	233	25.7
B *Pr. Sarah J. Stumme, Trevorton, Pa. 8E	527	58.2
C Pr. Richard J. Meier, Rockford, Ill. 5B	146	16.1
Invalid Ballots	0	0
Total Ballots	906	100
Church Council / Ticket 3 / Clergy (Reserved for Region 3)		
A Pr. Joseph G. Crippen, Northfield, Minn. 3I	418	50.4
B Pr. Philip J. Formo, Rochester, Minn. 3I	408	49.2
Invalid Ballots	4	0.5
Total Ballots	830	100
Church Council / Ticket 4 / Clergy		
A Pr. W. Arthur "Art" Lewis, Atlanta, Ga. 9D	407	46.9
B Pr. Kenneth M. Rupp, Richmond, Va. 9A	459	52.9
Invalid Ballots	1	0.1
Total Ballots	867	100
Church Council / Ticket 5 / Lay Female (Reserved for Age 30 and Under and Synod 5K)		
A Ms. Brenda A. Barsness, Middleton, Wis. 5K	344	42.8
B Ms. Jessica McKee, McFarland, Wis. 5K	459	57.1
Invalid Ballots	1	0.1
Total Ballots	804	100
Church Council / Ticket 6 / Lay Female (Reserved for Region 9)		
A Ms. Faith A. Ashton, Durham, N.C. 9B	540	63.8
B Ms. Carla F. McGee, Lakeland, Fla. 9E	306	36.1
Invalid Ballots	1	0.1
Total Ballots	847	100
Church Council / Ticket 7 / Lay Female		
A Ms. Gail L. Mathews, West Chicago, Ill. 5A	265	30.4
B Ms. Judy Gerner, Houston, Texas 4F	306	35.1
C Ms. Cynthia Jurisson, LaGrange, Ill. 5A	300	34.4
Invalid Ballots	1	0.1
Total Ballots	872	100

	VOTES	PERCENT
Church Council / Ticket 8 / Lay Male		
A Mr. Grieg L. Anderson, Portland, Ore. 1E	351	40.4
B Mr. Brian R. Bjella, Bismarck, N.D. 3A	327	37.6
C Mr. Roger Miller, Galchutt, N.D. 3B	189	21.7
Invalid Ballots	2	0.2
Total Ballots	869	100
Church Council / Ticket 9 / Lay Male (Reserved for Region 4)		
A Mr. David M. Nelson, Bertrand, Neb. 4A	412	50.2
B Mr. Lowell D. Nelson, Omaha, Neb. 4A	408	49.7
Invalid Ballots	1	0.1
Total Ballots	821	100
Church Council / Ticket 10 / Lay Male (Reserved for Region 8)		
A Mr. Earl L. Mummert, Harrisburg, Pa. 8D	493	58.6
B Mr. Richard L. Wahl, Severna Park, Md. 8F	348	41.4
Invalid Ballots	0	0
Total Ballots	841	100
Church Council / Ticket 11 / Lay Male		
A Mr. Carlton E. Meier, Glen Rock, N.J. 7A	312	36.5
B Mr. Allan E. Thomas, Philadelphia, Pa. 7F	542	63.5
Invalid Ballots	0	0
Total Ballots	854	100
Division for Congregational Ministries / Ticket 12 / Clergy		
A Pr. Melanie Martin-Dent, Malta, Mont. 1F	334	37.6
B Pr. Gretchen E. Ritola, Emerson, Neb. 4A	260	29.3
C Pr. Mark W. Pries, Pella, Iowa 5D	185	20.8
D Pr. Charles W. Spiedel, Boise, Idaho 1D	108	12.2
Invalid Ballots	1	0.1
Total Ballots	888	100
Division for Congregational Ministries / Ticket 13 / Clergy		
A *Pr. Minh-Hanh Nguyen, Seal Beach, Calif. 2C	571	64
B Pr. Jennifer J. Thomas, Milwaukee, Wis. 5J	321	36
Invalid Ballots	0	0
Total Ballots	892	100
Division for Congregational Ministries / Ticket 14 / Clergy (PC/L)		
A Pr. Peter Y. Wang, Naperville, Ill. 5A	559	63.5
B Pr. Andre E. Keeley Sr., Dayton, Ohio 6F	320	36.4
Invalid Ballots	1	0.1
Total Ballots	880	100
Division for Congregational Ministries / Ticket 15 / Lay Female		
A Ms. Terri Lynn M. Elton, Burnsville, Minn. 3H	399	45.3
B Ms. Amanda G. Kent, Manchester, Md. 8F	240	27.2
C Ms. Ruth M. Jensen, State College, Pa. 8C	242	27.5
Invalid Ballots	0	0
Total Ballots	881	100
Division for Congregational Ministries / Ticket 16 / Lay Female (PC/L)		
A Ms. Antonia Clemente, Brooklyn, N.Y. 7C	398	45.5
B Ms. Gail A. Starr, Durham, N.C. 9B	474	54.2
Invalid Ballots	2	0.2
Total Ballots	874	100

	VOTES	PERCENT
Division for Congregational Ministries / Ticket 17 / Lay Male (Reserved for Region 1)		
A Mr. Mark J. Jackson, Spokane, Wash. 1D	500	61.3
B Mr. Ronald L. Coen, Gig Harbor, Wash. 1C	314	38.5
Invalid Ballots	1	0.1
Total Ballots	815	100
Division for Congregational Ministries / Ticket 18 / Lay Male		
A Mr. Steven A. Kennedy, Arlington, Texas 4D	443	51.4
B Mr. James A. Williams, Dixon, Ill. 5B	183	21.2
C Mr. Paul Lumpkin, White Plains, N.Y. 7C	236	27.4
Invalid Ballots	0	0
Total Ballots	862	100
Division for Ministry / Ticket 19 / Clergy		
A Pr. Katherine E. Douglass, Johnstown, Pa. 8C	217	23.9
B Pr. Marcia Cox, Washington, D.C. 8G	250	27.6
C Pr. Martha L. McCracken, San Juan, Puerto Rico 9F	112	12.3
D Pr. Gary Leopard, Lake Park, Fla. 9E	102	11.2
E Pr. Sarah M. Lutter, Porter, Minn. 3F	130	14.3
F Pr. Victor C. Langford III, Seattle, Wash. 1B	93	10.3
Invalid Ballots	3	0.3
Total Ballots	907	100
Division for Ministry / Ticket 20 / Clergy		
A Pr. Stacie R. Fidler, Rock Island, Ill. 5B	407	47.6
B Pr. Anne L. Andert, Duluth, Minn. 3E	446	52.2
Invalid Ballots	2	0.2
Total Ballots	855	100
Division for Ministry / Ticket 21 / Clergy		
A Pr. Dennis K. Hagstrom, Westminster, Colo. 2E	370	42.6
B Pr. Peter M. Jonas, Iron Mountain, Mich. 5G	318	36.6
C Pr. Paul E. Shoop, Rochester, N.Y. 7D	180	20.7
Invalid Ballots	1	0.1
Total Ballots	869	100
Division for Ministry / Ticket 22 / Lay Female		
A Ms. Joyce Grothen, Hastings, Neb. 4A	277	32.9
B Ms. Jenny Herbener Pickett, Dallas, Texas 4D	378	44.8
C Ms. Louise L. Litke, Huntington Station, N.Y. 7C	188	22.3
Invalid Ballots	0	0
Total Ballots	843	100
Division for Ministry / Ticket 23 / Lay Female		
A Ms. Patricia W. Savage, Duncansville, Pa. 8C	344	39.3
B Ms. June C. Ericsson, Washington, D.C. 8G	290	33.1
C Ms. Gwen Byrd, Irvine, Calif. 2C	239	27.3
Invalid Ballots	3	0.3
Total Ballots	876	100
Division for Ministry / Ticket 24 / Lay Female (PC/L)		
A Ms. Lenore A. Wilkinson-Watson, Charlotte, N.C. 9B	413	48.2
B Ms. Jacqueline Hoop-Sinicrope, St. Croix, Virgin Islands 9F	443	51.7
Invalid Ballots	1	0.1
Total Ballots	857	100

	VOTES	PERCENT
Division for Ministry / Ticket 25 / Lay Male		
A Mr. Duane Sauke, Rochester, Minn. 3I	282	32.7
B Mr. Osamu Matsutani, Anchorage, Alaska 1A	575	66.7
Invalid Ballots	5	0.6
Total Ballots	862	100
Division for Outreach / Ticket 26 / Clergy		
A Pr. Dennis L. Heaney, Somonauk, Ill. 5B	183	20.4
B Pr. Michael C. Brecke, Prairie Village, Kan. 4B	177	19.8
C Pr. Raymond LeBlanc, Carson, Calif. 2B	160	17.9
D Pr. Martin J. Russell, Omaha, Neb. 4A	136	15.2
E Pr. Carol J. Tomer, St. Paul, Minn. 3H	134	15
F Pr. Alan W. Kamens, Lansing, Mich. 6B	104	11.6
Invalid Ballots	2	0.2
Total Ballots	896	100
Division for Outreach / Ticket 27 / Clergy		
A Pr. M. Timothy Fong, Alhambra, Calif. 2B	388	45.8
B Pr. Peter K. Shen, Yakima, Wash. 1D	458	54.1
Invalid Ballots	1	0.1
Total Ballots	847	100
Division for Outreach / Ticket 28 / Clergy		
A Pr. Rodney L. Anderson, Eden Prairie, Wis. 3G	312	35.6
B Pr. Susan K. Ericsson, Philadelphia, Pa. 7F	564	64.4
Invalid Ballots	0	0
Total Ballots	876	100
Division for Outreach / Ticket 29 / Lay Female		
A Ms. Deborah L. Lundahl, Damascus, Md. 8F	416	50
B Ms. Mary S. Anderson, Kennewick, Wash. 1D	415	49.9
Invalid Ballots	1	0.1
Total Ballots	832	100
Division for Outreach / Ticket 30 / Lay Female (PC/L)		
A Ms. Judith A. Crawford, Dayton, Ohio 6F	231	27.4
B *Ms. Deborah C. Wilson, Decatur, Ga. 9D	611	72.5
Invalid Ballots	1	0.1
Total Ballots	843	100
Division for Outreach / Ticket 31 / Lay Male		
A Mr. Floyd G. Squires Jr., Shoreline, Wash. 1B	297	36.3
B Mr. Lance W. Webster, Wayne, Neb. 4A	520	63.6
Invalid Ballots	1	0.1
Total Ballots	818	100
Division for Outreach / Ticket 32 / Lay Male		
A Mr. Ralph B. K. Peterson, Escanaba, Mich. 5G	379	46.5
B Mr. Michael E. Franklin, Carmel, Ind. 6C	435	53.4
Invalid Ballots	1	0.1
Total Ballots	815	100
Division for Higher Education and Schools / Ticket 33 / Clergy		
A Pr. Russell C. Kleckley, Irmo, S.C. 9C	251	29.5
B Pr. Howard W. Stone, Fort Worth, Texas 4D	230	27.1
C Pr. Gwendolyn S. King, Hanover, N.H. 7B	369	43.4
Invalid Ballots	0	0
Total Ballots	850	100

	VOTES	PERCENT
Division for Higher Education and Schools / Ticket 34 / Clergy		
A Pr. Timothy J. Bettger, Lancaster, Pa. 8D	387	45.5
B Pr. Stanley D. Kwiecien, Pollock, S.D. 3C	245	28.8
C Pr. Mark A. Grorud, Fremont, Neb. 4A	219	25.7
Invalid Ballots	0	0
Total Ballots	851	100
Division for Higher Education and Schools / Ticket 35 / Clergy		
A Pr. Ernest L. Simmons, Moorhead, Minn. 3D	473	56.9
B Pr. Richard W. Priggie, Moline, Ill. 5B	359	43.1
Invalid Ballots	0	0
Total Ballots	832	100
Division for Higher Education and Schools / Ticket 36 / Clergy		
A Pr. Susan R. Briehl, Spokane, Wash. 1D	613	69.6
B Pr. Deanne "DeeDee" Lundahl, Neb. 4A	266	30.2
Invalid Ballots	2	0.2
Total Ballots	881	100
Division for Higher Education and Schools / Ticket 37 / Lay Female		
A Ms. Alcyone M. Scott, Lyndhurst, Ohio 6E	467	55.5
B Ms. Birgit E. Birkeland, Minneapolis, Minn. 3G	374	44.5
Invalid Ballots	0	0
Total Ballots	841	100
Division for Higher Education and Schools / Ticket 38 / Lay Female		
A Ms. Janet E. Greenleaf, Allentown, Pa. 7E	434	52.7
B Ms. Billye J. Kanouse, Arlington, Texas 4D	388	47.1
Invalid Ballots	2	0.2
Total Ballots	824	100
Division for Higher Education and Schools / Ticket 39 / Lay Male		
A Mr. Ken A. Grant, South Bend, Ind. 6C	294	34.2
B Mr. Tekeste Teclu, Cedar Falls, Iowa 5F	382	44.5
C Mr. John D. Litke, Huntington Station, N.Y. 7C	182	21.2
Invalid Ballots	1	0.1
Total Ballots	859	100
Division for Church in Society / Ticket 40 / Clergy		
A Pr. James C. Friedrich, Saratoga, Calif. 2A	281	32.8
B Pr. John A. LaMunyon, Ephrata, Wash. 1D	245	28.6
C Pr. Rosa M. Key, Philadelphia, Pa. 7F	330	38.6
Invalid Ballots	0	0
Total Ballots	856	100
Division for Church in Society / Ticket 41 / Clergy		
A Pr. Daryl S. Everett, Columbia, S.C. 9C	341	40.9
B Pr. James M. Brandt, Mission Hills, Kan. 4B	489	58.7
Invalid Ballots	3	0.4
Total Ballots	833	100
Division for Church in Society / Ticket 42 / Clergy (Reserved for Female Clergy)		
A Pr. Andrea L. Walker, Bronx, N.Y. 7C	417	50.1
B Pr. Shauna K. Hannan, Moorhead, Minn. 3D	416	49.9
Invalid Ballots	0	0
Total Ballots	833	100

	VOTES	PERCENT
Division for Church in Society / Ticket 43 / Lay Female		
A Ms. Crystal Oxner, Griffin, Ga. 9D	434	52.8
B Ms. Lynette M. Reitz, Milton, Pa. 8E	387	47.1
Invalid Ballots	1	0.1
Total Ballots	822	100
Division for Church in Society / Ticket 44 / Lay Female (Reserved for Region 7)		
A Ms. Annette Sample, Philadelphia, Pa. 7F	282	34.6
B Ms. Zulema E. Suarez, Jersey City, N.J. 7A	531	65.2
Invalid Ballots	1	0.1
Total Ballots	814	100
Division for Church in Society / Ticket 45 / Lay Female		
A Ms. Amy H. Reinsel, Reading, Pa. 7E	344	41.7
B Ms. Kristin A. Ostrom, Fremont, Neb. 4A	480	58.3
Invalid Ballots	0	0
Total Ballots	824	100
Division for Church in Society / Ticket 46 / Lay Male		
A Mr. Ronald Anderson, Indiana, Pa. 8A	314	38.8
B Mr. Christopher E. Cook, Norfolk, Va. 9A	493	60.9
Invalid Ballots	2	0.2
Total Ballots	809	100
Division for Global Mission / Ticket 47 / Clergy (Reserved for Region 4)		
A Pr. Stephen M. Youngdahl, Austin, Texas 4E	316	38.6
B Pr. Gordon D. Peterson Jr., Overland Park, Kan. 4B	292	35.7
C Pr. Muriel E. Peterson, Hot Springs Village, Ark. 4A	210	25.6
Invalid Ballots	1	0.1
Total Ballots	819	100
Division for Global Mission / Ticket 48 / Clergy (Reserved for Region 5)		
A Pr. Neville B. Kretzmann, Freeport, Ill. 5B	216	26.9
B Pr. Milton D. Johnson, Sumner, Iowa 5F	295	36.7
C Pr. Virginia "Ginny" Anderson-Larson, Davenport, Iowa 5D	293	36.4
Invalid Ballots	0	0
Total Ballots	804	100
Division for Global Mission / Ticket 49 / Lay Female		
A Ms. Emily Rapp-Seitz, Cheyenne, Wyo. 2E	527	64.7
B Ms. Ellen Benson, Seattle, Wash. 1B	287	35.2
Invalid Ballots	1	0.1
Total Ballots	815	100
Division for Global Mission / Ticket 50 / Lay Female		
A Ms. Joan R. Albert, Mansfield, Ohio 6E	262	32.9
B Ms. Nancy Bader, North Syracuse, N.Y. 7D	533	67
Invalid Ballots	1	0.1
Total Ballots	796	100
Division for Global Mission / Ticket 51 / Lay Male		
A Mr. Leonard Weiser, Reading, Pa. 7E	316	38.2
B Mr. Carmelo Santos, Catano, Puerto Rico 9F	509	61.5
Invalid Ballots	2	0.2
Total Ballots	827	100

	VOTES	PERCENT
Division for Global Mission / Ticket 52 / Lay Male		
A Mr. Thomas Tonniges, Barrington, Ill. 5A	273	33.5
B Mr. James L. Hansen, South Charlestown, W.Va. 8H	334	41
C Mr. Curtis Coates, Minneapolis, Minn. 3G	208	25.5
Invalid Ballots	0	0
Total Ballots	815	100
Division for Global Mission / Ticket 53 / Lay Male		
A Mr. Larry Harris, Teaneck, N.J. 7A	396	50.6
B Mr. George T. Johnson, Xenia, Ohio 6F	385	49.2
Invalid Ballots	2	0.3
Total Ballots	783	100
Publishing House of the ELCA / Ticket 54 / Clergy		
A Pr. Kirk W. Bish, Wexford, Pa. 8B	455	57.4
B Pr. James H. Wessel, Columbus, Ohio 6F	337	42.6
Invalid Ballots	0	0
Total Ballots	792	100
Publishing House of the ELCA / Ticket 55 / Clergy		
A Pr. Donald H. Maier, Seattle, Wash. 1B	399	49.7
B Pr. Ray D. Christenson, Las Vegas, Nev. 2D	404	50.3
Invalid Ballots	0	0
Total Ballots	803	100
Publishing House of the ELCA / Ticket 56 / Clergy (Reserved for Female Clergy)		
A Pr. Margaret A. Krych, Springfield, Pa. 7F	349	43.9
B Pr. Judith A. Cobb, Gettysburg, Pa. 8D	445	56
Invalid Ballots	1	0.1
Total Ballots	795	100
Publishing House of the ELCA / Ticket 57 / Lay Female		
A *Ms. Kimberly K. Folkers, Waverly, Iowa 5F	503	65.2
B Ms. Karen L. Peppmuller, Lincoln, Neb. 4A	268	34.7
Invalid Ballots	1	0.1
Total Ballots	772	100
Publishing House of the ELCA / Ticket 58 / Lay Female		
A Ms. Annette Citzler, La Grange, Texas 4F	376	50.1
B Ms. Monica W. Perin, Missouri City, Texas 4F	372	49.6
Invalid Ballots	2	0.3
Total Ballots	750	100
Publishing House of the ELCA / Ticket 59 / Lay Male (Reserved for Region 1)		
A Mr. Jack A. Blum, Kennewick, Wash. 1D	376	52.1
B Mr. Terry R. Lock, Portland, Ore. 1E	345	47.8
Invalid Ballots	1	0.1
Total Ballots	722	100
Publishing House of the ELCA / Ticket 60 / Lay Male		
A Mr. Michael E. Long, Town and Country, Mo. 4B	235	29.6
B *Mr. Fred J. Korge, Houston, Texas 4F	341	42.9
C Mr. David E. Laden, St. Paul, Minn. 3H	218	27.4
Invalid Ballots	1	0.1
Total Ballots	795	100

	VOTES	PERCENT
ELCA Board of Pensions / Ticket 61 / Plan Participant		
A Ms. Mia Ingeborg Enquist, Washington, D.C. 8G	332	40.6
B Ms. Vivian Jenkins Nelsen, Minneapolis, Minn. 3G	486	59.4
Invalid Ballots	0	0
Total Ballots	818	100
ELCA Board of Pensions / Ticket 62 / Lay Female		
A Ms. Cindy Jones, Silverton, Ore. 1E	352	45.7
B Ms. Mary S. Ranum, Circle Pines, Minn. 3H	419	54.3
Invalid Ballots	0	0
Total Ballots	771	100
ELCA Board of Pensions / Ticket 63 / Lay Female (PC/L)		
A Ms. Yvonne Wells, St. John, Virgin Islands 9F	411	53.1
B Ms. Mercy Tang-Tellez, Chicago, Ill. 5A	362	46.8
Invalid Ballots	1	0.1
Total Ballots	774	100
ELCA Board of Pensions / Ticket 64 / Lay Male		
A Mr. David H. Black, Concord, N.C. 9B	349	46.4
B Mr. T. Van Matthews, Greenville, S.C. 9C	403	53.6
Invalid Ballots	0	0
Total Ballots	752	100
ELCA Board of Pensions / Ticket 65 / Lay Male		
A Mr. Joseph A. Swanson, Racine, Wis. 5J	422	56
B Mr. Warren Luckner, Wheaton, Ill. 5A	330	43.8
Invalid Ballots	1	0.1
Total Ballots	753	100
ELCA Board of Pensions / Ticket 66 / Lay Male		
A Mr. Randall "Randy" D. Kurtz, Dallas, Texas 4D	323	42.8
B Mr. Harry C. Mueller, St. Louis, Mo. 4B	431	57.2
Invalid Ballots	0	0
Total Ballots	754	100
ELCA Board of Pensions / Ticket 67 / Lay Male (Reserved for Region 8)		
A Mr. Kenneth G. Mertz II, Middletown, Pa. 8D	528	70.8
B Mr. A. M. Thistle, Annapolis, Md. 8F	217	29.1
Invalid Ballots	1	0.1
Total Ballots	746	100
Nominating Committee / Ticket 68 / Clergy		
A Pr. Donald E. Melchert, Newport, Wash. 1D	273	35.1
B Pr. Darrel O. Lundby, Beaverton, Ore. 1E	504	64.9
Invalid Ballots	0	0
Total Ballots	777	100
Nominating Committee / Ticket 69 / Clergy		
A Pr. Harold S. Weiss, Allentown, Pa. 7E	315	39.8
B Pr. Catherine A. Ziel, Bethlehem, Pa. 7E	475	60
Invalid Ballots	2	0.3
Total Ballots	792	100
Nominating Committee / Ticket 70 / Lay Female		
A Ms. Beverly A. Peterson, Billings, Mont. 1F	320	40.6
B Ms. Barbara Birkeland, Missoula, Mont. 1F	347	44
C Ms. Luana Langford, Seattle, Wash. 1B	121	15.4
Invalid Ballots	0	0
Total Ballots	788	100

	VOTES	PERCENT
Nominating Committee / Ticket 71 / Lay Female		
A Ms. Bonnie J. Earp, Fairmont, W.Va. 8H	411	53.5
B Ms. Virginia K. Frantz, Selinsgrove, Pa. 8E	356	46.4
Invalid Ballots	1	0.1
Total Ballots	768	100
Nominating Committee / Ticket 72 / Lay Male		
A Mr. Christopher J. Mehling, Crestview Hills, Ky. 6C	439	58.2
B Mr. Paul W. Dare, Wildwood, N.J. 7A	315	41.8
Invalid Ballots	0	0
Total Ballots	754	100
Nominating Committee / Ticket 73 / Lay Male (PC/L)		
A Mr. Marcel Davis, Oak Park, Ill. 5A	347	45.2
B Mr. Edward Wang, Houston, Texas 4F	419	54.6
Invalid Ballots	1	0.1
Total Ballots	767	100
Committee on Discipline / Ticket 74 / Clergy		
A Pr. Donna Wright, Omaha, Neb. 4A	525	65.8
B Pr. Constance L. Mentzer, Canfield, Ohio 6E	273	34.2
Invalid Ballots	0	0
Total Ballots	798	100
Committee on Discipline / Ticket 75 / Clergy		
A Pr. David C. Wold, Tacoma, Wash. 1C	484	60.8
B Pr. Eldon L. Olson, Seattle, Wash. 1B	312	39.2
Invalid Ballots	0	0
Total Ballots	796	100
Committee on Discipline / Ticket 76 / Clergy		
A Pr. Arthur V. Rimmereid, Maplewood, Minn. 3D	311	40.6
B Pr. Robert H. Herder, Appleton, Wis. 5I	455	59.4
Invalid Ballots	0	0
Total Ballots	766	100
Committee on Discipline / Ticket 77 / Clergy		
A Pr. David J. Ernat, Boise, Idaho 1D	377	51.1
B Pr. Michael W. Kerr, Kansas City, Mo. 4B	360	48.8
Invalid Ballots	1	0.1
Total Ballots	738	100
Committee on Discipline / Ticket 78 / Clergy (PC/L)		
A Pr. Carmelo Nieves Canino, Cantano, Puerto Rico 9F	469	58.5
B Pr. Lee H. Wesley, New York, N.Y. 7C	332	41.4
Invalid Ballots	1	0.1
Total Ballots	802	100
Committee on Discipline / Ticket 79 / Lay Female		
A Ms. Margaret A. Mikkelson, Austin, Minn. 3I	535	72
B Ms. Mildred Ohnstad, Cannon Falls, Minn. 3I	206	27.7
Invalid Ballots	2	0.3
Total Ballots	743	100
Committee on Discipline / Ticket 80 / Lay Female		
A Ms. Carol L. Fleeger, Butler, Pa. 8B	331	42.6
B Ms. Patricia E. Swanson, Kennedy, Minn. 3D	445	57.3
Invalid Ballots	1	0.1
Total Ballots	777	100

	VOTES	PERCENT
Committee on Discipline / Ticket 81 / Lay Female		
A Ms. Cheryl Mader, Prairie du Chien, Wis. 5L	297	40.2
B Ms. Nancy F. Young, Madison, Wis. 5K	439	59.5
Invalid Ballots	2	0.3
Total Ballots	738	100
Committee on Discipline / Ticket 82 / Lay Female (PC/L)		
A Ms. Ruth H. Beagles, St. Croix, Virgin Islands 9F	429	56.3
B Ms. Gladystine B. Hodge, Teaneck, N.J. 7A	332	43.6
Invalid Ballots	1	0.1
Total Ballots	762	100
Committee on Discipline / Ticket 83 / Lay Male		
A Mr. Scott M. Ellerby, Rolling Bay, Wash. 1C	273	35.4
B Mr. Neil E. Johnson, Osakis, Minn. 3D	328	42.5
C Mr. Thomas Salber, Philadelphia, Pa. 7F	171	22.2
Invalid Ballots	0	0
Total Ballots	772	100
Committee on Discipline / Ticket 84 / Lay Male		
A Mr. Chip Borgstadt, Omaha, Neb. 4A	460	60.6
B Mr. Wayne L. Goerlich, Burlington, N.J. 7A	299	39.4
Invalid Ballots	0	0
Total Ballots	759	100
Committee on Discipline / Ticket 85 / Lay Male (PC/L)		
A Mr. Joseph R. Malone, Cleveland, Ohio 6E	372	51.2
B Mr. Warren T. Pertee, Baltimore, Md. 8F	354	48.8
Invalid Ballots	0	0
Total Ballots	726	100
Committee on Appeals / Ticket 86 / Clergy		
A Pr. Edmond Yee, El Cerrito, Calif. 2B	423	54.8
B Pr. Robert L. Dasher, Columbia, S.C. 9C	347	44.9
Invalid Ballots	2	0.3
Total Ballots	772	100
Committee on Appeals / Ticket 87 / Clergy		
A Pr. Guy S. Edmiston, Camp Hill, Pa. 8D	451	57.8
B Pr. Gerhard I. Knutson, Northfield, Mich. 5H	329	42.2
Invalid Ballots	0	0
Total Ballots	780	100
Committee on Appeals / Ticket 88 / Lay Female		
A Ms. Carol L. Weiser, Bethlehem, Pa. 7E	426	55.9
B Ms. Marybeth A. Peterson, Lindsborg, Kan. 4B	336	44.1
Invalid Ballots	0	0
Total Ballots	762	100
Committee on Appeals / Ticket 89 / Lay Male		
A Mr. Paul V. Rieke, Seattle, Wash. 1B	333	45.6
B Mr. Roger C. Malm, Hallock, Minn. 3D	397	54.3
Invalid Ballots	1	0.1
Total Ballots	731	100

Second Ballot

	VOTES	PERCENT
Church Council / Ticket 7 / Lay Female		
B Ms. Judy Gerner, Houston, Texas 4F	505	57.5
C Ms. Cynthia Jurisson, LaGrange, Ill. 5A	374	42.5
Total Ballots	879	100.0
Church Council / Ticket 8 / Lay Male		
A Mr. Grieg L. Anderson, Portland, Ore. 1E	441	50.9
B Mr. Brian R. Bjella, Bismarck, N.D. 3A	426	49.1
Total Ballots	867	100.0
Division for Congregational Ministries / Ticket 12 / Clergy		
A Pr. Melanie Martin-Dent, Malta, Mont. 1F	527	60.9
B Pr. Gretchen E. Ritola, Emerson, Neb. 4A	339	39.1
Total Ballots	866	100.0
Division for Congregational Ministries / Ticket 15 / Lay Female		
A Ms. Terri Lynn M. Elton, Burnsville, Minn. 3H	477	55.7
C Ms. Ruth M. Jensen, State College, Pa. 8C	379	44.3
Total Ballots	856	100.0
Division for Ministry / Ticket 19 / Clergy		
A Pr. Katherine E. Douglass, Johnstown, Pa. 8C	397	45.1
B Pr. Marcia Cox, Washington, D.C. 8G	484	54.9
Total Ballots	881	100.0
Division for Ministry / Ticket 21 / Clergy		
A Pr. Dennis K. Hagstrom, Westminster, Colo. 2E	489	55.1
B Pr. Peter M. Jonas, Iron Mountain, Mich. 5G	398	44.9
Total Ballots	887	100.0
Division for Ministry / Ticket 22 / Lay Female		
A Ms. Joyce Grothen, Hastings, Neb. 4A	370	43.6
B Ms. Jenny Herbener Pickett, Dallas, Texas 4D	479	56.4
Total Ballots	849	100.0
Division for Ministry / Ticket 23 / Lay Female		
A Ms. Patricia W. Savage, Duncansville, Pa. 8C	491	56.4
B Ms. June C. Ericsson, Washington, D.C. 8G	380	43.6
Total Ballots	871	100.0
Division for Outreach / Ticket 26 / Clergy		
A Pr. Dennis L. Heaney, Somonauk, Ill. 5B	427	50.8
B Pr. Michael C. Brecke, Prairie Village, Kan. 4B	414	49.2
Total Ballots	841	100.0
Division for Outreach / Ticket 29 / Lay Female		
A Ms. Deborah L. Lundahl, Damascus, Md. 8F	441	50.6
B Ms. Mary S. Anderson, Kennewick, Wash. 1D	430	49.4
Total Ballots	871	100.0
Division for Higher Education and Schools / Ticket 33 / Clergy		
A Pr. Russell C. Kleckley, Irmo, S.C. 9C	333	38.4
C Pr. Gwendolyn S. King, Hanover, N.H. 7B	534	61.6
Total Ballots	867	100.0

	VOTES	PERCENT
Division for Higher Education and Schools / Ticket 34 / Clergy		
A Pr. Timothy J. Bettger, Lancaster, Pa. 8D	511	59.2
B Pr. Stanley D. Kwiecien, Pollock, S.D. 3C	352	40.8
Total Ballots	863	100.0
Division for Higher Education and Schools / Ticket 39 / Lay Male		
A Mr. Ken A. Grant, South Bend, Ind. 6C	337	40.6
B Mr. Tekeste Teclu, Cedar Falls, Iowa 5F	493	59.4
Total Ballots	830	100.0
Division for Church in Society / Ticket 40 / Clergy		
A Pr. James C. Friedrich, Saratoga, Calif. 2A	354	40.9
C Pr. Rosa M. Key, Philadelphia, Pa. 7F	512	59.1
Total Ballots	866	100.0
Division for Global Mission / Ticket 47 / Clergy (Reserved for Region 4)		
A Pr. Stephen M. Youngdahl, Austin, Texas 4E	457	54.3
B Pr. Gordon D. Peterson Jr., Overland Park, Kan. 4B	385	45.7
Total Ballots	842	100.0
Division for Global Mission / Ticket 48 / Clergy (Reserved for Region 5)		
B Pr. Milton D. Johnson, Sumner, Iowa 5F	394	48.5
C Pr. Virginia "Ginny" Anderson-Larson, Davenport, Iowa 5D	419	51.5
Total Ballots	813	100.0
Division for Global Mission / Ticket 52 / Lay Male		
A Mr. Thomas Tonniges, Barrington, Ill. 5A	362	43.4
B Mr. James L. Hansen, South Charlestown, W.Va. 8H	472	56.6
Total Ballots	834	100.0
Publishing House of the ELCA / Ticket 60 / Lay Male		
A Mr. Michael E. Long, Town and Country, Mo. 4B	346	40.7
B *Mr. Fred J. Korge, Houston, Texas 4F	504	59.3
Total Ballots	850	100.0
Nominating Committee / Ticket 70 / Lay Female		
A Ms. Beverly A. Peterson, Billings, Mont. 1F	361	42.5
B Ms. Barbara Birkeland, Missoula, Mont. 1F	488	57.5
Total Ballots	849	100.0
Committee on Discipline / Ticket 83 / Lay Male		
A Mr. Scott M. Ellerby, Rolling Bay, Wash. 1C	395	46.4
B Mr. Neil E. Johnson, Osakis, Minn. 3D	457	53.6
Total Ballots	852	100.0

Report of the Presiding Bishop

Part One:

*For as in one body we have many members,
and not all the members have the same function,
so we, who are many,
are one body in Christ,
and individually
we are members one of another.
Romans 12: 4-5 (NRSV)*

This passage from Romans is a portion of the Bible study material for the Seventh Churchwide Assembly of the Evangelical Lutheran Church in America. As we gather under the theme “Making Christ Known: Sharing Faith in a New Century,” we will study one passage, Romans 12:1-8, from the perspective of four different Bible study leaders. This rich text will provide the biblical basis for our days together as we share our individual and corporate faith through discussion, study, worship, celebration, and decision-making.

My report for this assembly will follow the pattern of previous reports. Part 1 provides a review of the biennium since the 1999 Churchwide Assembly in Denver. Part 2, distributed at the assembly, will survey how the past six years have prepared this church for the challenges ahead in this new century.

The Churchwide Initiatives: What Are We Learning?

In 1997, the ELCA Churchwide Assembly launched seven “Initiatives for a New Century” to assist this church in building a foundation for ELCA mission in the 21st century based on key components identified through an intensive listening process. As we approach the official conclusion of the initiatives, we are eager to discover what we are learning from this four-year emphasis. You will find a complete report on the initiatives elsewhere in these materials (*see Section V, pages 1ff.*).

As a church, we extend our thanks to the 132 ELCA members who served on planning teams for the initiatives, with special thanks to those who served as chairpersons:

1. Deepen Our Worship Life: Pr. Paul R. Nelson (deceased)
2. Teach the Faith: Pr. M. Wyvetta Bullock
- 3a. Witness to God’s Action in the World—Evangelism: Bp. Ronald B. Warren
- 3b. Witness to God’s Action in the World—Moral Deliberation and Public Witness: Pr. Charles S. Miller
- 4a. Strengthen One Another in Mission—Asset Mapping: Ms. Christine H. Grumm
- 4b. Strengthen One Another in Mission—Electronic Networking: Mr. Paul Edison-Swift
5. Help the Children: Ms. Joanne Negstad
6. Connect with Youth and Young Adults:
Ms. Desiree Quintana
7. Develop Leaders for the Next Century:
Bp. Steven L. Ullestad

We also thank Kurt Reichardt, who coordinated communications and interpretation for the initiatives, and Evelyn Soto, who coordinated the multicultural advisory team.

What have we learned from the initiatives?

- ! Synods and congregations responded well to the “menu” of options from which they were invited to choose. We have learned that some synods and many congregations focused on all the initiatives while others chose one or two for special emphasis. Judging from figures reported by participants, the invitation to a “Call to Discipleship” from the Teach the Faith initiative has had the strongest response.
- ! Response was also positive to the variety of options: conferences, pilot projects, grants, congregational actions (Safe Haven), events, and resources (print, video, and electronic).
- ! Although response to the initiatives has been positive, the estimate that one-fourth of ELCA congregations participated in the initiatives indicates the challenge of involving this large and diverse church in any particular program or activity.
- ! Maintaining and building on the good work begun by the initiatives will be easier with some initiatives than with others. Some of the initiatives have become a regular part of the ELCA’s ministry (e.g., Call to Discipleship, Transforming Mid-Sized Congregations, the Fund for Leaders in Mission). Others will provide tools for continued use throughout this church (e.g., asset mapping, Safe Haven for Children, moral deliberation, electronic networking, developing leaders). Still others provided experiences that will enrich planning for the future (e.g., connecting with youth and young adults, developing leaders).

Our Role in Christianity

International Partnerships

The Evangelical Lutheran Church in America continues to play a leading role among Christians throughout the world. This leadership role varies depending on the context. For instance, we lead in traditional ways through work on committees and boards. We also lead by example, providing models for other churches. Serving, listening, and accompaniment are less traditional but increasingly powerful modes of leadership. More and more, this church both gives leadership and receives it from others.

“Accompaniment” describes one aspect of this church’s international relationships among 70 Lutheran and 25 other partner churches through the ELCA Division for Global Mission. The model is described in the report of this division (*see Section III, pages 46-47*).

We continue to build and strengthen our international ecumenical partnerships with 131 member churches of the Lutheran World Federation. The member churches in this “communion of churches” represent 72 countries. The first LWF North American Regional Consultation in December 2000 provided an opportunity to discuss and make recommendations related to the topic “Fully the Church in North America: What Does this Mean?” We look forward to the LWF Tenth Assembly to be held in Winnipeg, Canada, in July 2003. Its theme, “For the Healing of the World,” will provide a focus for our own assembly a month later, and we will benefit from the presence of the international guests.

Expanding Ecumenical Partnerships

In addition to strong international partnerships, we celebrate reports of expanding ecumenical connections. Some of these result from our full communion agreements; others

emanate from outside those particular alliances. Some partnerships, like the full communion agreements, are official agreements; others are more informal and local.

Festive worship services have marked the official celebrations of our full communion partnerships with the Reformed Churches [the Reformed Church in America, the Presbyterian Church (U.S.A.), and the United Church of Christ]; the Moravian Church; and The Episcopal Church. Three coordinating committees already are at work facilitating mission opportunities among the participating churches. The staff of churchwide units are meeting with their counterparts in our full communion churches to share knowledge, resources, and expertise. Synods report that the relationships are bearing fruit among congregations in a wide variety of settings. For example, 22 synods have reported developing new congregations with one or more ecumenical partners. In addition, the Office of the Secretary reports that 38 clergy of partner churches are serving ELCA congregations and 16 ELCA clergy are serving congregations or other ministries in partner churches.

As we continue to develop these existing ecumenical partnerships, we are beginning ecumenical dialogues with the United Methodist Church and the African Methodist Episcopal (AME) Church. We also continue our long-standing and fruitful dialogues with the Roman Catholic Church and the Orthodox Churches.

This assembly will consider an invitation from Churches Uniting in Christ (CUIC) to become a “partner in mission and dialogue.” We have had “observer” status for the previous Consultation on Church Union (COCU) process until now, but this new designation will expand our relationship without committing us to all of the requirements of full membership. Our anti-racism activities could profit from common efforts, and our experience with bilateral full communion agreements might be helpful in CUIC discussions on ministry.

During the last biennium we have held a series of conversations with The Lutheran Church–Missouri Synod (LCMS). Ten representatives from each church body met for three two-day meetings to discuss some of the issues that divide us and some of the challenges that we face together. In addition to me, our representatives were ELCA Secretary Lowell G. Almen, Bp. Guy S. Edmiston, Bp. Stanley N. Olson, Ms. Edith Lohr, Mr. David J. Hardy, Pr. Paul J. Seastrand, Pr. Patricia J. Lull, Pr. H. Frederick Reisz, Pr. Phyllis B. Anderson, and Pr. Randall R. Lee (staff). The late President Alvin L. Barry led the LCMS delegation, which consisted principally of faculty members from their two seminaries. During these sessions we learned to know President Barry as a man of deep personal faith; Secretary Almen and I represented this church at his funeral in March 2001.

Our Voices in Praise

For a long time, many people believed that to be a Lutheran meant to sing from the same page. In recent years, there has been talk of “worship wars,” but we seem to be moving toward agreement on the essentials of Christian worship. We have adopted many good things from contemporary worship initiatives, including music, but we have maintained our strong liturgical traditions. The Worship 2000 Jubilee in July illustrated this combination. More than 1,000 people attended this richly textured and lively event sponsored by the “Deepen Our Worship Life” initiative. The event moved beyond slogans and stereotyping to concentrate on the central point of worship: lifting up Jesus Christ. It demonstrated how powerful that simple theme can be.

That event was the last planned for this church by the late Pr. Paul R. Nelson, director for worship. We are grateful for his life and ministry. In his funeral sermon in November 2000, I recalled, “Paul Nelson always found himself working between the ideal and the

possible. Like a church architect who has to modify his vision to suit the budget and taste of the building committee, Paul had to find a middle way. He directed a study on the doctrine of ministry that moved the church forward without losing contact with its past. As director for worship for the ELCA, he helped to craft a statement on sacramental practices that set a standard while recognizing diversity.... [For him] the reality at the core [was] the reality of Jesus Christ. I don't think it was accidental that the worship conference he masterminded [in July 2000] had as its theme: 'Lifting up Jesus Christ, yesterday, today, and tomorrow.'"

We are grateful for Paul's leadership and look forward to welcoming his successor, Pr. Michael L. Burk. His first major role will involve planning for the "next generation of worship resources." This five-year, multi-phase process is a partnership between the Division for Congregational Ministries and Augsburg Fortress, Publishers. The process includes working groups, trial-use resources, and regional and synodical conferences. It may lead to a proposal to be considered by the 2005 ELCA Churchwide Assembly.

Telling the Good News

Reporters often ask me, "As you look ahead, what are the biggest challenges facing the Evangelical Lutheran Church in America?" I have identified two: telling the Good News and closing the poverty gap. These two issues are more related than they might first seem to be.

The first challenge of telling the Good News arises from the growing number of people in the United States who have never heard the good news of Jesus Christ. In his presentation to the July 2000 meeting of the Church Council, Mr. Kenneth W. Inskeep, director of the ELCA Department for Research and Evaluation, said:

At the end of the 20th century, the United States is the most religious nation in the world among the modern, industrial, now post-industrial, states. Yet, despite ample room for success and the widespread absence of persecution...the most basic fact of American religious life is that people are free to choose if, when, and how they will be religious. No religious group is awarded a permanent place at the table. Staying at the table means facing the never-ending task of convincing others that you have what they need, and this convincing must often be done under rapidly changing social and demographic conditions.

A Vision for Evangelism

This assembly will receive the two-part report on evangelism, "Toward a Vision for Evangelism in the Evangelical Lutheran Church in America." Part One is a retrospective report on the response of the ELCA's churchwide units to the evangelism strategy (1991-2001). Part Two presents a vision for evangelism in the years to come, building on what we have learned over the last decade.

Some of what we have learned about evangelism is summarized in Part One of that report (*see Section IV, pages Iff.*). Since the beginning of the ELCA, we have learned much about this church's implementation of evangelism in congregations and the effect of evangelism workshops and programs on congregational growth. For example, we learned that, in order for our resources to have any lasting effect, a given congregation needs to have a "climate" that includes plans and attitudes conducive to effective outreach. For me, the core question remains, "Do people really believe that the Christian faith is worth sharing?" We will shape our evangelism strategy for the future from what we discover.

Our churchwide program emphasis, “Call to Discipleship—Living Faith,” can help us. It goes deep into the roots of Christian motivation—into Bible study, worship, and prayer. It also makes the connection between faith and life through encouraging, inviting, praying, giving, and serving. Although it was conceived as a year-long emphasis, its usefulness and popularity have prompted us to continue it into a second phase, “Fanning the Flames of Living Faith.” It takes time to develop these faith practices, and I am glad to see it become a long-term emphasis.

Hopeful Signs

In addition to the “Call to Discipleship,” there are a number of other hopeful signs as this church seeks to tell the Good News.

- ! *2000 New Congregations.* We intend to develop 2000 new congregations between now and the year 2020. The 2000 Congregations program was launched by the 1999 Churchwide Assembly and combines the ELCA’s national experience in developing new congregations with the older tradition of missions being started by existing congregations. Currently, 17 ELCA congregations have fully funded new congregational starts, with 20 additional congregations committed to full support. In addition, more than 2,100 congregations have joined with other congregations to support new congregations through the Mission Partners program.
- ! *The gifts of ethnic ministries.* This assembly will consider ministry strategies from the fastest-growing ethnic communities in the ELCA. We celebrate the many gifts of the ethnic communities within this church and look forward at this assembly to a particular focus on the Latino Ministry Strategy and the Asian and Pacific Islander Ministry Strategy.
- ! *The ELCA Identity Project* has been good news. It has involved nearly 4000 congregations and groups of congregations supported with \$2 million in matching grant funds from Aid Association for Lutherans as well as funds from the budget and reserves of the churchwide organization. Fifty-five synods were trained in 1999 and 2000 to use the ELCA Identity Project advertising materials (print, radio, and television ads, plus direct mail materials). In late 2000, two English language television ads were used in a national cable television campaign. Accesses to the Web site (www.sharingfaith.org) doubled during this campaign. In early 2001, Spanish language advertising materials were completed and sent to all ELCA congregations that offer worship in the Spanish language. In March and June the Spanish language television ads were used on Spanish-language television stations located in Puerto Rico, Arizona, Illinois, Florida, New York, Texas, and California. The related Web site is www.compartiendolafe.org.

Standing with People in Distress

The Evangelical Lutheran Church in America is known throughout the United States as a leader in social ministry. As a church, we have modeled standing with those who are most in need, and we do not need to look far for excellent examples.

Ministry Among People in Poverty

If the first challenge for this church in the future is telling the Good News, the second is the growing gap in society between the rich and the poor. In addition to this economic imbalance, we must acknowledge the spiritual damage that such a gap creates—suspicion, injustice, and what the Bible calls “enmity.” We must listen carefully and compassionately

to those who live “on the margins” and to those who serve daily among “the least of these.” We not only bring “good news to the poor,” but discover that the poor enrich us with their spiritual strengths. To be society-remaking in this era of wealth and poverty, I believe we will need to reform ourselves and refashion our church. It is not an easy task, but I am pleased at the ways in which this focus on poverty has helped us to take steps along the way:

- ! This assembly will receive a report of Ministry Among People in Poverty (MAPP), a program that has been funded by the Church Council’s allocation of \$3 million for ministries among people who live in poverty. Activities include: capital debt relief for congregations; support for domestic and international projects; and immersion experiences that will change our own attitudes about persons living in poverty.
- ! “A Pastoral Letter on Wealth and Poverty” was written in March 2000 by the Conference of Bishops. It has been reprinted widely and has stimulated numerous projects on the synodical level.
- ! We welcome the appointment of Pr. Terry Boggs as director for ELCA congregation-based community organizing. Pr. Bogg’s work is focused on deepening this church’s engagement in faith-based organizing, with specific focus on work with seminaries, synods, and rostered leaders.
- ! We look forward to becoming more familiar with a community development tool called “Asset Mapping.” Asset Mapping has been translated for use in congregations by one of the “Initiatives for a New Century” to help us change patterns of thinking—how we understand ourselves, our congregations, and our communities. Rather than focusing on the glass as half empty (i.e., deficits and problems), we focus on the half of the glass that is full (i.e., assets and gifts). The result, in addition to the identification of assets, is renewed energy for mission.

Lutheran Services in America

The vast Lutheran Services in America (LSA) system is the largest social ministry organization in the United States, serving more than three million people annually. We are grateful for the leadership of LSA’s first president, Ms. Joanne Negstad, and will welcome her successor, Ms. Jill Schumann, at this assembly.

World Hunger Appeal and ELCA Disaster Response

Congregational and individual support for the ELCA World Hunger Appeal has been revitalized in this biennium, moving from the former plateau of \$12 million annually to a new level of \$16 million. The deepening commitment of ELCA members to the World Hunger Appeal provides more than relief for people throughout the world. It also brings hope. We also must continue strong support for ELCA Disaster Response in order to assure Lutheran presence at the site of disasters throughout the United States and across the world. The voluntary ministries of ELCA members continue to make a difference as people go beyond dollars to deeds in disaster-damaged places from North Carolina to Honduras, and from Kansas to Ethiopia.

This assembly will have an opportunity to support the three-year awareness and action effort called “Stand With Africa: A Campaign of Hope.” This campaign is a joint effort of the ELCA World Hunger Program, Lutheran World Relief, and World Relief of The Lutheran Church– Missouri Synod. The yearly emphases of the campaign, beginning in February 2001, will be the HIV-AIDS crisis, peacemaking, and food security and sustainable development.

A Ministry of Schools

Nearly 2000 Lutheran preschools in the ELCA serve as “islands of hope” reaching out to children in all economic groups. In addition, ELCA congregations support 200 elementary and 30 secondary schools. The numbers are increasing as congregations choose to reach out to children in their neighborhoods. Since 1995, there has been a net growth of 15 percent in the number of schools supported by ELCA congregations.

Rural summit

The rural crisis has underlined the importance of larger economic forces to the health of communities. We have provided emergency aid to rural areas across the country, but we are also beginning to address the systemic issues behind the crisis. As a follow-up to a meeting held last fall with the leaders of the three major farm organizations, a Rural Summit was held at the Lutheran Center on March 26, 2001. This event reunited three key leaders, all of whom are Lutheran: Mr. Leland Swenson, president of the National Farmers Union; Mr. Robert Stallman, president of the American Farm Bureau Federation; and Mr. Paul Olson, president of the National Farmers Organization. In addition, the summit brought together nearly 70 other leaders from rural organizations, our ecumenical partners, social ministry organizations, agricultural producers, and the media.

Presentations throughout the day focused on the changing context of the rural community, the needs of family farmers, and the challenges the Church faces as it ministers to God’s people in these communities. The group also envisioned how it might be instrumental in bringing about change in the midst of the rural crisis. A statement on our vision for rural America is being prepared, and the group agreed that the next step ought to be regional, where similar broad-based representation could address the particular situation of each part of the country.

Vieques Island

In 1999, the ELCA Churchwide Assembly affirmed a memorial favoring the removal of military operations from the island of Vieques, just off the eastern coast of Puerto Rico. Since that time, the protests have become more intense and have focused around whether or not Vieques is the only place suitable for certain military exercises. In response to an invitation from the Caribbean Synod, I traveled with a group to Vieques to listen to people from Vieques and Puerto Rico who spoke about the continuing damage to health and the environment. As I write this, the U.S. government has announced that bombing will be resumed, action that will surely provoke a crisis. I anticipate that additional recommendations will be brought to this assembly by people concerned about this issue.

Our Voice in Society

Just as this church plays a leading role among Christians throughout the world, we are leaders within this society. As the fifth largest Christian denomination in the United States with more than five million members, our voice is critical to the issues facing this culture.

What We Say

I am often asked to speak or write on public issues on behalf of this church. Public pronouncements on public issues are always based on policies established through social policy statements and messages by the Churchwide Assembly or the Church Council. The

Division for Church in Society and its Lutheran Office for Governmental Affairs serve as excellent advisors in determining how to respond to such requests. In the last biennium, I signed 15 advocacy statements on issues from military use of the Puerto Rican island of Vieques and violence in Israel and Palestine to global warming and affordable housing.

The ELCA's most recent social statement, "Toward Sufficient, Sustainable Livelihood for All," approved by the 1999 Churchwide Assembly, has proven to be an excellent resource for the whole Church. A report on the implementation of this social policy is included in the materials for this assembly (*see Section V*).

In addition, we have been involved in addressing President George W. Bush's "faith-based initiatives." Since the initiatives are in the form of broad concepts rather than a specific proposal, it is an appropriate time to assist in shaping the program so that it is consistent with this church's understanding of the functional interaction of Church and state. Our question is not whether the government should provide funding for faith-based organizations, but what the guidelines and conditions for such funding would be. In general, we support the principle that government funding should neither compromise the identity or integrity of religious organizations nor replace the government's responsibility for the general welfare.

A Success Story: Jubilee 2000

Here is a success story that answers the question, "Whatever happens to synodical resolutions and memorials?" The story begins with a 1996 memorial from the Minneapolis Area Synod regarding the debt burdens of many developing countries. It continues with an affirmation of the concern by the August 1997 Churchwide Assembly and action by the ELCA Church Council in November 1997 to approve this church's participation in the Jubilee 2000: USA Campaign.

Many letters, additional resolutions, and phone calls later, the U.S. Congress approved a \$14.9 billion foreign operations spending bill for fiscal year 2000 that includes \$435 million for debt relief, without new restrictions on countries, and also authorized the International Monetary Fund to release \$800 million from the sale of its gold for multilateral debt relief.

Senator Phil Gramm—who opposed the debt relief package—acknowledged the weight of lobbying by religious groups when he said to the *Dallas Morning News*, "I do not think since Constantine the Great called his ecumenical council in Nicaea has there been a larger gathering of holy people in one place than the people who came to see me about supporting debt forgiveness."

Continuing the Conversation

Two issues have been the focus of conversation within this church family: the implementation of "Called to Common Mission" and homosexuality. Related to "Called to Common Mission," which was approved by the Sixth Churchwide Assembly of the Evangelical Lutheran Church in America in 1999 and the 73rd General Convention of The Episcopal Church in 2000, a primary issue has been the ordination of approved candidates by a synodical bishop. The Church Council and the Conference of Bishops have listened carefully to those on both sides of the issue. Following extensive discussion, the Church Council recommended approval by the 2001 Churchwide Assembly of a new bylaw, "Ordination in Unusual Circumstances" (proposed bylaw 7.31.17.). Please read carefully the background material and the recommended bylaw in Section IV.

The second issue that has involved conversation throughout the ELCA involves homosexuality, particularly the ordination of non-celibate gay or lesbian persons. The Church Council has called for discerning conversation about homosexuality in general throughout this church. Although there are some who believe that the Bible has spoken on this issue and there is no more to discuss, it seems to me that Lutherans ought to be especially interested in listening to arguments for re-reading familiar texts. After all, Luther believed that the book of James was not the last word on the relationship between faith, works, and salvation. He urged consideration of texts from Romans and Galatians as well. We ought to be open to similar discussions.

The Church Council met in non-legislative session in July 2000 to discuss the issue of homosexuality, using a resource developed by the Division for Church in Society called "Talking Together as Christians about Homosexuality." As an outgrowth of their experience, they have encouraged synods to include discussion of issues around homosexuality in synod assemblies and rostered leaders' conferences. Resources will be available this summer.

Companions along the Way

As I conclude my six-year term as presiding bishop, I am grateful for the many persons who have shared portions of the journey. I know that congregations have included prayers for me every week. Such support has helped me to realize that there will always be spiritual resources equal to the task. The Conference of Bishops has provided a group of colleagues who understand the unique joys and frustrations of pastoral oversight. The Church Council has helped me to hear and understand the voices of this whole church. It has been a special gift to be able to have my wife, Jutta, accompany me on many of my trips and visits to synods, and I am grateful to the Church Council for making that possible.

I want especially to recognize my debt to those colleagues with whom I have worked on a daily basis. They have enhanced my abilities and filled in for my weaknesses. They are wonderful, dedicated individuals whom I wish you could know personally.

Office of the Presiding Bishop

My executive administrative assistant, Patricia A. Hoyt, has kept me on time and under budget for the last six years. She manages both the office and my travel schedule, not only making reservations and buying tickets, but also arranging ground transportation, checking on what I am to do and when and where I am to do it, and then making sure that I have the right speech or sermon with me. She welcomes the public and gently diverts people who really need to talk with someone else. She keeps my calendar—I don't dare carry one myself—and successfully avoids possible conflicts in dates. She manages my correspondence and refers technical questions to those who have the answers. All this she does with sensitivity, good judgment, and grace.

Robert N. Bacher, whose title of executive for administration disguises the nature of his work, is really the chief operating officer of the Lutheran Center in Chicago, its staff, and its programs. Bob was here before the beginning of this church, and helped me understand its operation and its possibilities. He is an avid student of organizational theory who has been consulted by many other denominational planners when they needed to restructure their own church bodies. His reports to the Church Council and Churchwide Assembly always go beyond the details and offer broader insights on the nature of the incarnate church.

Myrna J. Sheie, executive assistant to the presiding bishop, brings cheerfulness and pep to our work, along with her depth of insight into the spirit of this church. She is my liaison

with the Church Council and demonstrates a school teacher's zeal for "getting things right" and an engineer's commitment to "getting things done." She picked up where the capable hands of Lita Brusick Johnson left off, so I have been blessed with two fine colleagues in this role.

The other executive assistant to the presiding bishop, Kathie Bender Schwich, also carries the title of director of the Department for Synodical Relations, but I think both responsibilities get full-time attention. We wondered how we could ever replace the many-talented Michael Cooper-White, but we have found in Kathie a dynamo of new ideas and solutions. The next presiding bishop will be fortunate in having two such knowledgeable colleagues as Kathie and Myrna to rely on.

Lloyd W. Lyngdal, my assistant for federal chaplaincies, is based in Washington, D.C. No general or field commander could have more loyal troops than Lloyd has in the military and penitentiary chaplains for whom he is advocate, pastor, and friend. I know that they are in good hands.

ELCA Officers

Vice President Addie J. Butler was elected in 1997. She seems to have been on the road as much as I have, even though that is not her day job. She gives deeper meaning to "lay ministry" as she represents this church so well in countless locations. Wherever she goes, she carries the message that all voices be heard and every opinion respected.

Earlier in my term I had the pleasure of working with her predecessor, Kathy J. Magnus. Kathy resigned as vice president to join the staff of our Division for Global Mission, but she continues as our representative on the Central Committee of the World Council of Churches, another post in which she can exercise her fine communication and leadership skills.

Lowell G. Almen has been my teacher and advisor on many weighty matters. As ELCA secretary he is, in a real sense, the keeper of its tradition and memory. He is an excellent resource and guide, both to our own congregations and synods, and to our full communion partners as we learn to work together in ministry and mission. His interest in this church's past is only exceeded by his devotion to its future.

And while I'm talking about advice, I need to mention Phillip H. Harris, the ELCA's general counsel. He technically doesn't report to me, but through the Office of the Secretary. For a man who daily deals with the weight of human shortcomings, Phil has a remarkably even temper and calm attitude, and I have appreciated his expert help when missteps would have been disastrous.

I came to this office with great respect for our treasurer, Richard L. McAuliffe. Working with Dick during the last six years has shown me how careful he is with the assets that have been entrusted to us. At the same time I have learned how clear he is on the fact that these assets have been given for mission, that they are instruments to be used in God's service. His common sense has tethered our wilder dreams to reality, even though we have tugged at the anchor now and then.

Cabinet of Executives

I also want to recognize my debt to the group we call the "Cabinet," the executives of the offices, boards, and commissions who supervise our churchwide ministries.

! Daniel F. Martensen, director of the Department for Ecumenical Affairs, is widely respected and well connected in the broader family of Christendom. He has been my

navigator through the complexities of three full communion agreements and the “Joint Declaration” with the Roman Catholic Church.

- ! Eric C. Shafer, director of the Department for Communications, reminds me of the wing-heeled Mercury in his ability to keep information whizzing everywhere at once. He is always at hand, offering to help and looking for ways to further the cause.
- ! Else B. Thompson, director of the Department for Human Resources, is a marvel of patience and good sense in a department that must deal with laws and people—often in conflict. I know her as an encourager and solution-finder who keeps our organization humane.
- ! Kenneth W. Inskip, director of the Department for Research and Evaluation, amazes me by his ability to ask the right questions. His casual manner makes hard research look easy, but he always comes up with “news we can use” in making us more effective for God’s work.
- ! David L. Miller is relatively new as editor of *The Lutheran*, but his long association with the magazine has given him a sure sense of what it needs to be even better. He also brings a creative touch that delights and surprises me in every issue.
- ! Donald M. Hallberg has become everyone’s friend and advocate since taking over as executive director of the Foundation. We have given him more work with the establishment of the Fund for Leaders in Mission and the many other calls for fundraising around this church. Don just rolls his eyes, then smiles and puts his charm and skill to work. It’s his own legacy for the future church.
- ! When you first meet Catherine I. H. Braasch, you might not pick up her determination and drive, but when you listen to her vision for the Women of the ELCA, you know that they have a very focused executive director. Cathi’s experience in other parts of the churchwide organization has given her a powerful sense of how and where the women’s organization can be of service.
- ! John G. Kapanke has put a human face on the Board of Pensions. There is probably no unit of this church that has given more practical help to our pastors or that has received more suggestions for even more benefits. Through it all President John has been kind and caring, never defensive, always looking for a better way—and finding it. It can only be because he sees his work as a ministry.
- ! Marvin L. Roloff, president of Augsburg Fortress, Publishers, is another optimist. It is hard to imagine how this quiet gentleman has led the publishing house in reinventing itself, truly entering on “ventures of which we cannot see the ending.” He gives particular attention to bridging the distance between the churchwide office in Chicago and his staff in Minneapolis.
- ! Our two commissions were introduced into the churchwide structure so that we would be sure to honor the potential of women and ethnic communities for all our ministries. This “reminder” role could certainly lead to continual tension, but Joanne Chadwick, executive director of the Commission for Women, has come to be seen as a resource rather than a critic. She knows how to be both conscience and inspiration at the same time. Her management skills have multiplied the loaves and fishes of her small staff and modest budget.
- ! Frederick E. N. Rajan, executive director of the Commission for Multicultural Ministries, has managed to represent the interests of five ethnic communities to the rest of this church. He has helped each community develop strategies for ministry by and among their members. And for all of us, he has introduced the anti-racism training program that has become a part of our leadership orientation.

Finally, my word of thanks to the seven executive directors of our six divisions—the program units of this church.

- ! I begin with the amazing Congregational Ministry twins—M. Wyvetta Bullock and Mark R. Moller-Gunderson. They are amazing, not because you can't tell them apart, but because, like heavier-than-air-flight, they make work what doesn't seem possible. When one of Wyvetta's teams comes to update me on its progress, I get an efficient, effective presentation. When Mark reports on synodical consultations, I know that his wonderful smile has been unleashed on another hesitant council somewhere. With Mark and Wyvetta, I know that we are being well represented to congregations and synods, and that local concerns are being taken seriously here.
- ! The Division for Ministry has had a key role in most of the big questions that churn within this church. I think that Joseph M. Wagner has been the right person in the right spot. He has spent most of his life working with continual changes in ministry and theological education. But he has a zest for problem-solving and a wonderful knack for getting outside a situation and looking at it from a new angle. His musings provide an enjoyable ride and a wide view.
- ! Richard A. Magnus seems to personify the Division for Outreach. His interest in you and your ideas makes you feel included right away. Even though needs far outrun resources, he still conveys a sense that the answer he would like to give is "yes" and that he will work with you to get as close to "yes" as possible. And the same thing goes for his teamwork with the other executives.
- ! Leonard G. Schulze is just at the beginning of his service with the Division for Higher Education and Schools, but he has already sensed the areas that need attention. We will soon be hearing more from him.
- ! The Division for Church and Society has given us a wise and capable colleague in Charles S. Miller. He manages two very different operations without any sign of schizophrenia. With one hand he supports our vast system of social ministry organizations and institutions, and with the other he guides our public policy activity. He has been very helpful to me in advising when I should sign on to some public statement and when I should not—and he has often been effective in having some statement amended so that it will conform to this church's position.
- ! Last, but literally not least, the Division for Global Mission plays the sort of role in world Lutheranism that I wish our government could play in world politics. It is looked to by Lutheran churches around the world as an ally and friend. I am proud of Bonnie L. Jensen's work in building and maintaining such a supportive network. And I am grateful for her dedication to people living in poverty, both here and overseas.

Of course, each of these leaders, including me, has fine staff support. I wish I could name them all, but these are the people you hear from most often and whose boards and committees do the work of this church. As I look back over my years in this office, I find myself thinking more about these persons with whom I have worked than about the work we have done. They are the human guarantees of what this church can accomplish in the years ahead.

Body and Members

When St. Paul reminded the Romans that collectively they were the Body of Christ and individually they were members of one another, he gave us an image that still holds true. We seldom gather together in such numbers that we can grasp just how varied and many-talented

this Body is. But we do interact with one another on an individual basis all the time. This assembly brings together both the individual and the collective. May it truly do God's work in the world and multiply God's grace in our hearts.

Part Two:

Dear Brothers and Sisters in Christ:

I realize that this is my last report to you as presiding bishop. That evokes images of "farewell addresses" and other grandiose formats. But for the church, God's work goes on, regardless of who the human participants may be. So this is more a progress report than a final accounting.

I take my cue from what most scholars regard as Paul's last letter—the letter to the Philippians. He didn't know it would be his last—he still hoped that his case before Caesar would come out all right and that he would see his beloved Philippians again. But in that letter he demonstrates that he understood his limited role in God's great mission to the world. He was content to live or die, because he saw God at work in the church, before him, beside him, and after him.

To be sure, there was unfinished business to attend to, both personal and congregational. His own future hung in the balance. Some were preaching Christ out of envy and rivalry, some were preaching Christ out of goodwill. There were personal quarrels and disputes over legalism. It was clear to Paul that the church was a "work in progress," not to be finished until the Day of Christ. So it is with us. At this assembly we too face unfinished business.

Unfinished Business I: Evangelism

Our efforts in evangelism have not kept pace with the growing and diversifying population around us. We have worked hard and have tried some innovative approaches. The "Identity Project" has raised the profile of Lutherans in this country, so our name is better known. The "Mid-sized Congregation Transformation Project" has proven that congregations can renew and revitalize their ministries. Through the "Call to Discipleship" program countless individuals have been invited into life in Christ. The evidence is clear: when the congregational climate is right, people are drawn to Christ.

We now know what to do. We need to focus on changing the congregational climate in three ways. Congregations must decide that they want to reach out. They must respond to the needs and talents of the people around them. And they then must negotiate the changes that such a response requires. Many congregations have already taken these steps. We can learn from them so that others also will find their way. As a church we must assure our members that they do indeed have a precious, life-saving message to share, and that this culture, which seems so uninterested in the Good News, truly needs the love of God in all its dimensions.

Unfinished Business II: Poverty as a Spiritual Mirror

This church has broadened and deepened its response to World Hunger. We have adopted a strong social statement on "Sufficient, Sustainable Livelihood For All." We have dedicated an additional \$3 million to projects with people living in poverty. I hope that we build on these good foundations. But if we simply keep on "keeping on" we will just be building the foundation higher and higher. It is time to start constructing a house, a place for living together, a place where we meet and learn to respect the people we are trying to help.

If we do not, money and good words can become walls that insulate us from the real situation, from the real people who have been pushed to the margins of our society.

For a long time it has been possible to keep these real people at arm's length because we didn't know many of them personally. But the rural crisis has caused the scales to fall from our eyes. As a church with strong rural roots, we now have many members, relatives, and friends who have tried as hard as they can and who still see their farms sold at public auction. We are realizing that low prices and a high standard of living come at a price—and we know the victims. This discovery may help us understand other members of our society, the urban poor, whom many of us have too quickly dismissed as lazy or morally inferior. We are realizing that the urban poor in our midst may try as hard as they can and still be defeated by social and economic barriers. So in every one of our recent programs among people in poverty, this church has built in opportunities for those among us who are well off to enter their world, and to see things from their point of view. This church has committed itself to minister *with* people living in poverty rather than minister *to* them. And in the process those of us who are economically well off have learned that the goals and dreams of people living in poverty are like ours, that they have to work harder than we do to get a hearing, that, like us, some are more easily discouraged than others—and that some have an amazing strength of heart and will as they work to provide for their families.

But we are just beginning to see how poverty holds up the mirror to our own spiritual state. How threatened do we feel by these people we do not yet know? Are we willing to give up or to share one single privilege? If a fair price or wage would require that we paid more for something, would we vote for it? Has our affluence made us less dependent on God than they are? As one of our overseas companion churches tells us, the noise of our possessions is so loud that we are unable to hear the voice of God.

Friends, I hope this church will dare to walk through the looking glass into that world of poverty that is created by our world of affluence. Then we will see why God loves the poor so much, and why this church and this society will be judged by how we treat them.

These two unfinished tasks—evangelism and ministry with people living in poverty—are big challenges. But St. Paul understood well that, when God begins a good work in us, God “will carry it on until it is finished” (Philippians 1:6). “God is always at work in you,” he wrote, “to make you willing and able to obey his own purpose” (Philippians 2:13). And as we look back over the last six years, we indeed discover that God has been at work in us, preparing us and strengthening us for the work ahead. Consider these blessings:

We Have Learned to Distinguish Style from Substance in Worship

Our experiments with styles of worship are moving us toward a new consensus. We no longer confuse style with substance. We have learned that we do not summon God into our assemblies by the way we hold our hands or whether we stand or sit. Nor is mere enthusiasm enough to satisfy the hungry heart. Religion is too deep a matter for either happy talk or repetitive ritual. It requires a series of steps that bring us to the place where we are ready to receive the living God. Christ feeds us there in mind and soul. And then we are delivered back into the stream of daily living. Centuries of Christian worship have refined those steps into a strong and supple framework, ready to bear whatever musical and cultural elaborations this century demands. I believe that we are ready to begin composing that next generation of resources.

We Have Just Begun to Discover the Potential of Our Full Communion Partnerships

Our five full communion relationships with other Christian bodies are starting to deliver unexpected dividends. After the celebrations of full communion launched these new partnerships, we have discovered far greater possibilities than we ever imagined. From the beginning we knew that congregations would benefit from the chance to find partners from other denominations to help in supporting a pastor, and we now have 35 clergy from full communion partners serving such arrangements.

What we had not expected were the many ways in which we could cooperate at the regional and national level. The Presbyterians' McCormick Theological Seminary is constructing a new administration building on the campus of the Lutheran School of Theology in Chicago. Our Lutheran Theological Seminary at Philadelphia and the General Seminary of The Episcopal Church in New York are working together. We have a common program to orient overseas missionaries. Our communications departments are learning from each other. Our ethnic communities are forming wider networks. And of course the need for coordination in the exchange of clergy has led to extensive cooperation between our Division for Ministry and each partner church. The same thing can be said for the area of outreach.

In short, we are just beginning to draw on the strengths of our full communion partnerships. They will be a rich resource that is only limited by the reach of our imagination.

We Have Set New Financial Records

We have achieved new levels of giving, both in support of the general mission of this church and in response to specific human needs.

For a while we were stuck at just under \$64 million dollars annually for mission support. In the last five years we have broken through to a new level, now at about \$69 million. Combining that with growing income from the ELCA Foundation and other resources enabled us last year for the first time to pass the \$100 million mark in funds available for the wider ministries of this church.

We have seen the same breakthrough in contributions to the World Hunger Appeal. We used to depend on about \$12 million annually, but our members have responded to the challenge to double that amount in five years. We are now at about \$16 million—well on the way to the \$25 million five-year goal set by the 1999 Churchwide Assembly.

Congregations find help for their construction needs through the Mission Investment Fund. Even the dip in the stock market did not stop the upward climb of investments by individuals, congregations, and synods. So we now have \$50 million dollars available for mission congregations and for construction loans to help existing congregations be more effective in carrying out their various ministries.

But our most awesome resource is the amount of money that congregations have invested in their own property, endowments, and other assets. At last count it was \$14 billion. Yes, I said “billion.” That’s more than the gross domestic product of any of over 30 African countries. \$14 billion could more than double the annual income of the 36 million poorest people in the world—a fact to ponder as this assembly considers new ways to *Stand with Africa!* How can congregations administer this legacy responsibly?

Our Leadership Pool Is Growing

At last count we had, serving under call, 11,335 ordained ministers, 667 associates in ministry, 32 deaconesses, and 34 diaconal ministers.

While the current need for more pastors is serious, we are taking steps to address it. Many synods offer events to challenge qualified persons to consider ordained ministry. We have been able to increase the number of persons preparing for ministry within our ethnic communities. Our seminaries have found economies and efficiencies through clustering. Many synods are preparing lay people for leadership roles in their own congregations.

One of my choicest memories is the day 31 years ago when I presented the report of a study commission that recommended the ordination of women. Since that day we have discovered the unique pastoral and preaching gifts that women bring to public ministry. And I believe that there is more to come. Programs like the Women's Leadership Roundtable, which just preceded this assembly, provide mentoring and support for future women leaders, both lay and ordained.

The most important step toward leadership development in the last six years has been the establishment of the Fund for Leaders in Mission, an endowment that aims to make it possible for all our future leaders to attend seminary tuition-free. Anyone can contribute to it, and although it has barely begun, nearly \$9 million in gifts and commitments already have been received. In the coming academic year, 24 students will receive full-tuition scholarships at ELCA seminaries.

So although this church still has unfinished business in the areas of evangelism and the health of society, we have been blessed with some powerful gifts to accomplish it. We can offer a seeking world the possibility of coming into the presence of the Living God. We have new partners to help us reach out beyond our traditional borders. We have the financial resources to support ministries with and among those who cannot yet support those ministries themselves. And we are just beginning to tap previously-overlooked leadership sources. Paul's advice is still good, "Don't worry about anything, but in all your prayers ask God for what you need, always asking...with a thankful heart" (Philippians 4:6).

One of the things we will need in this assembly is patience with each other. There are two issues that we have not yet been able to resolve. I refer, of course, to the implementation of our full communion agreement with The Episcopal Church and to the discussion of our policy regarding gay and lesbian members of this church. Memorials from synods have requested consideration of proposals on both of these issues.

Implementation of "Called to Common Mission"

Ever since the passage of "Called to Common Mission" at our Denver assembly in 1999, there have been calls to allow bishops to authorize other pastors to ordain for pastoral reasons in unusual circumstances. In March of 2000 the Conference of Bishops proposed consideration of a bylaw amendment that would provide for this flexibility. Within the last year that proposal has been discussed, both within our church and with our Episcopalian partners. It will come before you as an amendment to bylaw 7.31.17.

I well understand the feelings of many that we have already made an agreement with The Episcopal Church, and that the idea of exceptions was explicitly rejected at that time. They argue that to take action now would be a unilateral change in a document that envisioned mutual decision-making regarding changes. Unfortunately, the pattern of conventions in the two churches means that, even if we could find an agreeable solution, The Episcopal Church could not take action until its next convention in 2003. In the meantime,

we have persons wishing to be ordained who have theological objections to the requirement that bishops must personally preside at all ordinations.

I am not comfortable about making unilateral changes, especially when Episcopalian leaders have expressed dismay at such a move. Nevertheless, in my opinion, the proposal of the Conference of Bishops that we allow for pastoral judgment in this matter is both consistent with our understanding of ministry and necessary for the support of a united mission within this church.

To allow occasional exceptions in the participation of bishops in ordinations is consistent with our understanding of ministry because it clearly shows that the person of the bishop does not convey a special power to the ordinand. At the same time, the necessity for authorization by the bishop clearly shows that ordination is an act of the whole church. While similar assertions are made in writing in "Called to Common Mission," it would be helpful to many if these assertions also were clear in our practice.

The provision for pastoral judgment in this matter will help us get back to focusing on the main mission of the Church. Matters of structure, which Lutherans have always believed were secondary to the proclamation of the Gospel, have occupied too much of our time and energy. It is time to find a reasonable solution to this and move on. I believe that by adopting this amendment, you will enable my successor to focus on the future rather than being distracted by issues from the past.

In all of this I have not forgotten the concern that the passage of a bylaw amendment will evoke in The Episcopal Church. We must acknowledge the irregular nature of making a decision in this unilateral way. But I believe that we can make a good case for the necessity and the logic of this move within our own theological framework. And, most important of all, we can demonstrate that this is not an attempt to weaken or limit our commitment to full communion, but rather an effort to deepen and broaden it.

Our Policies Regarding Gay and Lesbian Persons

Our last assembly believed that the years leading up to this assembly should be spent in broadening and deepening the discussion of issues around homosexuality. You can trace the many ways in which that line of action has been followed by reading the report on "Conversations about Homosexuality and the Church" in Section V, pages 57 and following. I have seen considerable progress in the ability of synods and congregations to deal openly with a formerly taboo subject—and to do it in a civil manner. The Church Council has asked all synods to sponsor forums prior to the 2003 Churchwide Assembly.

What worries me is that there are still people on various sides of the question who refuse to respect the views of persons on the other side. Some of those who believe the present policy is correct accuse the other side of rejecting clear biblical teaching. Some of those who want to change our present policy accuse the other side of failing to be as loving as Jesus is. We do not agree on how to interpret Scripture on this issue, nor do we agree on the causes of homosexuality. Until we do find greater agreement, we need to listen carefully to one another. After all, as Lutherans, we have a healthy respect for the possibility that human reason can be clouded by sin. We need to challenge and be challenged until a broader consensus, informed by both Scripture and reason, emerges.

Conflict in the Church

Some people are distressed by all this arguing and disagreement in the Church. But Saint Paul spent his whole ministry dealing with dissension in every congregation he served.

From the disputes over resurrection in his early letters to the Thessalonians to the continued battle over legalism that appears in his last letter to the Philippians, Paul always had an argument on his hands.

I believe it is natural for a living church to be in constant tension. Tension represents the double commitment to being both faithful and relevant. If we were content with our ministry, there would be no energy for change; if we were careless about our heritage, there would be no respect for tradition. But because both faithfulness and relevance are important to us, we must persistently question both our assumptions and our innovations. That was already the case in Paul's day.

The remarkable thing is that Paul constantly urged the disputants to put love above their differences, and to conduct themselves in a spirit of humility. When he hopes that the Philippians will "be of one mind" (Philippians 2:2) he is not asking for absolute agreement; he really means that they will have "the same mind" [2:5] that Christ had when he humbled himself to enter our lives. We cherish the 13th chapter of First Corinthians, but we often forget that that great hymn to love is introduced in order to address disputes within the congregation over spiritual gifts. What better spirit is there to help the Church through these times of controversy than a love that "bears all things, believes all things, hopes all things, endures all things" (1 Corinthians 13:7). Let us begin with love, and then let the arguments play their vital role. "And this is my prayer," as Saint Paul wrote, "that your love may overflow more and more with knowledge and full insight to help you to determine what is best, so that in the day of Christ you may be pure and blameless, having produced the harvest of righteousness that comes through Jesus Christ for the glory and praise of God" (Philippians 1:9-11).

Report of the Secretary

Part One:

What Song of Faith Will Our Children Sing?

What song of faith will our children sing? What hymn of the Church will flow from their hearts? What chorale of the ages will cascade from their lips?

As we look toward the horizon of the future, we ponder and ask, what song of faith will our children sing?

C. S. Lewis may help us with that question. Lewis, as you recall, was a theologian and professor of literature at Cambridge University in the early to mid-20th century. He also was a popular author—an author who had a compelling ability to convey with clarity the faith of the Church. Recall some of his books: *Mere Christianity*, *Screwtape Letters*, *Surprised by Joy*, *Weight of Glory*, and many others. His little volumes still bear witness to eternal truth. They do so, even for readers born long after Lewis laid down his pen in peace upon his death in late 1963.

C. S. Lewis once said that, in matters of faith, we need to be reminded more than instructed.¹¹ Obviously, we need both. But to be reminded is crucial.

We need to be reminded often of those redeeming waters of Baptism. We regularly ought to recall with trust and humility the simple confession, “I believe.” We recognize as we gather at the table the importance of being remembered in the meal, that meal of remembrance given “for you.” And we hear again—also in this assembly—the commission to go into all the world with the Gospel. Indeed, “Making Christ Known: Sharing Faith in a New Century” is the theme of this assembly. Yes, in matters of faith, we need to be reminded and reminded often.

Importance of Remembering

To be reminded and to remember—these experiences are intertwined with one of the areas of responsibility of the secretary of the Evangelical Lutheran Church in America. The duties of the secretary include the care and oversight of the archives of this church.

Whenever I walk through the archives in Chicago, I find myself reminded of the dedication and commitment of those who have come before us. The rows upon rows of shelves contain documents from the history of our church and predecessor churches. Those records represent a marvelous treasure. They remind us of the rich legacy that we have received. They reveal the grand ways in which our forebears sang the song of faith. If we allow wisdom to guide us in our time, we will seek to remember. We will recall with gratitude the courage and faithfulness of our forebears. They planted congregations for genuine witness to the Gospel. They planted and nurtured those congregations from sea to sea and from border to border. Through their sacrifice and devotion, we now have nearly

¹¹The original statement was attributed by C. S. Lewis to Samuel Johnson (“People more frequently require to be reminded, than to be instructed.”) and was quoted by Lewis in a letter to his brother on August 2, 1928. See *Letters of C. S. Lewis*, edited by Warren H. Lewis (New York: Harcourt Brace & Company, 1966; in Harvest edition, 1993), page 257.

11,000 congregations. They are strategic mission centers of our church. The congregations stretch all the way from St. Croix in the Virgin Islands to Shishmaref on the Seward Peninsula in Alaska—mission centers, they are, indeed.

Some congregations in the Evangelical Lutheran Church in America are large; many are medium-size or small congregations. Yet each one, whatever the size or setting, is called to be a living community of believers—believers who remember each day how to sing the song of faith.

Through your congregation and through my congregation and through all the congregations of our church, women and men, boys and girls, have learned to sing the song of faith over the years. Throughout the decades and even centuries, congregations have nurtured members in the faith that we confess.

Legacy of the Past for the Future

The legacy of the past bears fruit for the future. What we do and say today makes a difference for tomorrow. So the story continues; the drama unfolds, also in our time, day after day, year after year.

I recall with gratitude the congregation in which I grew up. It was located in the countryside only about two miles from my farm home. About 40 miles to the north of that now vacant church building is the Canadian border. About 35 miles to the east is the Red River between North Dakota and Minnesota.

For three quarters of a century, there was a congregation that assembled here—a congregation of individuals and families from the surrounding farms. The congregation was known as St. Peter Lutheran Church.

The people who gathered there sang the song of faith. They sang that song and confessed the faith. They were reminded of God's grace. They heard anew again and again that they had been called by the Gospel, that they had been gathered into the Church, and that they had been made alive in Christ by God's Spirit. Year after year, decade after decade, they and their children sang the song of faith in that place.

St. Peter Church had been planted by those who homesteaded the surrounding land. But farming patterns changed over the decades. Fewer and fewer people lived on the land. Eventually, the remaining members of the congregation recognized that the mission of that place had been fulfilled.

In the mid-1960s, they dissolved the congregation and they joined congregations in nearby towns. At the end, 31 communing members were listed on the roll.¹²

A living congregation there ceased. But all those years of witness and service continue to bear fruit elsewhere.

I recall the work of the pastor who served that congregation when I was a child. His name was Peder Olsen Laurhammer; he always was formally known as Pastor P. O. Laurhammer. Pastor Laurhammer served the congregation here and three others in a widely scattered rural parish. He was born in Norway in 1875. At the age of 15 in 1890, he came

¹²The service of a regularly called pastor ended in August 1964 when the Reverend Thomas A. Steenberg accepted a call to Portland, N.D. He later became a missionary in Japan. Subsequent to his departure, regular worship ceased and the congregation officially dissolved, according to the records of The American Lutheran Church, in 1966.

to the United States. He attended Concordia College in Moorhead, Minnesota, and what was then Augsburg Seminary in Minneapolis. In 1901, he was ordained as a pastor when he was called to serve a congregation in St. Paul. He later studied in Europe. He taught and was president at a college that existed for a few years in Everett, Washington. Then, he returned to parish ministry.

Throughout the 1930s and 1940s, he served in what was the congregation of my childhood. I remember him only from the later years. I was born in 1941. I recall him as being studious, even laborious, in his preaching. But he also was a gentle, gracious, caring pastor. And he had a profound sense of the whole Church throughout the world.

Connections to Wider Church

He reminded us constantly of our connections to the wider church. The Church was not only our own congregation. But the Church was our congregation in relation to all others who confessed the name of Jesus. The Church was the people gathered in that congregation, yes, but also:

↳ *the church embraced all of us joining hands with others throughout the whole Church* to spread the good news abroad, to proclaim the Gospel in partnership with the whole communion of Lutheran churches throughout the world, to do so through the dedication of missionaries serving on our behalf around the globe, and also to do so through the commitment of leaders and members of those companion churches.

↳ *the church involved all of us joining hands with others* to plant new congregations throughout this country,

↳ *the church was all of us joining hands with others* to foster education in seminaries, church colleges and universities, and schools for the preparation of individuals to serve in both church and society as faithful disciples,

↳ *the church included all of us joining hands with others* to minister in public universities through campus ministry,

↳ *the church was all of us joining hands with others* to demonstrate care and compassion through Lutheran Social Service and related social ministry efforts, and

↳ *the church was all of us joining hands with others* to carry out together in mission with other Lutherans much more than we could ever imagine doing by ourselves.

Indeed, we also were grateful for the resources that were prepared through the church and used in our congregation. Oh, how the other children and I enjoyed our Sunday school books and Bible school materials from Augsburg. We were shaped and nurtured as Lutherans in our homes and through gathering in our congregation. We learned to sing the song of faith.

We understood that we were not some isolated congregation. We realized that we were a part of the larger church, too. Thus, it was with great excitement that the parish welcomed special news for Pr. Laurhammer. He was named by the Lutheran Free Church as one of that church body's representatives to the second assembly of the Lutheran World Federation. That assembly was held in Hannover, Germany, July 25 through August 3, 1952.

Dr. Franklin Clark Fry, then president of the United Lutheran Church in America and also a vice president and later president of the Lutheran World Federation, described the significance of the federation's second assembly:

We are profoundly grateful to God who has permitted us to meet here in Hannover, having come from all five continents and all the parts of the earth... Here we shall deal with many theological and practical questions which urgently demand the intelligent attention of the Lutherans from all countries.¹³

That second assembly took place in a city that had been devastated by World War II. Almost all of the old city had been destroyed. But the rebuilding was long under way. More significantly for the Church, the assembly was testimony to profound reconciliation among Lutherans throughout the world. Indeed, the assembly's theme testified to the reconciling power of the Gospel. The theme was "The Living Word in a Responsible Church."

Sense of the Worldwide Family of Lutherans

From Pr. Laurhammer, I gained an early sense of the worldwide family of Lutherans. Through him, I received a growing understanding of the global dimensions of the Church of Jesus Christ. I was reminded often by him how to sing the song of faith as part of the whole Church.

Not long ago, I learned in the archives another fact about Pr. Laurhammer. I learned that he served as secretary of the Lutheran Free Church throughout the 1920s. In a sense, he was one of my many predecessors as secretary.

Pr. Laurhammer now rests from his labors. He died in the late summer of 1954. After his death, on his desk of his study, was found the text of the sermon he had prepared to preach. Although that sermon was never preached, the impact of his ministry continues, even to this day.

After all, those who gathered over the years were both reminded and instructed. And they show that they remember. They do so in their lives of faith, witness, and service. Some of them are scattered from coast to coast. Many remain in nearby congregations. But because of the faithful commitment of folk in that place, they and their children, and their children's children, still sing the song of faith.

Others who were a part of the congregation, like my parents, have completed their journey. Even as they were entrusted to the loving arms of their Creator, their earthly remains were returned to the soil in the silence of the cemetery. In the silence of that place, we can remember the continued witness of the whole Church—the witness to the sure and certain hope of resurrection through Jesus Christ, our Lord.

Pr. Laurhammer did, indeed, remind us constantly of our connections to the wider church. The church was our congregation, but the church was not our congregation alone.

Churchly Understanding

The churchly understanding that he expressed so constantly is reflected vividly now in the *Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America*. We see that awareness, for example, especially in constitutional provision 8.11. We find there a succinct definition of the basic polity of this church.

This church shall seek to function as people of God through congregations, synods, and the churchwide organization, all of which shall be

¹³The Reverend Dr. Franklin Clark Fry, in film report on the 1952 Second Assembly of the Lutheran World Federation.

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.¹⁴

Just as we came to understand in this place so many years ago, so now we see in the constitution of the Evangelical Lutheran Church in America the affirmation: "...each part, fully the church, recognizes that it is not the whole church...."

Look at the next section in our church's constitution. See in provision 8.12. a description of what is to be the central focus of each congregation:

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.¹⁵

Then provision 8.13. speaks of synods:

The synod shall provide for pastoral care of the congregations, ordained ministers, associates in ministry, deaconesses, and diaconal ministers within its boundaries. It shall develop resources for 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.¹⁶

The churchwide organization has the task of implementing "the extended mission of the Church..." Work is carried out through churchwide ministries on behalf of and in support of the congregations, synods, and related institutions of the Evangelical Lutheran Church in America.

In the same Chapter 8 of our church's constitution, provision 8.16. offers a crucial mandate to all parts of the Evangelical Lutheran Church in America. There we see this description of our shared endeavors:

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.¹⁷

Those words in our church's constitution were written long after Pr. Laurhammer served so faithfully. But they reflect today the heritage of that global awareness of the Church that he imparted so conscientiously to us a half century ago.

Only the empty building remains where St. Peter Lutheran Church once existed—an empty building showing the wear of the passing years of rain and wind and snow. But what happened there is not lost. The seeds planted there continue to yield a rich harvest as the song of faith is sung in so many ways throughout our whole church—and, indeed, throughout the whole Church of Jesus Christ.

¹⁴Provision 8.11. in the *Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America*.

¹⁵Provision 8.12., Ibid.

¹⁶Provision 8.13., Ibid.

¹⁷Provision 8.16., Ibid.

What Song of Faith?

What song of faith will our children sing? What hymn of the Church will flow from their hearts? What chorale of the ages will cascade from their lips?

The culture of society today is very different from a half century ago. The face of rural America has been reshaped drastically. The character of cities, suburbs, and towns also has evolved in dramatic ways over those years. The life of many congregations has changed too.

In a substantially secularized society, we of the church see the need for renewed outreach. Yet, even among the members of our congregations, many practice a highly privatized or personal spirituality. They may show little awareness of the importance of the community of faith. They may reflect limited understanding of the wider dimensions of the Church. After all, the question, "What's in it for me," does not lend itself to any profound sense of the one holy catholic and apostolic Church.

Yet, when we read the anniversary histories of various congregations, we make some discoveries. We see vivid signs of the faith and commitment shown by members and pastors over the years. We behold marvelous examples of the true vision and profound vitality revealed in the congregations of our church.

How the song of faith is taught may differ somewhat from one generation to another. The times do change. But remembering the faith once delivered to the saints is the challenge for each generation. People do not become believers alone, by themselves. People become believers through the power of the Gospel, through the telling and the remembering of the story by the faithful.

What song of faith will our children sing? What hymn of the Church will flow from their hearts? What chorale of the ages will cascade from their lips?

If we are faithful in our time, future generations may remember us. They may remember us with thanksgiving. They will do so, even as they sing the song of faith, that song of those who have been marked with the cross of Christ forever.

Part Two:

Responsibilities

The duties and responsibilities of the secretary of the Evangelical Lutheran Church in America (ELCA), as specified in the governing documents of this church, are diverse and numerous (see 13.41., 13.41.01-13.42.02., and 11.33.). A brief summary, however, may be expressed in this way.

The Office of the Secretary shall:

- 1. Prepare records for this church in as accurate, thorough, up-to-date, useable, and prompt a way as possible;*
- 2. Preserve the records of this church; and*
- 3. Provide service and assistance to this church and others in a punctual, friendly, and courteous manner.*

That summary was prepared by staff members of the Office of the Secretary a few years ago as a helpful reminder of the duties and responsibilities that the constitution and bylaws of this church assign to the secretary as an officer of the Evangelical Lutheran Church in America.

The developing historical record of the Evangelical Lutheran Church in America represents a strategic responsibility of the secretary and staff of the Office of the Secretary.

Meticulous attention is devoted to preparing the authoritative and comprehensive record. Great effort, therefore, is committed to striving for clarity and confirming accuracy in the preparation of the minutes of the Churchwide Assembly, the Church Council, and the Conference of Bishops. The minutes provide not only an official record of the decisions made and the actions taken, but they also offer to future historians documentation of this church's history. At the same time, through the Office of the Secretary, advice and guidance are provided to churchwide units to help ensure that the records of boards and committees are complete and filed in a timely way.

A certified copy of the official minutes of the Churchwide Assembly and copies of the minutes of the Church Council, Conference of Bishops, boards, and committees are deposited for historical preservation in the Archives of the Evangelical Lutheran Church in America.

Maintaining the official rosters of this church is another obligation of the secretary. Staff members work closely with synodical offices in recording additions, changes, and removals from the rosters. Further, the secretary oversees the implementation of the policies adopted by the Church Council on the rosters.

Legal consultation and services also are provided through the Office of the Secretary to synodical bishops and offices.

In connection with each Churchwide Assembly, staff members of the Office of the Secretary and other units must devote untiring attention to planning. The bylaws of the Evangelical Lutheran Church in America assign to the secretary responsibility for all arrangements for the assembly. In fulfilling that task, the efforts of many people are required. For the gracious ways in which staff and volunteers carry out their duties to help ensure a productive assembly, we all can be grateful.

Principle of Unity

The most important principle of organization of the Evangelical Lutheran Church in America is the first sentence in Chapter 5 of the *Constitution, Bylaws, and Continuing Resolutions of the ELCA*. That statement is: "The Evangelical Lutheran Church in America shall be one church" (churchwide constitutional provision 5.01.).

That declaration reflects both our unity in Christ and the commitment of members, congregations, synods, and churchwide ministries to the Confession of Faith, purposes, and organizational principles of this church.

A succinct statement of the polity of the Evangelical Lutheran Church in America is provided, as indicated above, in churchwide constitutional provision 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.

Our unity in this church is further underscored in constitution provision 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.

A key word is understanding the polity of the Evangelical Lutheran Church in America is “interdependence.” The primary “expressions” of this church—congregations, synods, and churchwide organization—are interdependent. As expressed in churchwide constitutional provision 8.11.: “...Each part, while fully the church, recognizes that it is not the whole church and therefore lives in a partnership relationship with the others....”

Each Part, Not the Whole

The biennial Churchwide Assembly of the Evangelical Lutheran Church in America represents a significant milestone in our ongoing life together. An assembly offers a picture, albeit a partial one, of our life together as sisters and brothers in Christ.

As expressed in churchwide constitutional provision 8.11., congregations, synods, and churchwide ministries are to carry out their work interdependently (“Each part...fully the church...not the whole church...”). This partnership is strategic. After all, each congregation as an assembly of God’s people is a reflection of the whole Church. All members and congregations on the way together through synods and churchwide ministries also provide a manifestation of the body of Christ in the world.

The primary purpose of each congregation is expressed in the *Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America* in this way:

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 (8.12.).

The central responsibilities of each of the 65 synods are underscored in this brief statement:

The synod shall provide for pastoral care of the congregations, ordained ministers, associates in ministry, deaconesses, and diaconal ministers within its boundaries. It shall develop resources for 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 (8.13.).

Our churchwide ministries are to serve on behalf of and in support of the congregations, synods, and the extended work of this church:

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 (8.14.).

All three of these primary expressions of the Evangelical Lutheran Church in America are to carry out their work interdependently:

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 (8.15.).

Primary Purpose of This Church

Working in partnership, congregations, synods, and churchwide ministries are to fulfill the primary purposes of this church, as expressed in the *Model Constitution for*

Congregations (*C4.02.), the *Constitution for Synods* (†S6.02.), and the churchwide constitution (4.02.). To participate in God's mission, each expression of this church is to:

1. *WORSHIP GOD:*

Worship God in proclamation of the Word and administration of the sacraments and through lives of prayer, praise, thanksgiving, witness, and service.

2. *PROCLAIM THE GOSPEL:*

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.

3. *CARRY OUT THE GREAT COMMISSION:*

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.

4. *SERVE HUMAN NEED:*

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.

5. *NURTURE MEMBERS:*

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.

6. *MANIFEST UNITY:*

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.

In the continuing journey of God's people, we as the baptized members of the Evangelical Lutheran Church in America are called to witness and service in the name of Jesus, our crucified and risen Lord and Savior.

Learning from History

As we look back over the past 14 years since the constituting of the Evangelical Lutheran Church in America, we would do well to reflect on the importance of our life together. In so doing, we might exhort one another in this way: Love this church. Love it not because it is perfect, but love it because it is a gift bestowed upon us in our time. Through the formation of the Evangelical Lutheran Church in America, we are recipients of precious legacy. The scope of Lutheran unity that we may take for granted in our time is one that many in previous generations worked toward, prayed for, dreamed of, and never had the chance to experience. Those efforts go all the way back to the early days of Lutheran immigration to North America.

We also would do well to nurture our biblical and confessional roots. In teaching the faith and making disciples, we can be mindful that we are Lutherans. We have gifts to offer within the life of the whole Church of Jesus Christ. We can do so as informed and thoughtful trustees of the particular reforming heritage that has guided us to this place in history.

Working in partnership with other churches, we live with the conviction that the Gospel is the power of God for the salvation of all who believe.

As we nurture a deeper understanding of and commitment to the interdependence of congregations, synods, and churchwide ministries, we will come to recognize the need to practice unity. We are not part of some random association of occasionally connected parts. We are joined together in one church with all parts summoned to witness and service. With that awareness, we know that behaviors which show contempt for the unity of the whole Church injure our unity within this church. Likewise, statements and actions that impair our practice of unity hinder our work together.

We are summoned to love one another as sisters and brothers in Christ. The love includes mutual conversation and consolation. It also means telling the truth and demonstrating respect for one another. In so doing, we are to undergird with prayer and support the crucial ministries of the congregations, synods, and churchwide efforts that are undertaken for the sake of the Gospel.

The whole Church is made up of the faithful departed, the faithful saints confessing in this age, and the faithful yet to be born who one day may look back with gratitude for our faithfulness in the Gospel and our commitment to the unity of the Church. As they remember us, they may sing a *Te Deum*, recalling the ongoing journey of the Church throughout the generations.

Just as we remember with thanksgiving those who have gone before us who now rest from their labors, we also pray for courage, vision, and faith to serve with diligence and compassion in our time. After all, the whole body of Christ continues to emerge in each new day of grace. Mindful of the unfolding drama of God's people, we pray, "Join our prayers with those of your servants of every time and every place...."

Roster Statistics

The secretary is responsible for maintaining the official rosters of the Evangelical Lutheran Church in America. These include the rosters of congregations, ordained ministers, associates in ministry, deaconesses, and diaconal ministers.

Roster of Congregations

The Evangelical Lutheran Church in America counted 10,851 congregations on December 31, 1999, including congregations under development.

The record of those added to the roster of congregations is indicated in Table 1.

The historical anomaly of a few congregations inherited at the formation of the ELCA that also had ties to The Lutheran Church–Missouri Synod has been addressed in the past biennium. No ELCA constitutional provision exists for the recognition or reception of future dual roster Lutheran church body relationships for congregations in the ELCA.

Congregations	1991	1992	1993	1994	1995	1996	1997	1998	1999	2000
Received by synodical action	22	25	22	30	20	17	25	19	34	21
Resulting from consolidations	6	5	3	6	4	8	5	4	5	2
Totals	28	30	25	36	24	25	30	23	35	23

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 annually in the yearbook of the Evangelical Lutheran Church in America, prepared by staff of the secretary. Congregations that have been received into this church or that have been consolidated, merged, withdrawn, disbanded, or removed are listed at the end of the roster of congregations in the yearbook.

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.”

Congregations	1991	1992	1993	1994	1995	1996	1997	1998	1999	2000
Withdrawn	4	4	8	8	2	4	5	2	5	11
Disbanded	31	30	36	32	35	34	40	35	31	35
Merged	4	6	7	7	5	5	9	4	5	5
Consolidated	10	11	6	13	10	18	12	15	10	4
Removed	–	–	–	–	3	–	1	–	–	–
Totals	49	51	57	60	55	61	67	56	51	55

A complete list of congregation additions, removals, mergers, and consolidations is printed in Appendix H on page 582 of this exhibit.

Change of Synodical Relationships

The following changes of synodical relationships for congregations have been reported by synods:

Year of Transfer	Congregation	Identification Number	Location	Former Synod	Receiving Synod
1998	Zion	05544	Garfield, N.J.	7G	7A
1998	St. John	00531	Leck Kill, Pa.	7E	8E
1999	St. Matthew’s	06329	Germania, Pa.	8A	8E
1999	St. John	02112	Queen City, Mo.	4B	5D

Roster of Ordained Ministers

As of December 31, 2000, the roster of ordained ministers of this church listed a total of 17,651 ordained ministers (active and retired). Included in that number were 2,507 women, and 454 persons of color or persons whose primary language is other than English.

Additions to the roster of ordained ministers take place only in the ways defined by the constitution and bylaws of the Evangelical Lutheran Church in America. 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 synodical candidacy committee and having received and accepted a regular, attested Letter of Call to be a pastor.
2. Individuals received from other church bodies:
 - a. Individuals approved by a synodical candidacy committee who previously were ordained in another Lutheran church body or another Christian church body, under bylaw 7.31.14., 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 8.72.15.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 ordained ministers, under churchwide bylaw 7.31.15., who previously were ordained in this church or one of its predecessor church bodies.

As was the case in our predecessor church bodies, including those that existed prior to 1960, unauthorized or irregular ordinations are not recognized.

! **Only ELCA clergy called:** In keeping with the criteria for membership in the ELCA, congregations agree to call as pastors only ordained ministers on the ELCA roster or duly approved candidates for the roster (churchwide constitutional provision 9.21.d. and bylaw 9.21.01.).

! **Partner church clergy under contract:** Service by an ordained minister from a full-communion partner church body is addressed in churchwide bylaw 9.21.02. and takes place under contract with the approval of the synodical bishop. Such ministers are not eligible for call by an ELCA congregation.

! **Added to roster:** Only the names of individuals ordained or received in conformity with the governing documents and policy statements in place at the time of the ordination or reception are added to the roster of ordained ministers of the Evangelical Lutheran Church in America.

The names of persons added to and removed from the roster of ordained ministers are listed annually in the yearbook of the Evangelical Lutheran Church in America, and in Appendix A (page 550) and Appendix B (page 564) of this exhibit. The number of additions to the roster of ordained ministers and removals from that roster are shown in Table 3.

As of December 2000, the number of clergywomen in the Evangelical Lutheran Church in America was 2,507, up 149 from 2,358 a year earlier, accounting for 14.2 percent of all (17,651) ordained ministers. At the end of 1991, the number of pastors who were women was 1,403 or 8.1 percent of all ordained ministers.

Percentages of pastors who are women as part of the *whole* clergy roster (active and retired) and as part of the *active* roster for 1990 through 2000 appear in Table 4.

	1991	1992	1993	1994	1995	1996	1997	1998	1999	2000
Additions										
Ordained	296	315	310	298	339	335	335	357	307	315
Reinstated	26	20	20	14	13	15	17	9	18	23
Received from other	23	8	34	18	21	19	23	18	18	15
Totals	345	343	364	330	373	369	375	382	343	353
Removals by										
Death	196	154	196	182	188	210	207	211	248	211
Resignation	58	50	51	42	50	47	56	57	48	52
Removal	96	115	71	89	55	96	107	58	40	42
Transfer to ELCIC*	1	1	5	2	4	4	1	1	0	2
Totals	351	320	323	315	297	357	371	327	336	307

* Indicates Evangelical Lutheran Church in Canada

	1990	1991	1992	1993	1994	1995	1996	1997	1998	1999	2000
Whole Roster	7.5%	8.1%	8.7%	9.3%	9.7%	10.5%	11.3%	12.0%	12.7%	13.4%	14.2%
Active Roster	9.4%	10.3%	11.3%	12.2%	12.8%	14.1%	15.4%	16.4%	17.5%	18.7%	19.9%

Official Rosters of Laypersons

This church has established three rosters of laypersons. They are associates in ministry, deaconesses, and diaconal ministers.

The names of persons approved by the Evangelical Lutheran Church in America for admission to the roster of associates in ministry, the roster of deaconesses, and the roster of diaconal ministers—as well as the names of persons removed from those rosters—are listed annually in the yearbook of the Evangelical Lutheran Church in America, and in Appendices C through G, beginning on page 576 of this exhibit.

As of December 31, 2000, the roster of associates in ministry numbered 1,057 persons (see Table 5).

	1991	1992	1993	1994	1995	1996	1997	1998	1999	2000
Additions										
Approval	42	40	38	32	30	33	38	24	31	24
Reinstatement	1	0	1	0	0	0	0	0	0	3
Totals	43	40	39	32	30	33	38	24	31	27
Removals by										
Death	8	6	5	8	6	5	7	9	12	6
Ordination	8	10	12	2	9	9	9	4	6	2
Resignation	12	9	7	17	7	12	10	9	8	7
Removal	71	79	49	36	24	30	33	11	15	21
Consecrated as a Diaconal Minister	—	—	—	—	—	3	2	0	1	0
Totals	99	104	73	63	46	59	61	33	42	36

The roster of deaconesses numbered 76 persons as of December 31, 2000 (*see Table 6*).

Diaconal ministers, as of December 31, 2000, numbered 42 persons (*see Table 7*). The roster of diaconal ministers, established by the 1993 Churchwide Assembly, was started in 1996 with the consecration of seven persons.

	1991	1992	1993	1994	1995	1996	1997	1998	1999	2000
Additions										
Approval	—	—	3	1	2	1	1	1	1	0
Reinstatement	0	1	0	0	0	0	0	0	0	0
Totals	0	1	3	1	2	1	1	1	1	0
Removals by										
Death	2	4	2	2	6	3	3	2	7	4
Resignation	0	1	0	0	1	0	0	0	0	0
Removal	0	1	0	0	0	0	0	0	1	0
Totals	2	6	2	2	7	3	3	2	8	4

	1996	1997	1998	1999	2000
Additions					
Approval	7	7	4	12	13
Reinstatement	0	0	0	0	0
Totals	7	7	4	12	13
Removals by					
Death	0	0	0	0	0
Resignation	0	0	0	0	0
Removal	0	0	0	0	0
Totals	0	0	0	0	0

Developments in the Archives

As reported in the 1999 Churchwide Assembly, the archives has moved to a new location. Researchers, staff, and volunteers alike have praised the new facility. Two new additions to the building are worth mentioning: a highly visible sign in front and stained-glass windows from the former Augsburg Fortress building chapel in Minneapolis, which have been installed with back lighting in the archives entryway. A service of dedication was held in September 1999, and scenes from that event were added to the 1999 Report of the Secretary to form a video, “Warehouse of Miracles.” Copies are available from the archives upon request.

Knubel Archives Microfilming

Following the successful completion of processing of the major records in the Helen M. Knubel Archives of Cooperative Lutheranism, the next task was to microfilm portions of the collections to share with the Concordia Historical Institute of The Lutheran Church–Missouri Synod (LCMS) and with the Lutheran World Federation (LWF). This microfilming is now completed. Series filmed have ranged from records of the LWF’s predecessor, the Lutheran World Convention, to those of Lutheran World Ministries and the papers of Abdel Ross Wentz, drafter of the first LWF constitution. The LCMS archives has received copies of all films. The ELCA Archives also will share copies of all of the LWF-related films with the

archives of that organization, located in Geneva, Switzerland. The films also will be made available to other libraries or individuals in the coming year.

Global Mission History and Research Project

Begun in 1997, this project seeks to identify, collect, preserve, interpret, and make accessible documentation of the global mission history of the ELCA and its predecessors. The project is well underway. The focus of the past two years has been on organizing and describing materials already in the collection. In addition, through staff attendance at Global Mission Events and missionary reunions, the archives is increasing its efforts to collect the papers of current and retired missionaries. For the next biennium the focus will be on the papers of individual missionaries and the women's missionary societies.

The project received additional funding in the fall of 2000 from the Division for Global Mission, which will enable it to continue and expand its activities during the next two years.

Activities and Services

The ELCA Archives continues to be a popular repository, especially with genealogists, who made up 62 percent of the 1,848 users in 2000. Administrative requests and historical research are the next two highest categories of research. Reference inquiries, especially for ELCA staff and members of congregations, are given priority. Most reference requests are answered within a week. The archives' Web page, which has been redesigned with more pictures and information, has helped increased use. About 95 percent of users call, write, or e-mail their requests to the archives rather than make a personal visit. A new service available because of the addition of a scanner is the copying of photographs or documents, which may then be sent electronically to users by e-mail or on a compact disc.

The churchwide archives continues to coordinate the meetings of the ELCA Archives Network, composed of the synod and regional archivists. The most recent meeting was in October 2000. The churchwide archives continues to issue the twice-yearly *Archives Network News* on behalf of the network.

An integrated archives management software package was installed. This program allows staff and researchers to have online access to collections from the moment they enter the building. It also streamlines the organizing and describing process that makes the collections more useful to researchers. By this fall, an Internet component will be added. It will allow off-site researchers to browse the database to see what materials the archives holds on any particular topic.

Donations to the Archival Collection

The bulk of archival documents arriving in the archives comes via the churchwide records retention program, which encourages units to send materials to the archives on a regular basis. The archives also receives collections from offices located in New York and Washington, D.C. Also, as part of the Knobel Archives, non-current records continue to be sent from Lutheran World Relief and Lutheran Immigration and Refugee Service in Baltimore. Other inter-Lutheran collections with recent additions include Lutheran Film Associates, Lutheran Women's Caucus, Lutheran Women's Cooperating Committee, and the National Lutheran Association of Scouters. Records of ELCA predecessor church bodies also come from sources both inside and outside the churchwide offices.

In addition, as part of the Global Mission History and Research Project, papers of various individuals and organizations have been added to the archives. Among the missionary papers added are those from Allan J. Gottneid, Tanzania; Inez Olson, Tanzania;

Robert and Betty Erickson, Australia; and Viola Van Gilder, Madagascar. Two missionary associations' records have been placed in the archives: Taiwan Lutheran Missionaries Association and the Lutheran Mission Association of Malaysia and Singapore. In addition, historical books, autobiographies, and reminiscences have been received from many missionaries for the archives reference collection.

Other individuals or their families have donated personal papers collections. The Rev. Robert H. Fischer, retired professor of the Lutheran School of Theology at Chicago, arranged for the donation of significant correspondence between William A. Passavant (1821-1894), called the "father of American Lutheran social welfare," and Henry Warren Roth (1838-1918), as well as significant records from two deaconess organizations associated with Passavant, the Lutheran Institution of Protestant Deaconesses and the Lutheran Deaconess Motherhouse at Milwaukee.

Additions have also been made to the George Henry Trabert papers, an early English-language missionary to the old Northwest in the late 19th and early 20th centuries, and to the papers of Jens Christian Pedersen and William G. Arbaugh, 19th- and 20th-century missionaries to the Virgin Islands and Puerto Rico, respectively.

Lutheran Center Library

The changing expectations of our researchers—the Lutheran Center staff and the guests who reach us via the Internet—have prompted further improvements in the way information is delivered to these patrons. These include:

(1) An easily navigated Web site, where the e-mail link will bring a quick response to questions. To meet this need, the library's Web site has been redesigned and enhanced, and a new on-line public access catalog has been installed.

(2) For some years researchers have searched electronic catalogs and periodical databases for the bibliographic records of books, videos, journal articles, manuscripts, images, and other materials, then initiate an interlibrary loan for the items. Now, whenever possible, researchers prefer the full-text or image displays of the information. To fulfill this expectation:

➤The Lutheran Center staff benefit from our subscription to OCLC FirstSearch. This is the gateway to a collection of databases that index periodical articles. Among these databases is *ATLA Religion Index*, which like many of the other indexing services, is engaged in adding the full-text of the articles to the bibliographic record.

➤The Lutheran Center Library has installed a new electronic catalog, Q@ccess. Wherever appropriate, a full-text or scanned image file is linked to the bibliographic record. The software adds every word of the linked text to the keyword index. A URL hot-link also can be inserted into the bibliographic record to take the searcher to an Internet site for further information. Since our cataloging data is shared with other libraries, it is particularly useful to provide this service.

Partnership is the key to efficient and economical library services. The Lutheran Center library belongs to the American Theological Library Association and the Chicago Library System. Like most full-service libraries, the Lutheran Center Library is a member of the Online Computer Library Center (OCLC) through which our holdings are available through 39,517 libraries in 76 countries, using 45 language groups, and their 790 million holdings can be made available through interlibrary loan. We also retrieve cataloging records from OCLC and provide original bibliographic records of ELCA publications and of Lutheran archival collections to them, making that labor intensive process more cost effective.

The collection of books and videotapes in the Lutheran Center library has reached 13,400 through judicious purchases, gifts from Augsburg Fortress, Publishers, subscriptions to all of the publications of the Lutheran World Federation, the World Council of Churches, and the Alban Institute, among others, and through gifts from individuals and units.

In order to encourage sharing of resources and economizing on periodical subscriptions in the churchwide office, the library subscribes to about 100 of the most commonly used journals. The union list of all periodicals coming into the Lutheran Center is posted on the Intranet.

The library has proven its value to the Lutheran Center staff members—saving them both time and money—as they seek the information necessary to make decisions, develop programs, and maintain expertise in their appointed areas. Service also is available to those outside the Lutheran Center through www.elca.org/os/library.html.

Records Management

Information is one of the key resources necessary for the efficient operation of any organization. The goals of records management are rapid retrieval of accurate information, appropriate and economical storage of information in all formats, compliance with legal or administrative requirements for retention of data, consistency in policy governing similar kinds of records, protection of this church's vital and historical records, and prompt and cost effective disposal of obsolete or extraneous records.

In keeping with the ELCA bylaws (13.41.02.f. and g.) and action of the Church Council (CC89.04.111), the secretary has responsibility for developing and administering a records management program in the churchwide office. The records management program requires staff to plan for the entire life cycle of their records. Through this program, the useful and vital records of this church are identified, maintained, and safeguarded. When they are no longer required for daily use, files may be moved to off-site storage in the Records Center, delivered to the care of the ELCA Archives, or destroyed. Good stewardship is practiced by reducing the expenditure for both physical and electronic storage of data.

The ELCA churchwide office is well into its second decade of operation. During these years it has experienced tremendous changes in the technology for generating, disseminating, and retaining information. This has necessitated a review of the records management program and policies. During the spring of 2001, the records management, archives, and legal staff of the Office of the Secretary worked to create revised records retention policies and schedules. These schedules are accessible to staff and others at www.elca.org/os/records.html.

A Visual dBase database system monitors the accession, circulation, and final disposition of records in the Lutheran Center's off-site Records Center.

Records management manuals for synodical offices and congregations were revised in 2000 and made available on the Web. These manuals have been shared with several other denominations and with institutions of this church. The distribution of these guidelines on the ELCA Web site has generated an ongoing conversation by e-mail with pastors and lay persons concerning these policies and the issues they raise. Synodical officers are encouraged to duplicate and distribute this information to their congregations.

Travel and Meeting Planning

Meeting coordination staff in the Office of the Secretary research sites, negotiate rates and contracts, and assist churchwide units, regions, and other groups to coordinate the details of more than 150 meetings a year.

By agreement with a travel management firm, three on-site reservation agents handle requests of travelers for the churchwide organization, seeking the lowest available fares at the time a reservation is made. The firm also is responsible for reviewing tickets after they have been issued to determine whether a lower fare has become available.

The chart below shows the dollar amounts for airline tickets for Church Council, board, committee, task force, and staff members since 1988. The Board of Pensions joined in the use of the churchwide travel service in the past biennium to obtain the savings from negotiated airfare rates available through the churchwide office. The resulting increase in the number of tickets issued is reflected in the chart. These figures do not include missionary travel booked through another agency by the Division for Global Mission.

	Total Airfare Expended	Number of Tickets Issued	Average Cost	Savings from Coach Fare
1988	\$2,380,103	8,772	\$288	52%
1989	\$2,870,164	9,548	\$301	52%
1990	\$2,602,891	8,028	\$325	54%
1991	\$2,460,662	7,601	\$324	53%
1992	\$2,256,917	7,514	\$301	66%
1993	\$2,268,572	7,540	\$301	73%
1994	\$2,114,122	7,644	\$276	76%
1995	\$2,383,933	8,067	\$295	74%
1996	\$2,414,320	8,434	\$286	65%
1997	\$2,314,912	7,882	\$294	68%
1998	\$2,552,481	8,563	\$291	68%
1999	\$2,951,527	10,095	\$292	71%
2000	\$3,242,561	11,839	\$267	77%

Minutes and Official Documentation

The secretary is responsible for documenting and preserving the legislative history of this church. Minutes are prepared by the secretary and staff related to the Office of the Secretary for the Churchwide Assembly, the Church Council and its Executive Committee, the Cabinet of Executives, and the Conference of Bishops. Protocol copies of the minutes of all boards, steering committees, and advisory committees also are collected and maintained as a permanent record, as required by churchwide bylaw 13.41.02.a.

In accord with action of the 1993 Churchwide Assembly [CA93.07.61], copies of the published minutes of the 1999 Churchwide Assembly were distributed to its voting members, synodical and regional offices, units of the churchwide organization, and libraries of the seminaries, colleges, and universities of this church. Congregations and individuals may order copies from Augsburg Fortress, Publishers.

Publication of the 1999 assembly minutes, 994 pages in length, took place in August 2000. That followed the process of transcribing the tapes of the assembly's plenary sessions and reviewing the texts of adopted documents. These efforts reflected the ongoing commitment to ensuring that a complete historical record of that assembly would be produced.

The 2001 Yearbook of the Evangelical Lutheran Church in America represented the fourteenth churchwide directory to be printed since the inception of this church. Published in December 2000, the current edition contains 774 pages—254 pages more than the initial 1988 volume, due in part to the increasing number of congregations and rostered persons who now have e-mail addresses to be included.

The secretary provides for the publication of the governing documents of this church. Following adoption of various amendments by the 1999 Churchwide Assembly, a new edition of the *Constitutions, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America* was produced.

To simplify review and adaptation, the English text of the *Model Constitution for Congregations* is available not only as a booklet but also in an ASCII text file on a 3.5 inch floppy diskette in either IBM or Macintosh formats which can be opened by most word processors. Both the booklet and diskette can be ordered through Augsburg Fortress, Publishers. The text of the *Model Constitution for Congregations* can be downloaded directly from the ELCA's Web site at www.elca.org/os/modelcon.html. Spanish and Arabic translations of the *Model Constitution for Congregations* also have been prepared and are available upon request from the Office of the Secretary.

Parochial Statistics

Each year, the parochial statistics of the congregations of the Evangelical Lutheran Church in America are collected and compiled by the Office of the Secretary. These data provide a detailed picture of statistical trends for each congregation and for this whole church.

Comparison between 1998 and 1999 Congregational Statistics

With a total of 5,149,668 baptized members in 10,851 congregations, the membership of the Evangelical Lutheran Church in America remained stable, although decreasing in 1999 about one half of one percent. That figure represented a decline of 28,557 baptized members from 5,178,225 in 1998. Most of this decrease appeared to be the result of roll-cleaning, the removal of inactive members from the rolls of congregations. The decrease, however, was greater than in any previous year since the ELCA's formation in 1988.

Losses of baptized members attributable to roll cleaning by congregations were up from 172,561 in 1998 to 187,543 in 1999. The number of losses due to deaths increased slightly for 1999 to 51,521, compared to 50,383 in 1998.

Confirmed membership in 1999 for ELCA congregations remained nearly steady at 3.8 million (3,825,228), down 14,908 from 1998.

Communing and contributing membership, indicators of active participation declined for the fourth consecutive year to 2,457,252 in 1999 compared with 2,501,669 in 1998, a decrease of 44,417 or almost two percent (1.8%).

Some growth was noted in the reception of members from other Lutheran congregations (an increase of 921 to 17,954) and from non-Lutheran congregations (up 666 to 21,400).

The average number of persons at worship on Sundays, which is an indicator of participation by members in the life of congregations, remained level in 1999. About 1.6 million (1,567,755) or 30 percent (30.44%) of all baptized members attend worship each week. Over the past 10 years, average worship attendance has fluctuated slightly between 30 and 31 percent.

The slight but steady decline in the number of Baptisms of children over the past ten years continued in 1999. From 1998 to 1999 the decrease was 619, down from 81,224 in 1998 to 80,605 in 1999. The decline in Baptisms of children reflects the slowed birth rate in the population in general. Congregations also reported a decrease in Baptisms of adults 16 years and over (down 52 persons from 8,468 in 1998 to 8,416 in 1999).

The number of unconfirmed children partaking of the sacrament of Holy Communion continued to grow in 1999 to 280,265 (up from 270,125 in 1998), an increase of 3.75 percent.

The number of youth confirmed in 1999 was practically the same as the number confirmed in 1998. The number of confirmations reported for 1999 was 59,000, down 129 youth from the number reported for 1998.

The average number of baptized members per congregation decreased in 1999 by one person to 479 members and the average confirmed membership remained in 1999 at 356. In 1999, the average number for communing and contributing members per congregation was 233.

For 1999, 2.42 percent of ELCA baptized members were African American, Black, Asian, Pacific Islander, Latino, American Indian or Alaska Native people. For 1998, the percentage of the total ELCA membership of persons of color or whose primary language is other than English was 2.29.

African American or Black membership increased to 50,834, up 199; Asian and Pacific Islander membership, 22,569, up 102; Latino membership, 35,314, up 3,019; and American Indian and Alaska Native membership, 7,351, up 217. Some 11,149 members declared their race or ethnic heritage as "other."

Income for the 10,851 ELCA congregations in 1999 exceeded \$2.2 billion (\$2,261,204,350), up \$141 million (\$140,896,720) or seven percent (6.64%) from 1998. Of total congregational receipts, \$1.5 billion was received in regular, unrestricted offerings, up over four percent (4.36%) or \$63 million. For 1998, the percent increase in regular giving by members over 1997 was 4.90 percent.

The increase in income for congregations in 1999 was substantially greater than the reported expenditures.

Congregations in 1999 held more than \$1.5 billion (\$1,512,194,612) in savings and investments, endowments, and memorial funds—up \$135 million (\$135,283,584) from 1998. The amount of the increase in such savings and endowments was more than double the significant growth in regular offering income of congregations.

The average regular giving per confirmed member increased from \$447.89 in 1998 to \$474.66, up six percent (5.97%) or an increase per confirmed member of \$26.77.

Total disbursements by ELCA congregations for local operating expenses amounted to \$1.4 billion (\$1,418,083,080). That represented an increase of \$72 million (\$71,781,362) or five percent (5.33%) over 1998.

Regular "mission support"—that is, monies passed from congregations to the 65 synods and to the churchwide organization to support the national and international ministries of this church—increased more than two and one-half percent (2.72%). Actual "mission-support" funding for 1999 was \$130,369,053, up \$3.5 million (\$3,458,533) from \$126,910,520 in 1998.

"Specific Mission Support," formerly called Designated Gifts, increased by 15 percent to \$8,101,390 in 1999.

"Vision for Mission," an annual special appeal of this church decreased 23 percent (22.67%) from a total of \$542,626 in 1998 to \$419,570 in 1999.

Contributions reported by congregations to the World Hunger Appeal and Lutheran Disaster Response was 17.38 percent higher in 1999. The actual dollar amount reported by congregations for 1999 was \$14,616,364. The year 1999 was the 25th anniversary of the World Hunger Appeal.

Funding for missionary sponsorship grew 12 percent (12.12%) in 1999. The actual figure for missionary sponsorship was reported at \$5,670,708, up \$613,218. Mission Partners giving increased 12 percent (12.30%) in 1999 to \$4,186,197.

Synodically related "Special Benevolences" decreased a little (down 1.36%) from \$16,416,918 in 1998 to \$16,193,284 in 1999. Money for community benevolent causes, however, was up seven percent (\$1,770,108) to \$27,114,069 in 1999.

Congregations reported a six percent increase (6.04%) in other expenses, up \$5.2 million (\$5,195,124) to \$91 million (\$91,204,314). Nearly 64 percent (63.61%) of ELCA congregations reported that they had no debt in 1999.

The number of bequests received by congregations increased 909 to 6,568 and amounted to \$80 million (\$79,904,839), up two percent (1.90%) in 1999 from 1998.

Of the total income of ELCA congregations, 90 percent (89.92%) was devoted to operating expenses, capital improvements, debts reduction, and other expenses. Seven percent (7.41%) was contributed for synodical and churchwide mission support, hunger and disaster appeals, missionary sponsorship, Mission Partners, and designated causes. The remainder supported synodical and local benevolences.

Comparison between
1998 and 1999 Congregational Statistics
[Tables follow.]

Summary of Congregational Statistics
as of December 31, 1999

Statistical Analysis

Summary of Membership Statistics	1998	1999	Change	Averages per	
				Percent	Congregation
Total Number of Congregations	10,862	10,851	11-	0.10-	
Baptized Members	5,178,225	5,149,668	28,557-	0.55-	478.86
Confirmed Members	3,840,136	3,825,228	14,90-	0.38-	356.03
Communing Members, Confirmed	2,815,334	2,789,096	26,238-	0.93-	256.86
Communing Members, Unconfirmed	270,125	280,265	10,140+	3.75+	26.11
Communed and Contributed	2,501,669	2,457,252	44,417-	1.77-	232.91
Analysis of Membership Gains and Losses					
Baptized Members—Accessions					
By Baptism—Children under Age 16	81,224	80,605	619-	0.76-	
By Baptism—Adults Age 16 and above	8,468	8,416	52-	0.61-	
By Affirmation of Faith	64,438	63,991	447-	0.69-	
By Transfer from ELCA Congregations	89,688	85,170	4,518-	5.03-	
By Transfer from Other Lutheran Congregations	17,033	17,954	921+	5.40+	
From Non-Lutheran Congregations	20,734	21,400	666+	3.21+	
From Other Sources and Statistical Adjustment	22,380	22,183	197-	0.88-	
Total Accessions—Baptized Members	303,965	299,719	4,246-	1.39-	
Baptized Members—Losses					
By Death	50,383	51,521	1,138+	2025+	
By Transfer to ELCA Congregations	65,917	63,586	2,331-	3.53-	
By Transfer to Lutheran Congregations	13,181	14,288	1,107+	8.93+	
To Non-Lutheran Congregations	15,695	15,959	264+	1.68+	
For Other Reasons and Statistical Adjustment	172,561	187,543	14,982+	8.68+	
Total Losses—Baptized Members	317,737	332,897	15,160+	4.77+	
Confirmed Members—Accessions					
By Baptism—Adults Age 16 and above	6,748	6,743	5-	0.07-	
By Affirmation of Faith	49,665	49,211	454-	0.91-	
By Transfer from ELCA Congregations	64,684	61,523	3,161-	4.88-	
By Transfer from Other Lutheran Congregations	12,289	12,789	500+	4.06+	
From Non-Lutheran Congregations	14,909	15,377	468+	3.13+	
From Other Sources and Statistical Adjustment	20,126	20,888	762+	3.78+	
Baptized Members Confirmed	59,129	59,000	129-	0.21-	
Total Accessions—Confirmed Members	227,550	225,531	2,019-	0.88-	
Confirmed Members—Losses					
By Death	48,880	49,772	892+	1.82+	
By Transfer to ELCA Congregations	48,361	46,882	1,479-	3.05-	
By Transfer to Other Lutheran Congregations	9,340	9,777	437+	4.67+	
To Non-Lutheran Congregations	11,306	11,539	233+	2.06+	
For Other Reasons	118,251	124,513	6,262+	5.29+	
Total Losses—Confirmed Members	236,138	242,483	6,345+	2.68+	
Total Associate Members	—	78,296			

Summary of Congregational Statistics
as of December 31, 1999

Summary of Financial Statistics

Totals—End of Year	<i>Statistical Analysis</i>				
	1998	1999	Change	Percent	Averages per Congregation
Total Receipts	\$2,120,307,630	\$2,261,204,350	\$140,896,720+	6.64+	210,717.02
Total Disbursements	2,031,769,190	2,193,597,874	161,828,684+	7.96+	204,283.65
Assets, Value on December 31	12,626,272,302	13,206,670,128	580,397,826+	4.59+	1,230,702.64
Total Indebtedness on December 31	1,073,874,543	1,156,520,173	82,645,630+	7.69+	107,773.75
Average Giving per Baptized Member	332.15	352.58	20.43+	6.15+	Indebtedness/Assets 8.75%
Average Giving per Confirmed Member	447.89	474.66	26.77+	5.97+	Congrs. with no debt 63.61%

Detail of Financial Statistics

Receipts for Regular Operation

Regular Giving by Members	1,452,130,882	1,515,493,949	63,333,067+	4.36+
Designated Giving by Members	267,802,621	300,198,372	32,395,751+	12.09+
Earned Income, Unrestricted	69,510,468	66,605,214	2,905,254–	4.17–
Earned Income, Restricted	40,647,584	49,167,919	8,520,335+	20.96+
Grants and Subsidies	14,624,213	15,299,178	674,965+	4.61+
Cash Borrowed	132,696,798	159,637,855	26,941,057+	20.30+
Other Receipts	142,865,064	154,801,863	11,936,799+	8.350+

Disbursements for Regular Operation

	<i>Statistical Analysis</i>				
	Percent of Total Disbursements				
Current Operating Expenses	1,346,301,718	1,418,083,080	71,781,362+	5.33+	64.64
Capital Improvements	232,120,330	291,214,143	59,093,813+	25.45+	13.27
Payment on Debts	158,484,593	172,449,086	13,964,493+	8.81+	7.86
Mission Support	126,910,520	130,369,053	3,458,533+	2.72+	5.94
Designated Gifts	7,044,456	8,101,390	1,056,934+	15.00+	0.36
World Hunger Appeal and Disaster Response	12,451,681	14,616,364	2,164,683+	17.38+	0.66
Mission Partners	3,727,367	4,186,197	458,830+	12.30+	0.19
Vision for Mission	542,626	419,570	123,056–	22.67–	0.01
Missionary Sponsorship	5,057,490	5,670,708	613,218+	12.12+	0.25
Synodical Benevolences	16,416,918	16,193,284	223,634–	1.36–	0.73
Local Community Benevolences	25,343,961	27,114,069	1,770,108+	6.98+	1.23
Other Benevolences	11,358,340	13,976,616	2,618,276+	23.05+	0.63
Other Expenses	86,009,190	91,204,314	5,195,124+	6.04+	4.15

Summary of Congregational Statistics
as of December 31, 1999

Detail of Financial Statistics (continued)

Assets, Value on December 31

Church Edifice and Lot	9,666,221,115	10,092,973,971	426,752,856+	4.41+
Parish House and Lot	612,644,656	602,915,574	9,729,082-	1.58-
Parsonage(s) and Lot(s)	427,344,876	436,527,094	9,182,082+	2.14+
Other Real Estate	319,002,465	325,761,007	6,758,542+	2.11+
Endowment and Memorial Funds	821,071,880	900,019,518	78,947,638+	9.61+
Cash, Savings, Bonds, etc.	555,839,148	612,175,094	56,335,946+	10.13+
Other Assets	224,148,162	236,297,870	12,149,708+	5.42+

Bequests Received During Year

Number of Bequests Received	5,659	6,568	909+	13.06+	Per 100 Deaths 12.74
Total Value of Bequests Received	78,407,863	79,904,839	1,496,976+	11.29+	Ave Value per Bequest \$ 16,387.29
Intended Mission Support	130,357,181	138,316,233	7,959,052+	6.10+	

Summary of Congregational Statistics
as of December 31, 1999

Statistical Analysis—
**Percentage of Congregations
Reporting
Ethnic Group
Members**

Worship Services	1998	1999	Change	Percent	
Total Attendance at Worship Each Week	1,579,871	1,580,961	8,677+	0.55+	
Average Sunday Attendance per Congregation	146	146	2+	1.38+	
Percent of Baptized Members Attending Worship	30.50	30.49	0.19+	0.62+	
Congregations Reporting Ethnic Group Members					
White	10,637	10,618	19-	0.17-	97.85
American Indian and Alaska Native People	1,430	1,390	40-	2.79-	12.80
African American/Black	3,552	3,675	123+	3.46+	33.86
Asian/Pacific Islander	3,678	3,676	2-	0.5-	33.87
Latino/Spanish	2,949	3,022	73+	2.47+	27.84
Other	1,189	1,231	42+	3.53+	11.34

Percent Ethnic

Total Ethnic Baptized Membership				Baptized Membership	
White	5,039,631	5,016,872	22,759-	0.45-	97.42
White Latino	27,073	28,162	1,089+	4.02+	0.54
American Indian and Alaska Native People	7,134	7,351	217+	3.04+	0.14
American Indian and Alaska Native Latino	116	155	39+	33.62+	0.00
African American/Black	50,635	50,834	199+	0.39+	0.98
African American/Black Latino	783	848	65+	8.30+	0.01
Asian/Pacific Islander	22,467	22,569	102+	0.45+	0.43
Asian/Pacific Islander Lation	299	385	86+	28.76+	0.00
Other	8,696	11,149	2,453+	28.20+	0.21
Other Latino	4,024	5,764	1,740+	43.24+	0.11

Distribution of Congregations by Size: Baptized Members

	Size of Congregation	Total Congregations	Percent	Total Baptized Members	Percent
	-0-	98	0.90	-0-	0.00
Very Small	1-175	2,879	26.53	303,531	5.89
Small	176-350	2,903	26.75	744,337	14.45
Moderately Small	351-500	1,621	14.93	681,898	13.24
Medium Sized	501-700	1,271	11.71	749,475	14.55
Moderately Large	701-950	851	7.84	688,624	13.37
Large	951-1,500	756	6.96	887,040	17.22
Very Large	1,501 & over	472	4.34	1,094,614	21.25

Distribution of Congregations by Size: Confirmed Members

	Size of Congregation	Total Congregations	Percent	Total Confirmed Members	Percent
	-0-	108	0.99	-0-	0.00
Very Small	1-175	3,950	36.40	397,471	10.39
Small	176-350	3,125	28.79	793,720	20.74
Moderately Small	351-500	1,434	13.21	596,314	15.58
Medium Sized	501-700	987	9.09	578,423	15.12
Moderately Large	701-950	595	5.48	482,614	12.61
Large	951-1,500	450	4.14	524,174	13.70
Very Large	1,501 & over	202	1.86	452,457	11.82

Comparison between 1999 and 2000 Congregational Statistics

With a total of 5,125,919 baptized members in 10,816 congregations, the membership in congregations of the Evangelical Lutheran Church in America (ELCA) declined slightly last year, decreasing in 2000 about one half of one percent. That figure represented a reduction of 23,749 baptized members from 5,149,668 in 1999.

Confirmed membership in 2000 for ELCA congregations remained nearly steady at 3.8 million (3,810,785), down 14,443 from 1999. Communing and contributing membership, indicators of active participation, increased for the first time in the past five years to 2,480,329 in 2000 compared with 2,457,252 in 1999, an increase of 23,077, almost one percent (0.9%).

The number of ELCA congregations decreased by 35 to 10,816 in 2000, from 10,851 in 1999, largely as a result of the disbanding of small congregations.

The average number of persons at worship on Sundays, which is an indicator of participation by members in the life of congregations, remained level in 2000. About 1.6 million (1,567,139) or 30 percent (30.57%) of all baptized members attend worship each week. Throughout the past 11 years, average worship attendance has fluctuated slightly between 30 and 31 percent.

All accession categories were down compared to 1999. There were 2,536 fewer Baptisms of children (78,069 in 2000, down from 80,605 in 1999). There were 248 fewer Baptisms of persons over the age of 16 (8,168 in 2000, down from 8,416 in 1999).

Affirmations of faith totaled 63,819 (down 172 in 2000 from 1999). Transfers from other ELCA congregations total 79,718 (down 5,452 from 85,170 in 1999). Transfers from other Lutheran congregations were down 930 to 17,024 in 2000. Accessions from other non-Lutheran congregations were down 966 (from 21,400 in 1999 to 20,434 in 2000).

There were 1,188 fewer deaths in 2000 (50,333) and about the same number of transfers to non-Lutheran congregations (15,959 in 1999 compared to 15,945 in 2000). In 2000 there was less loss to roll cleaning, with 180,146 members removed due to inactivity in 2000 compared to 187,543 in 1999.

The decline in the number of Baptisms of children over the past 11 years continued in 2000. From 1998 to 1999 the decrease was 619. From 1999 to 2000 the decrease was 2,536, down from 80,605 in 1999 to 78,069 in 2000. The decline in Baptisms of children reflects the slowed birth rate in the population in general.

The number of unconfirmed children partaking of the sacrament of Holy Communion continued to grow in 2000 to 281,171 (up from 280,265 in 1999). The number of youth confirmed in 2000 was practically the same as the number confirmed in 1999. The number of confirmations reported for 2000 was 58,780, down 220 youth from the number reported for 1999.

The average number of baptized members per congregation decreased in 2000 by two person to 477 members, and the average confirmed membership decreased by one person in 2000 at 355. In 2000, the average number for communing and contributing members per congregation was 232.

For 2000, 2.49 percent of ELCA baptized members were African American, Black, Asian, Pacific Islander, Latino, American Indian, or Alaska Native people. For 1999, the percentage of the total ELCA membership of persons of color or whose primary language was other than English was 2.42 percent.

African American or Black membership increased to 52,558, up 1,724; Asian and Pacific Islander membership, 22,465, down 104; Latino membership, 37,540, up 2,226; and American Indian and Alaska Native membership, 7,440, up 89. Some 10,587 members declared their race or ethnic heritage as "other."

Income for ELCA congregations in 2000 exceeded \$2.3 billion (\$2,387,673,220), up \$126 million (\$126,468,870) or five and one-half percent (5.59%) from 1999 reported in the annual tabulation of statistics from congregations.

Of total receipts, \$1.6 billion (\$1,606,649,819) was received in regular, unrestricted offerings, up over six percent (6.01%) or \$91 million (\$91,155,870). For 1999, the percent increase in regular giving by members over 1998 was 4.36 percent.

The growth in giving by members to congregations was significant in 2000. The increase in income for congregations was substantially greater than the reported expenditures.

Congregations in 2000 held more than \$1.6 billion (\$1,620,305,915) in savings and investments, endowments, and memorial funds—up \$108 million (\$108,111,303) from 1999. The average regular giving per confirmed member increased from \$474.66 in 1999 to \$506.90, up six percent (6.79%) or an increase per confirmed member of \$32.24.

Total disbursements by ELCA congregations for local operating expenses amounted to nearly \$1.5 billion (\$1,498,994,534). That represented an increase of \$81 million (\$80,911,454) or six percent (5.70%) over 1999.

Regular “mission support”—that is, monies passed from congregations to the 65 synods and to the churchwide organization to support the national and international ministries of this church—increased two and one-quarter percent (2.25%). Actual “mission-support” funding for 2000 was \$133,306,390, up \$2.9 million (\$2,937,337) from \$130,369,053 in 1999.

“Specific Mission Support,” formerly called Designated Gifts, increased dramatically. An increase of 43 percent (42.7%) from \$8,101,390 in 1999 to \$11,561,014 in 2000 was reported.

“Vision for Mission,” an annual special appeal of this church decreased eight percent (7.84%) from a total of \$419,570 in 1999 to \$386,655 in 2000.

Contributions reported by congregations to the World Hunger Appeal and Lutheran Disaster Response were down 14 percent in 2000. The actual dollar amount reported by congregations for 2000 was \$12,579,535. The year 1999 was the 25th anniversary of the World Hunger Appeal.

Funding for missionary sponsorship grew four percent (3.69%) in 2000. The actual figure for missionary sponsorship was reported at \$5,880,345, up \$209,637. Mission Partners giving increased 15 percent (14.57%) in 2000 to \$4,796,494.

Synodically related “Special Benevolences” increased (up 4.54%) from \$16,193,284 in 1999 to \$16,929,729 in 2000. Money for community benevolent causes was up 12 percent (\$3,282,766) to \$30,396,835 in 2000.

Congregations reported a two percent increase (1.84%) in other expenses, up \$1.7 million (\$1,685,541) to \$93 million (\$92,889,855). Nearly 64 percent (63.68%) of ELCA congregations reported that they had no debt in 2000.

The number of bequests received by congregations decreased 621 to 5,947 but they amounted to \$96 million (\$95,587,027), up 20 percent (19.62%) in 2000 from 1999.

Of the total income of ELCA congregations, 90 percent (89.92%) was devoted to operating expenses, capital improvements, debt reduction, and other expenses. Eight percent (7.95%) was contributed for synodical and churchwide mission support, hunger and disaster appeals, missionary sponsorship, Mission Partners, and designated causes. The remainder supported synodical and local benevolences.

Comparison between
1999 and 2000 Congregational Statistics
[Tables follow.]

Summary of Congregational Statistics
as of December 31, 2000

Statistical Analysis

Summary of Membership Statistics	1999	2000	Change	Averages per	
				Percent	Congregation
Total Number of Congregations	10,851	10,816	35-	0.32-	
Baptized Members	5,149,668	5,125,919	23,749-	0.46-	477.45
Confirmed Members	3,825,228	3,810,785	14,443-	0.37-	355.35
Communing Members, Confirmed	2,789,096	2,772,295	16,801-	0.60-	258.73
Communing Members, Unconfirmed	280,265	281,171	906+	0.32+	26.24
Communed and Contributed	2,457,252	2,480,329	23,077+	0.93+	232.13
Analysis of Membership Gains and Losses					
Baptized Members—Accessions					
By Baptism—Children under Age 16	80,605	78,069	2,536-	3.14-	
By Baptism—Adults Age 16 and above	8,416	8,168	248-	2.94-	
By Affirmation of Faith	63,991	63,819	172-	0.26-	
By Transfer from ELCA Congregations	85,170	79,718	5,452-	6.40-	
By Transfer from Other Lutheran Congregations	17,954	17,024	930-	5.17-	
From Non-Lutheran Congregations	21,400	20,434	966-	4.51-	
From Other Sources and Statistical Adjustment	22,183	21,852	331-	1.49-	
Total Accessions—Baptized Members	299,719	289,084	10,635-	3.54-	
Baptized Members—Losses					
By Death	51,521	50,333	1,188-	2.30-	
By Transfer to ELCA Congregations	63,586	61,285	2,301-	3.61-	
By Transfer to Lutheran Congregations	14,288	15,419	1,131+	7.91+	
To Non-Lutheran Congregations	15,959	15,945	14-	0.08-	
For Other Reasons and Statistical Adjustment	187,543	180,146	7,397-	3.94-	
Total Losses—Baptized Members	332,897	323,128	9,769-	2.93-	
Confirmed Members—Accessions					
By Baptism—Adults Age 16 and above	6,743	6,465	278-	4.12-	
By Affirmation of Faith	49,211	48,362	849-	1.72-	
By Transfer from ELCA Congregations	61,523	58,011	3,512-	5.70-	
By Transfer from Other Lutheran Congregations	12,789	12,169	620-	4.84-	
From Non-Lutheran Congregations	15,377	14,414	963-	6.26-	
From Other Sources and Statistical Adjustment	20,888	18,490	2,398-	11.48-	
Baptized Members Confirmed	59,000	58,780	220-	0.37-	
Total Accessions—Confirmed Members	225,531	216,691	8,840-	3.91-	
Confirmed Members—Losses					
By Death	49,772	48,391	1,381-	2.77-	
By Transfer to ELCA Congregations	46,882	45,540	1,342-	2.86-	
By Transfer to Other Lutheran Congregations	9,777	11,357	1,580+	16.16+	
To Non-Lutheran Congregations	11,539	11,292	247-	2.14-	
For Other Reasons	124,513	121,034	3,479-	2.79-	
Total Losses—Confirmed Members	242,483	237,614	4,869-	2.00-	
Total Associate Members	78,296	—			

Summary of Congregational Statistics
as of December 31, 2000

Summary of Financial Statistics

Totals—End of Year					<i>Statistical Analysis</i>	
	1999	2000	Change	Percent	Averages per Congregation	
Total Receipts	\$2,261,204,350	\$2,387,673,220	\$126,468,870+	5.59+	222,460.93	
Total Disbursements	2,193,597,874	2,298,427,601	104,829,727+	4.77+	214,086.02	
Assets, Value on December 31	13,206,670,128	14,048,271,234	841,601,106+	6.37+	1,308,885.79	
Total Indebtedness on December 31	1,156,520,173	1,238,806,246	82,286,073+	7.11+	115,420.31	
Average Giving per Baptized Member	352.58	376.84	24.26+	6.88+	Indebtedness/Assets 8.81%	
Average Giving per Confirmed Member	474.66	506.90	32.24+	6.79+	Congrs. with no debt 63.68%	

Detail of Financial Statistics

Receipts for Regular Operation

Regular Giving by Members	1,515,493,949	1,606,649,819	91,155,870+	6.01+
Designated Giving by Members	300,198,372	325,038,860	24,840,488+	8.27+
Earned Income, Unrestricted	66,605,214	70,274,894	3,669,680+	5.50+
Earned Income, Restricted	49,167,919	51,817,396	2,649,477+	5.38+
Grants and Subsidies	15,299,178	15,885,651	586,473+	3.83+
Cash Borrowed	159,637,855	161,324,041	1,686,186+	1.05+
Other Receipts	154,801,863	156,682,559	1,880,696+	1.21+

Disbursements for Regular Operation

					<i>Statistical Analysis</i>	
					Percent of Total Disbursements	
Current Operating Expenses	1,418,083,080	1,498,994,534	80,911,454+	5.70+	65.21	
Capital Improvements	291,214,143	290,447,388	766,755-	0.26-	12.63	
Payment on Debts	172,449,086	184,876,508	12,427,422+	7.20+	8.04	
Mission Support	130,369,053	133,306,390	2,937,337+	2.25+	5.79	
Designated Gifts	8,101,390	11,561,014	3,459,624+	42.70+	0.50	
World Hunger Appeal and Disaster Response	14,616,364	12,579,535	2,036,829-	13.93-	0.54	
Mission Partners	4,186,197	4,796,494	610,297+	14.57+	0.20	
Vision for Mission	419,570	386,655	32,915-	7.84-	0.01	
Missionary Sponsorship	5,670,708	5,880,345	209,637+	3.69+	0.25	
Synodical Benevolences	16,193,284	16,929,729	736,445+	4.54+	0.73	
Local Community Benevolences	27,114,069	30,396,835	3,282,766+	12.10+	1.32	
Other Benevolences	13,976,616	15,382,319	1,405,703+	10.05+	0.66	
Other Expenses	91,204,314	92,889,855	1,685,541+	1.84+	4.04	

Summary of Congregational Statistics
as of December 31, 2000

Detail of Financial Statistics (continued)

Assets, Value on December 31

Church Edifice and Lot	10,092,973,971	10,798,991,309	706,017,338+	6.99+
Parish House and Lot	602,915,574	606,996,624	4,081,050+	0.67+
Parsonage(s) and Lot(s)	436,527,094	446,100,374	9,573,280+	2.19+
Other Real Estate	325,761,007	329,878,831	4,117,824+	1.26+
Endowment and Memorial Funds	900,019,518	953,145,382	53,125,864+	5.90+
Cash, Savings, Bonds, etc.	612,175,094	667,160,533	54,985,439+	8.98+
Other Assets	236,297,870	245,998,181	9,700,311+	4.10+

Bequests Received During Year

Number of Bequests Received	6,568	5,947	621-	9.45-	Per 100 Deaths 11.81
Total Value of Bequests Received	79,904,839	95,587,027	15,682,188+	19.62+	Ave Value per Bequest \$ 16,073.15
Intended Mission Support	138,316,233	133,539,479	4,776,754-	3.45-	

Summary of Congregational Statistics
as of December 31, 2000

Statistical Analysis—
**Percentage of Congregations
Reporting
Ethnic Group
Members**

Worship Services	1999	2000	Change	Percent	
Total Attendance at Worship Each Week	1,567,755	1,567,139	616-	0.03-	
Average Sunday Attendance per Congregation	145	145	0+	0.00+	
Percent of Baptized Members Attending Worship	30.44	30.57	0.13+	0.42+	
Congregations Reporting Ethnic Group Members					
White	10,618	10,587	31-	0.29-	97.88
American Indian and Alaska Native People	1,390	1,411	21+	1.51+	13.04
African American/Black	3,675	3,723	48+	1.30+	34.42
Asian/Pacific Islander	3,676	3,717	41+	1.11+	34.36
Latino/Spanish	3,022	3,027	5+	0.16+	27.98
Other	1,231	1,279	48+	3.89+	11.82

Percent Ethnic

Total Ethnic Baptized Membership			Percent Ethnic	Baptized Membership	
White	5,016,872	4,988,085	28,787-	0.57-	97.31
White Latino	28,162	31,607	3,445+	12.23+	0.61
American Indian and Alaska Native People	7,351	7,440	89+	1.21+	0.14
American Indian and Alaska Native Latino	155	179	24+	15.48+	0.00
African American/Black	50,834	52,558	1,724+	3.39+	1.02
African American/Black Latino	848	831	17-	2.00-	0.01
Asian/Pacific Islander	22,569	22,465	104-	0.46-	0.43
Asian/Pacific Islander Latino	385	410	25+	6.49+	0.00
Other	11,149	10,587	562-	5.04-	0.20
Other Latino	5,764	4,513	1,251-	21.70-	0.08

Distribution of Congregations by Size: Baptized Members

	Size of Congregation	Total Congregations	Percent	Total Baptized Members	Percent
	-0-	95	0.87	-0-	0.00
Very Small	1-175	2,912	26.92	306,261	5.97
Small	176-350	2,886	26.68	739,855	14.43
Moderately Small	351-500	1,616	14.94	680,274	13.27
Medium Sized	501-700	1,239	11.45	729,491	14.23
Moderately Large	701-950	838	7.74	675,435	13.17
Large	951-1,500	754	6.97	883,962	17.24
Very Large	1,501 & over	476	4.40	1,108,893	21.63

Distribution of Congregations by Size: Confirmed Members

	Size of Congregation	Total Congregations	Percent	Total Confirmed Members	Percent
	-0-	106	0.98	-0-	0.00
Very Small	1-175	3,959	36.60	396,201	10.39
Small	176-350	3,120	28.84	791,610	20.77
Moderately Small	351-500	1,412	13.05	587,323	15.41
Medium Sized	501-700	974	9.00	569,723	14.95
Moderately Large	701-950	589	5.44	478,051	12.54
Large	951-1,500	452	4.17	526,169	13.80
Very Large	1,501 & over	204	1.88	460,347	12.08

Appendix A to the
Report of the Secretary

Additions to the Roster of
Ordained Ministers 1999-2000

Corrections

The following persons were added to the roster of ordained ministers prior to 1999. The additions, however, were not reported in the minutes of other Churchwide Assemblies.

Name	City/State	Admitted	Date	Region/ Synod
Rivera, Esdras	Vega Baja, Puerto Rico	Received	01/01/1993	9F
		from the United Methodist Church		
Flessen, Soren Stanley	Hustler, Wis.	Ordained	10/19/1996	5L
Vasquez, Jose David	Batesville, Ind.	Ordained	08/11/1996	6C
Fudge, Herman D.	Columbus, Ohio	Reinstated	04/14/1997	6F
Lozada-Montanez, Felipe	Dorado Puerto Rico	Ordained	06/29/1997	9F
Nelson, Linda Lee	Riverside, Ill.	Reinstated	01/15/1997	5A
Quiñones-Berberena, Pablo José	Levittown, Puerto Rico	Ordained	05/18/1997	9F
Salgado Torres, Ivette	Dorado, Puerto Rico	Ordained	05/25/1997	9F
Cruz Natal, Julio Juan	Caguas, Puerto Rico	Ordained	08/30/1998	9F
Easler, Darin Dean	Zumbrota, Minn.	Ordained	10/04/1998	3I
Henry, Jennifer Lynn	Olin, Iowa	Ordained	11/28/1998	5D
Marboe, John Charles	St. Paul, Minn.	Ordained	12/27/1998	3H
Neal, Jo Ann	Hillmar, Calif.	Ordained	08/23/1998	2A
Samuel, Sandra M.	Erie, Pa.	Ordained	12/20/1998	8A
Sanders, Mary Kathryn	Galt, Calif.	Ordained	04/05/1998	2A
Sponheim, Diane Wood	Altoona, Iowa	Ordained	09/20/1998	5D
Storm, Jerry Richard	St. Paul, Minn.	Received	05/21/1998	3H
		from The Lutheran Church—Missouri Synod		
Utto-Galarneau, Eric Louis	Palo Alto, Calif.	Ordained	03/01/1998	2A
Ward, Virginia Wuellner	Sacramento, Calif.	Received	03/01/1998	2A
		from the Lutheran Church in Hungary		
1999				
Aanestad, David Rolf	Glyndon, Minn.	Ordained	09/19/1999	3D
Abrahamson, Wendy Lynn	Florham Park, N.J.	Ordained	11/14/1999	7A
Adams, Marsha Ann	Kittanning, Pa.	Ordained	05/22/1999	8B
Adelsberger, Mary A. N.	Pleasanton, Calif.	Ordained	02/13/1999	2A
Allert, Mark William	Clay, N. Y.	Ordained	05/15/1999	7D
Anderson, Daniel Ray	Portland, Ore.	Ordained	03/13/1999	1E
Anderson, Gloria Jean	Devils Lake, N.D.	Ordained	06/27/1999	3B
Andrews, William James	Mainville, Pa.	Ordained	09/05/1999	8E
Argot Jr., Robert George	Houtzdale, Pa.	Ordained	01/02/1999	8C
Arledge, Byron Wendell	Akron, Ohio	Ordained	05/09/1999	6E
Armstrong, James Lewin	Wytheville, Va.	Ordained	09/26/1999	9A
Arnold-Clokey, ¹⁸ Bonnie Lou	Litchfield, Minn.	Ordained	11/14/1999	3F
Ash-Flashner, Kathleen Ann	East Stroudsburg, Pa.	Ordained	07/11/1999	7E
Atkins, Terry Lynn	Cranfills Gap, Texas	Ordained	05/22/1999	4D
Aviles Jr., Agapito	North Hollywood, Calif.	Ordained	11/28/1999	2B
Bachman-Caulfield, Elizabeth A.	Lakewood, Colo.	Ordained	12/05/1999	2E
Backer, Rosemary	Lynchburg, Va.	Ordained	02/07/1999	9A

¹⁸Name later changed to Bonnie L. Arnold.

Bailey, Julie Ann	Saginaw, Mich.	Ordained	07/18/1999	6B
Baker, Jonathan Preston	Upper Sandusky, Ohio	Ordained	01/16/1999	6D
Bakke, Steven Lloyd	Fargo, N.D.	Ordained	06/06/1999	3B
Ballenger, Faith Nitz	Staten Island, N.Y.	Ordained	12/04/1999	7C
Barber, Timothy Douglas	Fowler, Colo.	Ordained	02/21/1999	2E
Baseman-Stark, Karna Lea	Pepin, Wis.	Ordained	10/02/1999	5H
Beam III, John Mark	Kannapolis, N.C.	Ordained	11/07/1999	9B
Beatty, Mark Stephen	Atlanta, Ga.	Ordained	08/14/1999	9D
Beitelschees-Albers, Amy Jo	Bryant, Ind.	Ordained	06/26/1999	6C
Bence, Barry E.	Montgomery, Pa	Received	12/15/1999	8E
		from the Evangelical Lutheran Church in Canada		
Bender, Barbara Carol	Bridgeport, Mich.	Ordained	07/24/1999	6B
Bender, Timothy Lee	Vassar, Mich.	Ordained	10/31/1999	6B
Benson, Paul	Rock Island, Ill.	Reinstated	09/09/1999	5B
Berthinee, Janice Ann	Convoy, Ohio	Ordained	06/11/1999	6D
Birkholz, ¹⁹ Rebecca Louise	Bowman, N.D.	Ordained	06/13/1999	3A
Bjom von Letzendorf, Carin E.	Anchorage, AK	Received	05/23/1999	1A
		from the Church of Sweden		
Bleakley, Laurie Ann	Ambler, Pa.	Ordained	08/01/1999	7F
Bohannon, Stephen James	Philadelphia, Pa.	Ordained	09/11/1999	7E
Boynton, Debra Jean	Hartsville, S.C.	Ordained	05/09/1999	9C
Braaten-Lee, Kristine Anne	Trimont, Minn.	Ordained	07/11/1999	3F
Bramer, James Robert	Liverpool, Pa.	Reinstated	12/01/1999	8D
Brandt, Elisa Annette	Chicago, Ill.	Ordained	01/23/1999	5A
Breden, Margareta Mathilda	Shamokin, Pa.	Ordained	02/27/1999	8E
Brower, Sally M.	Charlotte, N.C.	Ordained	05/23/1999	9B
Brown, Ronald Alan	Derry, Pa.	Ordained	06/19/1999	8B
Brucklacher, Sonja E.	Beresford, S.D.	Ordained	01/17/1999	3C
Brumback, Philip Lee	Lebanon Church, Va.	Ordained	01/30/1999	9A
Bruning, Jamie Segaran	Sidney, Mich.	Ordained	06/20/1999	6B
Bupp, Timothy Leroy	Butler, Pa.	Ordained	06/19/1999	8B
Burkhart Jr., Earl Robert	Wausau, Wis.	Ordained	10/09/1999	5I
Busboom, Greg Gene	Carthage, Ill.	Ordained	06/12/1999	5C
Butler, Deborah Jane	San Diego, Calif.	Ordained	10/09/1999	2C
Carlson, Janet Audrey	Winthrop, Minn.	Ordained	11/27/1999	3F
Carlson, Steven Lee	Ridgeland, Wis.	Ordained	06/27/1999	5H
Carroll, Karn Severson	Bethesda, Md.	Ordained	07/18/1999	8G
Cassese, Giacomo	Miami, Fla.	Ordained	06/13/1999	9E
Casto Jr., Charles B.	East Amherst, N.Y.	Reinstated	03/08/1999	7D
Chandler, Kristie Lyn	Jamison, Pa.	Ordained	02/27/1999	7F
Childs, Wanda Lorena	Beckley, W.Va.	Ordained	09/05/1999	8H
Coleman, Kathleen Gail	Carlisle, Pa.	Ordained	02/06/1999	8D
Conklin, Christopher Allan	Castro Valley, Calif.	Ordained	10/12/1999	2A
Conklin, Deborah Lynn	Bowling Green, Ohio	Ordained	09/25/1999	6D
Cook, Pamela Ready	North Myrtle Bch, S.C.	Ordained	10/09/1999	9C
Cox, Kristoffer Kenton	Titusville, Fla.	Ordained	05/22/1999	9E
Crane, Matthew Howard	Groton, Mass.	Ordained	09/19/1999	7B
Crissman, Dennis Eugene	Jersey Shore, Pa.	Ordained	07/03/1999	8E
Crow, Jerry D.	Wykoff, Minn.	Reinstated	02/15/1999	3I
Cubbon Jr., Arthur Ernest	Haymarket, Va.	Ordained	08/07/1999	8G
Cummings, Paulette Laverne	Saginaw, Mich.	Ordained	06/25/1999	6B
Daniels, Thomas James	Minneapolis, Minn.	Ordained	08/08/1999	3G
Darveau, Paul Eugene	Forrest, Ill.	Ordained	06/13/1999	5C
Deckard, David Alan	Duncombe, Iowa	Ordained	06/19/1999	5E
Deckert, Judy Marie	St. Donatus, Iowa	Ordained	05/09/1999	5D

¹⁹Name later changed to Rebecca Louise Krogstad.

Deibler, Jonathan Edwin	Victor, N. Y.	Ordained	08/07/1999	7D
Deibler, Nissa Rae	Potter, N. Y.	Ordained	10/10/1999	7D
Dentry, Ann Elizabeth	York, Pa.	Ordained	02/06/1999	8D
Derrer, Brian Dennis	Bowers, Pa.	Ordained	07/11/1999	7E
Doherty, Joseph M.	New Britain, Conn.	Ordained	06/04/1999	7B
Dreier, Nancy Lynn	Cannon Falls, Minn.	Ordained	09/05/1999	3I
Drew, ²⁰ Emily Ann	Naperville, Ill.	Ordained	09/26/1999	5A
Edwards, Mark Douglas	Fort Washington, Md.	Ordained	01/02/1999	8G
Eggert, Virginia Elizabeth	Ishpeming, Mich.	Ordained	06/13/1999	5G
Eidell, Gregory John	Pittsburgh, Pa.	Ordained	10/22/1999	8B
Eiss, Brian Kyle	Palm City, Fla.	Ordained	06/05/1999	9E
Ekeren-Moening, George Allen	Lodi, Calif.	Ordained	09/10/1999	2A
England, Frederick Mark	Richmond, Va.	Ordained	06/27/1999	9A
Erdman, James William	Lake St. Louis, Mo.	Ordained	07/07/1999	4B
Eriksson, Lois Jean	Rockville, Md.	Ordained	12/19/1999	8G
Ertl, Brenda Jane	Westfield, Wis.	Ordained	01/03/1999	5I
Evers, Eric Wayne	Bel Air, Md.	Ordained	08/28/1999	8F
Farrow, Christine Lee	Hampton, Va.	Reinstated	08/01/1999	9A
Fawcett III, Louis Raymond	Orange Park, Fla.	Ordained	12/18/1999	9E
Ferkin, Kris Douglas Henning	Willow Lake, S.D.	Ordained	06/13/1999	3C
Fetzer, Gregory Cook	Batavia, Ill.	Ordained	06/11/1999	5A
Fleckenstein, Cheryl Marie	Barnum, Minn.	Ordained	08/29/1999	3E
Fogle, James Laurence	Marquette, Mich.	Ordained	06/13/1999	5G
Follis, Judith Ann	Columbia City, Ind.	Ordained	06/27/1999	6C
Forbes, Teri Lynn Swartz	Rio, Wis.	Ordained	12/15/1999	5K
France, Sarah Susan	Everett, Wash.	Ordained	05/22/1999	1B
Fure, Louisa Marie	Owatonna, Minn.	Ordained	06/20/1999	3I
Gasbarro, Janet Carol	Waretown, N.J.	Ordained	02/27/1999	7A
Gasior, Jaclyn Ann	North Olmsted, Ohio	Ordained	04/24/1999	6E
Gauerke, Nathan Alan	Appleton, Wis.	Ordained	06/06/1999	5I
George, Carol Ann	Keizer, Ore.	Ordained	08/29/1999	1E
Georgi, Sharon Diane	South Milwaukee, Wis.	Ordained	01/03/1999	5J
Gfall, Jean Ellen	New Richmond, Wis.	Ordained	06/13/1999	5H
Goldsworthy, John W.	Easton, Pa.	Received	10/01/1999	7E
		from the Roman Catholic Church		
Gomez, Hildegardo Gonzalez	Escondido, Calif.	Ordained	08/28/1999	2C
Grauer, David	Longview, Wash.	Received	01/24/1999	1C
		from The Lutheran Church—Missouri Synod		
Graves, Mary Frances	Homewood, Ill.	Ordained	03/21/1999	5A
Griffith, Eric Alexander	Bend, Ore.	Ordained	07/18/1999	1E
Griffith-Stull, Marleen E.	Warriors Mark, Pa.	Ordained	06/27/1999	8C
Griffiths, Janet Kay	North Tonawanda, N. Y.	Ordained	01/30/1999	7D
Griffiths, Owen James	Philadelphia, Pa.	Ordained	02/07/1999	7F
Groce, Louisa Davis	Jersey City, N.J.	Ordained	09/12/1999	7A
Gruca, Christina Lynn	Avon, Conn.	Ordained	07/18/1999	7B
Guy, Michael Boyd	East Elmhurst, N. Y.	Ordained	01/30/1999	7C
Hagen, Scott Thomas	Faribault, Minn.	Ordained	06/13/1999	3I
Halom, Martin Richard	Rantoul, Ill.	Ordained	07/18/1999	5C
Halom, Melinda Sue	Mahomet, Ill.	Ordained	07/11/1999	5C
Hammar, Lars Andrew	Glenview, Ill.	Ordained	12/05/1999	5A
Hampton, Martha Jean	Tomah, Wis.	Ordained	03/13/1999	5L
Hanf, Karl Lee	Circleville, Ohio	Ordained	09/12/1999	6F
Hanley, Elizabeth Ann	Sutton, Neb.	Ordained	08/08/1999	4A

²⁰Name later changed to Emily Ann Tietz.

Hanna, Debra Lynn	Volga, S.D.	Ordained	04/18/1999	3C
Hansen, Donald C.	Wishek, N.D.	Received	07/19/1999	3A
from the Evangelical Lutheran Church in Canada				
Harris, Heide Annemarie	Weesatche, Texas	Ordained	01/10/1999	4E
Hartwig, Robyn Michelle	Sacramento, Calif.	Ordained	01/03/1999	2A
Harvey-Marose, Peggy Lynn	Cave Junction, Ore.	Ordained	10/22/1999	1E
Hass, Janet	Western Springs, Ill.	Ordained	06/11/1999	5A
Hayes, Jami S.	Lexington, Ohio	Reinstated	05/02/1999	6E
Hedblad, Dale Emil	Brighton, Mich.	Ordained	06/20/1999	6A
Hegna, Marcia Ann	Hanska, Minn.	Ordained	05/09/1999	3F
Heille, John Benedict	Kenyon, Minn.	Ordained	09/19/1999	3I
Heitmann, Jacqueline R.	Buckingham, Pa.	Reinstated	05/03/1999	7F
Hendricks, Marilyn Faye	Mount Carroll, Ill.	Ordained	10/16/1999	5B
Henning-Ferkin, Krista L.	Willow Lake, S.D.	Ordained	06/13/1999	3C
Henry, Susan Catherine	Arlington, Mass.	Ordained	09/19/1999	7B
Hensley, Arlene Joyce	Alberta, Minn.	Ordained	06/27/1999	3F
Herringshaw, Mark Howard	Roseville, Minn.	Ordained	06/13/1999	3H
Heskin, Erik Douglas	Strandquist, Minn.	Ordained	06/13/1999	3D
Hetland, Ruth Elizabeth	Akron, N.Y.	Ordained	09/12/1999	7D
Hillesland, Jeanette Marie	Schaumburg, Ill.	Ordained	01/02/1999	5A
Hinkie, Patricia West	Bricelyn, Minn.	Ordained	07/25/1999	3I
Hitt, Jennifer Lynn	Baltimore, Md.	Ordained	09/05/1999	8F
Hoffman, Cheryl Lynn	Marietta, Pa.	Ordained	11/28/1999	8D
Holland, Heather Kathryn	Highland, Mich.	Ordained	07/11/1999	6A
Hollar, Jerry L.	Salisbury, N.C.	Reinstated	06/01/1999	9B
Hollis, Kent William	Logan, Ohio	Ordained	09/18/1999	6F
Holter, Dana Lance	Brandywine, W.Va.	Ordained	08/29/1999	8H
Hong, Nancy Christine	Lake Benton, Minn.	Ordained	08/29/1999	3F
Howard, Mark W.	San José, Calif.	Ordained	10/17/1999	2A
Huebner, Chad Michael	Sarasota, Fla.	Ordained	07/18/1999	9E
Hughes II, William Eugene	Elderton, Pa.	Ordained	06/19/1999	8B
Hunter, Todd Allen	Darlington, Wis.	Ordained	09/12/1999	5K
Hutchinson, Peter Coerte	Philipsburg, Pa.	Ordained	06/13/1999	8C
Iverson, Ida Elizabeth	Iron River, Wis.	Ordained	07/25/1999	5H
Iverson, Mary R.	Judson, Minn.	Reinstated	03/01/1999	3F
Jamison, Mark Grover	Lake Lillian, Minn.	Reinstated	08/04/1999	3F
Johnson, Anna-Kari Joy	Chicago, Ill.	Ordained	06/11/1999	5A
Johnson, Elizabeth Rae	Wakonda, S.D.	Ordained	08/08/1999	3C
Johnson, Keith David	Kimballton, Iowa	Ordained	05/23/1999	5E
Johnson, Robert Arthur	Detroit, Mich.	Ordained	07/10/1999	6A
Jones, Michael Scott	Toluca, Ill.	Ordained	05/30/1999	5C
Jones, Randy Thomas	Montgomery, Ala.	Ordained	08/28/1999	9D
Jones, Samuel Kemp	Viroqua, Wis.	Ordained	07/25/1999	5L
Kallevig, Jeffrey D.	Chaseburg, Wis.	Ordained	08/01/1999	5L
Karas, William Erik	Poy Sippi, Wis.	Ordained	06/20/1999	5I
Kauffman, John Michael	Altadena, Calif.	Reinstated	02/15/1999	2B
Khazoum, Judith Lea	Holland, Mich.	Ordained	10/24/1999	6B
Kim, Chung-Woo	Corte Madera, Calif.	Ordained	12/15/1999	2A
Kinney, Christopher Patrick	Frankfurt, Germany	Ordained	09/19/1999	3D
Kirchenwitz, Kenneth Bernard	Abercrombie, N.D.	Ordained	06/06/1999	3B
Kirsh-Carr, Lauren Anne	Staten Island, N.Y.	Ordained	03/20/1999	7C
Klak, David Michael	Wilmington, Ill.	Ordained	07/07/1999	5B
Klepetka, Dione Michelle	Shrewsburg, Pa.	Ordained	08/22/1999	8D
Kline, Chad	Fulton, Md.	Ordained	05/22/1999	8F
Knox, David Anderson	Plainfield, Ind.	Ordained	11/14/1999	6C
Kottke, Steven Robert	Elgin, Ill.	Ordained	12/05/1999	5A
Kramer, Richard James	Christine, N.D.	Ordained	07/31/1999	3B

Krentz, Jennifer Faith	Indiana, Pa.	Ordained	07/11/1999	8A
Krewson, Daniel Jonathan	Doylestown, Pa.	Ordained	02/13/1999	7F
Kuebler, Jean Nancy	Carlisle, Pa.	Ordained	02/06/1999	8D
Langle, Deanna Lynn	Galesville, Wis.	Ordained	11/20/1999	5L
Larson, Carl Christian	Little Falls, Minn.	Ordained	06/13/1999	3E
Larson, Jonathan Howard	Wadena, Minn.	Ordained	06/13/1999	3D
Larson, Landa Lee	Alpharetta, Ga.	Ordained	02/07/1999	9D
Larson, Matthew Thomas	Potlatch, Idaho	Ordained	06/25/1999	1D
Laurence, James Ernest	Brooksville, Fla.	Ordained	07/10/1999	9E
Lee, Kent Robert	Yonkers, N.Y.	Ordained	09/19/1999	7C
Leetch, Kimberly Lynne	West St. Paul, Minn.	Ordained	09/04/1999	3H
Leone, Debra Louise	Blue Island, Ill.	Ordained	01/02/1999	5A
Lester, ²¹ Magdalene Rhoda	Austin, Texas	Ordained	08/01/1999	4E
Levesque, Chrysande Jo	Marquette, Mich.	Ordained	02/14/1999	5G
Lewis Orvick, Karoline Marie	Lawrenceville, Ga.	Ordained	09/18/1999	9D
Ley, Kenneth Troy	Froid, Mont.	Ordained	08/29/1999	1F
Lidums, Susan Beth	Burton, Mich.	Ordained	07/25/1999	6A
Lindsay, Jeffery Wayne	Vienna, Va.	Ordained	08/07/1999	8G
Litzner, Jonathan Christian	Oklahoma City, Okla.	Ordained	08/07/1999	4C
Litzner, Sara Nicole	Oklahoma City, Okla.	Ordained	08/07/1999	4C
Lockard, Beth Diane	West Chester, Pa.	Ordained	02/20/1999	7F
Lorenzen, Janet Lynne	St. Paul, Minn.	Ordained	02/14/1999	3H
Lutter, Paul Edward	Porter, Minn.	Ordained	06/04/1999	3F
Maehl, Thomas Edmund	Waltham, Mass.	Ordained	09/19/1999	7B
Maki, William Elden	Marion, Ohio	Ordained	06/12/1999	6D
Malloy, Robert Anthony	San Antonio, Texas	Ordained	06/27/1999	4E
Marc-Charles, Jean-Pierre F.	Coral Gables, Fla.	Ordained	01/24/1999	9E
Marz, David Michael	Tucson, Ariz.	Ordained	02/21/1999	2D
Matson, Curtis Lee	Coon Rapids, Iowa	Ordained	06/12/1999	5E
Maxwell, Scott James	Woodstock, Va.	Ordained	09/26/1999	9A
McCallum, Kathleen Diane	Coeur d'Alene, Idaho	Ordained	06/20/1999	1D
McComas IV, Harry Gough	Temecula, Calif.	Ordained	02/21/1999	2C
McMahon, Matthew Michael	Novi, Mich.	Ordained	03/14/1999	6A
Mehl, Eileen Michelle	Glenwood, Minn.	Ordained	10/03/1999	3F
Meier, Christian B.	Nisswa, Minn.	Ordained	06/12/1999	3E
Meyer, Emily Preus	Bloomington, Minn.	Ordained	08/08/1999	3G
Meyer, James Paul	Carver, Minn.	Ordained	02/07/1999	3G
Meyer, Thomas Alan	Fairwater, Wis.	Ordained	08/22/1999	5I
Meyers, Kathleen Anne Marie	Titusville, Pa.	Ordained	07/17/1999	8A
Meyners, Eric R.	Fort Eustis, Idaho	Reinstated	10/28/1999	2E
Miller, Caryl M.	Lockney, Texas	Ordained	02/20/1999	4D
Miller, Julius R.	Hancock, Minn.	Received	09/05/1999	3F
				from the Church of the Lutheran Brethren/America
Minderman, Marie Annette	Homer, Neb.	Ordained	06/19/1999	4A
Mohr, Peter Phillip Paul	Freeland, Wash.	Ordained	07/11/1999	1B
Moller, Judith Anne	Thurmont, Md.	Ordained	03/21/1999	8F
Montgomery, Christopher W.	Tioga, N.D.	Received	03/01/1999	3A
				from the Evangelical Lutheran Church in Canada
Montover, Nathan James	Eldridge, Iowa	Ordained	05/23/1999	5D
Morin, Elaine Marie	East Greenwich, R.I.	Ordained	07/18/1999	7B
Morton, Lori Christine	Broomfield, Colo.	Ordained	08/08/1999	2E
Mosher, David M.	Norway, Iowa	Reinstated	06/07/1999	5D
Mundt, Brian Daniel	Rice Lake, Wis.	Ordained	05/30/1999	5H
Myers, Gordon Howe	Peachtree City, Ga.	Reinstated	02/15/1999	9D

²¹Name later changed to Magdalene R. Holm-Roester.

Narum, Mark Edwin	Stanley, N.D.	Ordained	06/13/1999	3A
Nelson, Remy	Fort Lauderdale, Fla.	Ordained	10/08/1999	9E
Nelson, Robert Henry	Zumbrota, Minn.	Ordained	10/24/1999	3I
Nguyen, Minh-Hahn Thi	Seal Beach, Calif.	Ordained	08/08/1999	2C
Niemi, Jason Richard	West Covina, Calif.	Ordained	08/29/1999	2B
Oaks, Jennifer Marie	Cherryville, Pa.	Ordained	07/11/1999	7E
Ofsdahl, Gregory Arthur	Red Wing, Minn.	Ordained	07/13/1999	3I
Olson, Daniel R. C.	Minneapolis, Minn.	Reinstated	08/14/1999	3G
Olson, Heidi Jo	Joliet, Ill.	Ordained	01/10/1999	5B
Olson, Virginia Ann	Ridgeway, Iowa	Ordained	02/28/1999	5F
Oppold, David Alan	Mount Ephraim, N.J.	Ordained	06/13/1999	7A
Owen, Robin Ann	Ruthton, Minn.	Ordained	07/11/1999	3F
Paradise, Scott Joseph	Plainview, N.Y.	Ordained	09/19/1999	7C
Parham, Christine Carol	Columbia, S.C.	Ordained	02/07/1999	9C
Perttula, Reuben Walter	Van Nuys, Calif.	Ordained	11/21/1999	2B
Peterson, Joshua Lindahl	Princeton, Iowa	Ordained	06/11/1999	5D
Peterson, Mary Louise	Scranton, N.D.	Ordained	06/20/1999	3A
Pielhoop, Andreas	San Francisco, Calif.	Received from the Lutheran Church of Germany	07/01/1999	2A
Pool, Terry Lee	Omaha, Neb.	Received from the The Lutheran Church—Missouri Synod	03/01/1999	4A
Prestbye, Jane Eleanor	Kent, Wash.	Ordained	09/19/1999	1B
Reed, Mark Steven	Salisbury, N.C.	Ordained	08/01/1999	9B
Reinhart, Margaret Nelda	Fresno, Calif.	Ordained	03/14/1999	2A
Repp, Arthur Christian	Lappeenranta, Finland	Ordained	06/27/1999	4B
Rinaldi, Albert Joseph	Tonawanda, N.Y.	Ordained	12/04/1999	7D
Rinker, Ruth Lynne	Luray, Va.	Ordained	06/05/1999	9A
Rist, Anjanette Karin	Fremont, Neb.	Ordained	12/19/1999	4A
Rist, Karl Frederick	Fremont, Neb.	Ordained	12/19/1999	4A
Roal, Linda Marie	St. Cloud, Minn.	Ordained	06/27/1999	3F
Roberson, Marton James	Port Royal, Pa.	Ordained	06/13/1999	8E
Rothgery, Cynthia Christine	Des Moines, Iowa	Ordained	06/19/1999	5D
Roulette, Paula Elizabeth	Portville, N.Y.	Ordained	03/12/1999	7D
Rufsvold, Victoria Jean	Hemet, Calif.	Ordained	05/23/1999	2C
Russell, Jack Douglas	Milwaukee, Wis.	Ordained	07/17/1999	5J
Russell, Michael Percy	Chicago, Ill.	Ordained	09/26/1999	5A
Sadler, Timothy Wayne	York Springs, Pa.	Ordained	11/28/1999	8D
Sagebiel, Craig Douglas	Taft, Texas	Ordained	06/26/1999	4E
Santamaria, Dario Atahortua	Queens Village, N.Y.	Received from the Roman Catholic Church	06/01/1999	7C
Saunders, James D.	Colorado Springs, Colo.	Received from The Lutheran Church—Missouri Synod	04/16/1999	2E
Schmeling, Franklin Wayne	Cokato, Minn.	Ordained	02/27/1999	3F
Schmidt, Scott Edward	Manlius, Ill.	Ordained	06/19/1999	5B
Schrock, Joseph Lee	Lancaster, Ohio	Ordained	08/29/1999	6F
Schultz, Kristin Marie	Palatine, Ill.	Ordained	12/05/1999	5A
Schulz, William Henry	Morristown, N.J.	Ordained	06/13/1999	7A
Schulze, Debbie Lee	Priddy, Texas	Ordained	09/26/1999	4D
Schwochow, William Otto	Brookville, Ohio	Ordained	08/07/1999	6F
Scott, Geoffrey Louis	Menomonie, Wis.	Ordained	08/29/1999	5H
Shen, Jane	Yakima, Wash.	Ordained	08/01/1999	1D
Sherer, Wendy Sue	Minerva, Ohio	Ordained	06/20/1999	6E
Shireman, Richard Todd	Hammond, Ind.	Ordained	09/03/1999	6C
Silveira, Donella Jeanne	Lincoln, Neb.	Ordained	04/25/1999	4A
Simonik, Stanley	Priest River, Idaho	Received from The Lutheran Church—Missouri Synod	04/14/1999	1D

Simonson, Elden Ray	Granton, Wis.	Ordained	06/20/1999	5H
Smeasroll, Alan Paul	Jeromesville, Ohio	Ordained	08/28/1999	6E
Smith, David Sutton	Sharon Center, Ohio	Ordained	08/28/1999	6E
Smith, Linda J.	Ocean Park, Wash.	Ordained	02/27/1999	1C
Smith, Mark Joseph	Leesville, S.C.	Received	06/28/1999	9C
		from the Roman Catholic Church		
Smyth, Douglas Edward	South Range, Mich.	Ordained	06/12/1999	5G
Soileau, Sara Renee	Stuart, Fla.	Ordained	10/30/1999	9E
Solheim, Jeffrey Charles	Grass Valley, Calif.	Ordained	09/05/1999	2A
Solsten, Bruce O.	Glendale, Ariz.	Received	02/28/1999	2D
		from the Evangelical Lutheran Church in Canada		
Sowell, Gail	Green Bay, Wis.	Ordained	06/20/1999	5I
Spring, Margaret Janet	Philadelphia, Pa.	Ordained	08/08/1999	7F
St. Dennis, Grady Ims	Minneapolis, Minn.	Ordained	07/18/1999	3G
Stage-Harvey, Tari K.	St. Ignace, Mich.	Ordained	08/08/1999	5G
Steinke, Robin Joy	Annandale, Va.	Ordained	09/04/1999	8G
Stephenson, Jenny Lynn	Fort Worth, Texas	Ordained	09/12/1999	4D
Stevens, John Warren	Warren, Ore.	Ordained	12/05/1999	1E
Stout, Alvin Godfrey	Catawba, N.C.	Ordained	12/16/1999	9B
Svaren, Dawna Marie	Moscow, Idaho	Ordained	01/16/1999	1D
Swenson, Marsha Ellen	Lee, Ill.	Ordained	12/12/1999	5B
Talley, Sarah	Columbus, Ohio	Ordained	07/11/1999	6F
Tally, Jeffrey Brian	Henderson, Nev.	Ordained	10/10/1999	2D
Tally, Raquel Hummel	Las Vegas, Nev.	Ordained	07/24/1999	2D
Thiede, Pamela Eileen	Otterbein, Ind.	Ordained	10/24/1999	6C
Thomas-Templeton, Rebecca	Riverdale, Ill.	Ordained	03/21/1999	5A
Thompson, Lawrence L.	Hazel Run, Minn.	Reinstated	08/15/1999	3F
Tillman, Darcy Anne	Fairfax, Va.	Ordained	07/10/1999	8G
Timm, Michelle Lynn	Janesville, Wis.	Ordained	06/20/1999	5K
Timm, Steven Walter	Edgerton, Wis.	Ordained	06/20/1999	5K
Tober, Ferdinand	Cleveland, Ohio	Received	01/01/1999	6E
		from the Evangelical Lutheran Church in Canada		
Townsend, Christopher Patrick	Gilbert, Ariz.	Ordained	04/11/1999	2D
Trover, Larry E.	Lafayette, Ohio	Reinstated	08/25/1999	6D
Tyas, Jason Paul	Pemberton, Ohio	Ordained	06/13/1999	6D
Unger, Ronald B.	LaPlace, La.	Received	08/01/1999	4F
		from The Lutheran Church—Missouri Synod		
Ungs, Jeffrey Thomas	Eureka, Kan.	Ordained	06/06/1999	4B
VanDemark, Ruth Elaine	Chicago, Ill.	Ordained	09/26/1999	5A
Vita, Rose Ann	Bridgeton, N.Y.	Ordained	06/13/1999	7C
Vivroux, Jill Renee	Watauga, Ill.	Ordained	06/19/1999	5B
Wagner, Allen John	Tuttle, N.D.	Ordained	06/13/1999	3A
Walker, Mark Douglas	Greene, Iowa	Ordained	07/18/1999	5F
Wallace, Beverly Rose	Minneapolis, Minn.	Ordained	05/30/1999	3G
Wallace, Gregory George	Redlands, Calif.	Ordained	07/11/1999	2C
Warburton, Douglas Eugene	Dublin, Ohio	Ordained	06/27/1999	6F
Ward, Paul Andrew	Wheatland, Wyo.	Ordained	06/13/1999	2E
Warpmaecker, Beth Marie	Houston, Texas	Ordained	05/02/1999	4F
Warren, Claire Ann	Greenfield, Wis.	Ordained	04/11/1999	5J
Wennerstrom, Robert Joseph	Rochester, N.Y.	Received	04/15/1999	7D
		from the The Lutheran Church—Missouri Synod		
Werges, David Allen	Hanlontown, Iowa	Ordained	08/01/1999	5F
Wiegand, Andrea Lynn	Ellicott City, Md.	Ordained	07/24/1999	8F
Wiggins, Sharon Lee	Luray, Va.	Ordained	06/13/1999	9A
Wills, G. Kim	Pella, Iowa	Ordained	02/06/1999	5D
Wilson, Thomas Charles	Clovis, N.M.	Ordained	06/13/1999	4D

Woeltge, Mark Allan	Rochester, N. Y.	Ordained	08/01/1999	7D
Wollman, Daniel Mark	La Crosse, Wis.	Ordained	06/13/1999	5L
Wong, Tony Kin Chung	Pinole, Calif.	Ordained	11/07/1999	2A
Wood, Prudence Thayer	Erie, Pa.	Ordained	03/20/1999	8A
Woodall, Frank Joseph	Chowchilla, Calif.	Reinstated	04/05/1999	2A
Wuertele, Peggy McMichael	Queens Village, N.Y.	Ordained	09/19/1999	7C
Yee, Andrew John	Bellingham, Wash.	Ordained	04/18/1999	1B
Zielinski, Todd Allen	Pineville, N.C.	Ordained	06/10/1999	9B
Zimmann, Angela Kay	Dundee, Mich.	Ordained	09/19/1999	6A
Zimmann, William M. E.	Dundee, Mich.	Ordained	09/19/1999	6A
2000				
Aaberg, Glen William	Everett, Wash.	Ordained	01/29/2000	1B
Aalgaard, James Douglas	Ontario, Ore.	Ordained	07/09/2000	1E
Adams, Christopher Coakley	Celina, Ohio	Ordained	08/13/2000	6D
Alessandri, Linda Mae	Florissant, Mo.	Ordained	08/05/2000	4B
Anderson, Bryan Scott	Withee, Wis.	Ordained	09/30/2000	5H
Anderson, Gerald Lee	St. Paris, Ohio	Ordained	07/22/2000	6F
Anderson, Gregory Brian	Minot, N.D.	Received	11/01/2000	3A
		from the Evangelical Lutheran Church in Canada		
Anderson, Kenneth Julius	Willoughby, Ohio	Ordained	06/10/2000	6E
Andert, Anne Lee	Cloquet, Minn.	Ordained	11/26/2000	3E
Anthony, Neal James	Blue Hill, Neb.	Ordained	04/28/2000	4A
Armand-Miller, Adisa	Oakland, Calif.	Ordained	07/08/2000	2A
Arrington, Lisa Ann	Baltimore, Md.	Ordained	07/30/2000	8F
AuMiller, Kristine Renee	Fargo, N.D.	Ordained	08/06/2000	3B
Baker, Kathleen Jean	Harrisburg, Pa.	Ordained	06/09/2000	8D
Barnes, Lisa Raylene	Garden City, Mich.	Ordained	09/30/2000	6A
Bazajou, Gwenn Alyson	Pelican Rapids, Minn.	Ordained	08/06/2000	3D
Baum, Mary Kay	Madison, Wis.	Ordained	12/17/2000	5K
Beck, Lori Jean	Lake Park, Minn.	Ordained	06/25/2000	3D
Becklin, Heather Marie	Harlan, Iowa	Ordained	07/30/2000	5E
Becklund, Ronald R	Superior, Wis.	Reinstated	01/01/2000	5H
Benedict, William Peter	Greeneville, Tenn.	Ordained	07/09/2000	9D
Bentz, Sandra L.	Hanover, Ill.	Ordained	06/16/2000	5B
Bergman, Jeffrey Alan	Paynesville, Minn.	Ordained	12/17/2000	3F
Bethke, Jeffrey Scott	Alexandria, Va.	Ordained	11/26/2000	8G
Blackman, Beverly Ann	Clifton, Texas	Ordained	06/10/2000	4D
Blanco, Gissela Varinia	Dallas, Texas	Ordained	03/26/2000	4D
Blom, Nathan Paul	Littleton, Colo.	Ordained	06/18/2000	2E
Borgwardt, Jeffrey Earl	Ely, Iowa	Ordained	07/16/2000	5D
Boyer-Visser, Kathleen A.	Brunswick, N.Y.	Ordained	05/07/2000	7D
Bramlett, Connie Elaine	Fort Lauderdale, Fla.	Ordained	12/17/2000	9E
Branstiter, Raymond Paul	Cooperstown, N.D.	Ordained	06/04/2000	3B
Braun, Katherine Bender	Philadelphia, Pa.	Ordained	10/02/2000	7F
Breimeier, Carol Ruth	Park Ridge, Ill.	Ordained	06/02/2000	5A
Brey Jr., Jacob Henry	Welaka, Fla.	Ordained	08/18/2000	9E
Brondos, David A.	Mexico City, Mexico	Received	07/05/2000	4C
		from The Lutheran Church—Missouri Synod		
Brown, Clark Michael	Monterey, Calif.	Ordained	07/09/2000	2A
Brown, Joyce Laura	Chicago, Ill.	Ordained	12/03/2000	5A
Burke, Suzanne Kathleen	Monona, Wis.	Ordained	10/08/2000	5K
Burt, Marsha Louise	Sun City, Ariz.	Ordained	01/05/2000	2D
Busboom, Barbara I.	Rankin, Ill.	Ordained	07/22/2000	5C
Cabello Hansel, Luisa Cabello	Philadelphia, Pa.	Ordained	06/23/2000	7F

Cain, Barrett Robert	Cleveland, Ohio	Ordained	08/19/2000	6E
Callaghan, Kenneth Neal	Rancho Palos Verdes, Calif.	Ordained	01/29/2000	2B
Callaghan, Patricia Catherine	Sunburst, Mont.	Ordained	03/12/2000	1F
Canaday, Ronald Joseph	Holbrook, Ariz.	Ordained	05/07/2000	2D
Card, Catherine June	Longview, Wash.	Ordained	02/27/2000	1C
Carlsen, Benjamin T.	Drayton, N.D.	Ordained	06/03/2000	3B
Carlson, David Matthew	Sandstone, Minn.	Ordained	08/06/2000	3E
Carrasquillo, Hector Anibal	Brooklyn, N.Y.	Ordained	12/03/2000	7C
Casto, Randall Wayne	Huntingtown, Md.	Ordained	06/11/2000	8G
Chambers, Cynthia Ann	York, Pa.	Ordained	09/10/2000	8D
Chapman, Lynette Renee	Pottsville, Pa.	Ordained	04/08/2000	7E
Chen, Chi-Shih	Palatine, Ill.	Ordained	03/26/2000	5A
Chinburg, Scott Landen Val	Grenora, N.D.	Ordained	02/13/2000	3A
Chomitzky, Pamela Ann	Stony Run, Pa.	Ordained	07/23/2000	7E
Chong, Daniel Hoi Khen	St. Louis, Mo.	Reinstated	06/01/2000	4B
Christensen, Chad Lee	Skandia, Mich.	Ordained	06/18/2000	5G
Cline, Dale Edwin	Jonesville, N.C.	Ordained	08/02/2000	9B
Coffey III, John Will	Chappell, Neb.	Ordained	08/13/2000	4A
Coffey, Dawn Ann	Chappell, Neb.	Ordained	08/13/2000	4A
Cole, Daniel Bryan	Elbow Lake, Minn.	Ordained	12/03/2000	3D
Collict, Jill Ellen	East Brunswick, N.J.	Ordained	06/18/2000	7A
Collins, Henry Brett	Newberry, S.C.	Ordained	06/04/2000	9C
Commodore, Marian Rose	Roswell, N.M.	Ordained	04/02/2000	2E
Conoyer, Judith Ann	St. Louis, Mo.	Ordained	04/08/2000	4B
Conroy, Joan Ann	Rapid City, S.D.	Ordained	09/30/2000	3C
Cooper, ²² Michele Cristen	McLean, Va.	Ordained	09/09/2000	8G
Cortada, Jorge Alfredo	Miami, Fla.	Ordained	12/17/2000	9E
Cornils, Stephen J.	Minneapolis, Minn.	Reinstated	04/01/2000	3G
Costlow, Donald James	Petersburg, Pa.	Ordained	08/26/2000	8C
Crithfield, Kelly Gene	Sacramento, Calif.	Ordained	10/01/2000	2A
Croskey, Denise Cheryl	Farwell, Minn.	Ordained	11/26/2000	3D
Curton, ²³ Mary Evelyn	Woodland, Wash.	Ordained	06/24/2000	1C
Czarnota, Jennifer Lynn	Adamsville, Ohio	Ordained	06/17/2000	6F
Czarnota, John Leighton	Philo, Ohio	Ordained	06/17/2000	6F
Dahlke, Evelyn Jane	Minneapolis, Minn.	Ordained	05/13/2000	3G
Darr, Thomas Eugene	Clearfield, Pa.	Ordained	06/03/2000	8C
Dawson, Deborah Scott	Telford, Pa.	Ordained	05/20/2000	7F
DeWitte, Laura Lisa	Lafayette, Ind.	Ordained	07/21/2000	6C
Dearhamer, Timothy A. B.	Erie, Pa.	Ordained	05/06/2000	8A
Denton, Reggie Allen	Granville, N.D.	Ordained	06/11/2000	3A
Dew, Birchel Robert	Rialto, Calif.	Ordained	11/18/2000	2C
Diduangleuth, Benjamin B.	Olathe, Kan.	Ordained	06/25/2000	4B
Dohle Jr., William Richard	Ault, Colo.	Ordained	08/22/2000	2E
Domines Jr., Albert Joseph	Hunker, Pa.	Ordained	05/27/2000	8B
Dubsky, Kristin Marie	Baltimore, Md.	Ordained	07/02/2000	8F
Dubsky, Michael Andrew	Baltimore, Md.	Ordained	07/29/2000	8F
Duffee, Laura Jean	Shakopee, Minn.	Ordained	03/26/2000	3G
Durst, Cynthia Sue	Kirkwood, Mo.	Ordained	07/30/2000	4B
Edwards, Ralph Willard	North Lima, Ohio	Ordained	08/19/2000	6E
Elgin, Robert Sherman	Ottumwa, Iowa	Reinstated	04/01/2000	5D
Eisenhart, Rebecca Lynn	Jamison, Pa.	Ordained	12/03/2000	7F
Elmqvist, Jeffrey David	Dola, Ohio	Ordained	08/26/2000	6D
Elmqvist, Jennifer Susan	Dola, Ohio	Ordained	08/26/2000	6D

²²Name later changed to Michele C. Fischer.

²³Name later changed to Mary Evelyn Curton Long.

Erickson, Donald Charles	St. Charles, Mo.	Ordained	04/08/2000	4B
Eshbach, Clifton Donald	McK nightstown, Pa.	Ordained	06/09/2000	8D
Espinoza, Pablo Benjamin	Pasadena, Calif.	Ordained	02/06/2000	2B
Etwaroo, D. Randolph	Jersey City, N.J.	Received	01/16/2000	7A
		from the Presbyterian Church of Guyana		
Evans, Dewey Mitchell	Batesburg, S.C.	Ordained	08/20/2000	9C
Evanson, Rhea Jean	Amboy, Minn.	Ordained	06/11/2000	3I
Fackre-Cochise, Bonnie E.	West Hatfield, Mass.	Ordained	10/21/2000	7B
Fair, Keith Charles	Lansdale, Pa.	Ordained	09/10/2000	7F
Ferrie Jr., John Joseph	Egbertsville, N.Y.	Ordained	11/12/2000	7D
Figg, Amy Carole	Knoxville, Tenn.	Ordained	12/17/2000	9D
Figueiro, Anna Sophia	Orange City, Fla.	Ordained	09/10/2000	9E
Finley, James Patrick	Hendersonville, Tenn.	Ordained	06/18/2000	9D
FitzGibbon, Janice Elaine	Webster, S.D.	Ordained	11/04/2000	3C
Flores, Kathleen K.	Oklahoma City, Okla.	Ordained	08/26/2000	4C
Frances, Mary C.	Warrenville, Ill.	Ordained	12/03/2000	5A
Freeman, Bruce James	Broken Bow, Neb.	Ordained	07/08/2000	4A
Frenchman, Mary Louise	Cherokee, N.C.	Ordained	05/13/2000	9B
Frerks, Ann Marie	Cheney, Wash.	Ordained	01/16/2000	1D
Frickey, Mark Albert	Elizaville, N.Y.	Ordained	08/13/2000	7D
Friesner Jr., James Leroy	Tustin, Mich.	Ordained	05/07/2000	6B
Froiland, Mary Barbara	Beloit, Wis.	Reinstated	10/01/2000	5K
Fuhrman, Matthew Charles	Baltimore, Md.	Ordained	07/09/2000	8F
Galloway, Charles Arthur	Ryder, N.D.	Ordained	08/12/2000	3A
Ganschow, Martin Paul	Gayville, S.D.	Ordained	06/04/2000	3C
Garber, Naomi Claire	Menomonee Falls, Wis.	Ordained	02/19/2000	5J
Garfias Toledo, Hector	Franklin Park, Ill.	Ordained	05/13/2000	5A
Gedde, Lary Arthur	Hawley, Minn.	Reinstated	12/01/2000	3D
Gensmer, Deborah Mae	Orchard Lake, Mich.	Ordained	04/29/2000	6A
Gies, Kathy K.	Rogers City, Mich.	Ordained	02/27/2000	6B
Ginn, Jennifer Moreland	Salisbury, N.C.	Ordained	09/17/2000	9B
Ginn, Loyd Allen	Concord, N.C.	Ordained	09/17/2000	9B
Givan, Douglas Eugene	Brownsburg, Ind.	Ordained	09/24/2000	6C
Gjerde, Steven Kent	Spencer, Wis.	Ordained	06/11/2000	5H
Goehner, Erik Eugene	Cam arillo, Calif.	Ordained	10/22/2000	2B
Gohl Jr., William Jenkins	Glen Burnie, Md.	Ordained	11/11/2000	8F
Grant, Jennifer Jo	Brenham, Texas	Ordained	07/16/2000	4F
Greenauer, Michael Arthur	New Berlin, Pa.	Ordained	07/08/2000	8E
Griffin, Sandra Ann	West Concord, Minn.	Ordained	09/03/2000	3I
Griggs, Matthew Kyle	Hanley Falls, Minn.	Ordained	03/19/2000	3F
Gunby, Holly S.	Ketchikan, Alaska	Ordained	10/22/2000	1A
Guzman-Vives, Juan Evangelista	Bayamon, Puerto Rico	Ordained	08/20/2000	9F
Hackbart, Kristie Kay	Clifton Park, N. Y.	Ordained	11/11/2000	7D
Hahn, Rahel Lidda Charlotte	Lima, Ohio	Ordained	07/23/2000	6D
Hall-Williams, Alice Florencine	Saginaw, Mich.	Ordained	11/05/2000	6B
Halvor, Susan Marie	Eagle River, Alaska	Ordained	08/25/2000	1A
Hammer, Stephen J.	Phoenix, Ariz.	Reinstated	07/01/2000	2D
Hanson, David Warren	Wilmette, Ill.	Ordained	08/20/2000	5A
Harrison, Wayne A.	Appleton, Wis.	Reinstated	02/14/2000	5I
Haug, Kevin William	Seguin, Texas	Ordained	07/29/2000	4E
Hausken, Matthew Daniel	Dundee, Minn.	Ordained	02/27/2000	3F
Harrison, Wayne Allen	Appleton, Wis.	Reinstated	02/14/2000	5I
Heiderscheit, Jeffery Joseph	Maple Grove, Minn.	Ordained	06/11/2000	3G
Heiliger, Jon Douglas	Bluffton, S.C.	Ordained	06/18/2000	9C
Heltsley, Gary Lee	La Crescenta, Calif.	Ordained	02/27/2000	2B
Hess, Raymond Sheldon	Monterey Park, Calif.	Ordained	01/04/2000	2B

Hess, Winfried	Mineola, N.Y.	Received	04/01/2000	7C
			from the Evangelical Church in Hesse and Nassau, Evangelisch Kirche Deutschlands	
Hodge, Fred William	East Hampton, Conn.	Ordained	10/21/2000	7B
Hoff, Daphne Lorraine	Mora, Minn.	Ordained	08/26/2000	3E
Hoffmann, Michael J.	Thomasville, N.C.	Received	12/01/2000	9B
			from the Roman Catholic Church	
Holck, Laura Renee	Adkins, Texas	Ordained	05/21/2000	4E
Hopp, Roderick Eugene	Belmond, Iowa	Ordained	06/17/2000	5F
Jarvis-Schroeder, Jennifer	Goodhue, Minn.	Reinstated	11/01/2000	3I
Jelinek, Jennifer Jane	Conrad, Mont.	Ordained	06/18/2000	1F
Jenkins, David Alan	Sanford, N.C.	Ordained	08/12/2000	9B
Jensen, Kurt Andrew	Alpena, Mich.	Ordained	07/22/2000	6B
Johansson, Daniel K.	West New York, N.J.	Reinstated	12/17/2000	7A
Johnson, Garret Martin	Uniondale, N.Y.	Ordained	11/10/2000	7C
Johnson, James Harrison	Tilleda, Wis.	Ordained	07/16/2000	5I
Johnson, Justin Michael	Rochester, N.Y.	Ordained	07/29/2000	7D
Johnson, Steven Peter	Inver Grove Hgths, Minn.	Ordained	07/16/2000	3H
Johnson, Vera Angeline	Shoreview, Minn.	Ordained	06/25/2000	3H
Johnson, Winnonia Carol	Tilleda, Wis.	Ordained	07/16/2000	5I
Johnston, Joyce Anne	Brown City, Mich.	Ordained	07/16/2000	6A
Jones Jr., Daniel Charles	Pontiac, Mich.	Reinstated	08/01/2000	6A
Kahl, Lissa Ann	Albert Lea, Minn.	Ordained	09/24/2000	3I
Kaifler, Bruce Edwin	Rocky Point, N.Y.	Ordained	08/06/2000	7C
Kamphuis, Betsy Ellen	Saginaw, Mich.	Ordained	01/02/2000	6B
Kattermann, Neil Curtis	Arcade, N.Y.	Received	01/07/2000	7D
			from The Lutheran Church—Missouri Synod	
Kearse, Barbara Anne	New York, N.Y.	Ordained	12/17/2000	7C
Keck, Ruth Ann	Covington, Ohio	Ordained	07/23/2000	6F
Kiel, Renee R.	Ogden, Utah	Ordained	06/25/2000	2E
Kippley, Robert H.	Hallock, Minn.	Received	10/15/2000	3D
			from the Roman Catholic Church	
Kline, Richard Kevin	Salina, Kan.	Ordained	08/19/2000	4B
Knockel, Wayne Joseph	Grayling, Mich.	Ordained	07/31/2000	6B
Knox, Rebecca Wartluft	Grill, Pa.	Ordained	12/09/2000	7E
Knupp, Douglas Ray	Martinsburg, W.Va.	Ordained	04/01/2000	8H
Koskela, Tarja Tuulikki	New York, N.Y.	Received	09/01/2000	7C
			from the Evangelical Lutheran Church of Finland	
Kramer, Joann Karen	Nashua, Iowa	Ordained	06/18/2000	5F
Kreemer, Mark Ellsworth	Wichita, Kan.	Ordained	08/25/2000	4B
Kristoff, Richard Scott	Tulare, Calif.	Ordained	11/15/2000	2A
Lagergren, Linda Patricia	Paynesville, Minn.	Ordained	10/08/2000	3F
Langhorst, Lars Christoph	Sunbury, Pa.	Ordained	10/22/2000	8E
Lantz, Llewellyn Ann	Phillipsburg, N.J.	Ordained	11/19/2000	7A
Larson, Amy Lee Zalk	Fergus Falls, Minn.	Ordained	07/09/2000	3D
Larson, Matthew Lee	Fergus Falls, Minn.	Ordained	08/13/2000	3D
Lebron, Jose Eugenio	Waukegan, Ill.	Ordained	06/02/2000	5A
Lee, Matthew Adrian	Prentice, Wis.	Ordained	05/28/2000	5H
Lee, ²⁴ Sarah Marie	Grafton, W.Va.	Ordained	06/02/2000	8H
Lekas, Kimberlee Ann	Nevada, Mo.	Ordained	06/24/2000	4B
Leseganich, Richard John	Butler, Pa.	Ordained	12/09/2000	8B
Lewis, James Roger	Elk Grove Village, Ill.	Ordained	12/03/2000	5A
Ley, Joel Quinten	Platteville, Wis.	Ordained	11/12/2000	5K
Lindstrom, Dorothy Ann	Hartland, Wis.	Ordained	05/13/2000	5J

²⁴Name later changed to Sarah Marie Lee-Faulkner.

Linn, John Charles	Chicago, Ill.	Ordained	08/20/2000	5A
Locke, Clifford Eugene	Alice, Texas	Reinstated	12/01/2000	4E
Lund, David Edward	Flaxville, Mont.	Ordained	06/07/2000	1F
Lunde, Deborah J. Olsoe	Cooperstown, N.D.	Ordained	11/26/2000	3B
Lundgren, Dorothy Ann	Woodsboro, Md.	Ordained	09/29/2000	8F
Lutter, Sarah E. Malm	Minneota, Minn.	Ordained	03/04/2000	4A
Mack Jr., John Edward	Greensboro, N.C.	Ordained	09/24/2000	9B
Maki-Curry, Monta	Charlotte, N.C.	Ordained	08/12/2000	9B
Marien, Christian William	Pleasanton, Calif.	Ordained	07/15/2000	2A
Markert, Christopher Todd	Philadelphia, Pa.	Ordained	10/28/2000	7F
Maurer, Daniel Donald	Underwood, N.D.	Ordained	06/04/2000	3A
McCulloch, Heather	Bowling Green, Ky.	Ordained	05/19/2000	6C
Melchert, Richard Raymond	Golden Valley, N.D.	Reinstated	08/15/2000	3A
Melot, Elizabeth Ann	Wapwallopen, Pa.	Ordained	07/23/2000	7E
Melver, Ronald Allen	Bend, Ore.	Reinstated	06/01/2000	1E
Mendis, Eardley L.	Chicago, Ill.	Received	05/13/2000	5A
		from the Anglican Church in Sri Lanka		
Meranda, Michael J.	Wausau, Wis.	Received	09/15/2000	5I
		from The Lutheran Church—Missouri Synod		
Milholland, Paul B.	Lindenhurst, N.Y.	Reinstated	12/01/2000	7C
Miller, Jay Terry	Monaca, Pa.	Ordained	06/18/2000	8B
Mims, Stephen Frederick	Gibsonville, N.C.	Ordained	08/05/2000	9B
Moening-Swanson, Sarah Jane	Cheyenne, Wyo.	Ordained	06/15/2000	2E
Mollenkopf-Grill, Serena K.	Ghent, N.Y.	Ordained	09/10/2000	7D
Monk Bethke, Janell Louise	Arlington, Va.	Ordained	11/09/2000	8G
Monson, Thea Marie	Hackensack, Minn.	Ordained	10/01/2000	3E
Morris, Daniel Edward	Palm Desert, Calif.	Ordained	04/02/2000	2C
Moskovites, Nicholas	Warren, Ohio	Received	08/01/2000	6E
		from the Greek Orthodox Church		
Moskowitz, Robert Alan	Connellsville, Pa.	Ordained	02/12/2000	8B
Mruk, Rodney Bruce	Havre, Mont.	Ordained	11/12/2000	1F
Mua, Naw-Karl	St. Paul, Minn.	Ordained	11/19/2000	3H
Mueller, Sylvia Diane	Wyoming, Ill.	Ordained	07/16/2000	5C
Muse, Timothy Hoak	Philadelphia, Pa.	Ordained	05/20/2000	7F
Myers, Edward W.	Frankfort, Ky.	Ordained	08/13/2000	6C
Napoli, Todd Charles	Joliet, Ill.	Ordained	07/22/2000	5B
Neeley, Kathleen Marie	Portland, Ore.	Ordained	10/21/2000	1E
Nelson, Carol Lien	Kendrick, Idaho	Ordained	08/27/2000	1D
Nelson, Fred Jay	Park Ridge, Ill.	Ordained	06/02/2000	5A
Nelson, Kenneth James	Spencer, Neb.	Ordained	03/19/2000	4A
Nelson-Folkersen, Linda B. ²⁵	Mathews, N.C.	Ordained	06/03/2000	9B
Nelson, Marlyn Lee	White Bear Lake, Minn.	Ordained	05/07/2000	3H
Nimal, Dorothy May	Shenandoah, Va.	Ordained	05/20/2000	9A
Norsman, Brian Jerome	Milwaukee, Wis.	Ordained	07/12/2000	5J
Nybrotten, Timothy Paul	Madison, Wis.	Ordained	07/09/2000	5K
Odahl, Amie Katrina	Maplewood, Minn.	Ordained	11/05/2000	3H
O'Grady, Michael David	Dallas, N.C.	Ordained	04/16/2000	9B
O'Hanlon, James Patrick	Bronx, N.Y.	Ordained	06/16/2000	7C
Olson, Cynthia Gail	Grand Ledge, Mich.	Ordained	09/16/2000	6B
Olson, Jaime Glen	Altoona, Pa.	Ordained	08/12/2000	8C
Olson, Michelle Faye	McCool Junction, Neb.	Ordained	07/09/2000	4A
Pafk, Wayne C.	Canyon, Texas	Received	09/23/2000	4D
		from The Lutheran Church—Missouri Synod		

²⁵Name later changed to Linda Barksdale Nelson.

Patrick-Williams, Meredith D.	Bluefield, W.Va.	Ordained	08/27/2000	9A
Person, James E.	Harrisburg, Pa.	Ordained	07/01/2000	8D
Person, Thad Steven	Shepherd, Mont.	Ordained	04/02/2000	1F
Peterson, Beth Ann	Hoople, N.D.	Ordained	06/11/2000	3B
Peterson, Thomas O.	Moline, Ill.	Received	03/01/2000	5B
from the Evangelical Lutheran Church in Canada				
Petitjean, Mary Lou	Colorado Springs, Colo.	Ordained	12/17/2000	2E
Pittsnogle, Patricia Annett Tharp	Grantsville, Md.	Ordained	09/24/2000	8H
Plascencia, Maria A.	San Diego, Calif.	Ordained	01/23/2000	2C
Potuznik, Melanie Lynn	Schaumburg, Ill.	Ordained	03/26/2000	5A
Rank, Ramona Soto	Portland, Ore.	Ordained	02/06/2000	1E
Rau, Kurt Michael	Algonquin, Ill.	Ordained	01/22/2000	5B
Reinschmidt, Nirmala B.	Brooklyn Park, Minn.	Ordained	07/09/2000	3G
Renner, Mark W.	New Glarus, Wis.	Received	10/20/2000	5K
from The Lutheran Church—Missouri Synod				
Reynolds, Louise Linck	Mifflintown, Pa.	Ordained	04/01/2000	8E
Rhodes, Willard Owens	Erie, Pa.	Ordained	12/10/2000	8A
Ricci, Sarah Lopez	Kansas City, Mo.	Ordained	09/09/2000	4B
Rice, Bryan Jon	Omaha, Neb.	Ordained	06/04/2000	4A
Rights, Susan Elizabeth	Liberty, Mo.	Reinstated	04/08/2000	4B
Risty, Nancy J.	Holliston, Mass.	Reinstated	06/01/2000	7B
Rogers Jr., Thomas Edward	Woodstock, Ill.	Ordained	06/16/2000	5B
Roggelin, Holger	Baltimore, Md.	Received	09/17/2000	8F
from the North Elbian Evangelical Lutheran Church				
Rose III, William Nicholas	Boca Raton, Fla.	Ordained	06/04/2000	9E
Routh, Shari Lynn	Tilleda, Wis.	Ordained	07/23/2000	5I
Routh, Timothy Willard	Fremont, Wis.	Ordained	06/25/2000	5I
Ruetten, Wendy Ann	Gothenburg, Neb.	Ordained	07/29/2000	4A
Ruth, Christine Marie	Grand Rapids, Mich.	Ordained	07/16/2000	6B
Sanders, David Walter	Cheektowaga, N.Y.	Ordained	09/16/2000	7D
Schade, Leah Delight	Media, Pa.	Ordained	08/05/2000	7F
Schaefer, William Albert	Kittanning, Pa.	Ordained	05/27/2000	8B
Scheer, Anton William	Mount Vernon, Ill.	Ordained	07/30/2000	5C
Scheuller, Kevin Keith	Brandon, Wis.	Ordained	03/12/2000	5I
Schlossnagle, Ann Byerly	Sioux Falls, S.D.	Ordained	01/02/2000	3C
Schoeld, David James	Downey, Calif.	Ordained	12/16/2000	2B
Schoeld, Nyla Marie	Long Beach, Calif.	Ordained	12/16/2000	2B
Schurter, John Alfred	Glasford, Ill.	Ordained	06/04/2000	5C
Schwabero-Woyen, Eileen Louise	Avon Lake, Ohio	Ordained	08/19/2000	6E
Schwerin, Laura B.	West Linn, Ore.	Reinstated	09/29/2000	1E
Scott, Rory T.	Tigard, Ore.	Reinstated	02/25/2000	1E
Selseth, Kerry Jeanne	Lafayette, Minn.	Ordained	08/09/2000	3F
Shaffer, David George	Petersburg, Va.	Reinstated	01/01/2000	9A
Sigmon, Carl Jason	Hickory, N.C.	Ordained	10/01/2000	9B
Simon, Victoria Lynn	Eau Claire, Wis.	Ordained	07/09/2000	5H
Singleton, Timothy Paul	Rudyard, Mont.	Ordained	07/08/2000	1F
Skaff, Kristen Michelle	Elkhorn, Neb.	Ordained	07/09/2000	4A
Skatrud, Kara Frances	Racine, Wis.	Ordained	06/18/2000	5J
Skinner, Mark William	Andover, Minn.	Ordained	05/25/2000	3G
Skram, Kelli Jean	Fullerton, Calif.	Ordained	06/25/2000	2C
Smith, Daniel Richard	Fountain Valley, Calif.	Ordained	11/26/2000	2C
Smith, David Joseph	Metropolis, Ill.	Ordained	04/16/2000	5C
Smith, Michele Mary	Lindenwold, N.J.	Ordained	11/19/2000	7A
Sohl, Michael Allen	Rothsay, Minn.	Ordained	04/16/2000	3D
Sowers, David Paul	Van Wert, Ohio	Ordained	05/13/2000	6D
Speich, Margaret Ann	Superior, Wis.	Ordained	03/12/2000	5H
Spencer, Jeffrey Robert	Chinook, Mont.	Ordained	06/10/2000	1F
Spencer, Keith Andrew	Pembroke Pines, Fla.	Ordained	09/14/2000	9E

Stadtmueller, Michael Philip	Elgin, Ill.	Ordained	08/27/2000	5A
Stall-Ryan, Sara Anne	West Allis, Wis.	Ordained	10/21/2000	5J
Steingass, Jonathan M.	Mansfield, Ohio	Reinstated	08/01/2000	6E
Stoxen, Christine Virginia	Lexington, S.C.	Ordained	05/14/2000	9C
Strasser, Arden Charles	Lafayette, Calif.	Ordained	10/01/2000	2A
Stratton, Elna Marie	Girardville, Pa.	Ordained	06/25/2000	7E
Stroeh, John Thomas	Olympia, Wash.	Ordained	08/19/2000	1C
Struessel, Garrett Lane	Littleton, Colo.	Ordained	09/16/2000	2E
Stumme, Micah Jon	South Ozone Park, N.Y.	Ordained	07/15/2000	7C
Sullivan, David Russell	Norcross, Ga.	Ordained	12/31/2000	9D
Summers, Julie Ann	Ironwood, Mich.	Ordained	05/02/2000	5G
Swanson, Amy Jane	Reedsburg, Wis.	Ordained	06/03/2000	5K
Swanson, Stephanie Kae	Madison, S.D.	Ordained	08/20/2000	3C
Sweitzer, Jennifer Lynn	Asbury Park, N.J.	Ordained	06/18/2000	7A
Swink Sr., Michael Joe	Red Oak, Texas	Ordained	06/04/2000	4D
Tallman, Jonathan Anthony	Plymouth, Neb.	Ordained	07/01/2000	4A
Teune, Heather Lynn	Coon Rapids, Minn.	Ordained	06/04/2000	3G
Thompson, Erick Julian	Waseca, Minn.	Ordained	04/09/2000	3I
Thompson, Julia Ann	Mahtomedi, Minn.	Ordained	01/16/2000	3H
Thorkelson, Mari Louise	Lodi, Calif.	Reinstated	08/01/2000	2A
Tiller, Shannon Margaret	Great Bend, Kan.	Ordained	01/23/2000	4B
Tjostem, Paul Melvin	Steele, N.D.	Ordained	05/14/2000	3A
Tooman, Fayonne L.	Martensdale, Iowa	Ordained	08/20/2000	5D
Truitt, Lyle Willard	Cape Coral, Fla.	Ordained	06/17/2000	9E
Trzynka, Philip Matthew	Manhattan, N.Y.	Received	02/01/2000	7C
from the The Lutheran Church—Missouri Synod				
Undem, Thomas Peter	Warren, Minn.	Reinstated	01/01/2000	3D
Van Dam, Sharon Lee	Waynesboro, Pa.	Ordained	06/09/2000	8D
Van Hunnik, Jason Lee	Minneapolis, Minn.	Ordained	06/18/2000	3G
Van Wulfen, Karol Lynn	Wyckoff, N.J.	Ordained	11/19/2000	7A
VanStee, Karen Lynn	Portsmouth, Va.	Ordained	03/11/2000	9A
Vanderpan, Sara Elizabeth	Woodbury, Minn.	Ordained	07/30/2000	3H
Wagner, Rebekah Elizabeth	Cupertino, Calif.	Ordained	10/21/2000	2A
Walker, ²⁶ Andrea Lorraine	Bronx, N.Y.	Ordained	06/16/2000	7C
Walker, Chad Ryan	Spring Hill, Fla.	Ordained	06/22/2000	9E
Walker, Sarah Jean	Clarinda, Iowa	Ordained	08/06/2000	5E
Wallager, Jeffrey Alan	St. James, Minn.	Ordained	07/23/2000	3F
Wallager, Susan Melinda	New Ulm, Minn.	Ordained	07/16/2000	3F
Wangen-Hoch, Eric John	Takoma Park, Md.	Ordained	10/01/2000	8G
Wangen-Hoch, Rachel Marie	Riverdale, Md.	Ordained	10/30/2000	8G
Ward, Robert Guy	Columbus, Ohio	Ordained	07/30/2000	6F
Weaver, Michael Gordon	Lincolnton, N.C.	Ordained	08/11/2000	9B
Webb, Patricia Lucille	West Burlington, Iowa	Ordained	01/22/2000	5D
Weber, Karen Louise	Havertown, Pa.	Ordained	01/15/2000	7F
Werner, ²⁷ Allison Denise	Houston, Texas	Ordained	11/05/2000	4F
Werrell, Pamela Leigh	Lake Charles, La.	Ordained	12/03/2000	4F
Whitney, Kathryn Anne	Clinton, Wis.	Ordained	08/20/2000	5K
Wickett, Stanley E.	Staunton, Va.	Ordained	09/10/2000	9A
Willette, Linda L. Hammarberg	Minneapolis, Minn.	Ordained	04/09/2000	3G
Williams, Donna Mary	DeKalb, Ill.	Ordained	12/17/2000	5B
Wilson, Linnea Carol	Naperville, Ill.	Ordained	06/02/2000	5A

²⁶Name later changed to Andrea L. Walker-Senakwami.

²⁷Name later changed to Allison Werner Hoenen.

Wiltse, Mary Liewelyn	St. Paul, Minn.	Ordained	01/29/2000	3H
Witkop, Philip David	Litchfield, Ill.	Ordained	10/16/2000	5C
Woestehoff, Kevin Jon	Spring Valley, Minn.	Ordained	07/23/2000	3I
Wolling, Gail Victoria	Canajoharie, N.Y.	Ordained	08/12/2000	7D
Wollman, Julie Ann	La Crosse, Wis.	Ordained	06/11/2000	5L

Appendix B to the Report of the Secretary

Removals from the Roster of Ordained Ministers 1999-2000

Corrections

The following persons were removed from the roster of ordained ministers prior to 1999. The removals, however, were not reported in the minutes of other Churchwide Assemblies.

Name	City/State	Reason	Date	Region/ Synod
Preuss, Frederick E.	College Grove, Tenn.	Deceased	01/04/1988	7C
Christensen, Ronald J.	Onalaska, Wis.	Removed	12/23/1996	5L
Burns, Barry P.	Corona, Calif.	Removed	12/31/1998	2C

1999

Aamodt, Conrad Mansfield	Huron, S.D.	Deceased	12/04/1999	3C
Abenth, Gerald Carl	Merrillville, Ind.	Deceased	10/03/1999	2E
Abplanalp, Arthur Henry	Elkhart, Ind.	Deceased	07/28/1999	6C
Adix, Herbert Henry	Monticello, Iowa	Deceased	09/23/1999	5D
Amundson, Earl Francis	Northfield, Minn.	Deceased	04/23/1999	3F
Anderson, Daniel Lee	Brooklyn, N.Y.	Deceased	04/15/1999	7C
Anderson, Kenneth Russell	Lancaster, Pa.	Deceased	04/12/1999	8C
Anderson, Rudolph Harold	Story City, Iowa	Deceased	08/14/1999	5F
Anderson, Waldemar F.	Fergus Falls, Minn.	Deceased	07/05/1999	3D
Anspach Jr., Paul Parker	Oro Valley, Ariz.	Deceased	06/21/1999	2E
Austin Jr., Alvis Gerald	Newport News, Va.	Resigned	02/14/1999	9A
Bagaason, Carroll Merriam	Brookings, S.D.	Deceased	09/11/1999	3C
Balint, Edward Frank	Yonkers, N.Y.	Resigned	05/24/1999	7G
Ballas, Andrew	Toledo, Ohio	Deceased	04/25/1999	6D
Bartus, Theodore Emil	Orlando, Fla.	Deceased	03/13/1999	9E
Baudler, Theodore R.	Neustadt-Aisch, Germany	Deceased	06/03/1999	7C
Belles, Alfred Gilbert	El Paso, Texas	Deceased	02/06/1999	2E
Benson, Wendelin Burdette	Northfield, Minn.	Deceased	01/24/1999	3I
Berg, David John	Lake Bluff, Ill.	Deceased	10/25/1999	5A
Berger, Robert Francis	Cincinnati, Ohio	Deceased	08/14/1999	6F
Bergman, Mark George	Vernon Hills, Ill.	Deceased	05/29/1999	5A
Bergstrand, Wilton Everet	Chisago City, Minn.	Deceased	03/08/1999	3H
Bergstresser, Kendig Wade	Hellertown, Pa.	Deceased	11/15/1999	8D
Bernhard, Harold Ernest	Scottsdale, Ariz.	Deceased	12/19/1999	2D
Bey, David Myron	Evansville, Ind.	Deceased	01/09/1999	6C
Bigelow, Richard Parker	Grantville, Pa.	Resigned	11/30/1999	8D
Billow, Paul William	Herndon, Pa.	Deceased	01/19/1999	8E
Binkley, Robert George	Coshocton, Ohio	Deceased	07/28/1999	6F
Blake, Chester Curtis	Barron, Wis.	Deceased	05/14/1999	5H
Blocker, Eugene	St. Petersburg, Fla.	Resigned	01/31/1999	6E
Boal, Judith Ann Hird	Beaver, Pa.	Resigned	09/15/1999	8B

Bock, Francis Peter	Portland, Ind.	Deceased	05/24/1999	6D
Brauer, Jerald Carl	Chicago, Ill.	Deceased	09/26/1999	5A
Braulick, Roald Edward	San Antonio, Texas	Deceased	11/09/1999	4E
Breck, John Emil	Rockford, Ill.	Deceased	07/10/1999	5B
Browder, Richard Allen	Suffolk, Va.	Removed	04/01/1999	9A
Bruhweil, Bruce Arthur	White Oak, Pa.	Deceased	10/12/1999	8B
Brumm, Timothy Arthur	Green Bay, Wis.	Removed	09/11/1999	6C
Bulgerin, Melton William	Eau Claire, Wis.	Deceased	02/05/1999	5H
Bunge, Miriam M. K.	Lansing, Mich.	Removed	04/10/1999	6B
Burke, Rudolph C.	Bloomington, Minn.	Deceased	07/10/1999	3G
Busboom, Dean R.	Austin, Texas	Resigned	05/17/1999	4E
Busche, J. Robert	Freeport, N.Y.	Deceased	09/01/1999	7C
Buss, Rudolph	Schooleys Mtn., N.J.	Deceased	06/22/1999	7A
Campbell, Paul Lee	Shoreview, Minn.	Resigned	08/31/1999	3H
Carlson, Martin Elnathan	Roseville, Minn.	Deceased	12/31/1999	3H
Carr, William Burney	Pomaria, S.C.	Deceased	09/28/1999	9B
Chan, Stephen T.	Seattle, Wash.	Removed	09/25/1999	5A
Christion, Jimmy Lee	Del City, Okla.	Deceased	10/19/1999	4C
Chu, David	Kent, Wash.	Deceased	11/11/1999	1B
Clement, Clement James	Issaquah, Wash.	Deceased	09/16/1999	1B
Coates Jr., Henry Behrens	Oregon City, Ore.	Resigned	12/26/1999	1E
Collin, Thomas L. H.	Kissimmee, Fla.	Deceased	02/01/1999	9E
Cooperrider, Loy William	Oak Park, Ill.	Deceased	08/26/1999	5A
Crane, Cynthia Ann	Stillwater, Minn.	Resigned	10/19/1999	3G
Crowley, Judith Ann	Shorewood, Wis.	Resigned	06/25/1999	5J
Dahle, Ronald B.	Crosby, N.D.	Resigned	11/01/1999	3A
Daniels, A Trueman	Bemidji, Minn.	Deceased	09/20/1999	3D
Danklefsen, Thomas D.	Sidney, Ohio	Resigned	08/04/1999	6F
Deames, Dale Richard	Three Rivers, Mich.	Deceased	07/08/1999	6B
Dennison, Julianne	Chicago, Ill.	Resigned	06/30/1999	5D
Derrick, George Selner	Clyo, Ga.	Deceased	08/19/1999	9D
Dieter, Sherwood Llefellyn	Allentown, Pa.	Deceased	11/25/1999	7E
Dinkel, Norman Stephen	Miramar, Fla.	Deceased	09/18/1999	7C
Dinovo, Terrance Lee	St. Paul, Minn.	Resigned	02/01/1999	3H
Doerring, Beth Ann	San Antonio, Texas	Removed	02/12/1999	4E
Dorsey, Jerome B.	Aurora, Colo.	Resigned	07/13/1999	2E
Duus, Vagn Hansen	Solvang, Calif.	Deceased	12/30/1999	2B
Efird, Frank Kimball	Salisbury, N.C.	Deceased	03/15/1999	9B
Eggers, Kenneth P.	Chatsworth, Calif.	Deceased	01/28/1999	2B
Eimon, Harold Nels	Paso Robles, Calif.	Deceased	11/04/1999	2B
Elsasser, Jan Lynn	Allentown, Pa.	Resigned	06/16/1999	8E
Elvee, Richard Quentin	St. Peter, Minn.	Resigned	08/10/1999	3I
Engeling, Herman C.	Elgin, Texas	Deceased	01/17/1999	4E
Erickson, Julian Leroy	Breckenridge, Minn.	Deceased	03/01/1999	3C
Erickson, Robert Allen	Petrie, Australia	Resigned	06/24/1999	2D
Erickson, Silas E.	Dayton, Ohio	Deceased	10/24/1999	3G
Erlander, Emory Victor	Tacoma, Wash.	Deceased	04/05/1999	1C
Evans, Charles Edward	Burlington, Iowa	Deceased	07/26/1999	5D
Faaland, Thomas Arvid	Marion, N.D.	Deceased	12/29/1999	3B
Fellger, Carl John	Worthington, Minn.	Deceased	08/29/1999	3F
Frederickson, Charles Henry	Jeannette, Pa.	Deceased	12/14/1999	8B
Fredrick, Daniel Henry	Wilson, N.C.	Deceased	03/31/1999	9B
Freeman, Frank Melvern	Lincoln, Neb.	Deceased	04/11/1999	4A
Freyberg, Paul Gerhardt	Marysville, Ohio	Deceased	03/22/1999	6F
Fuchs, Paul Gerhard	Fremont, Ohio	Deceased	08/29/1999	6D
Fuerst, Wesley John	Brookfield, Ill.	Resigned	06/09/1999	4A

Fulton, Donald Edward	Minneapolis, Minn.	Removed	09/11/1999	3G
Gantt, Jonathan Cary	Mooreville, N.C.	Resigned	12/15/1999	9B
Garman, Quentin Page	Carlsbad, Calif.	Deceased	09/09/1999	2C
Garnes Jr., Herbert Spencer	Alliance, Ohio	Deceased	06/05/1999	6E
Gerber, William R.	Rockford, Ill.	Removed	09/25/1999	5A
Gillhouse, Donald Charles	Springfield, Ohio	Deceased	01/28/1999	6F
Girtz, Joseph Michael	Salina, Kan.	Deceased	12/06/1999	2B
Glenn, Ralph Wilbur	Apple Valley, Minn.	Deceased	11/14/1999	3H
Glidewell, Jack Willis	Sparks, Nev.	Deceased	12/27/1999	2A
Goldammer, Steven Paul	Kenyon, Minn.	Removed	01/22/1999	3I
Goshi, Joshua Yoshio	La Mirada, Calif.	Resigned	02/03/1999	2C
Greenquist, Conrad Eric	Evansville, Minn.	Deceased	05/16/1999	3D
Gronewold, Richard F.	Waverly, Iowa	Deceased	09/10/1999	5F
Gulsvig, Stuart W.	St. Paul, Minn.	Deceased	06/12/1999	3H
Gundale, Elnar	St. Paul, Minn.	Deceased	12/09/1999	5H
Hagen, Kenneth Reid	Delaware, Ohio	Removed	05/14/1999	6D
Hall, Choyce Goddard	Baltimore, Md.	Deceased	12/14/1999	8F
Hancock, Charles R.	Neptune Beach, Fla.	Resigned	04/06/1999	9E
Hanneman-Schoenbach, Julia Ann	Waterford, Mich.	Removed	10/09/1999	6A
Hansen, Robert P.	Fremont, Neb.	Deceased	09/26/1999	4A
Hanson, Clifford Tange	Blair, Neb.	Deceased	07/28/1999	4A
Hartje, Edson George	Minneapolis, Minn.	Deceased	12/13/1999	3G
Hasley, Ronald Kenneth	Rockford, Ill.	Resigned	05/07/1999	5B
Hasselbach, Charles Willard	Lakewood, Colo.	Deceased	03/15/1999	2E
Hearn, Michael Earl	San Antonio, Texas	Deceased	12/02/1999	4F
Heidmann, Armin Roland	La Crosse, Wis.	Deceased	02/22/1999	5L
Heldorfer Jr., Louis Karl	Lewisburg, Pa.	Deceased	12/17/1999	8E
Hendrickson, Ronald Dean	Red Wing, Minn.	Deceased	11/02/1999	3I
Hilde, Selmer Olai	Bemidji, Minn.	Deceased	12/31/1999	3D
Hjermstad, Norvald Reidar	Waverly, Iowa	Deceased	07/17/1999	5F
Hoefler, Richard Carl	Chapin, S.C.	Deceased	09/04/1999	9C
Holm, Arthur Philip Carl	Boerne, Texas	Deceased	11/17/1999	4E
Hopf, Richard Thomas	Pittsburgh, Pa.	Deceased	02/06/1999	8B
Houck, John Roland	Baltimore, Md.	Deceased	06/28/1999	8F
Hsu, Paul	Missouri City, Texas	Deceased	07/25/1999	4F
Hultgren, Philip Carlton	Lexington, Ky.	Removed	01/01/1999	9F
Hungerford, Thomas Paul	Stratford, Iowa	Deceased	05/05/1999	5E
Huseby, Walter Ralph	Lodi, Wis.	Deceased	04/09/1999	5K
Hutter, Peter E.	Big Bay, Mich.	Removed	01/26/1999	5G
Iddings, John White	Salisbury, N.C.	Deceased	03/01/1999	9B
Ingulsrud, Lars Milo	Forest Lake, Minn.	Deceased	03/28/1999	3H
Jacoby, Gerald John	Lancaster, Pa.	Deceased	10/18/1999	8D
Jarvis-Schroeder, Jennifer	Alden, Minn.	Removed	01/28/1999	3I
Jereb, Gail Rae	Sioux Falls, S.D.	Deceased	02/23/1999	3C
Jesifers, Herbert J.	Manchester, Ga.	Deceased	10/07/1999	4A
Jespersen, Ronald Peter	Des Moines, Iowa	Deceased	01/12/1999	5D
Jewell, H. Robert	Warren, Ohio	Deceased	07/13/1999	6E
Johnsen, Timothy Paul	Huntington Beach, Calif.	Deceased	05/26/1999	2C
Johnson, Carl Frederick	Rapid River, Mich.	Deceased	10/23/1999	5G
Johnson, Clarence	New Hope, Minn.	Deceased	03/24/1999	3G
Johnson, Jeffrey Ferrell	Milwaukee, Wis.	Removed	03/01/1999	5J
Johnson, Marvin Andrew	Green Lane, Pa.	Deceased	10/10/1999	7F
Johnson, Ronald F.	Delta, Ohio	Deceased	10/10/1999	6D
Johnson, Warren Karl	Little Falls, Minn.	Deceased	11/15/1999	3E
Kahlenberg, William Henry	Bowling Green, Ohio	Resigned	11/16/1999	6A

Katterhenrich, Emanuel John	Grove City, Ohio	Deceased	04/12/1999	6F
Kaul, Robert E.	Fargo, N.D.	Removed	12/01/1999	3B
Kelly, Robert Snowden	Toledo, Ohio	Resigned	05/27/1999	6D
Kern, Donald Walter	Casselton, N.D.	Deceased	02/16/1999	3B
Killen, Mark Lindsey	Huntington, W.Va.	Resigned	05/31/1999	8H
Kimball, William Joseph	Twinsburg, Ohio	Removed	10/16/1999	6E
King Jr., Cecil Emmett	Port Clinton, Ohio	Deceased	09/15/1999	6D
Kirlin-Hackett, William George	Redmond, Wash.	Resigned	03/13/1999	2C
Koch, Julie Irene	Golden Valley, Minn.	Deceased	12/15/1999	3E
Kramer, Arthur	Bella Vista, Ark.	Deceased	11/30/1999	4C
Kyllo, John Junior	Yorktown, Va.	Deceased	12/06/1999	9A
Laaveg, Oscar	Belmond, Iowa	Deceased	05/04/1999	5F
Lacy, Lee Devereaux	Denton, Texas	Removed	04/01/1999	4D
Langholz, Robert Ervin	Waterloo, Iowa	Deceased	12/07/1999	5F
Large, Patricia L.	Asheville, N.C.	Removed	11/14/1999	9E
Larson, Kent Scott	Germantown, Tenn.	Removed	10/15/1999	4F
Larson, Walter	Intervale, N.H.	Deceased	09/13/1999	7B
Lechner, Paul Henry	Rockport, Texas	Deceased	11/18/1999	4E
Lecky Jr., Hugh Franklin	Durham, N.C.	Deceased	06/08/1999	9B
Lee, Knute W. D.	Duvall, Wash.	Deceased	02/03/1999	1B
Lehti, Donald Roy	Los Angeles, Calif.	Deceased	07/26/1999	2B
Lewis Sr., Alvin G.	St. Paul, Minn.	Deceased	02/27/1999	3H
Light, John George	Lehighton, Pa.	Deceased	06/01/1999	7E
Lindblom, L Myron	Loveland, Colo.	Deceased	07/11/1999	2E
Locke, Clifford Eugene	Aurora, Colo.	Resigned	11/08/1999	2E
Loddigs, Herbert George	Minneapolis, Minn.	Deceased	04/07/1999	3G
Loken, Palmer Leonard	Sioux Falls, S.D.	Deceased	11/22/1999	3C
Lorenz, Lyall J.	Bethel Park, Pa.	Deceased	07/06/1999	8B
Louie, William	Stoughton, Mass.	Resigned	11/23/1999	7B
Loxterman, John Anthony	Painesville, Ohio	Deceased	09/29/1999	6E
Lundahl, Harry Milton	Sun City, Ariz.	Deceased	09/29/1999	2D
Lundberg, Gary L.	Fargo, N.D.	Resigned	04/17/1999	3D
Lundeen, Vernel Alvin	Cape Coral, Fla.	Deceased	05/18/1999	9E
Lupolt, Wayne Preston	Chambersburg, Pa.	Deceased	07/15/1999	8D
Mach, Deborah Lynn	Phoenix, Ariz.	Removed	09/17/1999	1F
Mach, Jeffrey Alan	Scottsdale, Ariz.	Removed	09/17/1999	1F
Magnuson, David Stanley	Gladstone, Mich.	Deceased	01/08/1999	5G
Main, Michael R.	Glenwood City, Wis.	Removed	12/31/1999	5H
Makley, William Robert	Monroe, Ohio	Deceased	09/01/1999	6F
Malm, Ervin Clifford	Indianapolis, Ind.	Deceased	08/20/1999	6C
Manor, Merne	St. Louis Park, Minn.	Removed	09/09/1999	3D
Mark, Dana Jerome	Fremont, Neb.	Resigned	06/15/1999	4A
Marshall, Johnson Clifford	Bloomington, Minn.	Deceased	11/11/1999	3G
Mathes, Daniel	Peoria, Ill.	Deceased	02/17/1999	5C
Mayer, Henry Alfred	Princeton, Minn.	Deceased	05/05/1999	3E
McEwen, Gregory Neil	St. Paul, Minn.	Removed	09/11/1999	3D
McKay, Keith Milton	Lodgepole, Neb.	Deceased	09/15/1999	4A
Messina, Anthony	Knoxville, Tenn.	Deceased	12/27/1999	9D
Metz, Randall Joseph	Fond du Lac, Wis.	Deceased	05/14/1999	5K
Mielke, Louis Edward	Sarasota, Fla.	Deceased	01/17/1999	9E
Milholland, Paul B.	North Fort Myers, Fla.	Resigned	04/23/1999	9E
Miller Sr., Edward McPherson	Englewood, Fla.	Deceased	05/29/1999	8B
Miller, Howard William	Gettysburg, Pa.	Deceased	05/10/1999	8F
Miller, John Henry Koons	Dover, Del.	Deceased	03/05/1999	8F
Miller, Rickey Donald	Ankeny, Iowa	Resigned	10/08/1999	5D
Mitchell, Carveth Pearn	Charlotte, N.C.	Deceased	06/15/1999	9B
Mitchell, William Lavalie	Jacksonville, Fla.	Deceased	08/24/1999	9E
Mohr, Carole Louise	Hermitage, Pa.	Deceased	12/17/1999	8A

Mueller, Charles Roland Edgar	Ballwin, Mo.	Deceased	08/25/1999	4B
Mueller, Edmund Martin	Mason City, Iowa	Deceased	10/06/1999	5F
Muller, Frank David	Dayton, Ohio	Deceased	01/03/1999	6F
Murtland, J. Victor	Vienna, Va.	Deceased	03/16/1999	8G
Nelson, Carl Evert Reinhold	Warren, Pa.	Deceased	03/14/1999	8A
Nelson, Eileen Marie	Minneapolis, Minn.	Deceased	08/16/1999	3G
Nelson, John Edward	Manhattan, Kan.	Deceased	06/28/1999	4B
Nelson, Victor Herman	Mendon, Utah	Resigned	02/01/1999	2E
Neudoerffer, Carl Ernst	Breinigsville, Pa.	Deceased	02/05/1999	7E
Neve, Aster Eberhart	Minneapolis, Minn.	Deceased	12/31/1999	3G
Norby, John K.	Bismarck, N.D.	Deceased	04/20/1999	3A
Noren, Paul Harold Andreas	Fullerton, Calif.	Deceased	04/17/1999	2C
Nottbohm, Herbert Ernst	Minneapolis, Minn.	Deceased	12/23/1999	3G
Nybro, Richard	San Antonio, Texas	Deceased	07/01/1999	4E
Ogan, Leland Corbin	St. Louis, Mo.	Deceased	01/06/1999	4B
Ollendorf, Fred August	Hastings, Neb.	Deceased	07/15/1999	5D
Olson, Donald Borgman	Wauwatosa, Wis.	Deceased	12/12/1999	5J
Olson, Herbert Martin	Norfolk, Neb.	Deceased	01/05/1999	4A
Orabka, Neal Armbruster	St. Louis, Mo.	Removed	02/26/1999	4B
Otto, Frederick Martin	Springfield, Ohio	Deceased	10/04/1999	6F
Ovak, Darrell Gene	North Ridgeville, Ohio	Removed	01/30/1999	6D
Parsons, Karen Lorraine	Chicago, Ill.	Deceased	05/23/1999	5A
Paynter, Leshy I. M.	Oswego, Ill.	Removed	06/30/1999	7D
Pearson, Richard Bruce	Cheshire, Conn.	Deceased	07/05/1999	7B
Peele, Jerald M.	Marion, S.C.	Deceased	01/01/1999	9B
Peterson, Arlo David	Key West, Fla.	Removed	10/01/1999	7C
Peterson, Herbert Amos	Yuma, Ariz.	Deceased	07/29/1999	5E
Peterson, Ronald Clifford	St. Paul, Minn.	Deceased	07/05/1999	3H
Pfahler Sr., John Whitford	Friendship, N.Y.	Deceased	03/09/1999	8A
Pfennig, Alfred L.	Austin, Texas	Deceased	08/01/1999	4E
Piehl Jr., Louis	Racine, Wis.	Deceased	12/29/1999	5J
Poole, Carole B.	Chesterton, Ind.	Removed	03/09/1999	5A
Poole Sr., Donald Raymond	Chambersburg, Pa.	Deceased	04/27/1999	8D
Ports, Michele Jeannine	Jackson Heights, N.Y.	Resigned	02/06/1999	7C
Preus, Nelson Forde	Fridley, Minn.	Deceased	05/28/1999	3G
Puotinen, Viljo Adolph	Virginia, Minn.	Deceased	06/15/1999	3E
Qualben, James Donald	San Antonio, Texas	Deceased	12/31/1999	3C
Quello, Robert Bjornlie	Sedona, Ariz.	Deceased	10/23/1999	2D
Ramseur Jr., Fred Manley	Salisbury, N.C.	Deceased	10/23/1999	9B
Ramsey, Janet Lauchnor	Roanoke, Va.	Removed	01/01/1999	9A
Ranta, Kaija	Thunder Bay, Ontario	Removed	10/09/1999	6A
Rasmussen, Corliss M.	Minneapolis, Minn.	Deceased	02/20/1999	3G
Rasmussen, Harold Theodore	Eden Prairie, Minn.	Deceased	10/12/1999	3G
Raup, Donald Geiger	Bellefonte, Pa.	Deceased	05/24/1999	8C
Reinholtzen Sr., Raymond Carl	Northfield, Minn.	Deceased	05/26/1999	3I
Riedel, Robert J.	Summerfield, Fla.	Deceased	04/22/1999	9E
Rismiller, Arthur P.	Naples, Fla.	Deceased	08/28/1999	9E
Roth, John Victor	Burlington, Ky.	Deceased	04/30/1999	6C
Ruble, Robert Blair	Frederick, Md.	Deceased	12/15/1999	8F
Rumme, Delbert Charles	Nagoya, Japan	Deceased	01/18/1999	5F
Rusch, Frederick Albert	Sioux Falls, S.D.	Deceased	02/05/1999	3C
Sandberg, Stanley	West Hartford, Conn.	Deceased	11/06/1999	7B
Sasse, Alvin Herman	St. Louis, Mo.	Removed	01/27/1999	4B
Satter, William Edward	Albuquerque, N.M.	Deceased	08/26/1999	2E

Schedler, Norman C.	Anoka, Minn.	Deceased	03/20/1999	5C
Scherer, Ross Paul	Arlington Heights, Ill.	Deceased	02/25/1999	5A
Schmidt, Norma Jean	Fairfield, Conn.	Resigned	05/15/1999	7B
Schultz, Theodore Ernest	Lyndora, Pa.	Deceased	12/18/1999	8B
Schwartz, Detlef Arthur	Santa Monica, Calif.	Resigned	05/07/1999	2B
Schwarz, Charles Richard	Monroe, Conn.	Deceased	04/29/1999	7B
Schweiger, Franklin Jacob	Troy, N.Y.	Deceased	03/31/1999	7D
Scott, Gary Graden	Millville, Del.	Resigned	10/04/1999	7F
Seidel, Ervin Carl	Wausau, Wis.	Deceased	07/24/1999	5I
Seim, John A.	Dayton, Ohio	Deceased	06/05/1999	6F
Sersig, Jack Louis	West Salem, Ohio	Deceased	05/07/1999	6E
Shalkhauser, Charles George	Madison, Wis.	Deceased	11/30/1999	5K
Shoup, George Fletcher	Fort Recovery, Ohio	Deceased	01/15/1999	6D
Siebert, Ronald Richard	Germantown, Ohio	Deceased	10/09/1999	6F
Siefkes, Siegfried Conrad	Issaquah, Wash.	Deceased	10/16/1999	1B
Sipple, James Brooks	Lawrenceville, N.J.	Deceased	06/23/1999	7A
Smail, Everett Ralph	Zelienople, Pa.	Deceased	01/04/1999	8B
Smith, Charles M.	Brainerd, Minn.	Removed	09/25/1999	5F
Snider, Donald John	Bridgeport, Conn.	Deceased	04/28/1999	7B
Sorensen, Reuben Erling	Seattle, Wash.	Deceased	12/09/1999	1B
Sorenson Jr., Morris A.	White Bear Lake, Minn.	Deceased	05/24/1999	3H
Sorgen, Sanford David	Moorhead, Minn.	Deceased	03/11/1999	3D
Sparks, Tommy V.	Fort Worth, Texas	Removed	08/01/1999	4D
Spieker, Karl William	Durand, Wis.	Resigned	02/15/1999	5H
Staller, Craig Sterling	Dauphin, Pa.	Resigned	01/04/1999	8D
Stark, Ronald James	Lady Lake, Fla.	Removed	03/16/1999	9E
Stebbins, William Hunter	Allentown, Pa.	Deceased	01/23/1999	7E
Steffensen, Vernon Joseph	Baraboo, Wis.	Deceased	08/24/1999	5I
Steffy, Cleaven Wilfred	Reading, Pa.	Deceased	10/09/1999	7A
Stenholm, John Winfred	Wichita, Kan.	Deceased	01/05/1999	4B
Stephan, Howard William	Steilacoom, Wash.	Removed	10/24/1999	1C
Stevens, Jack Richard	Clifton, N.J.	Deceased	06/27/1999	7A
Stierle Jr., Clifford A.	South Williamsport, Pa.	Deceased	08/07/1999	8E
Sullivan, Charles A.	Sarona, Wis.	Deceased	05/17/1999	5A
Sund, Winfred Erwin	Toledo, Ohio	Deceased	05/03/1999	6D
Sunwall, Carl Clarence Milton	Minneapolis, Minn.	Deceased	12/17/1999	3H
Sutter, Harold Edwin	Eagle Grove, Iowa	Deceased	02/07/1999	5E
Sveom, Freeman Olaf	Minneapolis, Minn.	Deceased	04/22/1999	3G
Swenson, Maurice Leonal	Winona, Minn.	Deceased	08/20/1999	3F
Tarbet, Ian Frederick	Telford, Pa.	Deceased	12/02/1999	7F
Theilen, Ernest L.	Brainerd, Minn.	Deceased	07/30/1999	3E
Thies, Pamela A.	Columbus, Ohio	Resigned	02/16/1999	6F
Thomas, Carl Edward	Grosse Pointe, Mich.	Deceased	10/01/1999	6A
Thomas, David Allen	Blissfield, Mich.	Removed	07/19/1999	6A
Thompson, Thoralf Gilbert	Bemidji, Minn.	Deceased	03/04/1999	3D
Thompson, James A.	Rio Rancho, N.M.	Removed	06/30/1999	2E
Thompson, Kenneth Pope	Dade City, Fla.	Resigned	08/01/1999	9E
Thompson, Lisa Ann	St. Paul, Minn.	Deceased	06/18/1999	3G
Thompson, Roland Duane	Salinas, Calif.	Deceased	03/13/1999	2A
Tidemann, August Palmer	New Richmond, Wis.	Deceased	01/31/1999	3D
Timmerman, John Louis	Coral Springs, Fla.	Deceased	05/15/1999	9E
Tome, Richard Leon	Hollidaysburg, Pa.	Deceased	03/01/1999	8C
Trandem, Steven Mark	Dilworth, Minn.	Resigned	10/08/1999	3E
Trostel, Hiram Weidner	Whiting, N.J.	Deceased	06/23/1999	7A
Troutman, Robert Love	Arden, N.C.	Resigned	08/11/1999	9B
Tuori, Eino Matthew	Esko, Minn.	Deceased	10/23/1999	3E
Tweet, Irvin Bernhardt	Vadnais Heights, Minn.	Deceased	01/01/1999	3D
Tweeten, Sigvard M.	Menomonie, Wis.	Deceased	12/21/1999	5H

Uecker, Timothy James	Glendale, Ariz.	Resigned	08/02/1999	2D
Underdahl, Harold Wilmer	Fosston, Minn.	Deceased	12/10/1999	3D
Vaaler, David R.	Minnetonka, Minn.	Deceased	08/10/1999	3G
VanDeursen, Adin Preston	Elizabethtown, Pa.	Resigned	09/13/1999	8D
VanDeusen, Robert Eldon	Charlotte, N.C.	Deceased	03/31/1999	9B
VanLaningham, Todd Alan	Sacramento, Calif.	Resigned	03/08/1999	2A
Varner, Ben Dodson	Tallahassee, Fla.	Deceased	01/21/1999	9E
Wagner, Howard D.	Moorhead, Minn.	Deceased	11/05/1999	3D
Wagner, Richard Eric	Hickory, N.C.	Removed	02/06/1999	9E
Ward, William	Rock Island, Ill.	Deceased	12/10/1999	5B
Warren, John Richard	Honesdale, Pa.	Removed	09/15/1999	7E
Weber, Oscar	Pennington, N.J.	Deceased	07/25/1999	7F
Wecht, David John	Severn, Md.	Deceased	02/24/1999	8F
Weinelt, Ronald Henry	McDonough, Ga.	Deceased	03/25/1999	9D
Westberg, Granger Ellsworth	Willowbrook, Ill.	Deceased	02/16/1999	5A
Whalen, Daryl Edward	Liverpool, N.Y.	Removed	04/10/1999	7D
Whetstone, Harold Vink	Baltimore, Md.	Deceased	10/08/1999	8F
Wiederanders, Roland Beyer	San Jose, Calif.	Deceased	03/14/1999	2A
Williams, William Wynne	New Brighton, Minn.	Deceased	10/23/1999	3H
Willis, Ivor	North Canton, Ohio	Deceased	07/14/1999	6E
Winter, Mark Andrew	Sacramento, Calif.	Resigned	11/05/1999	2A
Wold, Erling Henry	Anaheim, Calif.	Deceased	12/02/1999	2B
Wynkoop, Charles King	New Philadelphia, Ohio	Deceased	10/16/1999	6E
Yarbrough, Dennis	Union City, Ga.	Removed	03/09/1999	7C
Yeager, Robert Paul	Pueblo, Colo.	Resigned	09/30/1999	2E
Yost, Carl Elmer	York, Pa.	Deceased	06/15/1999	8D
Zeilinger, Neal O.	Cape Girardeau, Mo.	Resigned	12/12/1999	4B
Zimmerman, Walter Russell	Rockville, Md.	Deceased	11/26/1999	8G
2000				
Aalborg, Terry	Philadelphia, Pa.	Deceased	04/21/2000	7F
Abbott, Ronald William	Port Clinton, Ohio	Removed	10/21/2000	6E
Aden, Roswell Ehme	Carthage, Ill.	Deceased	11/21/2000	5C
Ahrens, Robert Richard	Rockwell, Iowa	Deceased	08/15/2000	5F
Allan Jr., John Chalmers	Honey Brook, Pa.	Deceased	12/16/2000	7C
Anderson, Paul Edward	Soldier, Iowa	Deceased	04/07/2000	5E
Astacio, Victor Jose	Bayamon, Puerto Rico	Deceased	10/02/2000	9F
Augustine, Douglas Jesse	Sandstone, Minn.	Deceased	12/12/2000	3G
Bader, Mary Anna	Chicago, Ill.	Removed	09/30/2000	5A
Barr, Robert Bruce	Ashland, Ohio	Deceased	11/02/2000	6E
Barrantes, Patricio	Houston, Texas	Deceased	07/06/2000	4F
Bates, George Terrell	Anniston, Ala.	Resigned	05/05/2000	9D
Bauer, Paul George	Waverly, Iowa	Deceased	07/29/2000	5F
Bean III, James T.	Madison, Wis.	Resigned	04/01/2000	5K
Beatty, Murel E.	Baltimore, Md.	Deceased	09/14/2000	8F
Behrens, Edgar H.	Monterey, Calif.	Deceased	01/03/2000	2A
Bell, William Leigh	York, Pa.	Deceased	01/10/2000	8D
Berkemeyer, William Clauss	Allentown, Pa.	Deceased	09/29/2000	7E
Berntson, Rudolph	Zumbrota, Minn.	Deceased	05/15/2000	3I
Betcher, Sharon Verna	Summit, N.J.	Transferred	09/30/2000	3A
		to the Evangelical Lutheran Church in Canada		
Bilstad, Orvin Johan	Loveland, Colo.	Deceased	06/24/2000	2E
Blank, Ray Alan	Chugiak, Alaska	Resigned	05/31/2000	1E
Blom, Arnold Orval	Neenah, Wis.	Deceased	09/16/2000	5I

Blomquist, Elroy Clark	St. Cloud, Minn.	Deceased	11/04/2000	3F
Bloom, Wenzel A.	Chisago City, Minn.	Deceased	01/12/2000	3H
Boehne, Robert Edward	Hoffman Estates, Ill.	Removed	12/05/2000	5A
Bowers, William C.	Lakeside, Ohio	Deceased	03/25/2000	6D
Bowman III, Arthur Milner	St. Paul, Minn.	Resigned	09/30/2000	3H
Brause, Floyd Robert	Anchorage, Alaska	Deceased	03/09/2000	1A
Bringen, Rodney Alan	Edina, Minn.	Resigned	04/21/2000	3E
Brostrom, Dennis P.	Silver Bay, Minn.	Resigned	07/07/2000	3E
Brown, Harold E.	Columbus, Ohio	Deceased	04/05/2000	6F
Brown, Jerry L.	Vancouver, Wash.	Removed	03/18/2000	1C
Brown, Todd Charles	Normal, Ill.	Resigned	10/26/2000	5A
Bucka, Melvin Arnold	Pine Island, Minn.	Deceased	09/23/2000	3G
Burr, Russell Ninian	Basye, Va.	Resigned	12/11/2000	9A
Burritt, John K.	Oshkosh, Wis.	Deceased	06/07/2000	5I
Butler, Betty Jane	Malvern, Pa.	Removed	09/21/2000	7F
Butt, William John	Lititz, Pa.	Deceased	08/09/2000	6C
Callaghan, Kenneth Neal	San Pedro, Calif.	Removed	09/09/2000	2B
Callaghan, Sean Timothy	Fort Worth, Texas	Removed	09/23/2000	1F
Canaday, Ronald Joseph	Holbrook, Ariz.	Deceased	05/27/2000	2D
Carls, David J.	Coon Rapids, Minn.	Removed	01/01/2000	5L
Carlson, Arthur Bernhard	Gladstone, Mo.	Deceased	09/22/2000	4B
Carter, Churchill	Pittsburgh, Pa.	Deceased	04/22/2000	8B
Chandler, John Richard	Amarillo, Texas	Resigned	06/26/2000	4D
Chelton, Ronald Keith	Columbus, Ohio	Deceased	08/27/2000	6F
Christensen, Howard Anton	Bedford, Texas	Deceased	06/25/2000	4D
Clay, Cheri Lee	Sandusky, Ohio	Resigned	10/07/2000	6D
Colon, Ruben Dario	Sebring, Fla.	Deceased	05/05/2000	7C
Comnick, Donald Gerald	Milroy, Minn.	Deceased	03/03/2000	3F
Comnick, Russell E.	Menahga, Minn.	Deceased	11/30/2000	3G
Cooper, John Charles	Big Pine Key, Fla.	Deceased	01/07/2000	9E
Daniel, Paul W.	Milwaukie, Ore.	Removed	02/25/2000	1E
Daniel, Vance Miller	Austin, Texas	Deceased	07/29/2000	4E
Danielson, Cheryl Marie	Lake Nebagamon, Wis.	Resigned	10/15/2000	3E
Danitschek, Edgar W.	Omaha, Neb.	Deceased	04/18/2000	4A
Dick Jr., Richard Dean	Cary, Ill.	Removed	02/10/2000	6A
Dille, Sara J.	Morrhead, Minn.	Transferred	06/07/2000	3F
		to the Evangelical Lutheran Church in Canada		
Dion, Charles John	North Bend, Wash.	Deceased	09/18/2000	1B
Drefke, Willard Owen	Blissfield, Mich.	Deceased	09/04/2000	6A
Eastes, David Russell	Asheboro, N.C.	Resigned	06/11/2000	9B
Eaton-Reding, Nancy Marjorie	DeWitt, Mich.	Deceased	01/30/2000	6B
Ebaugh, Jane G.	Columbia, Md.	Removed	07/13/2000	1B
Ebb, Ronald Arthur	Kearney, Neb.	Deceased	05/18/2000	4A
Eichner, David Noel	Kintnersville, Pa.	Deceased	07/24/2000	7E
Eisenberg, William Edward	Rockville, Md.	Deceased	01/13/2000	9A
Eklund, Emmet Elvin	Edina, Minn.	Deceased	08/07/2000	3G
Elkins, Edgar George	Greenville, N.C.	Resigned	09/09/2000	9B
Elster, Walter LeRoy	Sioux Falls, S.D.	Deceased	09/24/2000	3C
Engbretson, Bruce A.	Anchorage, Alaska	Deceased	12/20/2000	1A
Erickson, Arthur E.	Elk Point, S.D.	Deceased	05/24/2000	3C
Erickson, Sheridan L.	Helena, Mont.	Deceased	03/25/2000	1F
Erlandson, John Clifford	Bassett, Neb.	Deceased	05/27/2000	4A
Eulberg, Steven Bradley	Fort Collins, Colo.	Removed	02/15/2000	2E
Evans, David Wayne	Coopersburg, Pa.	Removed	01/19/2000	7E
Evenson, Robert A.	Falcon Heights, Minn.	Deceased	12/12/2000	3G
Ewing, Richard L.	Argyle, Wis.	Resigned	07/01/2000	5K
Faber, Robert Louis	Keokuk, Iowa	Removed	12/02/2000	6B

Fairman, William Robert	New Bedford, Mass.	Deceased	07/29/2000	7B
Farnham, Charles N.	Salem, Ore.	Removed	02/25/2000	1E
Fauble, Donald Roger	Arden, N.C.	Deceased	09/14/2000	9B
Fish, Michael J.	Cary, Ill.	Resigned	07/31/2000	9D
Fisher, Charles Edward	Wyomissing, Pa.	Deceased	01/01/2000	7E
Fjellman, Anel Gilbert	Seattle, Wash.	Deceased	01/20/2000	1B
Foege, William A.	Tacoma, Wash.	Deceased	12/25/2000	1C
Foss, Kenneth Roger	Nebraska City, Neb.	Deceased	01/07/2000	4A
Fretheim, Erling H.	Minneapolis, Minn.	Deceased	07/01/2000	2D
Frey, Bertwin Luther	Fairview Park, Ohio	Deceased	06/22/2000	6E
Fritschel, Edward Carl	Mount Vernon, Wash.	Deceased	07/02/2000	1B
Gakenheimer, John H.	Monroe, Mich.	Removed	02/24/2000	6A
Gensch, E. David	Napoleon, Ohio	Resigned	02/26/2000	6D
George, Zigmond	Puyallup, Wash.	Deceased	11/29/2000	1C
Gerbitz, Larry Wayne	Eau Claire, Wis.	Deceased	04/19/2000	5H
Gilhoi, Dale L.	Granite Falls, Minn.	Deceased	04/22/2000	3F
Grill, John LeRoy	Dillsburg, Pa.	Deceased	11/16/2000	8D
Grote, Gary Gene	Wausau, Wis.	Resigned	03/25/2000	5I
Gruhn, Victor Immanuel	Minnetrissa, Minn.	Deceased	04/21/2000	7F
Gustafson, Arthur Malcolm	Willmar, Minn.	Deceased	12/21/2000	3F
Haar, Murray J.	Sioux Falls, S.D.	Resigned	01/18/2000	3C
Hackett, Margaret Lee	Eighty Four, Pa.	Resigned	01/31/2000	8B
Hall, George Fridolph	Evanston, Ill.	Deceased	10/20/2000	5A
Hall, Patrick Lee	Burnsville, Minn.	Resigned	09/11/2000	3H
Hammer, Edward William	Chesterfield, Mo.	Deceased	12/17/2000	4B
Hansen, Stanley Theodore	Paullina, Iowa	Deceased	08/14/2000	5E
Hartzheim, Kenneth Eugene	Anaheim, Calif.	Deceased	10/27/2000	2C
Haugen, Douglas Dean	Sioux City, Iowa	Deceased	04/23/2000	5E
Hays, Ronald J.	Sun City West, Ariz.	Deceased	02/11/2000	5D
Heck, George Edward	Albany, N.Y.	Deceased	06/11/2000	7D
Heckman, Duane Harry	Independence, Mo.	Resigned	09/01/2000	4B
Hedman, Carl Walden	Tacoma, Wash.	Deceased	01/01/2000	1C
Hein, Robert Frank	Severna Park, Md.	Deceased	06/11/2000	8F
Helmeke, Karen	Portage, Mich.	Removed	01/29/2000	5F
Henrich, John Robert	Kutztown, Pa.	Deceased	08/08/2000	7E
Hess, Alfred Vernon	Yucaipa, Calif.	Deceased	03/16/2000	6C
Himmelman, Robert Adam	Fairfax, Va.	Deceased	12/31/2000	8G
Holm, Bernard John	Austin, Texas	Deceased	07/21/2000	4E
Huck, Roy J.	Waverly, Iowa	Deceased	10/11/2000	5F
Huffman, Gordon Seth	Newark, Ohio	Deceased	02/21/2000	6F
Hunstad, Thomas A.	Minnetonka, Minn.	Deceased	11/21/2000	3G
Ihlenfeld, Paul C.	Hartland, Wis.	Resigned	11/26/2000	5J
Ilten, Jay Robert	Holy Cross, Iowa	Resigned	03/18/2000	5F
Irwin, Jeffrey Kenneth	Davis, Calif.	Resigned	02/01/2000	4B
Isaacs, Mark David	Rhinebeck, N.Y.	Resigned	01/12/2000	7C
Isaacson, Carl Oscar	Northfield, Minn.	Removed	09/01/2000	5A
Jackson, Dennis H.	Jasper, Ind.	Resigned	01/30/2000	6C
Jacobsen, Fred	Alden, Minn.	Deceased	12/16/2000	3I
Jacobsen, George T. L.	Middleton, Wis.	Deceased	07/05/2000	5A
Jacobsen, Gilbert Norman	Ottawa, Ill.	Deceased	07/25/2000	5B
Janson Jr., William Albert	Phoenixville, Pa.	Deceased	04/13/2000	7F
Jaxheimer, Samuel Charles	Reading, Pa.	Deceased	01/20/2000	7E
Johnson, Clarence James	Mankato, Minn.	Deceased	05/30/2000	3D
Jones, Henry Raymond	Columbia, Pa.	Deceased	06/18/2000	7E
Josi, Ronald Ernest	North Bonneville, Wash.	Deceased	09/03/2000	1C
Jystad, Torgney B.	Hawley, Minn.	Deceased	03/08/2000	3I

Kaiser, Edgar Paul	Seattle, Wash.	Deceased	01/06/2000	1B
Kane, Jack Patrick	Naperville, Ill.	Resigned	05/13/2000	5A
Kaufman, Jamie G.	Toledo, Ohio	Resigned	12/25/2000	6D
Kearns, Donald John	New Philadelphia, Ohio	Deceased	02/07/2000	9E
Keil, Paul Luther	New Port Richey, Fla.	Deceased	09/21/2000	9E
Keister, Daniel Lee	Wooster, Ohio	Deceased	03/19/2000	6E
Keister Jr., John Taylor	Tullahoma, Tenn.	Deceased	01/30/2000	9D
Keller, Alvin L. C.	Bismarck, N.D.	Deceased	09/20/2000	3A
Keller, Katherine Pauline	Phoenix, Ariz.	Deceased	11/11/2000	2D
Kelly, Paul Howard	Cole Camp, Mo.	Resigned	05/30/2000	5F
King, Clayborne Stanford	Dayton, Ohio	Deceased	01/05/2000	9B
King, Dorene Clair	Richardton, N.D.	Resigned	04/22/2000	3C
Kintner, John Carlson	Blaine, Wash.	Resigned	01/12/2000	1B
Kissling, Waldemar Ralph	Kimball, Mich.	Deceased	12/20/2000	6A
Klover Jr., William Wilbur	Boise, Idaho	Deceased	07/20/2000	1D
Knapp, George Edward	Bala Cynwyd, Pa.	Deceased	06/26/2000	7F
Knaus Jr., Earl Tecumseh	Bala Cynwyd, Pa.	Deceased	05/24/2000	7F
Knock, Daniel Elliott	Badger, Minn.	Deceased	06/10/2000	3D
Koberlein, Ivan Edward	Bethlehem, Pa.	Deceased	10/15/2000	7E
Koehnlein Sr., John Martin	Westminster, Md.	Deceased	10/06/2000	8F
Koppenhaver, Carl Edward	Honeybrook, Pa.	Deceased	06/19/2000	7F
Koss, Leonard Julius Frederic	New Westminster, BC	Deceased	01/14/2000	6C
Kotchenruther, Wilson A.	Ann Arbor, Mich.	Deceased	05/04/2000	6A
Kovacik, Jan	Lansford, Pa.	Deceased	03/09/2000	7G
Kratzer, Earl Christopher	Land O'Lakes, Fla.	Resigned	02/03/2000	9E
Kreger, Joel W.	Cumberland, Wis.	Removed	09/01/2000	5H
Kretzmann, Martin Luther	Milwaukee, Wis.	Deceased	04/24/2000	5J
Krikau, Henry	Dunedin, Fla.	Deceased	03/28/2000	9E
Kumpf, Harold C.	Maquoketa, Iowa	Deceased	08/13/2000	5D
Langins, Peteris	Minneapolis, Minn.	Deceased	01/26/2000	3G
Lantis, Anna Jane	Rancho Penasquito, Calif.	Deceased	06/23/2000	2C
Larson, Elmer G.	Grand Forks, N.D.	Deceased	01/17/2000	3D
LaVann, William Russell	Kenosha, Wis.	Deceased	02/18/2000	5J
Lee, Chia Neng	La Crosse, Wis.	Removed	01/01/2000	5L
Lengel, Stuart Hoffman	Mt. Pleasant Mills, Pa.	Deceased	01/01/2000	8E
Lesher, James Maurice	West Des Moines, Iowa	Deceased	02/13/2000	5D
Ling, James Richard	Somerset, Pa.	Deceased	06/07/2000	8C
Long, Philip Dale	Pittsburgh, Pa.	Deceased	04/20/2000	8B
Lueker, Erwin L.	St. Louis, Mo.	Deceased	03/01/2000	4B
Lundquist, Merton LaVerne	Omaha, Neb.	Deceased	01/31/2000	4A
Magis, Olaf Elmar	Great Falls, Mont.	Deceased	10/24/2000	1F
Mantei, Edmund Henry	Cheboygan, Mich.	Deceased	01/23/2000	6B
Marks, Thomas Michael	Orlando, Fla.	Resigned	03/18/2000	5F
McAadoo, Charles Donald	Baltimore, Md.	Deceased	11/04/2000	8F
McCullough, Harold M.	Minneapolis, Minn.	Deceased	03/16/2000	3G
McCullough Jr., Henry Antine	Durham, N.C.	Deceased	01/05/2000	9B
McDermid, John Allan	Laporte, Minn.	Deceased	08/24/2000	3D
McGee, James Scott	Monticello, Minn.	Deceased	03/18/2000	3G
Menchhofer, George Ivan	Dayton, Ohio	Deceased	10/14/2000	6F
Mensing, Wayne Warren	Montevideo, Minn.	Deceased	06/10/2000	3F
Meske, Theodore A.	Kendrick, Idaho	Deceased	02/21/2000	1D
Miller, Raymond Milton	York, Pa.	Deceased	10/27/2000	8D
Milner, Paul	Park Ridge, Ill.	Removed	01/22/2000	6E
Misenheimer Jr., Ernest Luther	Salisbury, N.C.	Deceased	04/09/2000	9B
Moe, Bradley Allen	Rochester, Minn.	Resigned	10/31/2000	3I
Mohr, Charles Arthur	Fredericksburg, Texas	Deceased	02/29/2000	4E
Moore, Joyce Lindh	Greensboro, N.C.	Deceased	12/24/2000	9B
Morehead Jr., Flay Curtis	Salisbury, N.C.	Deceased	01/02/2000	9B

Morgan, Paul Lowman	High Point, N.C.	Deceased	07/15/2000	9B
Morgan, Thomas Daniel	Kenner, La.	Deceased	12/22/2000	4F
Most, William F.	Loveland, Colo.	Deceased	04/19/2000	2E
Nelson Jr., Eric William	Aurora, Colo.	Removed	09/15/2000	2E
Nelson, Eugene Kenneth	Lindsborg, Kan.	Deceased	08/01/2000	4B
Nelson, Paul Raymond	Chicago, Ill.	Deceased	10/28/2000	6C
Neufeld, Harvey J.	Steilacoom, Wash.	Deceased	04/28/2000	1C
Nielsen, Leo Robert	Fremont, Neb.	Deceased	10/05/2000	4A
Nielsen, Stanley Paul	Harlan, Iowa	Deceased	01/28/2000	5E
Nordin, John Philip	Lafayette, Colo.	Removed	02/15/2000	2E
Nysetvold, Miles J.	Twin Valley, Minn.	Deceased	12/27/2000	3D
Oberholtzer, Walter Dwight	Harbert, Mich.	Deceased	04/14/2000	6C
Oelschlager, Karl S.	Toledo, Ohio	Deceased	09/04/2000	6A
Oleson, Chester A.	Northfield, Minn.	Deceased	09/27/2000	3I
Olsen, Richard Warren	Troy, N.Y.	Deceased	11/19/2000	7D
Olson, David George	Mission Hill, S.D.	Resigned	12/11/2000	3C
Osterbur, Ehme Renkin	Royal, Ill.	Deceased	07/09/2000	5C
Otterman, Kent A.	Albert Lea, Minn.	Removed	10/14/2000	3I
Park, Karl Monroe	Salisbury, N.C.	Deceased	06/24/2000	9B
Parrish, Thomas V.	Mendota Heights, Minn.	Resigned	12/01/2000	3G
Peeler, David Gene	China Grove, N.C.	Deceased	08/26/2000	9B
Peery, William Powlas	Burlington, N.C.	Deceased	02/20/2000	9B
Peimann, Wayne H.	La Mesa, Calif.	Resigned	04/14/2000	2C
Perry, Edward Kersten	Buffalo, N.Y.	Deceased	07/27/2000	7D
Petersen, Harold E.	Parshall, N.D.	Resigned	11/14/2000	3I
Petersen, Immanuel	Oregon, Wis.	Deceased	07/10/2000	5K
Peterson, Jon David	El Cajon, Calif.	Resigned	12/12/2000	2C
Pinzon, Samuel Eduardo	Miami, Fla.	Resigned	06/08/2000	9E
Plueger, Aaron L.	Yucaipa, Calif.	Deceased	07/22/2000	2C
Poehlmann, Gerhard August	Clifton, Texas	Deceased	01/26/2000	4E
Poldberg, Lance Mark	Lake Elsinore, Calif.	Removed	06/30/2000	2C
Preus, Christian Keyser	Laporte, Minn.	Deceased	01/09/2000	3D
Rasmussen, Walter John	Mesa, Ariz.	Deceased	11/09/2000	2D
Reisz, Howard Frederick	Zelienople, Pa.	Deceased	09/28/2000	8B
Reuter, Alan Carl	Stuart, Fla.	Deceased	07/09/2000	6B
Reyelts, Lawrence Edward	Minneapolis, Minn.	Deceased	11/14/2000	3G
Rice, Charles Leonard	Idaho Falls, Idaho	Removed	01/17/2000	5D
Rice, Daniel Elbert	Greenbriar, Tenn.	Resigned	03/01/2000	9D
Richmond, Joanne S.	Blair, Neb.	Resigned	08/31/2000	4A
Ridenour, Bradford E.	Arvada, Colo.	Removed	08/31/2000	2E
Roberts Jr., John Willoughby	Buffalo, N.Y.	Deceased	10/18/2000	7D
Rosales, Raymond Shubert	Wyoming, Minn.	Deceased	06/21/2000	3H
Ross, Michael Elwood	Cruzeiro du Sul, Brazil	Resigned	10/10/2000	2E
Roth, Allen Harvey	Drum, Pa.	Deceased	11/24/2000	7E
Rozell, Watts Boyd	Okemos, Mich.	Removed	03/01/2000	9D
Salstrom, Alden Luther	Gurnee, Ill.	Deceased	07/04/2000	5A
Sammel, John Frederick	Bedford, Pa.	Deceased	05/23/2000	8C
Schenk, Frederick J.	Minneapolis, Minn.	Deceased	08/19/2000	3G
Schnable Jr., Frederick L.	Randallstown, Md.	Removed	06/30/2000	8F
Schram, Gregory M.	Northwood, N.D.	Removed	03/23/2000	3B
Schultz, Otto B.	Lincoln, Neb.	Resigned	06/14/2000	4A
Schulz, Paul Arnold	Franklin, W.Va.	Deceased	03/22/2000	9A
Seamon, Martin Allen	Elbow Lake, Minn.	Deceased	08/02/2000	3D
See, William Carl	Cumberland, N.C.	Removed	02/11/2000	8E
Sellman, Charles Alan	Ionia, Mich.	Resigned	05/31/2000	6B

Shaw, Lois Paulette	High Point, N.C.	Deceased	12/20/2000	9B
Sherve, Albin Gustav	Hackensack, Minn.	Deceased	01/20/2000	3E
Shiffer, Alvin Osborne	Willow Grove, Pa.	Deceased	11/13/2000	7F
Shogren, Harry Leroy	Thief River Falls, Minn.	Deceased	03/18/2000	2D
Siefkes, Ulrich Luther	Pinckney, Mich.	Deceased	02/04/2000	6A
Siege, John C.	San Antonio, Texas	Deceased	12/02/2000	5F
Sigmon Jr., John Henry	Hickory, N.C.	Deceased	10/14/2000	9B
Siegel, Robert Louis	Kitty Hawk, N.C.	Resigned	07/01/2000	7A
Smith, Francis Boving	Canal Winchester, Ohio	Deceased	02/12/2000	8F
Sorteberg, Warren Andrew	Edina, Minn.	Deceased	09/11/2000	3G
Sortland, Egil Arthur	Poulsbo, Wash.	Resigned	01/24/2000	1C
Spong, Gordon William	Victoria, Texas	Deceased	03/24/2000	4E
Stabb, Kristin	San Francisco, Calif.	Resigned	03/15/2000	7F
Staveteig, Timothy G.	Cleveland, Ohio	Removed	03/11/2000	6C
Steen, Leland Wesley	Golden Valley, Minn.	Deceased	08/20/2000	3G
Steffens, Brent P.	Spearfish, S.D.	Removed	09/23/2000	1F
Steinhaus, John Roderick	San Gabriel, Calif.	Deceased	08/30/2000	2B
Stevens, Timothy Wayne	Orland Park, Ill.	Removed	01/22/2000	5C
Strandjord, Arne Eugene	Hammond, Ore.	Deceased	11/27/2000	1E
Strickler, Gerald Brenner	Grants Pass, Ore.	Deceased	01/16/2000	2C
Stroup Jr., Herbert Wilson	Carlisle, Pa.	Deceased	10/10/2000	8D
Strum, George C.	Decorah, Iowa	Deceased	12/18/2000	5F
Sutherland, John David	Whittier, Calif.	Deceased	11/10/2000	2C
Swanson, Lawrence Lee	Indianapolis, Ind.	Deceased	09/19/2000	6C
Swanson, Ronald Clarence	Rapid River, Mich.	Deceased	02/14/2000	5G
Switzer, Ernest William	Rochester, Minn.	Deceased	08/24/2000	3I
Sy, William C.	Laguna Hills, Calif.	Removed	07/28/2000	2C
Tailleur, Arthur	Delray Beach, Fla.	Removed	02/23/2000	9E
Tallakson, Loyal Edward	Northfield, Minn.	Deceased	02/18/2000	3F
Thomas, Bruce E.	Syracuse, Neb.	Deceased	04/05/2000	4A
Thomas, Terry C.	Woodinville, Wash.	Removed	06/25/2000	1B
Thompson, Thomas Arnold	Mesa, Ariz.	Deceased	11/18/2000	3D
Thompson, Douglas Earl	Apple Valley, Minn.	Resigned	11/18/2000	3F
Thorpe, Bernard Norman	Lansdale, Pa.	Deceased	03/02/2000	7F
Thorpe, Gordon D.	Eau Claire, Wis.	Resigned	10/31/2000	5H
Tingley, Arthur Roy	Germantown, Ohio	Deceased	01/07/2000	6F
Toerne, Alfred Edward	Bastrop, Texas	Removed	09/15/2000	4E
Trygstad, Gordon Myron	Farmington, Minn.	Deceased	05/29/2000	3H
Updegraff, John Alfred	Dayton, Ohio	Deceased	06/28/2000	6F
VanSteen, Mattys Charles	Ham Lake, Minn.	Deceased	06/30/2000	3G
Vehanen, Eino Johannes	Pahoa, Hawaii	Deceased	06/25/2000	2C
Verde, Patti Anne	Westlake, Ohio	Resigned	06/06/2000	6E
Veum, Roger Dean	Las Vegas, Nev.	Deceased	04/03/2000	2D
Walters, Jerome Damian	Tacoma, Wash.	Resigned	09/14/2000	1C
Waters, Robert Elart	Des Moines, Iowa	Removed	03/09/2000	5D
Wegener, Barbara Jean	Boulder, Colo.	Removed	09/10/2000	2E
Weise, Gerhard Gottlieb	Hutchinson, Kan.	Deceased	02/20/2000	4B
Westman, Wilmer Charles	Hastings, Neb.	Deceased	11/14/2000	4A
Wicklund, Wilbur Edward	Pflugerville, Texas	Deceased	05/07/2000	4E
Wietfeldt Jr., Fred Eberhardt	Dataw Island, S.C.	Deceased	12/04/2000	9C
Winters, Robert William	Newland, N.C.	Deceased	11/27/2000	9B
Witt, Cynthia B.	San Diego, Calif.	Removed	05/31/2000	2C
Wolff, Frederick J.	Lincoln, Neb.	Deceased	03/15/2000	4A
Wollan, Thomas Carl	Ackley, Iowa	Removed	03/09/2000	5D
Wuchter, Michael David	Duluth, Minn.	Deceased	08/05/2000	3E

Yonts, Martin Luther	Hendersonville, N.C.	Deceased	01/28/2000	4F
Yost, Israel Ammon Sheldon	Orwigsburg, Pa.	Deceased	06/25/2000	8F
Ziegler, George Wellington	Limerick, Pa.	Deceased	02/07/2000	7F
Ziemer, David Charles	Cloquet, Minn.	Deceased	08/18/2000	3E

Appendix C of the Report of the Secretary

Additions to the Roster of Associates in Ministry 1999-2000

Corrections

The following persons were added to the roster of associates in ministry prior to 1999. The additions, however, were not reported in the minutes of other Churchwide Assemblies.

Name	City/State	Admitted	Date	Region/ Synod
Sedio, Mark E.	Davenport, Iowa	Commissioned	11/01/1979	5D
Berthelsen, Wendy A.	Town and Country, Mo.	Commissioned	09/16/1988	4B
Leake, Mary-Elaine	Malverne, N.Y.	Commissioned	01/01/1988	7C
Lewis, Irene June	Milwaukee, Wis.	Commissioned	09/23/1993	5J
Radtke, Katherine N.	Bloomington, Minn.	Commissioned	02/07/1993	3G
Stevens, Lavelva B.	Pulaski, Va.	Reinstated	06/01/1993	9A
Gallardo, Eva V.	Miami, Fla.	Commissioned	11/20/1994	9E
Williams, Sara Joyce	Concord, N.C.	Commissioned	09/29/1996	9B
Cowen, Cynthia E.	Quinnesec, Mich.	Commissioned	04/20/1997	5G
Rathjen, Martin C.	Bloomington, Minn.	Commissioned	03/09/1997	3G
Burwell Jr., Robert W.	LeMars, Iowa	Commissioned	05/17/1998	5E

1999

Arft, Joanne D.	St. Augustine, Fla.	Commissioned	03/14/1999	9E
Arndt, Mary Ann	Spokane, Wash.	Commissioned	07/25/1999	1D
Ashmont, Carol Jean	West Chicago, Ill.	Commissioned	11/14/1999	5A
Bauer, Christine Joanne	St. John, Ind.	Commissioned	04/17/1999	6C
Bighley, Milton Arthur	St. Paul, Minn.	Commissioned	09/05/1999	3H
Blank, Janet Leah	Milwaukee, Wis.	Commissioned	04/10/1999	5J
Caywood, Elizabeth Anne	Pittsburgh, Pa.	Commissioned	06/19/1999	8B
Dennis, Amy Marie	Marion, Ohio	Commissioned	07/11/1999	6B
Durocher Jr., Robert Joseph	Salisbury, N.C.	Commissioned	01/10/1999	9B
Graddy, Karin Lynn	DeKalb, Ill.	Commissioned	06/18/1999	5B
Graybash, Jennifer Lynn	Ellicott City, Md.	Commissioned	06/13/1999	8F
Hershberger, Maretta Faye	South Bend, Ind.	Commissioned	05/01/1999	6C
Le, Long Quang	Houston, Texas	Commissioned	11/14/1999	4F
Looschen, Korra Ann	Sierra Vista, Ariz.	Commissioned	09/19/1999	2D
Mannel, Cathy Lou	Austin, Minn.	Commissioned	09/05/1999	3I
Martin, Jann Orell	Westland, Mich.	Commissioned	07/11/1999	6A

Michaelsen, William Charles	Clinton, Iowa	Commissioned	04/11/1999	5D
Moskowitz, Susanne Robin	Schuykill Haven, Pa.	Commissioned	07/20/1999	7E
Mueller, Jo Ellen	Minneapolis, Minn.	Commissioned	05/30/1999	3G
Navarro, Janice Louise	Greenfield, Wis.	Commissioned	01/01/1999	5J
Neel, Susan Jean	Canton, Ohio	Commissioned	08/22/1999	6E
Roberts, Mary Margaret	Spartanburg, S.C.	Commissioned	06/03/1999	9C
Sandquist, Sonja Cay	Littleton, Colo.	Commissioned	02/14/1999	2E
Steinfeldt, Carolyn Marie	Kansas City, Mo.	Commissioned	04/25/1999	4B
Thompson, Diane Marie	Berkley, Mich.	Commissioned	08/08/1999	6A
Thompson, Karen Sue	Cranberry Twp., Pa.	Commissioned	06/19/1999	8B
Waymire, Celeste Lee	Elk Horn, Iowa	Commissioned	10/10/1999	5E
Williams, Susan Elizabeth	Lake Orion, Mich.	Commissioned	04/25/1999	6A
Wilson, Jonathan Rob	Syracuse, N.Y.	Commissioned	01/16/1999	7D
Young, Cynthia Ann	Des Moines, Iowa	Commissioned	02/12/1999	5D
2000				
Baringer, Felita Denise	St. Petersburg, Fla.	Commissioned	05/27/2000	9E
Barnes, Sandra Ann	Harvey, La.	Commissioned	05/28/2000	4F
Bartoe, Connie Jo	Deerfield Beach, Fla.	Commissioned	04/09/2000	9E
Boehme, Nancy Carol	Moline, Ill.	Commissioned	04/16/2000	5B
Bravener, William Lee	Watertown, Wis.	Commissioned	04/02/2000	5K
Buschagen, Cynthia Faye	Castle Rock, Colo.	Commissioned	11/19/2000	2E
Buster, Melinda Lynn	Salina, Kan.	Commissioned	11/19/2000	4B
	Miami, Fla.	Commissioned	12/17/2000	9E
Cortada, Ana P.				
	Austin, Texas	Reinstated	10/01/2000	4E
Flemming, Anna Mary				
Freeman, Marilyn Ila	Neenah, Wis.	Commissioned	07/12/2000	5I
	San Antonio, Texas	Reinstated	09/10/2000	4E
Geer, Mary Lou				
Grier, Sandra Lee	Williamsport, Pa.	Commissioned	04/02/2000	8E
	Valley City, N.D.	Reinstated	04/15/2000	3B
Johnson, Daniel Alan				
Johnson, Helen Jean	Omaha, Neb.	Commissioned	05/21/2000	4A
	Columbia, S.C.	Commissioned	01/23/2000	9C
Kimball, Dorothy Lexanne				
	Security, Colo.	Commissioned	06/01/2000	2E
Lettenmaier, Kris				
	Fort Wayne, Ind.	Commissioned	12/10/2000	6C
Myers, Christie Ann				
	Walla Walla, Wash.	Commissioned	07/23/2000	1D
Nelson, Matthew Roy				
	Dilworth, Minn.	Commissioned	04/04/2000	3D
Reisig, Dawn Viola				
Richardson, Susan Kay	Ashland, Neb.	Commissioned	04/02/2000	4A
Rogers, Sharon Marie	Sycamore, Ill.	Commissioned	06/16/2000	5B
Rose, Linda Jean	Billings, Mont.	Commissioned	04/09/2000	1F
Schanil, Bonita Rae	Hutchinson, Minn.	Commissioned	09/10/2000	3F
Scharpenberg, Judy Ann	Columbia City, Ind.	Commissioned	06/04/2000	6C
Stemler, Ruthann	Louisville, Ky.	Commissioned	07/22/2000	6C
Templeton, Sandra L.	Omaha, Neb.	Commissioned	01/30/2000	4A
Terrell, Sally June	Green Bay, Wis.	Commissioned	06/15/2000	5I

Appendix D to the
Report of the Secretary

Removals from the Roster of
Associates in Ministry 1999-2000

The several rosters under Associates in Ministry, representing the various roster categories that existed in ELCA predecessor churches, are identified as follows:

ALC-CCS	The American Lutheran Church: Commissioned Church Staff
LCA-LPL	Lutheran Church in America: Lay Professional Leaders
ALC-D	The American Lutheran Church: Deaconesses
AELC-CT	The Association of Evangelical Lutheran Churches: Commissioned Teachers
AELC-D	The Association of Evangelical Lutheran Churches: Deaconesses and Deacons

ELCA certified and commissioned associates in ministry, indicated in this list as ELCA-C, were rostered according to the standards and practices of this church.

Corrections

The following persons were removed from the roster of associates in ministry prior to 1999. The removals, however, were not reported in the minutes of other Churchwide Assemblies.

Name	City/State	Reason	Date	Synod	Region/ Roster	Identifi- cation
Krohm, Judy	Quartz Hill, Calif.	Removed	01/01/1985	2A		ALC-D
Alvestad, Elmira	Hemet, Calif.	Deceased	04/16/1991	2C		ALC-CCS
Barton, Cindy	Wausau, Wis.	Resigned	06/10/1994	5I		AELC-CT
Theelin, Joyce	Oysterville, Wash.	Removed	06/09/1995	1B		LCA-LPL
Anderson, Linda O.	Columbus, Ohio	Resigned	02/12/1998	5A		LCA-LPL
Strong, Pamela L.	Roswell, Ga.	Resigned	08/05/1998	9D		ELCA-C
1999						
Aanonson, Erlene	Phoenix, Ariz.	Deceased	10/05/1999	2D		ALC-CCS
Anderson, Andrea Lynne	Chicago, Ill.	Resigned	07/11/1999	5A		ELCA-C
Arnold, Andrea L.	Campell, Calif.	Removed	06/30/1999	2A		AELC-D
Bakewicz, Karen E.	LaGrange Park, Ill.	Resigned	08/25/1999	5A		AELC-D
Ballentine, Bertha B.	Aberdeen, Md.	Resigned	05/04/1999	8F		AELC-D
Berger, Charlotte	San Antonio, Texas	Deceased	02/23/1999	4E		ELCA-C
Bornfleth, Marcus Harry	Lansing, Ill.	Deceased	10/05/1999	5A		LCA-LPL
Brookover, Claudia Jean	Humble, Texas	Removed	10/15/1999	4F		LCA-LPL
Carpenter, Martha Sarli	Topeka, Kan.	Deceased	03/28/1999	4B		LCA-LPL
Christenson, Jacqueline J.	Branford, Fla.	Removed	02/01/1999	9E		ELCA-C
Davis, Richard E.	Baltimore, Md.	Deceased	08/09/1999	8F		ALC-CCS

Fabian, Elizabeth Hanson	Staples, Minn.	Removed	05/01/1999	3D	LCA-LPL
	St Paul, Minn.	Removed	03/09/1999	3H	ALC-CCS
Ganyaw, Linda Eliss					
Gilbertson, Harlan	Moorhead, Minn.	Deceased	11/17/1999	3D	ALC-CCS
Gorton, Patricia S.	Galveston, Texas	Removed	10/15/1999	4F	ELCA-C
Govenor, Deborah S.	Columbus, Ohio	Removed	03/09/1999	6F	ALC-CCS
Groce, Louisa D.	Jersey City, N.J.	Ordained	09/12/1999	7A	ELCA-C
	Blair, Neb.	Deceased	05/28/1999	4A	ALC-CCS
Hanson, D. Florence					
	Alameda, Calif.	Removed	09/01/1999	2A	ELCA-C
James, Richard Kenneth					
	Michigan City, Ind.	Resigned	09/01/1999	6C	ALC-CCS
Kienitz, Naomi J.					
	LaPoint, Wis.	Resigned	10/19/1999	5H	ELCA-C
Lachecki, Marina Denise					
Leslie, Jean	Milwaukee, Wis.	Resigned	07/14/1999	5J	LCA-LPL
Lidums, Susan B.	Burton, Mich.	Ordained	07/25/1999	6A	ELCA-C
Logue, Caroline Charlotte	Thousand Palms, Calif.	Deceased	09/22/1999	2C	ALC-CCS
	Birmingham, Ala.	Resigned	05/02/1999	9D	ELCA-C
McWilliams, Brent Alan					
Meldrum, Laura G	Livermore, Calif.	Removed	06/01/1999	2A	AELC-CT
Miller, Caryl M.	Lockney, Texas	Ordained	02/20/1999	4D	ELCA-C
	Fairbanks, Alaska	Removed	01/26/1999	1A	ALC-CCS
Nelson, Catherine M					
Nichols, Mary Eunice	Orange, Calif.	Deceased	05/01/1999	2C	ALC-CCS
	Ridgeway, Iowa	Ordained	02/28/1999	5F	ELCA-C
Olson, Virginia A.					
	Acworth, Ga.	Removed	10/01/1999	9D	ELCA-C
Preece, Susan Llewellyn					
Prestbye, Jane E.	Kent, Wash.	Ordained	09/19/1999	1B	ELCA-C
	Casselton, N.D.	Removed	01/22/1999	3B	LCA-LPL
Raymond, Carlyne M. L.					
Richter Jr., Alfred H.	Lansdale, Pa.	Deceased	01/28/1999	7F	LCA-LPL
Rohnacher, Margaret Louise	Lancaster, Pa.	Resigned	02/01/1999	8D	LCA-LPL
	Durant, Okla.	Removed	07/20/1999	4D	ELCA-C
Schulz, Eleanor Wilhelmina					
Schutt-Pitcher, Linda G.	Dayton, Ohio	Removed	03/09/1999	6F	LCA-LPL
Setzer, Sue Mullen	Charlotte, N.C.	Consecrated	06/03/1999	9B	LCA-LPL
Smith, Sharon L.	Boyertown, Pa.	Resigned	09/24/1999	7F	LCA-LPL
Solberg, Lorraine G.	Mounds View, Minn.	Deceased	03/07/1999	3H	ALC-CCS
	Otterbein, Ind.	Ordained	10/24/1999	6C	ELCA-C
Thiede, Pamela E.					
	Wausau, Wis.	Removed	06/02/1999	5I	AELC-CT
Urbanek, Judith					
	Waverly, Iowa	Deceased	06/11/1999	5F	ALC-CCS
Zelle, Elinore					
2000					
Barker, Kathleen Jean	Salem, Ore.	Removed	04/09/2000	1E	ALC-CCS
Bazajov, Gwenn Alyson	Pelican Rapids, Minn.	Ordained	08/06/2000	3D	AELC-D
Bliese, Dolores June	St. Petersburg, Fla.	Removed	01/31/2000	4D	LCA-LPL
Bovendam, Stephen Dale	St. James, Minn.	Removed	01/01/2000	3D	ELCA-C
Bradshaw, Joanna	Crystal Lake, Ill.	Removed	04/30/2000	5B	ELCA-C
Burnite, Ruth S.	Gettysburg, Pa.	Deceased	11/14/2000	8D	LCA-LPL
Busboom, Barbara I.	Rankin, Ill.	Ordained	07/22/2000	5C	ELCA-C
	Columbus, Ga.	Removed	12/01/2000	9D	ELCA-C
Carlsen, Martha Carol					
Charlton, Dona Jean	Pembroke Pines, Fla.	Removed	11/04/2000	6D	ALC-CCS
Cody, Sharon L.	New York, N.Y.	Removed	04/28/2000	7C	AELC-D
Coplen, Ginger	Seguin, Texas	Removed	04/01/2000	4E	ELCA-C
	Longmont, Colo.	Removed	02/15/2000	2E	LCA-LPL
Doering, Eric E.					
	Marietta, Ga.	Removed	08/01/2000	9D	ELCA-C
Haller, Regina Rae					

Itten, Barbra Ann	Holy Cross, Iowa	Resigned	03/18/2000	5F	ELCA-C
Jensen, Linda Marion	Eden Valley, Minn.	Removed	07/01/2000	3I	ALC-CCS
Klein, Virginia Kay	Milliken, Colo.	Removed	09/15/2000	2E	ELCA-C
Korte, William J.	Loveland, Colo.	Removed	04/19/2000	3G	ALC-CCS
Larson, Effie Ruth	Sioux Falls, S.D.	Deceased	11/19/2000	3C	ALC-CCS
Lefebvre, Lynn	Atlanta, Ga.	Removed	10/01/2000	9D	ALC-CCS
Lindemann, Sara Jeanne	Newport News, Va.	Deceased	12/03/2000	9A	ELCA-C
Lindholm, Beverly	Olympia, Wash.	Removed	03/18/2000	1C	LCA-LPL
Mix, Marsha E.	Minnetonka, Minn.	Resigned	06/30/2000	5A	AELC-CT
Mullins, Kathryn A.	Bucyrus, Ohio	Removed	11/04/2000	6D	ALC-CCS
Olson, Ivy A.	Ellsworth, Iowa	Deceased	10/20/2000	5F	ALC-CCS
Paulsen, Richard Dean	Minneapolis, Minn.	Deceased	08/07/2000	3H	ELCA-C
Pearson, Linda M. E.	Salt Lake City, Utah	Resigned	09/22/2000	2E	ELCA-C
Peimann, Lynda Anne	El Cajon, Calif.	Removed	07/28/2000	2C	AELC-D
Piel, Mark Franz	St Charles, Mo.	Resigned	06/01/2000	4B	AELC-CT
Reier, Katherine Jean	Abington, Pa.	Resigned	08/07/2000	7F	ELCA-C
Schroeder, James Alan	Florissant, Mo.	Resigned	01/14/2000	4B	AELC-CT
Setzer, Jonathan Clay	Nashville, Tenn.	Removed	12/26/2000	8F	ELCA-C
Silvoy, Carole Marian	Catasauqua, Pa.	Resigned	05/21/2000	7E	ELCA-C
Snedden-Cook, Kathleen	Bellevue, Wash.	Removed	03/18/2000	1B	ALC-CCS
Waite, Jillayne	Washington, Mich.	Removed	03/19/2000	6A	ELCA-C
Wessel, Edna L	Waverly, Iowa	Deceased	09/22/2000	5F	ALC-CCS
Wray, Karen Virginia	Savannah, Ga.	Removed	01/10/2000	9D	ELCA-C

Appendix E to the
Report of the Secretary

Additions to the Roster of Deaconesses of the
Evangelical Lutheran Church in America 1999-2000

1999				Region/ Synod
Name	City/State	Date of Consecration		
Amiotte, Jane	Zelienople, Pa.	11/12/1999		8B

Appendix F to the
Report of the Secretary

Removals from the Roster of Deaconesses of the
Evangelical Lutheran Church in America 1999-2000

1999				
Name	City/State	Reason	Date	Region/ Synod
Alderfer, Kay Christie	Downers Grove, Ill.	Removed	09/25/1999	5A
Coiner, Janet Sue	Baltimore, Md.	Deceased	10/02/1999	8F
Dunlap, Elaine Isabella	Gladwyne, Pa.	Deceased	10/19/1999	7F
Samuelson, Dorothy Elnora	Minneapolis, Minn.	Deceased	02/01/1999	3A

Tschumi, Sally Ann	Gladwyne, Pa.	Deceased	11/19/1999	7D
Wagner, Linda Jean	Kings Park, N.Y.	Deceased	07/03/1999	7C
Wagner, Lydia Elizabeth	Gladwyne, Pa.	Deceased	01/02/1999	7F
Walck, Bertha Henrietta	Gladwyne, Pa.	Deceased	03/03/1999	7F

2000

Brose, Esther Mary	Pembroke, Ontario	Deceased	04/18/2000	8A
Danielson, Irene Linnea	Minneapolis, Minn.	Deceased	11/01/2000	3G
Gouker, Mary Josephine	Gladwyne, Pa.	Deceased	10/31/2000	7F
McVicker, Edna Virginia	Gladwyne, Pa.	Deceased	09/10/2000	7F

Appendix G to the
Report of the Secretary

Additions to the Roster of Diaconal Ministers of the
Evangelical Lutheran Church in America 1999-2000

1999 Name	City/State	Date of Consecration	Region/ Synod
Christenson, Sheldon Owen	Apple Valley, Minn.	10/10/1999	3G
Faulk, Sheryl Denise	Long Beach, Calif.	06/13/1999	2C
Freund, Joyce Lynne	Romeo, Mich.	12/12/1999	6A
Gallups Jr., Ordice Alton	Bowie, Md.	01/17/1999	8G
Gordy, Percy Morgan	Ocean Springs, Miss.	09/23/1999	9D
Henry, Rowena Marie	Walnut Creek, Calif.	07/01/1999	2A
Lambert III, Lake	Waverly, Iowa	02/14/1999	5F
Lancaster ²⁸ , Heather Lynn	Columbia, S. C.	05/13/1999	9C
Moore, Terry L	St. Louis, Mo.	06/27/1999	4B
O'Brien, Sharon Lee	Jacksonville, Fla.	05/06/1999	9E
Setzer, Sue Donna	Charlotte, N.C.	06/03/1999	9B
White, Karen Sue	Columbus, Ohio	02/21/1999	6F
2000			
Harris, Lisa Ann	West Columbia, S.C.	09/17/2000	9C
Kaufman, Carol Jean	Adrian, Mich.	11/12/2000	6A
Kruse, Edgar Charles	Independence, Mo.	10/22/2000	4B
Liverance, Lee Lester	Marion, Wis.	06/25/2000	5I

²⁸Name later changed to Heather L. Feltman.

Liverance, Lori Lea	Marion, Wis.	06/25/2000	5I
Nolte, Tammy Lee	Bloomington, Minn.	10/01/2000	3G
Perry, Kristina Kaye	Eden Prairie, Minn.	04/08/2000	3G
Reinking, Elizabeth Ann	St. Louis, Mo.	11/12/2000	4B
Rybak, Richard John	Chicago, Ill.	03/26/2000	5A
Spain, Christine Pfefferle	Hempstead, N.Y.	09/10/2000	7C
Sprick-Kruse, Linda Sue	Dayton, Ohio	09/09/2000	6F
Vogel, Susan May	Mesa, Ariz.	06/01/2000	2D
Whited Vance, Leslie Ann	Salt Lake City, Utah	12/14/2000	2E

Appendix H to the Report of the Secretary

Congregations Received, Removed, Consolidated, Disbanded, Merged, or Withdrawn 1999-2000

Congregations received, removed, consolidated, disbanded, merged, or withdrawn prior to 1999 but not previously reported in minutes of churchwide assemblies are included in this list. The ELCA congregations identification number (in parentheses) follows the name of each congregation.

The process for withdrawal of a congregation from the Evangelical Lutheran Church in America is specified by constitutional provision 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 congregations (i.e., being merged into an existing congregations).

“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).

Corrections

The following congregations were disbanded prior to 1999. Their removals from the roster of ELCA congregations, however, were not reported in the minutes of other Churchwide Assemblies.

State/City	Congregation and Congregation Number	Region/ Synod	Action	Date
Indiana				
East Chicago	Iglesia Luterana San Pablo (02273)	6C	Disbanded	05/01/1998
Minnesota				
Bagley	Faith Lutheran Chapel (16065)	3D	Disbanded	11/09/1998
Minneapolis	Resurrection (03147)	3G	Disbanded	12/31/1998
North Dakota				
Jud	St. Paul (12398)	3B	Disbanded	12/31/1995

1999-2000

Arizona

Phoenix	The Lutheran Church of Hope (13930)	2D	Merged with Grace (04994)	06/18/2000
Scottsdale	Living Water (30373)	2D	Received	05/30/2000
Surprise	Spirit of Grace (30335)	2D	Received	06/04/1999
Tucson	Lord of Grace (30333)	2D	Received	06/04/1999

California

Canoga Park	Epiphany (13770)	2B	Merged with Faith (05064)	10/29/2000
Chula Vista	Victory (16443)	2C	Disbanded	07/01/1999
Hemet	Spirit of Joy (30376)	2C	Received	05/14/1999
Hollywood	Light of Christ (30361)	2B	Received	06/01/2000
Lakewood	Holy Spirit (13792)	2B	Merged with St. Timothy (13847)	02/14/1999
Lake Los Angeles	Spirit of Christ (30294)	2B	Received	11/14/1999
Long Beach	Immanuel (05108)	2B	Merged with Resurrection (13861)	05/23/1999
Manteca	United (05146)	2A	Withdrawn	01/28/2000
Oakland	First (05042)	2A	Consolidated with Our Saviours (13904)	07/19/2000
Oakland	Our Saviours (13904)	2A	Consolidated with First (05042)	07/19/2000
Oakland	United Lutheran (30502)	2A	Formed by consolidation of First (05042) and Our Saviours (13904)	07/19/2000
Orinda	Korean Community Church of Lamorinda (30497)	2A	Received	05/19/2000
Richmond	Life (30295)	2A	Received	05/13/1999
San Diego	Ethiopian Evangelical (30254)	2C	Received	05/14/1999
South Gate	Faith (13829)	2B	Disbanded	12/12/1999

Delaware

Middletown	Tree of Life (30467)	8F	Received	06/11/1999
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Florida

Cape Coral	Community of Life (30161)	9E	Received	02/01/2000
Daytona Beach	Hope (30342)	9E	Received	06/25/2000
Lady Lake	Hope (30417)	9E	Received	10/31/1999
Orlando	Spirit of Joy (30364)	9E	Received	09/21/1999

Georgia

Cleveland	Faith (30448)	9D	Received	05/15/1999
Doraville	Advent (05779)	9D	Disbanded	01/01/2000
Grayson	Community of Grace (30400)	9D	Received	10/29/2000
McDonough	Abundant Grace (30302)	9D	Received	05/15/1999
Suwanee	Epiphany (30345)	9D	Received	05/15/1999

Idaho

Boise	Community of Life (30323)	1D	Received	06/18/2000
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Illinois

Chicago	Cristo Rey (16050)	5A	Disbanded	03/21/1999
Chicago	Rogers Park (01835)	5A	Consolidated with St. Mark (01836)	08/01/1999
Chicago	St. Mark (01836)	5A	Consolidated with Rogers Park (01835)	08/01/1999
Chicago	Light of Christ (30480)	5A	Formed by consolidation of Rogers Park (01835) and St. Mark (01836)	08/01/1999
Hoffman Estates	New Life (16118)	5A	Disbanded	04/18/1999

Marengo	Spirit of Joy (30378)	5B	Disbanded	01/09/2000
Matteson	Lutheran Church of the Holy Trinity (01955)	5A	Disbanded	03/31/2000
Morris	Grace (10732)	5B	Withdrawn	03/07/2000
Orland Park	Spirit of Joy (30358)	5A	Received	05/07/2000
Plainfield	Abundant Life (30366)	5B	Received	06/16/2000
Indiana				
Floyds Knobs	Incarnation (07457)	6C	Disbanded	01/31/1999
Gary	Calvary (02279)	6C	Disbanded	04/16/2000
Kokomo	Christ (30436)	6C	Formed by consolidation of Holy Cross (07153) and St. John (02370)	03/01/1999
Kokomo	Holy Cross (07153)	6C	Consolidated with St. John (02370)	03/01/1999
Kokomo	St. John (02370)	6C	Consolidated with Holy Cross (07153)	03/01/1999
Mishawaka	Alleluia (20082)	6C	Disbanded	11/21/1999
Munster	St. Luke (10677)	6C	Disbanded	08/27/2000
Portage	Hope (10632)	6C	Withdrawn	03/31/1999
Iowa				
Adel	Grace (30401)	5D	Received	11/07/1999
Denison	Redeemer (30125)	5E	Disbanded	10/31/1999
Des Moines	Redeemer (02470)	5D	Withdrawn	09/17/2000
Dolliver	Dolliver (10926)	5E	Disbanded	01/30/2000
Dyersville	Trinity (16085)	5F	Disbanded	04/25/1999
Epworth	Grace (16024)	5F	Disbanded	09/17/2000
Joice	Beaver Creek (11013)	5F	Disbanded	09/10/2000
Traer	St. Luke (11180)	5F	Withdrawn	05/26/2000
Kansas				
Derby	Cross of Glory (30374)	4B	Received	06/11/1999
Garden City	Iglesia Luterana de La Resurreccion (30260)	4B	Received	06/11/1999
Haven	Holy Shepherd (20089)	4B	Disbanded	02/28/2000
Kentucky				
Louisville	New Creation (30102)	6C	Disbanded	04/01/2000
Louisiana				
New Orleans	Faith (05973)	4F	Disbanded	01/01/1999
Maine				
Newcastle	Water of Life (30052)	7B	Received	05/21/2000
Maryland				
Baltimore	Augustana (02689)	8F	Disbanded	10/01/2000
Baltimore	Holy Trinity (10274)	8F	Disbanded	10/01/2000
Baltimore	St. Paul (02680)	8F	Disbanded	09/01/1999
Knoxville	Trinity (02583)	8F	Disbanded	07/10/1999
Oxon Hill	Faith (02639)	8G	Disbanded	06/23/2000
Massachusetts				
Great Barrington	Trinity (30197)	7B	Received	04/30/2000
Michigan				
Detroit	New Life Community (30379)	6A	Received	10/29/2000
Holland	Good Shepherd (30339)	6B	Received	05/16/1999
Macomb	Community of Hope (30420)	6A	Received	12/01/2000
Spruce	New Life (30523)	6B	Received	12/02/2000

Sturgis	St. Timothy (02845)	6B	Disbanded	06/12/2000
Minnesota				
Clarks Grove	North Freeborn (11736)	3I	Disbanded	12/01/2000
Comfrey	Faith (03166)	3F	Consolidated with Salem (12035)	02/28/1999
Comfrey	New Hope (30437)	3F	Formed by consolidation of Faith (03166) and Salem (12035)	02/28/1999
Comfrey	Salem (12035)	3F	Consolidated with Faith (03166)	02/28/1999
Echo	American (12048)	3F	Disbanded	12/31/2000
Elbow Lake	Bethlehem (05341)	3D	Consolidated with West Elbow Lake (12051)	11/15/2000
Elbow Lake	Bethlehem/West Elbow Lake (30520)	3D	Formed by consolidation of Bethlehem (05341) and West Elbow Lake (12051)	11/15/2000
Elbow Lake	West Elbow Lake (12051)	3D	Consolidated with Bethlehem (05341)	11/15/2000
Hugo	Thanksgiving (30388)	3H	Received	05/19/2000
Minneapolis	Jordan New Life Community Church (30389)	3G	Received	05/21/2000
Minneapolis	Prince of Glory (03146)	3G	Disbanded	09/29/1999
Minneapolis	St. Mark (03032)	3G	Disbanded	06/11/2000
Puposky	Pleasant Valley (11633)	3D	Disbanded	08/13/2000
Rosemount	St. John (11909)	3H	Withdrawn	09/11/2000
St Paul	Iglesia Luterana San Martin (30365)	3H	Received	04/30/1999
Underwood	Aurdal (11679)	3D	Withdrawn	05/02/1999
Willmar	Iglesia Paz y Esperanza (30431)	3F	Received	06/12/1999
Woodbury	Resurrection (30072)	3H	Received	04/30/1999
Mississippi				
Laurel	Grace (05800)	9D	Disbanded	05/02/1999
Missouri				
Florissant	Calvary (20151)	4B	Disbanded	02/03/1999
Liberty	Hosanna (30411)	4B	Received	01/16/2000
St. Charles	Joy Community Church (30279)	4B	Received	05/21/2000
St. Louis	Mizpah (02143)	4B	Disbanded	11/09/1999
Sedalia	Christ (10223)	4B	Merged with Trinity (01608)	12/03/2000
Montana				
Ekalaka	St. Elizabeth's (30475)	1F	Received	05/28/1999
Nebraska				
Laurel	United (10143)	4A	Withdrawn	08/06/2000
New Jersey				
Teaneck	Our Saviour's (10526)	7A	Disbanded	11/15/1999
New York				
Arcade	Hope (30481)	7D	Received	10/30/1999
Bronx	St. Paul Slovak (05540)	7G	Withdrawn	06/26/1999
Rhinebeck	St. Paul (03919)	7C	Withdrawn	12/31/2000
St. James	St. James (20216)	7C	Withdrawn	11/07/1999
Wellsville	Shepherd of the Valley (30257)	7D	Received	06/06/1999
North Carolina				
Charlotte	Hosanna (30350)	9B	Received	06/05/1999
Durham	Christ (04104)	9B	Disbanded	11/21/1999

Durham	Our Savior (30487)	9B	Received	11/21/1999
Gastonia	Gloria Dei (30014)	9B	Merged with Redeemer (04243)	04/01/1999
North Dakota				
Crosby	Glenwood (12601)	3A	Disbanded	12/31/2000
Edinburg	Odales (12305)	3B	Disbanded	06/25/2000
Emmet	St. Peter (12617)	3A	Disbanded	01/02/2000
Hoople	Hvideso (12387)	3B	Disbanded	07/25/1999
Litchville	North LaMoure (12431)	3B	Disbanded	10/15/2000
Northwood	Ebenezer (12469)	3B	Withdrawn	02/20/2000
Sherwood	Hamerly (12723)	3A	Disbanded	10/10/1999
Zeeland	St. Andrew (12780)	3A	Disbanded	11/26/2000
Ohio				
Akron	Holy Trinity (05536)	7G	Merged with St. John/St. Paul (13052)	02/07/1999
Cincinnati	Norwood English (04677)	6F	Disbanded	07/30/2000
Cleveland	Martin Luther (13113)	6E	Consolidated with St. Paul (13119)	02/01/1999
Cleveland	Martin Luther-Saint Paul Evangelical (30468)	6E	Formed by consolidation of Martin Luther (13113) and St. Paul (13119)	02/01/1999
Cleveland	St. Paul (13119)	6E	Consolidated with Martin Luther (13113)	02/01/1999
Cuyahoga Falls	Christ (04433)	6E	Disbanded	04/11/1999
Englewood	Holy Trinity (04754)	6F	Disbanded	11/15/2000
Girard	Girard Finnish (04586)	6E	Disbanded	09/05/1999
Hudson	Rejoice (30334)	6E	Received	05/22/1999
Napoleon	St. Paul (11325)	6D	Withdrawn	03/01/2000
Tiro	Loss Creek (04543)	6D	Disbanded	09/10/2000
Youngstown	Honterus (04608)	6E	Merged with Bethel (04605)	04/01/2000
Oklahoma				
Grove	Faith (16251)	4C	Disbanded	12/01/2000
Oregon				
Hillsboro	Community of Christ (30368)	1E	Received	11/21/1999
Pennsylvania				
Ambridge	St. John's (10263)	8B	Withdrawn	10/15/2000
Cochranville	Community of Love (30309)	7F	Received	05/08/1999
Edinboro	First (06352)	8A	Disbanded	05/30/1999
Farrell	Grace (06335)	8A	Disbanded	04/30/2000
Hanover	St. Bartholomew (01096)	8D	Disbanded	09/10/2000
Hanover	St. Bartholomew United Church (30517)	8D	Received	11/11/2000
Mahanoy City	St. John (00740)	7E	Disbanded	09/19/1999
Millersville	St. Stephen (01167)	8D	Merged with St. Paul (01172)	09/15/2000
Philadelphia	Grace (00722)	7F	Disbanded	09/30/1999
Philadelphia	Iglesia Luterana Nueva Creacion (30217)	7F	Received	05/08/1999
Pittsburgh	Christ (10469)	8B	Disbanded	05/23/1999
Upper Strasburg	Emmanuel (01046)	8D	Disbanded	05/28/2000
Yeadon	Trinity (00464)	7F	Disbanded	08/13/2000
South Carolina				
Bluffton	Lord of Life (30351)	9C	Received	06/03/1999

South Dakota				
Spencer	St. Matthew's (13709)	3C	Disbanded	04/25/1999
Tennessee				
Memphis	Our Savior (05819)	9D	Withdrawn	03/19/2000
Texas				
Austin	Christ Our Redeemer (30370)	4E	Received	08/22/1999
Corpus Christi	First (14099)	4E	Disbanded	06/25/2000
El Paso	Good Shepherd (05454)	2E	Consolidated with St. John (05459)	08/08/1999
El Paso	New Hope (30488)	2E	Formed by consolidation of Good Shepherd (05454) and St. John (05459)	08/08/1999
El Paso	St. John (05459)	2E	Consolidated with Good Shepherd (05454)	08/08/1999
Frisco	Rejoice (30352)	4D	Received	06/05/1999
Houston	Lord of Joy (16103)	4F	Disbanded	06/27/1999
Humble	Shepherd of the Woods (07744)	4F	Disbanded	03/05/2000
San Benito	Living Faith Lutheran Outreach Center (16456)	4E	Disbanded	02/14/1999
The Woodlands	Spirit of Joy (30359)	4F	Received	06/04/1999
Virginia				
Lovettsville	Bethel (30445)	8G	Received	01/31/1999
Lovettsville	Zion (30444)	8G	Received	01/31/1999
Washington				
Almira	Our Savior's (12786)	1D	Disbanded	07/31/2000
Anacortes	Celebration (30377)	1B	Received	10/29/2000
Federal Way	Family of God (16190)	1C	Disbanded	07/25/1999
Seattle	Vietnamese (16360)	1B	Disbanded	11/18/2000
Soap Lake	Faith (12999)	1D	Merged with Holy Trinity (12842)	10/31/1999
West Virginia				
Moyers	St. Paul (10423)	8H	Withdrawn	12/31/1999
Wisconsin				
Mason	Gloria Dei (14468)	5H	Disbanded	06/14/1999
Milwaukee	St. Peter (06734)	5J	Disbanded	10/17/1999
Sun Prairie	Living Water (30354)	5K	Received	12/03/2000

Exhibit E

Report of the Treasurer

Nominee Forum

The 2001 Churchwide Assembly voted (CA01.01.03) to schedule a question-and-answer forum for the seven nominees for presiding bishop. This nominee forum was convened in Hall D-E of the Indiana Convention Center at 6:00 P.M. Central Daylight Time on Thursday, August 9, 2001. Presiding Bishop H. George Anderson explained during Plenary Session Two the following procedure for the forum:

“Questions will be raised by voting members who registered their names and synods with the Rev. Randall R. Lee, deputy secretary, by 4:00 P.M. The names will be drawn randomly from among those who registered their names. The names of the first five questioners will be drawn at the beginning of the session.

“Following the first response, other nominees may respond, if they wish.

“All responses will be not more than 90 seconds. A ‘countdown clock’ will be visible at the podium.

“The names of both questioners and responders will be drawn by voting members Ms. Patricia E. Swanson, vice president of the Northwestern Minnesota Synod, and Ms. Faith A. Ashton, vice president of the North Carolina Synod.

“Judge Dale V. Sandstrom, a member of the Church Council from the Western North Dakota Synod, will serve as moderator.”

Mr. Dale V. Sandstrom, chair of the Church Council’s Legal and Constitutional Review Committee, convened the question-and-answer forum for presiding bishop nominees, saying, “Would you please take your seats. Please take your seats. The time has come for our nominee forum. Would you please take your seats. Please take your seats immediately. Please take your seats immediately.

Welcome. We have gathered for a question and answer session with the seven nominees for presiding bishop. I am Dale Sandstrom, a member of the Church Council from Bismarck, North Dakota.

“Bishop Anderson has appointed me as the moderator for this session. Before we begin the question and answer session, it might be helpful to review our process for this 90 minute nominee forum. It is our goal to provide a process which will allow the most questions to be asked, as well as the most responses possible. We request that questions not be personal in nature. Remember, also, that the rules we approved yesterday prohibit nominating speeches.

“The process is simple. Questions will be raised by voting members who registered their names and synods with Pastor Randall Lee by four o’clock this afternoon. The names will be drawn randomly from among those who registered their names. The names for the first five questions will be drawn at the beginning of the session. Questions will be 15 seconds in length. The countdown clock will be visible on the screen. Questioners will direct their questions to the nominees in general, after which one nominee’s name will be drawn for a response. Following the first response, other nominees may respond if they wish. All responses will be not more than 90 seconds. A countdown clock visible to the nominees will appear on their podium.

“The names of both questioners and responders will be drawn by voting members Patricia Swanson [vice president of the Northwestern Minnesota Synod] and Faith Ashton [vice president of the North Carolina Synod].

“In addition, we would like to ask that all of the questioners go to microphone number three at the center aisle after your name is called, and remain in the appropriate order in which your names are called, that way the cameras will not need to search the hall to try to find the next person to ask the question. So all please go to microphone number three.

“Before we begin, I would like to invite the nominees, in alphabetical order, to step to the podium and introduce themselves briefly to you.”

The Rev. M. Wyvetta Bullock: “I serve as executive director of the Division for Congregational Ministries.”

The Rev. Andrea F. DeGroot-Nesdahl: “I am a pastor of this church and I serve as bishop of the South Dakota Synod.”

The Rev. Mark S. Hanson: “I serve as bishop of the Saint Paul Area Synod.”

The Rev. April Urling Larson: “I serve as bishop of the La Crosse Area Synod.”

The Rev. Donald J. McCoid: “I am from the Southwestern Pennsylvania Synod. I serve as its bishop.”

The Rev. James A. Nestingen: “Professor of church history at the seminary in St. Paul, Minnesota.”

The Rev. Peter Rogness: “I serve as bishop of the Greater Milwaukee Synod.”

Mr. Sandstrom said, “Would you join with me in welcoming our nominees.”

(Applause from the assembly.)

Mr. Sandstrom then continued, “In the interest of time, I request that there be no applause during the question and answer portion of it, and we will express our appreciation to all the nominees at the conclusion of the session.

“We are ready to begin. And I ask that Faith Ashton and Patricia Swanson draw the names of the first five questioners. And as your name is called, please go to microphone number three.

First is Paul Brunsberg, Northwestern Minnesota Synod; the second question, Eleanor Carlson, Minneapolis Area Synod; the third will be Larry Wohlrabe, of the Southwestern Minnesota Synod; fourth, Edna Campos, North Carolina Synod; and fifth will be Larry Larson of the Indiana-Kentucky Synod.

“We will now go to the first question from Paul Brunsberg. Please address the question to the panel in general and then the name [of the respondent] will be drawn from the hat.”

Question One

How do you understand the Confessions in light of the ecumenical theology of the Lutheran church right now specifically regarding “Called to Common Mission?”

Mr. Sandstrom said, “All right, the first responder is Pastor Donald McCoid.”

Bp. McCoid said, “I was excited about that. In a minute and a half it does not give a long time to give reflections. We know the Lutheran Church is a reforming movement. The reformers lifted up clearly in our documents that we treasure and the Confessions, what it means to be a part of that church, always looking to see how we might be able to speak a word of justification by grace through faith and understanding of our proper contributions that we make.

“In CCM [“Called to Common Mission”], we certainly have high regard for our Scripture and confessional understanding so that we might very clearly say to the Church, the whole Church, and to the Evangelical Lutheran Church in America or to the standards by which we make agreements. Consistent with our understanding of the Confessions and the agreement of CCM, we look for the unity of the church and we use that as a very basis for who we are and what we do.”

Mr. Sandstrom invited other nominees to respond, then continued, "All right. The next question will come from Eleanor Carlson. Please begin."

Question Two

How do you see the role of the Lutheran Confessions as we enter into the 21st century?

Mr. Sandstrom said, "The question goes to Pastor Bullock."

Pr. Bullock said, "I think our Confessions have wonderful ways to point us as we go forward in the 21st century. I think our understanding of justification by grace through faith gives us a strong platform of God's action in the world; in a world that is hurting, in a world that is broken, and a world that is in need of healing and reconciliation. I think our understanding of Word and Sacrament is an understanding about reconciliation, about being reconciled with God and being reconciled with one another. So I say that we have good ground to stand on as we move into the 21st century."

Mr. Sandstrom invited other nominees to respond. None so desired, and he continued, "Then our next question is from Larry Wohlrahe."

Question Three

How would you seek to foster trust among the people, congregations, synods, and churchwide organization of our ELCA?

Mr. Sandstrom said, "The question goes to Pastor Peter Rogness."

Bp. Rogness said, "I think the issue of trust is one of the most critical we are facing. We are a young church, very young church. Some have said it takes a full generation for people to feel part of a new church, and we are only part way into that. I think we have to look at the ways that we relate to each other, both structurally and programmatically. I have had concerns for some time about the way we govern ourselves as being something that stands in our way, rather than fosters better independence between us."

"The Conference of Bishops has been a real gift to me as an experience because it is the one place where people put in place by the pastors and congregations throughout this church all come together around the table with their rich diverse histories and traditions and perspectives, and together consider the life of this one church that we have. We need to find more ways to cross fertilize and intersect with each other and discern together how we might live as one church, in mission, not preoccupied with the issues that we from separate traditions have brought to our common life."

Mr. Sandstrom invited other nominees to respond. None so desired, so he continued, "The next question will be from Edna Campos."

Question Four

Given the growth of the Latino community and of other communities who represent traditionally disenfranchised and under-represented, would you please tell us how your administration will answer the needs for ministries in these communities?

Mr. Sandstrom said, "The question goes to Pastor James Nestingen."

Pr. Nestingen said, "The defining event in the life of the Church is Pentecost, where the Spirit broke loose, shaking the foundations of a culture that was in the middle of a transition from Aramaic into Greek, and so we remember the story of people hearing the Word from all kinds of unpronounceable places and hearing the Word in their own language."

“The genius of the Christian Church has been the willingness to translate, instead of holding the Word in our mother language, in a sacred language. We have insisted on breaking out as that Pentecost under the power of the spirit to speak the Word. One of the sweetest things I ever saw at a Lutheran gathering, a synodical assembly down in Houston some years ago, was a couple old Gringos and a couple Spanish Americans visiting in Spanish, speaking easily, softly, in a language that had been learned by some and spoken by birth from the other two, but was now a meeting place. It seems to me that is the joy of the church, that mission erupts, it breaks forth, language starts to move, tongues start to get loose and God’s word begins to break in on our ears in a language we can understand.

Mr. Sandstrom invited other nominees to respond, asking, “Others who wish to respond? Then we are ready for the next five names [of questioners]. The synodical vice presidents have drawn them. And would you also now move behind the next questioner at microphone number 3 in this order: Brack Barr, Southwestern Pennsylvania Synod; Walter Gwenigale, Southeast Iowa Synod; Philip Hougen, Southeastern Iowa Synod; Laura Lincoln, Southwestern Texas Synod; and Carol Tomer, Saint Paul Area Synod. Larry Larson, please ask your question.”

Question Five

Administrative ability will be very, very important in the new bishop. Characterize your administrative style and give examples of how you will put that in practice.

Mr. Sandstrom said, “The question goes to Pastor Andrea DeGroot-Nesdahl.

Bp. DeGroot-Nesdahl said, “I think I characterize my leadership style as a style of collaboration. We have instituted in our Synod Council and in our office practices and the staff an opportunity for all of us to engage in decision-making for all of us to be part of visioning and planning, strategizing for the work of the synod we do it together. I often consult with people across the synod to get a read, how does this sound to you? We have been thinking about this, or I need some ideas about that. What do you think? What are you doing?

“A combination I suppose there of collaboration and looking for best practices. Among the needs of leadership in that way for the churchwide organization will certainly have rich resources to draw from. But you also need people on the other side of the relationship, like yourselves and others in this church, who are willing to offer opinion and to offer ideas and to continue to offer that so that it might become part of the mix and be involved in that decision-making. That is what I find most valuable.

“I enjoy meetings and conversations where there is a lot of activity and energy, hands on, and experiential learning have always been favored experiences of mine.”

Mr. Sandstrom invited “Does anyone else wish to respond? The next question is from Brack Barr.”

Question Six

What is the role of social ministry within the Church, and particularly under your administration as presiding bishop.

Mr. Sandstrom said, “And the question goes to Pastor Hanson.”

Bp. Hanson stated, “As one who served in an urban congregation in my first call and then went to a wealthy urban congregation, I found that we need to bring the social fabric of our context into the daily fabric of people’s lives, so they see their vocation as Christians lived in the social context, addressing the issues of justice, of poverty, and those come out

of Scripture for us. I think we begin by reading the Scripture, which immediately puts us at the points of the margins of society, where people are struggling to find meaning, to live out their daily purpose and to find bread.

“I think my administration as a bishop in the Saint Paul Area Synod has been to create a vision of the synod as threefold. We will raise up 10,000 leaders with vision encouraged for mission. We are going to equip everyone to tell the story of Jesus, and we believe that working together we can end poverty.

“I believe this church, with the vast resources that God has given us, and with holy imagination and the courage of the Spirit, can be leaven in this society and world with our companion synods and those around the world leading the way as the jubilee fund is leading the way globally to make our Christian witness felt in the expression of the Gospel and its social context. It would be at the heart of the way I seek to lead this church.”

Mr. Sandstrom invited “Would anyone else like to respond? And our next question is from Walter Gwenigale.”

Question Seven

In a rapidly changing church, what would you think our approach to global mission should be?

Mr. Sandstrom said, “The question goes to Pastor Larson.”

Bp. Larson said, “Thank you for that question on global mission. We are known in the whole world as having the finest global mission department among the [member churches] of the Lutheran World Federation. We are proud of it. Other denominations are modeling themselves after our global missions accompaniment model, and I think we would continue to support, encourage, expand, and continue the movement of bringing our neighbors, our brothers and sisters in Christ from across the ocean here to teach us, to teach us about evangelism. Because they are—we have many partners in global mission across this planet that are growing phenomenally. Even the church in Ethiopia went from one million to three and one-half million in the last decade. Those churches have much to teach us and continue what we are doing. And expanding it I believe is the way to continue our fine global mission in the ELCA.”

Mr. Sandstrom asked, “Would anyone else like to respond? The next question comes from Philip Hougen.”

Question Eight

We say that we need to change the culture of the church for the sake of evangelism. Two years ago in the Churchwide Assembly we committed ourselves to the establishment of 2000 new congregations in the first 20 years of this new millennium. How would you see your work as presiding bishop impacting our spreading of the good news and the establishment of new congregations?

Mr. Sandstrom said, “And this question goes to Pastor Bullock.”

Pr. Bullock said, “Our culture is changing and it is a great opportunity for our church to offer itself and give the gift of faith away. And those of you who may have had an opportunity to go to the evangelism strategy hearings and have read the material know that we are already very much excited about models for ministry that assist us in opening ourselves up to change and getting clear on the vision. For those congregations that are strong already, that are effective in their ministry already, we are asking them to reach out and to start congregations to be a partner, to walk with, to grow with, and to be there for new congregations.

“So it is a dream, a vision, that our existing congregations that are strong would begin to give birth to new congregations all across this country. And our existing congregations that are not yet reaching out with the Gospel, maybe they cannot—reaching out in a way that they are intentionally inviting people on a regular basis and see that as a priority. Maybe they cannot start a new congregation, but they can invite someone to a relationship with Jesus Christ, day by day.”

Mr. Sandstrom asked, “Does anyone else wish to respond? Then the next question is from Laura Lincoln.”

Question Nine

Would you please share with us your understanding of and vision for the role of rostered lay people in the ELCA?

Mr. Sandstrom said, “The question goes to Pastor Hanson.”

Bp. Hanson replied, “If we are going to grow as Pastor Bullock just described, if we are going to sustain vital ministries in rural communities, if we are going to raise up new starts in ethnic communities among our new neighbors who come from distant lands, if we are going to have vital ministries that are holistic in congregations, it is going to take the breadth of gifts that laity bring to ministry as well as those who are ordained.

“I think we have undervalued rostered lay people as resources in our desire to be a missional church. I think as immigrants come and they are faced with all of the adjustments to this culture, to say to be a pastor in this church and to proclaim the Gospel you need to go to four years of college and four years of seminary is unrealistic. We can invite them into the rostered lay ministry, to use their gifts, to build up the sharing of the Gospel in their own native language, to be that Pentecost Church that Professor Nestingen recognized.

“I think we have begun to say let us not focus on what this church lacks, let us focus on the gifts that the church has given us. And as we inventory those spiritual gifts, we gather them together in the calling of rostered lay people, matching those gifts with the needs of parishes and the needs of communities. We will only be a stronger church as we use the gifts of rostered people for the sake of the Gospel of Jesus Christ.”

Mr. Sandstrom invited other nominees to respond to this question.

Bp. Larson said, “I will use my last 26 seconds on global mission that I forgot to say, and that is fitting right in with what Pastor Hanson said. Once again, our global mission people will tell us that the churches that are growing have profound leadership across the world, and actually few ordained people. So growing churches have a dynamic lay leadership across the world. And once again, they have much to teach us on that.”

Mr. Sandstrom asked, “Would anyone else like to respond? The synodical vice presidents have drawn five more names of questioners. Please go to microphone number 3 in this order behind the next questioner: Bob Anderson, Eastern Washington-Idaho Synod; Daniel Baker, Southeastern Minnesota Synod; Thomas Taylor, Southern Ohio Synod; Dianne Billey, Eastern North Dakota Synod; and Karl Cambronne, Minneapolis Area Synod. Our next question is from Carol Tomer of the Saint Paul Area Synod.”

Question Ten

The ELCA is experiencing increasing calls for diversity in the midst of our unity. These include ordination practices related to “Called to Common Mission,” changes regarding the roster of gay and lesbian persons, and ordination and preparation process variations. How do you think we should approach these questions?

Mr. Sandstrom said, “This question goes to Pastor Larson.”

Bp. Larson said, "I am really grateful that I am one of the bishops in this church that hasn't had to address these directly, and there are many people more qualified here to answer this. I thank you for the gifts of bishops such as Peter Rogness, Mark Hanson, Charlie Maahs, and Paul Egertson who struggled with these issues and who stretched our church. And the bishops have not stretched our church, but they are walking with our congregations who are challenging and stretching us.

"I think one of the things that happens for bishops is that we are bridge builders. And we stand with our people and we try as pastors do in their congregation to help the discussion happen. And right now, our church is still deeply divided and struggling over these concerns. And I think that parish pastors are key. And the bishops are key. And our Synod Councils and our Church Council are key in not stepping away from this. Our biblical theologians are key. There is only one Old Testament theologian who stepped forward, Terry, and the question is who will go the next step with his synod and help his people to have the conversation that we might keep standing together and still walk together. Thank you."

Mr. Sandstrom invited other nominees to respond to this question.

Bp. Hanson said, "I just want to add that the Saint Paul Area Synod received a lot of attention for this. We are very mindful—and I am very mindful—that the decisions I make are decisions on behalf of the whole Church. And that as Lutheran Christians, our understanding of ministry is one of the very important central tenets of how we understand our gifts as Lutheran Christians to the larger Church. And so it has been important for us to not run into this as just a judicial decision, but to invite the whole synod into the decision as a prayerful time of conversation.

"So we have gathered as a synod in time of prayer. We have had an on-line meeting. We have invited moral deliberation people to convene us, because when it comes to matters of sexuality, most of us were raised in families where we did not learn to talk about that, let alone fight about matters that are of importance.

"So I think we are at the point of not wanting to jeopardize the unity of this church, but know we will need more diverse expressions of ministry to reflect the diverse gifts of the members of this church. It may be we need to consider ordination to place as an interim step to recognize those gifts and those congregations ready to lift up those gifts, but also to acknowledge this whole church is not ready to move to those diverse expressions of gifts in the ordained ministry of this whole church. So I think the Holy Spirit will keep us together and also help us to be imaginative because we do this for the sake of the Gospel."

Bp. Rogness said, "The inclination of our culture, I think, is to play these issues as sensational and divisive and polarized as possible. We handle them best in the Church, I think, when we handle them pastorally as informed theologians working pastorally. When both April [Larson] and Mark [Hanson] described the way we have engaged issues in particular places in some of our synods, I think the key to engaging them well or not well is whether we, number one, trust our colleagues locally, both the pastors and the lay people in a given setting. And then broadly throughout this church trust each other as colleague bishops, as people in different regions and contexts in the church who are faithful to our Lord and our Confessions and to our common life together, but who trust each other to at times make decisions that may fit better in one place than they do in another. We will be a more vibrant church when we discover that kind of trust of each other and begin to act that way.

Bp. McCoid said, "One of the major issues we have before us is our understanding of ecclesiology. When you look at the history, you can see the strength and independent nature that we have as we look at synods, congregations, and the churchwide organization, working

in harmony for one another. If we look at that in a way of saying this might be right here or this might be right there, or this might be right there, I think that we have kind of betrayed our understanding what it means to be the Church.

“I would hope that in the dialogue, and we do need to have serious dialogue, moral deliberation, moral teaching, we need to have a way in which we look at the serious issues before us. But I would hope that we would always hold together and to make the decisions together as a church body and not to have splintered decisions.”

Pr. Nestingen said, “The question of human identity is one of the most complex things in our psyche. There are all kinds of things that identify us, names, addresses, hometowns, preferences of various different kinds. When a person chooses to identify themselves by their sexuality, they are selecting from a range of possibilities and indicating to the community that they wish to be defined on that basis. The Christian community is a gathering of volunteers. That is, Church membership is a choice. We are not the state into which people are born, but a community of people who gather and who choose to one degree or another to maintain membership.

“It seems to me that Bishop Anderson gave us a very fine basis to work together as an assembly this morning on this issue. Choosing to identify oneself exclusively on a sexual basis proves problematic for the larger community. And because of that, it seems to me it requires extra consideration. I am glad that Bishop Anderson recommended a delay. I think that is a wise and prudent move and I hope we can stay with that for the time being.”

Mr. Sandstrom asked, “Does anyone else wish to respond? Our next question is from Bob Anderson.”

Question Eleven

One of the things that our presiding bishop would need to do is to help interpret [this church’s mission] to staff and those within the ELCA and then to work at defining, explaining, and negotiating with those outside it—government and other church bodies. Name a formative experience you have had in working inside and outside the Church, and the insights you draw from that as we look for someone who can help us plan in both areas.

Mr. Sandstrom said, “The question goes to Pastor James Nestingen.”

Pr. Nestingen said, “One of the great gifts of our heritage as Lutherans is the doctrine of vocation. We have all been called by our Baptism to, and we are—and we exercise our callings in four particular relationships: In our families, in our work, in our citizenship, and in our church membership. Those callings involve various levels of expertise. And so there are people who are gifted in matters of government, matters of public life, people’s whose vocations call them to be judges, or Congress people, or mayors. They are people whose gift to us is their ability to think critically about these areas.

“I think one of the things the church can do is facilitate a conversation in which rather than taking sides and seeking to drive one another to a particular position on ethical questions, we provide information, understanding, and we rely on our membership to help us with that.

“If I am called by God through you to be bishop of this church, I will be very eager to welcome lay people of expertise into this discussion and would seek to facilitate the exchange of information and leadership on these issues.”

Mr. Sandstrom invited other nominees to respond to this question.

Bp. DeGroot-Nesdahl said, “I, too, appreciate that question and want to take from it an opportunity to talk about advocacy, about the roles that Pastor Nestingen just outlined in terms of our understanding of who we are vocationally as Christians in the culture as well as within the community of faith. But to say out of my own experience, being brought up

in a politically active family, learned at an early age that the cause of Christ leads me into the community and the world, and that it has a particular witness to bring on social justice.

“A recent experience was our decision over a number of years to be opposed to the advance of video lottery in our state. As church leaders of many denominations, we came together around that issue out of our respective traditions and decision-making processes and proceeded to make that witness about what that particular gaming industry does to family life and quality of life in our state. Out of that experience, though we were unsuccessful in a campaign to repeal the advance of video lottery, we were successful in saying this church has an opinion on a social justice issue and it can speak with authority and give comfort to those who cannot speak for themselves, but need to hear that cross and voice of Jesus Christ speaking for them. And that is a voice we have in rural America, in issues of social justice, as I mentioned earlier, and in many other avenues.”

Pr. Bullock said, “A recent experience that I was a part of concerned our Youth Gathering—the past gathering that we had in St. Louis, Missouri. We found out at the time that we were planning the gathering, that the Adam’s Mark Hotel had been cited for some injustice and that the Justice Department had those actions under review. It was our opportunity to stand as a church to say that—until the review was completed, and things were resolved—we would not use that hotel as a vendor.

“Now, we were aware that that might cost us something. But I think that as a church there are those among us that help define us as a church and we say yes, it might cost us something and we are willing to pay.”

Bp. Hanson said, “Just a quick piece. I think it is important we hold in tension when we are a servant church and when we use the power of the Holy Spirit for the sake of the Gospel to change communities and change lives. This summer I happened to read two books, one was the great commission on the transformation and individual life that comes when the Holy Spirit works through the Gospel and brings us to faith. But the other book was a book on social justice and the transformation that comes to communities when we use the power that we have as people of faith and to bring about social change and justice in communities. Sometimes I think we are shy to claim the power that God has given us to work together, especially ecumenically, to bring about social change. And I am delighted that the ELCA is moving to recognize the gift that church-based organizing brings to that enterprise.”

Bp. McCoid said, “As the Evangelical Lutheran Church in America, we are often asked whether there is need. I think that sometimes it is a ministry of presence to be and to try to understand the transformations of my own mind and heart. Visiting in Vieques [Puerto Rico] and understanding the struggle of the people, it became very real when I read it at a distance and tried to apply it to the Church instead. There are times in which we understand better the conflicts that go on internationally by being where the people are.

“I know what it is like to be in an Appalachian area, to grow up in poverty. But I also know that one of the great things about the church is that we embrace people where they are. So the ministry of presence is not simply making statements at a distance, but being with the people and understanding. That is part of our heritage, unfolding from the pages of the New Testament. We know that is where our Lord was. And we know that that is where our commitment needs to be.

Mr. Sandstrom asked, “Does anyone else wish to respond? Our next question is from Daniel Baker.”

Question Twelve

As we have seen this weekend—and in our daily life struggles with the controversial issues that we have before us—the issue of the authority of Scripture and our Lutheran Confessions seem to be at the center. How do you view the authority of Scripture and the Confessions?

Mr. Sandstrom said, "The question goes to Pastor Peter Rogness."

Bp. Rogness said, "The constitution of the ELCA says it well when it says that we regard Scripture as the source and norm of this church's faith and life. We ask the question of the authority of Scripture and the [Lutheran] Confessions every time we ordain and install a pastor. They define us. They guide us. They direct us. Part of what we have to bring to the wider ecumenical arena is the fact that we are a theologically anchored church and many of our partners find that richness in us. There is always a temptation towards arrogance, however, in claiming that we know any one of us, any group of us know for sure what that means in any given context.

"This summer one of the books that I read as I traveled was a book called *Galileo's Daughter*, the history of [Galileo] mostly shown through correspondence between him and his daughter. And I was reacquainted with the challenge of the Church at that time through a commission of 12 appointed by the Vatican that silenced Galileo for his defense of Copernicus who stated that maybe earth was not the center of the universe. Maybe we went around the sun. The Church silenced Galileo on the basis of the authority of Scripture; Scripture was very clear that the sun moved around the earth. We risk claiming to know too much about the authority of Scripture."

Mr. Sandstrom indicated that Bp. Rogness' time had elapsed, then invited other nominees to respond to this question.

Bp. Larson said, "I just want to say that I think that is one of the absolutely great things about being a Lutheran is how deeply rooted we are in the tension of Law and Gospel. That we are simultaneously saint and sinner, and that we believe that it is body and blood and bread and wine all wrapped up together. And that we are not just sort of like 50 percent saint and 50 percent sinner, but we are totally saint and totally sinner simultaneously. We bring these gifts to the whole body of Christ.

"Our understanding of this radical grace which many of our brothers and sisters also embrace, and then the tensions that we live with every day. We bring these to these difficult social issues, because we as Lutherans can tolerate and love tension and ambiguity. And rooted in the Confessions and rooted in Jesus Christ, we can live and talk and have conversation and move around in these tensions, still knowing that we are all rooted in Jesus.

Pr. Nestingen said, "One of the tensions between the LCMS [The Lutheran Church-Missouri Synod] and the [predecessor church] bodies that merged in the ELCA is over this question. There are two ways of thinking of authority. One is to think of it legally, as a matter of law, and another is to think of it evangelically as a matter of freedom. Both Scripture and Confessions have legal authority. But both of them are eager to shirk their legal authority in favor of an evangelical authority. What matters is conformity in legal matters. This is what it says, this is what you must believe.

"Evangelical authority consists in giving away, in bestowing and granting. The authority of the Scripture comes home when Christ blesses. The authority of Scripture is functioning when a sinner's sins are forgiven. The authority of Scripture is functioning when you stand at a grave and you say Christ is risen and this baptized child of God will be risen too. That is the authority and muscle of Scripture flexing in proclamation, and that is where it exercises its property authority, bringing home Christ Jesus.

"It seems that we get stuck when we confine ourselves to the legal authority and that the fun really begins when the Gospel gets lost, then Scripture and Confession proclaim, therefore.

Mr. Sandstrom asked, "Anyone else wish to respond? The next question is from Thomas Taylor."

Question Thirteen

As I understand it the annual operating budget [of the ELCA] is around \$100 million. Our Mission Investment Fund is funded at about \$350 million. Yet in the last number of years, our [membership] numbers have declined. Does this suggest something is amiss, and if so, what should we be doing?

Mr. Sandstrom said, "The question goes to Pastor Donald McCoid."

Bp. McCoid said, "Our numbers are, as a church body, declining. Certainly we have places of growth and we also have places of decline. We can understand as we look at and analyze that, where there are places, farmland, places where the steel mills were once populating large areas, and the Pittsburgh area we once had 680,000, now we have less than 330,000.

"When you think of the types of shifts that go on, we are in places where we need to be faithful. We certainly want to grow. But where the Word is preached and the Sacraments are ministered, there is the Church. And I think that certainly as we look at stewardship and growth and giving, we know that many of our people are growing sacrificially and proportionately to make a difference in supporting the congregations. I think as our synods, we need to continue to look at ways in which we can share our gifts and our money in order to extend the mission of this church in all the world.

"So that we may have struggle with membership, we need to be faithful in trying to do all we can with evangelism and outreach. We have a strategy that is before us. It looks like a new exciting direction. But we also need to have the commitment where we are to make sure that the places where there is not growth, we are present."

Mr. Sandstrom indicated that Bp. McCoid's time had elapsed, then invited other nominees to respond to this question.

Bp. Hanson said, "I have more of a sense of urgency than that. I have worried that people in the pew feel so disenfranchised from the larger church because they think of the larger church in terms of decisions we make in response to resolutions, or actions that come out of gifted churchwide staff and they do not think about the larger church as 11,000 congregations and of the 65 synods together in mission. And I am afraid until we can clarify and reduce the picture of the mission of what God can do when we are working together to three or four clearly identifiable expressions, and the people in the pew and the members of the congregation and each 65 synods said yes, that is what God can do when we work together that we cannot do as effectively alone, that we are going to continue to see a decline in mission support dollars, because then mission support dollars will be a way of expressing approval or disapproval of the larger church, rather than participation in a shared mission.

"And if we look at this budget figures from the first five months and see that we are increasingly depending upon the bequests of Lutherans, rather than the gifts of living and young Lutherans, we need to find a way for people to feel relationships with those who receive and spend their dollars. And that is going to take hard work and a restructuring of our church."

Mr. Sandstrom indicated that Bp. Hanson's time had elapsed, and invited other nominees to respond.

Pr. Bullock said, "We evangelize for mission, not for money. We evangelize because we have a passion for Christ and a passion for people. Yes. About one-third of our congregations are at a place where they are declining in membership. And there is much that we can do to share the Gospel in every context where we find ourselves.

"But having said that about the reason that we evangelize, I think that there is a lot more we can do to challenge ourselves in our giving. In the current discipleship of the people who

are members of our congregation, we can. We are enriched, a very rich church. Yes, there are places in this church, in this country, where people are hurting financially. But we heard earlier that we are a body and when one part of the body is weak, the stronger part then plays its part. I do hope that we sense an urgency for evangelism, but not for money; for mission.

Bp. DeGroot-Nesdahl said, "It is a great question and you can see that we all want an opportunity to talk about that a bit, because it is an exciting dynamic. We have begun to study in our synod what the different funding streams for mission and ministry are. What are the patterns telling us not only about congregations and individual giving, but about what this might mean for a judicatory level, synod level, or a churchwide structure for the future. And as we just begin to have those kinds of dreaming and visioning conversations and a task force setting, and then bring it on to Synod Council in a visioning setting, we learn lots of opportunities that we have not seen previously now exist because of the differences in the way funding is being done through members and through congregations.

"We learn about partnership ministries, who are free to go to congregations having previously been restricted from that. And that gives an opportunity for relationship and for funding pattern that was not available to them previously.

"We learn about the excitement of a large congregation blessed with many resources, visioning of how it could be a center for theological education, training lay leaders in its own setting, but also bringing in lay leadership from many other congregations and offering that resource for us, that is quite an advantage because it brings that opportunity close to home versus farther away in a theological arena. And working together I hope in the future with other institutions of the church to see that those kinds of opportunities might create it and we will be evolving."

Mr. Sandstrom indicated that Bp. DeGroot-Nesdahl's time had elapsed, and invited other nominees to respond.

Bp. Larson said, "I think that we have wonderful programs on evangelism and stewardship in our church and I do not think that is our problem. I think the problem is leaders like April Larson that sit on an airplane as I often do, and do not speak of the hope that is in me to my neighbor. I just work on whatever I am panicked about in the next place that I arrive.

"I think about a friend to many of us in this church, former head of the women's desk in the Lutheran World Federation, and having an opportunity to be with her in a couple parts of the world, great scholar and theologian, one of the finest ones in the Lutheran Church in the world, but always saying to everyone: 'Do you know Jesus?' I think the problem is April, who buries it in her heart and does not speak it, and I do not think there is anything wrong with the programs out of our Division for Congregational Ministries. They are doing a wonderful job and stewardship. It is a problem with April who does not talk about her own stewardship enough as a leader to challenge all of you who are leaders to start talking about Jesus Christ and start talking about our giving, because it is our way to release from our bondage to material things."

Mr. Sandstrom asked, "Does anyone else wish to speak to this question? Then our next question is from Dianne Billey."

Question Fourteen

If you are elected bishop, what would you do to begin healing the deep pains of division in our church?

Mr. Sandstrom said, "The question goes to Pastor Andrea DeGroot-Nesdahl."

Bp. DeGroot-Nesdahl said, "A clear part of the description of what the presiding bishop does and is to this church is to be its pastor. Now, that is a big order and there are 5.2 million baptized members, 16,000 clergy and 11,000 congregations, and it goes on and on.

"How do you convey out of one person or one office the need for pastoral care and attention to a church that does have its divisions and that is feeling a splintering effect of previous decisions and decisions left unmade. I think that is an enormous challenge. And if any one of us stood here and said here is the answer, here is how you do that, you ought to be suspicious. It is going to take—so that sort of predicts what these guys can say. Right? (Laughter from the assembly.)

"You know that very familiar saying a few years ago: It is going to take a village. Well, it is going to take a church. And more than that, you know, it is going to take a Savior. Fortunately, we have both. We come often to the cup and to the table and to the font, we come often to the Word. We learn that events like this and similar events in our own synods and other settings of the church that there is a power of the Spirit at work within us that will bring healing and reconciliation in a renewed spirit for the future. I want to be a part of that with you."

Mr. Sandstrom invited other nominees to respond to this question.

Pr. Nestingen said, "While teaching at Luther Seminary I have been traveling the church so much that sometimes people wonder where I am, when I am. I have been from Kodiak down to the Virgin Islands, and one of the things I noticed traveling over all the years has been the regionalism. Our church expressed itself differently in different parts of the country. North Carolina is not the same as New England. And the Pacific Northwest is different than North and South Carolina.

"One of the things that has not happened yet is the coming to understand the regional differences. We hear regional suspicions and regional antipathies. We hear conflicts expressed in condemnation in different parts of the country. What we do not hear is an understanding of those differences. I think the differences have integrity. They have to do with the church taking a particular shape in a particular region that has made it effective there. But they have also to do then with our understanding one another.

"It seems to me part of the task of the presiding bishop, as ecumenical officer of this church extends not only to communions beyond our church, but to our own communion that we might understand one another, that we might value the regional differences, and that we might come past some of them and some of the antipathies to discover that we really do have something in common."

Mr. Sandstrom indicated that Pr. Nestingen's time had elapsed, then invited other nominees to respond.

Bp. McCoid said, "Building on that, which has already been shared, in conversation in our Conference of Bishops, we were talking about ways in which we might be able to have companion synods, and that is not companion synods globally, but within the ELCA. I think that is one of the exciting possibilities that we have to address some of the things that Dr. James Nestingen just shared with us. Because we can sit down and we can understand the different pieties and backgrounds and traditions and be in dialogue with one another. I think that would help us to have greater understanding and greater direction, even as we talk about understanding and find ways in which we can affirm that which we have in common and in the Gospel of Jesus Christ."

Pr. Bullock said, "As an African American female in this church, I have had probably more than I would like opportunities to witness division in our church. But at the same time I have also had opportunity to witness hope for the healing of those divisions. And I think

one of the things that would serve us well is to take some time, to spend some time together, getting to know one another, getting to experience each other in our hurts and in our joys. I think another thing that could aid us along the way is some truth telling. Sometimes messages get passed along. And by the time they are passed along by that fourth or fifth time, they have lost the truth that they started with. So it might help us to have some face-to-face time, just to talk about what we believe is truth.

“And then I would say to look for ways to give the gift of forgiveness to each other. It has been given to us. It is a gift. We do not deserve it. But the best way that we can honor having received it is to give it away.

Bp. Rogness said, “Several of the respondents have spoken of the key to establishing some healing being building relationships and finding ways to do that. We do that when we walk with each other in the struggles and pains that we have. And in Milwaukee, which in a sense is a microcosm of the whole country in that we have both urban, poor, suburban, outlying more rural areas, we have the luxury of close proximity for that diversity and we work hard to find ways that congregations partner with each other. We have a marvelous map with strings running all over the place, indicating where these partnerships were. As Don [McCoid] said, we have begun to talk about doing that synod to synod in the Conference of Bishops.

“I have on four occasions been a churchwide representative at another synodical assembly. It has been a rich experience both for me and I believe for them as well, to compare synod to synod. We walk with each other with some effort, because our inclination is to stay by ourselves and stay with the people that we are like and that we are comfortable with. If we can be a church that walks with poor, that seeks to walk with and get under the skin of people in other parts of the country, we will all be strengthened and the whole web will be woven more tightly together.”

Mr. Sandstrom asked, “Does anyone else wish to respond to this question? We have one questioner at the microphone. So our vice presidents of synods have drawn five more names and I ask that these people go to microphone number 3 and line up: Mary Jo Maass, Southeastern Iowa Synod; Kelly Doyle, Oregon Synod; Glenn Nycklemoe, Southeastern Minnesota Synod; Terrie Sternberg, Virginia Synod; and Sharon Josephson, Northwestern Minnesota Synod. The next question comes from Karl Cambronne.”

Question Fifteen

By various means the synod imposes itself on the operation of congregations, an example being in insistence upon adopting required constitutional provisions. What is the proper role of the synod with respect to congregations, in particular in the way it deals with selecting pastors?

Mr. Sandstrom said, “The question goes to Pastor Peter Rogness.”

Bp. Rogness said, “The question cuts at the heart of the dynamic or the tension between vigorous congregational life, a church life that is centered where the people gather around Word and Sacrament, which defines the Church, gather there weekly and regularly, and what we in the ELCA have defined as the other expressions of the church that are also Church. That is, synodically as we live with each other and altogether as a single church body. Donald McCoid spoke about our need to wrestle with sense of ecclesiology, paying attention to how all of this fits together.

“I wish I could recall the name of the book written by a Yale [University] professor recently that talked about the need we have to do ecclesiology, to recognize that we have both a free church background and/or we stand as Lutherans between a free church kind of ecclesiology and an authoritarian one. We work together and where that border line is moves

at times. It moves regionally; I think that is part of what we are discovering. But there is an accountability to each other to live together and be accountable to each other, to depend on each other, and to answer to each other, back and forth, between all three expressions. There is no simple answer to what is the role in the call process. It is interdependent. We need each other.”

Mr. Sandstrom indicated that Bp. Rogness’ time had elapsed, then invited other nominees to respond to this question.

Bp. Hanson said, “Behind your question I heard a concern that I have as I worked with congregations, and that is though we in this room may understand what we say, a threefold polity of congregations, synods, and the churchwide expression, each being the church fully, but not complete without being interdependent on the other, that is not what the congregations sense when I come on behalf of the church. So I think we have major work to do on the assumption that this church has embraced its own polity. I also think we have to recognize that congregations are taking models of ministries from non-Lutherans, whom they see growing in their discipleship, in their membership, in their small group ministries, in their walk in the Spirit, and they are saying, ‘Why can’t we do it that way here?’ And if I am only seen as the voice of authority that sets limits, rather than also the one who gives permission to be creative, I think we have lost that interdependency and the trust that goes with it.

“So I think we have some real work to do to listen to each other without forsaking the unity that we have as one church, and becoming congregationalists or a federation of synods. We have to accept the fact that it will be messy, folks, if we really want to be a church in mission. And I think we can be messy without forsaking unity. The question is how much diversity can the unity permit and how much uniformity does it demand.”

Bp. Larson said, “I love that word ‘synod,’ which means ‘walking together.’ I know our interdependent three-expression church does not always fall on good times to our ears, but I am pleased that whoever thought of it in our original seven members thoughts of that word synod, which means that we continue to walk side by side. I remind people when I visit with them that I am not the synod, that we are the synod together. We walk side by side, and we have these three interdependent expressions of the church that are together forming and walking together in a mission that Jesus Christ constantly calls us to.”

Mr. Sandstrom asked, “Does anyone else wish to respond? Then the next question is from Mary Jo Maass.”

Question Sixteen

When was your last vacation of more than seven days length, and how did you use the time?

Mr. Sandstrom said, “The question goes to Pastor Andrea DeGroot-Nesdahl.”

Bp. DeGroot-Nesdahl said, “Well, they are jealous up here now. It was earlier in July, one week before the seventh of July, which was my oldest son’s wedding day, when I was the mother of the groom, I did not wear beige, did not keep my mouth shut.

(Laughter from the assembly.)

“And one week after the seventh of July, when I did not leave the house for about three days, just recovering from that, I think the best use of that time, that opportunity for reflection and refreshment for me is time spent with my husband, our three children, and my new daughter-in-law, and the opportunities to see extended family. We also enjoy, my husband and I, an annual bishops trail ride. You are welcome to come. Please come in shifts. It happens every year, the end of June, in South Dakota, different locations. I learned

how to ride a horse that was not attached to a merry go round, and have found just a great source of renewal and reflection time with mostly lay people who come along, sometimes pastors on that outing as well. It is important to do something very different on your vacation, I think, and to have it and take it.”

Mr. Sandstrom invited other nominees to respond to this question.

Bp. Rogness said, “We just decided that we are all going to do this one, so you will listen to seven of us. My last vacation just ended this last Saturday. It was three weeks, three solid weeks in northern Minnesota. It did not always feel like vacation, because we also married off our eldest daughter, including having a number of her Norwegian, this is not just fakes, but real Norway in-laws. She lives in Bergen. They were wonderful and we had a wonderful three weeks in Northern Minnesota.”

Pr. Nestingen said, “As the continuing experiment in multi-culturalism, my wife and I went with two other couples to spend ten days in Ireland, discovering lost Viking relatives, and we had to look under several Guinness cans in order to find them. But we located a few.”

Bp. McCoid said, “I cannot top that, Jim. As a Pennsylvanian, there is something like a magnet that draws us to the car for vacation. And Sandy and I went to North Carolina to visit her brother and then on down to South Carolina to walk the beach. If there is anything that is wonderful to be restored, it is just to be with family, our two daughters and one boyfriend, along as well. And it is a marvelous healing time.

“And I have to confess something, at our synodical assembly, we ended on a Saturday afternoon, we had one week when we knew our whole family could be together. So I drove home from the synodical assembly, went into the office and did a few quick things, and got into the car, our daughter who is a nurse works seven o’clock at night to seven in the morning. She left during the day. She drove during the night. And we were on the beach the next day. It was wonderful to move from, and it was easy to do, to move from a synodical assembly to the beach. And there is nice restoring, and we love the Carolinas.”

Bp. Larson said, “On our 10th anniversary, we built a primitive log cabin, 12 by 20. Now 19 years ago, when we were younger, dug up the soil by hand and debarked the logs and so forth. That is where we like to go. It is our first choice on vacation. That is where we went the end of June and part of July. I sprained my ankle doing the gopher job that I do going to the hardware store in Park Rapids, Minnesota, and try to figure out what my husband wrote down on the paper. I tripped over and sprained my ankle. My kids loved it, because they could find me this vacation. I was not lost somewhere, doing projects. I had to rest up with my foot up in the cabin. And they could find me.

“But it is a delightful place to be and our three children were with us, probably maybe for the last time for a long time. And we were deeply grateful for that time.”

Bp. Hanson said, “I have the joyful gift of being on sabbatical this summer. And I find the rhythms of Sabbath rest, those that I hope will be with me as I return to the synod in September, the day begins with prayer, walking three miles, pushing my 17 month old granddaughter around a lake. We have returned to roots, going to three cemeteries in eastern South Dakota and standing at the grave of my ancestors and hearing them say: ‘We do not need pastors to say anything about bishops in this church,’ but to appreciate the depth of that piety that has shaped my life and to go with Ione to her roots in western North Dakota. And to remember why, when she gets to the Badlands, she is home to God’s country. And then to take my first canoe trip with our two youngest kids and the first day get lost as they predicted we would.

“And it is a metaphor for the Church, because it was two women in their 60s that yelled out with a very broken accent—they were not from the United States—‘I think you are lost out there.’ And they proceeded to guide us to where we should go. And I said maybe it is the global Church that is going to guide us where we should go. And then returned home to reading and walking and resting. And I hope that all of us, because I sense in the questioner a desire that we all live with those Sabbaoth rhythms in our lives.”

Pr. Bullock said, “You thought we were kidding when we said we were all going to answer this one, didn’t you? Well, my last family vacation was actually almost a year ago, so I am due. My family and I went to Jamaica, and it was wonderful being on the beach, having some sailing time and just some good downtime to read. But the down side of that vacation is that now whenever our daughter hears reggae music, we hear a small voice, ‘I want to go to Jamaica. I want to go to Jamaica.’ Looking forward to going back.”

Mr. Sandstrom asked, “Would anyone else like to respond? The next question is from Kelly Doyle.”

Question Seventeen

What would you do to keep the ELCA distinctly Lutheran in the light of our full communion relationships with other churches.

Mr. Sandstrom said, “The question goes to Pastor McCoid.”

Bp. McCoid said, “I will begin with worship. I think we have the treasury of a liturgy that has come through the years. We have a Word and Sacrament ministry that I hope is always before us—before us. When we have an understanding that what we do as God’s people in our worship, we have treasured books of worship, we have opportunities through catechesis as we lift up catechism, teach not only this generation but future ones, we have a treasury and we know it. As we look at the opportunities that we have to remain Lutheran, it is through the understanding theologically, reflection, applying those things in congregations, lifting up the heritage, and trying as God’s people always to reflect what it means to be a Lutheran Christian in today’s world.”

Mr. Sandstrom invited other nominees to respond to this question.

Bp. Rogness said, “I think the assumption that some people make—that increased ecumenical involvement threatens our distinctiveness as Lutherans—is a wrong stereotype. I think it works the other way. I think aggressive, energetic, ecumenical involvement ends up making us better Lutherans.

“In the *Formula of Agreement*, there was a marvelous construct around which the whole agreement was made, which was the principle of mutual affirmation and admonition. That is, through dialogue we discovered the ways that we have a common life and share a common legacy and look in common way on mission, and at the same time there are a number of ways where we are distinctive and we continue to admonish each other, so that our distinctiveness becomes even sharper in our ecumenical involvements.

“The ‘Joint Declaration on the Doctrine of Justification’ not only said common things about justification for us, but it caused us as Lutherans to have to face with our Roman Catholic brothers and sisters, issues of sanctification, where they begin to admonish us in the tension that exists. We become sharper Lutheran theologians. It makes us better Lutherans.

“I want to carry what my mother taught me. The grammar. We take seriously the grammar of God’s grace, that God is always the subject of our sentences and the predicates, God creates, Jesus saves, the Holy Spirit calls and gathers to be attentive to the grammar of grace is essential for us and also to our doctrine of the Word. The living Word incarnate in Jesus Christ, recorded in Scripture, proclaimed in the Gospel.

“And that affirmation of Baptism. When I asked the kids, ‘Do you intend to continue in the covenant God made with you...?’ and then what follows is the unpacking of what it means to be a Lutheran Christian: to live among God’s faithful people, to hear the Word, share in the Lord’s supper, to proclaim the good news of God, to serve all people following the example of Jesus, and to strive for justice and peace in all the world and not to give up that Word that says as Lutheran Christians we can live with tension, the creation is good and fallen. The Word is Law and Gospel. We are saint and sinner. The Gospel comes to us and God’s means of grace in bread and wine, and Christ is crucified and risen. Finally, to throw ourselves every day at the foot of the cross, knowing that we are raised up to live in the power of Christ’s resurrection. We have great gifts to give.”

Mr. Sandstrom asked, “Would anybody else like to respond? Then the next question is from Glenn Nycklemoe.”

Question Eighteen

The Office of Presiding Bishop is to be a pastor. Please share your experiences as pastors of the Church, and your vision for lifting up and raising up ordained leaders in this church.

Mr. Sandstrom said, “The question goes to Pastor Larson.”

Bp. Larson said, “Well, one of my mentors stands before me that asks this question. As the synod’s pastor, one of the things that I like to do, and I actually learned it as an assistant to Bishop Glen, is to regularly visit all of our pastors in their offices, and my assistant and I do that on a regular basis so that every pastor is visited by one of us every year. It is the time to hear their concerns, it is their time and to pray with them.

“It is a great privilege to be a pastor of the synod, to be a pastor of all the congregations of our synod and also to be a pastor in the whole church as a bishop. We have a dimension, a synodical bishop said I think anybody would covet in the sense that we can hear and see in the Conference of Bishops the vast dimensions of this church that many members that are seated here have already talked about in such clarity. I think listening to pastors and asking them along with the synod council to join us in oversight of our synods, for those of us who are synodical bishops, to ask the church leaders to participate with us in the oversight responsibility, in our synods as pastors, good pastors are asking their lead leaders to join them and they join the lay leaders in giving oversight to their congregations.

Mr. Sandstrom indicated that Bp. Larson’s time had elapsed, then asked, “Would anyone else like to respond to this question? Based on the time, we will have our final question—and final sequence of responses—from Terrie Sternberg.”

Pr. Sternberg responded, “Every question I can think of has been asked, so I will pass.”

Mr. Sandstrom stated, “In which case, that was not the final question. And the final question will be from Sharon Josephson.”

Question Nineteen

Teaching is essential to the faith. How would you encourage and develop confirmation, Sunday school, college, and seminary courses that would equip and enhance the future generations in this church.

Mr. Sandstrom said, “The question goes to Pastor James Nestingen.”

(Laughter from the assembly.)

Pr. Nestingen said, “That was the Holy Spirit that asked that question. I will take it. One of my favorite memories of my—my wife Carol is an attorney and she practices with a number of Jewish people in Minneapolis. And so I have a very unusual privilege for a Lutheran pastor. I get invited to Bar Mitzvahs and Bat Mitzvahs, and I like them particularly

for the food, which is spectacular. One of the interesting things about those services comes at the very center of it, where a child who is entering into full life in the community points the Torah with the rabbi. The rabbi takes the child's hand in his, and they read the sacred text together. And then the parent stands up and tells the story, idiosyncratic stories, funny stories about the children.

"To see what is happening, the sacred story and the individual life of that child are being welded together in the life of the community. I think that is what we have to think about in confirmation. And I think that is what we have to think about. Jews have learned what it is to be a minority. We have assumed that we as Lutherans can have the protection of the majority, and now that has changed dramatically all over the country."

Mr. Sandstrom indicated that Pr. Nestingen's time had elapsed, then invited other nominees to respond to this question.

Bp. DeGroot-Nesdahl said, "Thank you. It gives an opportunity to respond about youth and family ministry, which is incredibly important to me in the work that I see our congregations involved in, of every description, small or large. Whatever age the mean age of that congregation might be, there is a deep concern for youth and for families and the retention of young families in the life of this church. I would be very excited to work with those experts who are around our church in these areas of ministry, with the young people of this church who are represented in the Youth Convo and [Young] Adult Convo who are here in this hall, to hear their wisdom and ask what can we do to help convey the faith? How do you share the faith in context of your peer relationships, as advisors, peer ministry, training courses, and then how do we involve inter-generationally the grandparents and parents as well as youth themselves and young children.

"We have an incredible opportunity with the numbers of young people who are involved in this church to teach the faith and pass that on. It is a family ministry that I see developing in every kind of congregation. I want to be part of that and help shape that and have an impact felt beyond that, home time, of learning into colleges and potentially into our seminaries. It is a very exciting field of ministry for us."

Bp. McCoid said, "Once again, building on what has been said, one of the exciting possibilities I think we have in the Church is not only developing materials and programs and ministries for our children and youth who are within the church, but also to reach out. We have an exciting program in Pittsburgh, after school, where we try to reach children who are not churched. The largest group of unchurched people in southwestern Pennsylvania are our children, and we need to find ways in which we can creatively interact, attract, and support with the good news those who have not been touched. So the nurturing within, we need to do, but also the touching and attracting of those who are not in Church. It is a big task we have before us."

Bp. Rogness said, "I wanted to say two things quickly. One is to make—to actually use my time at the microphone to put in a plug for Wyvetta's division. One of the things that we do very well is to leave behind the notion that somehow they out of the national office are to produce something that the rest of the church is to use, but rather is to be the connecting tissue and the networking identifier of all kinds of gifted stuff that happens all throughout this church in local places. And I think their division does that marvelously.

"The second thing I would say, and Don just said it in terms of the unchurched youth population, when we talk about evangelism as we were a few moments earlier, when we talk about needing to make inroads into communities that have not been traditionally Lutheran, needing to walk with the poor, it is very often the young people that will come through the door first. If we are serious about walking with the poor, if we are serious about reaching people who are not part of our community, we do that by connecting and walking with young people. And I think we do that pretty well. We need to do it better."

Pr. Bullock said, "Thank you, Peter. It is better that your friends and colleagues offer the praise for the work that goes on in our division, certainly. We have excellent staff and opportunities, programs that we have learned from across the church to share. But what I would add to that is to say that when our daughter was three years old, we were flipping through a Bible that had photographs, pictures alongside the text. And I remember that we came to this point where she looked at me and she said: Mommy, where am I? She needed to see herself in the story. My goddaughter, who is in her 20s, was just here this past week earlier with the leadership event. She is a pre-seminary student, on her way to the Lutheran School of Theology at Chicago. She still is asking that question. 'Where am I in the story?'"

"I just encourage us to realize that our youth, our children, do not stop asking. As adults, we continue to ask. It is a lifelong journey. And we should not take for granted that just because they were baptized in the Church, they were catechized and even if they go into a ministry like my goddaughter, do not assume that they do not need to continue to see themselves in the story.

Bp. Hanson said, "I have had the privilege of convening for two years para-church Lutheran groups with representatives of our denomination, and I think a piece of the solution of this is we need to set aside the competition that exists and see the creativity that exists in this church when we can move to collaboration with these great creative people both in the churchwide offices and in para-church organizations.

"Secondly, I think no curriculum will perform magic and replace that parents need to live the faith and learn the faith and share the faith. And we are raising a generation of parents that are exhausted with the competitive life of this culture and have not had time to live in the Word and share the Word. So unless parents are in small groups where their faith is being nurtured, I fear the bankruptcy of their faith will become the loss of the children.

"Now, having said that, we have six children. I pray every day that they will be raised in the faith. It is a struggle, friends. And they teach me every day how to live in the grace of God that I can eloquently proclaim to others, but forget so often that it is often God's forgiving words spoken to me. My 13 year old daughter said to me last week: 'Daddy, if Jesus loves us like you tell us, why don't we in the Church love each other that much?' There are disciples among us in our children who will lead us."

Mr. Sandstrom indicated that Bp. Hanson's time had elapsed, then said, "The pre-worship music begins now. Worship begins at 7:45 P.M. I wish to thank all the questioners, all the members of this assembly, people on stage. Let us express our appreciation of these wonderful nominees for presiding bishop." The members of the assembly responded with extended applause for the nominees.

Policy Regarding Ordination in 'Unusual Circumstances'

The Division for Ministry prepared the draft of a proposed policy to be used in reference to proposed bylaw 7.31.17. The policy describes the procedural steps to be taken in the event a candidate for ordination seeks an exception to the ordination practices of the ELCA, including the consultation between the synodical bishop of assignment and the presiding bishop of this church.

The bylaw, adopted by the 2001 Churchwide Assembly, requires implementation in accordance with policy developed by the Division for Ministry, reviewed by the Conference of Bishops, and adopted by the Church Council.

The text of bylaw 7.31.17. follows:

Ordination in Unusual Circumstances. For pastoral reasons in unusual circumstances, a synodical bishop may provide for the ordination by another pastor 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 ordained ministry. 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 Division for Ministry, reviewed by the Conference of Bishops, and adopted by the Church Council.

The Church Council, at its April 2001 meeting, voted:

To adopt the "Policy for Ordination in Unusual Circumstances in the Evangelical Lutheran Church in America," [as printed below]...contingent upon approval by the 2001 Churchwide Assembly of the Evangelical Lutheran Church in America of the text of proposed bylaw 7.31.17. as recommended by the Church Council to the assembly.

Policy for Ordination in 'Unusual Circumstances' in the Evangelical Lutheran Church in America

1. Introduction

- a. Ordination to the office of Word and Sacrament in the Evangelical Lutheran Church in America is a rite of the Church administered according to the practices of this church in order to extend the mission and ministry of the Church. It is not a personal privilege to be determined by the candidate.
- b. The purpose of this policy is to describe how a synodical bishop may exercise pastoral judgment in unusual circumstances to allow an exception to this church's established ordination practices.
- c. All requests for exceptions to this church's ordination practices shall be considered on a case-by-case basis.

2. Definitions

The terms, "for pastoral reasons in unusual circumstances," are broadly stated in order to allow the synodical bishop and the presiding bishop to use their judgment in

evaluating individual cases according to their particular circumstances. However, the following principles should be considered as decisions are made:

- a. The decision should enhance and extend the ministry and mission purposes of this church.
- b. The decision should contribute to the unity of the Church.

3. Procedural Steps

- a. A candidate for ordination who seeks an exception to the ordination practices of this church will meet individually with the synodical bishop of assignment to discuss the candidate's request for an exception, and for the bishop to interpret to the candidate the bishop's concerns. A written statement describing how the circumstances of the candidate's ordination are unusual, warranting an exception, shall be provided to the synodical bishop.
- b. The synodical bishop may, and when inclined to grant an exception shall, seek the advice of Synod Council and incorporate that advice in considering the request.
- c. The synodical bishop may, and when inclined to grant an exception shall, consult with the presiding bishop of the Evangelical Lutheran Church in America. The purpose of this consultation is to consider together whether such an exception to this church's ordination practices is consistent with the principles as stated in 2a. and b. above. After such consultation, the synodical bishop shall exercise pastoral judgment and determine whether to authorize the ordination by another pastor of the Evangelical Lutheran Church in America. There is no appeal to the synodical bishop's decision.
- d. Should emergency circumstances prevent the presence of the synodical bishop at an ordination, the bishop may authorize another ELCA bishop or another ELCA pastor to serve as ordinator.
- e. This policy shall be evaluated periodically by the Division for Ministry and reviewed by the Conference of Bishops and by the Church Council.

2000 Congregations Project

The Division for Outreach launched the 2000 Congregations Project in the Spring of 2000 with a video presented at many Synod Assemblies. The concept of congregations planting congregations has become a rallying point for mission interest in the U.S.A. Seminaries have captured the concept to focus on training missionary leaders. To date, 17 congregations have begun new congregations. Another 17 congregations are in the commitment planning stage and three congregations are ready to begin a new start.

The objectives for year 2000-2001 are listed below and relate to The Lutheran Brotherhood Foundation Grant, to help us initiate this project. The focus of the division's work in 2000 was to prepare this church for this exciting effort. The objectives and our activity in the year were:

! Design the 2000 Congregations public presentation and the criteria for participation of both sponsor and recipient congregations.

A brochure, a video, and a manual (which explains the criteria for participation of a sponsor congregation) were prepared. Two promotional fliers were developed for the 2000 and 2001 churchwide and synodical assemblies. Advertisements were placed both in *The Lutheran* and *Lutheran Partners* periodicals (*Sept./Oct. 2000 issue*) and the 2001 ELCA Yearbook.

! Coordinate the churchwide units' participation in the effort.

The Division for Outreach mission directors have assisted with the preparation and editing of the manuals, they also have identified congregations that currently are considering sponsorship immediately and in the near future.

The Department for Communication and the evangelism team of the Division for Congregational Ministry have contributed to the production and editing of the video.

Augsburg Fortress, Publishers, designed and produced the brochure and manual cover for the project.

! Design and produce videos for presentation at the Churchwide Assembly and for use with congregations that would outline the expectations of sponsor congregations.

The Division for Outreach produced a three-minute video for use at the Churchwide Assembly. Following the assembly, an eleven-minute video was produced using one congregation as an example of a sponsoring congregation of new starts in South Carolina and Tennessee. This video is used with congregations in promoting the 2000 Congregations Project.

! Establish the approach and procedures for congregations to actively recruit potential pastors from their membership.

In the second manual, Section V: Recruitment and Training of Leaders, and Section VII: Seeking a Pastor / Leader, we outlined and suggested ways to recruit and train potential pastors. We have worked with the Division for Ministry with this promotion.

! Design and produce a training manual for leading a sponsoring congregation through the steps of sponsorship including the financial commitment, recruitment of potential pastors, and the recruitment and training of lay teams to do initial

calling and evangelism efforts in both the sponsors' community and in the new proposed field under development.

The first manual was used as a basic manual seeking the support for the program and sparking the interest of congregations to participate as sponsors of new congregations.

The second manual was produced as a resource tool, including hands-on techniques for sponsors to use in rallying support for sponsoring a new congregational start and for training leaders in the tasks of mission development.

! As synods develop proposed fields, help alert synods of potential fields for new development based on demographic analysis and appropriate timing for entry of new fields.

We currently have identified 103 fields that could be developed if congregations would be willing to sponsor them. While choice is important, we will need to deliver on identified fields as expectations are raised by the process.

! Design an appropriate gift for recognition of sponsorship of a new congregational start.

We still are planning a presentation gift for sponsors.

! Establish appropriate expectations of the mission developer and receiving congregations in their relationship to the sponsoring congregation.

We established a team of mission directors whose responsibility is to act as contact persons as well as trainers for any developer or congregation needing clarification of the sponsorship program.

The biggest success of the project, to date has been the completion of the promotional materials, i.e., brochure, video, and resource manual(s). Seventeen new congregations are under development that could not have been done within the regular budget.

We have captured the imagination of the Church and seminaries with an excitement for mission opportunities in the United States.

The current budget challenge for funding new congregations will help the Division for Outreach make clear the need to have the 2000 Congregations Project in full swing this year.

In addition to the 17 new ministries started through congregational sponsorship, three additional congregations are simply waiting to find the appropriate candidate to begin the project.

An additional 17 congregations have identified themselves as wanting to do this in the near future, but have not picked a particular date or location. We are just at the beginning of the promotion and expect that we will be able to have 30 congregations under development by the end of 2001, which will be well on our way toward our long-term goal of 60 additional ministries started by the 2000 Congregations Project on an annual basis.

We also are well on our way with promoting 2000 new congregations started in the first 20 years of this century. The need for witness to Christ's saving message is greater today than any past time in our country.

Ministry Needs and Resources in the 21st Century

Report and Recommendations July 1, 2000

“Ministry Needs and Resources in the 21st Century” is a report prepared by staff of the ELCA Division for Ministry and the ELCA Department for Research and Evaluation. Field interviews were conducted by Pr. Norman D. Eitreheim, former bishop of the South Dakota Synod, ELCA. Research materials were prepared by Mr. Kenneth W. Inskip and Mr. Martin H. Smith of the Department for Research and Evaluation. The primary author of the report is Pr. A. Craig Setlage, in consultation with Pr. Joseph M. Wagner, of the ELCA Division for Ministry. This report and the study upon which it is based was made possible by a generous grant from Aid Association for Lutherans.

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Executive Summary

In 1999, concern about the apparent imbalance in the stated needs of many synods for pastors and of approved candidates for ordained ministry led the Conference of Bishops to request the Division for Ministry and the Department for Research and Evaluation to conduct a study of the need for and supply of ordained ministers in the Evangelical Lutheran Church in America. The study began with the primary question: "Is there an adequate number of ordained ministers in the ELCA?" The Division for Ministry and the Department for Research and Evaluation believe this report demonstrates that:

1. The number of pastors in the ELCA has declined slowly over the past decade so that some synods now experience a near critical shortage, while other synods have sufficient or greater numbers than needed.
2. The critical shortage in some synods is related to one or more of these factors:
 - a. a rising need for first-call pastors as the result of an increase in the number of smaller congregations with very limited financial resources;
 - b. the difficulty of finding ordained ministers willing to serve for extended periods of time in smaller congregations in very rural or very urban settings;
 - c. the loss of pastors due to reasons other than retirement, such as resignation and removals.
3. The critical shortage experienced in some synods is not primarily due to:
 - a. fewer first-call candidates being assigned;
 - b. fewer candidates being ordained;
 - c. a dramatic increase in the number of retirements (or a decrease in the age of retirement).
4. Without a churchwide strategy, the critical shortage in some synods may become worse given:
 - a. the likely continued increase in the number of smaller congregations with limited financial resources;
 - b. the number of pastors leaving ordained ministry through on-leave-from-call, resignation, removal and retirement;
 - c. a continued decline in M.Div. enrollments at ELCA seminaries;
 - d. an underutilization of strategies for providing leadership other than ordained ministers to serve in congregations.

The Division for Ministry and the Department for Research and Evaluation, in consultation with the Office of the Secretary and the Department for Synodical Relations, will respond to the findings of this study and report to the October 2000 and March 2001 meetings of the Conference of Bishops. The response will include further research and the interpretation of data, as well as the development of next steps in response to the issue of ministry needs and resources within the Evangelical Lutheran Church in America.

Ministry Needs and Resources in the 21st Century

A report on ministry needs and the resources to provide that ministry in the Evangelical Lutheran Church in America prepared by the Division for Ministry and the Department for Research and Evaluation.

July 1, 2000

Introduction

“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.”²⁹

It is for the sake of the Gospel, the power of God to create and sustain the Church for God’s mission in the world, that the Evangelical Lutheran Church in America needs strong and faithful men and women to serve in the ministry of Word and sacrament. An adequate number of pastors who are effective and properly prepared for ministry is essential for the ministry of Word and sacrament within the life of this church, so that the people of God are equipped for their ministry in the church and the world. It is also necessary that congregations and institutions have the capacity to support these ordained ministers in their work.

The Division for Ministry, working with the Department for Research and Evaluation and in consultation with the Department for Synodical Relations and the Office of the Secretary, has conducted an extensive survey of the present and anticipated leadership needs of the ELCA regarding ordained ministers. This study has included substantial research, including the gathering of data from each synod in the ELCA regarding the need for pastors in the congregations of the synod. More than 100 interviews were held with synodical bishops and their staffs, seminary presidents and staff, first-call pastors, and candidates regarding the needs of this church for ordained leadership.

The focus of this study is to answer questions regarding the present and anticipated need for ministry resources. While focused primarily on ordained ministers of Word and sacrament, the study recognizes the importance of lay commissioned associates in ministry, consecrated deaconesses and diaconal ministers in responding to the ministry needs within the life of the Evangelical Lutheran Church in America in congregations and specialized ministry settings. Among the questions this study seeks to answer are these:

- ! How do we account for the apparent imbalance in the stated needs of many synods for pastors and the number of approved candidates for ordained ministry?
- ! How do second-career candidates impact the number of ordained ministers?
- ! Is there a change in the age of pastors at retirement?
- ! Is there reason for concern related to the first three years of service for new pastors?
- ! Are there strategies for the use of ministry options that are being underutilized by the synods of the ELCA?
- ! Are new strategies and policies needed to address the changing face of ministry in the 21st century?

²⁹*Constitutions, Bylaws, and Continuing Resolutions. Evangelical Lutheran Church in America* 7.21.

These and other questions have been widely discussed within the ELCA for the past several years. The Division for Ministry, in consultation with the Conference of Bishops, has developed strategies for flexibility in providing for ministry within the congregations and synods of this church. These strategies, which will be discussed later in this report, were recommended by the 1993 Study of Ministry. The emergence of diaconal ministry as a new category of rostered lay ministry, together with the existing ministries of associates in ministry and deaconesses, give congregations and synods ministerial resources to utilize other than ordained. There has been significant collaboration between the division and the ELCA seminaries to develop programs that seek to identify and encourage gifted and qualified persons to serve in the ordained and rostered lay ministries of the ELCA. Yet the complex issue of “supply and demand” continues to be of significant concern to the leadership of this church and needs to be examined carefully and forthrightly. What follows are the findings— both conclusions and questions—which have come from this study process.

Historical Perspective: 1965-1998

In 1965 there were 9,104 pastors serving in 11,463 congregations. In 1998 there were 9,583 pastors serving in 10,862 congregations. In this 33-year period while the number of congregations declined by 601, the number of pastors serving in congregations increased by 479. However, in the past decade this pattern changed with both the number of congregations and the number of pastors serving in congregations declining. In 1988 the number of congregations in the ELCA was 11,120. By 1998 that number stood at 10,862, a decline of 2.3 percent. In 1988 there were 10,030 ordained ministers serving in congregations; in 1998 the number was 9,583, a decline of 4.5 percent. This historical perspective is displayed in Chart 1.

**Key Question: Is There an Adequate
Number of Ordained Ministers
in the ELCA ?**

This is the question that prompted this study. In some synods the clear and apparent answer is an emphatic no. In other synods the number is quite adequate, with both approved candidates awaiting first-call and ordained ministers on-leave-from-call not engaged in full-time pastoral ministry. As will become clear in this report, one may describe the whole of the Evangelical Lutheran Church in America with some broad categorizations which do not accurately describe particular synods within this church. What then is the need for ordained ministers in the synods of the ELCA? Is there an adequate number with a problem of distribution, or is there clearly a shortage?

A precipitating factor for this study was the sharp increase in synodical requests for approved first-call candidates in 1998, 1999, and 2000. It may be helpful to note that since the beginning of the ELCA there have been assignment meetings in which representatives of the synodical bishops and Department for Synodical Relations and Division for Ministry staff meet to assign approved candidates to regions and synods. The primary assignment period has been in February of each year. Over the years additional assignment dates have been added in June, September, and December. These additional assignment dates are a factor in understanding the perceived shortage of candidates.

A primary factor in the perception of a clergy shortage has been the significant increase in the total requests for first-call candidates from synods. In February of 1996 there were requests for 290 approved candidates for ordination. Two years later the number of requests had increased to 436, a 50 percent increase. This pattern was continued in the February 1999 assignment when the number of requests totaled 455, and again in February 2000, with 559 requests for 211 available candidates. These figures do not include the request for candidates in the alternate assignments (in 1999 the requests totaled 739). There is no definitive answer to the question of why this dramatic increase in requests, although a likely reason is the increasing number of congregations with declining financial resources who may be turning to a first-call candidate out of necessity. It may also reflect the accumulation of unmet needs within synods from prior assignments, with synods requesting candidates repeatedly for the same congregations. Do synods use different criteria as they identify congregations for first-call candidates? Are some synods requesting more candidates than they have actual need for?

It is also worth noting that the perception of this shortage has been influenced by the alternate assignment periods in June, September, and December, which have the effect of reducing the number of candidates assigned in the primary February assignment. We will return to the issue of the supply of candidates and pastors later in this report.

The Changing Face of ELCA Congregations

Membership in the Evangelical Lutheran Church in America and its predecessor bodies has been basically stable over the past thirty-five years with a trend of slightly decreasing membership. However, since 1988 the number of congregations in the ELCA has decreased an average of 26 per year. From 1988 to 1998 the number of congregations in the ELCA decreased from 11,120 to 10,862, a loss of 258. Chart 2 details the changes in the roster of congregations over the period 1989 to 1998, showing the net decline in each of those years. Even more striking than the modest decline in the number of congregations has been the increase in the number of small congregations with limited resources. This appears to be a significant factor in the increase in requests for first-call pastors.

From 1988 to 1998 the number of smaller congregations with average worship attendance of 50 or fewer increased from 2,058 to 2,329 (Chart 3). In 1998 there were 2,329 (21.4%) congregations reporting average weekly worship attendance under 50; 4,000 (36.8%) congregations reporting 75 or fewer; and 5,453 (50%) congregations reporting 100 or fewer. It is clear that the number of small, financially struggling congregations is increasing within the ELCA. This single factor will be seen to be a major influence in the requests for first-call candidates, their deployment across the ELCA, and in the retention of these pastors in the early years of ministry.

Another factor will impact on the need for both first-call candidates and experienced pastors. The Division for Outreach has a strategic goal to develop 2,000 new congregations over the next twenty years. This strategy increases the need for the ELCA to identify and equip persons for ordained ministry in these new ministry settings.

Pastoral Vacancies

A significant indicator of the challenge facing many synods regarding ordained leadership is the increase in congregations reporting no called pastor (Chart 4). In the period 1988-1998, the number of congregations reporting no called pastor increased from 1,144 to 2,102, an increase of 83.7 percent. The overall percentage of small congregations without a called pastor climbed quickly and dramatically, from 21.3 percent in 1988 to 38.4 percent

in 1998 (Chart 5). While small congregations make up one-fourth of all ELCA congregations, they are twice as likely as the other three-fourths of congregations to have no called pastor.

Fifty-two synods responded to a survey³⁰ about the congregations who had no called pastor in February 1999. Synod bishops were provided a list of the congregations in their synods that had no report of a called pastor on the roster of congregations of the ELCA. This list included 2,102 congregations. The information received included data on 1,714 congregations (82%). Of these congregations 934 now had a called pastor. Of the remaining 780 congregations without a called pastor, 62 had not been served by a called pastor for more than ten years, 26 for nine to ten years, and 157 for three to nine years. The remaining 535 congregations (69%) had been without a called pastor for less than three years (Chart 6).

Diversity among Synods in Clergy Supply

There is a markedly diverse experience among the synods of the Evangelical Lutheran Church in America regarding the adequacy of the supply of pastors to serve their congregations. By comparing the smallest-congregation synods (average size of congregations) with the largest-congregation synods it is evident that the smallest-congregation synods experience:

- ! Less growth in the general population
- ! Greater loss in average weekly worship attendance
- ! More pastors leaving calls before three years
- ! More first-call pastors leaving the synod after the first-call is completed
- ! More congregations with pastoral vacancies
- ! Longer pastoral vacancies in congregations

These smallest-congregation synods also have fewer resources to deal with the issues of clergy supply and demand. In 1999, the West Virginia-Western Maryland Synod, for example, had 65 congregations, 39 active ordained ministers, and 10 retired pastors under the age of 75. In this synod there are fewer pastors than there are congregations. The synod lists 15 congregations without a called pastor. About half (53%) of these congregations have been without a called pastor for more than three years. Their average worship attendance is 32 and their average annual current operating expenses are \$18,377.

Contrast this with the Greater Milwaukee Synod, which has 141 congregations, 232 active ordained ministers, and 43 retired pastors under the age of 75. In 1999 the synod listed two congregations without a called pastor. Neither congregation had been without a called pastor for more than three years. Their average worship attendance is 241 and their average annual current operating expenses are \$236,756.

The synods with the smallest congregations historically and consistently have the largest number of vacancies and experience the most difficulty providing pastors. They face a set of circumstances very different from the larger congregation synods.

Synods with the smallest congregations experienced the most difficulty calling a pastor and their periods of pastoral vacancies negatively affected church attendance and growth.

³⁰“Questionnaire on Congregational Vacancies for Synod Bishops/Staff,” Winter 1999. Appendix 1.

Those congregations in smallest-congregation synods without a pastor decreased the most in their average worship attendance from 1990 to 1998:³¹

Smallest Congregation Synods	-11.3%
Small Congregation Synods	-5.8%
Moderate Congregation Synods	-3.7%
Large Congregation Synods	-2.2%
Largest Congregation Synods	+3.5%

In interviews, synodical bishops and their staff reported that synod staff who assist congregations in the call process are frequently challenged by the expectations of congregations. A former synod staff person with significant interim experiences said of congregations, “Their vision and dream of the future is to be like the way they were in the 1950s. The biggest problem is that people remember things the way they were and they aren’t any more.”³² One bishop of a synod with many rural congregations said that more and more congregations request first-call candidates for economic reasons related to the rural economy and an aging and declining membership. A regional staff person reported that “many congregations in our area have slipped from being second- and third-call congregations to first-call congregations because of the changed economics of the congregation.”³³ In these interviews a recurring theme was that congregations are frequently unable to meet the synod’s minimum compensation guidelines. In the survey referred to earlier in this report a significant majority of bishops and synod staff reported difficulty in filling congregational requests for pastors, with the result that many congregations remain vacant for a significant period of time.

Patterns in Serving Congregations Without a Called Pastor

The 1993 ELCA Study of Ministry³⁴ recommended a number of strategies related to “flexibility for mission.” The Division for Ministry, in consultation with the Conference of Bishops, developed these strategies that include the category of “synodically authorized ministers,” an expanded definition of on-leave-from-call, and a new category of non-stipendiary service. These are significant to mention at this point because of the clear need for alternatives in providing pastoral leadership for congregations without a called full-time pastor. Historically the vast majority of the pastors serving congregations have been full-time and fully compensated by the congregation. The “tentmaker” or bi-vocational model found in other Christian traditions has been uncommon in the ELCA and its predecessor bodies. It would appear that while synods use a number of approaches to fill congregational vacancies, very few synods report utilizing all of the alternatives available for providing pastoral leadership. The more “traditional” strategies (interim and retired pastors) are utilized far more frequently than the newer strategies (synodically authorized ministers and non-

³¹3. “Questionnaire on Congregational Vacancies for Synod Bishops/Staff,” Winter 1991. Appendix 1.

³²Interviews conducted by former bishop Norman D. Eitheim in the period March-October, 1999.

³³Ibid.

³⁴“Together for Ministry Final Report and Recommendations,” Task Force on The Study of Ministry, 1988-1993.

stipendiary ordained ministers). Synodical bishops reported that the following categories of persons were used “very often” to provide pastoral leadership during vacancies that are either temporary or permanent:

Supply pastors	36%
Interim pastors	52%
Retired pastors	22%
Synodically authorized ministries	6%

Interim pastors include both those who are trained (or “intentional”) interims as well as those who are identified by the synod bishop as “supply” pastors. Interim (or supply) pastors are the most frequent choice for vacancies of two years or less. Contract pastors are the most frequent choice for vacancies lasting more than two years. Some synods have interim pastors who are called by the synod council to interim ministry.

Retired pastors under contract are frequently used to provide pastoral leadership for both short- and long-term congregational vacancies. Bishops observe that recently retired clergy are often not willing to make long-term interim or supply commitments to congregations, but they are an important resource to synods in providing pastoral leadership.

Synodically authorized ministers, one of the newest categories of ministry resources, is utilized differently among the synods of the ELCA. More than half of the synods have lay schools of theology, many of which provide training for persons to serve in synodically authorized ministries. This category of minister is trained and authorized by the synod to serve in a specific setting of ministry, including the ministry of Word and sacrament. Only when the ministry needs within a synod exceed that which can be met by rostered persons does the bishop authorize persons for such ministry.

Pastors from other Christian traditions provide pastoral leadership in some synods. In light of the Full Communion relationships now established there may be more utilization of this as a pastoral leadership resource. The synodical bishop must authorize an ordained minister from other Christian traditions to serve in an ELCA congregation.

Non-stipendiary ministry is a strategy that is utilized only infrequently by the synods. This may emerge as a ministry resource that becomes more important as the synods seek to provide pastoral leadership within congregations that are unable to provide the compensation needed for a full-time pastor.

Clergy couples, where both spouses are ordained ministers, are both a challenge and a resource in the life of this church. Clergy couples often serve in interims while awaiting calls to full-time ministry. They often face a situation where one spouse receives a call in a synod and the other does not. Clergy couples are also more likely to face issues of parenting related to on-leave-from-call. A 1998 survey of clergy couples described the specific challenges involved in placing clergy couples within a synod and asked for greater flexibility in the placement process.³⁵

On-leave-from-call pastors are another resource for ministry in congregations unable to provide for a full-time pastor. Bishops report that many of those “on-leave-from-call” are limited in their availability for full-time service because of geographical restriction and family care issues, but they may be able to serve in a more limited way.

³⁵“Clergy Couple Survey Report and Recommendations,” Luther Seminary, January 1999.

Multiple Point Parishes

The “yoking” or linking of two or more congregations is a strategy utilized by many synods, particularly in remote rural areas. In some synods over half of the calls to congregations are to these multiple point parishes, while in other synods there are no multiple point parishes.

Ministry Resources in the 21st Century

Are there enough qualified candidates for the ministry of Word and sacrament to lead the members of this church in the 21st century? Are there adequate numbers of gifted and qualified persons who are preparing to serve? As one ELCA seminary president described it, “This is not just a question of clergy supply and demand; we need a larger screen. The Holy Spirit is giving us a new time and we need pastors who can lead in an apostolic age, in a time of mission.”³⁶

Is the Evangelical Lutheran Church in America facing a shortage of clergy similar to that which faces other church bodies?³⁷ The perception among many synod bishops and other leaders is that the ELCA has a significant shortage of pastors and first-call candidates. Yet the ELCA has not experienced a dramatic decrease in the number of candidates available for assignment in the church. Why then the widely reported disparity in the past three years between the number of candidates requested by the bishops for assignment, and the number of candidates available? As was noted earlier in this report, in the February 2000 assignment there were 455 requests for candidates for ordained ministry and only 211 available candidates (46.4%). In this most recent assignment, however, there was one synod that acknowledged requesting more candidates than there was actual need in the synod. If there are other synods making similarly inflated requests it might explain the continued increase in requests.

While the need for first-call candidates may also be increasing due to the changing face of congregations in the ELCA described earlier in this report, the number of those first-call candidates has remained basically stable (Chart 7). It may also be helpful to note that while the number of candidates assigned in the February assignment has declined, the number of candidates assigned in the alternate assignments in June, September and December has increased. The total number of candidates assigned in the past ten years has remained basically constant, with the number ranging from 300 to 350 candidates.

Ordinations

In the past decade the ELCA did not experience a significant decrease in ordinations. There were fewer ordinations each year in 1991-1994 than there were in the recent period of 1995-1998. Ordinations to the ministry of Word and sacrament remain basically stable, with the average for the past nine years being 322 (Chart 8). However, while the final number is not yet certain, it does appear that the number of ordinations in 1999 declined to a figure below 300.

Year	Number Ordained
1990	346
1991	298

³⁶Interviews conducted by Norman D. Eitheim, March-October, 1999.

³⁷“The Clergy Shortage Study,” Lutheran Church-Missouri Synod, January, 2000.

1992	313
1993	310
1994	298
1995	338
1996	333
1997	327
1998	342

It is important to note that while the number entering ordained ministry in recent years has remained relatively stable, it is clear that over a longer period (the past 35 years) there has been a decline in the number of persons serving in ordained ministry in the ELCA and its predecessor bodies (Chart 9).

Age at Ordination

The average age at ordination has increased over the past ten years from 33.3 in 1988 to 37.8 in 1998 (Chart 10). The average age of female candidates remains consistently higher (about four years) than that of male candidates (Chart 11). However, many seminaries reported a drop in the age of entering students in the past three years. The decrease in the average age of ordination seen in 1998 may be an indicator as well that the age at ordination will not continue to increase as it has in the past. Chart 12 displays the present age distribution of ordained ministers with congregational calls. This distribution indicates that, while there is no anticipated surge in the number of retirements, it does portray a cadre of pastors who are older, on average, than a generation ago.

ELCA Seminary Enrollment

The number of persons preparing to serve in the ordained ministry of the ELCA in M.Div. programs at ELCA seminaries has declined in the past ten years (Chart 13). Enrollment in M.Div. programs in ELCA seminaries does not represent the total number of candidates for ordained ministry. Historically, approximately 10 percent of ELCA M.Div. candidates have attended non-ELCA theological schools. While data is not complete, it appears that this number may be increasing. There are also a number of persons who enter the roster of ordained ministers through the non-M.Div. program, Theological Education for Emerging Ministries (TEEM). Chart 14 shows a gradual decline over ten years of Lutheran M.Div. graduates from ELCA seminaries.

The Division for Ministry will seek to work closely with the seminaries in watching these enrollment and graduation figures. Will there be a continued trend of declining M.Div. enrollments at ELCA seminaries? Will the number of candidates for ordained ministry enrolling at non-ELCA schools continue to increase? What needs to be done in the synods of this church to encourage qualified persons to consider serving in ordained ministry? How might the ELCA encourage its candidates to do their theological study at the seminaries of this church? These extremely important questions will need to be addressed in the follow-up to this study.

Candidate Indebtedness

The Division for Ministry, working in collaboration with the seminaries of the ELCA, has conducted a study of the indebtedness of the 1999 M.Div. and M.A. graduates. In order to put the data into some perspective, this study utilized a 1995 report conducted by Auburn

Theological Seminary.³⁸ The Auburn study reported that the average debt of 1991 M.Div. graduates in denominational schools who borrowed was \$11,237; the average of ELCA 1991 graduates who borrowed was \$10,378.

In assessing how big a problem debt is for theological and rabbinical students, the Auburn study concluded that “two percent of seminary graduates indicate that high debt caused them to leave religious professions...debt is a problem for those who borrow heavily...it influences choice of ministerial assignment and, in a few cases, it may cause ministers and rabbis to leave their profession.”³⁹

Since that study, data reported by six of the eight seminaries of the ELCA shows that the average debt of M.Div. graduates has increased significantly. In 1999, approximately 70 percent of ELCA seminary graduates had seminary debt (the range among the seminaries was 40% to 92%), the average of which ranged among the seminaries from \$15,033 to \$33,328. The amount of students’ debt ranged between \$1,400 and \$91,764. The “average of the average” amount of indebtedness among all borrowing ELCA M.Div. graduates in 1999 was \$24,592, which when compared with the Auburn study would indicate that the average indebtedness has increased 137 percent since 1991 (Chart 15).

The issue of first-call candidate indebtedness is a factor that will need careful attention. As educational costs increase in the seminaries of this church it will be essential for financial support to increase to a commensurate level, thus reducing the need of candidates to acquire excessive educational indebtedness.

First-call

The challenge facing newly ordained pastors in their first-call is a significant one. A study of first-call candidates for ordained ministry assigned in February 1998⁴⁰ determined that of those called as solo pastors fifty percent (50%) were called to congregations with:

- ! fewer than 267 baptized members
- ! less than 83 average worship attendance
- ! less than \$63,300 current operating expenses

In addition, there is the ongoing dilemma of responding to the needs of the church for pastoral leadership while also recognizing the range of personal preferences and restrictions regarding the setting for ministry. In a recent survey synod bishops were asked to indicate how often they encountered any of a long list of reasons attributed to candidates that make it difficult to place them in a ministry setting. The following reasons were cited by the bishops as “often” or “very often” factors:

- 71% a need or desire of a spouse**
- 58% a desire to be near a large city**
- 48% a need or desire of dependent children**
- 36% opposition to serving in a small congregation**
- 32% opposition to serving in a rural setting**

³⁸Manna from Heaven—Theological and Rabbinical Student Debt. Anthony Ruger and Barbara G. Wheeler. Auburn Studies, No. 3, April 1995.

³⁹Manna, p. 17.

⁴⁰“Status of Candidates for Ordination Assigned February 1998,” the ELCA Department for Research and Evaluation, December 1999.

32% an unwillingness to relocate for any reason

The issue of “preferences” and “restrictions” for first-call candidates has been a matter of concern to synods and to the Division for Ministry and Department for Synodical Relations for some time. Deployed staff of the two churchwide units meet with candidates and encourage them to be willing to serve wherever there is a need. Yet synod bishops and staff report that the number of restricted first-call candidates is increasing. The recent rate of geographical restrictions is approximately 25 percent. Some candidates have decided to be unavailable to a synod after assignments were made, and have sought reassignments. While it is recognized that there are legitimate reasons for geographical restrictions, this is another factor in the disparity among synods of the availability of candidates.

Approximately 25 percent of all congregational calls terminate in less than three years, with approximately 45 to 50 percent ending in less than five years. However, there is no evidence to indicate that significant numbers of first-call pastors are leaving ordained ministry. Since 1988 3,817 persons have been ordained. Of that total number only 134 (3.5%) have left ordained ministry.

Beyond First-call

The need for qualified pastors extends beyond first-call. In a survey of synodical bishops fifty-two reported on their experience of pastoral needs for congregations in the past five years:

- 17% reported “great difficulty” in filling congregational requests**
- 68% reported “some difficulty” in filling congregational requests**
- 12% reported difficulty only with first-call**

Synodical bishops and synod staff who were interviewed in this study indicated the ministry settings in which they experienced the greatest difficulty in finding suitable pastoral candidates:

- ! Isolated rural communities where there is limited opportunity for spousal employment
- ! Inner city congregations
- ! Ethnic specific congregations
- ! Associate and assistant pastor positions with primary responsibility in youth and family ministry
- ! Senior pastors for larger congregations
- ! Mission development and redevelopment

Retention of Ordained Ministers

The number of persons who leave the roster of ordained ministers each year through resignation or removal, not including retirement, is about one-third the number who are ordained each year. Since 1990 the ELCA roster of ordained ministers has decreased by an average of 131 pastors per year due to resignation or removal. In that period 443 persons resigned from the ELCA roster of ordained ministers, an average of just fewer than 50 per year. In that same period an additional 744 persons were removed from the roster, an average of 82 persons per year.

Chart 16 displays the decline in the number of active ordained ministers, with a cumulative loss during that period of 1,367 ordained ministers. This figure does not include retirements, continuing disability, or death. The Department for Research and Evaluation provided bishops with a list of the ordained ministers from their synods who had resigned

or had been removed from the roster since 1990. Bishops indicated that approximately 20 percent to 25 percent of these persons were a “significant loss” to the synod and the church. This loss of otherwise gifted and qualified persons from the ordained ministry of this church is a significant factor to be addressed in the follow-up to this study.

Setting of Ordained Ministry

Since the beginning of the ELCA the number of ordained ministers serving in congregations has declined by 542 or 5.4 percent (Chart 17). While this is significant, there has been an even steeper decline in the number of ordained ministers serving in non-congregational ministry settings. The largest decrease in these non-congregational calls has been in chaplains (military and institutional) (-105), missionaries (-76), education/administration (-60), and churchwide staff (-57). The only increases in specialized settings were ecumenical (+15) and synodical staff (+14). Military chaplains and specialized pastoral care chaplains have been identified as two areas of service where there is a growing need for ordained ministers. It is clear, then, that any shortage of ordained ministers to serve in congregations is not due to more pastors serving in specialized settings. As indicated above, the largest decrease in the numbers of ordained ministers is among those serving in such non-congregational calls. From 1989 to 1998 the number serving in non-congregational calls decreased from 2,779 to 1,919, a decline of 31 percent.

Similarly, the number of multiple staff positions for ordained ministers has decreased. Since 1989 there has been an annual average decline of 24 multiple staff congregational calls for ordained ministers. There were 330 fewer pastors serving on two-pastor congregational staffs in 1998 than in 1988, and there were 81 fewer in three-pastor staffs. This has likely occurred both because of the increase in the number of rostered lay persons serving in multiple staff positions, as well as a decline in the overall number of multiple staff positions for ordained ministers.

Retirement

There has been speculation that the recent strong performance of the equity markets, and the parallel return on Board of Pensions retirement accounts, would lead to earlier retirements among ELCA ordained ministers. Prior to 1999 there had been no apparent change in the number of retirements or the age at retirement in the life of the ELCA (Chart 18). Since 1988 an average of 321 ordained ministers have retired each year. The average age at retirement is 64.2 (Chart 19). The age distribution of ordained ministers serving in congregational calls shows no indication of a significant increase in earlier retirements. The pattern of retirement for second-career pastors is based upon the limited numbers of such persons retiring since 1988. Chart 20 indicates a somewhat average later retirement age than for first-career pastors. Preliminary data from 1999 does indicate an increase in the number of retirements among ordained ministers. There will need to be ongoing evaluation of the number and age of persons retiring from ordained ministry, and its impact on the congregations and institutions of the ELCA.

Findings and Recommendations

As this report has demonstrated, the issue of an adequate number of well-prepared and effective ordained ministers is a complex and multifaceted one. The Division for Ministry and the Department for Research and Evaluation do not assume that this report is a definitive or final description of the ministry resources needed within the Evangelical Lutheran Church

in America as we enter the 21st century. Further study and reflection will be needed, as strategies are developed to respond to the needs of this church for its mission and ministry. Nevertheless we believe that on the basis of this study there are already significant findings:

- ! The number of small-membership congregations with limited financial resources is increasing.
- ! The number of persons preparing for ordained ministry within Evangelical Lutheran Church in America seminaries is decreasing.
- ! While the number of candidates entering ordained ministry has been basically stable over the past ten years, the number of persons serving in the ordained ministry of the ELCA is gradually decreasing.
- ! The impact of these changes is significantly greater on some synods, particularly the smaller-congregation synods, than on others.

At the March 2000 meeting of the Conference of Bishops an earlier draft of this report was presented and discussed. Five entities within the ELCA were identified as key partners in this issue:

- 1) synods and bishops,
- 2) candidates and rostered leaders,
- 3) congregations,
- 4) ELCA seminaries, and
- 5) churchwide units.

The bishops were asked to respond to the following questions:

- ! Do the findings match your own experience and observations?
- ! If not, how does your experience differ?
- ! If the findings generally match your own experience, what specific helpful next steps do you believe should be taken by the key partners?

The following summarizes the responses of the Conference of Bishops participants to these questions:

Do the findings match your own experience and observations?

There was overall agreement with the findings of the study, including the diversity of experience among the synods. There were some who thought the report “more positive” than the reality within given synods.

The issue of retention of ordained ministers elicited some of the most pointed comments, with some bishops indicating that the church should not seek to retain those who are incompetent or ineffective leaders, while others identified the long-term issue of clergy morale as a reality that should be a concern of the church.

There was concern expressed that there is a growing need for persons to serve in the area of youth and family ministry, as well as a need for persons equipped for mission development and redevelopment.

In what ways do your experience and observations differ from the study’s findings?

The unwillingness of small congregations to merge or share in ordained leadership is a major factor affecting many synods. Regarding the report’s observations on ordained ministers several issues were identified as needing greater attention:

- ! clergy morale
- ! the lack of mobility among first-call candidates and pastors

- ! the difficulty in providing leadership for ethnically specific congregations, particularly African-American congregations

What helpful next steps might be taken to respond to the study's findings?

The participants identified a number of potential “next steps” in response to the study, which included:

- ! a churchwide emphasis that would involve congregations and their pastors, synods and the synodical bishops, outdoor ministries, campus ministries and ELCA colleges and universities in an intentional effort to identify and recruit gifted persons to serve in rostered ministry.
- ! a review of “roster” matters including: the definition of what constitutes a “first-call” ministry setting; the process of mobility between the synods and regions of this church (including the possibility of a churchwide leadership data bank); the criteria for an initial call to service and continuation of roster status; and the “synodically authorized” or “licensed” category of ministry.
- ! greater utilization of alternative ministry resources, including non-stipendiary, bi-vocational and TEEM candidates.
- ! assistance to congregations in merging or in sharing ordained ministry to more effectively carry out their mission.
- ! building on the First-Call Theological Education (FCTE) program in assisting first-call pastors in their new ministries.

Next Steps—Response to the Findings

The Division for Ministry, in consultation with the Department for Synodical Relations and the Department for Research and Evaluation, will be developing a series of “next steps” in response to the findings of this study. These next steps will be developed by staff of the Division for Ministry and reported to the October 2000 meeting of the Conference of Bishops. Included in these next steps will be the following components:

Development of a Churchwide Recruitment Strategy

The Division for Ministry, in consultation with the synods and seminaries of this church, will complete the development of a churchwide strategy related to Christian vocation and church occupations. This “invitation to service” strategy will report on those programs and activities which invite youth and young adults to reflect on Christian vocation, and will recommend new initiatives and strategic alliances to encourage some to enter one of the church’s rostered ministries—ordained ministry of Word and sacrament, consecrated deaconess or diaconal ministry, or commissioned associate in ministry.

Strategy for Smaller Congregation Synods

In consultation with the Division for Outreach and the Department for Synodical Relations, the Division for Ministry will develop a proposal to convene key leaders of smaller congregation synods in multi-regional gatherings to consider the implications of this report and to develop strategies that respond to the leadership needs of small-membership congregations.

ELCA Seminary Enrollment

The Division for Ministry will convene a consultation with representatives of the ELCA seminaries to discuss current and projected enrollments in M.Div. and M.A. degree programs leading to service in one of the rostered ministries of this church. Related to the churchwide recruitment strategy, this consultation will explore how to encourage and support candidates preparing for rostered ministry at a seminary of this church.

Retention of Ordained Ministers

The Department for Research and Evaluation and the Division for Ministry will develop a survey of persons who have left the ordained ministry of the ELCA to determine the factors leading to their decision to leave, and the impact on the church of their loss. Attention will be given to the gender and ethnicity of those who have left to determine whether these are significant factors.

Young Pastors

There are at present 737 active ordained ministers under the age of 35. This represents 7 percent of the total number of active ordained ministers serving in the ELCA. The Division for Ministry is developing a proposal for a “transition into ministry” program of first-call theological education for young pastors that will include convening a representative gathering of young pastors to discuss issues of entry into first-call ministries and how the church might better support rostered leaders in their early years of ministry. The ELCA needs to learn from this important cadre of leaders the particular challenges and satisfactions they experience, and to invite them to assist in the development of resources to encourage youth and young adults to serve in rostered ministry.

Flexibility for Ministry

The Division for Ministry will continue to review policies and procedures related to the ordained and lay rosters and will develop proposals for greater flexibility within those rosters as seems appropriate and helpful. In particular, the issues of criteria for first-call and continuation of call will be reviewed and recommendations developed for review by the Conference of Bishops.

Conclusion

It should be apparent to the careful reader of this report that the issue of needs and resources for ministry within the Evangelical Lutheran Church in America is a changing and ongoing reality. The Division for Ministry believes that there is now a clearer picture of both the needs for ministry within the ELCA as well as presently existing and emerging resources to provide that ministry. This report does not describe a reality that leads to despair or panic. It does indicate that the word “crisis” may be used accurately to describe the need for leadership within parts of this church.

There are significant—and growing—concerns about how to provide the ordained and lay leadership needed within the congregations and institutions of the ELCA. There is an apparent continued trend toward an increase in the number of smaller, financially struggling congregations. There is a striking need for ordained ministers who can provide leadership for newly developing congregations and for congregations needing redevelopment.

At the same time there is considerable energy and commitment among the synods, seminaries and church colleges, bishops, pastors and rostered lay leaders, congregations and

institutions to address the challenge of ministry in the emerging century. The Evangelical Lutheran Church in America has significant resources which enable it to respond to the needs identified in this study.

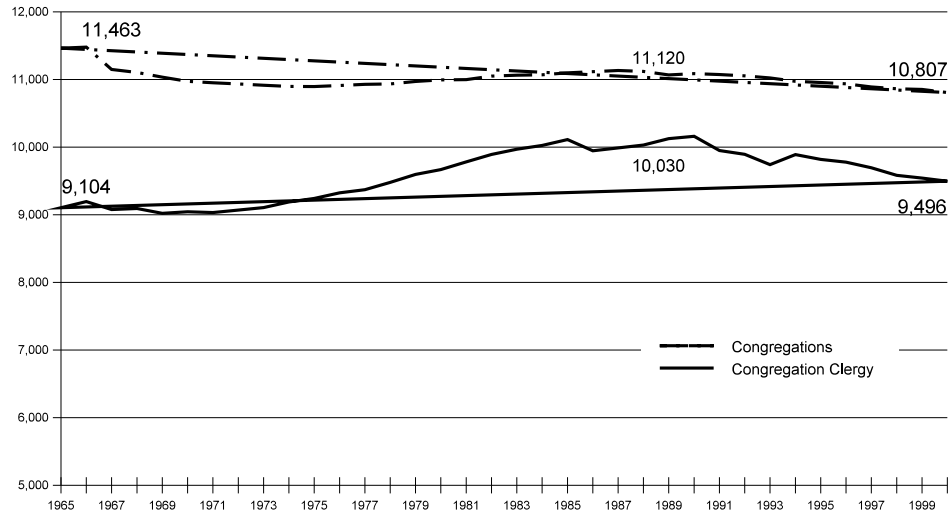
The Division for Ministry, as one among many partners, will address many of the issues identified here. We will seek to collaborate and join with others in developing strategies, programs and resources to respond to these identified ministry needs.

We conclude this phase of the study convinced that by the power of the Holy Spirit the Evangelical Lutheran Church in America will find ways to provide ordained and lay leaders who are committed to Christ and are well prepared for effective and faithful ministry, so that the people of God are equipped for their ministry in the church and in the world.

Chart 1

Number of Congregations and Clergy in Congregations

from 1965 to 2000 in the Evangelical Lutheran Church in America and predecessor church bodies



Source: Rostered Leadership File, Office of the Secretary, ELCA. Prepared by the Department for Research and Evaluation of the ELCA, 2001.

Chart 2

Changes in the ELCA Roster of Congregations

	1989	1990	1991	1992	1993	1994	1995	1996	1997	1998	1999	2000
Additions												
Received by Synodical Action	37	32	22	25	22	30	20	17	25	19	29	18
Resulting from Consolidations	4	1	6	5	3	6	4	8	5	4	5	2
Total	41	33	28	30	25	36	24	25	30	23	34	20
Removals												
Withdrawn	4	6	4	4	8	8	2	4	5	2	5	12
Disbanded	34	27	31	30	36	32	34	34	40	32	29	33
Merged	4	3	4	6	7	7	5	5	9	4	5	2
Consolidated	9	4	10	11	6	13	10	18	12	15	10	4
Removed	0	0	0	0	0	0	3	0	1	0	0	0
Total	51	40	49	51	57	60	54	61	67	53	49	51
Net Change	-10	-7	-21	-21	-32	-24	-30	-36	-37	-30	-15	-31

Chart 3
 Total Number of Congregations and
 Number of Very Small Congregations

from 1988 to 2000 in the Evangelical Lutheran Church in America

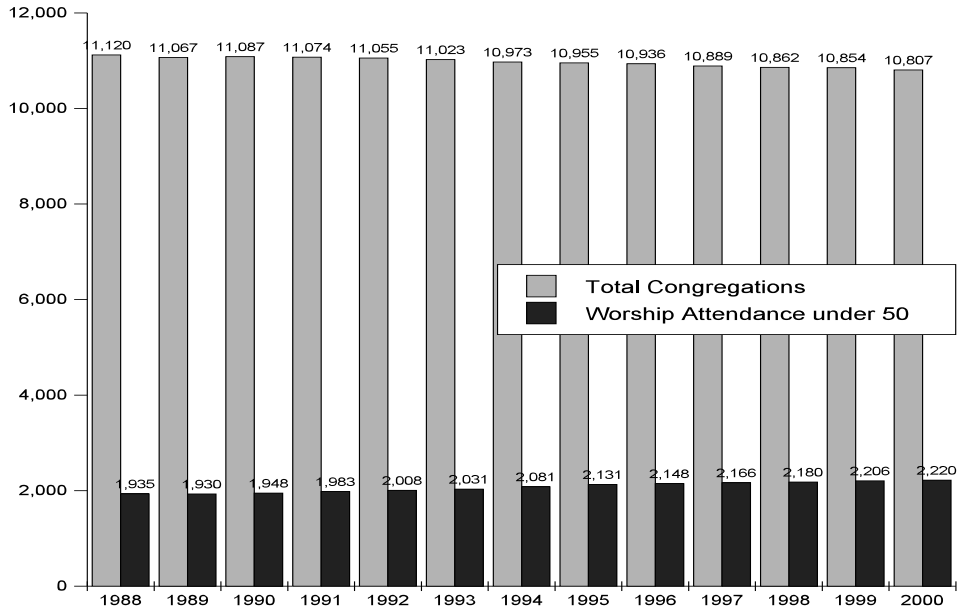


Chart 4
 Congregations Reporting No Called Pastor

from 1988 to 2000 in the Evangelical Lutheran Church in America

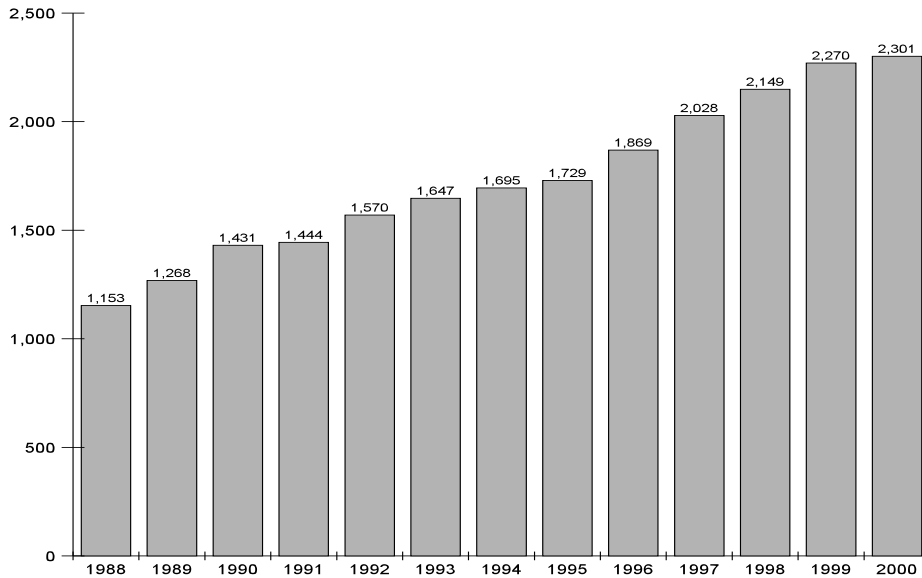


Chart 5

Very Small Congregations without a Called Pastor

(175 baptized members or fewer) by percent

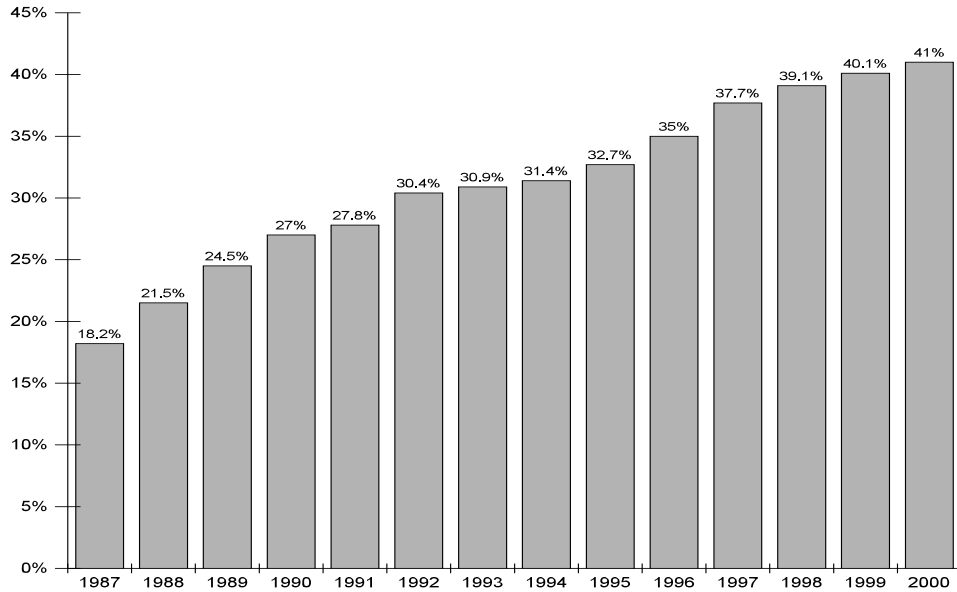
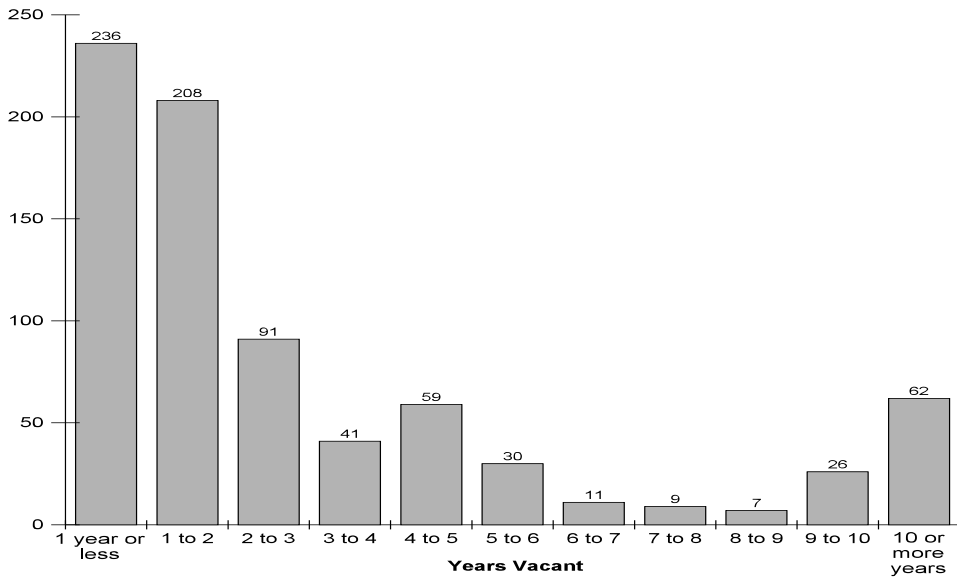


Chart 6

ELCA Congregations without a Called Pastor

by Length of Time



Source: The Vacant Congregations Data Sheets. Prepared by the Department for Research and Evaluation of the ELCA, 1999.

Chart 7
 Number of ELCA First-Call Candidates Assigned During Each Assignment Period 1988-2000



Chart 8
 Number of Clergy Ordained
 from 1980 to 2000 by Gender in the ELCA and predecessor churches

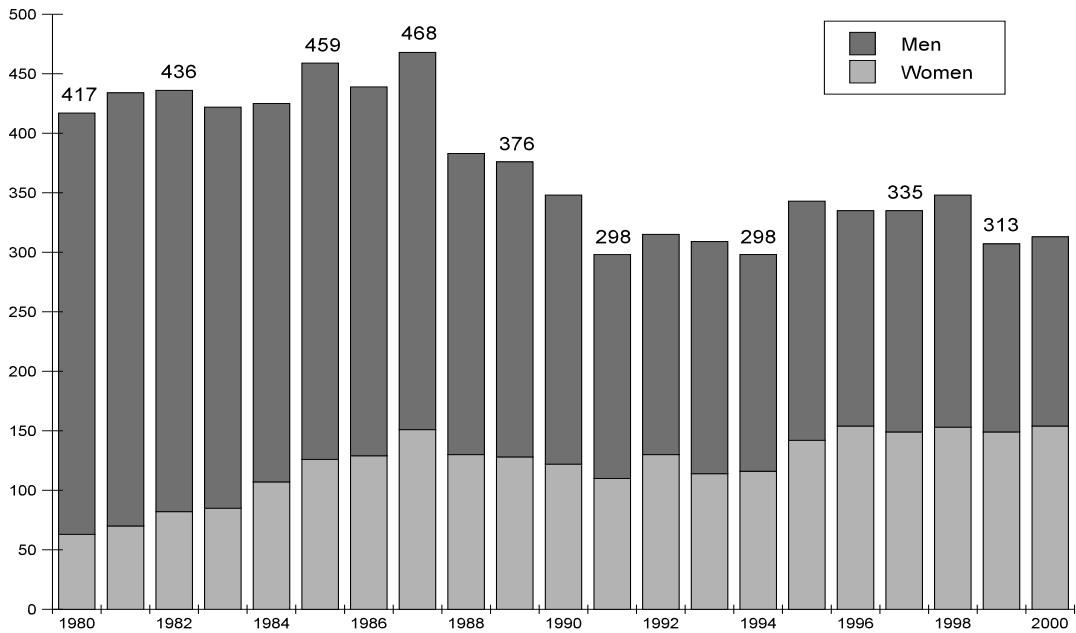
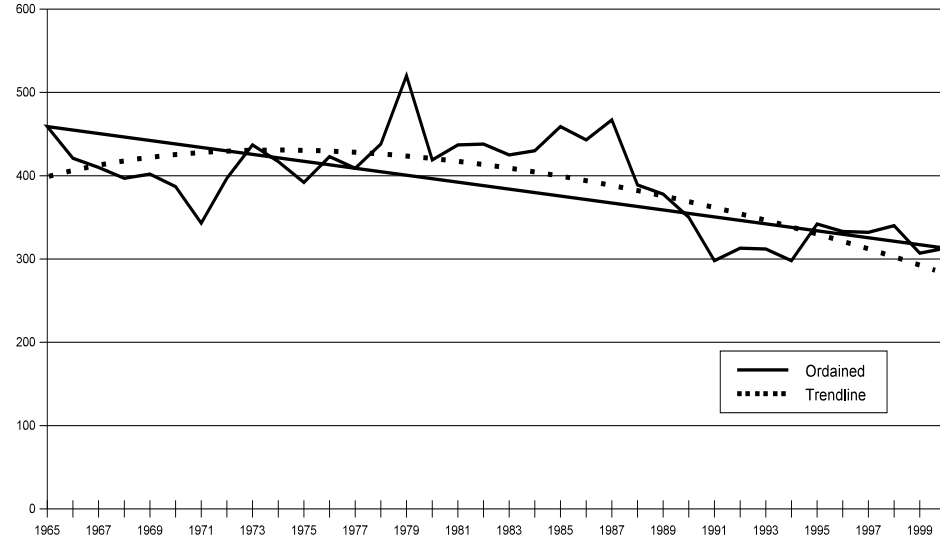


Chart 9

Number of Clergy Ordained between 1965 and 2000*

Evangelical Lutheran Church in America



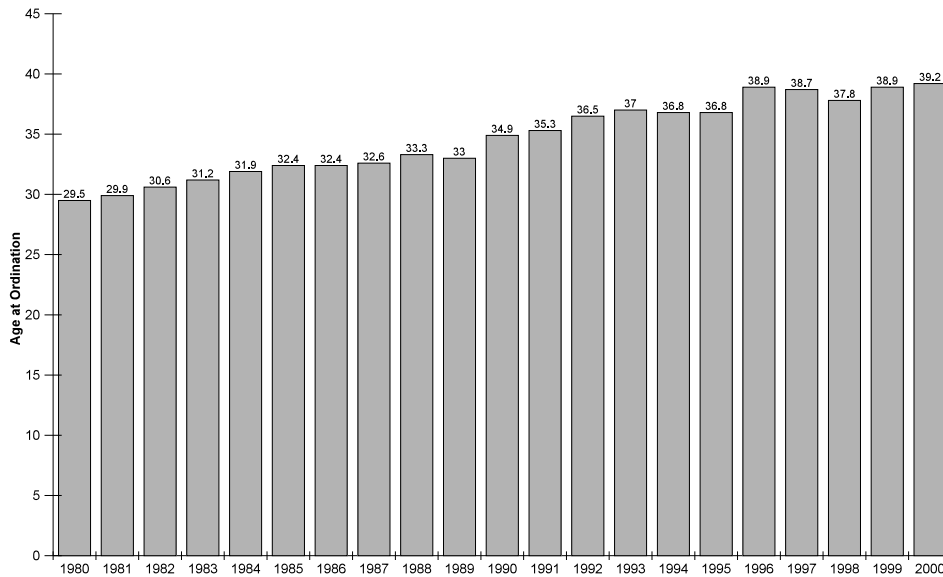
*Figures before 1988 may underestimate the number of persons ordained.

Source: Reports and Minutes of The American Lutheran Church and the Lutheran Church in America, Rostered Leadership File, Office of the Secretary, ELCA.

Chart 10

Average Age at Ordination

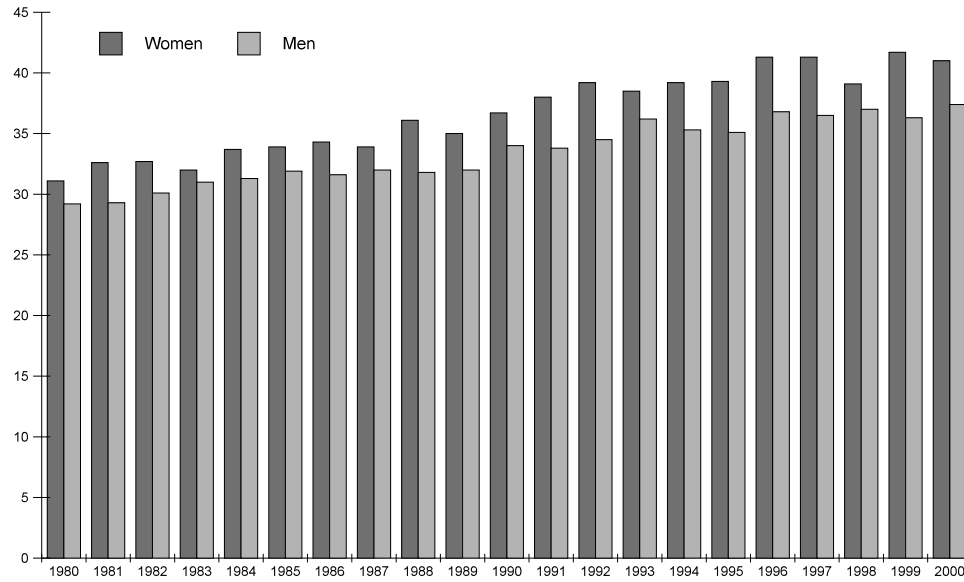
For Clergy from 1980 to 2000 in the Evangelical Lutheran Church in America and predecessor churches



Source: Rostered Leadership File, Office of the Secretary, ELCA. Prepared by the Department for Research and Evaluation of the ELCA, 2001.

Chart 11 Average Age at Ordination by Gender

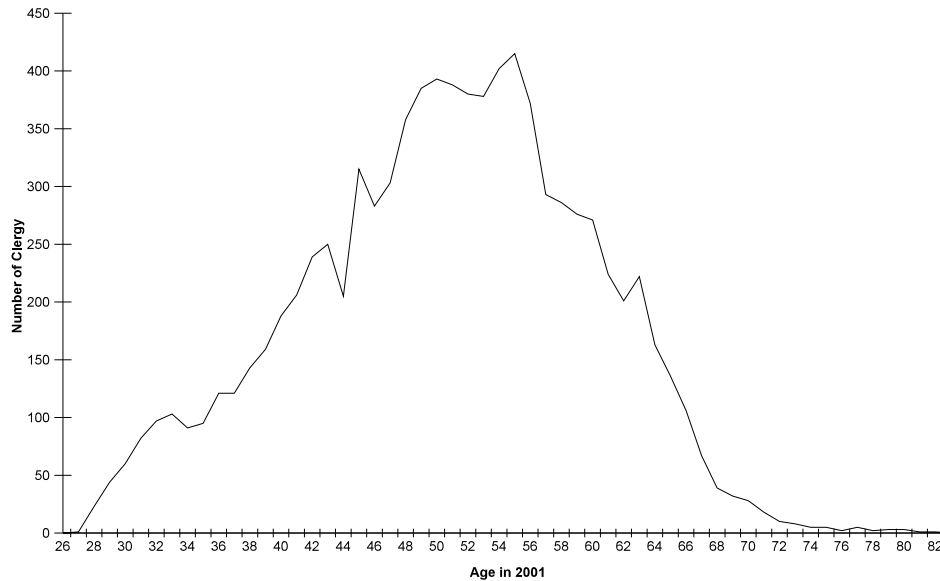
for clergy from 1980 to 2000 in the ELCA and predecessor churches



Source: Rostered Leadership File, Office of the Secretary, ELCA. Prepared by the Department for Research and Evaluation of the ELCA, 2001.

Chart 12 Age of ELCA Clergy with Congregation Calls

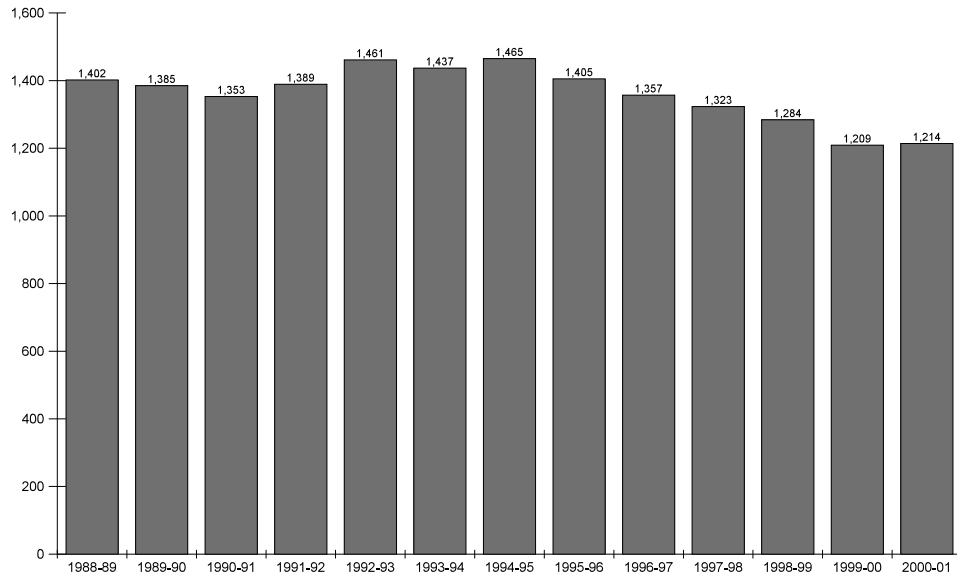
Evangelical Lutheran Church in America



Source: Rostered Leadership File, Office of the Secretary, ELCA. Prepared by the Department for Research and Evaluation of the ELCA, 2001.

Chart 13 Lutheran M.Div. Enrollment

at ELCA Seminaries from 1988-1989 and 2000-2001



Source: Division for Ministry, ELCA. Prepared by the Department for Research and Evaluation of the ELCA, 2001.

Chart 14 Lutheran M.Div. Graduates

at ELCA Seminaries from 1989-1990 to 1999-2000

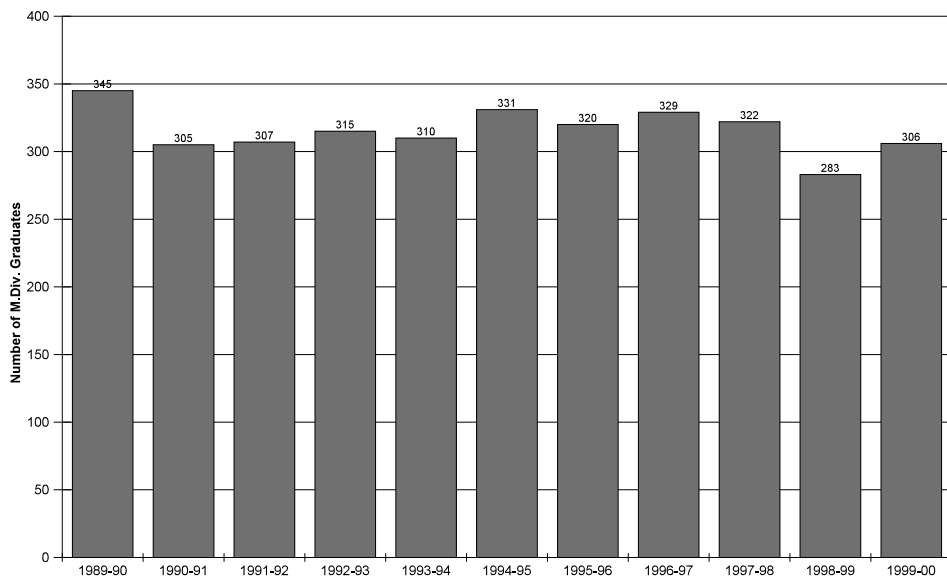


Chart 15
Average Debt for ELCA M.Div. Seminary
Graduates With Debt

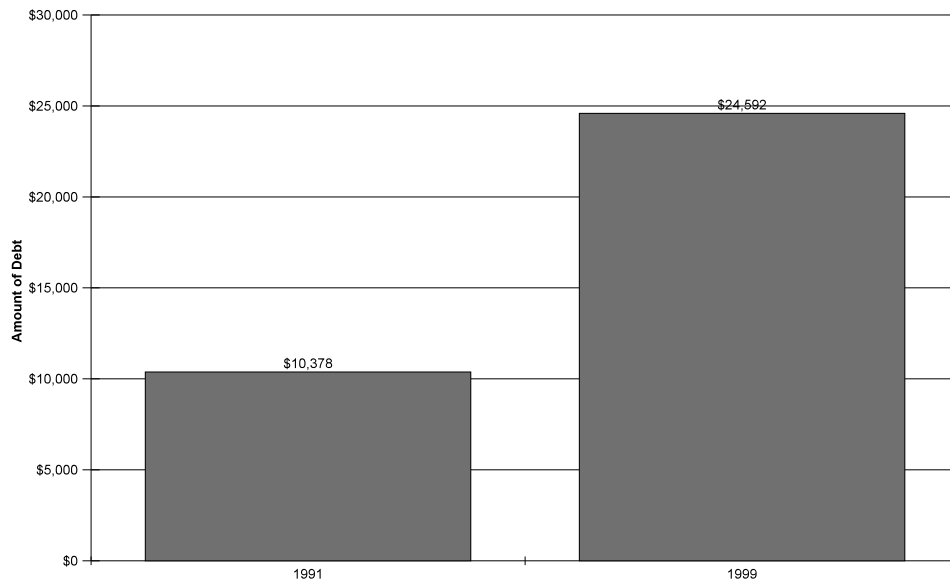


Chart 16
ELCA Active Ordained Ministers
from 1990 to 2000

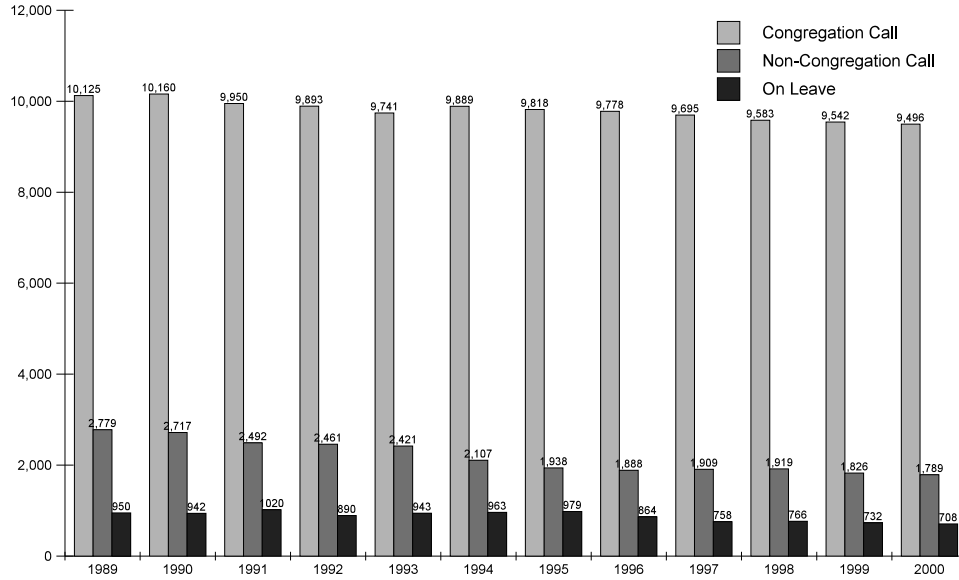
	1990	1991	1992	1993	1994	1995	1996	1997	1998	1999	2000
Additions											
Ordained	350	298	313	312	298	343	335	335	348	307	313
Reinstated	18	26	20	17	12	18	15	19	16	13	9
Received	19	22	8	32	15	15	17	21	21	13	15
Total	387	346	341	361	325	376	367	375	385	333	337
Removals											
Retirement	327	309	317	330	323	335	350	358	343	391	327
Permanent											
Disability	24	25	34	29	35	34	37	31	28	29	24
Resignation	37	58	51	51	42	52	47	56	57	49	52
Removal	98	97	119	72	88	54	90	74	52	39	42
Transfer	3	1	1	5	2	4	4	1	1	0	2
Death	24	33	23	22	19	25	29	26	26	24	32
Total	513	523	545	509	509	504	557	546	507	532	479
Yearly Loss	-126	-177	-204	-148	-184	-128	-190	-171	-122	-199	-142
Cumulative Loss	-126	-303	-507	-655	-839	-967	-1,157	-1,328	-1,450	-1,649	-1,791

Source: Rostered Leadership File, Office of the Secretary, ELCA. Prepared by the Department for Research and Evaluation of the ELCA, 2001.

Chart 17

Number of Ordained Ministers by Source of Call

from 1989 to 2000 in the Evangelical Lutheran Church in America

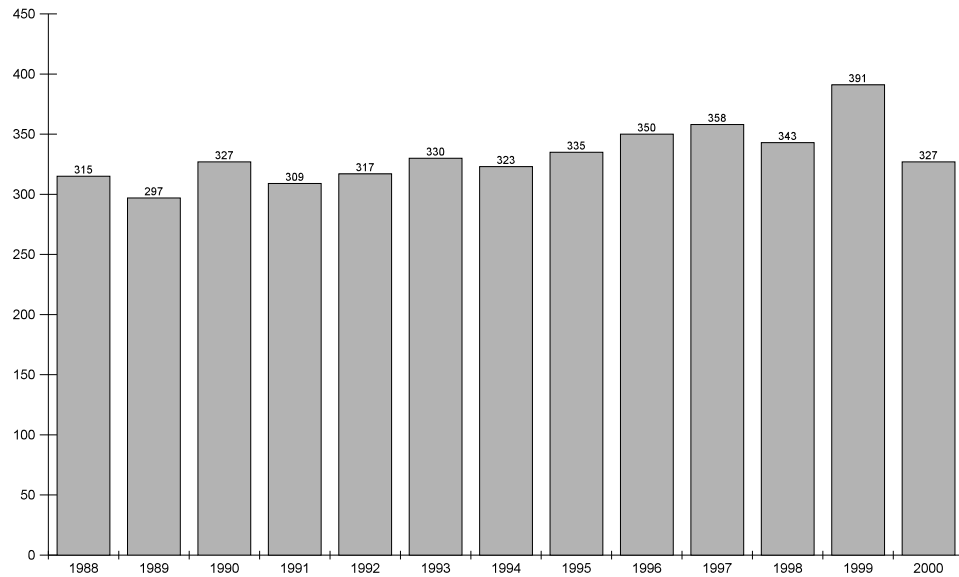


Source: Rostered Leadership File, Office of the Secretary, ELCA. Prepared by the Department for Research and Evaluation of the ELCA, 2001.

Chart 18

Number of Clergy Retiring

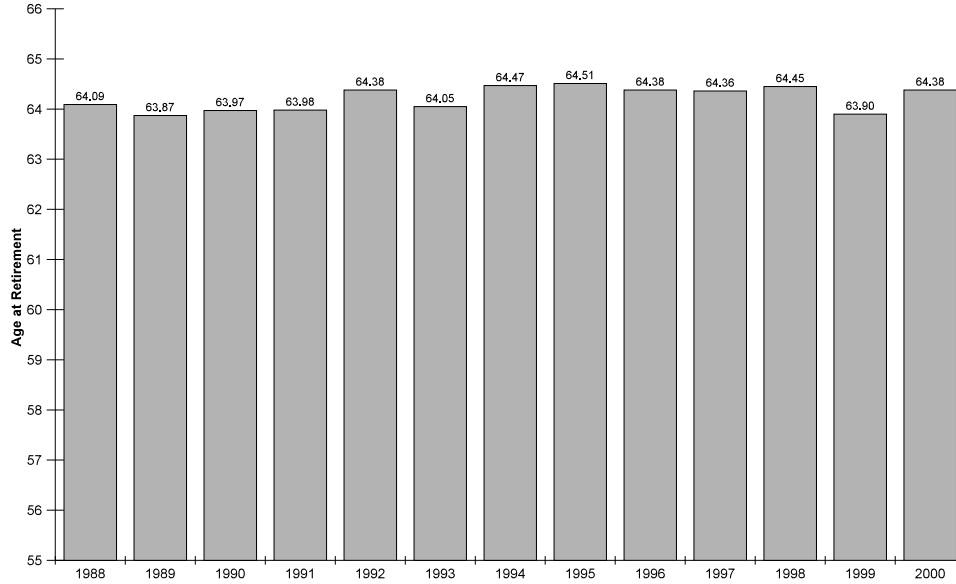
per year from 1988 to 2000 in the Evangelical Lutheran Church in America



Source: Rostered Leadership File, Office of the Secretary, ELCA. Prepared by the Department for Research and Evaluation of the ELCA, 2001.

Chart 19 Average Age at Retirement for Clergy

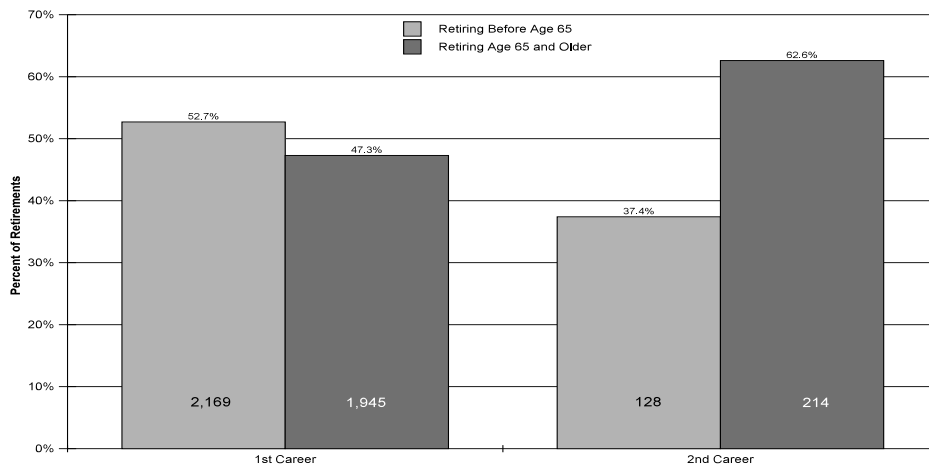
from 1988 to 2000 in the Evangelical Lutheran Church in America



Source: Rostered Leadership File, Office of the Secretary, ELCA. Prepared by the Department for Research and Evaluation of the ELCA, 2001.

Chart 20 Comparing the Retirement Age of First-Career and Second-Career ELCA Ordained Ministers Who Have Retired Since 1988

(Average Retirement Age for First-Career Pastors is 64.1
Average Retirement Age for Second-Career Pastors is 65.4)



Appendix 1:
 Responses to Questionnaire on Congregational
 Vacancies for Synod Bishops/Staff
 Division for Ministry and the Department for Research and Evaluation,
 Winter 1999

1. Over the last five years or so, have you experienced any difficulty in filling congregational requests for clergy in the synod so that clergy positions in congregations have remained vacant for an unusually long time?

- % 2.1 don't know/not sure (*Please go to Question 3.*)
 12.8 very little difficulty (*vacancies are filled in a timely manner with very few exceptions*)
 (*Please go to Question 3.*)
 68.1 some difficulty (*for a number of congregations it takes considerably longer than in the past*)
 (*Please answer Question 2.*)
 17.0 a lot of difficulty (*vacancies are left unfilled for an inordinate amount of time because we can't find persons to fill them, the congregation can no longer afford a pastor, etc.*)
 (*Please answer Question 2.*)

2. Is this difficulty only with regard to "first call" situations or is it more difficult to fill vacancies in general?

- 12.0 "first call"
 66.0 in general
 22.0 don't know/not sure

3. Please read through the following list of reasons why some have suggested it is more difficult to fill congregational requests for clergy. Based on your experience, please indicate how often you encounter the reason as a factor in filling vacancies.

A. Issues related to the candidate's situation

	Very	Often	Occa-	Hardly	Not
	Often	Often	Occa-	Hardly	Not
or the views/opinions of the candidate					
a. an unwillingness to relocate (for any reason)	4.1	28.6	35.1	12.2	0.0
b. a concern about moving to an unknown or unfamiliar setting	2.0	14.0	42.0	40.0	2.0
c. a need of a spouse (occupation, unwillingness to relocate, etc.)	16.3	55.1	26.5	2.0	0.0
d. a need of dependent children (health, schooling, etc.)	4.0	44.0	40.0	10.0	2.0
e. a need of dependent relatives (parents, etc.)	2.0	14.0	54.0	28.0	2.0
f. a need/desire to pay off educational debts	2.0	16.0	52.0	26.0	4.0
g. a desire to achieve/maintain a standard of living incompatible with the setting of the congregation	0.0	14.0	36.0	50.0	0.0
h. a desire to be near an institution(s) of higher education	2.0	14.0	62.0	22.0	0.0
i. a desire to be near a large city with all that it offers	12.0	46.0	34.0	8.0	0.0
j. opposition to serving a congregation in a rural setting	4.0	28.0	52.0	14.0	2.0
k. opposition to serving a congregation in a highly urban setting	0.0	12.0	38.0	44.0	6.0
l. opposition to serving a small congregation	6.1	30.6	46.9	16.3	0.0
m. opposition to serving in a setting where the candidate feels that he/she will be isolated because of race/ethnicity	0.0	0.0	32.0	64.0	4.0
n. a sense of not having the ministry skills needed in the setting	4.1	2.0	30.6	59.2	4.1
o. a sense that the congregation's theology or ethos is incompatible with the candidates	2.0	6.0	64.0	26.0	2.0
p. opposition to serving a congregation with a difficult "reputation"	4.0	12.0	54.0	30.0	0.0
q. the desire for a very specialized call	0.0	14.0	50.0	36.0	0.0

B. Issues related to the congregation's views/opinions

	Very	Often	Occa-	Hardly	Not
	Often	Often	Occa-	Hardly	Not
a. opposition to calling a woman pastor	0.0	8.0	56.0	36.0	0.0
b. opposition to calling an older pastor	2.0	32.0	52.0	14.0	0.0
c. opposition to calling a second-career pastor	0.0	2.0	18.4	79.6	0.0
d. opposition to calling a person of color or language other than English	2.1	10.4	25.0	43.8	18.8
e. opposition to calling a person who has most recently served in a non-congregational setting	0.0	14.6	52.1	33.3	0.0
f. opposition to calling a first call pastor	0.0	2.2	38.0	58.0	2.0

g. an inability to meet the synod's minimum salary guidelines	10.0	18.0	58.0	14.0	0.0
h. unwillingness to meet the synod's minimum salary guidelines	2.0	18.0	46.0	32.0	2.0
i. a sense that the candidate does not have the ministry skills that are needed in the setting	4.2	25.0	47.9	22.9	0.0
j. a sense that the candidate is not highly committed to serving in the setting	0.0	18.0	52.0	30.0	0.0
k. a sense that the synod has not identified the "best candidates"	2.0	10.0	68.0	20.0	0.0
l. the desire for a candidate with very specialized ministry skills	2.0	2.0	42.9	53.1	0.0

	Very	Occa-	Hardly	Not	
	Often	sionally	Ever	Sure	
C. Issues related to the synod's bishop/staff views/opinions					
a. an inability to find a candidate with the right ministry skills for the setting	8.0	36.0	50.0	6.0	0.0
b. an inability to find a candidate willing to serve in the congregation's setting	8.0	46.0	40.0	6.0	0.0
c. an inability to find a candidate willing to serve for the compensation offered	6.0	38.0	44.0	12.0	0.0
d. a reluctance/refusal to recommend a candidate because of a past record of ineffectively serving congregations	8.0	28.0	58.0	6.0	0.0
e. the loss of a candidate due to a decision to leave the ministry for another occupation or to train for another occupation	0.0	0.0	34.7	63.3	2.0
f. the loss of a candidate due to early retirement	0.0	6.0	36.0	58.0	0.0
g. the loss of a candidate due to a decision to take a call outside the synod	0.0	34.0	56.0	10.0	0.0
h. difficulties related to placing a clergy couple	2.0	38.0	46.0	14.0	0.0

4. As you see it, what are the three most significant characteristics you look for in candidates as you seek to fill congregational vacancies?

5. How often does the synod use any of the following to fill

	Very	Occa-	Hardly	Not	
	Often	sionally	Ever	Sure	
vacancies either temporarily or permanently?					
a. supply pastors	36.0	28.0	28.0	8.0	0.0
b. interim pastors	52.0	40.0	8.0	0.0	0.0
c. retired pastors under contract	22.4	34.7	34.7	8.2	0.0
d. synodically authorized ministers	6.1	8.2	38.8	44.9	2.0
e. pastors from other denominations	0.0	2.0	26.0	72.0	0.0

6. Allowed further expansion on above question.

7. Does the synod have in place (or is the synod developing) a special strategy for dealing with congregational vacancies?

- 0.0 not sure
- 34.0 no
- 66.0 yes (*Please briefly describe the strategy.*)

8. From your point of view and your experience in the synod, do you anticipate a significant shortage of clergy in the next 10 years?

- 22.0 not sure
- 6.0 no
- 72.0 yes (*Please briefly describe what you think the critical components of that shortage will be. For example, do you think we need more pastors? Do we need pastors with fewer restrictions? Do we need to link more congregations together so they can be served with one pastor? Do we need to use lay persons more extensively?*)

If you have additional thoughts on any of these matters or on the issue of candidates and congregational vacancies in general, please make them here or attach an additional sheet if necessary.

Appendix 2:
 Characteristics of First-Call Congregations
 for candidates assigned February 1998 and
 called by September 15, 1999

125 Solo Pastors							
	Baptized Members	Average Attendance	Regular Giving	Designated Giving	Operating Expenses	Current Debt Expenses	Mission Support
Average	279.6	90.1	\$71,425	\$10,186	\$69,382	\$3,929	\$5,884
Median	267	83	\$67,790	\$6,446	\$63,287	\$0	\$4,896
Minimum	56	17	\$16,387	\$0	\$14,013	\$0	\$0
Maximum	631	218	\$251,164	\$91,511	\$258,243	\$56,124	\$23,760
Percentiles							
10%	120	48	\$42,020	\$0	\$39,697	\$0	\$1,655
20%	151	60	\$49,505	\$395	\$48,147	\$0	\$2,531
30%	190	70	\$56,617	\$2,171	\$53,455	\$0	\$3,546
40%	229	77	\$60,491	\$4,361	\$59,303	\$0	\$4,123
50%	267	83	\$67,790	\$6,446	\$63,287	\$0	\$4,896
60%	306	95	\$71,617	\$7,443	\$68,416	\$0	\$5,757
70%	339	107	\$76,012	\$9,833	\$76,237	\$0	\$6,659
80%	388	119	\$83,624	\$16,910	\$83,143	\$4,821	\$8,528
90%	486	137	\$103,141	\$24,839	\$103,308	\$16,160	\$11,083

80 Multiple Staff Pastors							
	Baptized Members	Average Attendance	Regular Giving	Designated Giving	Current Operating Expenses	Debt Expenses	Mission Support
Average	1,278.2	392.5	\$384,773	\$103,430	\$329,822	\$50,375	\$32,224
Median	988	308	\$331,230	\$38,356	\$280,238	\$31,005	\$26,000
Minimum	174	51	\$35,267	\$0	\$41,210	\$0	\$3,616
Maximum	5,858	1,997	\$1,293,760	\$1,206,027	\$1,275,584	\$436,969	\$110,000
Percentiles							
10%	486	159	\$148,654	\$6,622	\$127,325	\$0	\$9,008
20%	597	227	\$188,532	\$12,746	\$167,829	\$0	\$12,000
30%	738	259	\$203,300	\$21,227	\$196,805	\$1,650	\$17,409
40%	900	281	\$240,380	\$31,057	\$224,812	\$11,333	\$21,009
50%	988	308	\$331,230	\$38,356	\$280,238	\$31,005	\$26,000
60%	1,118	352	\$351,659	\$51,303	\$302,560	\$38,862	\$31,306
70%	1,403	394	\$462,911	\$75,179	\$364,588	\$54,219	\$39,670
80%	1,677	501	\$522,865	\$107,315	\$467,591	\$69,926	\$50,988
90%	2,512	671	\$730,705	\$229,605	\$644,216	\$132,837	\$77,300

Conversations about Homosexuality and the Church

This report is prepared at the request of the Church Council, which at its meeting in April 2000 took the following action (quoted in part):

To continue thoughtful, deliberate, and prayerful conversations throughout the ELCA about human sexuality, including homosexuality, and the inclusion of gay and lesbian persons in our common life and mission and encourage the participation of congregations, synods, seminaries, and churchwide units in this process; ...

To request that the Division for Ministry— together with the Division for Church in Society, the Division for Congregational Ministries, the Division for Higher Education and Schools, the Division for Outreach, the Commission for Women, and the Conference of Bishops—report annually to the Church Council and to the Churchwide Assembly of the Evangelical Lutheran Church in America in 2001 and 2003 on the nature and extent of their activities and conversations regarding these issues. (CC00.04.17)

Reported here in summary form are “the extent and nature of the activities and conversations” which have taken place in the past biennium, September 1999 through April 2001. The following churchwide units of the ELCA have reported their activities: the Division for Ministry, the Division for Church in Society, the Division for Congregational Ministries, the Division for Higher Education and Schools, the Division for Outreach, the Department for Communication, the Commission for Women, and the Conference of Bishops. This report has been reviewed by the boards or steering committees of these churchwide units, and transmitted as information to the Church Council and to the Churchwide Assembly in fulfillment of the Church Council’s request for such a report.

Much of this work has been reported to and coordinated through the Interunit Work Group on Homosexuality, an informal group represented by the above-named churchwide units. This group meets bi-monthly to share information and to promote ongoing clear communication regarding homosexuality and the Church. From time to time, the work group is assigned tasks and develops coordinated strategies among the churchwide units represented.

These churchwide units have developed, promoted, participated in, or observed the following activities during this past biennium:

Study Materials

The Division for Church in Society produced the resource, “Talking Together As Christians About Homosexuality, a Guide for Congregations.” This resource is comprised of a leader’s guide, participant’s book, and two video tapes (the first one contained in the packet and the second requested separately). It is for use in congregations and has gone through two printings. As of January 2001, 2,800 packets, 800 leader’s guides, 10,100 participant books, and 615 copies of the second video tape have been distributed. The leader’s guide and participant’s book also are available online at www.elca.org/dcs.

The Division for Outreach published the workbook, "Congregational Hospitality to Gay and Lesbian People." This resource also has received wide use in the ELCA. It is for use in congregations to promote hospitality to gay and lesbian people and is based upon a study done in 1998 of 16 congregations that are especially welcoming to gay and lesbian people. There has been significant demand for this resource as well, with more than 2,200 copies distributed and an additional printing of 1,000 required. This resource is available by contacting the Division for Outreach directly, or by accessing the order form on-line (www.elca.org/do/hospstudy.html).

A video and an accompanying user guide titled, "Where Two or Three Are Gathered in My Name... Dealing with Tough Issues as Christians," was made available in early 2001 by the Division for Ministry through the ELCA Distribution Service. The Division for Church in Society distributed a related pamphlet titled, "Talking Together as Christians about Tough Social Issues." While its focus is the discussion of any difficult issue, questions related to homosexuality are included in the video presentation and discussion. It has been used in many settings as a resource for the discussion of this topic.

The Department for Communication, in the Winter 1999 MOSAIC video tape, produced a segment, "Welcoming Gays and Lesbians; A View from the Pew." The MOSAIC segment has been used as a discussion-starter for congregational conversation on welcoming gay and lesbian people. This MOSAIC may be ordered by calling (800) 638-3522, extension 6009, or at www.elca.org/co/mosaic.

Ongoing Conversations

The board of the Division for Ministry has participated in conversations related to various aspects of homosexuality and the Church at three of its four meetings since Fall 1999. One of those meetings involved a presentation by a representative from one of our full communion partner denominations, describing its experience dealing with homosexuality issues.

The Division for Outreach is conducting ongoing discussions and training with its Chicago and deployed staff members related to homosexuality and congregational hospitality to gay and lesbian people. The division also is developing a training module on congregational hospitality for use at division-sponsored training events for pastors and lay leaders.

The board for the Division for Higher Education and Schools is engaged in discussion and in communication with the Division for Ministry regarding the rosters of gay and lesbian persons and related matters. By resolution, the board members also committed themselves to gather information on the practices of the ministries and institutions related to the Division for Higher Education and Schools on this issue.

The board of the Division for Church in Society is engaged in conversations regarding what the division should be doing next regarding the ELCA conversation on homosexuality.

Staff members of the Division for Ministry have met with the boards of the Division for Outreach and the Division for Higher Education and Schools regarding issues related to homosexuality and rostered leadership.

The Division for Ministry board took action requesting the assistance of the ELCA seminaries in providing theological background and resources for the ongoing conversation in this church related to homosexuality.

Seminary faculties have participated in discussions related to homosexuality, the ELCA, and the role of theological education. The seminaries also are developing a strategy for the production of resources and an annotated bibliography for use across the church in providing theological perspective and grounding for discussion related to homosexuality and the Church, including the blessing of same gender unions.

In the 1999-2001 biennium, the Conference of Bishops spent agenda time in study and discussion of homosexuality in the Church by listening to speakers and participating in small group discussion. They have assigned further discussion related to blessing of same gender unions to their committee on Theological and Ethical Concerns.

The ELCA Church Council held a non-legislative meeting in July 2000 that focused primarily on issues related to homosexuality and the Church. The meeting featured speakers, pastors, and small group discussions related to this subject and used resources developed by the Division for Church in Society and the Division for Ministry.

In the two years since the 1999 ELCA Churchwide Assembly, the ELCA Church Council has taken action in response to one memorial from the 1999 Churchwide Assembly and three resolutions from synod councils. The subjects have included requests to study the ordination of non-celibate gay and lesbian persons and to permit ordination of non-celibate gay and lesbian persons. The council declined to initiate a study on the ordination of non-celibate gay and lesbian persons or amend the policies to permit such ordinations. It has encouraged continuing conversations throughout this church. In order to facilitate such conversations, the Church Council has asked that a workshop model be designed for use in synodical settings. It is anticipated that the workshop model will be available in the summer of 2001.

Special Events

Three events sponsored by the Faith and Life Forum have been held to test possible designs for engaging questions related to homosexuality through group discussion and speakers. This group of ministry in daily life leaders is related to the Division for Ministry.

The ELCA Youth Gathering in 2000, sponsored by the Division for Congregational Ministries, included small group discussions on homosexuality and sexual orientation.

The Division for Church in Society sponsored a conference of congregational teams, social ministry organizations, and other groups in 2000 on "Engaging Tough Issues: Talking, Deciding, and Acting Together as Christian Communities." This conference used the video listed above.

The Lutheran Student Movement-USA, at its 2000 national Gathering, addressed issues related to homosexuality in the life of the Church by "strongly encouraging the ELCA to continue thoughtful study and prayerful discussion regarding homosexuality and the role that gay, lesbian, bi-sexual, and transgendered persons play in life and ministry of the Church."

Other Activities and Services

The Division for Ministry and the Department for Research and Evaluation, at the request of the Church Council, conducted a brief study on the feasibility of conducting a study on the possible ordination of non-celibate gay and lesbian persons. At its April 2000 meeting, the Church Council voted not to initiate such a study, but to promote discerning conversation across the Church.

The Division for Ministry, meeting with counterpart representatives of full communion partner denominations, has discussed at some length the experience of these other churches related to homosexuality and specifically the ordination of non-celibate homosexual persons. The reported experiences of the United Church of Christ, the Reformed Church in America, the Presbyterian Church (U.S.A.), The Episcopal Church, and the Moravian Church have been useful to the division in its planning.

The Division for Church in Society has a Web page (www.elca.org/dcs/sexissues.html), "Sexuality and Homosexuality," where various policy statements, resources, and news stories on this subject can be found.

Division for Outreach staff members serve as resources for congregational hospitality to gay and lesbian persons at events sponsored by synods and churchwide groups as well as ecumenical events.

The staff and steering committee members of the Commission for Women serve as resource persons to synods, congregations, and individuals as well as to Lutherans Concerned/North America, The Network for Inclusivity, and Lutheran Lesbian and Gay Ministries. The steering committee includes advisory members who identify themselves as gay and lesbian.

The Commission for Women steering committee took action to support the request of St. Paul-Reformation Lutheran Church, St. Paul, Minnesota, to seek an exception to the ELCA standard that precludes practicing homosexual persons from ordination.

Bi-monthly meetings of the Interunit Work Group on Homosexuality continue to provide a helpful arena for sharing information and coordinating efforts regarding this significant and sensitive issue.

Conclusion

The above listing does not include every activity and meeting encouraged or sponsored by the churchwide units represented in this report. It does, however, represent the commitment of this church to engage the many questions related to homosexuality and the life of the Church, and to listen to and respect the many points of view our members have on this issue. The conversation is difficult, and there is no easy pathway nor are there any simple answers likely to be discovered.

The churchwide units represented here agree that there is much to be gained by continuing the many conversations across this church on human sexuality including homosexuality and the inclusion of gay and lesbian persons in the life of this church.

We are committed to welcome gay and lesbian persons in the life of the Evangelical Lutheran Church in America. This welcoming spirit has consistently been affirmed by actions of the Conference of Bishops, the Church Council, and the Churchwide Assembly. Likewise, this church has spoken in strong opposition to all forms of harassment and assault of persons due to their sexual orientation, and in support of protection of the civil rights of all persons, regardless of their sexual orientation, prohibiting discrimination in housing, employment, public services, and accommodations.

There are a number of questions regarding homosexuality that can be posed but not yet answered. These questions center on issues of an ecclesial nature.

There is strong and divided opinion in this church about how to engage such questions as well as how to answer them. It is not clear what the outcome of these conversations should or will be, but this church remains committed to the conversation. We are confident that the Holy Spirit will guide this conversation so that the Evangelical Lutheran Church in America will be able to respect the differences of opinion that exist while together we explore questions related to homosexuality and the Church.

The preceding report is submitted, as requested by the Church Council, by the Division for Ministry, the Division for Church in Society, the Division for Congregational Ministries, the Division for Higher Education and Schools, the Division for Outreach, the Department for Communication, the Commission for Women, and the Conference of Bishops.

Implementation of ELCA Social Statement on Economic Life

The social statement on economic life of the Evangelical Lutheran Church in America, *Sufficient, Sustainable Livelihood for All (SSLA)*, was adopted by a more than two-thirds majority vote (872-124) by the sixth biennial Churchwide Assembly on August 20, 1999, at Denver, Colorado.

The action of the Churchwide Assembly included Implementing Resolutions, which call upon the Evangelical Lutheran Church in America, in a variety of ways, to fulfill the commitments and convictions contained in the statement. The final resolution reads:

To direct the Church Council to report to the 2001 Churchwide Assembly any changes in policies or procedures and their intended effects taken by the Church Council or churchwide units in response to the social statement, "Sufficient, Sustainable Livelihood for All" (SSLA, page 18).

The purpose of this report is to describe the ways in which this social statement has begun to take life in the ministries, planning, policies, and procedures of the ELCA churchwide organization. Reports are provided by the Department for Human Resources, the Division for Global Mission, the ELCA Foundation, and the Division for Church in Society.

An important companion document to this report on implementation of the social statement is the report, *Ministry Among People in Poverty: The Evangelical Lutheran Church in America Churchwide Report for 1999-2001 (MAPP)*, printed above (Section V, pages 29ff). That report contains an array of information about this church's commitments to "address creatively and courageously the complex causes of poverty" and "invest more in initiatives to reduce poverty" (SSLA, page 6). Material in the MAPP report is not repeated in this report on implementation of the social statement. However, the information in the MAPP report is a major portion of the churchwide response to the social statement, especially to the section, *For all: especially those living in poverty* (SSLA, pages 4-7).

Following are the reports of churchwide units on implementation of *Sufficient, Sustainable Livelihood for All*.

Division for Church in Society

The English-language version of the adopted social statement on economic life was published and distributed to all ELCA congregations. A Spanish translation of the statement was published subsequently and distributed to all ELCA congregations that report using the Spanish language in worship. Both versions of the statement are available on-line at www.elca.org/dcs/studies.html.

Information on implementation of economic life commitments in congregations was requested through Form C of the 1999 Parochial Reports from ELCA congregations. From a baseline of approximately 11,000 congregations, the following has been observed:

- Congregations that served people in poverty—7,506;
- Advocated for just economic policies and practices by government and business—1,783;
- Participated in a community economic development organization—2,180;

- Addressed economic life issues in sermons—5,803;
- Provided parish education opportunities related to economic life issues—2,878;
- No response—1,069.

The chair of the Committee on Ministry Among People in Poverty of the Conference of Bishops met with all staff members of the division to describe the initial ways in which the bishops' committee is implementing its charge and to explore possible arenas of collaboration between the committee and the division.

The board of the Division for Church in Society, in two of its self-development sessions during the biennium, concentrated on congregation-based community organizing and development and on rural poverty. Site visits and guest presenters assisted the board in a deepened understanding of these challenges.

Planning

The division's Strategic Plan for 2001-2003 calls for the division to concentrate its resources toward three strategic goals: To deepen and expand this church's understanding of and commitment to social justice as integral to the Gospel; to deepen and expand this church's efforts to eliminate poverty; to deepen and expand this church's efforts to eliminate hunger. These goals directly relate to the social statement. Further, the essence of these goals came from a Future Search conference sponsored by the division wherein ELCA members from a variety of walks of life gathered to discuss this church's mission in society. For many participants, the reference point was the social statement on economic life.

Partnerships

The division serves on behalf of the ELCA as the major point of liaison with Lutheran Immigration and Refugee Service (LIRS). About \$600,000 annually is provided to LIRS from the unit's budget. Likewise the division relates to Lutheran Services in America (LSA), and annually \$680,000 in support is provided. Both LIRS and LSA are major contributors to this church's implementation of the commitments in the social statement.

Division staff members were involved in the planning, implementation, and follow-up to a Rural Summit at the Lutheran Center in March 2001. The summit brought together a broad cross-section of people to focus on people living in crisis in rural America.

Private Sector and Public Policy Advocacy

The division increased its full-time executive staff equivalency in Corporate Social Responsibility from half-time to full-time. Several of the priorities of this program build directly on commitments in the social statement, namely Equity in the Workplace, the Community Reinvestment Act, and Predatory Lending Practices.

Advocacy for just public policy occurs in three venues: the Lutheran Office for Governmental Affairs in Washington, D.C.; the Lutheran Office for World Community in New York City; and 18 state public policy offices operated in partnership with social ministry organizations and synods. An overview of the public policy issues addressed by these offices during the past biennium reveals a host of issues directly related to economic life; examples include child care, earned income tax credits, farmers in crisis, international debt, financing for development, social development, sustainable development, gender issues, Social Security, welfare reform, minimum wage, benefits for immigrants, affordable housing, community development, and charitable choice.

In the spring of 2001, the Lutheran Office for Governmental Affairs (LOGA) distributed two copies of the social statement on economic life to every member of Congress, one for the member personally and one for the staff person primarily responsible for economic issues. Staff members also provided primary leadership for the April 2000 rally on the National Mall to highlight actions to cancel the crushing burden of debt borne by the world's economically-poorest nations.

Department for Human Resources

The report of the Department for Human Resources is categorized in the order of commitments made in the original social statement. Some of the activities are directly in response to the economic life statement; others are activities already in place that are consistent with the social statement and that we pledge to maintain as we are able.

In 2000, the Department for Human Resources led a workshop for human resource professionals in ELCA social ministry organizations at the Lutheran Services in America convention. The discussion focused on human resource challenges in a mission-driven organization, specifically as related to the economic life statement. Approximately 30 people participated.

The Department for Human Resources provides an Employee Assistance Program for staff and their families. This may be used for such issues as family-crisis counseling, depression, financial counseling, grief, and other issues.

Training opportunities provided by the Department for Human Resources and the sponsorship of the continuing education program (three-to-one matching funds by units) enable development and educational opportunities for staff members. The purpose is to help people acquire skills so they can be successful in their current jobs and prepare for their next positions.

The churchwide organization benefits package is designed to help employees meet challenges at various stages of their lives and in various situations. Among other benefits, all full-time employees receive health care coverage for their families and eligible dependents. The Department for Human Resources provides child-care services at the Lutheran Children's Center. Free parking is available, as is a tax-free benefit for users of public transportation.

The Department for Human Resources offers support and training opportunities for all staff, both non-exempt and exempt. This in-house training teaches new skills, reinforces present skills, and encourages personal growth. There were 49 classes offered in 2000. The Employee Assistance Program includes career counseling and is available to all members and their families. Section 5 and Section 16 of the *Personnel Policies of the Churchwide Organization* establish the churchwide organization's commitment to hiring without discrimination in these areas. The policies apply to all aspects of one's employment.

Salary grade ranges are regularly examined for internal and external equity, using an interdenominational study and market rates as baselines. The lowest-paid employees at the churchwide offices earn approximately twice the federal minimum wage. All employees who work 20 or more hours per week receive full pension and health benefits, sick and vacation benefits. Where the job permits, flex time benefits are possible. Sabbaticals are available to full-time employees.

A study in late 1999 of the salary grade ranges for churchwide employees deliberately kept the upper grade ranges stable while raising the ranges for people in lower grades. The

presiding bishop earns approximately only eight times that of the lowest paid full-time employee. The Lutheran Center recycles aluminum cans, paper, light bulbs, and NiCad™ batteries.

The Department for Human Resources is the sponsoring unit for the Inter-unit Staff Team on Diversity. This group is responsible for identifying attitudes and behaviors that exclude, implementing positive changes, coordinating activities that embrace diversity, and making periodic reports to the Planning Team.

Division for Global Mission

In its first discussion of the implications of the document, *Sufficient, Sustainable Livelihood for All*, the staff of the Division for Global Mission (DGM) identified the following as items for further discussion:

Internal Life

Do we at DGM walk the talk? On one hand, the four aspects of *Sufficient, Sustainable Livelihood for All* receive attention in the division board's policies and goals and are implemented through the division's programs. For example:

- The division is committed, through the four goals established by the board, to a holistic approach in mission: proclaim, serve, accompany, and receive.
- The global mission board policy statement concerning sustainable development collaborates with the commitments and challenges of *Sufficient, Sustainable Livelihood for All*. The policy provides guidelines for this church's support of international sustainable development programs. It includes guidelines for accountability and practical implementation.
- The division closely follows hunger criteria established by the Inter-unit Hunger Staff Team and DGM as it determines financial grants for programs and projects.
- Division staff members follow carefully worked-out processes for budgetary decisions in an attempt to be faithful stewards of the resources this church entrusts to the division.
- The division actively participates in inter-unit and ecumenical programs that give attention to economic issues, plans to participate in the Lutheran World Federation Department for Theology and Study's project on global economic issues, and has committed funds to this project.

On the other hand, we asked:

- Are there ideas and values in *Sufficient, Sustainable Livelihood for All* that can be applied to or adapted in such a way as to be relevant to our internal operations as a division?
- Should not the Division for Global Mission review its priorities, decision-making processes, and delivery systems related to budgetary commitments in light of *Sufficient, Sustainable Livelihood for All*?
- How do we make choices and decisions in our programs and budget? Are we actually putting priority, as we say we should, on those most in need? What other considerations are hindering this priority and claiming resources that might have gone to those most poor?
- Are the agencies that receive major grants from ELCA hunger monies (Lutheran World Relief, Lutheran World Federation Department for World Service, and the Department for Mission and Development) living out the values articulated in *Sufficient, Sustainable Livelihood for All*?

We also noted that we should keep to our commitment of *accompaniment* and be in close consultation with our companions in order to maximize the effectiveness of resources. We should foster shared decision-making with those who are affected by our decisions and actions and by the actions of our wider society and the global market economy.

Mission Personnel and Approved Missionary Positions

The division recently has reviewed the support systems for long- and short-term mission personnel. Adequate access and sustainable values were significant in this process. Two significant issues related to support of ELCA mission personnel are not yet resolved: 1) the inability to address the reality of large student loans from university and graduate school, and 2) the lack of provision of child care costs for single parents.

The ELCA Global Volunteer program by nature relies on funding from volunteers or the volunteers' supporters. This limits access to mission service for some. We could seek to expand the Volunteer Assistance Fund and its use for those who do not have personal or congregational resources to draw upon.

In determining approved positions for ELCA mission personnel, we should consider using the four "screens" from *Sufficient, Sustainable Livelihood for All* when evaluating the impact, value, and outcome expected from each placement of mission personnel. We should explore commitments to education and to women in this process.

Bring a Global Perspective in Education of the ELCA

Through its global programs, this church can be sensitized to the economic realities of the global village and the impact of this country and the global market economy on economic life in other countries.

Global Mission to the ELCA: The division's Global Mission Event team will integrate the commitments of *Sufficient, Sustainable Livelihood for All* into its processes with the ELCA constituency, such as mission education, events, networking, leadership development, resource materials, and stewardship education.

ELCA churchwide programs: The division should explore ways to receive the gifts of our global companions into some existing churchwide programs, such as Women and Children Living in Poverty, National Youth Gathering and ministries, Women of the ELCA, advocacy by the Division for Church and Society, the Decade for a Culture of Non-violence, assembly displays, immersion experiences through Ministry Among People in Poverty (MAPP), *Stand with Africa: a Campaign of Hope*, and inter-unit resource development.

Mission Personnel: The ELCA can benefit from the experience of its mission personnel serving in situations where severe economic issues are a daily reality. These persons can assist this church through interpretation of learnings from their personal experiences. International mission personnel can "bring it home."

ELCA Travelers: Many ELCA members travel annually through companion synod relationships and other opportunities. We can further enable these people to define their global experiences related to economic issues and develop processes and support for those who have visited global contexts.

International Education Centers: The Division for Global Mission can serve as the place of encounter between the two worlds of "want" and "plenty" by developing immersion experiences in Africa as we have in Mexico and Bethlehem. We should consider developing a study center in Africa through our companion relationships in Africa. We should put economic justice on the agenda of the international education centers affiliated with the ELCA.

Visitors to the ELCA: We should maximize the voice of international leaders and companions who visit this church and encourage them to speak about economic issues while

they are among us. We can be more intentional about utilizing the 70-75 scholarship students annually in residence with us. Many of these persons bring a real face and an articulate voice regarding economic life to our institutions and communities. The international students studying for the master's degree in Theology, Development, and Evangelism offered by Wartburg Theological Seminary directly address the relationships between our faith commitments and the well-being of people.

Advocacy in the United States

The division needs a more proactive, intentional approach to advocacy on behalf of people and situations in the global context. Some examples of our role in the United States and issues we have surfaced are Jubilee Campaign for debt cancellation, and ongoing advocacy for specific situations such as Colombia, Palestine, Liberia, Sierra Leone, and the Sudan. Some special opportunities are:

- ELCA's global relationships can put a human face to the statistics;
- The Division for Global Mission serves as a channel for the global voice to the Division for Church in Society, the Lutheran Office for Governmental Affairs, the Lutheran Office for World Community, and other advocacy offices;
- ELCA's global mission program and the World Hunger Appeal provide opportunities for people to share their resources;
- The Division for Global Mission can challenge Companion Synod relationships to live in their global relationships in ways that "promote life" and "promote access to resources;"
- The Division for Global Mission staff should further acquaint ourselves with the persons and functions of the ELCA and other offices that address advocacy; and
- ELCA should advocate for government policies that promote adequate access to resources and that promote the value of community.

Global Relationships

In reviewing our global relationships, we ask:

- How do we walk with our companions in ways that promote life particularly through development, health, and education programs.
- How does the Division for Global Mission promote access? Do we provide tools for people to access resources?
- Should we talk about *Sufficient, Sustainable Livelihood for All* in our relationships with other churches? Are we ready to hear their challenges and be accountable to them? Can we develop relationships of "mutual affirmation and mutual admonition" with companion churches as we discuss economic justice?

ELCA Foundation

The Endowment Pooled Trust administered by the ELCA Foundation is invested in funds that meet the social criteria of this church.

These unit reports, coupled with the Ministry Among People in Poverty report, constitute an initial response by the ELCA churchwide organization to the commitments delineated in the social statement on economic life. Thanks be to God for this critical call to mission and ministry seeking *Sufficient, Sustainable Livelihood for All*.

ELCA Governing Documents

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