

Evangelical Lutheran Church in America
2003 Churchwide Assembly

Reports and Records: Assembly Minutes

August 11-17, 2003
Milwaukee, Wisconsin

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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 eighth Churchwide Assembly of the Evangelical Lutheran Church in America. The assembly was held August 11 through 17, 2003, under the theme “For the Healing of the World.” The site for the assembly was the Midwest Airlines Center in Milwaukee, Wisconsin.

Work of the Churchwide Assembly

The Churchwide Assembly is “...the highest legislative authority of the churchwide organization...” According to the *Constitutions, 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, *2003 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 *2003 Pre-Assembly Report*. Included in the *2003 Pre-Assembly Report* were summaries of minutes of meetings of the Church Council held during the 2001-2003 biennium, reports of churchwide units, and printed documentation from the officers.

The *2003 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, *2003 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, financial audits for fiscal years 2001 and 2002 are appended to these minutes in 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, 2003; thus, “CA03.” 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 CA03.05.06 signifies that the sixth action of the assembly occurred on the fifth day of the 2003 Churchwide Assembly.

References to actions of various ELCA governing bodies also are cited by a code. For example, CC02.04.05 refers to the action taken by the Church Council (CC) at the council’s April (fourth month) meeting in 2002 (02), 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.B03.

Reprint of Governing Documents

Various amendments to the governing documents of this church were adopted by the 2003 Churchwide Assembly. As a convenience to readers and for historical documentation, the full text of the 2003 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. Four teams of two persons each carried out that task: the Rev. Susan L. Gamelin (High Point, N.C.); the Rev. James G. Krauser (Port Jefferson, N.Y.); the Rev. Richard E. Mueller (Florissant, Mo.); Ms. Carolyn Thomas (Rocky Mountain Synod staff, Denver, Colo.); the Rev. Karl J. Nelson (Sheboygan, Wis.); the Rev. Leslie G. Svendsen (Sioux Falls, S.D.); the Rev. William J. Sappenfield (Olathe, Kan.); and Ms. Ruth E. Hamilton (Office of the Secretary, Chicago, Ill.). I am deeply grateful to each of them.

The monumental challenge of editing and preparing the minutes for publication was accomplished by Ms. Ruth E. Hamilton 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. Joyce Caldwell and Ms. Jean Guenther. 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 beginning on page 35 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), to express our “Hope for a New Century” (1999), and to continue “Sharing Faith in a New Century” (2001), 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 pray and work “For the Healing of the World.”

THE REV. LOWELL G. ALMEN, *Secretary*
Festival of Pentecost
May 30, 2004

Eighth Churchwide Assembly of the Evangelical Lutheran Church in America

Minutes

August 11-17, 2003
Milwaukee, Wisconsin

**Marked with the cross of Christ forever,
we are claimed, gathered, and sent for the sake of the world.**



Claimed by God's grace for the sake of the world,
we are a new creation through God's living Word
by the power of the Holy Spirit.

Gathered by God's grace for the sake of the world,
we will live among God's faithful people, hear God's Word,
and share Christ's supper;

Sent by God's grace for the sake of the world,
we will proclaim the good news of God in Christ through word and deed,
serve all people following the example of our Lord Jesus,
and strive for justice and peace in all the world.

Plenary Session One

Monday, August 11, 2003

7:30 P.M. – 9:00 P.M.

Order for the Opening of an Assembly and Welcome

The eighth Churchwide Assembly of the Evangelical Lutheran Church in America was called to order at 7:34 P.M. (Central Daylight Time) by Presiding Bishop Mark S. Hanson at the Midwest Airlines Center, Milwaukee, Wisconsin. He welcomed more than 1,000 voting members and visitors assembled from each of the 65 synods of the Evangelical Lutheran Church in America. Presiding Bishop Hanson spoke of the expectations, anticipations, and anxieties that accompany each assembly and invited the members to share with the person next to them their expectations about the assembly. He used the image of tri-focal lenses to talk about his expectations for the assembly's work, speaking of how the lens of tradition gives focus to mission, how the lens of global and local contexts defines the mission field, and how tradition and context meet in a third lens to draw this church to mission.

Presiding Bishop Hanson told members that the assembly would be grounded in worship, Bible study, and prayer. It would be centered in the context of this church, its partners in faith, and the world in which its members live. He said that each day of the assembly would focus on one of the five strategic directions that grows from the new mission statement of the Evangelical Lutheran Church in America: "Marked with the cross of Christ forever, we are claimed, gathered, and sent for the sake of the world." Each day a section of the Report of the Presiding Bishop would emphasize one strategic direction, as would that day's Bible study, worship, and many of the recommended actions that were planned for assembly voting members to consider.

Presiding Bishop Hanson noted that the five strategic directions would be repeated frequently throughout the assembly and reminded participants of the strategic directions, which are:

- Support congregations in their call to be faithful, welcoming, and generous, sharing the mind of Christ;
- Assist members, congregations, synods, and institutions and agencies of this church to grow in evangelical outreach;
- Step forward as a public church that witnesses boldly to God's love for all that God has created;
- Deepen and extend our global, ecumenical, and interfaith relationships for the sake of God's mission; and
- Assist this church to bring forth and support faithful, wise, courageous leaders whose vocations serve God's mission in a pluralistic world.

Other business of the assembly, Presiding Bishop Hanson continued, would include the elections of a new vice president and the editor of *The Lutheran* magazine. Members would also receive a variety of reports and greetings, vote for Church Council and churchwide committee members, worship, pray, sing, and study the Bible, he said. A Global Celebration on Thursday evening would be a new event for this Churchwide Assembly.

"You may ask me questions," the presiding bishop said, as he invited voting members and visitors to leave questions at designated collection stations for a question-and-answer

time toward the conclusion of the assembly. “I want you to engage the presiding bishop in dialogue.”

Presiding Bishop Hanson invited voting members to begin the Order for Opening of an Assembly by rising to sing “A Mighty Fortress.” At the conclusion of the order he declared the eighth Churchwide Assembly to be in session.

Report of the Credentials Committee

Reference: 2003 Pre-Assembly Report, Section I, pages 10 and 37.

Bylaw 12.41.11. of the *Constitutions, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America* provides a formula to determine the number of voting members of the Churchwide Assembly. The Church Council and the Rev. Lowell G. Almen, secretary of the ELCA, determined that 1,031 was the number of voting members eligible for the 2003 Churchwide Assembly. This number included the churchwide officers. Secretary Almen, *ex officio* chair of the Credentials Committee, reported that as of 7:35 P.M., 813 voting members had registered with the committee. On the basis of that report, Presiding Bishop Mark S. Hanson declared the presence of a quorum.

Greetings:

Greater Milwaukee Synod

Bishop Paul W. Stumme-Diers of the Greater Milwaukee Synod brought greetings from the host synod, its 140 congregations, and its 190,000 members and noted that over 400 volunteers from the Greater Milwaukee Synod were involved in hosting the 2003 Churchwide Assembly. Bp. Stumme-Diers stated that the Evangelical Lutheran Church in America had met in Milwaukee as recently as the previous day because the work of the church in every place is global and expresses the breadth of the church as God’s people in the world. “We don’t do ministry in isolation,” he told the assembly. He presented the members of the assembly with gift bags containing ceramic medallions crafted by the members of First United Lutheran Church of Sheboygan, Wisconsin, a cross made by young men of the Lutheran Church in El Salvador, and a package of Mt. Meru Select Tanzanian Coffee. Presiding Bishop Mark S. Hanson thanked Bp. Stumme-Diers and the members of the Greater Milwaukee Synod.

Introduction to Electronic Voting Procedures

For those new to the Churchwide Assembly, as well as for returning voting members, Presiding Bishop Mark S. Hanson described the procedure for electronic voting. After the process had been described, the assembly voted on several practice questions. Presiding Bishop Hanson thanked Thrivent Financial for Lutherans for making the voting equipment available to the Churchwide Assembly.

Voting members also were told to keep their red, green, and white voting cards at hand for many of the simpler procedural motions that would be taken at the assembly.

Adoption of the “Rules of Organization and Procedure”

Reference: 2003 Pre-Assembly Report, Section I, pages 5-23.

Presiding Bishop Mark S. Hanson asked voting members to turn to the “Rules of Organization and Procedure” as he briefly highlighted a few of the rules. He drew the assembly’s attention to the deadlines for filing various items of assembly business, items related to how members should seek recognition at the microphones, the time limits for speaking, and the procedure for the introduction of motions. The voting members also were instructed on the handling of motions, substitute motions, and memorials sent to the Churchwide Assembly by one or more of the 65 synods. An ecclesiastical ballot would be used in order to begin the election for vice president of the Evangelical Lutheran Church in America. Presiding Bishop Hanson explained the election process and schedule for elections to the voting members.

Secretary Lowell G. Almen presented the motion on the adoption of the rules.

MOVED;

SECONDED: To adopt the “Rules of Organization and Procedure” for the 2003 Churchwide Assembly (exclusive of quoted constitutional provisions and bylaws that are already in force).

Presiding Bishop Hanson stated that the motion was open for discussion or amendment.

Mr. Lyall A. Schwartzkopf [Minneapolis Area Synod] rose to offer an amendment to the rules:

MOVED;

SECONDED: To amend in Section I, Part 3, Page 9 the rule on “Departing from Agenda,” by inserting the words “two-thirds” after the word “a” and before “majority.”

Secretary Almen then noted for the voting members that the rule on “Departing from the Agenda” was thereby removed from consideration under the previous motion. Seeing no indication of other remarks, Presiding Bishop Hanson called for action on the remaining rules.

ASSEMBLY

ACTION

Yes-868; No-86

CA03.01.01 To adopt the “Rules of Organization and Procedure” for the 2003 Churchwide Assembly (exclusive of quoted and highlighted constitutional provisions and bylaws that already are in force, and the material removed from Part 3 for separate consideration).

Rules of Organization and Procedure for the 2003 Churchwide Assembly

PART ONE: Authority and Duties

Authority of the Churchwide Assembly

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

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

Duties of the Churchwide Assembly

The Churchwide Assembly shall:

- a. Review the work of the churchwide officers, and for this purpose require and receive reports from them and act on business proposed by them.
- b. Review the work of the churchwide units, and for this purpose require and receive reports from them and act on business proposed by them.
- c. Receive and consider proposals from synod assemblies.
- d. Establish churchwide policy.
- e. Adopt a budget for the churchwide organization.
- f. Elect officers, board members, and other persons as provided in the constitution or bylaws.
- g. Establish churchwide units to carry out the functions of the churchwide organization.
- h. Have the sole authority to amend the constitution and bylaws.
- i. Fulfill other functions as required in the constitution and bylaws.
- j. Conduct such other business as necessary to further the purposes and functions of the churchwide organization (ELCA 12.21.).

Assembly Presiding Officer

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

The vice president shall 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.).

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.).

Agenda

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

Program and Worship

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

Arrangements

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

PART TWO: Members of Assembly

Assembly Voting Members

Each synod shall elect one voting member of the Churchwide Assembly for every 6,500 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.).

The total number of voting members at the 2003 Churchwide Assembly is 1,031.

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

Inclusive Representation

Except as otherwise provided in this constitution and bylaws, the churchwide organization, through the Church Council, shall establish processes that will ensure that at least 60 percent of the members of its assemblies...be laypersons; that as nearly as possible, 50 percent of the lay members of these assemblies...shall be female and 50 percent shall be male, and that, where possible, the representation of 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 Members Provided

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

<i>Synod</i>	<i>Additional Members</i>
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.).

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.).

In addition, a faculty member of each seminary of the Evangelical Lutheran Church in America, appointed by the president, shall serve as resource persons with voice but not vote.

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.

Assembly Costs

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

PART THREE: Procedure and Quorum

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.

Proxy and Absentee Voting Precluded

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

Obtaining the Floor

In plenary sessions of the Churchwide Assembly, the voting members, including the *ex officio* members, 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.

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 cards (green, red, white) found in their registration packets.

►Green: 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).

►Red: A red card is to be used to identify a member who wishes to speak against the pending matter.

►White: 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.

Motion to Rescind or Appeal

A motion to rescind or to amend something previously adopted shall always require for adoption a two-thirds vote of members present and voting.

Suspending or Revising the Rules

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

Moving the Previous Question

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

Applause

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

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.

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.

Audit of Credentials Report

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

PART FOUR: Committees of Assembly

Mandated Committees

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

Reference and Counsel Committee

A Reference and Counsel Committee, appointed by the Church Council, shall review all proposed changes or additions to the constitution and bylaws and other items submitted 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.).

Other Committees

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

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

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 the written report of the Elections Committee, 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.

PART FIVE: Voting Procedures

Voting by Electronic Device

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

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

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.

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.

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.

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

Division of the House

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

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.).

PART SEVEN: Motions and Resolutions

Written Motions Required

Substantive motions or resolutions, or amendments to either, must be presented in writing to the secretary of this church immediately 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.

Nature of Motions

►**Germane Resolutions:** 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.

►**Non-Germane Resolutions:** 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 11:00 A.M., Thursday, August 14, 2003. 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 Committee of Reference and Counsel, which may:

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

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

►**Beyond Deadline for Submission:** 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 11:00 A.M., Thursday, August 14, 2003, 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 referral to a unit of this church;
- (d) Recommend a substitute motion to the assembly; or

(e) Recommend that the assembly decline the proposed resolution.

►On Societal Issues: 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 Tuesday, August 12, 2003, has given written notice to the chair of the Memorials Committee, or other committee member designated by the chair of the Memorials Committee.

PART EIGHT: Memorials from Synod Assemblies

Status of Committee's Recommendations

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

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

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

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

En Bloc Resolution 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*¹ 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, provided the member's request is supported by ten other voting members. Such request shall be made in accordance with the following paragraph. The assembly then will consider and vote separately on the proposed response of the

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

Memorials Committee. After removals, the *en bloc* resolution shall be voted upon without amendments or debate.

► **Separate Consideration:** To call for such separate consideration, a voting member must submit written notification to the secretary of this church or the secretary's deputy no later than 12:30 P.M., Tuesday, August 12, 2003, 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.

► **Substitute Proposal:** 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, and submit it to the secretary of this church or the secretary's deputy no later than 12:30 P.M., Tuesday, August 12, 2003. 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.

Recommendation on Same Matter

A voting member's motion or resolution dealing with the same or similar matter that is a subject being reported by the Memorials Committee cannot be considered prior to the Memorials Committee's recommendation and motion with respect to that matter.

PART NINE: Recommendations of the Committee of Reference and Counsel
Status of Committee's Recommendations

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

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

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

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

PART TEN: Amendments to and Votes on Major Statements

Deadline for Submission

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

<u>Social Statement</u>	<u>Deadline</u>
Health Care	8:30 A.M., Wednesday, August 13, 2003
Evangelism Strategy	8:30 A.M., Wednesday, August 13, 2003

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, by a simple majority vote, may consent to the consideration of such an amendment.

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.

Voting on Ecumenical Proposals for Church-to-Church Agreements

This church may establish official church-to-church relationships and agreements.

Establishment of such official relationships and agreements shall require a two-thirds vote of the voting members of the Churchwide Assembly (ELCA 8.71.).

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.

PART ELEVEN: Nominations

Nominations Desk

Nominations from the floor at the Churchwide Assembly shall be made at the Nominations Desk, which shall be maintained under the supervision of the secretary of this church (ELCA 19.61.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 Monday, August 11, 2003, from noon to 4:30 P.M. and from 6:00 P.M. to 7:30 P.M., on Tuesday, August 12, 2003, from 8:00 A.M. to 6:00 P.M., and on Wednesday, August 13, 2003, from 8:00 A.M. to 2:25 P.M.

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.).

Term Limit

Other than elections of officers and executive directors of units, elections shall be for one six-year term, without consecutive reelection, and with one-third of the members of the Church Council and of each board elected each biennium (ELCA 19.04.).

Nominations Form

The required form to be used in making nominations from the floor shall include the nominee's name, address, phone number, gender, lay or 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.).

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 Tuesday, August 12, 2003, from 8:00 A.M. to 6:00 P.M., or on Wednesday, August 13, 2003, 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.).

For Boards: Restrictions on Nominations

The Nominating Committee shall nominate two persons for each board or committee position for which an election will be held by the Churchwide Assembly. Nominations from the floor also shall be permitted, but each floor nomination shall be presented as an alternative to a specific category named by the Nominating Committee and shall therefore meet the same criteria as the persons against whom the nominee is nominated. In the materials provided in advance to each member of the assembly, the Nominating Committee shall set forth the criteria applicable to each category that must be met by persons nominated from the floor (ELCA 19.21.02.).

It shall be the responsibility of the Church Council to make certain that every synod has at least one person serving on the churchwide boards. Among those persons elected by the assembly, no more than two persons from any one synod shall serve on any one board (ELCA 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.).

For Church Council: Restrictions on Nominations

Each biennium the Church Council shall determine how this church's commitment to inclusive representation will affect the next election to the Church Council. The Nominating Committee shall then nominate persons who fulfill the categories assigned by the Church Council. 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 terms of office of persons elected to regular terms on the Church Council by the Churchwide Assembly shall begin at the conclusion of the Churchwide Assembly at which such persons were elected (ELCA 19.02.).

The Nominating Committee shall nominate two persons for each council position for which an election will be held by the Churchwide Assembly. Nominations from the floor also shall be permitted, but each floor nomination shall be presented as an alternative to a specific category named by the Nominating Committee and shall therefore meet the same criteria as the persons against whom the nominee is nominated. In the materials provided in advance to each member of the assembly, the Nominating Committee shall set forth the criteria applicable to each category that must be met by persons nominated from the floor (ELCA 19.21.02.).

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.E03.a.).

So long as other criteria and restrictions are met, an individual may be nominated at a Churchwide Assembly for a Church Council position, unless someone from the same synod is serving on the Church Council with a term not expiring at the same assembly. 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.E03.b.).

So long as the number of incumbent members from a given region serving on the Church Council with terms not expiring at a Churchwide Assembly 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) at the same assembly 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.E03.c.).

For Nominating Committee: Restrictions on Nominations

The Church Council shall place in nomination the names of two persons for each position. The committee shall consist of at least one member but no more than three members from any region. Nominations from the floor shall also be permitted, but each floor nomination shall be presented as an alternative to a specific category named by the Church Council and shall therefore meet the same criteria as the persons against whom the nominee is nominated. In the materials provided in advance to each member of the assembly, the Church Council shall set forth the criteria applicable to each category that must be met by persons nominated from the floor (ELCA 19.21.01.).

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.).

PART TWELVE: Election Procedures

Election Procedures Utilizing the Common Ballot

The common ballot is used in those elections when the ecclesiastical or nominating ballot is not used (ELCA 19.61.G02.a.).

In each case in which there are floor nominations, there shall be a preliminary ballot that shall include the names of the nominees presented by the Nominating Committee or the Church Council, and the person or persons nominated from the floor. The names of the two persons receiving the highest number of votes cast shall be placed on the final ballot (ELCA 19.21.03.).

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.G02.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.G02.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.G02.d.).

Each ticket for which an election is held will be considered a separate ballot (ELCA 19.61.G02.e.).

A voting member may vote for only one nominee on each ticket (ELCA 19.61.G02.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.G02.g.).

Ballots must be marked in accordance with the instructions presented in plenary session (ELCA 19.61.G02.h.).

Ballot forms shall not be folded (ELCA 19.61.G02.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.G02.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.G02.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.G02.l.).

Unless otherwise ordered by the assembly, polls for the first common ballot close at 2:00 P.M. on Thursday, August 14, 2003.

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.G02.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.G02.n.).

Unless either 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 Saturday, August 16, 2003.

On the second ballot, whether by common ballot or by electronic device, the first position on each ticket shall be given to the nominee who received the greatest number of votes on the first ballot. If two nominees are tied for the highest vote, the first position on the ticket shall be determined by draw by the chair of the Elections Committee (ELCA 19.61.G02.o.).

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.).

Breaking Ties

On the first common ballot, the blank ballots of the treasurer and vice president shall be held by the chair of the Elections Committee to be presented to the treasurer for her or his vote only in those elections where a tie would otherwise exist, and to be presented to the vice president for his or her vote only in those elections to break a tie remaining after the ballot of the treasurer has been counted (ELCA 19.61.I98.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.I98.c.).

PART THIRTEEN: Budget Proposals

Budget Procedures

The presiding bishop shall provide for the preparation of the budget for the churchwide organization (ELCA 13.21.f.).

At the direction of the presiding bishop, the executive for administration shall develop the budget for the churchwide organization and report to the Church Council and the Churchwide Assembly through the Budget and Finance Committee of the Church Council with regard to the preparation of the budget (ELCA 15.11.A03.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 8:30 A.M. on Friday, August 15, 2003. 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.

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

Appropriations

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

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

New Studies or Research Proposals

Each proposal by a voting member for a study or research project shall be made as a main motion and shall be referred to the Reference and Counsel Committee. The Reference and Counsel Committee shall refer the proposal to 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. If the recommendation calls for a new appropriation, the matter also shall be referred at once to the Budget and Finance Committee for consideration and report to the Reference and Counsel Committee. If the report of the Reference and Counsel Committee is negative, a two-thirds vote of the voting members present and voting shall be required for adoption.

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

Process for Initiation or Reconsideration of Social Statements

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

PART FOURTEEN: Amendments to Governing Documents

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.

A proposed constitutional amendment must be submitted in writing to the secretary of this church prior to 11:45 A.M. on Wednesday, August 13, 2003.

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 11:45 A.M. on Wednesday, August 13, 2003. 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.

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

Continuing Resolutions

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 15.31.04.; 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 Amendments to Governing Documents

Amendments to the constitution, bylaws, and continuing resolutions as recommended by the Church Council 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*² resolutions when so proposed by the Church Council.

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

To call for such separate consideration, a voting member, with the support of ten other voting members, must submit written notification to the secretary of this church or the secretary's deputy no later than 11:45 A.M. on Wednesday, August 13, 2003, on the form entitled *Notice Related to Proposed Amendment to the Governing Documents*. This form may be obtained from the secretary's deputy seated to the left of the speakers' platform.

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

Reconsideration or Rescission Prohibited

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

PART FIFTEEN: Elections of Officers and Editor

Election Procedures

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.

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 11.33. and 13.32.02.).

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

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.

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.).

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

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.).

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.).

PART SIXTEEN: Status of Reports

Assembly Reports

At least 20 days prior to an assembly the secretary shall prepare and distribute to each congregation and to the voting members-elect a pre-assembly report (ELCA 12.31.03.).

Reports of the Presiding Bishop and Secretary of This Church

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

Status of Reports

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

Distribution of Materials

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

PART SEVENTEEN: Special Committees and Officials for Assembly

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

►Arrangements: The Physical Arrangements Committee shall assist the secretary of this church in the physical arrangements for the Churchwide Assembly.

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

►Minutes: The Minutes Committee shall review minutes of the Churchwide Assembly prepared under the supervision of the secretary of this church, and periodically provide 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.

Additional Appointments

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

PART EIGHTEEN: Hearings and Overview Lunches

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.

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.

PART NINETEEN: Other Matters

College Corporation Meetings

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

Electronic Devices

Use of cell phones in the plenary hall during assembly sessions is precluded. Cell phones, beepers, and other such electronic devices must be turned off or in a silent mode in the plenary hall and worship center throughout the course of the assembly.

Proposed Amendment to the Rules of the Assembly

Speaking to the amendment, Mr. Lyall A. Schwartzkopf [Minneapolis Area Synod] said its purpose was to establish the same required majority for the chair to alter the agenda as for the assembly to alter it.

The parliamentarian noted that the amendment was consistent with *Roberts' Rules of Order, Newly Revised*.

The Rev. Gregory N. Davis [Southeastern Iowa Synod] cautioned that the effect of this amendment would permit a minority to veto a change.

Mr. Albert H. Quie [Minneapolis Area Synod] spoke in favor of the amendment, also urging equity between the power of the assembly and that of the chair.

Seeing no further discussion, the chair put the question to the assembly.

MOVED;

SECONDED;

DEFEATED:

Yes-305; No-673

To amend Section I, Part 3, Page 9 "Departing from Agenda" by inserting the words "two-thirds" after the word "a" and before "majority" to read as follows:

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

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

Presiding Bishop Hanson subsequently called for action on the rule as originally printed:

ASSEMBLY

ACTION

Yes-663; No-110

CA03.01.02 *To adopt the following “Rules of Organization and Procedure” for the 2003 Churchwide Assembly:*

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

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

Organization of the Churchwide Assembly:

Roll of Voting Members

Reference: *2003 Pre-Assembly Report*, Section I, pages 28-37; *Minutes Exhibit A*.

Presiding Bishop Mark S. Hanson called upon Secretary Lowell G. Almen to present the roll of voting members, advisory members, other members, and resource members of the assembly. Secretary Almen presented the roll as it appeared in the *2003 Pre-Assembly Report*, noting that revisions would be made when synodical bishops certified an absence and an alternate had been certified by the synodical secretary. He stated that a revised listing of those registered as voting members would be included in the final minutes of the assembly as Exhibit A. There being no objection, the report was accepted.

Constitution of Assembly Committees

Reference: *2003 Pre-Assembly Report*, Section I, pages 36-37.

Presiding Bishop Mark S. Hanson called attention to the committees assisting the assembly in its work. He explained that the Nominating Committee was elected at the previous Churchwide Assembly and that the Committee of Reference and Counsel and the Memorials Committee were appointed by the Church Council as required by the bylaws. Without objection, the chair declared these committees authorized and constituted.

Memorials Committee

Mr. Robert A. Addy
Ms. Judy Biffle, *co-chair*
Pr. Martha W. Clementson
Mr. Bradford E. Cook
Pr. Jonathan L. Eilert
Pr. J. Stewart Hardy
Bp. Marie C. Jerge
Pr. Larry C. Kassebaum

Ms. Elizabeth S. Rosenau
Mr. Brian Rude, *co-chair*
Ms. Patricia Swanson
Bp. Steven L. Ullestad
Mr. George Watson
Ms. Lily R. Wu
Pr. Kwanza Yu

Nominating Committee

Mr. Robert L. Anderson
Pr. Thomas M. Carlson
Pr. Clark K. Cary
Ms. Bonnie J. Earp
Pr. Stephen R. Herr
Ms. Cheryl L. Hollich

Pr. George E. Keck
Mr. Stephen L. Knowles
Pr. Darrel O. Lundby
Mr. Christopher J. Mehling
Ms. Margaret A. Messick
Mr. Carlos E. Peña, *chair*

Ms. Beverly A. Peterson
Ms. Barbara L. Price
Ms. Mary Ann Shealy
Pr. Susan E. Tjornehoj
Mr. Edward Wang
Pr. Catherine A. Ziel

Committee of Reference and Counsel

Ms. Joan Albert	Ms. Esther Prabhakar
Pr. Nancy M. Curtis	Bp. Peter Rogness
Pr. Andrew L. C. "Jack" Diehl III	Mr. Willie G. Scott
Ms. Ida Marie Hakkarinen	Pr. John K. Stendahl
Pr. Kirkwood J. Havel	Mr. Allan E. Thomas, <i>co-chair</i>
Mr. Steven E. Koenig	Bp. Martin D. Wells
Ms. Jan Miller	Ms. Sally Young, <i>co-chair</i>
Pr. Diane "Dee" H. Pederson	

Ad Hoc Committee on "Caring for Health: Our Shared Endeavor"

Reference: 2003 Pre-Assembly Report, Section I, page 23.

In addition to these committees, the adopted rules provided for additional committees. An *ad hoc* committee to process amendments to the proposed social statement on health care, "Caring for Health: Our Shared Endeavor," included Pr. Herbert E. Anderson, chairperson of the task force that developed the social statement; Pr. Ronald W. Duty, associate director for studies in the Division for Church in Society; Pr. Jonathan L. Eilert, a member of the Church Council; Mr. Mark J. Hanson, primary author of the statement; Ms. Cynda Ann Johnson, a member of the task force; Pr. Rebecca S. Larson, executive director of the Division for Church in Society; Pr. John R. Stumme, director for studies in the Division for Church in Society.

Ad Hoc Committee on "Sharing Faith in a New Century: A Vision for Evangelism in the Evangelical Lutheran Church in America"

Reference: 2003 Pre-Assembly Report, Section I, page 23.

An additional *ad hoc* committee for the evangelism strategy was served by Pr. M. Wyvetta Bullock, executive director of the Division for Congregational Ministries; Pr. Carmala K. Aderman, a member of the Evangelism Strategy task force; Pr. Joseph G. Crippen, a member of the Church Council; Pr. Brent W. Dahlseng, director for the Evangelism Strategy; Pr. Robert W. Wallace Jr., director for evangelism in the Division for Congregational Ministries; and Bp. Gary M. Wollersheim, chair of the task force for the Evangelism Strategy.

Without objection, these two committees also were appointed.

Constitution of Additional Committees

Reference: 2003 Pre-Assembly Report, Section I, pages 36-37; Minutes Exhibit A.

The "Rules of Organization and Procedure" for the 2003 Churchwide Assembly, as adopted by this assembly [CA03.01.01], provided for additional committees. Hearing no objection, Presiding Bishop Mark S. Hanson declared those committees were duly authorized and constituted.

Staff Planning Committee

Pr. Lowell G. Almen	Ms. Mary Beth Nowak,
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Bp. Mark S. Hanson
Ms. Kristi S. Bangert
Mr. John R. Brooks
Pr. Michael L. Burk
Ms. RosaLinda DeLeon

assembly manager
Pr. Paul A. Schreck
Pr. Eric C. Shafer
Ms. Myrna J. Sheie, *chair*
Ms. Rhonda W. Washington
Mr. Scott C. Weidler

Local Arrangements Committee

Ms. Cindy Bender
Ms. Joyce Caldwell, *co-chair*
Ms. Susan Cyr
Ms. Jean Guenther, *co-chair*
Pr. Susan L. Lindberg
Mr. Ben McDonald Coltvet
Ms. Louise J. H. Meyer
Ms. Mary L. Meyer

Ms. Janice Navarro
Pr. Karl J. Nelson
Ms. Mary Beth Nowak, staff
Ms. Lynda D. South
Pr. Kenneth Strecker
Mr. Earl Walter
Ms. Elizabeth Westfield
Mr. John Wosyk

Worship Committee

Pr. Lowell G. Almen
Pr. Michael L. Burk, *director for worship*
Bp. Mark S. Hanson

Ms. Myrna J. Sheie
Mr. Scott C. Weidler, *music coordinator*

Agenda Committee

Pr. Lowell G. Almen
Ms. Addie J. Butler
Bp. Mark S. Hanson, *chair*

Pr. Charles S. Miller
Pr. Kathie Bender Schwich
Ms. Myrna J. Sheie

Credentials Committee

Pr. Lowell G. Almen, *ex officio chair*
Mr. David A. Ullrich, *vice chair*
Ms. Emilie Scott, *registrar*

Elections Committee

Mr. Phillip H. Harris, *chair*
Ms. Deborah K. Myers

Ms. C. Loraine Shields, *secretary*
Ms. Elisabeth C. Wittman, *vice chair*

Minutes Committee

Pr. Lowell G. Almen, *ex officio chair*
Pr. Dennis L. Bushkofsky, *vice chair*
Pr. Susan L. Gamelin
Ms. Ruth E. Hamilton
Pr. James G. Krauser
Pr. Richard E. Mueller

Pr. Karl J. Nelson
Pr. William J. Sappenfield
Pr. Paul A. Schreck
Pr. Leslie G. Svendsen
Ms. Carolyn Thomas

Local Arrangements Committee

Reference: 2003 Pre-Assembly Report, Section I, pages 36-37; Minutes Exhibit A.

Presiding Bishop Mark S. Hanson noted that many people had worked numerous hours to prepare for the assembly. He introduced Ms. Joyce Caldwell and Ms. Jean Guenther, who

had served as co-chairs of the Local Arrangements Committee. They came to the dais and were given gifts by Presiding Bishop Hanson as expressions of the assembly's appreciation. The assembly members expressed their appreciation with applause.

Introduction of the Parliamentarian

Reference: *2003 Pre-Assembly Report*, Section I, pages 8 and 23.

Presiding Bishop Mark S. Hanson introduced Mr. David J. Hardy, former ELCA general counsel, who was serving as parliamentarian for the 2003 Churchwide Assembly.

Adoption of the Order of Business

Reference: *Order of Business*.

Presiding Bishop Mark S. Hanson asked voting members to locate the printed booklet containing the scheduled *Order of Business*. Secretary Lowell G. Almen noted a correction in the schedule for the time of the first hearing on Tuesday, August 12. That hearing would begin at 10:30 A.M., not 10:00 A.M., he announced. With that correction, Secretary Almen moved the adoption of the *Order of Business*.

ASSEMBLY

ACTION

Yes-959; No-6

CA03.01.03 To approve the *Order of Business* (as corrected) as the Agenda of the 2003 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 the items of business before the assembly.

Rising to a point of personal privilege, Bishop Kevin S. Kanouse [Northern Texas-Northern Louisiana Synod] expressed appreciation for the proclamation of the Gospel at the afternoon Eucharist by Bishop Hanson. The assembly responded with applause. Bp. Kanouse asked that the text of Bishop Hanson's sermon be printed and distributed to the assembly. Bishop Hanson's sermon is printed in Exhibit F of these minutes.

Recess

Presiding Bishop Mark S. Hanson asked Ms. Ida Marie Hakkarinen, a member of the Church Council, to lead the assembly in its closing hymn and prayer. At 8:55 P.M. the chair declared the assembly in recess until 8:00 A.M. Tuesday, August 12, 2003.

Plenary Session Two

Tuesday, August 12, 2003

8:00 A.M. – 10:00 A.M.

The Rev. Mark S. Hanson, presiding bishop of the Evangelical Lutheran Church in America, called the second plenary session of the eighth Churchwide Assembly to order at 8:05 A.M. (Central Daylight Time) on Tuesday, August 12, 2003, in Halls A-C of the Midwest Airlines Center at Milwaukee, Wisconsin. Presiding Bishop Hanson invited the Rev. Mario C. Miranda, a member of the Church Council, to lead morning prayers. Pr. Miranda read the story of Philip and the Ethiopian eunuch from Acts 8 and then led the assembly in a hymn and prayer.

Presiding Bishop Hanson asked Pr. Miranda to remain on the stage and invited Bishop Margaret G. Payne [New England Synod] to stand. He announced that it was their birthdays and requested that the assembly sing “Happy Birthday” to them. Presiding Bishop Hanson thanked Pr. Miranda and “Caritas,” an ensemble from Holy Communion Lutheran Church in Racine, Wisconsin, for providing music prior to the plenary session. He added that “Caritas” also would participate in the communion liturgy later that day.

After thanking assembly members for the good beginning during Plenary Session One the previous evening, Bishop Hanson announced that the assembly had a full day before it with two plenary sessions, hearings, and a worship service in the evening. He reported that Monday evening’s offering, received during the opening service of Holy Communion, was \$10,787.15 for the Special Needs Retirement Fund. The assembly responded with a round of applause.

Bishop Hanson said that the day’s strategic direction focus was to “assist members, congregations, synods, and institutions and agencies of this church to grow in evangelical outreach.”

Report of the Presiding Bishop

Reference: 2003 Pre-Assembly Report, Section II, pages 1-6; Minutes Exhibit C.

Bishop Hanson turned the responsibility for the chair over to Ms. Addie J. Butler, vice president of the ELCA. He stated that the assembly would hear Ms. Butler’s report in the afternoon and that she would occasionally chair the assembly’s deliberations.

Chair *pro tem* Butler called upon Presiding Bishop Mark S. Hanson to present the first part of his report. Bishop Hanson said that he would use time throughout the assembly to reflect on the five strategic directions for this church. He reiterated that one of his clear expectations for this assembly was “that we are going to live into these strategic directions in a manner that will give them both content and commitment.” He told how a religion writer interviewing him before the assembly had put him to the test by asking, “How will your assembly in Milwaukee be any different from all the mainline church denominational conventions that are going on these days? This is what I see. You gather for your convention; you adopt a vision/mission statement. Then you resolve that you’re going to be more committed to evangelization becoming a priority. You go back to your headquarters. You develop a strategy for evangelism, put it in a three-ring binder notebook, send it to all

of your congregations, but within a year absolutely nothing is changed in your church other than continued decline in membership.”

Presiding Bishop Hanson said that he had to convince this reporter that the assembly was not going to Milwaukee to market a mission strategy, but was going “to renew our commitment that belongs to the vocation of all the baptized.” He said that whether the reporter’s skepticism was accurate would be determined by what happened after voting members left, by what permeated out of the 2003 Churchwide Assembly into the life of this church, changing its culture. He pointed to the words projected on the video screen, saying that it was fitting that the assembly would begin with a strategic direction that would have an impact on everyone: “Assist members, congregations, synods, and institutions and agencies of the church to grow in evangelical outreach.”

The presiding bishop asked why evangelism was such an appropriate place to begin. In part, he answered, because this was the most frequent response of the 30,000 ELCA members who participated in conversations about what should be the ELCA’s priorities over the next 10 years. “But it goes deeper than that,” he insisted. “When we affirm our baptism in the Rite of Confirmation and when we promise to live in the covenant God established with us in baptism, it means in part that we will proclaim the good news of God in Christ through word and deed. We have said that the vocation of all the baptized is to be evangelists. We are saying that the Evangelical Lutheran Church in America, empowered by the Holy Spirit, is a church of five million evangelists. This is much more than a strategic direction resulting from an extensive planning process. It flows from Jesus’ command and promise in Scripture.”

“I want to be very clear,” Bishop Hanson stated. “If our growth in evangelical outreach is not shaped by our being in assembly, by being a church body that gathers regularly around Word and Sacrament in worship, then the reporter’s skepticism will probably prove to be accurate.” He continued, “It is in worship that we hear the Word of God as Law and Gospel, as command and promise. Through the Gospel it is the Holy Spirit who claims, gathers, and then sends us into the world for the sake of the healing of the world.”

“Command and promise,” Bishop Hanson said, “that’s where I want to begin as we talk about growing in evangelical outreach.” He recalled the story of the disciples as recorded in John 20, suggesting that the greatest fear when they went out on the street was that they would be identified as followers of Jesus, then be arrested and crucified. He wondered how many people at the assembly were kept awake at night, fearful that when they went out on the street in the morning they might be arrested for being followers of Jesus. He asked, “If someone accused you of being a follower of Jesus, what evidence would they have to convict you?” Jesus does not apologize for causing so much stress in our lives; instead he speaks a command: “As the Father has sent me, so I send you” right back into the world that crucified Jesus. But also with a promise: “Receive the Holy Spirit; if you forgive the sins of any, they are forgiven; if you retain the sins of any, they are retained.” Bishop Hanson said he thought of this as the responsibility of the Gospel: “If I fail to share that good news [that God in Christ forgives sins] with my neighbors, then their sins rest on me as my responsibility.”

Bishop Hanson suggested that the church focuses too much on the seven last words of the dying Jesus and too rarely on the last works of the Risen Christ as recorded in Acts 1:8. It is a command and a promise, the promise preceding the command: “[Y]ou will receive power when the Holy Spirit has come upon you,” and then the command, “and you will be my witnesses in Jerusalem, in all Judea and Samaria, and to the ends of the earth.” Bishop

Hanson pointed to the clear command in Matthew 28:19: “Go therefore and make disciples of all nations, baptizing them . . . and teaching them to obey everything that I have commanded you.” He added that Jesus concluded with a promise, “. . . Remember, I am with you always, to the end of the age,” and preceded it with promise, “All authority in heaven and on earth has been given to me” (v. 18).

He said that, apart from Jesus’ command and promise, and the work of the Holy Spirit, all of our attempts to grow in evangelical outreach would reveal our sinfulness and failures. He said he thought it fitting that the evangelism strategy this assembly would discuss begins by calling this church to prayer. That call begins by recalling how hands were placed on our heads at the Rite of Confirmation and the prayer for the Holy Spirit was prayed: “Father in heaven, for Jesus’ sake, stir up in us the gift of the Holy Spirit. . . .”

Bishop Hanson declared that growing in evangelical outreach meant growth in at least three areas:

The first is witnessing. Most people have resistance “at some deep, visceral level” to this word. He asked how many people had been asked to be witnesses in a trial. A witness in a courtroom is asked to speak the truth of what was seen with such clarity and conviction that a right judgment can be made on the basis of the testimony. That “precisely is what we are called to do as people of faith”: to speak through the power of the Holy Spirit the truth of what we see God doing in the world, in our lives, and through our congregations and to speak it with such clarity and conviction that someone else might make a life-or-death decision on the basis of our witness.

“But to bear witness to what God is doing,” Bishop Hanson continued, “we have to know the biblical story.” Then he expressed his fear that the ELCA is increasingly becoming a church of biblically illiterate people: “If we don’t know what God has done in the past, and what God promises to do in the future, how will we know the signs of what God is doing today?”

“If we don’t know Scripture,” he said, “we run the risk of being clueless in Chicago, or Clarksburg, or Cannon Falls, when it comes to seeing what God is up to today.” He pointed to the Hebrew Scriptures as the account of a people seeking to be faithful to the covenantal promises even though there seemed to be no evidence that God was involved in their lives or the world around them. “Thus, when it comes to witnessing, it will not always be easy for us to discern the activity of God today.”

Bishop Hanson admonished the assembly not to forget the part of the ELCA mission statement that says, “Marked with the cross of Christ forever.” He said that it was precisely when people, feeling the immense weight of suffering and brokenness, concluded that God must be absent that we have a word of witness: the cross and resurrection of Christ. The cross of Christ testifies that the works of God often are hidden under opposites. God is present in—rather than absent from—agony, suffering, and death, and God is present for us in the midst of suffering and death, bringing new life to all through the death and resurrection of Christ, in ways that cannot be fully understood. Yet, the promise is clear: “Nothing in all creation will be able to separate us from the love of God in Christ Jesus our Lord” (Romans 8:39).

Bishop Hanson then called upon the assembly to take a few moments for reflection and conversation about witnessing, as part of the call to grow in evangelical outreach. He asked the assembly to discuss the following questions in groups of two or three:

- What person is a model for your witness to God's grace and mercy today?
- What biblical text informs and shapes your witness today?
- Where do you see God at work today?

The presiding bishop then asked assembly members to engage in a little witnessing to one other, speaking about what God was up to in their lives or in distant lands.

After a period of conversation, Bishop Hanson stated that the second area for growth was inviting: "We are increasingly becoming a welcoming church, but I'm not sure about inviting. Welcoming is how we receive the guests who come through the door, while inviting is what the members of our church do when they go outside the doors and invite others to come and hear the story."

The presiding bishop mentioned that one of his favorite biblical stories was about the woman at the well who wanted a drink (John 4). "In that brief public encounter, Jesus breaks all the prescribed rules of the day and offers her living water, and she responded by running to tell her friends, 'Come and see.... He cannot be the Messiah, can he?' She had a sense of urgency, even though she wasn't all that certain he was the Messiah. For the ELCA to become a church of five million evangelists, it will take the 1,031 leaders gathered at this assembly to begin changing the culture of this church."

Presiding Bishop Hanson said that the most discouraging thing he had encountered in his first two years as presiding bishop occurred when he had asked the following question in gatherings throughout the church: "How many of you in the last three weeks have invited and brought with you an unchurched or dechurched person to worship to hear the story of Jesus?" He then asked members of the assembly the same question and was surprised at the number who raised their hands. Invitation is the heart of this strategic direction. "If we're going to grow in evangelical outreach, we're going to have to invite others to come and hear the story of Jesus," he stressed.

Presiding Bishop Hanson encouraged assembly members to think about the patterns of their lives: "Think about one person you will encounter. Literally think of a person—a face in your mind, a name on your lips—and then turn to the person next to you and say, 'I commit to invite to worship. . . .' and speak their name. Make that commitment to invite one other person now." He gave assembly members time to tell their neighbors whom they had chosen. Bishop Hanson offered prayer and asked members to speak out loud the name of the person they would invite.

"The final arena in which we have to grow if we are to grow in evangelical outreach is our willingness to be changed," stated Presiding Bishop Hanson. For the past two years he had said, "If historians give me two lines in the history books to describe my time as presiding bishop of this church, my greatest fear is not that they might write that Bishop Hanson led the ELCA when it divided itself over issues of human sexuality. My greatest fear is that they will write that I presided over the ELCA, a church body of five million people, over 90 percent of whom are the descendants of a once-immigrant people from Europe, who knew not how to share their faith or receive the faith from the next immigrants in their land, the refugees amongst them, the descendants of the immigrants who preceded their ancestors to the land, the native Americans, the descendants of slaves. Rather they turned inward upon themselves, devoured themselves over their differences on sexuality, and consequently gradually withered and died."

Presiding Bishop Hanson went on to say that he also feared “that the subtle message we will give to those we invite who are different than us is that you’re welcome, but if you choose to remain here, you’d better become like us. And yet the Pentecost church in the book of Acts was a community of believers being constantly and radically changed by the new people in their midst. The people of Pentecost were described as being drunk.” Bishop Hanson stated that it would not be a bad conclusion if our growth in evangelical outreach “so baffled the culture that it drew the conclusion that the Evangelical Lutheran Church in America was five million people seemingly drunk with the Holy Spirit.”

Presiding Bishop Hanson concluded by asking, “Are we ready, by the power of the Holy Spirit, to grow in evangelical outreach? Are we ready to be changed? My prayer is this: that God may grant us the courage, so that like John and Peter in the Book of Acts, we will say that we cannot keep from speaking about what we have seen and heard. May it be so, Lord. Amen.”

Following the assembly’s applause, Chair *pro tem* Butler thanked the presiding bishop and announced that under the rules of the assembly, this portion of his report—and all subsequent portions—were accepted and referred to the Committee of Reference and Counsel without further action.

Report of the Credentials Committee

Reference: *2003 Pre-Assembly Report*, Section I, pages 10 and 37.

Presiding Bishop Mark S. Hanson called upon Mr. David A. Ullrich, vice chair of the Credentials Committee, for a report. Mr. Ullrich reported that, of a possible 1,031 voting members, as of 7:50 A.M. August 12, 2003, 1,019 voting members had registered. Of those registered, 402 were ordained ministers (282 male, 120 female), and 617 lay (293 male, 324 female); 106 were people of color or people whose primary language was other than English.

2004-2005 Budget Proposal: First Presentation

Reference: *2003 Pre-Assembly Report*, Section IV, pages 31-72.

Chair *pro tem* Addie J. Butler called upon Ms. Linda J. Brown, chair of the Church Council’s Budget and Finance Committee, and the Rev. Charles S. Miller, executive for administration in the Office of the Presiding Bishop, for the first presentation on the 2004-2005 budget proposal.

Ms. Brown stated that one of the responsibilities of the assembly was to adopt a budget for the churchwide organization. She explained that information regarding the budget proposals was in the “Rules of Organization and Procedure” (Section I, part 13, pages 17-18, of the *2003 Pre-Assembly Report*) and that there would be three opportunities during the assembly to consider the budget. This was the first presentation. There also would be a hearing on the budget following Plenary Session Two on Tuesday, August 12, 2003, at 10:30 A.M. On Saturday, August 16, 2003, during Plenary Session Eleven the action would be placed before the assembly. The deadline for amendments to the proposed budget would be Friday, August 15, 2003, at 8:30 A.M.

Chair *pro tem* Butler then invited Pr. Miller to present the budget. Pr. Miller stated that the churchwide budget served a number of important functions and compared it to a household budget. A budget helped people manage, offered the discipline of coordinating

resources and expenditures for a definite period of time, and worked as a blueprint that expressed understanding of faithful stewardship of what God has first given. Pr. Miller said that voting members were gathered to think about the specific household of the ELCA churchwide expression and to act on a budget proposal for the next biennium. Pr. Miller also indicated that the budget provided the vehicle for coordination of projected resources and the discipline of caring for churchwide expenditures for 2004-2005 and that it was an essential management tool for expressing a collective faithfulness as stewards. He added that the dollar figures from income and expense lines embodied stories of people and places.

Pr. Miller then called attention to three proposed actions of the 2003 Churchwide Assembly that had major interconnection: the strategic planning process, the evangelism strategy called for by the 2001 Churchwide Assembly, and the budget proposal for the 2004-2005 biennium. He spoke about how ministry, structure, and budget were intertwined and how when one was touched, the others were touched as well.

Pr. Miller called the assembly's attention to two charts contained in the 2004-2005 budget proposal:

Chart 5 (Section IV, page 65) presented the proposed deployment of the budget by major purpose, the categories of which broadly incorporated the strategic directions of the churchwide organization plus the essential activities of governance, coordination, and support, and the work of the three offices of this church: the presiding bishop, the secretary, and the treasurer.

Chart 1 (Section IV, page 61) described the same budget proposal by expense type, the first three lines of which helped bridge the presentation from financial data to the people and places behind the dollar figures.

Pr. Miller explained that photos projected on the video screen in front of the assembly depicted various individuals who were benefitting from this church's ministries. He stated that grants comprised the largest source of the combined current fund. Grants support ELCA seminaries, as well as the Lutheran World Federation and Lutheran World Relief and their ministries of relief, development, education, and advocacy addressing world hunger. Grants also provide partnership support for ELCA colleges, universities, and campus ministries; the development of new congregations and transformation efforts of existing congregations; and many other ministries through the churchwide organization.

Pr. Miller related that the second largest category was staff compensation. The third largest expense category provided subsidy to this church's retirees for their health premiums, continuing predecessor church body commitments. Pr. Miller then introduced five voting members of the assembly whose ministries illustrated this church's involvement in the five strategic directions. He concluded by stating that the churchwide budget was a financial expression of the many stories of ministry undertaken by the churchwide organization in God's name.

Chair *pro tem* Butler thanked Ms. Brown and Pr. Miller for their presentations. She returned the chair to Presiding Bishop Mark S. Hanson.

Report of the Memorials Committee

Reference: 2003 Pre-Assembly Report, Section VI.

Presiding Bishop Mark S. Hanson directed the assembly to the report of the Memorials Committee and invited Mr. Brian D. Rude, co-chair of the committee, to come forward and

to bring the report of the committee. Presiding Bishop Hanson asked the assembly to turn to Section VI of the *2003 Pre-Assembly Report*, which contained the committee's report. He stated that following an overview of the committee's work, the assembly would take up a number of memorials that were not included in the *en bloc* recommendation prepared by the committee.

Mr. Rude noted that this committee met in June 2003 in order to prepare recommendations for consideration by the assembly. The committee had grouped several recommendations regarding memorials into an *en bloc* recommendation, with the remaining memorials to be considered separately. Mr. Rude mentioned that voting members could submit a request to have certain recommendations removed from the *en bloc* designation for separate consideration.

Category C1: Ecumenical Greetings

Reference: *2003 Pre-Assembly Report*, Section VI, page 36.

Mr. Rude directed the assembly to page 36 of the Memorials Report for a recommendation on Category C1: Ecumenical Greetings.

1. Upstate New York Synod (7D) [2003 Memorial]

WHEREAS, the Evangelical Lutheran Church in Zimbabwe (ELCZ) is celebrating the centennial of Lutheran mission work in their country on August 14–17, 2003; and

WHEREAS, the companion synod relationship between the ELCZ and the Upstate New York Synod has been a blessing for both groups in many ways; and

WHEREAS, the Churchwide Assembly of the Evangelical Lutheran Church in America (ELCA) will be in session over those same dates; therefore, be it

RESOLVED, that the Upstate New York Synod send thankful greetings and assurances of our continuing covenant relationship via our delegation to the centennial festivities; and be it further

RESOLVED, that the Upstate New York Synod memorialize the ELCA Churchwide Assembly to send similar greetings of partnership and thanksgiving to the ELCZ while both are gathered and to include the ELCZ in its prayers at its Eucharistic gathering.

BACKGROUND

The Evangelical Lutheran Church in Zimbabwe (ELCZ) is a companion synod of the Upstate New York Synod of the Evangelical Lutheran Church in America. People and pastors of the ELCZ in recent years have experienced severe difficulties, including floods, food shortages, enormous inflation, and government-sponsored repression. Yet the witness of that church has remained strong and vibrant, in spite of suffering.

The New Testament provides many models of greetings, in the name of our Lord Jesus Christ, being sent from one church to another. Following that example, an official greeting was prepared by Presiding Bishop Mark S. Hanson on the occasion of the August 14–17, 2003, assembly of the Evangelical Lutheran Church in Zimbabwe.

July 8, 2003

The Rev. L.M. Dube, Bishop
Evangelical Lutheran Church in Zimbabwe
P. O. Box 2175
Bulawayo
Zimbabwe

Dear brothers and sisters in Christ,

Grace and peace to you in the name of our Lord and Savior Jesus Christ!

On behalf of the Evangelical Lutheran Church in America (ELCA), I would like to congratulate you as you gather on this day to celebrate the centennial of the Lutheran mission work in Zimbabwe.

We thank God that your work and ministry have been blessed and strengthened by God over the past several decades. In spite of the difficulty and suffering you experienced in the past, your faithful witness remains a sign of God's presence among the people of Zimbabwe. You are a spiritually vibrant church whose ministry is focused on worship, evangelism, and community service in the context of the widening gap between rich and poor. I thank you for sharing with us the experience of what it means to be "church" in your context. You become an example for our ministry.

I thank you also for your companion relationship with the Evangelical Lutheran Church in America. The ELCA will continue to affirm and uphold the covenant that you have signed with the Upstate New York Synod. Your commitment to pray for each other's mission and ministry and to receive each other's witness to faith and life from your own contexts is a model for others.

Finally, I would like to express my regret that I could not participate in your joyous occasion. The Churchwide Assembly of the Evangelical Lutheran Church in America will be in session during the same dates you have set aside for your centennial celebration. Therefore, the Rev. Marie C. Jerge, bishop of the Upstate New York Synod, who is leading a delegation to the ELCZ, has agreed to represent the ELCA and me at the centennial celebration.

May God continue to bless the Evangelical Lutheran Church in Zimbabwe.

In Christ's love,

The Rev. Mark S. Hanson
Presiding Bishop
Evangelical Lutheran Church in America

MOVED;

SECONDED:

To rejoice with the members of the Evangelical Lutheran Church in Zimbabwe on the occasion of that church's assembly and include them in the prayers of this Churchwide Assembly; and

To express gratitude to Bishop Marie C. Jerge of the Upstate New York Synod; her predecessor as synodical bishop, the Rev. Lee M. Miller; and members of the synod for the thoughtful ways in which they have nurtured the companion synod relationship with the Evangelical Lutheran Church in Zimbabwe.

Presiding Bishop Hanson called for discussion of the recommended action. Hearing none, he instructed the voting members to cast their votes.

ASSEMBLY

ACTION

Yes-905; No-4

CA03.02.04

To rejoice with the members of the Evangelical Lutheran Church in Zimbabwe on the occasion of that church's assembly and include them in the prayers of this Churchwide Assembly; and

To express gratitude to Bishop Marie C. Jerge of the Upstate New York Synod; her predecessor as synodical bishop, the Rev. Lee M. Miller; and members of the synod for the thoughtful ways in which they have nurtured the companion synod relationship with the Evangelical Lutheran Church in Zimbabwe.

Category E10: Commemorations

Reference: 2003 Pre-Assembly Reports, Section VI, pages 66-69.

Mr. Rude directed the assembly to page 66 of Section VI, Section E, Category E10: Commemorations. He read the committee's recommendation.

300th Anniversary of the Ordination of Justus Falckner

Two synods adopted essentially identical memorials on the 300th anniversary of the ordination of Justus Falckner. The Model Memorial is printed here, with changes noted by synod.

Model Memorial

WHEREAS, the year 2003 marks the 300th anniversary of the ordination to the Holy Ministry of Justus Falckner, the first Lutheran ordained in North America (November 24, 1703); and

WHEREAS, both the ordination itself and Falckner's subsequent ministry hold great historical and contemporary significance for the Church, to wit:

- Born [in Saxony in 1672] and educated in Germany, Falckner was ordained at Gloria Dei Church in Philadelphia, a parish of the North American mission of the (Lutheran) Church of Sweden, by

- the Rev. Andrew Rudman, who had been appointed superintendent of the mission by authority of the King of Sweden to serve the (Dutch) Lutheran Church in the province of New York;
- For a period of 20 years until his untimely death, the exact date of which is not known, but is believed to have been in September 1723, Justus Falckner carried on a heroic and pioneering ministry serving the Dutch-speaking but multiethnic Lutherans of New York in a parish that stretched south to north from Manhattan to Albany, east onto Long Island, and west into northern New Jersey, for most of that time as the only Lutheran pastor on the territory;
 - Falckner’s ministry was marked by vigorous outreach to gather new congregations [including Zion Lutheran Church, Athens, N.Y., marking its 300th anniversary in 2003], which embraced immigrants from several European countries and in some areas also included people of African and Native American heritage;
 - A strong defender of the faith, he wrote the first book for doctrinal guidance and Christian nurture among Lutherans in North America, *Fundamental Instruction*, published in 1708;
 - He was a gifted poet, who wrote several published hymns while still in Germany, most notably one that continues to be included in contemporary worship books today, “Rise, O Children of Salvation,” and he included other hymns in his instructional book; and
- WHEREAS, Justus Falckner’s character and heritage have continued to elicit periodic interest and celebration in predecessor bodies of the Evangelical Lutheran Church in America, especially in the Northeast, most notably in three published biographies over the last century; and
- WHEREAS, the Church today is edified and strengthened by the memory of and communion with the saints who have gone before us with the sign of faith; therefore, be it

RESOLVED, that the [Synod Name] voice its gratitude to God for the life and ministry of this early leader of our church in its territory and urge its members to take the opportunity of his 300th anniversary to participate in commemorative events, particularly during the month of November 2003; and be it further

RESOLVED, that the [Synod Name] memorialize the Evangelical Lutheran Church in America to direct that in any future revision of the Calendar of Commemorations published in its books of worship and otherwise commended to its members for observance, the name of Justus Falckner, Missionary, be included for commemoration on a date in the month of September.

1. Metropolitan New York Synod (7C) [2003 Memorial]

Adopted the “model memorial” printed above.

2. New England Synod (7B) [2003 Memorial]

Adopted the “model memorial” printed above, with the following changes:

- Second “WHEREAS,” second bullet point deletes the words “of which is not known” and replaces it with “unknown”
- Second “WHEREAS,” second bullet point deletes the words “is believed to have been in September 1723” and replaces them with the words “believed to be September 21, 1723”
- Second “WHEREAS,” third bullet point inserts the word “new” between the words “embraced” and “immigrants”
- Second “WHEREAS,” third bullet point deletes the word “also” between the words “areas” and “included”
- First “RESOLVED” deletes the word “this” between the words “of” and “early” and replaces it with the word “the”

- First “RESOLVED” deletes the words “its territory” and replaces them with the word “the Northeast”
- First “RESOLVED” deletes the word “his” between the words “opportunity” and “300th” and replaces it with the word “this”
- Second “RESOLVED” deletes the words “a date in the month of September” and replaces them with the words “September 22nd”

Commemoration of the Rev. William A. Passavant (1821–1894)

3. Southwestern Pennsylvania Synod (8B) [2002 Memorial]

WHEREAS, William Passavant established approximately 20 Lutheran congregations in western Pennsylvania and Ohio; and

WHEREAS, he established institutions of higher learning, such as Thiel College and the Lutheran seminary in Chicago, Illinois, while strongly encouraging and supporting the establishment of the seminary in Philadelphia; and

WHEREAS, he, along with the Rev. Theodor Fliedner, brought the deaconess movement to America and established deaconess houses and hospitals in Pittsburgh, Milwaukee, and Chicago, including the original Passavant Hospital in Pittsburgh, the first Protestant hospital in America; and

WHEREAS, he established other social ministry institutions, such as the Old People’s Home of Zelienople, Pennsylvania; the Emigrant House of New York City; the Home for Epileptics in Rochester, Pennsylvania; and the children’s homes of Zelienople and Rochester, Pennsylvania; Jacksonville, Illinois; Mt. Vernon, New York; Germantown, Pennsylvania; and Concord, Massachusetts; and

WHEREAS, he was instrumental in establishing the General Council and the Pittsburgh Synod, which became known as the “Missionary Synod” of the Evangelical Lutheran Church, as well as establishing Lutheran synods as far west as Texas; and

WHEREAS, he published the widespread newspapers, such as *The Missionary* and *The Workman*, wherein he addressed with fervor and courage the controversial issues of his day, while maintaining faithfulness to the Lutheran confessions; and

WHEREAS, William Passavant was born in a county of our synodical territory, Butler County, Pennsylvania, and baptized and confirmed in Butler County (St. Paul Lutheran Church, Zelienople, Pennsylvania); and

WHEREAS, he is not mentioned in the official list of commemorations in *Lutheran Book of Worship* (1978); and

WHEREAS, he embodied the teaching of God’s word, “Be doers of the word and not hearers only,” and the blessing of Christ, “Blessed are those who hear the word of God and keep it,” serving as an example and witness of faith in action for both his time and ours; therefore, be it

RESOLVED, that an official day of commemoration be designated by the Southwestern Pennsylvania Synod of the Evangelical Lutheran Church in America as being June 3, the date of his heavenly birthday (death); and be it further

RESOLVED, that this day not be shifted but be celebrated on the same date as the established commemoration of Pope John XXIII, the great renewer of the church in the twentieth century, whose dying words were “that all be one”; and be it further

RESOLVED, that this synod memorialize the Evangelical Lutheran Church in America to establish the June 3 commemoration of William Passavant on any future listings of such commemorations as published in worship books, commentaries, or hymnal supplements.

BACKGROUND

Both memorials request additions to the calendar of commemorations, currently printed in *Lutheran Book of Worship (LBW)*. Twenty-five years after its introduction, it is clear that

this book and the work that shaped its development have been a gift to Lutheranism and to wider, ongoing liturgical renewal. As important as it has been, the renewing trajectories that *Lutheran Book of Worship* established or continued are more important and more lasting than the volume itself. Taking seriously both the mission of God and the cultural landscape to which that mission is addressed, the Evangelical Lutheran Church in America has determined that the time is right for replacing *Lutheran Book of Worship* for the sake of renewal.

Renewing Worship is a five-year (2001–2005) initiative authorized by the Church Council as the “Next Generation of Worship Resources.” The project’s design includes five phases.

- **Consultations** – More than 100 “consultants” from throughout this church (including some non-Lutheran participants), representing a wide variety of perspectives, gathered in a series of meetings over the course of a year. Their task was to identify and articulate principles for worship that are widely held in common.
- **Editorial Teams** – Smaller working groups gather to identify and develop texts, rites, and music for use in provisional worship materials. Their work is supported by the input and review provided by larger development panels whose members reflect a wider variety of perspectives and expertise. Commemorations are part of the work of the editorial team for *The Church’s Year: Propers and Seasonal Rites*.
- **Publications** – The work of the consultations and the editorial teams result in the publications of volumes in the Renewing Worship series. These provisional resources are intended for study, use, and response. Titles in the series (with publication dates) include: *Congregational Song* (July 2001), *Principles for Worship* (June 2002), *Principios para la Adoración* (June 2003), *Holy Baptism and Related Rites* (July 2002), *Life Passages: Marriage, Healing, Funeral* (December 2002), *New Hymns and Songs* (Summer 2003), *Holy Communion and Related Rites* (Spring 2004), *Daily Prayer* (Summer 2004), *The Church’s Year: Propers and Seasonal Rites* (Fall 2004), *Ministry and the Church’s Life* (Spring 2005).
- **Events** – Beginning in September 2003, more than 30 Renewing Worship days will be held. Events will introduce and interpret provisional worship materials and will encourage feedback.
- **Proposal** – A Renewing Worship proposal will go to the Churchwide Assembly of the Evangelical Lutheran Church in America in August 2005. The proposal is likely to include both a description of the array of resources that might be affirmed for future use and some statements of ongoing strategic direction for renewing the church’s worship.

MOVED;

SECONDED:

To remember with thanksgiving the life and work of the Rev. Justus Falckner (1672–1723), the first Lutheran to be ordained as a pastor in North America, and the Rev. William A. Passavant (1821–1894), pastor, missionary, and renewer of society;

To express gratitude to the New England Synod, the Metropolitan New York Synod, and the Southwestern Pennsylvania Synod for highlighting the important contributions made by Pastor Falckner and Pastor Passavant in the early history of Lutherans in North America; and

To refer the memorials related to inclusion of the Rev. Justus Falckner and the Rev. William A. Passavant in the calendar of

commemorations to the editorial team responsible for the development of worship resources related to the church's year as part of the Renewing Worship project, in preparation for a proposal to the 2005 Churchwide Assembly.

Presiding Bishop Hanson called for discussion. Hearing none, he proceeded with the vote on the recommendation.

ASSEMBLY

ACTION

Yes-937; No-13

CA03.02.05

To remember with thanksgiving the life and work of the Rev. Justus Falckner (1672-1723), the first Lutheran to be ordained as a pastor in North America, and the Rev. William A. Passavant (1821-1894), pastor, missionary, and renewer of society;

To express gratitude to the New England Synod, the Metropolitan New York Synod, and the Southwestern Pennsylvania Synod for highlighting the important contributions made by Pastor Falckner and Pastor Passavant in the early history of Lutherans in North America; and

To refer the memorials related to inclusion of the Rev. Justus Falckner and the Rev. William A. Passavant in the calendar of commemorations to the editorial team responsible for the development of worship resources related to the church's year as part of the Renewing Worship project, in preparation for a proposal to the 2005 Churchwide Assembly.

In celebration of Pr. Passavant and Pr. Falckner, Presiding Bishop Hanson invited the assembly to stand and sing a hymn written by Pr. Falckner, "Rise, O Children of Salvation."

Bishop Hanson thanked Mr. Rude and the Memorials Committee and noted that the assembly would continue its work on memorials on Wednesday, August 13, during Plenary Session Four.

Report of the Nominating Committee

Reference: *2003 Pre-Assembly Reports*, Section VII.

Presiding Bishop Mark S. Hanson called upon Mr. Carlos E. Peña, chair of the Nominating Committee, to present the committee's report.

Mr. Peña explained that the 18 members of the Nominating Committee had met on April 25-26, 2003, and had done their work with great care—care for this church and care for its particular needs for leadership and service. As required by this church's governing

documents, two nominees were submitted for each position on the Church Council, boards, and churchwide committees. The Nominating Committee considered 419 names submitted for the 85 positions.

Mr. Peña reviewed the process for pairing nominees and the factors considered, including current composition of each body, representational requirements, appropriate experience and expertise, geographical and synodical distribution, age range, and related matters. Nominations were presented in keeping with the representational principles outlined in Chapter 5 and Chapter 19 of the ELCA's constitution.

Mr. Peña directed the assembly to the report of the committee in the *2003 Pre-Assembly Report*, Section VII.

In addition to the submitted nominees, Mr. Peña explained that nominations from the floor were permitted and that they must be made at the nominations desk in Room 201A of the Midwest Airlines Center. Times for submitting nominations were listed in "Today's Docket." The deadline for nominations from the floor was 2:25 P.M. on Wednesday, August 13, 2003. Mr. Peña explained the requirements and restrictions for submitting nominations from the floor and referred voting members to the report of the Nominating Committee and to Part 11 of the "Rules of Organization and Procedure" in Section I of the *2003 Pre-Assembly Report*.

Mr. Peña further explained that ballots would be distributed to voting members by their respective bishops at Plenary Session Six on Thursday, August 14, 2003. Replacements for damaged ballots could be obtained by bringing spoiled ballots to the entrance of the assembly hall. The deadline for returning ballots to the ballot boxes at the entrance of the plenary hall was 2:00 P.M. on Thursday, August 14, 2003. Mr. Peña expressed gratitude on behalf of the entire Nominating Committee for the opportunity to serve in this process.

Following the report of the Nominating Committee, Bishop Hanson thanked Mr. Peña for his work and the work of the committee.

Presentation: Evangelism Strategy

Reference: *2003 Pre-Assembly Report*, pages 7-15.

Presiding Bishop Mark S. Hanson told the assembly that the 2001 Churchwide Assembly had directed that a strategy for evangelism be brought to the 2003 Churchwide Assembly. He said that a 33-person task force, chaired by Bishop Gary M. Wollersheim [Northern Illinois Synod], had worked during the past biennium to prepare a strategy. Bishop Hanson directed the assembly to the report in the *2003 Pre-Assembly Report*.

The chair welcomed to the stage several people to present the strategy: Bishop Wollersheim; the Rev. M. Wyvetta Bullock, executive director of the Division for Congregational Ministries; the Rev. Brent M. Dahlseng, director for the Evangelism Strategy; and the Rev. Robert W. Wallace Jr., director for evangelism of the Division for Congregational Ministries.

Pr. Bullock said an increasing spiritual hunger made this a good time to give witness and testimony to Jesus Christ and noted that more than 140 million people in the United States of America were unchurched, even though 96 percent of the population reported belief in God. In response to the 2001 Churchwide Assembly, which called for development of a comprehensive strategy for evangelism, the task force gathered in April of 2002. It received valuable input from laypersons, rostered leaders, pastors, bishops, various boards and

committees, and the Church Council. She then invited Bishop Wollersheim to present the report of the task force.

Bishop Wollersheim began, “Centered in Word and Sacrament, committed to serving others, evangelism is witnessing to the good news of Jesus Christ, crucified and risen, inviting people to faith in God, and welcoming them into the Christian Church.” He said that there were four core values that enlightened and informed the evangelism strategy: witness by all the baptized and by all expressions of this church; lifelong faith formation, i.e. discipleship; justice, and mercy for all of creation; and becoming an anti-racist, multicultural church.

Bp. Wollersheim said that the heart of the evangelism strategy was found in four objectives:

1. The first objective was to call the church to prayer, since “without God we can do nothing.” It is a confessional statement to begin with prayer, as well as a practical statement, because evangelism depends on the power of the Holy Spirit, who calls, gathers, enlightens, sanctifies, and keeps us in the faith. We therefore are to pray for people outside and inside the church, asking that our congregations would become more hospitable and that the Lord of the harvest would send out witnesses into the harvest. This is also a call for spiritual renewal, that we might return to the waters of our baptism and be deeply grounded in the Word of God.

2. The second objective was to prepare and renew evangelical leaders, the focus being to make training and evangelism for lay and rostered leaders a priority of this church.

3. Teaching discipleship was the third objective. The goal was not membership but discipleship. The strategy called for an emphasis on the faith practices of the church: worship, service, stewardship, Scripture, prayer, witness, mentoring, and others.

4. The last objective was to start new and renew existing congregations to increase the number of ELCA ministry sites that were growing spiritually and numerically. Because the Department for Research and Evaluation had concluded that a major emphasis in growing congregations was clarity about their purpose and their mission, the process recommended that each congregation have a mission plan based on Scripture, prayer, local demographics, and community needs and that these mission plans be shared with their respective synods so they can support one another and hold one another accountable for making Christ known.

The strategy also called for an increase in the number of new ministry starts and redevelopments each year. A comprehensive plan to revitalize existing congregations was a very important part of this strategy. Bp. Wollersheim called on Bishop Ralph W. Dunkin [Western Maryland Synod] to comment on this aspect of the strategy.

Bp. Dunkin said he believed strongly in revitalizing existing congregations for witness and service and pointed to the ELCA Transformational Training Events for Congregation Leadership as an example of a program that assisted congregations in revitalization.

Bp. Wollersheim said members of the Evangelism Strategy task force would agree that this strategy was just a beginning but noted that a strategy was not worth anything unless it was embraced by and adapted to local situations. He stated his further conviction that prayer, renewing evangelical leaders, stressing discipleship, and starting and renewing congregations were faithful responses to the Lord’s Great Commission to make disciples of all people.

Pr. Bullock said that Bp. Wollersheim opened his comments by noting that the evangelism strategy began with calling this church to prayer. She said that voting members at the 2003 synodical assemblies were asked to share information about prayer for evangelism with their congregations. The question they were asked was, “How often has your congregation engaged in prayer for evangelism, praying for friends, neighbors, and family members to come to faith in Christ?” The responses indicated that 61.2 percent said weekly, 6 percent said monthly, 24.3 percent said occasionally, 2.3 percent said never, and 5.8 percent said they were not currently praying but were interested.

Pr. Bullock invited the assembly to share information from their congregations using their electronic keypads. The responses indicated: 45 percent prayed for evangelism weekly, 21 percent monthly, 27 percent occasionally, 4 percent never, and 2 percent were not interested. She noted that these responses were not much different from those of the synodical assemblies.

Pr. Bullock reiterated that praying for evangelism was “a deep call in our church” and called attention to a prayer resource, “Letting My Light Shine,” designed to involve congregation members of all ages in naming and praying for unchurched people and praying for God to raise up a witness to those individuals.

The second question asked at synodical assemblies related to lay witness, which the Evangelism Strategy emphasized as important. Pr. Bullock asked how voting members’ congregations encouraged, prepared, and initiated lay witness in daily life. Using electronic keypads, voting members indicated: 17.6 percent encouraged members to share faith stories but did not provide training because they thought evangelism was the pastor’s responsibility; 28.8 percent said they were interested but had not engaged the congregation in lay witness; 23.4 percent had designated an evangelism team to extend invitations to the community to attend worship; 12 percent indicated that lay people identified their faith story through adult education and learned how to engage the unchurched in faith-based conversations; 15 percent said a majority of new members received into the congregation responded to the invitation extended by a layperson.

In closing, Pr. Bullock said, “We encourage you to remember that lay witness is very important. We’ve already heard from our presiding bishop that we are all called as the baptized to give witness.” She said that the Evangelism Strategy task force had a dream of a church that discovers what it means to be the Evangelical Lutheran Church in America. “This strategy,” she concluded, “can be the start of a wave of witness and outreach that can reach out and offer life to millions and that can transform us for the sake of God’s mission in the world.”

Presiding Bishop Hanson thanked Pr. Bullock and Bp. Wollersheim and informed the assembly that general discussion on the Evangelism Strategy was scheduled for that afternoon, while consideration of the strategy was scheduled for Plenary Session Five on Wednesday, August 13, 2003. The presiding bishop added that the deadline for proposed amendments to the document was 8:30 A.M., Wednesday, August 13, 2003.

Overview of Hearings

Presiding Bishop Hanson announced that the assembly soon would recess until later in the afternoon so that voting members could attend two sets of hearings about various action

items on the agenda. He stated that the hearings had two main purposes: first, to help voting members become oriented to the specific legislative items they would be asked to consider and to receive answers to specific questions they might have about pending action items, and, second, to have a smaller group setting to share thoughts about the proposals coming before the assembly and to hear what other voting members were thinking about them. Bishop Hanson explained that hearings were scheduled early in the assembly so that voting members would have a less formal opportunity to learn what the key issues were and to discuss them with others. This process would promote more informed discussion when the assembly met in plenary session to debate and decide these proposals. The presiding bishop asked Secretary Lowell G. Almen to provide more detail about the hearings and to make any other announcements he might have.

Secretary Almen noted that hearings would begin at 10:30 A.M. and at 1:15 P.M. on the topics listed in the *Order of Business* and that room assignments were reported in "Today's Docket." While hearings were for voting members and advisory members, he stated that visitors could attend insofar as space was available.

Secretary Almen made announcements regarding lunch, the assembly choir rehearsal, and seminary receptions that evening. He reminded the assembly of the deadline for removal from the *en bloc* resolution any memorials for separate consideration or for offering a substitute to recommended action of the Memorials Committee. Those notices were to be filed with the secretary's deputy near the speakers' platform. The secretary announced that Plenary Session Three would begin that day at 2:30 P.M.

Recess

Ms. Lily R. Wu, a member of the Church Council, closed the session by leading the assembly in a hymn and prayer. At 10:05 A.M. Presiding Bishop Hanson declared the assembly in recess.

Plenary Session Three

Tuesday, August 12, 2003

2:30 P.M. – 4:30 P.M.

The Rev. Mark S. Hanson, presiding bishop of the Evangelical Lutheran Church in America, called the third plenary session of the eighth Churchwide Assembly to order at 2:32 P.M. (Central Daylight Time) on Tuesday, August 12, 2003, in Halls A-C of the Midwest Airlines Center in Milwaukee, Wisconsin. The assembly joined in singing “In Christ There Is No East or West.”

Quasi Committee of the Whole for General Discussion: Vision for Evangelism

Reference: 2003 Pre-Assembly Report, Section IV, pages 7-15; Section V, pages 9-25.

Presiding Bishop Mark S. Hanson explained that, under the agenda adopted by the assembly, the session would move into a time of general discussion of the proposed vision for evangelism and that the discussion would be in the form of a “committee of the whole.” He noted that, since he would continue to chair the meeting, *Robert’s Rules of Order, Newly Revised* called the discussion a “quasi committee of the whole.” Bishop Hanson reminded the assembly that the discussion would follow the rules of the assembly in terms of length of speeches and that no applause would be allowed. This format, he said, would allow a more informal discussion in order to comment on the proposal in this session and then to focus specifically on the document on Wednesday afternoon, August 13, 2003. He encouraged voting members to talk generally and informally about the document.

The Rev. David W. Preisinger [Upstate New York Synod] asked for a moment of personal privilege to affirm the morning’s action commending the Lutheran Church in Zimbabwe on its anniversary and remembering in prayer the representatives of the Upstate New York Synod attending the anniversary celebration.

Bishop Hanson called upon the Rev. Lowell G. Almen, secretary of the Evangelical Lutheran Church in America, to present the motion to move the assembly into a “quasi committee of the whole.”

MOVED;

SECONDED: To recess into a “quasi committee of the whole” for 30 minutes for the purpose of discussing the proposed evangelism strategy.

Bishop Hanson called on the assembly to vote on the motion.

ASSEMBLY

ACTION

Yes-854; No-18

CA03.02.06 To recess into a “quasi committee of the whole” for 30 minutes for the purpose of discussing the proposed evangelism strategy.

Bishop Hanson invited the Rev. Gary M. Wollersheim, bishop of the Northern Illinois Synod and chair of the task force; the Rev. M. Wyvetta Bullock, executive director of the Division for Congregational Ministries; the Rev. Brent W. Dahlseng, director for the Evangelism Strategy task force; and the Rev. Robert W. Wallace Jr., director for evangelism in the Division for Congregational Ministries, to join him on the stage to serve as resource people for the discussion.

Mr. Robert Mueller [Central/Southern Illinois Synod] said that he had served on the task force that had prepared the strategy. He described it as one of the “most blessed events in which I have participated” and commended Bishop Wollersheim for his leadership. He praised the document as “open-ended” because it “gets people to think outside the box.”

The Rev. Diana L. Thompson [Southeastern Pennsylvania Synod] asked, “What are our evaluation tools for success?”

Pr. Bullock responded by noting that “the strategy is not a program.” Observing that some aspects of the strategy had built-in evaluation tools, she said that the task force made a conscious decision not to include too many evaluation tools, so that the focus would not solely be about “adding numbers.” The task force, she said, talked about growing “deep and wide, not only about numbers but also about spiritual growth.” She expressed the hope of seeing changed attitudes and actions about winning people for Christ.

The Rev. G. Scott Cady [New England Synod] encouraged congregations to discover places where people are already “fired up” for evangelism. He called attention to a reference in the document concerning working with ecumenical partners and noted how in his community several churches work together in a program that resembles “an ecumenical welcome wagon for newcomers.”

Bishop Jon V. Anderson [Southwestern Minnesota Synod] described his service on the task force as a “faith-enriching experience.” He called on people to be “more bold” in witnessing and in praying by name for people who are alienated from the church or who do not know Christ. He said the emphasis of the strategy should not be just on starting mission congregations but also on invigorating existing congregations. He said that “slow, steady growth” would be the key to an effective strategy.

A voting member asked how the church would finance the strategy. Bishop Wollersheim responded by suggesting that as members become excited about opportunities for mission, they would begin to give generously.

Ms. Lindsay Scranton [Nebraska Synod] expressed excitement about the strategy, saying, “This is what God has called us to do, to spread the Gospel of Jesus Christ to the whole world.” She said this strategy document may not be perfect for everyone, but “we need to push this effort” to reach people for Christ.

Mr. Russell J. Speidel [Eastern Washington-Idaho Synod] encouraged the task force to help the church with accountability. He asked Bishop Wollersheim, “How do we hold each other accountable?”

Bishop Wollersheim responded that in the Northern Illinois Synod every congregation would be asked to develop a mission plan to meet the needs of its community. Each congregation would submit its plans to the synod, he said, which would identify congregations with similar plans and challenges so that they could hold each other accountable. As an illustration, he noted that a number of communities within the synod

have growing Latino populations and that congregations reaching out to Latino people would be holding each other accountable.

The Rev. Frederick G. Wedemeyer [New England Synod] called on the church “not to create a document, but to change our way of living.” The Lutheran church, he said, can no longer depend on families to create new generations of faithful Lutherans.

The Rev. Bradley W. Miller [Southeastern Iowa Synod] said that this church has “an unfortunate history of visioning more boldly than we have budgeted.” He added, “We need to fund this beautiful plan.”

Mr. Jonathan Kempe [Southwestern Washington Synod] identified himself as a student at Evergreen State University, where, he said, many more students are sleeping in on Sunday morning than attending worship. He said that most students see Lutherans as “lukewarm,” and he called on the church to preach the “radical Gospel” and to be more assertive about serving people through social ministries.

The Rev. Wolfgang D. Herz-Lane [New Jersey Synod] referred to page 12 of the strategy, which described Horizon internships, and urged that this program be expanded to recruit pastors for urban and rural ministries.

The Rev. Serena S. Sellers [Southeastern Pennsylvania Synod] responded to Mr. Kempe’s concern by pointing out that the Lutheran church already serves many people through the various Lutheran social ministry organizations. These organizations, she noted, “reach out and touch more lives than any other organization in our country.” She called on the church to use mass media to witness to the effectiveness of what Lutherans were already doing to share the Gospel through social ministries.

Ms. Esther Prabhakar [Northern Illinois Synod] said that she was thankful for the missionaries who brought the Gospel to India, without whom she would not be a Christian today. She said, “If those 11 disciples had stayed locked in a room, we wouldn’t be here today.” She affirmed that ethnic people are generally religious people and open to hearing the story of Jesus.

Mr. Albert H. Quie [Minneapolis Area Synod] expressed concern that the strategy document made no mention of the Bible. He said that in his experience of witnessing, the Bible is “the greatest tool” in helping to tell people about Jesus because it speaks with authority. He thought that “we have become a biblically illiterate church.”

The Rev. Per C. Nilsen [Saint Paul Area Synod] expressed the hope “that, after all is said and done, more is done than said.” He noted that the strategy document refers only to resources produced by this church. This can lead, he suggested, to “a denominational arrogance” and to poor stewardship by not making use of available resources from other denominations.

Pr. Bullock responded by saying that Pastor Nilsen’s “point is well taken.” She added that the document referred to ELCA resources to lift up what this church was already providing, not to suggest that other good resources are not available.

Presiding Bishop Hanson indicated that the 30-minute time period for the quasi committee of the whole had expired and invited those who were standing at microphones to return and to express their concerns when the document would be brought back for consideration.

Report of the Credentials Committee

Reference: *2003 Pre-Assembly Report*, Section I, page 10.

Presiding Bishop Mark S. Hanson called upon Mr. David A. Ullrich, vice chair of the Credentials Committee, who reported that as of 2:42 P.M. on Tuesday, August 12, 2003, 1,023 voting members of the 1,031 expected had registered.

Elections:

First Ballot for Vice President

Reference: *2003 Pre-Assembly Report*, Section I, page 21.

In preparation for the first ballot for vice president, Presiding Bishop Mark S. Hanson reviewed the responsibilities of the vice president, noting that the office is the highest lay position in this church. He asked voting members to turn to page 21 in Section I of the *2003 Pre-Assembly Report* to review the voting procedures.

Presiding Bishop Hanson called upon the synodical bishops to distribute the ballot booklets.

Ms. Patricia Dunlop [Saint Paul Area Synod] expressed concern about common and similar names for nominees as well as misspelling of certain names. Presiding Bishop Hanson responded by asking voting members to provide as much identification as possible about their nominees in order to eliminate confusion. He added that if a name on a ballot was illegible, that ballot would be declared invalid. He then asked Secretary Almen to lead the assembly in prayer prior to balloting.

Secretary Almen quoted Romans 12:1-2, saying, "I appeal to you, therefore, brothers and sisters, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship. Do not be conformed to this world, but be transformed by the renewing of your minds, so that you may discern what is the will of God—what is good and acceptable and perfect." He then led the assembly in prayer.

Presiding Bishop Hanson instructed the voting members to cast their ballots and to pass them to the pages at the end of the row. When all ballots were collected, Bishop Hanson declared the voting closed.

Report of the Church Council: Overview by the Vice President

Reference: *2003 Pre-Assembly Report*, Section IX, pages 1-38 and Section I, page 11.

Presiding Bishop Mark S. Hanson recognized Ms. Addie J. Butler, vice president of the Evangelical Lutheran Church in America, for the report of the vice president. Ms. Butler reported that the major responsibility of the vice president was to chair the meetings of the Church Council. She noted that the Church Council serves as the board of directors of this church, responds to actions of previous Churchwide Assemblies, and prepares recommendations for forthcoming assemblies. She commended the Church Council for its outstanding work over the past two years and invited Church Council members to stand and be recognized.

Presentation of the *Servus Dei* Medal

Presiding Bishop Mark S. Hanson invited Ms. Christina Jackson-Skelton, treasurer of the Evangelical Lutheran Church in America, and Secretary Lowell G. Almen to join him on the dais for the purpose of presenting Vice President Addie J. Butler with the *Servus Dei* Medal. He explained that this medal honored officers of this church at the completion of their terms. This gift continued a tradition that was begun in one of this church's predecessor bodies. The *Servus Dei* Medal honored Vice President Butler for her leadership within this church and was presented in thankfulness for her six years of service as vice president. Presiding Bishop Hanson read portions of the citation from the Church Council commending Ms. Butler for her faithfulness:

With conscientious ability, a gracious manner, and a willingness to devote generous amounts of time to the responsibilities of office, Dr. Addie J. Butler has offered her gifts of leadership in the role of vice president of the Evangelical Lutheran Church in America.

Upon her election, she undertook her vice presidential duties as a warmly gracious ambassador on behalf of this church. In so doing, she demonstrated forthright commitment to the faith and genuine compassion for the people in congregations and communities throughout the territory of the Evangelical Lutheran Church in America.

The key role of the vice president is to chair meetings of the Church Council and the council's Executive Committee. She has done so in a manner that has engaged all members of the council in thoughtful decision-making and conscientious service as the board of directors of the churchwide organization. Further, she has been a teacher who has summoned those who serve on the council always to keep in constant focus the commitments of this church and their obligations to all the members of this church.

She has presided with fairness and care for each member of the council. She has reflected insightful devotion to her tasks and fulfilled her responsibilities with generosity.

By remembering her work among us, we give thanks for her commitment to the faith we believe, teach, and confess;

By expressing our gratitude for her endeavors, we affirm her diligence in service and graciousness in spirit; and

By conveying our appreciation, we underscore our gratitude for the contributions that she made to the life of this whole church.

Although she has chosen to conclude her service as vice president, she will continue her dedication to witness and service in daily life and in the variety of other activities that she undertakes. In the passing of her responsibilities as vice president to her successor, may God grant her persistent hope in the Gospel we proclaim and abiding delight in recalling the privilege of serving as the third vice president of the Evangelical Lutheran Church in America.

Upon action of the Church Council of the Evangelical Lutheran Church in America, the Servus Dei Medal is conferred upon Dr. Addie J. Butler, vice president of the Evangelical Lutheran Church in America, November 1, 1997-October 31, 2003.

Ms. Butler responded by expressing her thanks to the people of God in the Evangelical Lutheran Church in America. She said that she had been on the territory of all nine regions and of many synods. She added that she had not been in all 11,000 congregations, "but sometimes it felt that way." She said she was always welcomed and greeted warmly and encouraged. She said that the best thing about being vice president was the opportunity to lift up the name of Jesus over and over again throughout this church. She said she had the

opportunities to work with the most wonderful people and to travel “on the road and in the air for Jesus.” She then presented a short videotape “as my love gift to you.”

Presentation: Social Statement on Health Care

Reference: 2003 Pre-Assembly Report, Section IV, pages 16-27.

Presiding Bishop Mark S. Hanson introduced the Rev. Rebecca S. Larson, executive director of the Division for Church in Society, to present the social statement, “Caring for Health: Our Shared Endeavor.” She described the “responsibility and privilege” of developing social statements that guide this church in ethical reflection and public witness. She called these statements “teaching documents,” which assist the church in ethical thinking and which “determine our approach to advocacy.” She noted that this statement took four years to develop, during which the task force that prepared it met eight times. She invited the nine members of the task force who were present at the assembly to stand and receive the thanks of this church.

Pr. Larson asked the Rev. Herbert E. Anderson, chair of the task force, to comment on its work. Pr. Anderson stated that concern for the health of all human beings is a vital part of the Church’s mission. Jesus embodied that promise as he healed and showed compassion for the sick, Pr. Anderson said. Turning to the present health care crisis, Pr. Anderson said that too many people continued to suffer and die unnecessarily for lack of adequate care. He said also that diminished resources threatened to reduce such care even more. The Church’s obligation is to join with others to work for good health care.

Pr. Anderson indicated that the causes of the present crisis were numerous and complex, “and we all know that,” adding that neither governments nor the free market can provide the full solution. He pointed to four emphases in the proposed statement:

1. Biblical and theological foundations;
2. Issues of equity and access;
3. The relationship between the Church and its institutions of healing; and
4. The role of congregational health ministries.

Pr. Anderson indicated that two questions guided the task force’s work: “How shall we respond as a church to the persistent crisis in health care?” and “What is the distinctive contribution of the Lutheran church to the issues we are addressing?”

Pr. Anderson pointed to three Lutheran theological themes that were present in the proposal:

1. God works through human hands;
2. Health and forgiveness are both linked to the Christian’s relationship with God; and
3. People are simultaneously sick and whole; health is limited and partial because life is finite.

He noted that the title highlights the interdependent character of health, healing, and health care. “We depend on each other for healing and health care,” he said, adding that the crisis had not diminished over the four years the statement was in formation. Pr. Anderson noted that the statement focuses on health care concerns in the United States, Puerto Rico, and the U.S. territories, not on global health care issues.

Presiding Bishop Hanson reminded voting members that proposed amendments to the health care statement needed to be submitted by 8:30 A.M., August 13, 2003.

Report of the Memorials Committee

Reference: 2003 Pre-Assembly Report, Section VI, page 1.

Bishop Hanson called upon Mr. Brian D. Rude, co-chair of the Memorials Committee, to use the time remaining to report on the work of the committee and to bring forward recommendations. Mr. Rude asked Ms. Judy Biffle, co-chair of the committee, and other committee members to stand and be recognized. He reported that, as a result of motions from voting members, the following memorials had been removed from *en bloc* consideration:

- Category A2: Pastoral Care for Gay and Lesbian People
- Category B12: Working Against Racism
- Category D1: Pension Equity
- Category E5: Exception to Policies on the Installation of Bishops
- Category E13: Composition of the Church Council
- Category E19: Proposed Amendment of Constitutional Provision 10.02.

Category B5: Peace in the Holy Land

Reference: 2003 Pre-Assembly Reports, Section VI, pages 20-22.

1. Delaware-Maryland Synod (8F) [2002 Memorial]

WHEREAS, God desires that all people live in peace; and

WHEREAS, a downward spiral of violence in the Holy Land has prevented the resumption of negotiations between Israel and the Palestinians; and

WHEREAS, innocent civilians on both sides have been injured and killed; and

WHEREAS, Palestinians have lost homes, schools, medical facilities, and other essentials; and

WHEREAS, Christian churches and schools in the Holy Land also have been ravaged, thus preventing them from serving the Palestinian population; and

WHEREAS, the First Alexandria Declaration of the Religious Leaders of the Holy Land points out that “. . . killing innocents in the name of God is a desecration of His Holy Name . . .” according to all three faith traditions in the Holy Land, and that “. . . violence in the Holy Land is an evil which must be opposed by all people of good faith”; therefore, be it

RESOLVED, that the Delaware-Maryland Synod of the Evangelical Lutheran Church in America memorialize the 2003 Churchwide Assembly to endorse the First Alexandria Declaration of the Religious Leaders of the Holy Land; and be it further

RESOLVED, that the Delaware-Maryland Synod of the Evangelical Lutheran Church in America memorialize the 2003 Churchwide Assembly to provide financial and other assistance to rebuild infrastructure, assist refugees, and provide for stable civic functions for the Palestinians in order to further peace and stability in the Holy Land; and be it further

RESOLVED, that the Delaware-Maryland Synod of the Evangelical Lutheran Church in America memorialize the 2003 Churchwide Assembly to work together with other Christians and with Jews and Muslims in the United States and around the world with respect toward one another and a commitment to create an atmosphere where present and future generations will co-exist in peace with mutual respect and trust.

BACKGROUND

The First Alexandria Declaration of the Religious Leaders of the Holy Land was signed in Alexandria, Egypt, on January 21, 2002. It was the culmination of the first Middle East

Interfaith Summit with the participation of the leaders of the three monotheistic faiths. They issued the following statement:

In the name of God who is Almighty, Merciful and Compassionate, we, who have gathered as religious leaders from the Muslim, Christian and Jewish communities, pray for true peace in Jerusalem and the Holy Land, and declare our commitment to ending the violence and bloodshed that denies the right of life and dignity.

According to our faith traditions, killing innocents in the name of God is a desecration of His Holy Name and defames religion in the world. The violence in the Holy Land is an evil which must be opposed by all people of good faith. We seek to live together as neighbors respecting the integrity of each other's historical and religious inheritance. We call upon all to oppose incitement, hatred and misrepresentation of the other.

1. The Holy Land is holy to all three of our faiths. Therefore, followers of the divine religions must respect its sanctity, and bloodshed must not be allowed to pollute it. The sanctity and integrity of the holy places must be preserved, and freedom of religious worship must be ensured for all.
2. Palestinians and Israelis must respect the divinely ordained purposes of the Creator by whose grace they live in the same land that is called holy.
3. We call on the political leaders of both peoples to work for a just, secure and durable solution in the spirit of the words of the Almighty and the Prophets.
4. As a first step now, we call for a religiously sanctioned cease-fire, respected and observed on all sides, and for the implementation of the Mitchell and Tenet recommendations, including the lifting of restrictions and return to negotiations.
5. We seek to help create an atmosphere where present and future generations will co-exist with mutual respect and trust in the other. We call on all to refrain from incitement and demonization, and to educate our future generations accordingly.
6. As religious leaders, we pledge ourselves to continue a joint quest for a just peace that leads to reconciliation in Jerusalem and the Holy Land, for the common good of all our peoples.
7. We announce the establishment of a permanent joint committee to carry out the recommendations of this declaration, and to engage with our respective political leadership accordingly.

Signatories:

His Grace the Archbishop of Canterbury, Dr. George Carey
The Sephardi Chief Rabbi Bakshi-Doron
The Deputy Foreign Minister, Rabbi Michael Melchior
Rabbi David Rosen, President of the WCRP
The Rabbi of Savyon, Rabbi David Brodman
Minister of State for the Palestinian Authority, Sheikh Tal El Sider
Representative of the Greek Patriarch, Archbishop Aristichos
The Melkite Archbishop, Archbishop Boutrous Mu'alem
Representative of the Armenian Patriarch, Archbishop Chinchinian
The Bishop of Jerusalem, the Rt. Revd. Riah Abu El Assal

The Episcopal Church's House of Bishops affirmed the statement in early 2002. The Archbishop of Canterbury, who had issued the invitations to the Summit, established a Permanent Committee for the Implementation of the Alexandria Declaration in October 2002

that includes, among others, Bishop Munib A. Younan of the Evangelical Lutheran Church in Jordan and Palestine (ELCJ). The Lutheran World Federation Council, at its September 2002 meeting, “stressed . . . the need for renewed support for and encouragement of initiatives promoting dialogue among religious leaders in the region, such as the Alexandria Declaration process, and the key role of the churches in such processes.”

Since the First Alexandria Declaration was issued, there have been new initiatives in the political arena beyond the Mitchell and Tenet recommendations to which reference is made. Among the more notable was a “Road Map” issued in May 2003 by a group known as “the Quartet,” consisting of the United States, Russia, the European Union, and the United Nations. The “Road Map” foresees a number of steps leading to a comprehensive agreement by 2005.

The ELCA supports the work of the Lutheran World Federation’s essential health care and vocational training activities in Jerusalem, the West Bank, and Gaza. The Lutheran World Federation (LWF) has been serving the needs of Palestinian refugees in East Jerusalem and the West Bank for over 50 years. The ELCA also has supported projects of the ELCJ in the areas of school repair and maintenance.

Financial contributions forwarded by the Division for Global Mission on behalf of the ELCA to various ministries related to Palestinians include more than \$1 million in support in 2001 and over \$850,000 in 2002 in the following areas: disaster response, annual grant to ELCJ, special gifts to ELCJ schools, special gifts to ELCJ, miscellaneous and ELCJ-related, LWF vocational school, and LWF Augusta Victoria Hospital. Through May 15, 2003, over \$273,000 in support has been provided.

The ELCA, through its interfaith relationships and ecumenical activities, has sought to improve contacts with and respect among the three Abrahamic traditions. In April 2003, for example, representatives of the ELCA participated in a National Interfaith Summit that issued “An Urgent Call For Reflection, Hope, and Action” following the end of major military activities in Iraq.

Mr. Rude read the Memorials Committee’s recommendation.

MOVED;

SECONDED:

To commend the Delaware-Maryland Synod for its memorial “Living in Peace”;

To affirm “The First Alexandria Declaration of the Religious Leaders of the Holy Land” included in the synod’s memorial;

To encourage a negotiated solution among the parties in the Holy Land, with the hope that the Quartet’s “Road Map” will lead to an end to the occupation, a viable Palestinian state, and a secure Israel; and

To encourage the Evangelical Lutheran Church in America to continue its interfaith activities in the United States to promote mutual understanding, cooperation, and respect.

The Rev. Frederick K. Neu [New England Synod] moved an amendment to paragraph three.

MOVED;

SECONDED: To amend paragraph three of the recommendation by adding after the words, “the occupation,” the words “terrorist attacks, and all other forms of violent conflict, as well as to both. . .”.

The Rev. Peter A. Pettit [Northeastern Pennsylvania Synod] spoke in support of the amendment because it “addresses the issue of violence more directly.”

Hearing no other discussion, Presiding Bishop Hanson directed the assembly to vote on the amendment.

MOVED;

SECONDED;

Yes-829, No-120

CARRIED:

To amend paragraph three of the recommendation by adding after the words, “the occupation,” the words “terrorist attacks, and all other violent forms of conflict, as well as to both”.

The Rev. Mark L. Nygard [Western North Dakota Synod] moved to amend by replacement of a word.

MOVED;

SECONDED:

To replace “affirm” in paragraph two with “endorse.”

Pr. Nygard noted that this wording would be a stronger affirmation of the Alexandria Declaration. Mr. Rude responded that the Memorials Committee had chosen the word “affirm” because this was the word used by bishops of The Episcopal Church when they had endorsed the Declaration.

MOVED;

SECONDED;

Yes-655, No-290

CARRIED:

To replace “affirm” in paragraph two with “endorse.”

The Rev. Martin E. Zimmann [Southeast Michigan Synod] rose to a point of personal privilege, asking that the assembly hear from Bishop Munib A. Younan of the Evangelical Lutheran Church in Jordan.

Bishop Hanson introduced Bishop Younan, who commended the adoption of both amendments to the recommendation. The first, he said, speaks directly “to the grass roots” with its clear rejection of violence. To the second, he noted that the Alexandria Declaration had been endorsed also by the governments of Egypt and Great Britain. He called for the creation of a “viable, independent, and contiguous state of Palestine” with “no holes in the Swiss cheese,” a reference to the continued existence of Israeli settlements on the West Bank. This approach, he said, would also lead to a more secure Israel.

Noting that religious leaders could often be part of the problem, Bishop Younan expressed pleasure that religious leaders were now working to become part of the solution to long-standing tensions in his part of the world. He expressed the hope that “our children will no longer live in hatred,” as Palestinians are able to see God in Israelis and as Israelis

see God in Palestinians. “When we can see the humanness of each other,” he said, this land can become “a promised land of milk and honey for both Israelis and Palestinians.”

In response to Bishop Younan’s remarks, Bishop Robert A. Rimbo [Southeast Michigan Synod] moved to amend by insertion.

MOVED;

SECONDED: To insert the words “contiguous, independent” between “viable” and “Palestinian State” in paragraph three.

Bishop Rimbo spoke to his resolution. Hearing no further debate, Presiding Bishop Hanson called for a vote on the amendment.

MOVED;

SECONDED: **Yes-910, No-63**

CARRIED: To insert the words “contiguous, independent” between “viable” and “Palestinian state” in paragraph three.

Bishop Hanson observed that the recommendation had been amended three times. As there were no further speakers, he called for a vote on the resolution as amended.

ASSEMBLY

ACTION

Yes-958; No-18

CA03.02.07 To commend the Delaware-Maryland Synod for its memorial “Living in Peace”;

To endorse “The First Alexandria Declaration of the Religious Leaders of the Holy Land” included in the synod’s memorial;

To encourage a negotiated solution among the parties in the Holy Land, with the hope that the Quartet’s “Road Map” will lead to an end to the occupation, terrorist attacks, and all other forms of violent conflict, as well as to both a viable, contiguous, independent Palestinian state and a secure Israel; and

To encourage the Evangelical Lutheran Church in America to continue its interfaith activities in the United States to promote mutual understanding, cooperation, and respect.

Recess

Presiding Bishop Hanson called on Secretary Almen for announcements, then invited Ms. Sally Young, a member of the Church Council, to lead the assembly in prayer. He offered a brief reflection in preparation for worship. The third plenary session recessed at 4:25 P.M.

Plenary Session Four

Wednesday, August 13, 2003

8:30 A.M. – 11:45 A.M.

The Rev. Mark S. Hanson, presiding bishop of the Evangelical Lutheran Church in America, called the fourth plenary session of the eighth Churchwide Assembly to order at 8:31 A.M. (Central Daylight Time) on Wednesday, August 13, 2003, in Halls A-C of the Midwest Airlines Center in Milwaukee, Wisconsin. He thanked those gathered for their participation in worship the previous evening and especially thanked the Rev. Stephen G. Marsh for his proclamation of the Word. He also expressed his gratitude to the musicians who led morning worship, the Rev. Ronald Rienstra from Calvin College in Grand Rapids, Michigan, and the Rev. Chip Andrus from the worship staff of the Presbyterian Church (U.S.A.). Presiding Bishop Hanson stated that these ecumenical guests also would be the music leaders at the afternoon worship.

To test the voting machines, Presiding Bishop Hanson asked the assembly to vote on which activities they had engaged in prior to coming to the plenary session. Bishop Hanson noted that this day was the birthday, anniversary of ordination, and wedding anniversary of the Rev. Paul W. Stumme-Diers, bishop of the Greater Milwaukee Synod. The assembly sang “Happy Birthday” to him. Bishop Hanson then informed the assembly that it had a full day ahead, including the continuation of the voting process for vice president, the first of four Bible studies, reports from the secretary and the treasurer, consideration of the Evangelism Strategy, and a report from the Youth Convocation. Over lunch, he stated, voting members would learn more about the units of this church. He announced that the strategic direction focus of the day was to “support congregations in their call to be faithful, welcoming, and generous, sharing the mind of Christ.”

Presiding Bishop Hanson suggested beginning with a report of the first ballot for vice president and delaying the second ballot until the end of the session in order to facilitate preparation of the second ballot.

Morning Prayer

Presiding Bishop Mark S. Hanson asked the Rev. Fred S. Opalinski, a member of the Church Council, to lead morning prayer. Following a hymn, Pr. Opalinski read Acts 2:44-47. Morning worship concluded with a prayer and the hymn, “What is This Place?” Bishop Hanson thanked Pr. Opalinski for his leadership.

Election Report:

First Ballot for Vice President

Reference: 2003 Pre-Assembly Report, Section I, page 21; Section I, pages 6, 10, 14-15, 17, 20.

Presiding Bishop Mark S. Hanson called on Mr. Phillip H. Harris, chair of the Elections Committee, to give the report on the first ballot for vice president. Mr. Harris reported that on the first ballot, 876 ballots were cast; there were six illegal ballots. On the first ballot, 657 votes, or 75 percent of those cast, were necessary for election. None of the candidates had received the required number of votes, he announced. Mr. Harris stated that since the results

of the elections had been printed, posted, and distributed, he recommended that he dispense with reading the names of people who received votes. Bishop Hanson, hearing no objection, so ordered. Mr. Harris instructed the nominees on the first ballot that if they did not wish to be included on the second ballot, they needed to withdraw from the election process by 9:15 A.M., Wednesday, August 13. He asked the voting members to retain the report on the first ballot for use later in the session.

Bishop Hanson declared that there was no election on the first ballot and recommended that the second ballot for vice president take place at the end of the plenary session in order to allow those who wished to withdraw the opportunity to do so.

The results of the first ballot for vice president were as follows:

Earl Mummert	64	Priscilla Kinney	4	Diana Dentler	1
Mary Froehlig	56	Frank Slagle	4	Douglas Doza	1
Glennady Sculley	51	David Swartling	4	Robert Drakeford	1
Ellen Maxon	48	David Truland	4	Gay Egan	1
Carlos Peña	38	Orice Walters	4	Jan Elsasser	1
Faith Ashton	36	Lynn Askew	3	Paul Everett	1
Linda Brown	36	Joyce Caldwell	3	Maria Fernandez	1
Linda Chinnia	31	Shirley Gangstad	3	Margie Fiedler	1
Phyllis Wallace	30	Victoria Jimenez-Agosto	3	Irene Flynn	1
Steven Koenig	24	Cynthia Jurisson	3	Sheri Fossen	1
Y.T. Chiu	23	Constance Kilmark	3	Ira Frank	1
Patricia Swanson	22	Ralph Peterson	3	Wayne Goerlich	1
Esther Prabhakar	19	Chuck Ruthroff	3	Patsy Gottschalk	1
Janet Thompson	18	Madelyn Busse	2	Netsie Griffith	1
Julie Baird	15	Peggy Contos	2	Jeannine Grimm	1
Phyllis Beastron	15	Bradford Cook	2	Thicht Hahn	1
Aureo Andino	14	Kristine Hughey	2	Hattie Hammer	1
Gwen Arneson	12	Lois Larson	2	Henry Harms	1
Brian Rude	12	Marilyn Miller	2	Phillip Harris	1
Mark Helmke	10	Mario Mirando	2	Tyler Hauger	1
Albert Quie	10	Sarah Naylor	2	John Henderson	1
Grace El-Yateem	9	Mary Page	2	Johnathan Henning	1
Merle Freije	8	Marilyn Schoenborn	2	Louis Hesse	1
Melba Bangert	7	John Schwepe	2	Marilyn Hetzler	1
Larry Iverson	7	Sally Almen	1	Anita Hill	1
Robert Mueller	7	Bill Anderson	1	Norma Hirsch	1
Jeanne Rapp	7	James Anderson	1	Mary Hock	1
Tommie Robinson	7	Fae Appleby	1	Vivian Jenkins-Nelson	1
Neva Warren	7	Faith Ashby	1	Jerry Johnson	1
Janice Barrett	6	Mary Jo Baumgardner	1	Ronald Jones	1
Twila Burdick	6	Dixie Benson	1	Cecilia Jones	1
Cyrus Nelson	6	Judy Biffle	1	Stacy Kitahata	1
Judy Rehmel	6	David Bjornson	1	Cynthia Kuck	1
Janet Calico	5	Carla Borchardt	1	Dale Kvittum-Barr	1
Gretchen McDowell	5	Mark Buccheim	1	Marla Larson	1
Carla McGee	5	Robert Busch	1	Paul Lutter	1
Myrna Sheie	5	Gwen Byrd	1	Terri Lynn Elton	1
Lily Wu	5	Mary Campbell	1	Debra Mantey	1
Rod Anderson	4	Christopher Carpenter	1	Eileen Maxim	1
Ronald Coen	4	Kari Christianson	1	Diane Melby	1
Nanette Dahlke	4	Marie Cook	1	James Middlesex	1
George Friedline	4	Eric Crump	1	Janice Miller	1
Mary Heller	4	Loxi Dailey	1	Douglas Miller	1

William Mode	1	John Pittman	1	Shirley Teig	1
Ivonne Moreno-Valasquez	1	Nancy Rice	1	LaDonna Thomas	1
Waynce Nelson	1	Patricia Robinson	1	Thomas Treadway	1
Kenneth Olson	1	Michael Root	1	Dale Wagenknecht	1
James Parker	1	Gregory Sculley	1	June Welton	1
Kathleen Paulson	1	Mary Ann Shealy	1	Celesia Wilson	1
Mary Alice Peterson	1	Patricia Simonson	1	David Wood	1
Kristen Phillips	1	Rand Smith	1	Chris Wright	1
		Marilyn Smith	1	John Ziegler	1
		Jean Speidel	1	Mark Zipper	1
		Dorothy Stenberg	1	Jan Zook	1

Report of the Presiding Bishop

Reference: 2003 Pre-Assembly Report, Section II, pages 1-6; Section I, page 22.

Presiding Bishop Mark S. Hanson asked Ms. Addie J. Butler, vice president of the Evangelical Lutheran Church in America, to assume the chair and thanked her for doing so.

Chair *pro tem* Butler announced that the next order of business was the second part of the report of the presiding bishop and called on Presiding Bishop Hanson to deliver his report.

Bishop Hanson said the strategic direction of the day, “support congregations in their call to be faithful, welcoming, and generous, sharing the mind of Christ,” would be presented in three parts: first, the bishop’s report; second, the secretary’s report; and, third, a Bible study based on Philippians 2 about sharing the mind of Christ.

Bishop Hanson noted that this strategic direction applied to everyone assembled in the plenary hall because all had experience in congregations. He said each congregation’s context would shape what it meant to be a place of support in sharing the mind of Christ.

Bishop Hanson reflected that in his experience as pastor, bishop, and presiding bishop he had found congregations struggling with three questions:

1. Do we tend to view our congregation in terms of what we have lost or in terms of the gifts we have been given? Many focus on the losses of population, youth, and leadership rather than the Holy Spirit’s gifts.
2. Do we tend to think of our congregation in terms of what sets us apart or in terms of how we remain connected to other congregations, the synod, and the wider church, as expressions of the body of Christ? Many struggle to define a market share by creating an identity that sets them apart, but theologically we are defined by what brings us together.
3. Do we tend to define our church in terms of nostalgia for the past or hope for the future? Memories give us gratitude for the past, but nostalgia is a desire to live in the past or make the present as much like the past as possible. Bishop Hanson recalled asking congregational councils, “What will you be like ten years from now?” Often there was little discussion of the future but great stories of the past.

Bishop Hanson invited Mr. Luther Snow of Decorah, Iowa, to the podium and informed the assembly that Mr. Snow had been working with a congregational asset-mapping tool.

Mr. Snow explained that congregational asset mapping invites congregations and communities to identify themselves by their gifts instead of their deficiencies. He asked the members of the assembly to list three gifts or assets of their congregations and posed the

question, “What would you tell a stranger about your congregation’s strengths?” Mr. Snow asked people to form groups of two or three and share their reflections. He suggested that people find ways to connect the variety of gifts for their congregation’s ministry.

Members of the assembly responded to a request to share ways that gifts were being connected in congregational ministries.

The Rev. Allyn K. Giuffre [Southwestern Pennsylvania Synod] lifted up the value of sharing newsletters and outreach.

Mr. Dale M. Nimrod [Northeastern Iowa Synod] observed that rural congregations and small congregations have the gift of being welcoming places. He commended congregations’ ongoing efforts to move from being welcoming places to being inviting places.

The Rev. John B. Mawhirter [Northwestern Ohio Synod] reported on a plan to link urban and rural congregations to give each opportunities to connect diverse ministries.

Mr. Jack Lester [Pacifica Synod] told the assembly that the building of his congregation was filled throughout the week with worship services and a pre-school, with each enriching the other and connecting families.

Mr. Ronald L. Coen [Southwestern Washington Synod] noted his congregation’s versatility and expertise in music. He said they had a strong potential for putting on large-scale events, drawing in the community and other congregations in the synod.

The Rev. Juan C. Fernandez [Saint Paul Area Synod] highlighted the need for cooperation in ministry. He reported that he has mission partners who direct those who desire Spanish and bilingual worship services to his congregation. This cooperation allows congregations to meet a variety of needs by directing people to off-site programs.

Mr. James Waller [Delaware-Maryland Synod] said he belongs to a congregation in Frederick, Maryland, with a rich history, including brief service as a hospital during the Civil War. The congregation is a welcoming place with a dynamic pastoral staff and openness to new directions, and it is opening a new campus ten miles away.

Mr. Snow concluded the reports by observing that when needs become assets, then they become part of congregations, which become a force for the will of God. He thanked the assembly for the ministry it does throughout this church.

Presiding Bishop Hanson thanked Mr. Snow for his presentation and noted that his congregational asset-mapping tool would be available through the Alban Institute in the fall of 2003. Other congregational resources on this topic include the work of the Rev. Terry K. Boggs of the Division for Church in Society and this church’s seminaries and universities.

Presiding Bishop Hanson conveyed his deep conviction that this church would only be vibrant when all 11,000 congregations were Christ-centered, spirit-filled centers—not by decree of the presiding bishop—but as members of those congregations made connections and drew upon their gifts. He said this would happen as congregations found new life, as they worked with global partners in companion synods, and as they found ways to build justice in neighborhoods.

The presiding bishop’s report concluded with the assembly singing “To God Be the Glory.”

Chair *pro tem* Butler thanked Presiding Bishop Hanson and reminded the assembly that under its rules, the bishop’s report was accepted and referred to the Committee of Reference and Counsel without further action of the assembly.

Report of the Secretary

Reference: 2003 Pre-Assembly Report, Section II, pages 7-25; Section I, page 22.

Chair *pro tem* Butler prepared the assembly to receive the Report of the Secretary from the Rev. Lowell G. Almen, directing them to his written report in the *2003 Pre-Assembly Report*.

The focus of Secretary Almen's report, largely delivered by videotape, was congregational anniversaries. He highlighted the fact that anniversaries, while times for remembering ancestors in the faith, also can be occasions for developing a wider vision of current mission needs and opportunities. Using the examples of Zion Lutheran Church in Hollidaysburg, Pennsylvania, which was celebrating its 200th anniversary, and Zion Lutheran Church in Athens, New York, which celebrated its 300th anniversary in 2003, Pr. Almen lifted up the ways that anniversaries can be times for giving thanks for the faithfulness of the witness of ancestors in the faith as well as times that foster a renewed commitment to proclaim the Gospel to those who would come after them.

After surveying the diversity of the settings and situations of the congregations of this church, Secretary Almen underscored the bonds that united these diverse congregations with the synods and the churchwide expression of this church. He highlighted those portions of the ELCA constitution that define the responsibilities of each expression, their common purpose, and their interdependence. He reminded those present of the unity in Christ that all expressions share.

Secretary Almen stated that every congregation was not an entity unto itself but testimony to the cooperation and faith of the individuals and church bodies that had planted and nurtured it. He urged that congregations not lose sight of the stories that tell of the interconnectedness, continuity, and wider mission of this church. He concluded by wishing "happy anniversary" to Zion Lutheran Church, to all congregations celebrating anniversaries, and to this whole church as it celebrated its 15th anniversary.

Chair *pro tem* Butler thanked Secretary Almen, then announced that under the assembly's rules of procedure, the secretary's report was accepted and would be referred to the Committee of Reference and Counsel without further action. She then returned the chair to Presiding Bishop Mark S. Hanson.

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

Bible Study

Presiding Bishop Mark S. Hanson explained that Bible studies at the 2003 Churchwide Assembly would be conducted by four global leaders from partner churches around the world. They had been invited to stress the assembly theme and the strategic direction focus of each day as they selected a Bible passage and presented it out of their own context.

The Rev. Wanda Deifelt, professor of systematic theology at the Upper School of Theology of the Evangelical Church of the Lutheran Confession in Brazil, was introduced as the first Bible study leader for the assembly with the following biographical information: She was a native of Brazil and a resident of São Leopoldo. She had studied in Brazil and in the United States, receiving her doctor of philosophy degree from a joint program in religious studies at Garrett Evangelical Theological Seminary and Northwestern University, Evanston, Illinois. Prior to teaching on the seminary level, she served as a parish pastor in Brazil. She was active ecumenically, working with both the World Council of Churches and the Lutheran World Federation. Pr. Deifelt had served as visiting professor in Chennai, India, and in

Toronto, Ontario, Canada. She had written several articles on women in the church, theological studies, leadership, and church and community.

Pr. Deifelt presented a study based on Philippians 2:1–8, in which she compared Paul's context as he wrote the epistle to her own experiences in Brazil.

She highlighted Paul's expression of gratitude for the support and encouragement he received from the people of Philippi. He was suffering in prison as he wrote the epistle. Dr. Deifelt recalled that her own background of limited resources as well as the poverty and oppression of many Brazilian people was like the suffering of the apostle Paul. In the same way that Paul was grateful to the Philippians, she was grateful to the Lutheran church as a community of believers who did things, not for themselves, but to give witness to God.

Pr. Deifelt noted that a recent *Time* magazine article dealing with popular culture asserted that nobility and integrity had fallen out of fashion. She said the observation in *Time* did not fit with the experience of those who were gathered at the assembly. She said integrity, care, support, and love showered the world through faith in Jesus Christ.

The study continued as Pr. Deifelt invited her listeners to turn to each other and give an example from personal experience of people sharing the love of Christ.

She said Paul was a martyr and that martyrs are witnesses. Because they are true to the faith, they would take the way of the cross. Members of the assembly were asked what they would be willing to do to make their communities welcoming, faithful, generous, and sharing in the mind of Christ.

Pr. Deifelt concluded the Bible study with the observation that the way of the cross is to take it up and make communities more generous and welcoming. That was good news to victims and proclaimed that all human beings are human again.

Greetings:

Women of the Evangelical Lutheran Church in America

Presiding Bishop Mark S. Hanson introduced Ms. Mary Ellen Kiesner, who is president of the Women of the Evangelical Lutheran Church in America. Ms. Kiesner brought greetings to the assembly on behalf of the executive board of Women of the ELCA and all the women who participate in the organization. She talked about the work of Women of the ELCA, which is organized under the theme of "Listen, God is Calling" for the triennium 2002-2005. She welcomed the organization's new executive director as of August 2002, Ms. Linda Post Bushkofsky. She reviewed Women of the ELCA's new mission statement and the changes to the resources that the organization provided its members.

Ms. Kiesner noted the positive step of Women of the ELCA's increased partnership with various units of this church. One focus of the joint ministry was to educate individuals and congregations concerning the negative effects of the sex industry. Another ministry of Women of the ELCA was its continued work in the area of anti-racism. She briefly surveyed other activity in the areas of ecumenism, global mission, and companion synods.

Ms. Kiesner concluded her remarks by thanking pastors, synods, congregations, and people for their support of Women of the ELCA. She pledged that the organization would continue to listen to God's call and act boldly in faith.

Report of the Treasurer

and of the Mission Investment Fund

Reference: *2003 Pre-Assembly Report*, Section II, pages 26-54; Section III, pages 134-150; Section I, page 22.

Presiding Bishop Mark S. Hanson invited Ms. Christina Jackson-Skelton, treasurer of the Evangelical Lutheran Church in America, to report on the work of her office. Ms. Jackson-Skelton was joined at the podium by the Rev. Arnold O. Pierson, vice president of church relations and communications for the Mission Investment Fund.

Treasurer Jackson-Skelton reviewed this church's revenues and expenses for 2001 and 2002, noting that revenues exceeded expenses in both years. She explained that while revenue declined in 2002 by \$3.7 million, operating expenses also declined by \$1.2 million, due in part to mid-year reductions in spending. The result was a surplus of \$3.2 million in 2001 and \$800,000 for 2002. Some of these surpluses were used for non-budgeted items, she explained, such as the development of the Evangelism Strategy and the Studies on Sexuality. Ms. Jackson-Skelton also reviewed the 2002 income for World Hunger (\$17 million, including \$16 million for general appeal and \$1 million for "Stand with Africa"—a record year of income) and Lutheran Disaster Relief (\$2 million in 2002 and \$11.5 million in 2001). She thanked the members of this church for their generosity.

Treasurer Jackson-Skelton illustrated the relationship between revenues and expenses since 1989, which showed a modest surplus for 12 years. In 2002, she stated, authorized unit spending was reduced midyear by \$2.4 million in order to meet the goal of keeping expenses in line with revenue. Ms. Jackson-Skelton next reported that for the first five months of 2003, ending on June 30, revenues declined \$800,000 from the same period the previous year. Expenses, however, were well within budget, she said, resulting in a modest seasonal deficit, although the situation could change by year's end. World Hunger receipts for the first five months totaled approximately \$4.4 million, "Stand with Africa" income totaled \$274,000, and Lutheran Disaster Relief income exceeded \$727,000.

Treasurer Jackson-Skelton moved on to areas of concern, particularly the fact of the downward trend in mission-support income. At the same time costs, including that of health care, continued to rise. She warned that further declines in mission-support revenues would result in cuts to this church's programs and staff. She pledged to continue efforts to expand revenues and contain costs in order to maintain a balanced budget.

The full text of the report of the treasurer is printed as Exhibit E.

Pr. Pierson introduced his report on the Mission Investment Fund with a video, which explained the work of the fund by focusing on two case studies. Trinity Lutheran Church, Pell Lake, Wisconsin, whose programs had outgrown its building, received an MIF loan to purchase 23 acres of land and construct a new building. Because of its visible location and new facilities, Trinity congregation was able to reach more people with the Gospel and have a huge impact on its community, according to its members.

Augustana Lutheran Church in Denver, Colorado, wanted to develop a stronger ministry to families with children. For each child baptized in the congregation, Augustana purchased a \$100 investment in the Mission Future for Kids fund, thus investing both in the future of the child and in the future of this church. Such a gift, according to members, built relations among families, the congregation, and the wider church. Thus far, the program had enabled Augustana to make 43 baptismal gifts. It had been so successful in meeting its goals that it would be continued.

Pr. Pierson summarized the work of the Mission Investment Fund, which provided low-interest loans to new and developing congregations for the purchase of church sites and construction of initial buildings. It also assisted established congregations and affiliated ministries with loans for repairs, renovations, and additions to existing facilities. Pr. Pierson concluded his presentation by reviewing the various types of investments available. He also surveyed the fund's growth to its current amount of \$416 million, as of June 30, 2003. More important, he said, were the many ministries made possible by the fund, saying that loans for the current year would total \$250 million. While rejoicing in the fact that one-third of this church's congregations invest in the fund, Pr. Pierson encouraged more individual investment since less than one percent of this church's members participated. Overall, he stated, the Mission Investment Fund offered good returns on investment while building this church's future.

Presiding Bishop Hanson thanked Treasurer Jackson-Skelton and Pr. Pierson for their reports.

Report of the Youth Convocation

After noting that voting members had had the opportunity for discussion with members of the Youth Convocation on the previous day, Presiding Bishop Hanson invited 37 members of the convocation to the podium. To much applause from the assembly and the driving beat of music, members of the Youth Convocation took the stage. Their presentation focused on questions that youth were asking of this church, and they encouraged congregations to listen to their youth, who are both the future and present of this church. Another focus was the difference that the people and congregations of this church made in the lives of youth. The youth also encouraged congregations to increased efforts of evangelism and service. At the end of the presentation, youth voting members of the assembly were asked to stand and be recognized. They, and all the members of the Youth Convocation, were thanked for their commitment to and participation in this church. The presentation concluded with prayer.

Report of the Memorials Committee

Reference: *2003 Pre-Assembly Report*, Section VI, pages 1-84; Section I, pages 9, 12-13, 18.

Presiding Bishop Mark S. Hanson introduced Ms. Judy Biffle, co-chair of the Memorials Committee, and asked that she report. Ms. Biffle directed the attention of the voting members to Category B6: Support for Lutheran Ministries in Palestine.

Category B6: Support for Lutheran Ministries in Palestine

Reference: *2003 Pre-Assembly Report*, Section VI, pages 22-25.

1. Metropolitan Chicago Synod (5A) [2003 Memorial]

WHEREAS, the Evangelical Lutheran Church of Jordan, Jerusalem, and the Occupied Territories of Palestine (ELCJ) is deeply involved in working for peace between the people of Palestine and Israel; and

WHEREAS, the ELCJ schools are essential for keeping the Christian faith alive among the Palestinian people today and for teaching peace and reconciliation to future generations; and

WHEREAS, Resolution 02-02 "Concerning the Middle East," adopted by the Metropolitan Chicago Synod at its assembly in 2002, and ongoing efforts of the Working Group on the Middle East have been instrumental in (a) bringing the concerns of Palestinian Christians to the attention of many congregations; (b) raising over \$37,000 for the Palestinian Schools Scholarship Fund; and (c) sending

a delegation of fellowship and support to the Lutheran and Anglican churches and schools in the region; and

WHEREAS, we believe that people of faith are called by God to be advocates for justice, peace, and reconciliation among all people but too often have been silent and disengaged in the process of moral and political discourse; therefore, be it

RESOLVED, that the congregations, committees, and staff of the Metropolitan Chicago Synod:

1. Expand programs for educating members about the ongoing conflict in Palestine-Israel and the efforts of the ELCJ to work for reconciliation leading to a just and enduring peace;
2. Implement programs that foster communication exchanges and group visits with churches and schools of the ELCJ;
3. Promote fund-raising efforts to support the ELCJ congregations and schools through the designation of November each year as Palestinian Christian Solidarity Month;
4. Ask our synod bishop and congregational leaders to publicly urge members of Congress and the federal administration to take immediate actions helping Israel and the emerging Palestinian state to achieve security, protection of human rights, and the end of Israeli occupation of Palestinian territory, while providing for economic, social, and infrastructure development in areas of need; and
5. Memorialize the 2003 ELCA Churchwide Assembly to call for similar actions throughout the ELCA.

BACKGROUND

The Evangelical Lutheran Church in Jordan and Palestine (ELCJ) is working tirelessly for reconciliation and a just and lasting peace in the Middle East. In a region of the world that has been marked by violence and conflict for over 55 years, Palestinian Lutherans have been faithfully and consistently working for peace. In the cradle of Christianity, Lutheran schools have been providing Christian education for thousands of Palestinian students using an innovative peace education curriculum. This curriculum teaches students to see the image of God in their enemy. The schools are open to students of all religious backgrounds, and at present, one-third of the students are Muslim.

The ELCJ also has been a leader in the ecumenical and interfaith effort toward mutual understanding, dialogue, and advocacy for a just and lasting peace. Bishop Munib A. Younan, the Lutheran bishop in Jerusalem, is recognized locally and internationally as a catalyst for peace and reconciliation.

The ELCJ is a significant church among the remnant Christian community in the Holy Land (which in total is less than two percent of the population of Israel and Palestine). Consisting of six congregations and a total of 2000 members, the ELCJ is well known throughout the Lutheran world, as well as in the Christian, Muslim, and Jewish communities in Palestine and Israel. Its bishop, pastors, congregations, and many ministries continue to provide hope and life in the midst of death and hopelessness.

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 and Palestine “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.”

The 2001 Churchwide Assembly action on “Israeli-Palestinian Relations” (CA01.02.09) requested that the ELCA presiding bishop ask U.S. officials:

1. to work with Israelis and Palestinians to end the cycle of violence and seek a just and lasting peace;
2. to convert funds presently budgeted or allocated for military assistance for nations of the Middle East to support for humanitarian assistance and economic aid;
3. to discourage the private, direct or indirect, sale of military weaponry to Middle Eastern nations;
4. to urge 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.

The 1989 Churchwide Assembly requested 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 that aid groups operating in the Middle East and have as their primary purpose to oppose the peace process, further destabilize the region, or promote violence. In addition, the 2001 Churchwide Assembly commended the Evangelical Lutheran Church in Jordan and Palestine, Bishop Munib A. Younan, and the ELCJ’s congregations and schools for steadfastness in faith and courage in witness throughout this time of crisis, for their ministries of reconciliation and peacemaking, and for their tireless assistance and service, including ministries with traumatized children, students, and congregation members. (An overview of ELCA Churchwide Assembly and Church Council actions related to the Palestinian-Israeli conflict is available on the Web site of the Lutheran Office for Governmental Affairs [LOGA; www.loga.org].)

The ELCA’s accompaniment of the Evangelical Lutheran Church in Jordan and Palestine has been and is being demonstrated in a number of ways.

1. Support for ELCJ schools: ELCJ schools serve over 2000 Palestinian children, providing them with hope for the future and the ability to be leaders and advocates for peace and reconciliation. ELCJ schools focus in their curriculum on promoting peace education, coexistence, religious tolerance, nonviolence, critical thinking, and constructive dialogue. There are five schools and a boarding home for boys: Lutheran School of Hope in Ramallah (K–12), Lutheran School of Beit Sahour (K–12), Dar al-Kalima Lutheran School in Bethlehem (K–10), Talitha Kumi Lutheran School in Beit Jala (K–12), The Lutheran Kindergarten on the Mount of Olives in Jerusalem, and The Lutheran Home for Boys in Beit Jala.

With unemployment in the West Bank at 70 percent or higher, however, the ELCJ has had to provide scholarships at higher rates than before. Under normal conditions, the ELCJ subsidizes nearly 50 percent of the annual cost of educating the students. Since the rise in unemployment, the ELCJ subsidy has risen to 75 percent. Currently, over 80 percent of all students receive scholarships. Support from individuals and congregations of the ELCA is critical for the education of many students, now and in the future. An endowment fund has been established in the ELCA Foundation to assure the continued existence and growth of Palestinian Lutheran schools. A \$10 million goal, to be raised by Lutherans in the U.S. and Europe, has been set.

In 2002, the following gifts were sent to the ELCJ through the Division for Global Mission as designated gifts from ELCA members and congregations:

- \$113,052 for ELCJ Schools and Scholarship Fund
- \$40,590 for Bethlehem Lutheran School
- \$71,328 for ELCJ church work
- \$11,347 for ELCJ congregation in Ramallah
- \$13,153 for ELCJ congregation in Bethlehem

2. Leadership for the ecumenical prayer vigil: The ecumenical prayer vigil for peace in the Middle East, begun on December 3, 2000, continues to grow. The ELCA and other participants in the vigil are committed to maintaining the vigil until the violence between Palestinians and Israelis ends and a just and lasting peace agreement is reached. ELCA members have been 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 for the conflict that flows from this brokenness.
3. Support for the Ecumenical Accompaniment Programme in Palestine and Israel (EAPPI): The EAPPI is an initiative of the World Council of Churches in cooperation with the ELCJ, the Evangelical Lutheran Church in America, and other member communions of the World Council of Churches. The mission of the EAPPI is to accompany Palestinians and Israelis in their nonviolent actions and advocacy efforts to end the occupation of Palestine and to stand in solidarity with the churches and those struggling for peace and justice in the Holy Land. As of June 1, 2003, five U.S. citizens have completed their participation in the program, including two members of the ELCA.
4. Advocacy for Augusta Victoria Hospital: The Lutheran World Federation has been serving the needs of Palestinian refugees in East Jerusalem and the West Bank for over 50 years and through its humanitarian work continues to be an important expression of the Christian presence in the Holy Land. The LWF's main activity, Augusta Victoria Hospital (AVH), is situated on the Mount of Olives and was established as a hospital after the war of 1948. AVH was initially under the control of the Red Cross but since 1950 has been under LWF ownership and management.

In December 2002, the Israeli District Court in Jerusalem revoked a tax exemption agreement between the State of Israel and the Lutheran World Federation. This action by the Israeli court seriously jeopardizes the essential health care provided by the LWF-operated Augusta Victoria Hospital as well as the LWF's vocational training activities in Jerusalem, the West Bank, and Gaza. Revocation of this agreement, originally established with the Hashemite Kingdom of Jordan in 1966 and adopted by the State of Israel after the war of 1967, is likely to diminish substantially the LWF's capacity to provide humanitarian services to large sections of the population of the West Bank and

Gaza Strip. This comes at a time of increasing needs for humanitarian relief and development aid.

5. Visit by ELCA presiding bishop and other acts of accompaniment: An ELCA delegation led by Presiding Bishop Mark S. Hanson visited Israel and the Palestinian territories in May 2003. The trip included visits to ELCJ churches, schools, and projects as well as meetings with ecumenical and interfaith partners, Palestinian and Israeli government officials. For over a year, the Division for Global Mission has utilized the services of a person assigned to develop further grass-roots networking on Middle East issues at the synodical and congregational level. Staff from several churchwide units are in the process of developing a new resource for congregations to help them become familiar with the ELCA positions, partnerships, and activities related to the Palestinian-Israeli conflict. The resource was expected to be available by September 2003.

Ms. Biffle read the recommendation of the Memorials Committee.

Moved;

Seconded:

To thank the Metropolitan Chicago Synod, the New England Synod, and the Southeast Michigan Synod as companion synods of the Evangelical Lutheran Church in Jordan and Palestine, other synods, congregations, and individual members for their support for the ministries of the ELCJ and their continuing advocacy for peace between Palestinians and Israelis;

To reaffirm the ELCA's commitment to accompany the Evangelical Lutheran Church in Jordan and Palestine and its ecumenical and interfaith partners, to carry out public policy and human rights advocacy on their behalf, and to offer humanitarian relief and development assistance;

To affirm the continuing ELCA Prayer Vigil for Peace in the Middle East, asking that the members of this church in public and private prayer hold all people of the Middle East in their prayers;

To request that the Division for Global Mission and the Division for Church in Society develop and implement programs that will 1) further educate ELCA members about the ministries of the ELCJ; 2) provide information about the ongoing conflict between Palestinians and Israelis; and 3) foster better communication between members of our church bodies, including possible speaking tours and ELCA group visits to the ELCJ;

To urge ELCA members to raise funds for the ELCJ by supporting the ELCA initiative managed by the Division for Global Mission in order to 1) assure the future of Palestinian Lutheran schools; 2) meet the emergency need for scholarships; and 3) support the overall ministries of the ELCJ, including its ecumenical and interfaith efforts for peace, justice, and reconciliation between Palestinians and Israelis;

To request that the ELCA churchwide organization continue to participate in advocacy efforts related to the State of Israel's tax case against the Lutheran World Federation, including the Augusta Victoria Hospital; and

To decline to designate November of each year as Palestinian Christian Solidarity Month.

Ms. Biffle informed the assembly that one phrase, “World Hunger Appeal and” would be inserted into the first sentence of the fifth paragraph of the recommendation so that the sentence would read as follows: “To urge ELCA members to raise funds for the ELCJ by supporting the World Hunger Appeal and the ELCA initiative managed”

Presiding Bishop Hanson thanked Ms. Biffle for her report. He then reminded the voting members that if they were going to move to amend the report, the motion should be made prior to speaking to it.

The Rev. Peter A. Pettit [Northeastern Pennsylvania Synod] moved to amend the recommendation in a number of ways.

Moved;

Seconded:

First, in paragraphs one and five to substitute the words “in the Arab-Israeli-Palestinian conflict” for the words “between Palestinians and Israelis.”

Second, in paragraph four to delete item #2 (“provide information about the ongoing conflict between Palestinians and Israelis”) and the numbers “1)” and “3)” and after paragraph four to add a new paragraph: “To request that the Division for Global Mission, the Division for Church in Society, and the Department for Ecumenical Affairs develop and make available educational materials regarding the ongoing Arab-Israeli-Palestinian conflict 1) that reflect the commitments of this church to act in partnership with the ELCJ and “to live out our faith in Jesus Christ with love and respect for the Jewish people” (1994 ELCA Declaration to the Jewish Community), and 2) that identify opportunities for members of the ELCA to support peacemaking efforts by Israelis and Palestinians.

Third, in paragraphs one and two to delete the words “and Palestine” following the name of the Evangelical Lutheran Church in Jordan.

Presiding Bishop Hanson conferred with the parliamentarian and decided to consider each amendment separately.

Pr. Pettit spoke to the motion, saying that all three amendments were undergirded by a concern for one of the strategic directions in the proposed ELCA plan, that is, to expand ecumenical and interfaith partnerships. In the Middle East this has been a key issue and a very difficult challenge, he stated. Pr. Pettit explained that the amendments he was proposing were all directed toward strengthening the partnership that this church had with those in the Jewish community and in Israel for achieving a just and peaceful solution to the conflict. In that regard it seemed important to him for this church to recognize that there was a much larger context for the current events in that conflict that involved the nations of the Arab world, some as partners for peace and some as inciters and abettors of violent conflict. In order to recognize that broader context, therefore, Pr. Pettit thought that it was important to broaden the reference to the conflict from simply Israeli-Palestinian conflict to recognize that it was an Arab-Israeli-Palestinian conflict.

Seeing no one else interested in speaking to the amendment, Presiding Bishop Hanson called for a vote on the first amendment.

MOVED;

SECONDED;

Yes-764; No-177

CARRIED:

In paragraphs one and five to substitute the words “in the Arab-Israeli-Palestinian conflict” for the words “between Palestinians and Israelis.”

Presiding Bishop Hanson proceeded to the second amendment, reading it for the benefit of the assembly.

Pr. Pettit spoke to the second amendment, saying that “We need all the help we can get. We need all the partnerships we can find, and we need to support the Evangelical Lutheran Church in Jordan (ELCJ) in all of its efforts at seeking justice and peace in the Middle East. We have strong partners in the Jewish community both in this country and in Israel for justice and for peace. I believe it is wise for this church to acknowledge those partnerships and to commit ourselves to working within those partnerships with the ELCJ. In 1994 this church expressed its urgent desire to live out our faith in Jesus Christ with love and respect for the Jewish people and that is a commitment to which we should hold ourselves along with our commitment to work in solidarity with the ELCJ.”

Ms. Allison A. Guttu [Metropolitan New York Synod] expressed her confusion about why love and respect for the Jewish people was held up in the amendment while love and respect for the Palestinian people was not.

The Rev. John K. Stendhal [New England Synod], citing the biblical passage “Blessed are the peacemakers,” stated that this church’s concern was for peace. He replied to the previous speaker, saying that the phrase “love and respect for the Jewish people” came from the 1994 ELCA Declaration to the Jewish Community. Pr. Stendhal contended that the amendment better expressed than the memorial this church’s commitment and calling to be about the making of peace. One part of the deadly dynamic in the Middle East was the despair and rage felt by many in the Arab community and among the Palestinian people, he stated. Another key part, however, he explained, was the sense of siege, fear, and threat within the Jewish community not only in Israel but also among those American Jews who feel solidarity with Israel. Those who had solidarity with the ELCJ could help in this situation. This church has committed itself to partnership and relationship with the Jewish community. Therefore, he declared, this church needed to bring its solidarity and concern to the table in relationship to the Jewish community and to be about the work of peacemaking in the way in which this church in a diverse and pluralistic land could do as representatives of the Gospel.

The Rev. Frederick K. Neu [New England Synod] spoke in favor of the amendment because he felt that this church needed to be balanced in what it said, not only to support its brothers and sisters in the ELCJ but also to lend its support to those who worked in Israel and in this country for peace and prosperity for all the peoples of the region.

Ms. Edna Campos [North Carolina Synod] said that while she was in favor of the amendment, she wanted assurance that funds would be available for the educational materials it sought.

Presiding Bishop Hanson replied that the only assurance that he could give was the assembly's action in the adopting and supporting of a budget. He cautioned the assembly about taking actions that become unfunded mandates.

Presiding Bishop Hanson suggested taking the two remaining speakers on the second amendment and then determining whether the assembly was ready to vote. Consideration of the third amendment and the resulting memorial would be postponed until the afternoon plenary session.

Ms. Diana Linden [Rocky Mountain Synod] asked that the amendment be made available on the video screen. She expressed her concern about taking out the piece in the fourth paragraph regarding information about the ongoing conflict. She stated that it was important for everyone to be well informed about both sides of the issue.

Presiding Bishop Hanson thanked her for her request and suggested that because of the seriousness of the memorial and the thoughtfulness of the discussion, the assembly not take action at that time but consider it that afternoon. The written text of the amendments would be available by the beginning of the plenary session, he promised.

Report of the Credentials Committee

Reference: *2003 Pre-Assembly Report*, Section I, page 10; Section I, page 37.

Presiding Bishop Mark S. Hanson called on Mr. David A. Ullrich, vice chair of the Credentials Committee. Mr. Ullrich reported that, as of 9:30 A.M. that morning, 1,026 of the 1,031 voting members of the 2003 Churchwide Assembly were registered.

Elections:

Second Ballot for Vice President

Reference: *2003 Pre-Assembly Report*, Section I, page 21; Section I, pages 6, 10, 14-15, 17, 20, 22.

Presiding Bishop Mark S. Hanson informed the assembly that it would move to the second ballot for vice president. He asked that all voting members take their seats and make sure their badges were visible to the pages. He reminded the voting members that they must be seated in their assigned places on the floor of the assembly in order to vote. He called the members' attention to the printed report of the results of the first ballot for vice president. Bishop Hanson asked Mr. Phillip H. Harris, chair of the Elections Committee, to announce the names of the people who had withdrawn from consideration and asked the voting members to cross those names off the printed report of the first ballot.

Sally Almen	Eric Crump	Larry Iverson
Rod Anderson	Douglas Doza	Jerry Johnson
Fae Appleby	Robert Drakeford	Constance Kilmark
Gwen Arneson	Sheri Fossen	Priscilla Kinney
Lynn Askew	Merle Freije	Gretchen McDowell
Janice Barrett	George Friedline	Marilyn Miller
Dixie Benson	Patsy Gottschalk	Janice Miller
Robert Busch	Jeannine Grimm	Ivonne Moreno-Valasquez
Madelyn Busse	Hattie Hammer	
Janet Calico	Phillip Harris	
Kari Christianson	Louis Hesse	
Bradford Cook	Anita Hill	
Marie Cook	Mary Hock	

Robert Mueller	Brian Rude
Mary Page	John Schwepe
James Parker	Myrna Sheie
Kristen Phillips	Marilyn Smith
Nancy Rice	Jean Speidel
Tommie Robinson	Lily Wu
Patricia Robinson	

As the assembly proceeded to the second ballot, Presiding Bishop Hanson announced that anyone receiving 75 percent of the votes cast on the ballot would be elected vice president. He instructed the voting members to take out the second ballot that had been distributed by the bishops but not to mark it yet. He directed each voting member to write in one name as it appeared on the nominating ballot. He reminded voting members not to vote for any person not listed on the nominating ballot or for people who had withdrawn their names from consideration because such ballots would be considered invalid.

After reminding the assembly that there could be no interruptions once the voting had begun, Presiding Bishop Hanson asked the Rev. Lowell G. Almen, secretary of this church, to lead the voting members in prayer as they moved to the second ballot for vice president. After Secretary Almen's prayer, Bishop Hanson directed the voting members to begin voting. He subsequently declared balloting closed.

Announcements

Presiding Bishop Hanson called upon Secretary Almen for announcements. In addition to making a number of announcements, Secretary Almen described in detail for the assembly the fabric panels adorning the plenary hall, which were designed by Mr. David J. Hetland of Fargo, North Dakota, and painted at the two sessions of the ELCA Youth Gathering, held in July 2003 in Atlanta, Georgia.

Recess

Presiding Bishop Hanson asked Mr. George E. Friedline, a member of the Church Council, to come to the podium to lead the assembly in a closing hymn and prayer. He announced that, following worship, the assembly would be in recess until 2:30 P.M. that afternoon. Plenary Session Four of the 2003 Churchwide Assembly concluded at 11:48 A.M.

Plenary Session Five

Wednesday, August 13, 2003

2:30 P.M. – 4:30 P.M.

The Rev. Mark S. Hanson, presiding bishop of the Evangelical Lutheran Church in America, called the fifth plenary session of the eighth Churchwide Assembly to order at 2:31 P.M. (Central Daylight Time) on Wednesday, August 13, 2003, in Halls A-C of the Midwest Airlines Center at Milwaukee, Wisconsin. Presiding Bishop Hanson told voting members that the report of the second ballot for vice president would be delayed until after the Report of the Memorials Committee to provide time for the printed report of the second ballot to be distributed.

Recognition of Former Presiding Bishops

Following that schedule note, Presiding Bishop Mark S. Hanson asked former churchwide leaders to join him on the speaker's platform. The Rev. Herbert W. Chilstrom served as the first presiding bishop of the Evangelical Lutheran Church in America. The Rev. H. George Anderson succeeded Presiding Bishop Chilstrom, becoming the second presiding bishop of the Evangelical Lutheran Church in America. Bishop Hanson thanked them for their leadership and service to this church. Bishop Hanson acknowledged the Rev. E. Corinne Chilstrom, also present in the assembly hall. The Rev. David W. Preus, presiding bishop *emeritus* of The American Lutheran Church, was unable to be present during this plenary session. The Rev. James R. Crumley Jr., bishop of the Lutheran Church in America at the time of the formation of the ELCA, was unable to attend the 2003 Churchwide Assembly but had indicated that he would be holding the Churchwide Assembly in his prayers. The Rev. Will L. Herzfeld, former bishop of the Association of Evangelical Lutheran Churches, died in May 2002. At the time of his death, he was the associate executive director of the Division for Global Mission. Bishop Hanson acknowledged the grief of those in the ELCA and throughout the world who knew of Pr. Herzfeld's life and leadership.

Ecumenical Greetings: The Lutheran Church–Missouri Synod

Presiding Bishop Mark S. Hanson welcomed the Rev. Gerald B. Kieschnick, president of The Lutheran Church–Missouri Synod (LCMS), to address the assembly.

President Kieschnick brought greetings on behalf of the 2.5 million members of The Lutheran Church–Missouri Synod and expressed approval and affirmation for the 2003 Churchwide Assembly theme, "Making Christ Known: For the Healing of the World." He said he looked forward to meetings later in 2003 that he hoped would lead to better understanding and cooperation between the two church bodies. President Kieschnick described the connectedness that members of the two Lutheran churches shared in Christ and the accountability each had to the other for making the unique Gospel of Christ known in a world in need of healing and in need of love and concern.

President Kieschnick told voting members about the work of the LCMS in making Christ known through a variety of initiatives and programs, working through gatherings of clergy and lay leaders, challenging congregations that had been exemplary in seeking the lost for Christ, "igniting" congregations with the Spirit to stretch for greater achievement, and

supporting one another and continuing in faithfulness to the mission of reaching many who do not know Jesus Christ as Lord.

There were many challenges to this mission, he stated, especially preserving the integrity of the “pure Gospel” in the witness of the Church in this pluralistic world. President Kieschnick said, “We seek to delineate carefully the witness of the pure Gospel and to expand boldly the horizons of that witness in the marketplace of a pluralistic world.”

He expressed concern for the relations between the two churches in light of the decision of The Episcopal Church to ratify the election of an openly homosexual bishop. He said that this decision would be received with controversy throughout the Christian community. He urged that, as the ELCA pursued the question of the ordination of “practicing homosexuals,” the ELCA’s decisions would be “made in the light of the biblical understanding of human sexuality and the qualifications of the pastoral office.”

Bishop Hanson thanked President Kieschnick for his partnership in the many areas of service and chaplaincy in which the two churches cooperated, and he assured President Kieschnick of the ELCA’s continued prayers for him and for The Lutheran Church—Missouri Synod. Bishop Hanson concluded, “Jesus Christ is the one in whom we are now—and will be—united.”

“Sharing Faith in a New Century: A Vision for Evangelism in the Evangelical Lutheran Church in America”

Reference: 2003 Pre-Assembly Report, Section IV, pages 7-15; report of the *ad hoc* committee on amendments.

Presiding Bishop Mark S. Hanson called for formal consideration of the Evangelism Strategy, “Sharing Faith in a New Century: A Vision for Evangelism in the Evangelical Lutheran Church in America.” He reminded members of the assembly that both the recommendation of the Church Council on the strategy and the text of the document itself were open to amendment. Following the discussion of certain amendments that would be considered in an *en bloc* action, the document would be taken up page by page, at which time other amendments proposed by voting members could be brought forward with recommendations by the *ad hoc* committee. Asked to join Bishop Hanson on the speakers’ platform as the assembly considered the strategy were the following: the Rev. M. Wyvetta Bullock, executive director of the Division for Congregational Ministries; Bishop Gary M. Wollersheim [Northern Illinois Synod], chair of the task force; the Rev. Brent W. Dahlseng, director for the evangelism strategy; the Rev. Robert W. Wallace Jr., director for evangelism in the Division for Congregational Ministries; and the Rev. Joseph G. Crippen, a member of the Church Council and chair of the *ad hoc* committee on amendments.

An overview of the decade (1991-2001) in the evangelism efforts of the Evangelical Lutheran Church in America was presented to the 2001 Churchwide Assembly. The report, “A Telling Witness of God’s Good News,” was received by the assembly. At the same time, the presiding bishop, in consultation with the Division for Congregational Ministries and other units, was authorized to establish a task force on evangelism.

The 33-member task force, with Bishop Gary M. Wollersheim of the Northern Illinois Synod serving as chair, met to shape a proposal for “a comprehensive evangelism strategy” for consideration and possible adoption by the 2003 Churchwide Assembly.

The proposed text of an Evangelism Strategy, “Sharing Faith in a New Century: A Vision for Evangelism in the Evangelical Lutheran Church in America,” was recommended

by the Church Council on April 6, 2003, for adoption by the 2003 Churchwide Assembly of the Evangelical Lutheran Church in America.

The Rev. Lowell G. Almen, secretary of the Evangelical Lutheran Church in America, introduced the resolution pertaining to the strategy:

MOVED;

SECONDED:

1. To receive with gratitude the proposal, “Sharing Faith in a New Century: A Vision for Evangelism in the Evangelical Lutheran Church in America,” which was prepared in response to the request of the 2001 Churchwide Assembly for a statement of strategy for evangelism;
2. To commend the report for study and implementation by congregations, congregational leaders, synods, synodical leaders, churchwide units, and institutions and agencies of the Evangelical Lutheran Church in America in the call for fervent prayer, crucial renewal, and expanded evangelism and outreach in the years to come;
3. To affirm the call for all members of the Evangelical Lutheran Church in America:
 - a. To pray for the renewal of this church so that every member, congregation, and institution might bear witness to the Good News of Jesus Christ;
 - b. To nurture evangelical leaders so that this church will be faithful in its response to God’s call to mission and evangelism;
 - c. To train disciples by equipping people of all ages to be faith-filled witnesses to God as revealed in Jesus Christ and committed disciples in service to others, working for justice and peace in all the earth; and
 - d. To support the development of new ELCA congregations and ministry sites in communities that invite all to faith in Jesus Christ;
4. To underscore the importance of strengthening partnerships throughout this church for starting new congregations and renewing existing congregations as centers of evangelical outreach;
5. To express gratitude for the possibilities for expanded collaboration in witness and service with ecumenical partners and companion churches around the globe; and
6. To refer the proposed actions in the report “Sharing Faith in a New Century: A Vision for Evangelism in the Evangelical Lutheran Church in America” to the Office of the Presiding Bishop for attention in the overall strategic planning process and to the appropriate churchwide units for study and implementation.

Bishop Hanson informed voting members that a report from the *ad hoc* committee on amendments to the evangelism strategy had been distributed and that they should be prepared to refer to it if and when amendments were introduced. This document contained a variety of amendments that the *ad hoc* committee had supported as being helpful to the document.

Bishop Wollersheim moved the *ad hoc* committee’s recommendation of amendments as an *en bloc* resolution.

**MOVED;
SECONDED:**

To amend “Sharing Faith in a New Century: A Vision for Evangelism in the Evangelical Lutheran Church in America” and its implementing resolutions as follows:

To substitute the following for paragraph six of the implementing resolutions:

To commend the proposed actions in the report “Sharing Faith in a New Century: A Vision for Evangelism in the Evangelical Lutheran Church in America” to the Office of the Presiding Bishop for inclusion into the overall strategic planning process and to the appropriate churchwide units for implementation.

To amend line 43, and parallel text in lines 400-401, by addition:

...outreach and evangelism with youth, ~~and~~ young adults, ~~and~~ parents...

To amend line 594 by addition:

Develop ~~and~~ implement...

To amend line 467 by addition:

...identify ~~and~~ celebrate effective ways to prepare...

To amend line 488 by addition:

...relationships around Bible study, faith development, faith...

To amend line 490 by addition:

...sharing both personal stories of faith and those revealed through biblical study and reflection.

To amend line 496 by addition:

5) Model faith in the workplace and home

To insert after line 514 a new subsection D. at line 515, re-lettering the following subsections:

D. Offer training and resources for ministry to persons with special needs, physical, mental, and emotional, moving beyond accessibility to full acceptance, increased understanding, and full participation in the life of the congregation.

Mr. Leon T. Philpot [Eastern North Dakota Synod] rose to speak in favor of the amendments and spoke to the concern that evangelism is also an important part of home and family life. He urged that the focus of the strategy be internal as well as external, directed toward youth, young adults, and families.

Mr. J. Everett Wick [Southeastern Pennsylvania Synod] urged diligence in the inclusion of people with special needs and reminded voting members that “accessibility does not always mean inclusivity.” He said, “Inviting is a two-fold process. We reach out to individuals with special needs to overcome their feelings of separateness. We reach out to teach our congregations to have an attitude of equality.”

Seeing no others rising to speak, Bishop Hanson called for a vote on these proposed *en bloc* amendments.

MOVED;
SECONDED;
CARRIED:

Yes-956; No-14

To amend “Sharing Faith in a New Century: A Vision for Evangelism in the Evangelical Lutheran Church in America” and its implementing resolutions as follows:

To substitute the following for paragraph six of the implementing resolutions:

To commend the proposed actions in the report “Sharing Faith in a New Century: A Vision for Evangelism in the Evangelical Lutheran Church in America” to the Office of the Presiding Bishop for inclusion into the overall strategic planning process and to the appropriate churchwide units for implementation.

To amend line 43, and parallel text in lines 400-401, by addition:
...outreach and evangelism with youth, and young adults, and parents...

To amend line 594 by addition:
Develop and implement...

To amend line 467 by addition:
...identify and celebrate effective ways to prepare...

To amend line 488 by addition:
...relationships around Bible study, faith development, faith...

To amend line 490 by addition:
...sharing both personal stories of faith and those revealed through biblical study and reflection.

To amend line 496 by addition:
5) Model faith in the workplace and home

To insert after line 514 a new subsection D. at line 515, re-lettering the following subsections:

D. Offer training and resources for ministry to persons with special needs, physical, mental, and emotional, moving beyond accessibility to full acceptance, increased understanding, and full participation in the life of the congregation.

Bp. Wollersheim introduced an amendment to line 36, which subsequently was adopted without discussion.

MOVED;
SECONDED;
CARRIED:

Voting Cards

To amend line 36, and parallel text in line 347, by addition of the word “family”:

...emphasis on youth, family, and lay development...

Bp. Wollersheim introduced the committee recommendation for an amendment to lines 189-190.

MOVED;

SECONDED: To amend lines 189-190 by addition of the words “the Triune”:
...inviting people to faith in the Triune God...

The Rev. Per C. Nilsen [Saint Paul Area Synod] spoke to the amendment and stated that it was important not to “whitewash the particularity of faith in Jesus Christ.”

Speaking for the committee, Pr. Bullock said she believed that the centrality of the role of Christ already was clearly stated in the paragraph under consideration.

MOVED;

SECONDED; **Yes-893; No-86**
CARRIED: To amend lines 189-190 by addition of the words “the Triune”:
...inviting people to faith in the Triune God...

Mr. Lyall A. Schwarzkopf [Minneapolis Area Synod] inquired of the chair concerning an amendment to line 77 that he had submitted, apparently passed over in the presentation of the report of the *ad hoc* committee. Bishop Hanson agreed to consider that amendment next. Bp. Wollersheim introduced the proposed amendment to line 77 and indicated that, for consistency, this particular amendment also should be made at lines 79 and 610.

MOVED;

SECONDED; **Voting Cards**
CARRIED: To amend lines 77, 79, and 610 by addition of the words “and implement”:
A. Develop and implement... (line 77)
B. Develop and implement a comprehensive plan to revitalize... (line 79)
...synodical bishop to develop and implement a strategic plan... (line 610)

Bp. Wollersheim introduced an amendment to lines 394-398, which subsequently was adopted without discussion.

MOVED;

SECONDED; **Voting Cards**
CARRIED: To amend lines 394-398 by deletion:
Horizon Internships: The Division for Ministry, the Division for Outreach, and the Division for Global Mission will affirm and expand the international Horizon Internship Program administered by the Division for Global Mission both domestically and internationally.

Bp. Wollersheim introduced an amendment to line 490, which was adopted without discussion.

MOVED;
SECONDED;
CARRIED:

Yes-947; No-23

To amend line 490 by addition:
Congregations are encouraged to use the ELCA's "Call to Discipleship" seven faith practices: 1. Study Scripture, 2. Worship, 3. Pray, 4. Give, 5. Serve, 6. Encourage, 7. Witness.

Bp. Wollersheim introduced an amendment to line 520, which was adopted without discussion.

MOVED;
SECONDED;
CARRIED:

Voting Cards

To amend line 520 by addition of a new sentence:
...discipleship and evangelism. The Division for Congregational Ministries and other related churchwide units also will evaluate a variety of non-ELCA resources for their appropriateness and effectiveness for encouraging discipleship and evangelism.

Mr. Philip Schlachtenhaufen [East-Central Synod of Wisconsin] moved to amend line 498.

MOVED;
SECONDED:

To add an eighth item to the list of spiritual disciplines at line 498:
8) Preach and teach in accordance with the Holy Scriptures and the Confessions of the Lutheran Church

Mr. Schlachtenhaufen noted that this commitment was made in ordination and should be included here. Pr. Bullock, speaking for the committee, felt that this section was meant to apply to lay leaders, not those rostered people who already were committed to preach and teach in accordance with the Holy Scriptures and the Confessions of the Lutheran Church through their ordination or installation service.

Mr. Bradley W. Miller [Southeastern Iowa Synod] spoke against the amendment because this section contained items that all people should fulfill. He insisted that preaching and teaching in accordance with the Holy Scriptures and the Confessions of the Lutheran Church were more important than "something to consider."

Bishop E. Roy Riley Jr. [New Jersey Synod] raised a point of order and asked if the second motion to substitute had been in order. He suggested that it would be more properly considered following the disposition of the first motion to substitute.

Pr. Springer said, if there was no objection, he would withdraw his amendment for possible consideration later in the discussion. There was no objection; the second motion to substitute was withdrawn.

The Rev. William E. Zimmermann [Northeastern Pennsylvania Synod] spoke against the substitute motion because it would have an impact on the seven “faith practices” that were in an existing document.

Bishop Michael J. Neils [Grand Canyon 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.

Presiding Bishop Hanson explained that adoption of this motion would end debate and that the assembly would proceed immediately with votes on all pending matters, including final adoption of the evangelism strategy.

MOVED; **Two-Thirds Vote Required**
SECONDED; **Yes-741; No-212**
CARRIED: To move the previous question on all matters before the house.

Bishop Hanson proceeded with a vote on the substitute motion to amend line 490.

MOVED;
SECONDED; **Yes-386; No-587**
DEFEATED: To amend line 490 by addition:
...faith practices: 1. Study Scripture and the Confessions

Bishop Hanson then called for a vote on the motion to amend line 492.

MOVED;
SECONDED; **Yes-584; No-375**
CARRIED: To amend line 492 by addition:
Action A. 1) Study the catechism and the Confessions

The Rev. John E. Englestad [Northeastern Iowa Synod] rose to a point of personal privilege and requested 65 seconds (one second for each of the 65 synods) for silent prayer following the vote. Bishop Hanson acknowledged this request, then called for action on the amended evangelism strategy resolution “Sharing Faith in a New Century: A Vision for Evangelism in the Evangelical Lutheran Church in America.”

ASSEMBLY
ACTION **Yes-933; No-42**
CA03.03.08 1. To receive with gratitude the proposal, as amended,
“Sharing Faith in a New Century: A Vision for Evangelism in
the Evangelical Lutheran Church in America,” which was

prepared in response to the request of the 2001 Churchwide Assembly for a statement of strategy for evangelism;

2. To commend the report for study and implementation by congregations, congregational leaders, synods, synodical leaders, churchwide units, and institutions and agencies of the Evangelical Lutheran Church in America in the call for fervent prayer, crucial renewal, and expanded evangelism and outreach in the years to come;

3. To affirm the call for all members of the Evangelical Lutheran Church in America:

- a. To pray for the renewal of this church so that every member, congregation, and institution might bear witness to the Good News of Jesus Christ;
- b. To nurture evangelical leaders so that this church will be faithful in its response to God's call to mission and evangelism;
- c. To train disciples by equipping people of all ages to be faith-filled witnesses to God as revealed in Jesus Christ and committed disciples in service to others, working for justice and peace in all the earth; and
- d. To support the development of new ELCA congregations and ministry sites in communities that invite all to faith in Jesus Christ;

4. To underscore the importance of strengthening partnerships throughout this church for starting new congregations and renewing existing congregations as centers of evangelical outreach;

5. To express gratitude for the possibilities for expanded collaboration in witness and service with ecumenical partners and companion churches around the globe; and

6. To commend the proposed actions in the report "Sharing Faith in a New Century: A Vision for Evangelism in the Evangelical Lutheran Church in America" to the Office of the Presiding Bishop for inclusion into the overall strategic planning process and to the appropriate churchwide units for study and implementation.

**“Sharing Faith in a New Century:
A Vision for Evangelism in the Evangelical Lutheran Church in America”**

Summary of Evangelism Strategy

Called by God in baptism and empowered by the Holy Spirit, the Evangelical Lutheran Church in America calls upon its members, congregations, synods, churchwide ministries, and related institutions and agencies to...

Objective I: Call the Church to Prayer

...pray for the renewal of this church so that every member, congregation, synod, churchwide unit, and institution might bear witness to the Good News of Jesus Christ.

Goal

Activate and mobilize this church to pray for renewal that is grounded in the Word.

Actions

- A. Issue a call for prayer from the presiding bishop and synodical bishops to congregational members and congregations
- B. Promote spiritual renewal
- C. Provide resources to teach, model, and mentor prayer
- D. Learn from, and walk with, our global and ecumenical partners in prayer ministry
- E. Develop new prayer leaders through the identification and training of children, youth, and young adults

Objective II: Prepare and Renew Evangelical Leaders

...nurture evangelical leaders under the renewing power of God’s Spirit so that this church can be faithful in its response to God’s call to mission and evangelism.

Goal

Prepare and renew evangelical leaders, lay and clergy, by reaffirming evangelism as a key priority.

Actions

- A. Provide local grants to initiate evangelism and leadership renewal, with an emphasis on youth, family, and lay development
- B. Implement a comprehensive churchwide mentor training program
- C. Train ethnic-specific leaders
- D. Strengthen internships to sharpen evangelical leadership skills
- E. Establish criteria and assessment tools for effective outreach and evangelism with youth, young adults, and parents
- F. Expand training of lay mission developers, redevelopers, and evangelists
- G. Deepen the conversation about our evangelical identity

Objective III: Teach Discipleship

...train disciples by equipping people of all ages to be faith-filled witnesses to God as revealed in Jesus Christ and committed disciples in service to others, working for justice and peace in all the earth.

Goal

Teach people of all ages to live as disciples of Jesus Christ, sent as witnesses to Jesus, in service to others and working for justice and peace in all the earth.

Actions

- A. Teach disciples of Jesus Christ by inviting them to deepen and broaden their faith practices
- B. Develop spiritual mentors
- C. Offer anti-racism training and resources
- D. Provide discipleship and evangelism resources
- E. Host a variety of inspirational evangelical mass rallies, gatherings, or revivals
- F. Expand the plan to start new Christian schools and early childhood education centers

Objective IV: Start and Renew Congregations

...seek opportunities to strengthen partnerships throughout this church for starting new congregations and renewing existing congregations as centers of service and witness, inviting all to faith in Jesus Christ.

Goal

Increase the number of ELCA congregations and ministry sites, which are growing spiritually and numerically.

Actions

- A. Develop and implement a comprehensive plan for establishing vital new start congregations
- B. Develop and implement a comprehensive plan to revitalize congregations
- C. Research and publicize alternative funding sources for starting and renewing congregations
- D. Increase the purchase of advance church sites
- E. Expand electronic communication for internal and external communication and evangelism
- F. Expand the partnership with the global church and our ecumenical partners
- G. Develop worship resources to renew the church
- H. Strengthen relationships between worship, evangelism, and discipleship ministries

Evangelism Strategy

Intended Audience

This evangelism strategy is for all members and expressions of the Evangelical Lutheran Church in America (ELCA). It is comprised of a call to prayer, teaching discipleship, preparing and developing evangelical leaders, and strengthening the partnerships for starting and renewing congregations. Every member, congregation, and institution is called to bear witness to the Good News and participate in the renewing of leaders and congregations.

Background

The 1991 Churchwide Assembly of the Evangelical Lutheran Church in America adopted “A Telling Witness to God’s Good News” as its evangelism strategy for the next decade. In 2001, the assembly received a decade report that documented membership activity, evangelism practice, and learnings about evangelism for 1991-2001.

The 2001 Churchwide Assembly approved (Yes-965; No-9) a resolution (CA01.05.18) that directed “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...to develop a comprehensive evangelism

strategy for presentation and possible action at the 2003 Churchwide Assembly of the Evangelical Lutheran Church in America.”³

The Evangelism Strategy Task Force was appointed by the board of the Division for Congregational Ministries and began its work in April 2002. The task force celebrated the good evangelism work accomplished by congregations, synods, and institutions of the ELCA. It also affirmed the continuing evangelism ministry demonstrated throughout this church. By January 2003, the task force completed its work of researching, reflecting, crafting, reviewing, and preparing this evangelism strategy document. During this process, input was received from hundreds of participants throughout the ELCA. A key underlying question has been, “How can we awaken faithful congregations and leaders to hear again Jesus’ call and follow our Lord into the vast mission context in the United States and the Caribbean?”

This evangelism strategy reaffirms the ELCA’s “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...;’
- c) nurturing ‘members in the Word of God so as to grow in faith and hope and love.’”⁴

Context

Our individual lives—and our corporate life together as a church—have been impacted by the growth of religious pluralism and secularism, as well as by ethnic and cultural diversity. The ELCA evangelism strategy recognizes this growth as both an opportunity and challenge for ministry, evangelism, and service.

In North America...34 million people (13 percent) do not claim to be members of an organized Christian group....In the Gallup poll, only about 40 percent of the population typically indicates that they have attended religious services in the last seven days, and some are convinced that even that number is inflated.

...In the Evangelical Lutheran Church in America, we know who is most likely to attend [worship in our congregations] and who is most likely to stay away. Regular attendees are older adults, families with children, married persons, widows and widowers, and college graduates. The persons who are least likely to attend worship services tend to be high school students, young and mobile adults, people of color, families with very young children, empty nesters, single people, divorcees or separated people, couples living together before marriage, immigrants, gay and lesbian people, persons with disabilities, and high school dropouts.

...As we seek a vision for the future of evangelism in this church, we [trust the Holy Spirit to work through the Gospel to bring people to faith in Christ. This proclamation in Christ compels us]...to expand faithful ministries with people of color and whose primary language

³*Minutes*, Plenary Session Eight, 2001 Churchwide Assembly, Evangelical Lutheran Church in America, 233.

⁴*Ibid.*, 232.

is other than English; to increase Word and Sacrament ministries among people living in poverty; and to receive as well as give through our reciprocal relationships with global and ecumenical partners.⁵

Values

By the power of the Holy Spirit, this evangelism strategy is based upon the following core values that inform and enlighten its four objectives:

- 1) Witness by all the baptized;
- 2) Life-long faith formation;
- 3) Justice and mercy for all creation; and
- 4) Becoming an anti-racist multicultural church

Definition of Evangelism

Centered in Word and Sacrament and committed to serving others, evangelism is proclaiming the Good News of Christ crucified and risen, inviting people to faith in the Triune God, and welcoming all into the Christian church.

Expected Outcome of the Strategy

The Evangelical Lutheran Church in America, by the power of the Holy Spirit, will be a dynamic church of disciples who give joyful witness to Jesus as Savior and Lord and actively engage God's world through compassion and justice.

Evaluation

The goals and subsequent actions of the evangelism strategy will be evaluated and reported to the Church Council and the Churchwide Assembly of the ELCA. A process of evaluation will be developed in consultation with the ELCA Department for Research and Evaluation to measure the accomplishment and impact of this evangelism strategy in the ELCA.

Evangelism Strategy Actions

Objective I: Call the Church to Prayer

Called by God in baptism and empowered by the Holy Spirit, the Evangelical Lutheran Church in America calls upon its members, congregations, synods, churchwide ministries, and related institutions and agencies to pray for the renewal of this church so that every member, congregation, synod, churchwide unit, and institution might bear witness to the Good News of Jesus Christ.

Goal

Activate and mobilize this church to pray for renewal that is grounded in the Word.⁶

⁵“Evangelism Strategy,” *2001 Pre-Assembly Report*, Evangelical Lutheran Church in America, IV, 38.

⁶Jesus modeled the centrality of prayer. The Gospels bear witness that Jesus prayed in all circumstances of daily life—in times of temptation, decision-making, and challenge (see Luke 4:1-13; 6:12-16; 22:39-46).

The Lutheran church is deeply rooted in the disciplines of Scriptural meditation and prayer. Martin Luther emphasized the centrality of both corporate and individual prayer in the life of the church. Luther wrote, “A Christian without prayer is just as impossible as a living person without a pulse” (see Martin Luther, *Sermons on the Gospel of St. John, Chapters 14-16*, vol. 24 of *Luther's Works*, ed. Jaroslav Pelikan, St. Louis: Concordia Publishing House, 1961, 89).

“Centrality” however, does not mean “uniformity.” The variety of expressions of prayer within the history of the Lutheran church reflects a rich diversity developed for corporate worship and private devotion, including: Daily Prayer (Morning Prayer, Evening Prayer, and Compline), the active prayer meeting of the Pietist home groups, and (continued...)

Actions

A. Issue a call for prayer from the presiding bishop and synodical bishops to congregational members and congregations

Praying church: The Evangelical Lutheran Church in America affirms its commitment as a praying church. We believe that God is calling every member and congregation to fervent prayer as a foundation for effective evangelism. As a praying church, congregations and other ministry settings are invited to discern prayerfully God's leading in every aspect of ministry.

Prayer for Evangelism: The presiding bishop and synodical bishops will call and encourage all leaders and members of the Evangelical Lutheran Church in America to a time of fervent prayer, spiritual growth and renewal. For the sake of God's love for the world, ELCA members, congregations, and other ministry settings are invited to renew prayers for friends, neighbors, and family members who are outside the church.

B. Promote spiritual renewal

Spiritual Renewal: Personal renewal is interdependent with corporate renewal. Congregations and all ministries are encouraged to evaluate programs and intentionally expand opportunities for faith formation for all ages. Offerings might include: solitude for prayer and study, community-building retreats, public witness, and sacrificial service.

C. Provide resources to teach, model, and mentor prayer

Teaching Prayer: The educational ministries of this church are called to teach, model, and mentor individuals and groups. The Division for Congregational Ministries—working with Augsburg Fortress, Publishers, other churchwide units, and synods—is called to raise the awareness of existing resources and, where appropriate, develop new prayer resources focused on evangelism that will equip people of faith for this vital task. This will include providing worship resources with varied expressions of corporate and individual prayers. Affirming that people have a variety of approaches to prayer, worship resources reflecting a diversity of prayer forms are beneficial for those who plan worship.

D. Learn from, and walk with, our global and ecumenical partners in prayer ministry

Global and Ecumenical Partners: The Evangelical Lutheran Church in America has deepened its confidence in God's gracious response to prayer and has been strengthened in its prayer ministries through the witness of our global and ecumenical partners. The Division for Global Mission, the Commission for Multicultural Ministries, and the Department for Ecumenical

⁶(...continued)

the ancient practice of contemplative and meditational prayer. Diversity of prayer styles is a great strength for a praying church.

Presiding Bishop Mark S. Hanson said, "Our engaging in the world is guided and empowered by prayer... Our inviting can be directed by prayer as we begin to actively invite others into the praying community. Our connecting with other Christians is based in prayer. Prayer is where we concretely experience our unity in Christ. Our changing will be guided by prayer, especially the prayer of discernment, as we discover together the ways in which our churches can be renewed and empowered for mission in the world, as we seek a vision of what God wants to do with us and through us. We will be a praying church" (see Mark S. Hanson, *Faithful Yet Changing*, Minneapolis: Augsburg, 2002, 74).

A praying church is open to the Holy Spirit, who makes the impossible become possible. Scripture affirms that apart from Christ we can do nothing, and yet, with Christ all things are possible (see Philippians 4:3 and Mark 10:27). The Apostle Peter was transformed and received a new vision for mission from the Holy Spirit while in prayer (Acts 10). As a praying church, the ELCA can be transformed to discover new possibilities for mission. Being a praying church is not a program or strategy; it is an essential way God calls us to live (1 Thessalonians 5:16-18).

Affairs, along with synods and congregations, are called to assist this church to continue to learn from, and walk with, partners in prayer ministry.

E. Develop new prayer leaders through the identification and training of children, youth, and young adults

Development of Prayer Leaders: Congregations, with the support of the churchwide organization, will develop new prayer leaders through the identification and training of children, youth, and young adults. Creative styles of prayer will be encouraged, including use of the arts and expressing prayer through body movement.

Objective II: Prepare and Renew Evangelical Leaders

Called by God in baptism and empowered by the Holy Spirit, the Evangelical Lutheran Church in America calls upon its members, congregations, synods, churchwide ministries, and related institutions and agencies to nurture evangelical leaders under the renewing power of God's Spirit so that this church can be faithful in its response to God's call to mission and evangelism.

Goal

Prepare and renew evangelical leaders, lay and clergy, by reaffirming evangelism as a key priority.⁷

Actions

A. Provide local grants to initiate evangelism and leadership renewal, with an emphasis on youth, family, and lay development

System of Grants: The Evangelical Lutheran Church in America's churchwide organization will provide a system of grants to invite groups to achieve concrete goals in the training and equipping of evangelical leaders for this church.

B. Implement a comprehensive churchwide mentor training program

Mentoring Program: The Division for Congregational Ministries, working with synods and other churchwide units, will provide teams of trained leaders who, in turn, will train other mentors in synods and congregations. These mentors will be available to assist in the spiritual growth of groups or individuals. Mentors will walk with and support leaders and congregations as they grow in their commitment to Jesus Christ and become effective witnesses to Christ. They will support lay evangelists identified in the context of the local setting.

C. Train ethnic specific leaders

⁷The Evangelical Lutheran Church in America affirms its evangelical identity and mission, and calls for further development and renewal of evangelical leaders. Our mission seeks the empowerment of the Holy Spirit to prepare and renew evangelical leaders so that the ELCA can be faithful to God's will for our church and its ministry.

Effective evangelical leaders:

- hold Jesus at the heart of their ministry and set about to make disciples in his name;
- center ministry in effective proclamation of the Gospel and administration of the sacraments, and equip the people of God for witness and service;
- are courageous, passionate, and contextual leaders who see themselves as witnesses to Jesus Christ and the in-breaking reign of God;
- see change as an opportunity for renewed spiritual vitality;
- understand the gift of the diverse cultural reality in their contexts and develop a plan for their congregations to reflect that diversity;
- have a clear vision of God's mission and the commitment to following that vision;
- work in partnership teams, lay and clergy, for the sake of God's mission;
- engage the needs of neighbor, community, and world, shaping their witness and service to fit those needs; and
- invite all into God's baptismal and eucharistic community.

Training for Ethnic Specific Leaders: Working with existing ethnic specific leaders and communities, the Division for Congregational Ministries (including Lutheran Youth Organization and Lutheran Men in Mission), the Division for Ministry, the Division for Outreach, the Commission for Multicultural Ministries, the Commission for Women, Women of the ELCA, and other churchwide units will expand comprehensive plans to prepare ethnic specific leaders for all communities, and provide those leaders with the resources needed to work effectively.

D. Strengthen internships to sharpen evangelical leadership skills

Internships: Seminaries will work with churchwide units and synods to sharpen their evangelical leadership programs, making evangelism education and training a priority in the curricula at all internship sites, in first-call theological education, as well as throughout the candidacy process. A review and revision of internship placement may seek ways to strengthen internship as an effective means to equip evangelical pastoral leaders by placing all interns in congregations committed to mission in their local contexts. Seminaries and synods will identify congregations that are committed to and effective in mission and evangelism in their ministry settings and insist on these as the primary sites for internships.

Horizon Internships: The Division for Ministry, the Division for Outreach, and the Division for Global Mission will affirm and expand the Horizon Internship Program both domestically and internationally.

E. Establish criteria and assessment tools for effective outreach and evangelism with youth, young adults, and parents

Comprehensive Plan: The Division for Congregational Ministries, the Division for Ministry, the Division for Outreach, the Division for Higher Education and Schools, the Division for Church in Society, along with other churchwide units, will work with college and university chaplains and campus ministers, hospital chaplains, and outdoor ministry sites, to establish criteria and assessment tools that can help these ministry sites evaluate their effectiveness in outreach and evangelism. A desired result is to engage each ministry site in a renewal of its commitment to be a place centered in Jesus Christ where young people come to faith, and lay leaders are discovered and supported in their own faith journey toward leadership in this church. The plan may include grants to ministry sites that offer effective leadership training for young adults.

F. Expand training of lay mission developers, redevelopers, and evangelists

Train Lay Mission Developers and Redevelopers: The Division for Outreach and the Division for Ministry will advance their collaborative work with the Commission for Multicultural Ministries, congregations, synods, and seminaries to provide gifted and trained evangelists for specific mission locations.

Ongoing Training: The Division for Outreach, in consultation with the Division for Congregational Ministries, working with synods, will offer Mission Developer and Redeveloper Training Conferences to rostered and lay leaders across the ELCA with special attention to the topics of: Openness to Change, Calling, Prayer, Leadership, Communications, Stewardship, and Discipleship.

Lay Evangelists: Congregations are encouraged to identify potential lay evangelists to be equipped to use their evangelism gifts in and through the congregations. Synods, working with congregations and with the support of churchwide units, will prepare and send lay evangelists. An essential aspect is the need to equip lay evangelists to work in ethnic and language specific settings, rural settings, and among people living in poverty.

Partnership of Lay and Clergy in Missional Leadership: The Division for Ministry, working with synods and other churchwide units, will seek new ways to encourage professional leaders in ministry to advance lay and clergy partnership in leadership for mission.

G. Deepen the conversation about our evangelical identity

Explore and articulate our evangelical identity related to mission and evangelism: Missiologists, seminary, college and university faculties, campus ministers, and other teachers of the faith will seek to deepen the conversation about the evangelical identity of this church and its leadership as it relates to mission and evangelism. The Division for Higher Education and Schools and the Division for Ministry may provide grants to stimulate and encourage this conversation. The Division for Ministry—working with other churchwide units, seminaries, ELCA colleges and universities, campus ministries, Lutheran social ministry organizations, and others—is called to identify and celebrate effective ways to prepare and encourage all who lead God’s people to become missional, evangelical leaders.

Objective III: Teach Discipleship

Called by God in baptism and empowered by the Holy Spirit, the Evangelical Lutheran Church in America calls upon its members, congregations, synods, churchwide ministries, and related institutions and agencies to train disciples by equipping persons of all ages to be faith-filled witnesses to God as revealed in Jesus Christ and committed disciples in service to others, working for justice and peace in all the earth.

Goal

Teach people of all ages to live as disciples of Jesus Christ, sent as witnesses to Jesus, in service to others and working for justice and peace in all the earth.⁸

Actions

A. Teach disciples of Jesus Christ by inviting them to deepen and broaden their faith practices

Call to Spiritual Discipline: In congregations, members will be urged to establish accountable relationships around Bible study, faith development, faith formation (such as the adult

⁸Jesus modeled his ministry and mission for his followers, sending them out as “salt and light” to “make disciples of all nations” and to “love one another as I have loved you” (see Matthew 5:13-14; 28:18-20; and John 15:12). By the power of the Holy Spirit, the Evangelical Lutheran Church in America follows Christ’s example.

Lutherans traditionally have used Jesus’ model of discipleship in four essential ways. Disciples have been formed through:

1. Teaching or catechesis at home and church, through academy, and through pastors.
2. The call to all baptized believers to be agents of the Gospel.
3. Vocation and instruction to prepare all Christians to serve the world in their daily lives.
4. Mentoring Christians around “table talks” and other venues to fulfill their leadership roles.

The ELCA initiative—the *Call to Discipleship*—encourages members to grow in their discipleship, living in their baptism, and expressing their faith. That call continues to be an emphasis in many congregations as they encourage all to grow in their faith life, journeying together as disciples.

Through specific activities, God’s people grow in the Word to live out their faith as it is expressed in these faith practices. Going beyond the “Call to Discipleship,” this strategy encourages believers of all ages to focus on Jesus Christ as the center of their faith, and recommit to a joyful witness to him by “telling what God has done for them” (see Luke 8:39).

Spiritual maturity is difficult to measure, but the faith practices that the ELCA has lifted up are a great place to begin and grow for a lifetime. Discipleship is a process that embraces our baptismal identity in Christ. Congregational leaders can expect members of all ages to grow in their faith life (*e.g.* through regular Bible study), to be eagerly involved in the congregation and community as witnesses for Jesus Christ, and to do service that God has prepared beforehand for us to do.

catechumenate), and sharing both personal stories of faith and those revealed through biblical study and reflection.

Congregations are encouraged to use the ELCA's "Call to Discipleship" seven faith practices: 1. Study Scripture; 2. Worship; 3. Pray; 4. Give; 5. Serve; 6. Encourage; 7. Witness.

Additional spiritual disciplines to consider:

- 1) Study the catechism and the Confessions
- 2) Advocate for justice and mercy
- 3) Fast
- 4) Practice generosity and hospitality
- 5) Model faith in the workplace and home
- 6) Create healthy families and healthy congregations
- 7) Practice forgiveness

B. Develop spiritual mentors

Spiritual Mentors: Synods, ELCA colleges and universities, campus ministries, and seminaries—working with the Division for Congregational Ministries, the Division for Higher Education and Schools, the Division for Ministry and other churchwide units—will develop teams of spiritual mentors who, in turn, will train other mentors in synods and congregations to foster spiritual growth toward mature discipleship and witness.

C. Offer anti-racism training and resources

Anti-Racism Training: The Commission for Multicultural Ministries and synods will offer anti-racism training and resources for partners in this evangelism strategy.

D. Offer training and resources for ministry to persons with special needs, physical, mental, and emotional, moving beyond accessibility to full acceptance, increased understanding, and full participation in the life of the congregation.

E. Provide discipleship and evangelism resources

Evangelism resources: The Division for Congregational Ministries—in partnership with Augsburg Fortress, Publishers, and other churchwide units—will provide resources to encourage discipleship and evangelism. The Division for Congregational Ministries and other related churchwide units also will evaluate a variety of non-ELCA resources for their appropriateness and effectiveness for encouraging discipleship and evangelism.

Global and ecumenical resources: The Division for Congregational Ministries, the Division for Higher Education and Schools, the Commission for Multicultural Ministries, the Department for Communication, the Division for Global Mission, the Division for Outreach, the Department for Ecumenical Affairs, and Augsburg Fortress, Publishers, will work with global and ecumenical partners to develop ethnic and language-specific evangelism resources (books, music, and curricula) for particular communities. They will publicize the discipleship and evangelism resources currently available so that all—children, youth, young adults, and adults—may grow as effective witnesses, including our witness with people of other faiths as maturing disciples of Jesus Christ.

Family Resources: The Division for Congregational Ministries and the Division for Church in Society, in partnership with Augsburg Fortress, Publishers, will provide resources to equip parents and home caregivers to nurture their children as faith-filled disciples of Jesus Christ. Within each home, children will be equipped by their parents and be inspired to nurture skills,

rituals, and traditions. This process is designed to instill patterns of faith, hope, love, and forgiveness for children as they encounter life's joys and challenges through a lens of faith.

F. Host a variety of inspirational evangelical mass rallies, gatherings, or revivals

Evangelical Gatherings: For the purposes of building community and sharing a public witness of our faith, congregations and synods working in partnership with service-providing agencies will host inspirational evangelical mass rallies, gatherings, or revivals. Working with synods, the Division for Congregational Ministries and other churchwide units will plan and present gatherings that are appropriate for the context.

G. Expand the plan to start new Christian schools and early childhood education centers

New Christian Schools: The Division for Higher Education and Schools will encourage and equip congregations with opportunities to launch new schools and centers and strengthen existing ministries. This ministry provides a valuable service to the community and is a witness to the Gospel.

Objective IV: Start and Renew Congregations

Called by God in baptism and empowered by the Holy Spirit, the Evangelical Lutheran Church in America calls upon its members, congregations, synods, churchwide ministries, and related institutions and agencies to seek opportunities to strengthen partnerships throughout this church for starting new congregations and renewing existing congregations as centers of service and witness, inviting all to faith in Jesus Christ.

Goal

Increase the number of ELCA congregations and ministry sites that are growing spiritually and numerically.⁹

⁹Research indicates that growing, vital, and missional congregations demonstrate the following standards of excellence:

Effective evangelical congregations:

- 1) have a clear vision of God's mission, focused on Jesus Christ and his commission to reach out to those outside the Church;
- 2) are centered on Jesus Christ; the congregation seeks to make disciples in his name;
- 3) are deeply involved in Bible study and prayer;
- 4) have inspiring worship that is connected to the needs and resources of the people in the community and in the congregation;
- 5) empower their lay leaders to use their spiritual gifts for the sake of the mission;
- 6) invite, welcome, and integrate newcomers effectively;
- 7) engage the needs of the community and world in which they live, and shape their witness and service to fit those needs;
- 8) have courageous, passionate, and contextual leaders who see themselves as witnesses to Jesus Christ;
- 9) are able to deal openly and productively with change and conflict;
- 10) recognize the need for joy, love, and community in those around them;
- 11) reach out to children and youth in their communities; and
- 12) work for justice and community transformation.

Evangelism relies on the willingness and ability of believers to speak of faith with one another and with people who do not believe in Jesus Christ. As the gathering of God's people around Word and Sacrament, worship is the primary place for both encountering the good news of God's saving presence and learning the language of faith. Worship is the main entry point for people into the faith community.

Congregations are called to shape and enact worship that:

- 1) seeks to deepen and broaden faith through the Word proclaimed and the Sacraments celebrated;
 - 2) equips and compels people to go into the world to share the good news of God's grace;
 - 3) creates an environment that welcomes all, engaging the cultural dynamics of the local community; and
- (continued...)

Actions

A. Develop a comprehensive plan for establishing vital new start congregations

New Starts: Phase into existence by 2010 the pattern of annually starting 100 new congregations. At least one-half of these new ministries will be among people of color or language other than English. At least 20 percent of these new ministries will be among people living in poverty.¹⁰

Redevelopment Ministry: Phase into existence by 2010 the pattern of annually redeveloping at least 200 existing congregations. At least 25 percent of the congregations will be in rural areas and 25 percent in urban areas.¹¹

B. Develop and implement a comprehensive plan to revitalize congregations

The Plan: With and on behalf of congregations, the Division for Congregational Ministries and the Division for Outreach, working with other churchwide units and synods, will collaborate in this planning process. The plan will include:

1. Identification of assessment tools based on the standards of excellence that can be used to evaluate present ministry and identify assets.
2. Development and training of teams of consultants in every synod, available to congregations to support their work with the assessment tools, and set in motion specific actions toward increased vitality and effectiveness.
3. Each congregation will be encouraged by its synodical bishop to develop and implement a strategic plan for outreach in their community. This planning process would include: Bible study, prayer, demographics, leadership development, evangelism training, and networking with other congregations. Congregational plans are to be submitted to synod offices.

C. Research and publicize alternative funding sources for starting and renewing congregations

Chilstrom Vision for Mission Evangelism Endowment Fund: The churchwide organization, in partnership with synods, will strengthen the Chilstrom Vision for Mission Evangelism Endowment Fund. Contributions to this fund from congregations celebrating major anniversaries (e.g., 25, 50, 100, 125, 150 years) will be encouraged as a way of continuing and expanding their ministries.

D. Increase the purchase of advance church sites

Advance Church Sites: The Division for Outreach will explore with synods the identification and engagement of congregations with significant endowments to invest or bequest endowment dollars with the Mission Investment Fund (MIF) to expand mission.¹²

E. Expand electronic communication for internal and external communication and evangelism

Electronic Communication: The Department for Communication, the Division for Congregational Ministries, and other churchwide units—working with synods and others across the church—will increase efforts to develop effective means of internal and external communications that take advantage of the current electronic technology for the sake of witnessing to Jesus Christ. Outcomes may include an increased emphasis on:

⁹(...continued)

4) honors and respects the Lutheran tradition as well as the traditions of our global and ecumenical partners and the whole Christian community.

¹⁰Time Line: 2004–40 new starts; 2005–50 new starts; 2006–60 new starts; 2007–70 new starts; 2008–80 new starts; 2009–90 new starts; 2010–100 new starts.

¹¹Time Line: 2004–50 redevelopments; 2005–75; 2006–100; 2007–125; 2008–150; 2009–175; 2010–200.

¹²These sites are properties identified by the Division for Outreach as prime locations for future construction of church buildings by new start congregations. The Mission Investment Fund (MIF) is the property owner until the congregation is financially able to purchase the property with a mortgage loan from MIF. Four advance church sites were purchased by MIF in 2002.

1. developing electronic means to connect missional leaders throughout this church for the purpose of sharing information, resources, and support.
 2. assisting congregations in developing effective communications (public relations) in their settings.
 3. developing evangelism helps (*i.e.* newsletter and other resources delivered on-line) available to all missional leaders in this church.
 4. inviting synods to host grass-roots conversations about evangelism in various contexts in the synod.
 5. developing ethnic specific communication resources and methods, making them available to leaders witnessing in those contexts.
- F. Expand the partnership with the global church and our ecumenical partners**
Invitation to the global church: The Division for Global Mission and the Commission for Multicultural Ministries, working with other units, will invite the partnership of churches such as those in Asia, Africa, the Middle East, and Latin America to assist in evangelism in the United States through sharing of lay evangelists and pastors.
Invitation to ecumenical partners: The Department for Ecumenical Affairs and the Division for Congregational Ministries will invite ecumenical partners to share their understanding and expertise in evangelism, finding ways to participate in shared evangelism ministry.
Reception of missionaries: The Division for Outreach, the Division for Global Mission, and the Commission for Multicultural Ministries affirm The Missionaries to the USA project. This project invites the partnership of global churches as we welcome missionaries to the ELCA for the establishment of new congregations as well as in other settings.
- G. Develop worship resources to renew the church**
Renewing Worship: A churchwide initiative of the Evangelical Lutheran Church in America, *Renewing Worship*, will continue to engage and involve people and congregations that represent a variety of perspectives and practices regarding worship. Resources developed and worship consultation or training offered will be grounded in *The Use of the Means of Grace*, the Word and Sacrament practice statement of this church, with particular attention to the growing diversity of thought and practice.
- H. Strengthen relationships between worship, evangelism, and discipleship ministries**
Strategies: Increase awareness of the interrelatedness between vibrant worship, evangelism, and discipleship. Synods and the churchwide organization will model and develop strategies to assist congregations in increasing a healthy partnership among the ministries of worship, evangelism, and discipleship.

Response to the Evangelism Strategy

Following the announcement of the vote, Presiding Bishop Hanson asked the assembly to stand for prayer. After 65 seconds of silence he offered a prayer and invited the assembly to sing “I Love To Tell the Story.” He then expressed his thanks for their work to the resource people and the task force that had produced the evangelism strategy.

College Corporation Meetings

Reference: *2003 Pre-Assembly Report*, Section I, page 23; *College Corporation Meetings Booklet*.

Presiding Bishop Mark S. Hanson called for the orders of the day and directed the attention of the assembly to the college corporation meetings of four ELCA colleges. He reported that eight ELCA colleges or universities had new presidents, five of whom were present at the assembly. He invited them to stand: Mr. Steven C. Bahls, Augustana College (Illinois); Mr. Theodore L. Frederickson, Capital University (Ohio); Mr. Paul J. Dovre,

interim president, Concordia College (Minnesota); Mr. James C. Peterson, Gustavus Adolphus College (Minnesota); and Mr. Wayne B. Powell, Lenoir-Rhine College (North Carolina). Newly elected presidents not present at the 2003 Churchwide Assembly were the following: Mr. Steven E. Titus, Midland Lutheran College (Nebraska); Mr. Peyton R. Helm, Muhlenberg College (Pennsylvania); and Mr. Richard Guarasci, Wagner College (New York). Presidents of other ELCA colleges and universities were also asked to stand to be acknowledged.

Presiding Bishop Hanson then shared information about several ELCA colleges and universities in the form of a “pop quiz.” Through this quiz assembly members learned that:

- ELCA colleges and universities were located in 17 states;
- Abraham Lincoln had been a trustee of Carthage College (now in Wisconsin);
- Capital University had a law school;
- Ninety percent of students at ELCA colleges or universities received financial aid;
- Seventy-eight percent of the members of the Conference of Bishops were Lutheran college alumni;
- California Lutheran University was the youngest of the ELCA colleges and universities.

He reported that earlier in 2003 he had met with the presidents of the ELCA colleges and universities to express this church’s gratitude for the ministry of these institutions and their faculties and staff. He identified several challenges facing leaders as they sought to make the colleges and universities:

- communities of faith formation in an increasingly pluralistic, multi-faith context;
- communities of moral deliberation in an increasingly conflicted world;
- communities of rigorous intellectual exploration in an anti-intellectual world and church;
- communities of continuing reformation in a church ambivalent about change;
- communities of vocational preparation in a culture preoccupied with careers and consumption;
- communities that not only prepare leaders for the future but exert leadership in the present.

He expressed his hope that this church could increase the percentage of ELCA students attending this church’s colleges and universities from five percent to a much higher number.

Bishop Hanson then recessed the 2003 Churchwide Assembly, pursuant to bylaw 8.32.06., to convene the college corporation meetings for Dana College (Nebraska), Luther College (Iowa), St. Olaf College (Minnesota), and Wartburg College (Iowa). The minutes of these proceedings are kept in the records of these institutions. At the conclusion of these meetings, Bishop Hanson declared Plenary Session Five of the 2003 Churchwide Assembly again to be in session.

Report of the Memorials Committee

Reference: *2003 Pre-Assembly Report*, Section VI, pages 22-25.

Presiding Bishop Mark S. Hanson invited Ms. Judy Biffle, co-chair of the Memorials Committee, to come forward to continue consideration of synodical memorials.

Ms. Biffle indicated that consideration of Category B6: Support for Lutheran Ministries in Palestine would continue at this time.

Category B6: Support for Lutheran Ministries in Palestine (continued)

Reference: 2003 Pre-Assembly Report, Section VI, pages 22-25.

At the conclusion of Plenary Session Four, separate actions on the following amendments were pending:

MOVED;

SECONDED:

To amend paragraph four by deletion:
To request...1) further educate ELCA members about the ministries of the ELCJ; ~~2) provide information about the ongoing conflict between Palestinians and Israelis;~~ and 3) foster better communication between members of our church bodies, including possible speaking tours and ELCA group visits to the ELCJ;

MOVED;

SECONDED:

To insert a sixth paragraph:
To request that the Division for Global Mission, the Division for Church in Society, and the Department for Ecumenical Affairs develop and make available educational materials regarding the ongoing Arab-Palestinian-Israeli conflict, 1) that reflect the commitments of this church to act in partnership with the ELCJ and “to live out our faith in Jesus Christ with love and respect for the Jewish people” (1994 ELCA Declaration to the Jewish Community) and, 2) that identify opportunities for members of the ELCA to support peacemaking efforts by Israelis and Palestinians.

MOVED;

SECONDED:

To amend paragraphs one and two by deletion:
...Evangelical Lutheran Church in Jordan ~~and Palestine...~~

As debate resumed, the Rev. Peter A. Pettit [Northeastern Pennsylvania Synod] asked two questions. The first concerned funding. The second question regarded his concern about the phrase “with love and respect for the Jewish people.” He told assembly members that this “was in no way intended to imply preference for or prior consideration given to the Jewish community *vis-a-vis* the Palestinian people.”

Bishop Michael J. Neils [Grand Canyon Synod] spoke against the amendment, saying that it changed the intent of the original memorial, which was directed “at support for the Evangelical Lutheran Church in Jordan...a church, with conflict all around it, playing an heroic role as peacemaker.”

The Rev. John S. Maas [Oregon Synod], identifying himself as a Christian by baptism but a Jew by birth, spoke in favor of the amendment, reminding voting members of the need to balance concern for both Palestinians and Jews, saying, “You cannot love the one without the other.”

The Rev. Stephan M. Kienberger [Caribbean Synod] said that the amendment reflected the original memorials that had been proposed.

Ms. Amy D. Laurin [Northern Illinois Synod] asked the chair if the bishop from the Evangelical Lutheran Church in Jordan (ELCJ) could speak to the amendment. The chair placed this query before the house and asked for unanimous consent. There was no

objection, so the chair recognized Bishop Munib A. Younan of the ELCJ and invited him to address the assembly.

Bishop Younan spoke of the long relationship between the ELCA and ELCJ. He cautioned that the amendment mixed two things: the Jewish-Lutheran dialogue, which was part of the interfaith relations of this church, and issues of justice. The justice desired was for both Israelis and Palestinians, for an end to both occupation and violence. The amendment asked for more than what had been proposed by the United Nations. Bishop Younan also spoke of his concern over increasing Palestinian Christian emigration from the Middle East. He commended the original language of the recommendation of the Memorials Committee.

After Bishop Younan's remarks, Presiding Bishop Hanson noted that the time for the consideration of memorials had expired and said that the Churchwide Assembly would resume the discussion at a later time.

Bishop Stephen P. Bouman [Metropolitan New York Synod] rose to a point of personal privilege in preparation for worship and a service of healing. He thanked the assembly and all the members of the ELCA for their words and prayers of healing following the events of September 11, 2001. He also thanked this church for its volunteers, cards, letters, \$12 million in relief aid, and the Easter visitation by ELCA bishops during 2002.

Presiding Bishop Hanson asked Bp. Bouman to receive the commitment of the assembly's prayers and support for the ministry of the Metropolitan New York Synod.

Election Report: Second Ballot for Vice President

Reference: 2003 Pre-Assembly Report, Section 1, page 21; Section I, pages 6, 10, 14-15, 17, 20, 22.

At the request of Presiding Bishop Mark S. Hanson, Mr. Phillip H. Harris, chair of the Elections Committee, reported the results of the second ballot for vice president, in which 1,002 ballots were cast. There were two illegal ballots. Seventy-five percent, or 752 votes, were necessary for election. There was no election, he announced. Mr. Harris reported that the top seven nominees would move on to the next ballot. Those were the following:

Mary Froehlig	104	10%	Earl Mummert	84	8%	Linda Brown	53	5%
Glendy Sculley	103	10%	Linda Chinnia	53	5%	Ellen Maxon	52	5%
Carlos Peña	94	9%						

A full report on the ballot was published and distributed to voting members. Those also appearing on the second ballot for vice president were as follows:

Esther Prabhakar	47	Neva Warren	9	David Swartling	4
Y. T. Chiu	46	Phyllis Beastrom	8	Aureo Andino	3
Faith Ashton	34	David Truland	8	Peggy Contos	3
Albert Quie	33	Shirley Gangstad	7	Tyler Hauger	3
Steven Koenig	32	Cynthia Jurisson	7	Stacy Kitahata	3
Grace El-Yateem	29	Melba Bangert	6	Michael Root	3
Patricia Swanson	27	Gwen Byrd	6	Dorothy Stenberg	3
Phyllis Wallace	26	Carla McGee	6	Carla Borchardt	2
Julie Baird	14	Jeanne Rapp	6	Twila Burdick	2
Frank Slagle	11	Cyrus Nelson	5	Joyce Caldwell	2
Janet Thompson	11	Judy Biffle	4	Margie Fiedler	2
Ronald Coen	10	Nanette Dahlke	4	Lois Larson	2
Mark Helmke	9	Jan Elsasser	4	Diane Melby	2

Jan Zook	2	Diana Dentler	0	Mario Mirando	0
Maria Fernandez	1	Gay Egan	0	William Mode	0
Irene Flynn	1	Terri Lynn Elton	0	Kenneth Olson	0
Wayne Goerlich	1	Paul Everett	0	Kathleen Paulson	0
Netsie Griffith	1	Ira Frank	0	Mary Alice Peterson	0
Mary Heller	1	Thicht Hahn	0	Ralph Peterson	0
Marilyn Hetzler	1	Henry Harms	0	John Pittman	0
Cynthia Kuck	1	John Henderson	0	Marilyn Schoenborn	0
Sarah Naylor	1	Johnathan Henning	0	Gregory Sculley	0
Wayne Nelson	1	Norma Hirsch	0	Mary Ann Shealy	0
Judy Rehmel	1	Kristine Hughey	0	Patricia Simonson	0
Chuck Ruthroff	1	Vivian Jenkins-Nelson	0	Rand Smith	0
Shirley Teig	1	Victoria Jimenez-Agosto	0	LaDonna Thomas	0
Bill Anderson	0	Ronald Jones	0	Thomas Treadway	0
James Anderson	0	Cecilia Jones	0	Dale Wagenknecht	0
Faith Ashby	0	Dale Kvittem-Barr	0	Orice Walters	0
Mary Jo Baumgardner	0	Marla Larson	0	June Welton	0
David Bjornson	0	Paul Lutter	0	Celelia Wilson	0
Mark Buchheim	0	Debra Mantey	0	David Wood	0
Mary Campbell	0	Eileen Maxim	0	Chris Wright	0
Christopher Carpenter	0	James Middlesex	0	John Ziegler	0
Loxi Dailey	0	Douglas Miller	0	Mark Zipper	0

Mr. Harris also announced that the third ballot would be conducted during Plenary Session Six on August 14, 2003. Nominees advancing to the third ballot were asked to submit biographical information for distribution prior to that ballot.

Secretary Almen notified the assembly that motions to amend provisions 12.41.11., 12.41.21., and 22.12. of the churchwide constitution, and *C16.03. of the *Model Constitution for Congregations* had been submitted by voting members. These motions had been referred to the Committee of Reference and Counsel, and recommendations from that committee would be considered at upcoming plenary sessions.

Recess

Presiding Bishop Mark S. Hanson asked the Rev. Kirkwood J. Havel, a member of the Church Council from Midland, Michigan, to lead the closing prayer. At 4:46 P.M. Presiding Bishop Hanson declared the assembly to be in recess until 8:30 A.M. on Thursday, August 14, 2003.

Following Plenary Session Five, assembly participants gathered for a service of Holy Communion in the street level ballroom of the Midwest Airlines Center. The order of service was modeled on the "Thomas Mass," a liturgical setting with Lutheran roots in Finland. The service included liturgical "free space" when worshipers could receive the anointing and laying on of hands for forgiveness and healing, spend time at the font in remembrance of baptism, hold conversation with the preacher or presiding minister, speak or write prayers on a wall, light a candle, meditate before an icon, or make an offering for the Fund for Leaders in Mission. Serving as presiding minister was the Rev. Marina Lachecki, St. John's United Church of Christ, La Pointe, Wisconsin. The Rev. Mary Martha Kannass, Hephatha Lutheran Church, Milwaukee, Wisconsin, was the preacher. Ms. Lisa Parker, an intern with the Division for Higher Education and Schools, served as assisting minister. Mr. Andrew Rayyan, Youth Convocation participant, was the lector. Music was provided by the Woodwind and Brass Quintets from the Lutheran Summer Music Academy and Festival, the assembly choir, and other musicians.

Plenary Session Six

Thursday, August 14, 2003

8:30 A.M. – 11:00 A.M.

The Rev. Mark S. Hanson, presiding bishop of the Evangelical Lutheran Church in America, called the sixth plenary session of the eighth Churchwide Assembly to order at 8:32 P.M. (Central Daylight Time) on Thursday, August 14, 2003, in Halls A-C of the Midwest Airlines Center at Milwaukee, Wisconsin. He thanked the woodwind quintet from the Lutheran Summer Music Academy and Festival, which had met earlier in the summer at Luther College, Decorah, Iowa, for providing gathering music. He noted that the Lutheran Summer Music Program had offered high school students a rare opportunity to create music in a nurturing, Christian environment on the campus of a Lutheran college or university for over 20 years and added that the Lutheran Summer Music Program needed this church's prayers, support, and students.

Presiding Bishop Hanson asked for a show of hands from those getting up for "Run, Walk, and Roll" and "Stretch and Pray."

Presiding Bishop Hanson introduced the Rev. David W. Preus, presiding bishop *emeritus* of The American Lutheran Church and invited the assembly to show its appreciation for his leadership. The assembly responded with a standing ovation. Bishop Hanson acknowledged several birthdays, then announced that the focus for the day would be on the strategic direction to "deepen and extend our global, ecumenical, and interfaith relationships for the sake of God's mission." He concluded his opening remarks by suggesting that consideration of the action regarding Christian Churches Together would be moved to Plenary Session Eleven in order to accommodate the schedule of a resource person for the Churchwide Assembly, the Rev. Wesley Granberg-Michaelson, general secretary of the Reformed Church in America. There was no objection to this change of agenda.

Morning Prayer

Presiding Bishop Mark S. Hanson invited the Rev. Karen S. Parker, a Church Council member from Yorba Linda, California, to come to the speakers' platform to lead morning prayer. Pr. Parker read the Pentecost account from the second chapter of Acts before leading the assembly in prayer.

Report of the Presiding Bishop

Reference: 2003 Pre-Assembly Report, Section II, pages 1-6; Section I, page 22.

Presiding Bishop Mark S. Hanson observed that the assembly had reached its mid-point. He then invited Vice President Addie J. Butler to assume the chair. Chair *pro tem* Butler called upon Presiding Bishop Hanson for the third portion of the Presiding Bishop's Report.

Presiding Bishop Hanson said that the assembly literally was going to live into the strategic focus of that day. He said there were two images that came to mind when he thought about this church's outreach: ligaments and landscapes. The ligament image, which came from one of his colleagues, was used to convey this church's role as an agent in helping join the body of Christ together, referring specifically to the ELCA's full-communion relationships with five other church bodies, the *Joint Declaration on the Doctrine of Justification* with the Roman Catholic Church, and this church's active participation in the World Council of Churches.

Bishop Hanson, noting that this image came from Scripture (Ephesians 4), said the ELCA was one of the ligaments in the body of Christ. This church, building on the foundation of the 1991 statement “Ecumenism: Vision of the Evangelical Lutheran Church in America,” is an active participant in the ecumenical movement because of its desire for Christian unity.

Bishop Hanson observed that when he had asked the churchwide units how they were doing mission and ministry differently because of the five full-communion agreements, they recounted stories of working with Moravians in North Carolina on Latino ministry, growing partnerships with the Reformed Church in America and the Presbyterian Church (U.S.A.) in campus ministry, and cooperation among struggling rural congregations in South Dakota.

Bishop Hanson stated this church had continued to be a church engaged in lively theological discussion. Acknowledging there had been much disagreement around some issues, specifically “Called to Common Mission,” he insisted this church of five million people should be able to have lively theological disagreements even while it lived more deeply into full-communion relationships with other churches.

Moving to the second image, Bishop Hanson declared that the landscape of global ecumenism today was stunning and invited all to participate in it. He reported that it was the churches of the Southern Hemisphere that now were sending missionaries to churches in the North and calling this church to stand in solidarity with those who lived in poverty to work together in God’s call for justice and peace. He said that the 2003 Churchwide Assembly would take another step into ecumenical relationships when it voted on the matter of becoming a charter member of Christian Churches Together in the U.S.A.

Bishop Hanson announced that he recently had been elected to a six-year term as president of the Lutheran World Federation, a communion of 136 churches in 76 countries, an honor that he accepted with great humility. He insisted, however, that the election was not primarily about him but was recognition of the leadership of the ELCA in ecumenism, this church’s articulation of accompaniment with global partners, and its challenge to the foreign policy of the government of the United States of America. He clarified that in accepting the election as LWF president, his first and primary call remained being the presiding bishop of the ELCA.

Pointing out that while this church brought gifts of the Lutheran Reformation—justification by grace through faith, a theology of the cross, the priesthood of all believers—to the church catholic, Bishop Hanson noted that it also received the gifts of others. He reported the start of a new dialogue with Reformed Jewish leaders and stated the resolve of this church to join with people of other faiths for a more just world and to join with other Christians to manifest our unity in Christ.

Presiding Bishop Hanson said that remarkable things had happened in the world in global mission since this church was begun: seeds planted by predecessor bodies in foreign lands had blossomed into maturing churches establishing relations between each other, with the ELCA a third partner in this global exchange.

Bishop Hanson highlighted two other remarkable features. First, he wondered who would have thought 50 years ago that this church would welcome missionaries from the Southern Hemisphere or that every synod in this church would have global companions around the world. Second, he spoke about the principle of accompaniment, namely that global partners were companion churches rather than churches dominating one another. Accompaniment valued each church for its own sake and not just results; it was churches

marked by mutual respect and the recognition that each church had primary responsibility for mission in its own area.

Bishop Hanson noted that during the Churchwide Assembly voting members experienced global relationships through Bible studies, the global celebration, and international guests. He then asked the assembly to welcome a world leader, the Rev. Ishmael Noko, general secretary of the Lutheran World Federation (LWF), and invited him to bring greetings and a brief report from the 10th Assembly of the Lutheran World Federation in Winnipeg, Manitoba, Canada, July 21-31, 2003.

Ecumenical Greetings: Lutheran World Federation

Reference: 2003 Pre-Assembly Report, Section III, page 46.

The Rev. Ishmael Noko, general secretary, brought greetings on behalf of the Lutheran World Federation (LWF) and noted how the theme of the 2003 Churchwide Assembly, "Making Christ Known: For the Healing of the World," connected well with the theme of the LWF Assembly in Winnipeg, namely, "For the Healing of the World." As he spoke of the personal wounds of LWF delegates and the wounds of the churches and nations, he observed that participants in the LWF Assembly became aware that the healing of our wounds was not within our power but came only through the healing power of the Holy Spirit.

He expressed his great appreciation for the strong partnership that existed between this church and the Lutheran family worldwide. He commended the strong support and financial assistance given by this church for the LWF assembly; the hospitality of the ELCA as it opened its seminaries and colleges to sister churches throughout the world; its advocacy work done through offices in Washington, D.C., and New York; the World Hunger program; and its ecumenical leadership. "You have led the world," he said, pointing out that the *Joint Declaration on the Doctrine of Justification* was achieved because of an ELCA initiative in 1991. Citing the ELCA's partnership with the Reformed churches, The Episcopal Church, and the Moravian Church, he said that no church around the world had so many full-communion partners as the ELCA.

Pr. Noko spoke of the openness of the ELCA to other churches, part of the ELCA's official documents, and observed that by this openness this church was doing something contrary to what was happening with the United States government, which was closing up. "I have learned to make a distinction between the American churches and the government of America," Pr. Noko concluded.

He said that the election of Presiding Bishop Mark S. Hanson as the new LWF president was a sign of confidence in him and in the ELCA. "We live in a time of ambiguities," he said, "a time of crocodiles," and both Bishop Hanson and the ELCA were needed to lead and to sound a prophetic voice. Most of the churches in the LWF were from small nations, he noted, while the United States possessed the most powerful weapons in the world. He said that other nations could not speak as effectively and urged Americans to speak as contemporary prophets.

In conclusion, Pr. Noko stated he had not been able find an appropriate gift to give Bishop Hanson but, holding up a bottle of water, said that he needed to remind him of his baptism. "We are on a long journey," he said, "washed in Christ. We need water along the way."

Members of the assembly responded to General Secretary Noko's address with sustained applause.

Ecumenical Greetings: National Council of the Churches of Christ

Presiding Bishop Mark S. Hanson introduced Ms. Elenie Huszagh, president of the National Council of the Churches of Christ in the U.S.A. (NCCC), and invited her to address the assembly.

Ms. Huszagh informed the assembly that the NCCC member churches included over 50 million members. Stating that the world was in a new and different time, she indicated that people needed to find ways to transform their thinking and ways to transform how they did business as well as new ways to communicate what they were doing. She said that churches needed to be in a "prophetic mode," something that the NCCC had an eloquent and wonderful history of doing. Many times, she said, the NCCC had spoken to issues and been condemned but had been proven right by history. Comments about the war in Iraq were labeled unpatriotic, she observed, but said "we must not be afraid to speak out when we know something is wrong."

She thanked this church for providing some incredibly gifted people to her organization and specifically identified Presiding Bishop Hanson, a member of the executive board; the Rev. Jon S. Enslin, currently a vice president; and the Rev. Eric C. Shafer, who served on the Communications Commission. She also expressed appreciation for this church's assistance during the NCCC's recent financial and structural difficulties. Constructive changes had been made, she said, and "we have a bright and wonderful future."

Report: World Hunger Appeal and Program and "Stand with Africa" Campaign

Reference: 2003 Pre-Assembly Report, Section IV, pages 31, 34-35, 37-38, 40-42, 46-47, 51, 66, 69; Section V, page 36.

Chair *pro tem* Addie J. Butler said that since the 25th anniversary of the World Hunger Appeal in 1999, this church had breathed new life into its commitment to end chronic hunger in God's world, committing itself to the goal of doubling support to \$25 million by the year 2005, from \$2.50 per ELCA member to \$5.00. She said that individuals, synods, and the churchwide organization were finding new ways to meet the goal and noted that the youth of this church, who had set a goal of raising \$1 million in quarters during the Youth Gathering, had raised over \$660,000 (more than 16 tons of quarters) with contributions still pouring in. Chair *pro tem* Butler called upon Ms. Lita Brusick Johnson, director for the World Hunger and Disaster Appeals, to report on this church's World Hunger program and its related "Stand with Africa" campaign, adding that Ms. Kathryn F. Wolford, president of Lutheran World Relief, as well as others, would assist in telling the story.

Ms. Johnson pointed to the video screen, which displayed the picture of a girl from southern Sudan whose family lost everything in that country's 20-year civil war. Ms. Johnson explained that gifts to the ELCA World Hunger Appeal and from Lutherans all over the world would provide shelter, food, education, and training for her and her family and the promise that others would walk with them when they finally returned home.

Ms. Johnson said that in Jesus' life, death, and resurrection, God says "yes" to the world and, through the church, continues to say "yes" and heal the world. The World Hunger Appeal was about saying "yes" in a complex world through relief that keeps people alive in times of crisis, through sustainable development, and through work in communities that helps with and reinforces antipoverty efforts of congregations, synods, and community agents. She said that the Hunger Appeal was the way this church had chosen to be a faithful, reliable partner in efforts to end hunger and say "yes" for the healing of the world.

In a video clip, Bishop E. Roy Riley Jr. [New Jersey Synod] spoke of how the church in New Jersey was helping to overcome the disparity between rich and poor. Noting that one in six children in the United States lived in poverty, he said that this was not just a crisis but a scandal. Bishop Riley spoke of having invited Lutheran corporate executives to come together to help think about how to solve poverty in their own states. As the corporate executives were introduced to people who lived in financial poverty in New Jersey, Bishop Riley indicated that they were dumbfounded because they had never before known anyone who lived in such abject poverty.

As the film clip continued, Bishop Riley said that the scandal was not about people in poverty, but it was about "us" because we did not even know who these people were. He told about discovering the fact that one-quarter of the 195 congregations in the New Jersey Synod had no gift of record for world hunger in 2002. He had asked them to resolve never to let that happen again. Bishop Riley stated that no agency in the world dealt more effectively with hunger than this church and asked why any congregation in this church would not want to participate in it. "The scandal," he concluded, "is ours to deal with. By the grace of God, the reality of hope and healing is ours to deliver."

Ms. Wolford said that, thanks to members of the Evangelical Lutheran Church in America, LWR was making a difference in the lives of many for the healing of the world. She spoke about how her agency had assisted people with the HIV and AIDS crisis in India; how it had provided shelter and protection to people forced from their homes by armed conflict in Colombia, South America; how it had led in advocacy efforts to make peace and not military aid the centerpiece of U.S. foreign policy in Colombia; and how it was leading the way in promoting fair trade through its coffee, chocolate, and handcrafts projects. Ms. Wolford thanked the ELCA for its generous support of these efforts through the World Hunger Appeal.

Ms. Johnson stated that while the ELCA had made significant progress toward its goal of doubling World Hunger Appeal giving by 2005, this church had to step up that pace in old and new ways. She noted that the youth of this church had shown what could be done with their quarters through their gifts at the 2003 Youth Gathering, and she encouraged voting members to take a word of thanks back to the youth of their synod for being part of that effort.

Ms. Johnson then turned the assembly's attention to the "Stand with Africa" campaign, which, she noted, was a joint effort of the ELCA, The Lutheran Church–Missouri Synod, and Lutheran World Relief. She reminded voting members that the 2001 Churchwide Assembly urged members of this church to do more in partnership with African brothers and sisters.

Ms. Johnson then called on Ms. Belletech Deressa, the Division for Global Mission's director for international development and disaster response, who said there were signs of hope and healing in Africa. Speaking of the suffering caused by HIV-AIDS and reminding the assembly that when one part of the body suffers, all suffer, Ms. Deressa said that "Stand

with Africa” was providing healing to communities in desperate need. She said that the nightmare of HIV-AIDS was real, infecting 3.5 million people in Africa (including 720,000 children), out of over five million infected with HIV or AIDS worldwide. She noted that nearly two-thirds as many had died. Ms. Deressa stated that the Lutheran churches in Africa were breaking the silence and that the ELCA was providing funds for LWR and to churches of the Lutheran World Federation, \$1.3 million given by members in 2001 and 2002, plus an additional \$350,000 allocated by the ELCA Church Council.

Ms. Johnson asked voting members to take a scarf from Bangladesh that was at each person’s table, shake it out, hold it, and behold its color, richness, and beauty. “The soft touch of the silk is just one touch away from the calloused hands of those African women who tend to the making of the silk.” She said that the scarves were a symbol of God’s church, members spun out by God’s grace, woven together by God’s Spirit, different in color and design, who together formed a pattern of witness and service that could heal the world. Ms. Johnson then asked the assembly to remember, when they took the scarf home, all of those with whom they were woven together and to “remember yourself to say ‘yes,’ for our ‘yes’ will heal the world.”

Chair *pro tem* Butler thanked the presenters for their comprehensive and challenging report and led the assembly in expressing thanks with applause.

The Rev. Marsha L. Pyle [Northwest Synod of Wisconsin] asked if the visual images seen in the video presentations would be available for use in congregations. Chair *pro tem* Butler indicated that the request would be explored.

Bible Study

Chair *pro tem* Addie J. Butler called on the Rev. Anastasia Boniface-Malle, a translation consultant for the United Bible Societies in Nairobi, Kenya, to lead the second of four Bible studies planned for the 2003 Churchwide Assembly. Vice President Butler noted that Pr. Boniface-Malle, a native of Tanzania, had studied at two of the ELCA’s seminaries (Wartburg Theological Seminary, Dubuque, Iowa; and Luther Seminary, St. Paul, Minnesota) and earned her doctoral degree from Luther Seminary. Pr. Boniface-Malle had served as a parish pastor and as a seminary professor. She had published articles on theology and the church in Africa. The text she had chosen to help her focus on global and ecumenical relationships was Genesis 12:1-4.

The Rev. James C. Joyslin Jr. [South Dakota Synod] rose to a point of personal privilege, saying that, as an American citizen, he was troubled by the ongoing criticism of the U.S. government and its policies.

Chair *pro tem* Butler then asked Pr. Boniface-Malle to begin the Bible study.

Pr. Boniface-Malle said that Genesis 12:1-4 was a story of God’s plan for the salvation of Israel and a story about God’s call. She remarked that the Old Testament history of salvation did not begin with particularity but noted that God’s purpose from the beginning was the wholeness of the world. Thus, she said, the Abraham story demonstrated both inclusiveness and exclusiveness.

Abraham, she said, was called to be a channel of Israel’s blessing. Calling it a “sudden and radical command,” she pointed out that God’s word begins with “go,” beginning with an individual, extending gradually to a family, then to a people and nation. God’s word ends with “bless themselves,” providing a framework for Israel’s mission: “All the families of the

earth shall bless themselves through you.” Abraham completed the journey that his father Terah began, but his mission originated in God’s intention for the world, which was expressed in Genesis 1-11.

Pr. Boniface-Malle noted that the direction of God was specific, but the details were not spelled out. The journey could have complex implications, but the command to go was accompanied by divine promises: God would make Abraham great, God would bless Abraham, and others would be blessed through Abraham.

Pr. Boniface-Malle noted that blessing in the Old Testament meant prosperity and well-being in all forms of life; it included the gift of reproduction but extended beyond that to prosperity. God’s blessing had a purpose: those being blessed would in turn be a blessing to others. She said that this was central in this text (Genesis 12:2). Blessing goes hand in hand with the sense of duty to others. Thus, the blessing of Abraham was not an end in itself but had all people’s welfare as its purpose. So Abraham went on a difficult journey as the Lord had instructed him, carrying out the divine imperative.

Pr. Boniface-Malle pointed out that this was the same missionary imperative heard in Matthew 28. Being a Christian is being given a mission. “Go” is the key word. “Start the journey now,” she said, “as Abraham did.” It is possible for each to go, to leave, to depart, to move mentally, and to venture into worlds never before ventured. She said that the mission included going into the world of poverty, working with people who were HIV-positive or living with AIDS and those who were unemployed, as well as going where people were victims of war, being a guest, imparting blessings, and receiving blessings from those other worlds.

Pr. Boniface-Malle said that one of the biggest challenges facing the Christian community was to think that it had mentally and physically obeyed the divine imperative while in reality it had followed its own agenda. She said that Presiding Bishop Hanson had reminded participants at the assembly who they were and whose we were. “We also need to know where we are going and what kind of world we are going into to maintain our mission effectively,” she said. She added that God’s church was moving south and east and that Christians needed to listen to where God’s voice was calling.

She said that Abraham went because he believed God was with him. That belief was his faith resource, enabling him to continue regardless of the challenges and failures. Abraham and his family experienced the power of God in their lives: God brought them out of the land of slavery and was with them in the desert, in the conquest of the land, in settling the land, in their prosperity, and in choosing their king. God was their liberator.

Pr. Boniface-Malle concluded by stating that Christians also know and experience the mystery and power of communion with each other. They know God in shared laughter and joy, in companionship, in faith journeys, in worship, in praise, when relations are restored, when they are reconciled, when strife between nations is ended, in truth telling, and in forgiveness. She encouraged assembly participants to take time to count their blessings, name them one by one, and see what God had done for them. “We are blessed to channel that blessing to others,” she said. “We cannot deny being our brothers’ and sisters’ keeper.”

At the conclusion of the Bible study, Chair *pro tem* Butler presented a gift to Pr. Boniface-Malle as an expression of the 2003 Churchwide Assembly’s appreciation.

Report of the Credentials Committee

Reference: 2003 Pre-Assembly Report, Section I, pages 10 and 37.

Chair *pro tem* Addie J. Butler called on Mr. David A. Ullrich, chair, for the report of the Credentials Committee. Mr. Ullrich reported that as of 7:55 A.M. that day, 1,030 voting members had registered.

Elections: Third Ballot for Vice President

Reference: 2003 Pre-Assembly Report, Section I, page 21; Section I, pages 6, 10, 14-15, 17, 20, 22.

Chair *pro tem* Addie J. Butler turned the assembly's attention to the third ballot for vice president. She explained that on the third ballot, if a nominee received two-thirds of the votes cast, that person would be elected vice president. She said that for this and any subsequent ballots the electronic voting machines would be used. She read the names of the seven nominees as they appeared on the screen and noted that they were listed in descending order according to the number of votes received on the second ballot:

Ms. Mary Froehlig
Ms. Glendy Sculley
Mr. Carlos Peña
Mr. Earl Mummert
Ms. Linda Chinnia
Ms. Linda Brown
Ms. Ellen Maxon

After instructing voting members to vote for one name using their electronic keypads, she asked Secretary Lowell G. Almen to lead the assembly in prayer.

While results were tallied and verified, the assembly sang "Blest Be the Tie that Binds." Following that, Secretary Almen said that the images from the World Hunger presentation requested earlier would be available on the ELCA Web site. He made other announcements and called attention to the deadlines listed in *Today's Docket*. He also noted that the afternoon plenary would begin at 2:00 P.M., followed by workshops, and that the next day's focus would be on the strategic direction concerning the public church: "step forward as a public church that witnesses boldly to God's love for all that God has created."

Ms. Yadira Jensen [Northeastern Ohio Synod] exercised a point of personal privilege, stating that she was one of many who had enjoyed the worship service the previous day and expressed her thanks.

The report on the third ballot for vice president was delayed until later in the plenary session.

Amendment of the Agenda

Bishop E. Roy Riley Jr. [New Jersey Synod] moved to amend the agenda:

MOVED;

SECONDED:

To postpone the deadline for submission of the first common ballot from 2:00 P.M. on Thursday, August 14, 2003, until 9:00 A.M. on Friday, August 15, 2003.

Two-Thirds Vote Required

Bishop Riley stated that more time was needed to digest all the new information on the nominees that had been received that morning.

Chair *pro tem* Addie J. Butler asked for a show of green cards from those in favor of the motion and then red cards from those opposed to it. She declared that the proposal had carried.

MOVED;
SECONDED;
CARRIED:

Two-Thirds Vote Required
Voting Cards

To postpone the deadline for submission of the first common ballot from 2:00 P.M. on Thursday, August 14, 2003, until 9:00 A.M. on Friday, August 15, 2003.

Chair *pro tem* Butler then returned the chair of the assembly to Presiding Bishop Hanson.

Mr. Luke E. Wilson [Southeastern Minnesota Synod] asked whether voting members would get a list of rooms for workshops following the global celebration that afternoon. Bishop Hanson said that the information was on a sheet provided to voting members and that the list also would be scrolled on the screen during the global celebration.

Report of the Memorials Committee

Reference: 2003 Pre-Assembly Report, Section VI, pages 1-84, and Section I, pages 9, 12-13, 18.

Presiding Bishop Mark S. Hanson said that the assembly would resume its consideration of memorials with the one that was being debated during Plenary Session Five on Wednesday afternoon, August 13, 2003. The debate would continue with those who were standing at the microphones when Plenary Session Five ended. He invited Ms. Judy Biffle, co-chair of the Memorials Committee, to moderate the discussion of responses to synodical memorials.

Category B6: Support for Lutheran Ministries in Palestine (continued)

Reference: 2003 Pre-Assembly Report, Section VI, pages 22-24.

Ms. Biffle indicated that the assembly would be returning to consideration of Category B6: Support for Lutheran Ministries in Palestine. The following amendment was on the floor:

MOVED;
SECONDED:

To insert a sixth paragraph:
To request that the Division for Global Mission, the Division for Church in Society, and the Department for Ecumenical Affairs develop and make available educational materials regarding the ongoing Arab-Palestinian-Israeli conflict, 1) that reflect the commitments of this church to act in partnership with the ELCJ and “to live out our faith in Jesus Christ with love and respect for the Jewish people” (1994 ELCA Declaration to the Jewish Community) and, 2) that identify opportunities for members of the ELCA to support peacemaking efforts by Israelis and Palestinians.

Ms. Carol K. Mahnke [Southeastern Iowa Synod] said that she did not believe the amendment added anything and offered her viewpoint that the amendment expressed concern

for Israel, which churches had done for many years, but that it did not express concern for the Palestinian people, whose suffering had only become known in the past few years.

The Rev. Frederick K. Neu [New England Synod] spoke in favor of the amendment, saying that this church needed to keep that “razor’s edge balance” and that it was helpful in the peace process to have Jewish people in this country as allies. “If we come out too one-sided, we will alienate people who will otherwise be our friends,” adding that “Jewish brothers and sisters want peace, too.”

The Rev. Amy Jo Mattheis [Sierra Pacific Synod] asked if she could speak to paragraph four of the memorial. Bishop Hanson said that she could not at the present time but that it could be debated soon.

The Rev. Michael A. Dubsy [Delaware-Maryland Synod] moved to end debate on the matter.

MOVED;
SECONDED;
CARRIED:

Two-Thirds Vote Required
Voting Cards

To move the previous question.

Presiding Bishop Hanson called for a vote on the amendment being debated.

MOVED;
SECONDED;
DEFEATED:

Yes-266; No-680

To insert a sixth paragraph:

To request that the Division for Global Mission, the Division for Church in Society, and the Department for Ecumenical Affairs develop and make available educational materials regarding the ongoing Arab-Palestinian-Israeli conflict, 1) that reflect the commitments of this church to act in partnership with the ELCJ and “to live out our faith in Jesus Christ with love and respect for the Jewish people” (1994 ELCA Declaration to the Jewish Community) and, 2) that identify opportunities for members of the ELCA to support peacemaking efforts by Israelis and Palestinians.

Bishop Hanson said that there was an additional proposed amendment to paragraph four of the resolution “Support for Lutheran Ministries in Palestine” that had been proposed during Plenary Session Four. Bishop Hanson read the amendment again.

MOVED;
SECONDED:

To amend paragraph four by deletion:

To request...1) further educate ELCA members about the ministries of the ELCJ; ~~2) provide information about the ongoing conflict between Palestinians and Israelis; and 3) foster better communication between members of our church bodies, including possible speaking tours and ELCA group visits to the ELCJ;~~

Bishop Wm. Christopher Boerger [Northwest Washington Synod] stated that he had understood that the intent was to strike lines in paragraph four and then add paragraph six;

however, the assembly had just voted not to add paragraph six, so he was confused about the process.

Bishop Hanson asked the maker of the motion what the intention was.

The Rev. Peter A. Pettit [Northeastern Pennsylvania Synod], maker of the motion, said that he agreed with Bp. Boerger's interpretation that the two amendments were coordinated.

Bishop Hanson announced that, given the coordinated nature of the two amendments, the assembly had taken care of both of them with the previous vote. There was, however, still a motion on the floor to amend paragraphs one and two to delete the words "and Palestine" following the name "Evangelical Lutheran Church in Jordan."

Bishop Rolf P. Wangberg [Northwestern Minnesota Synod] raised a point of order, asking for another vote because of the confusion about the actions on which the assembly had actually been voting.

Bishop Hanson agreed that there had been some confusion. He therefore called for the assembly to vote again on the amendment concerning paragraphs four and six.

MOVED;

SECONDED;

Yes-229; No-725

DEFEATED:

To amend paragraph four by deletion:

To request...1) further educate ELCA members about the ministries of the ELCJ; ~~2) provide information about the ongoing conflict between Palestinians and Israelis;~~ and 3) foster better communication between members of our church bodies, including possible speaking tours and ELCA group visits to the ELCJ;

To insert a sixth paragraph:

To request that the Division for Global Mission, the Division for Church in Society, and the Department for Ecumenical Affairs develop and make available educational materials regarding the ongoing Arab-Palestinian-Israeli conflict, 1) that reflect the commitments of this church to act in partnership with the ELCJ and "to live out our faith in Jesus Christ with love and respect for the Jewish people" (1994 ELCA Declaration to the Jewish Community) and, 2) that identify opportunities for members of the ELCA to support peacemaking efforts by Israelis and Palestinians.

Bishop Hanson referred the assembly to the amendment on paragraphs one and two to delete the words "and Palestine" following the name of the Evangelical Lutheran Church in Jordan.

MOVED;

SECONDED:

To amend paragraphs one and two by deletion:

...Evangelical Lutheran Church in Jordan ~~and Palestine~~...

Pr. Pettit stated that the intent was to clarify and list the name of the church accurately, which he said was the Evangelical Lutheran Church in Jordan.

Ms. Grace El-Yateem [Metropolitan New York Synod], who identified herself as a Palestinian Christian, said that it would be inappropriate for this assembly to determine the name of another church body.

The Rev. Lamontte M. Luker [Virginia Synod], professor at Lutheran Theological Southern Seminary, explained that in the original charter the name had been the Evangelical Lutheran Church in Jordan and Palestine but that King Hussein of Jordan crossed out “and Palestine” because Palestine did not exist as a state. Thus, according to Pr. Luker, the current situation was more accurately represented by the name Evangelical Lutheran Church in Jordan and Palestine. Therefore, he was speaking against the amendment.

A voting member from the North Carolina Synod moved to end debate on all matters before the assembly.

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

Mr. Raymond Carr [Northeastern Ohio Synod] asked for clarification of the motion on which the assembly was going to vote. Bishop Hanson replied that it would be voting to close debate on all matters before the house, which included the amendment and the main motion.

Bishop Martin D. Wells [Eastern Washington-Idaho Synod] rose to a point of order, stating that a motion could not be made on the presentation of a white card.

Bishop Hanson said that Bp. Wells’ interpretation was correct but that at this point the assembly would be voting on closing debate. The chair asked for a show of cards. The motion to close debate carried.

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

Bishop Hanson then asked the assembly to vote on the amendment.

MOVED;
SECONDED; **Yes-178; No-795**
DEFEATED: To amend paragraphs one and two by deletion:
...Evangelical Lutheran Church in Jordan and Palestine...

ASSEMBLY
ACTION **Yes-910; No-64**
CA03.04.09 To thank the Metropolitan Chicago Synod, the New England Synod, and the Southeast Michigan Synod as companion synods of the Evangelical Lutheran Church in Jordan and Palestine, other synods, congregations, and individual members for their support for the ministries of the ELCJ and their continuing advocacy for peace in the Arab-Israeli-Palestinian conflict;

To reaffirm the ELCA's commitment to accompany the Evangelical Lutheran Church in Jordan and Palestine and its ecumenical and interfaith partners, to carry out public policy and human rights advocacy on their behalf, and to offer humanitarian relief and development assistance;

To affirm the continuing ELCA Prayer Vigil for Peace in the Middle East, asking that the members of this church in public and private prayer hold all people of the Middle East in their prayers;

To request that the Division for Global Mission and the Division for Church in Society develop and implement programs that will 1) further educate ELCA members about the ministries of the ELCJ; 2) provide information about the ongoing conflict between Palestinians and Israelis; and 3) foster better communication between members of our church bodies, including possible speaking tours and ELCA group visits to the ELCJ;

To urge ELCA members to raise funds for the ELCJ by supporting the World Hunger Appeal and the ELCA initiative managed by the Division for Global Mission in order to 1) assure the future of Palestinian Lutheran schools; 2) meet the emergency need for scholarships; and 3) support the overall ministries of the ELCJ, including its ecumenical and interfaith efforts for peace, justice, and reconciliation in the Arab-Israeli-Palestinian conflict;

To request that the ELCA churchwide organization continue to participate in advocacy efforts related to the State of Israel's tax case against the Lutheran World Federation, including the Augusta Victoria Hospital; and

To decline to designate November of each year as Palestinian Christian Solidarity Month.

Election Report: Third Ballot for Vice President

Reference: 2003 Pre-Assembly Report, Section I, page 21; Section I, pages 6, 10, 14-15, 17, 20, 22.

Presiding Bishop Mark S. Hanson called upon Mr. Phillip H. Harris, chair of the Elections Committee, to report the results of the third ballot for vice president. Mr. Harris said that 976 votes had been cast; two-thirds, 645 votes, were needed to elect. He observed that no nominee had received the required two-thirds. According to the assembly's rules of procedure, the three nominees who had received the highest number of votes on the third ballot would proceed to the fourth ballot. The results were as follows:

Mary Froehlig	221	22.9%
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Carlos Peña	180	18.6%
Glennady Sculley	140	14.5%
Ellen Maxon	111	11.5%
Earl Mummert	108	11.2%
Linda Chinnia	105	10.9%
Linda Brown	102	10.5%

Secretary Lowell G. Almen provided instructions for the casting of the first common ballot and noted the new deadline of 9:00 A.M. on Friday, August 15, 2003, for submitting the ballot.

Bishop Stephen P. Bouman [Metropolitan New York Synod] said he was confused about when bishops were supposed to hand out ballots.

Secretary Almen replied that bishops could distribute the ballots immediately but that voting members were not to mark them until they had received additional pages of slates of nominations. He explained that the number and letter of the person for whom voting members wished to vote needed to be matched, that ballots could not be folded or damaged, and that the pencil provided needed to be used to mark the ballot.

Bishop Hanson suggested that the agenda for Friday, August 15, 2003, be changed so that Plenary Session Eight would begin at 8:00 A.M. rather than 8:30 A.M. He asked for a show of cards in approval and, after the show, declared that Plenary Session Eight would begin at 8:00 A.M.

Recess

At the request of Presiding Bishop Mark S. Hanson, Mr. Grieg L. Anderson, a member of the Church Council from Portland, Oregon, led the assembly in a closing prayer. At 11:09 A.M. Presiding Bishop Hanson announced that the assembly was in recess until 2:00 P.M. that afternoon.

Plenary Session Seven

Thursday, August 14, 2003

2:00 P.M. – 3:30 P.M.

The Rev. Mark S. Hanson, presiding bishop of the Evangelical Lutheran Church in America, called the seventh plenary session of the eighth Churchwide Assembly to order at 2:05 P.M. (Central Daylight Time) on Thursday, August 14, 2003, in Halls A-C of the Midwest Airlines Center at Milwaukee, Wisconsin.

Global Celebration: For the Healing of the World

The afternoon program centered around Presiding Bishop Mark S. Hanson's conversations about healing with a group of children. The conversations served as a segue to three areas in need of healing through North American eyes: healing the land, healing the body, and healing relationships.

Using song, story, and dance as agents of healing, the assembly was invited to listen to a series of vignettes and songs to discover a "world desperately in need of healing" and to discover God's call for people to participate in the healing.

Following a procession of participants in the Global Celebration, led by Susuburibi and Spirits, Presiding Bishop Hanson welcomed those in attendance and called on the Rev. Rafael Malpica Padilla, executive director of the Division for Global Mission, to introduce the global guests at the celebration. Pr. Malpica Padilla noted that this church had companion church relationships with 70 churches that are members of the Lutheran World Federation. Through them, he said, "we receive the witness of the global Lutheran Communion." He introduced the following: the Rev. Ishmael Noko, general secretary of the Lutheran World Federation, Evangelical Lutheran Church in Zimbabwe; the Rev. Munib A. Younan, bishop of the Evangelical Lutheran Church of Jordan and Palestine; Ms. Suad Younan, principal of the Lutheran School for the Blind in Jerusalem; Dr. Monica Melanchthon, professor of Old Testament, Gurukul Lutheran Theological College and Research Institute, Chennai, India, Andhra Evangelical Lutheran Church in India; Dr. Anastasia Boniface-Malle, translation consultant for United Bible Society, Nairobi, Kenya, Evangelical Lutheran Church in Tanzania; Ms. Dina Tannous, graduate student at the Lutheran School of Theology at Chicago, Evangelical Lutheran Church of Jordan and Palestine; Mr. Artis Egutis, intern, Division for Global Mission, Lutheran Church in Latvia; Pr. Phemba Buthelezi, graduate student at the Lutheran School of Theology at Chicago, Evangelical Lutheran Church in South Africa; the Rev. Magde Gendi, graduate student at Luther Seminary, St. Paul, Minnesota, Evangelical Church in Egypt; Ms. Olga Auchenback, graduate student at Luther Seminary, St. Paul, Minnesota, Evangelical Church of the Augsburg Confession in the Slovak Republic; Mr. Benhi Khabebe, music director at Bethel Lutheran Mission Church, Omaha, Nebraska, Republic of Namibia; the Rev. Laura Hindrianto, graduate student at Luther Seminary, St. Paul, Minnesota, Basal Christian Church of Malaysia.

For the Healing of the World

Presiding Bishop Hanson welcomed the global guests to the celebration. Joining children at the baptismal font, the presiding bishop welcomed them and thanked them for sharing in the celebration. He explained the importance of baptism and described the work of the Evangelical Lutheran Church in America and the Lutheran World Federation as being vitally concerned with healing for the world. He invited the children to listen as others, through song, story, prayer, and dance told the story of ways in which God was bringing healing to the world. Presiding Bishop Hanson introduced Ms. Miriam Utsoi from Guatemala, who would continue to weave throughout the presentation, noting that she was among those of the Maya Works people who wove the tote bags given to voting members at registration.

The Bethel Junior Choir and Company led the assembly in singing “You Are Good.”

Healing the Land

Presiding Bishop Hanson continued the conversation with the children, discussing the need for healing the land by those who understand themselves as stewards and caretakers of God’s creation. He described the land as a part of God’s creation that was particularly hurting right now. The creation cries out for healing, he said.

The Rev. Martin D. Wells, bishop of the Eastern Washington-Idaho Synod, shared a vignette about Joel and Cynthia Huesby, Walla Walla, Washington, who had struggled to make a living from their farm and to serve as faithful stewards of the land God had entrusted to them.

The Rev. Kwanza Yu [Minneapolis Area Synod] described the continuing war-related suffering endured by the people of Cambodia due to the presence of land mines. She noted that there were currently 80 million land mines around the world and said that the time has come “to replace them with flowers and life.”

Mr. Steven M. Del Rio [Arkansas-Oklahoma Synod] read from 2 Chronicles 7:14, and another reader shared words from Romans 8:18-25. The New City Parish Choir and Company sang “Heal the Land.” Ms. Maxine L. Amos [North Carolina Synod] led the assembly in a prayer that God would make “the wounded world” whole.

Healing the Body

Presiding Bishop Hanson told the children that the land is not all that needs healing, so do human bodies and the body of Christ. He said that God is concerned about human bodies and the body of Christ and that when humans cause pain or harm to either, God works to heal them. The assembly then witnessed a dance presentation on the theme of “Thula” or “Listen.” Dr. John Prabhakar, a surgeon from Rochelle, Illinois, described the importance of prayer in his healing ministry, noting that in 29 years of practice no patient had ever refused his offer of prayer before surgery. A video was shown depicting a surgeon in Papua, New Guinea, at prayer before beginning surgery, highlighting the importance of prayer in healing.

The Rev. Amy Jo Mattheis [Sierra Pacific Synod] read from Isaiah 53:1-5, and the New City Parish Choir and Company sang “Healing.” Mr. Kamy Moghbeli [Metropolitan New York Synod] led the assembly in prayer for forgiveness and healing.

Healing Relationships

Presiding Bishop Hanson continued his conversation with the children, noting that people need healthy relationships as well as healthy bodies. Calling attention to two infants at the assembly, he described how racism, sexism, poverty, classism, and ageism could divide people and break relationships and how God speaks to healing divisions among people. He urged the children to make good choices that affirm healthy relationships. The assembly witnessed another dance presentation on the theme of “Thula” or “Listen.” Mr. Peter Caldwell, Cedarburg, Wisconsin, described an incident in 1995 when his young cousin was the victim of a racist incident in his hometown.

Ms. Suad Younan described a support group of which she was a part in which Christian, Muslim, and Jewish women gathered every three weeks to share their concerns, especially for their children. She noted how the concerns of all the women were essentially the same. “Nothing will deflate our spirits or defeat our souls,” she said.

Ms. Yolanda A. Tanner [Central States Synod] read from John 15:9-17. Bishop Margarita Martinez [Caribbean Synod] led the assembly in prayer for reconciliation and humility, and the New City Parish Choir and Company invited the assembly to join them as they sang, “I Need You to Survive.”

Presiding Bishop Hanson closed the celebration by observing that Ms. Miriam Utsoi was continuing to weave, even as God was continuing to work for healing of the land, bodies, and relationships. Turning to the children, he thanked them for their participation and said, “I see in your eyes your faith and your love for the future of the world.” He called on them “to live your faith in Jesus Christ.”

Presiding Bishop Hanson reminded voting members that Plenary Session Eight on Friday, August 15, 2003, would begin at 8:00 A.M. The celebration ended with a recession led by dancers and drums.

Plenary Session Eight

Friday, August 15, 2003

8:00 A.M. – 11:00 A.M.

The Rev. Mark S. Hanson, presiding bishop of the Evangelical Lutheran Church in America, called the eighth plenary session of the eighth Churchwide Assembly to order at 8:00 A.M. (Central Daylight Time) on Friday, August 15, 2003, in Halls A-C of the Midwest Airlines Center at Milwaukee, Wisconsin. He began the session by rejoicing in the Global Celebration of the previous day and thanking the global guests for enlivening and enriching the event.

Presiding Bishop Hanson expressed his gratitude to the morning's musicians, Mr. John Sall and Ms. Ruth Sall, graduates of St. Olaf College. Mr. Sall served as director of music ministry at Abington Presbyterian Church in Abington, Pennsylvania, and was the percussion coordinator throughout the assembly. Ms. Sall was a teacher and freelance singer in the Philadelphia area.

Since this was the last day for the "Run, Walk and Roll," Bishop Hanson inquired how many of the voting members had participated.

Bishop Hanson announced that the strategic direction focus for the day was to "step forward as a public church that witnesses boldly to God's love for all that God has created."

Morning Prayer

Presiding Bishop Mark S. Hanson asked the Rev. Karen L. Soli, a member of the Church Council from Sioux Falls, South Dakota, to come forward to lead the assembly in morning prayer. Pr. Soli led those assembled in a hymn, "Praise to the Lord the Almighty," then read from Acts 4:1-22. She closed morning worship with prayer and the hymn, "Bring Forth the Kingdom." Bishop Hanson thanked Pr. Soli for her leadership.

Amendment of the Agenda

Presiding Bishop Hanson called on the Rev. Lowell G. Almen, secretary of the Evangelical Lutheran Church in America, who made a procedural motion to extend the afternoon session to 4:30 P.M.

Moved;

Two-Thirds Vote Required

Seconded:

To extend the afternoon session to 4:30 P.M.

The Rev. Brant A. B. Clements [Northern Illinois Synod] proposed the following amendment:

Moved;

Seconded:

To amend the motion by inserting the words "as needed" at the end of the sentence.

There being no discussion of the amendment, the vote was taken by a show of voting cards.

MOVED;

SECONDED;

DEFEATED:

To amend the motion by inserting the words “as needed” at the end of the sentence.

Voting Cards

Bishop Hanson proceeded with a vote on the original motion:

MOVED;

SECONDED;

CARRIED:

To extend the afternoon session to 4:30 P.M.

Two-Thirds Vote Required

Yes-765; No-129

Addresses by Nominees for Vice President

Reference: 2003 Pre-Assembly Report, Section I, page 21; Section I, pages 6, 10, 14-15, 17, 20, 22.

Presiding Bishop Mark S. Hanson asked the three nominees for vice president of this church to come to the podium. He told the assembly that, according to the rules of procedure, it would hear from the three people who had received the highest number of votes on the previous ballot for vice president. He noted that the order of speaking had been determined by drawing lots.

Ms. Glendy L. Sculley

Ms. Glendy L. Sculley said, “Bishop Hanson, voting members, and guests of this assembly. The most important thing that you need to know about me is that I love this church. You probably know from looking at my bio that I was not raised a Lutheran. In fact, I found the Lutheran church, or it found me rather, when I was a young adult in college. I was struggling with the reality that I was not good enough, that something was missing from my faith life, and then God’s grace laid claim to me. And I learned the beauty of God’s love and forgiveness even in the midst of my own brokenness. I love this church because it has changed my life. I have had the incredible privilege in the last 16 years of serving on both churchwide and synodical staffs. Also during that time I have been a congregational treasurer, a president, a Sunday School teacher, a bell choir director, and even, for one very unfortunate year, a bad church organist. [Laughter] I love, I love serving in this church. During the first 11 and one-half years of the ELCA, my work took me to nearly every synod of this church. In the beginning I helped synods set up computer systems, and I met and trained the staffs of synods in how to use them. Later I had the privilege of working with synod councils and staffs in long-range and strategic planning, doing visioning for mission in this church. I was able to represent the churchwide organization at many of your synod assemblies. It was a great privilege. We have a breadth and depth of diversity in this church that is simply amazing. It is a gift to be treasured and nurtured. During those years of churchwide ministry I struggled with a sense of call to ministry, and I began to take classes at the Lutheran School of Theology at Chicago. I loved every minute of those studies, but my seminary studies were interrupted by an invitation to serve as a bishop’s assistant, and in this work I have found what is my life’s vocation. I serve now as a grateful lay person, confident in God’s call to serve in the place where I am. My work life is grounded daily in

the life of the congregations of our synod and of our church, in times of difficulty, in times of celebration, in times of transition. It is such a joy, and it is such good ministry.

“One of my friends has written a little poem that reads like this: ‘Ring out the bells that still can ring. Forget your perfect offering. There is a crack in everything. That’s how the light gets in.’

“That’s my story. And it’s probably your story as well. Into the middle of our own woundedness, God comes. And the light of the Spirit is poured into us, each of us, and all of us. So that we may carry the Christ light into the world. This happens not for our own sake but for the sake of the world. Because this is what I learned in the search for God’s call—or probably more accurate, in God’s search for my listening: We are each called. God’s invitation to carry this light of Christ into the world comes to each of us. Faith is not primarily an isolated and personal event. We have God’s expectation that we are always, always moving into a closer relationship with one another. God has made us daughters and sons in the waters of baptism. God has related us to one another, and we are at our best as church. When we are Jesus’ disciples together in mission, then, then we can, even in our brokenness, even in our woundedness, in our own scars and because of our own scars, we can let the light of Christ shine through the cracks in our lives and into a world waiting for that light.

“I love this church because as this church we have the responsibility and the privilege to carry our lives of faith, our wonder at grace, our awe at the presence of God in the holy sacraments and the cross on our forehead that has marked us each for all time into a world waiting to see the Christ light, longing to be forgiven and loved, and hungry for the bread of life. I feel so fortunate to have the opportunity to serve in this church. I would love the opportunity to serve as your vice president. And it is an honor to stand before you this day. Thank you.”

Ms. Mary T. Froehlig

Ms. Mary T. Froehlig said, “Bishop Hanson, Sister Vice President Addie Butler, officers and members of the Church Council, distinguished guests, members and visitors to the Churchwide Assembly. Grace to you and peace from God our creator and the Lord Jesus Christ. Good morning!”

The audience responded, “Good morning!” Ms. Froehlig said, “God is good.” The audience responded, “All the time.”

Ms. Froehlig continued, “My name is Mary Froehlig from the Southwest California Synod, home of the New City Parish Choir, who last night sang, ‘I will praise the Lord, yes, Lord, for the rest of my life.’ I would first like to thank the assembly for honoring me with the opportunity to speak, and second to state that I am not a candidate for the governor of the state of California. [Laughter]

“I stand before you with a humble and grateful heart, awed and inspired to be a candidate for the office of vice president of the ELCA. If elected as vice president, I cannot promise that I will be as good as Christine, Kathy, or Addie. Indeed, I would be different, as these women brought singular and special gifts to bear on their duties, but I believe that my fellow candidates and I have been called to this place in this time to present our gifts and blessings to you to consider. We apparently were hearing those voices that Presiding Bishop Hanson asked us about on Monday evening. I know that I will do the best that I can to fulfill

the written and unwritten duties and responsibilities and discern the requirements of the office.

“I have been asked a lot of questions over the past several days, which does not surprise me. I know some of you well and some of you not at all. Let me share just a few things not on the written biography so that you can know me better.

“I am by heritage a Sansei, a third-generation Japanese-American. I am a native Californian and an alumna and graduate student at the University of Southern California (USC). I am a 25-year Lutheran by the grace of God and because of the grace, love, wisdom, liturgy, and hospitality shared with me by the Lutheran campus ministry community at USC. My husband Bob and I met there, and have been married for 20 years, and share our lives together, which include four children and a goldfish. [Laughter]

“What I hold central to my beliefs is Jesus’ command to love one another. As you do know from my biography, I am a teaching assistant in the School of Religion at USC, where I teach Introduction to the world of the New Testament. This one of Jesus’ love commands we define in our class as *phileo*, friendship in the ancient world, a willingness to go to great extent, to any length—exile, imprisonment, persecution, death—in order to support your friends. It is likely the driving force for the text of Matthew chapter 25, the parable of the sheep and the goats, for surely as we do not do these acts of kindness to and for one another, we are not doing them for Jesus.

“We have heard in these past days our ecumenical and international partners lift the ELCA’s important role in making Christ known throughout the world. I am so proud of each one of you for being here, for confessing our faith, for the fervent love we show one another in the days that we spend together. I would pray that we are able to carry this passion and this *phileo* with us when we leave here.

“I would close with the first line of the verse—excuse me—the first verse of one of the hymns that we sang on Monday evening, which reads, ‘Thy holy wings, oh Savior, spread gently over me, and let me rest securely through good and ill in thee. Oh, be my strength and portion, my rock and hiding place. And let my every moment be lived within thy grace.’ To God be the glory. Thank you.”

Mr. Carlos E. Peña

Mr. Carlos E. Peña said, “Obispo Hanson, members of La Iglesia Evangélica Luterana en América, hermanas y hermanos. Buenos días. Good morning.

“To say these past few days have been a whirlwind would be an understatement. I’m reminded of the story of the snail and the turtle that were involved in a shoving match. When the police came out and asked the snail what happened, the snail said, ‘I don’t know. It all happened so fast.’ [Laughter]

“Well, I can sympathize, as I feel things have moved quite rapidly from the opening ballot that rivaled the ballot in California for governor to today as the three of us stand before you.

“First I want to say thank you. Thank you to God for all the ways he has blessed me. My family, for their support, their love, their understanding. Secondly, my business family, who carry on and do their work diligently when I’m gone. And also, last but not least, is you, my church family, who has elected me to previous positions of leadership within this church.

“I was born in Houston and lived there for eight years. During this time, I was baptized into and attended the Catholic church. In the early 1960s my dad accepted a job in Galveston, so we moved. Galveston is an island about 50 miles south of Houston in the Gulf of Mexico. I was first introduced to the Lutheran faith by a young lady who invited me to accompany her to a Wednesday night Lenten service. As a young college student, I don’t know what prompted me to go to church: her asking, divine intervention, or maybe the covered-dish dinner. [Laughter]

“My Lutheran friend and I actually visited many Lutheran churches during this time. That young lady was to become my wife, and just in July we celebrated 25 years of marriage. Our approaching marriage made us face a decision: Whose church should we belong to? I followed my heart and affirmed my baptism and became a Lutheran. We have two kids: Steven, a junior business major at Texas A & M, and Stephanie, a freshman in high school. Many say that you planned that just right, financially speaking. Your son will be finishing college just as your daughter starts. I look at that a little differently in that my daughter will be graduating from high school and moving to college. My son will be graduating from college and moving home. [Laughter]

“Recently, people have asked me, ‘Why? Why have you allowed yourself and your name to be brought forward to this position?’ The answer is simple: It is my love for this church, our church. In our church, I have found the tie that binds. ‘Blessed be the tie that binds.’ In no other organization have I found such community, kindredship, fellowship. And no matter in what expression of this church I have found myself working, be it in my own congregation, the synod, I have felt a oneness with my fellow workers.

“Having come from another religious upbringing, I never felt such ownership and belonging until I became a member of the Lutheran church. Being a person who likes to be involved, I found myself taking on various roles in the church. I have made close friends on all levels. I am struck by the fact that no matter how widely encompassing the level of church today, I still feel a unity with all my fellow Lutherans. Worshiping with Lutherans across the country feels the same. Why is this? Could this be the tie that binds? Could it be the thinking of our church that all are equally loved and cared for by God?

“The knowledge of the wondrous gift, God’s grace, has been illustrated to me in every working sector of the Lutheran church. This is the tie that binds. This is what I feel when I’m immersed in Lutheran love.

“I’m also asked, ‘What gifts do you feel you bring to this position?’ The gifts that I bring are the gifts that you, as the church, have helped me to develop. First is experience, as I have served on all three expressions of the church in various capacities. Leadership, as shown in my involvement in the church and in other volunteer organizations. I feel that I can effectively and productively run meetings, and I’m fair to all.

“In closing, who would have thought 15 years ago, or as recent as six years ago, that a male of Hispanic descent could stand here before you at this point in time as a candidate for vice president? Just as the fact that I’m standing here today is proof of how much this church has grown in its spectrum of membership, let’s make sure that message now is clear. Not only to our fellow Lutherans but to the general population, to everyone, that this is a church for all people.”

At the conclusion of the addresses from nominees for vice president, Presiding Bishop Hanson asked the assembly to stand and thank the three nominees for sharing their thoughts

as part of the election process. Bishop Hanson stated that the fourth ballot for vice president was scheduled to be taken later in the session.

Report of the Memorials Committee

Reference: *2003 Pre-Assembly Report*, Section VI, pages 1-84; Section I, pages 9, 12-13, 18.

Presiding Bishop Mark S. Hanson invited Mr. Brian D. Rude, co-chair of the Memorials Committee, to continue with the report of that committee. As Mr. Rude made his way to the speaker's platform, Presiding Bishop Hanson pointed out the fact that the assembly had considered only four of the 14 memorials that had been removed from *en bloc* for separate consideration, and he recommended that, to facilitate deliberation on those remaining responses to memorials, voting members should continue to listen carefully to the debate. He stated that the assembly's decisions would be enriched by a diversity of perspectives but asked that speakers not duplicate one another's points. He indicated that the chair would continue to alternate speakers who were in favor of the matter under discussion with those who were in opposition to it.

Bishop Hanson reminded voting members of the purpose of the white card and asked those who wanted to raise a point of order or clarification to wave the white card. Only those motions that superseded the motion on the floor could interrupt debate, he explained. He asked those raising a white card in order to close debate to get in line at a microphone. Those who wanted to call the question did not need to do so with a white card, he explained.

Bishop Hanson also clarified the difference between an amendment and a substitute motion. An amendment, he said, further clarified the action before the assembly. A substitute motion substantially altered the action before the assembly. Bishop Hanson said that as chair he would be ruling on whether an amendment was truly an amendment or was actually a substitute motion. The assembly would then have the opportunity to sustain or overrule the chair's ruling with a simple majority vote.

Category B4: Immigrants, Refugees, and Asylum Seekers

Reference: *2003 Pre-Assembly Report*, Section I, pages 17-20.

Three synods adopted essentially identical memorials on immigrants, refugees, and asylum seekers. The Model Memorial is printed here, with changes noted by synod.

Model 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 provide aid to those in need, especially the widow and orphan; and

WHEREAS, people of faith are called to act boldly with courage and compassion and "to treat the alien as the citizen among you" (Leviticus 19:34); and

WHEREAS, Lutherans have ministered to asylum-seekers and refugees through Lutheran World Relief and Lutheran Immigration and Refugee Service, bringing new hope and new life for over 60 years; and

WHEREAS, since September 11, 2001, our nation's proud tradition of welcoming refugees has been severely restricted, leaving tens of thousands of refugees stranded in dangerous situations; and

WHEREAS, refugees are carefully screened and pre-approved for admission in an orderly and secure process; and

WHEREAS, refugees are victims of terror and some of the most vulnerable people in the world, and nearly 80 percent of refugees are women and children; and

WHEREAS, many asylum-seekers are forced to quickly flee for their lives without proper travel documents, and—under current U.S. law on expedited removal—must immediately convince an Immigration and Naturalization Service (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, last year 5,000 children and minor teens were detained by the INS, 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 [Synod Name] memorialize the 2003 ELCA Churchwide Assembly to:

1. Request our leaders, the presiding bishop and the synodical bishops of the Evangelical Lutheran Church in America, pastors, lay leaders, and members to speak out for compassion and justice for refugees and asylum-seekers so that they need not suffer unnecessary separation from loved ones or prolonged desperate life conditions and may receive compassion from the citizens of this great nation;
2. Encourage members of our churches to open their hearts to the uprooted of the world in the spirit of Christ's love;
3. Recognize the "joy that recognizes us," both as individuals and congregations, as we share our abundance with others;
4. Encourage all our congregations, individually or jointly, to resettle a refugee family, reach out to detained asylum-seekers and other vulnerable immigrants, and help unaccompanied immigrant children find their way, utilizing resources of the local congregations and the expertise of Lutheran Immigration and Refugee Service; and
5. Exhort church members to raise their voices in public to call upon Congress and all the Administration to increase refugee admission, protect the civil liberties of all people regardless of citizenship, institute asylum and detention reforms, and treat unaccompanied children who come to our borders as we would want our own children to be treated.

1. Metropolitan New York Synod (7C) [2003 Memorial]

Adopted the "model memorial" printed above.

2. Slovak Zion Synod (7G) [2003 Memorial]

Adopted the "model memorial" printed above, with the following changes:

- Fourth "WHEREAS" deletes the words "September 11, 2001," and replaces them with "9/11"
- Fourth "WHEREAS" inserts the words "Our government has all but slammed the door on the admission of refugees" after the words "dangerous situations"
- "RESOLVED" sections numbered 2, 3, and 4 are deleted, and sections numbered 1 and 5 are reworded slightly, as follows:

“Request our leaders, the presiding bishop, and the synodical bishops of the Evangelical Lutheran Church in America, pastors, lay leaders, and members to speak out for compassion and justice for refugees and asylum-seekers so that they need not suffer unnecessary separation from loved ones and may receive compassion from the citizens of this great nation; and to raise their voices in public to call upon Congress and all the Administration to protect the civil liberties of all people regardless of citizenship, institute asylum and detention reforms, and treat unaccompanied children who come to our borders as we would want our own children to be treated.

3. Southwestern Pennsylvania Synod (8B) [2003 Memorial]

Adopted the “model memorial” printed above, with the following changes:

- Third “WHEREAS” inserts the acronym “(LIRS)” after the words “Lutheran Immigration and Refugee Service”
- Fourth “WHEREAS” deletes the words “September 11, 2001,” and replaces them with “9/11”
- Fourth “WHEREAS” inserts the words “Our government has all but slammed the door on the admission of refugees” after the words “dangerous situations”
- Seventh “WHEREAS” deletes the words “an Immigration and Naturalization Service (INS) official” and replaces them with the words “the Department of Homeland Security”
- Eighth “WHEREAS” deletes the acronym “INS” and replaces it with the words “Immigration and Naturalization Service”
- “RESOLVED” section number 3 (“Recognize . . .”) is deleted
- “RESOLVED” section number 4 deletes the words “Lutheran Immigration and Refugee Service” and replaces them with the acronym “LIRS”

4. South-Central Synod of Wisconsin (5K) [2003 Memorial]

WHEREAS, the ELCA ministers with the most vulnerable of newcomers—many of them indigent, isolated, and subject to abuse, neglect, and despair—through congregations and the Lutheran Immigration and Refugee Service (LIRS) to resettle refugees, advocate for detained asylum seekers, assist unaccompanied children, offer pastoral and legal counsel to people without legal status, and aid people with the citizenship process, all of which require compassion and competence, and often is heartbreaking and unrecognized (1998 ELCA “Message on Immigration”); and

WHEREAS, we recognize that our church and society face many obstacles and difficulties welcoming newcomers and often tire of or resist fostering a hospitable environment for newcomers, forgetting that we all in the Church are sojourners, “looking for the city that is to come” (Hebrews 13:14); and

WHEREAS, since September 11, 2001, the nation has nearly closed refugee admissions, thus breaking its commitment to vulnerable people worldwide, crushing the hopes of tens of thousands of refugees stranded in camps, and risking the collapse of the long-standing network of U.S. refugee resettlement agencies; and

WHEREAS, in 2002, the U.S. imprisoned an estimated 10,000 people seeking asylum here, even though they have no criminal convictions; placed many of the 5,000 children and minor teens in criminal detention centers without access to legal representation, despite the ability of the U.S. Refugee Resettlement Program to offer them alternatives; and in 2003, met only one-fourth of the first quarter refugee admissions set by President Bush (3,823 of 17,500); therefore, be it

RESOLVED, that the South-Central Synod of Wisconsin memorialize the 2003 ELCA Churchwide Assembly to request the presiding bishop, synodical bishops, pastors, lay

leaders, and members to call on Congress and the White House to provide the necessary resources and direction for the U.S. Refugee Resettlement Program to increase refugee admissions, protect civil liberties of all people regardless of citizenship, institute asylum and detention reforms, and treat unaccompanied children fairly and compassionately; and be it further

RESOLVED, that the South-Central Synod of Wisconsin encourage congregations to open their hearts to the uprooted by supporting the Lutheran Immigration and Refugee Service and by individually or jointly undertaking to sponsor a refugee family, asylum seekers, or unaccompanied children, and to lift up in prayer the needs of all displaced people.

BACKGROUND

The United States has a proud and long tradition of providing protection to victims of political, religious, and other forms of persecution. But in the wake of the terrorist activities of September 11, 2001, the U.S. has felt vulnerable and insecure in a way that has had a major negative impact on the U.S. Refugee Resettlement Program and on policies toward immigrants and asylum seekers.

Historically, the United States has been one of the world leaders in providing resettlement for refugees, but over the past two years our government has fallen far short of its commitments for refugee admissions. Due largely to dramatically enhanced security measures that are not yet working smoothly, refugee admission numbers have been appallingly low. In federal fiscal year 2002, only 27,058 refugees were admitted to the United States, nearly 43,000 short of the presidential determination number of 70,000. This was by far the lowest number admitted and the greatest shortfall since the enactment of the Refugee Act of 1980.

President Bush set the ceiling for refugee admissions in fiscal year 2003 at 70,000 people, but of this total, only 50,000 were allocated. By the end of April 2003, only 11,307 refugees had been resettled in the United States. At the current rate of resettlement, less than 20,000 refugees will be resettled in the United States by the end of the fiscal year.

Resettlement is the best option for many of the world's 13 million refugees. The U.S. has the capacity to resettle more refugees. The U.S. resettlement network and communities across the country can welcome refugees in numbers far greater than the 70,000 level of 2001, to say nothing of the 27,000 level of 2002. For example, in 1992, the U.S. resettled 132,000 refugees. Workable and efficient security systems are a must, but a reasonable balance must be struck between national security and humanitarian need.

The lower admission numbers have had and will continue to have significant consequences for Lutheran Immigration and Refugee Service (LIRS) and especially for its resettlement affiliates. As the shortfalls persist, it is uncertain whether all 27 LIRS affiliates will be able to continue work. LIRS remains committed to maintaining its national Lutheran resettlement capacity and to doing what is prudently possible to continue to provide support for the affiliates.

Whatever impact is felt domestically because of the shortfall in refugee arrivals is significantly less than the impact on the refugees. Tens of thousands of refugees who are eligible for resettlement are stranded overseas, often in desperate circumstances. Organizations working in refugee camps send reports of girls being raped, of sick refugees dying from lack of adequate medical treatment, of refugees struggling to survive without adequate food or supplies, and of refugees being forced to flee from one country to another.

Families are anguished by separation, and those who are already in the United States often struggle to help feed their loved ones still overseas. The United Nations High Commissioner for Refugees reports, for example, that because of funding shortfalls, food rations at the Kakuma refugee camp in Kenya are being reduced to 1,200 calories per day, less than the daily ration for those imprisoned at Auschwitz during World War II.

Immigration policies also have been deeply affected. Late last year, the U.S. government imposed a special registration program for men from a number of countries. The program clearly targeted people based on national origin, race, and religion, rather than on security intelligence information. With the exception of North Korea, all the countries in the program were predominately Arab or Muslim. Men from these countries were forced to register with the Immigration and Naturalization Service, and thousands were detained, often without access to legal counsel.

Last year the United States signed an agreement with Canada that greatly limited the rights of people seeking asylum in the United States and Canada. The agreement requires that the person seek asylum in the country of first entry. If a person fleeing persecution arrives in the United States *en route* to Canada, they must seek asylum in the United States and are prohibited from seeking asylum in Canada. If the refugee is turned down for asylum in one country, he or she cannot apply for asylum in the other.

Each year, more than 5,000 foreign-born children are discovered in the United States unaccompanied by a parent or guardian. Many of these children are asylum seekers who seek protection from persecution, neglect, abuse, or abandonment, while others have been smuggled into the country by traffickers of human beings and forced into sweatshop labor or worse. At the end of 2002, provisions were passed—as part of the Homeland Security Act—that transferred care and custody of these unaccompanied children from the Immigration and Naturalization Service to an office for children’s services within the Office of Refugee Resettlement in the Department of Health and Human Services. While an important first step, the provisions still do not guarantee the children access to *pro bono* counsel and guardians *ad litem* (friend of the child).

In 1956 the Rev. Paul Empie, head of the National Lutheran Council, wrote:

Life would be simpler if the outstretched hands of our refugee brothers and sisters were not within our reach. But they are! We might at moments wish that God had arranged it otherwise, but He hasn’t. As long as He has placed us in the position to be the rescuing sponsors instead of the refugees, how can we ask to be excused?

The Lutheran Church has a history of welcoming refugees. Following World War II, Lutherans resettled 57,000 refugees in the U.S. In the decade after the fall of Saigon in 1975, Lutherans sponsored more than 50,000 refugees from southeast Asia.

In the ELCA’s social statement “For Peace in God’s World” (1995), this church states: We support compassionate survival for refugees and vigorous international protection for them. The world community has a responsibility to aid nations that receive refugees and to help change the situations from which they fled. In our own country, we support a generous policy of welcome for refugees and immigrants. We pledge to continue our church’s historic leadership in caring for refugees and immigrants.

The ELCA's 1998 "Message on Immigration" states:

Immigration, refugee, and asylum policies express who we are as a nation, influence the nation's future character, and affect the lives of millions of people. We encourage our members, in light of our history and our ministry with newcomers, to join with other citizens in our democratic society to support just laws that serve the common good. Our advocacy needs to take into account the complexity of issues, the diversity of interests, and the partial or relative justice of laws at the same time that it counters appeals rooted in hostility, racism, prejudice, indifference, and simplistic solutions. We draw on the best of our nation's traditions as a refuge and haven for the persecuted and destitute when we affirm that "we support a generous policy of welcome for refugees and immigrants" and that we "will advocate for just immigrant policies, including fairness in visa regulations and in admitting and protecting refugees. We will work for policies that cause neither undue repercussions within immigrant communities nor bias against them" ("Message on Immigration," p. 6, with quotations from the social statements "For Peace in God's World," pp. 20–21, and "Freed in Christ: Race, Ethnicity, and Culture," p. 7).

Congregations of the Evangelical Lutheran Church in America and individuals, boards, the Church Council, presiding bishop, and Conference of Bishops have been active over the past two years writing letters and calling on elected officials regarding legislation designed to strengthen our government's resettlement programs. In April 2002, the ELCA Church Council acted (CC02.04.11):

To encourage members of the Evangelical Lutheran Church in America to pray for refugees and their families and for those who minister to refugees on behalf of the whole church, including Lutheran Immigration and Refugee Service and Lutheran social ministry organizations . . . ;

To request that the presiding bishop of this church send a letter to the President of the United States, the Secretary of State, and the Commissioner of the Immigration and Naturalization Service expressing this church's concern related to:

1. the treatment of refugees by this country since the events of September 11, 2001;
2. the decline in refugee admissions; and
3. the increase in the number of unused resettlement places over the last ten years.

On March 7, 2002, the ELCA Conference of Bishops wrote to President George W. Bush saying that "dramatic measures are needed to restore our nation's commitment to refugees . . ." On March 9, 2002, Presiding Bishop Mark S. Hanson wrote to the President of the United States of America urging support of the Unaccompanied Alien Child Protection Act of 2001; the ELCA Conference of Bishops added their signatures. On May 7, 2002, the presiding bishop again wrote to the president of the United States of America, with copies to the Secretary of State and the Commissioner of the Immigration and Naturalization Service, to express the concerns raised in the action of the Church Council. On September 25, 2002, Presiding Bishop Hanson added his signature to those of the presiding bishop of The Episcopal Church and the president of the United States Conference of Catholic Bishops in a letter to the President urging him "to renew our commitment to the world's refugees and to press for generous refugee admissions programs."

Mr. Brian D. Rude, chair of the Memorials Committee, moved the following:

**MOVED;
SECONDED:**

To commend the Metropolitan New York Synod, Slovak Zion Synod, Southwestern Pennsylvania Synod, and South-Central Synod of Wisconsin for raising the concern about refugees, immigrants, and asylum seekers;

To encourage individuals, congregation councils, synod councils, and the presiding bishop of the Evangelical Lutheran Church in America to:

- call on the President to increase significantly the number of refugees admitted under Presidential Determination, and to support an increase in the funding level in fiscal year 2004 for the Migration and Refugee Assistance Fund;
- call on all members of the U.S. House of Representative Bipartisan Congressional Refugee Caucus and lift up the needs of refugees throughout the world;
- call on the United States government to protect the civil liberties of all people regardless of citizenship; and
- call on Congress to pass S-1129, the Unaccompanied Child Protection Act of 2003, which would provide a structure for *pro bono* counsel so unaccompanied children do not have to navigate the judicial system alone, and allow the appointment of guardians *ad litem* (friend of the child) for children to ensure their best interests are served;

To encourage congregations and individuals to support Lutheran Immigration and Refugee Service and consider sponsoring a refugee family, asylum seeker, or unaccompanied child;

To call on congregations and individuals to lift up in prayer and action the needs of all displaced people; and

To direct the Division for Church in Society in partnership with Lutheran Immigration and Refugee Service to advocate for compassion and justice for asylum seekers, refugees, and unaccompanied children.

Bishop Rolf P. Wangberg [Northwestern Minnesota Synod] asked if, when the assembly called upon congregations to do something, the churchwide organization was able to encourage and assist them in specific ways. Presiding Bishop Hanson replied that he would ask the Rev. Rebecca S. Larson, executive director of the Division for Church in Society, to come to the podium to answer the question. Pr. Larson said that the churchwide organization was glad to respond to requests for assistance and had resources available for synods and congregations.

Mr. Kamy Moghbeli [Metropolitan New York Synod] spoke in favor of the resolution from his context as a former refugee. He said that he desired to lift up his voice for those who were not able to be heard. Mr. Moghbeli stated that after September 11, 2001, the doors to the United States closed. He declared that refugees were not terrorists but were well documented and screened. He explained that they must wait many years to enter this country. Then, when they arrived, many were handcuffed and put in jail. He asked members of the assembly to visit the detainees to hear their experiences and see the conditions under which they were held.

Seeing no further speakers, Bishop Hanson called for a vote.

ASSEMBLY

ACTION

Yes-875; No-63

CA03.05.10

To commend the Metropolitan New York Synod, Slovak Zion Synod, Southwestern Pennsylvania Synod, and South-Central Synod of Wisconsin for raising the concern about refugees, immigrants, and asylum seekers;

To encourage individuals, congregation councils, synod councils, and the presiding bishop of the Evangelical Lutheran Church in America to:

- call on the President to increase significantly the number of refugees admitted under Presidential Determination, and to support an increase in the funding level in fiscal year 2004 for the Migration and Refugee Assistance Fund;
- call on all members of the U.S. House of Representative Bipartisan Congressional Refugee Caucus and lift up the needs of refugees throughout the world;
- call on the United States government to protect the civil liberties of all people regardless of citizenship; and
- call on Congress to pass S-1129, the Unaccompanied Child Protection Act of 2003, which would provide a structure for *pro bono* counsel so unaccompanied children do not have to navigate the judicial system alone, and allow the appointment of guardians *ad litem* (friend of the child) for children to ensure their best interests are served;

To encourage congregations and individuals to support Lutheran Immigration and Refugee Service and consider sponsoring a refugee family, asylum seeker, or unaccompanied child;

To call on congregations and individuals to lift up in prayer and action the needs of all displaced people; and

To direct the Division for Church in Society in partnership with Lutheran Immigration and Refugee Service to advocate for compassion and justice for asylum seekers, refugees, and unaccompanied children.

Category A2: Pastoral Care for Gay and Lesbian People

Reference: 2003 Pre-Assembly Report, Section VI, pages 10-12.

Three synods adopted essentially identical memorials on pastoral care for gay and lesbian people. The Model Memorial is printed here, with changes noted by synod.

Model Memorial

WHEREAS, we are called as Christians to proclaim God's grace and to care for one another as expressed in First Thessalonians: "For God has not destined us for wrath but to obtain salvation through our Lord Jesus Christ, who died for us so that whether we wake or sleep we might live with him. Therefore encourage one another and build one another up, just as you are doing" (1 Thessalonians 5:9-11); and

WHEREAS, the 1991 and 1995 ELCA Churchwide Assemblies affirmed that “gay and lesbian people, as individuals created by God, are welcome to participate fully in the life of congregations of the ELCA”; and

WHEREAS, the 1995 ELCA Churchwide Assembly further called upon the presiding bishop and Conference of Bishops to issue “words of prayer and pastoral encouragement . . . so that this church can express a caring welcome for gay and lesbian people and repudiate all words and acts of hatred toward such people in our church and in our communities”; and

WHEREAS, the Open Letter from the Bishops of the ELCA in 1996 spoke to gay and lesbian people and their families and called upon “all our pastors, as they exercise pastoral care, to be sensitive to the gifts and needs of gay and lesbian members”; and

WHEREAS, the inner struggle over self-awareness of sexual orientation often occurs when a person is a youth or young adult, producing unique stresses based on shame and on feelings of isolation and unworthiness leading to depression and thoughts of suicide, as highlighted in a 1989 report by the U.S. Department of Health and Human Services, which indicates that as many as a third of teen suicides in the country are over sexual orientation struggles; and

WHEREAS, some of the greatest struggles over self-awareness of sexual orientation also involve a struggle with spiritual and faith issues, which can produce deep psychological wounds and alienation from the church; therefore, be it

RESOLVED, that the [Synod Name] memorialize the Evangelical Lutheran Church in America and encourage the Conference of Bishops of the Evangelical Lutheran Church in America to offer a special message of pastoral care and concern to youth and adults in our church who may be wrestling with these issues of self-understanding by affirming the principles of God’s unconditional love as expressed in this memorial, so we may indeed “encourage one another and build one another up,” and encourage pastors to provide pastoral care and support for people struggling with this issue.

1. Southeastern Synod (9D) [2003 Memorial]

Adopted the “model memorial” printed above.

2. Delaware-Maryland Synod (8F) [2003 Memorial]

Adopted the “model memorial” printed above, with the following changes:

- First “WHEREAS” replaces “we are called as Christians” with “Christians are called”
- Second “WHEREAS” replaces “Evangelical Lutheran Church in America (ELCA)” with just “ELCA”
- Third “WHEREAS” deleted
- Between the model’s fourth and fifth “WHEREAS” paragraphs is inserted the following:
WHEREAS, the Delaware-Maryland Synod passed an affirmation of welcome at the 2000 Synod Assembly and reaffirmed its welcome to gay and lesbian people at the 2002 Synod Assembly; and
- Between the model’s sixth “WHEREAS” and first “RESOLVED” paragraphs is inserted the following:
WHEREAS, an appropriate pastoral care response of this church is to offer support and affirmation to people at all stages along their journey of self-understanding, stating that God’s love is unconditional and is not based on what one’s sexual orientation may be; therefore, be it
RESOLVED, that the Delaware-Maryland Synod memorialize the ELCA Churchwide Assembly to encourage its pastors and leaders to affirm God’s unconditional love for all

people as the true source of healing, wholeness, and reconciliation as they seek to integrate their Christian faith and their sexuality; and be it further

- Final “RESOLVED” replaces “Evangelical Lutheran Church in America and encourage the Conference of Bishops of the Evangelical Lutheran Church in America” with “ELCA Churchwide Assembly to encourage the Conference of Bishops of the ELCA”
- Final “RESOLVED” deletes “as expressed in this memorial”
- Final “RESOLVED” replaces “we” with “Christians”
- Final “RESOLVED” deletes “and encourage pastors to provide pastoral care and support for people struggling with this issue”

3. Metropolitan Washington, D.C., Synod (8G) [2003 Memorial]

Adopted the “model memorial” printed above, with the following changes:

- First “WHEREAS” deletes the words “just as you are doing” from the biblical quotation
- Second “WHEREAS” deleted
- Third “WHEREAS” of model inserts a citation following the quotation: “(CA95.7.50)”
- Fourth “WHEREAS” of model inserts a citation following the quotation: “(‘A Word of Welcome to Gays and Lesbians,’ March 22, 1996)”
- An additional “WHEREAS” paragraph is inserted following the fourth “WHEREAS” of the model, which reads:

WHEREAS, the ELCA has undertaken new studies on sexuality intended to help people of the church discern the will of God on such matters as sexual orientation;

- Fifth “WHEREAS” deletes the words “occurs when a person is a youth or young adult, producing” and replaces them with the word “produces”
- Fifth “WHEREAS” deletes the words “as highlighted in” and replaces them with the words “responsible for as many as a third of teen suicides, according to”
- Fifth “WHEREAS” inserts a citation at the end of the paragraph: “(P. Gibson, “Gay Male and Lesbian Youth Suicide, Report of the Secretary’s Task Force on Youth Suicide,” U.S. Department of Health and Human Services, 1989 - HE20.8002/y8[v1 to v4])”
- Sixth “WHEREAS” inserts a citation at the end of the paragraph: “(Interfaith Alliance Foundation, *Mixed Blessings: Mainstream Religion and Gay and Lesbian Americans*, August 1, 1999)”
- Three additional “WHEREAS” paragraphs and one “RESOLVED” paragraph are inserted following the sixth “WHEREAS” paragraph of the model, which read:

WHEREAS, “reparative” or “conversion” therapies are based on the understanding that homosexuality is a mental disorder that can and should be “cured,” contrary to the findings of the American Psychiatric Association and many other organizations (American Psychological Association, *Just the Facts about Sexual Orientation & Youth: A Primer for Principals, Educators and School Personnel*); and

WHEREAS, the American Academy of Pediatrics, American Counseling Association, American Association of School Administrators, American Federation of Teachers, American Psychological Association, American School Health Association, Interfaith Alliance Foundation, National Association of School Psychologists, National Association of Social Workers, and National Education Association have all issued professional statements opposing all attempts to change someone’s sexual orientation by any means, and have further declared these therapies to be not only ineffective, but potentially very harmful (American Psychological Association, *Just the Facts about Sexual Orientation & Youth: A Primer for Principals, Educators and School Personnel*); and

WHEREAS, some congregations have aligned themselves with those who endorse “reparative” or “conversion” therapies and promote them as a “healing” experience (Frank

Worthen, *Helping People Step Out of Homosexuality*), despite the professional findings to the contrary; therefore, be it

RESOLVED, that the Metropolitan Washington, D.C., Synod in assembly declare its rejection of those therapies that seek to change one's sexual orientation"

- First "RESOLVED" of model deletes the words "memorialize the Evangelical Lutheran Church in American and encourage the Conference of Bishops" and replaces them with the words "in assembly direct the secretary of the synod to request the Presiding Bishop"
- First "RESOLVED" of model deletes the words "by affirming" and replaces them with the words "and to affirm that"
- First "RESOLVED" of model deletes the words "as expressed in this memorial"
- First "RESOLVED" of model deletes the words "encourage pastors to provide pastoral care and support for people struggling with this issue," and inserts a citation following the biblical quotation: "(1 Thessalonians 5:9–11)"

BACKGROUND

The 1991 Churchwide Assembly voted (CA91.7.51), "To affirm 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." This welcome was explicitly reaffirmed by the Churchwide Assembly in 1995 (CA95.6.50) and again in 1999 (CA99.06.27). The 1995 action also urged ELCA members to "practice and teach biblical and confessional guidance for speaking the truth in love" and stated that "mutual repentance and forgiveness" are appropriate in instances where debates about homosexuality "may have harmed members of the Body of Christ."

The 1995 resolution asked the bishops of this church for "words of prayer and pastoral concern and encouragement" for gay and lesbian members of the ELCA. In response, in March 1996, Presiding Bishop H. George Anderson and the Conference of Bishops wrote a letter that began with the quotation of John 3:16 and Romans 15:5–7. The bishops wrote "in hope and out of faith." They urged "that our congregations should reflect our Lord's invitation to all (Matthew 11:28) by being safe places for those who are persecuted or harassed in our society. We repudiate all words and acts of hatred toward gay and lesbian people in our congregations and in our communities, and extend a caring welcome for gay and lesbian people and their families. We call upon all our pastors, as they exercise pastoral care, to be sensitive to the gifts and needs of gay and lesbian members. We urge our congregations to reach out to all God's people with the Gospel of Jesus Christ." Though the words were clearly meant to include people of all ages, there is no special mention of youth and young adults.

With leadership from the Task Force for the ELCA Studies on Sexuality, this church is in a time of prayerful discernment about sexuality, with special attention in the next two years to the implications of faith for homosexual people. Youth and young adults are encouraged to participate in the studies. Their concerns and needs are important matters for consideration in these ongoing conversations, both in the current phase and as the task force moves toward developing a proposed statement on all aspects of human sexuality.

The memorial of the Metropolitan Washington, D.C., Synod appears to request a response from the presiding bishop, but the Task Force for the ELCA Studies on Sexuality has been authorized to oversee the process for these studies, and is therefore the more appropriate recipient of the synod's request.

Mr. Brian D. Rude, chair of the Memorials Committee, moved the following:

MOVED;

SECONDED:

To receive the memorials of the Southeastern Synod, the Delaware-Maryland Synod, and the Metropolitan Washington, D.C., Synod related to pastoral care for gay and lesbian people;

To refer the memorials to the Conference of Bishops as information;

To request the Task Force for the ELCA Studies on Sexuality to continue to include the concerns of youth and young adults as the task force does its work; and

To encourage active participation by youth and young adults in the ongoing Studies on Sexuality through discussions on these issues in congregations, at synodical youth gatherings, in college and university settings, at events sponsored by the Lutheran Youth Organization and Lutheran Student Movement, and in other settings.

Before beginning discussion of the recommended response, Presiding Bishop Hanson reminded voting members that amendments or substitute motions needed to be moved on the floor of the assembly. They did not automatically come to the floor when a written copy was submitted to the secretary.

Ms. Christina Lynn Kelton [Southeastern Synod] moved to amend by addition:

MOVED;

SECONDED:

To add the following between paragraphs three and four of the resolution:

To inform the Task Force for the ELCA Studies on Sexuality about the ethical and theological risks which would be created if the ELCA were to advocate therapies which claim to change someone's sexual orientation.

Ms. Kelton spoke in favor of the amendment, saying, "There are documented reports done by the U.S. Department of Health and Human Services in 1989, which indicate that as many as a third of teen suicides in the country are over sexual orientation struggles, which are caused by not only being told but being forced to change their sexual orientation. If there is one person in this room that has been affected by suicide, that is one too many. Youth, young adults, and adults of all ages need supportive care, the type of care that can only be given by pastors or another person of the faith. Why should we have to seek a form of secular therapy when such therapies should be available from our pastors and our churches? Thank you."

Mr. Lewis M. Hesse [Eastern Washington-Idaho Synod], a member of the task force, said, "I would oppose the amendment because one of the strongest underpinning beliefs in our work is that all viewpoints are to come to the task force. There is nothing to be censored; there is nothing to be put emphasis on. There is nothing to be denigrated, no matter how goofy or strange the ideas may sound. Everything is supposed to come to the task force for an open hearing. And for this body to dictate to the task force what they may or may not, or the opinion of something that is right or wrong, is a hindrance to our work. So I would oppose the amendment."

Mr. Donald Bergstrom [Southwestern Texas Synod] spoke in favor of the amendment, saying, “As you know, there are many studies that have been made on counseling young individuals to change their sexuality because it’s a matter of choice, which we feel it is not a matter of choice but a matter of God’s given grace to those people of that sexual orientation. And counseling them does not do any good to them when your brain or when your genes are made up into that motion. You can’t change it, no more than we can change our hair style, our ears or eyes or nose. So sending them to counseling would do no good. All it does is frustrate the individual. And like the young lady who made the amendment said, it may lead to a lot of teenage suicides. We cannot afford, as a church body, to endorse anything that leads to teenage suicide. Thank you.”

The Rev. John S. Maas [Oregon Synod] said, “I’m one of the people who is in the middle of this debate, not knowing which side to go on. And my concern with this amendment is that it mandates a point of view to a study that’s in process. It’s asking that we make sure that we include youth, colleges, people of that strata of our culture, but then to then mandate what they can and cannot study seems to hamstring the resolution. And it’s on that basis that I speak against it. Because it does exclude views. Thank you.”

Bishop Stephen P. Bouman [Metropolitan New York Synod] stated, “I really do understand the desire to really have a place where we can talk about all sides of the issue. But in this case, as many pastors, myself included, have dealt with young people going through this. People look for signals, and they really struggle with this. And to advance this can really, really hurt people. And, besides that, it’s theologically flawed to think that to come before God as both sinner and saint, we have to change something about how we were created.”

The Rev. James M. Culver Jr. [Indiana-Kentucky Synod], spoke in opposition, saying, “I think that there is much research available that would refute the claims of the people who propose this amendment. You can read studies on both sides of the issue. I think we need to get the full story. I know people who have struggled with homosexuality in their own lives, sometimes for a long period of time, who have overcome the orientation or at least been able to live a chaste single life. I also have a book, *Homosexuality, the Use of Scientific Research in the Church’s Moral Development* by Stanton L. Jones and Mark A. Yarhouse, which includes a chapter that was a presentation to the ELCA Conference of Bishops and has a chapter also on whether or not it’s possible for people to change. I think we need to get all the information rather than simply making a decision in the heat of the moment with a lot of emotional arguments. And that we need at least to give fair consideration to people who claim that it is possible for people to change with the help of therapy. Thank you.”

The Rev. Jayne M. Thompson [Central States Synod] stated, “As a person who works with young people, I speak in favor of the amendment. There are youth in my synod, one in particular, part of the youth convocation, who came out to me and now is a student at my university. And I’m humbled to tears when he speaks about his story—he’s gay—when he says that he may not be alive if it were not for me listening to his story and accepting him as he is created to be. I speak in favor of the amendment.”

Mr. Raymond Carr [Northeastern Ohio Synod] raised a point of clarification, saying, “If we do not pass this amendment, would the ELCA Studies on Sexuality still be able to consider this and the other side of this argument?”

Bishop Hanson ruled, “The question is fine. I’m ‘umming’ about whether that really was an appropriate way to use the white card. It felt like you were participating in the debate

with a question as others are participating. So, ‘white card’ is a question about procedures before the house. And if it’s a question about the content of the discussion, then I really encourage you to hold your white card in line because that’s appropriate. It’s just a judgment call on the chair. So what I will do is I’ll let the question stand before the house, ask someone in the gallery over there that’s the appropriate one to answer to come. But we’ll continue the debate, but we’ll make sure the answer is given, okay?”

The Rev. Frezil D. Westerlund [Southeastern Minnesota Synod] said, “I’m a pastor, and I’m also a family therapist. Most of my work has been in incest. And I would like to remind this group that there are, perhaps, some inappropriate forms of sexuality—incest, rape—and people are inclined towards that. And I would certainly hope that we would advocate therapy for those people to help them live better lives, for one thing. Thank you.”

Ms. Allison A. Guttu [Metropolitan New York Synod] said, “I would like to address some of the statements that have been made concerning this memorial. One, the memorial does not mandate censorship. It does not preclude us from getting a full story. And the memorial is not about the sexuality studies task force *per se*. It is about pastoral care, when individuals come to pastors asking questions about their sexuality, talking to pastors. I also need to respond to the previous speaker, Reverend Chair, that human sexuality is not about incest, rape, *et cetera*; those are illnesses and problems that individuals have and that should be treated with therapies. Individuals coming forward for counseling about their sexual orientation—heterosexual, bisexual, homosexual—should have the opportunity to speak with a pastor who is informed.”

Bishop Hanson asked, “Did you conclude your statement?”

Ms. Guttu replied, “Yes.”

Bishop Hanson said, “Thank you. I’ll call on the Rev. Childs, director for the ELCA Studies on Sexuality, for a response to the question that was asked from Microphone 6. Wait until you have the mike. Microphone from the resource section. Go ahead.”

The Rev. James M. Childs Jr., in answer to Mr. Carr’s question, responded, “The task force has studied and been made aware of the dispute for discussion of different viewpoints regarding reparative therapy, and the study guide itself introduces that discussion so that the matters being referred to in this resolution could, indeed, continue to be a matter of the dialogue that will go forward in the study process.”

Mr. Y. T. Chiu [Northeastern Ohio Synod] said, “It is 9:00. I think the Reverend Chair should remind people to pass in the ballot. We might get involved in the discussion and forget to drop the ballot in the basket.”

Bishop Hanson said, “Thank you. I’ll take that as a reminder to the chair. If your ballot has not been passed in, the deadline is now. . . .”

Bishop Warren D. Freiheit [Central/Southern Illinois Synod] said, “I call for the question.”

Bishop Hanson said, “The question has been called. We will now vote on whether you want to end debate. If you want to end debate, vote ‘yes’; if you want to continue debate, vote ‘no’. We will use the voting machines. It takes two-thirds to bring debate to a close. Vote now.”

MOVED;

Two-Thirds Vote Required

SECONDED;

Yes-838; No-104

CARRIED:

To move the previous question.

Bishop Hanson declared debate on the amendment closed and said, “We will now go to voting on the amendment. I trust the text can be put on the screen. Well, do you not have the text for the screen? Do you want me to read it again? Is there anyone that would like it read again?” The assembly responded in the negative.

Bishop Hanson called for a vote on the amendment.

MOVED;

Yes-312; No-659

SECONDED;

DEFEATED:

To add the following between paragraphs three and four of the resolution:

To inform the Task Force for the ELCA Studies on Sexuality about the ethical and theological risks which would be created if the ELCA were to advocate therapies which claim to change someone’s sexual orientation.

Bishop Hanson declared that the amendment had been defeated. He informed the assembly that the main motion from the Memorials Committee was before them and asked for any further discussion. Seeing none, he directed the assembly to vote on the original resolution.

ASSEMBLY

ACTION

Yes-838; No-127

CA03.05.11

To receive the memorials of the Southeastern Synod, the Delaware-Maryland Synod, and the Metropolitan Washington, D.C., Synod related to pastoral care for gay and lesbian people;

To refer the memorials to the Conference of Bishops as information;

To request the Task Force for the ELCA Studies on Sexuality to continue to include the concerns of youth and young adults as the task force does its work; and

To encourage active participation by youth and young adults in the ongoing Studies on Sexuality through discussions on these issues in congregations, at synodical youth gatherings, in college and university settings, at events sponsored by the Lutheran Youth Organization and Lutheran Student Movement, and in other settings.

Bishop Hanson announced that the assembly had come to the end of that session's discussion of memorials but said that the discussion would continue during the following plenary session.

Bible Study

Presiding Bishop Mark S. Hanson announced that the third Bible study would be led by the Rev. Munib A. Younan, bishop of the Evangelical Lutheran Church in Jordan and Palestine (ELCJ). Bishop Hanson recalled his travels to the Middle East where he had experienced Bishop Younan's leadership. He compared Bishop Younan's insights to those of Dietrich Bonhoeffer, the 20th-century German theologian and pastor. Both of them heard and spoke the prophetic cries of the people and always called people back to Christ.

Bishop Younan had selected Micah 6:8 as the text of his Bible study: "He has told you, O mortal, what is good; and what does the LORD require of you but to do justice, and to love kindness, and to walk humbly with your God?" He offered an exposition of the reading.

Bishop Younan observed that the church was often criticized for being prophetic. He recalled being asked why he spoke prophetically and expressed his view that Micah was probably asked the same question. He said the words of Micah took their power from God. He further stated that neither Micah nor Jesus had any earthly power; they challenged society from outside the power structure. He identified Lutherans as being particularly able to "do justice" by exposing sins, to "love kindness" by proclaiming grace, and to "walk humbly" by loving people and walking with God. He asked for the churches of the world to form a symphony of justice against tyranny.

Following his exposition of the text, Bishop Younan asked the assembly to discuss three questions drawn from Micah: How does the church act as the school of the Holy Spirit, molding Christians to do justice? How can individuals and the church in specific ways do justice, love kindness, and walk humbly with God? What does it mean for the church to stand outside the power structure so its voice can be heard loudly and clearly?

Bishop Younan concluded the Bible study by leading the assembly in praying the traditional prayer of St. Patrick.

Presiding Bishop Hanson thanked Bishop Younan for his presentation and stated, "You have been a prophet among us."

Report of the Credentials Committee

Reference: *2003 Pre-Assembly Report*, Section I, pages 10 and 37.

Presiding Bishop Mark S. Hanson invited Mr. David A. Ullrich, vice chair of the Credentials Committee, to make his report. As of 7:55 A.M. Friday, 1,030 of 1,031 voting members had registered. Bishop Hanson thanked Mr. Ullrich for the report.

Elections:

Fourth Ballot for Vice President

Reference: *2003 Pre-Assembly Report*, Section I, page 21; Section I, pages 6, 10, 14-15, 17, 20, 22.

Presiding Bishop Mark S. Hanson informed the assembly that it would move to the fourth ballot for vice president. He stated that on the fourth ballot a nominee needed to receive 60 percent of the votes cast in order to be elected vice president. Since the vote would take place using the electronic voting machines, he asked that the names of the three nominees appear on the video screen and noted that the names were listed in descending

order based on the results of the third ballot. Presiding Bishop Hanson then read the names of the nominees as they appeared on the video screen, as follows:

1. Mary Froehlig
2. Carlos Peña
3. Glenndy Sculley

Bishop Hanson asked voting members not to vote yet. He reminded them that they would be asked to vote for one name and that if they made a mistake and hit the wrong button, they could then hit the correct key because the last button that they pressed would be the one that registered.

Bishop Hanson continued his instructions by saying that there would be a slight delay in reporting the results of the ballot because the chair of the Elections Committee would need to calculate the percentage of votes necessary to achieve a 60 percent majority. When the results were available, Bishop Hanson would ask the chair of the Elections Committee to read them; they would also appear on the screen. He called for questions and reminded voting members that there could be no interruptions once the voting had begun. Bishop Hanson then asked Secretary Lowell G. Almen to lead the assembly in prayer. Following the prayer, Bishop Hanson instructed the voting members to begin voting. After Bishop Hanson declared the fourth ballot for vice president to be closed, he called upon the assembly to sing the hymn, "Be Thou My Vision."

Election Report: Fourth Ballot for Vice President

Reference: *2003 Pre-Assembly Report*, Section I, page 21; Section I, pages 6, 10, 14-15, 17, 20, 22.

Presiding Bishop Mark S. Hanson called on Mr. Phillip H. Harris, chair of the Elections Committee, to report. Mr. Harris reported that there had been 949 ballots cast. Since the ballot required one nominee to receive 60 percent of the vote in order to be elected, the number of votes necessary for an election would be 570. He reported that on the fourth ballot for vice president, the vote was as follows:

Mr. Carlos Peña	441	47%
Ms. Mary T. Froelig	310	33%
Ms. Glenndy Sculley	198	20%

Presiding Bishop Hanson informed the assembly that there was not an election. Under the assembly's rules of procedure, the two people receiving the highest number of votes on the fourth ballot would proceed to the next ballot. These people were Mr. Carlos Peña and Ms. Mary T. Froehlig.

Bishop Hanson reminded voting members that the fifth ballot for vice president would take place Saturday morning, August 16, 2003, at 8:45 A.M.

Report of the Presiding Bishop

Reference: *2003 Pre-Assembly Report*, Section II, pages 1-6; Section I, page 22.

Presiding Bishop Mark S. Hanson invited Vice President Addie J. Butler to assume the chair. Chair *pro tem* Butler called on Bishop Hanson for the fourth part of his report, which

focused on the strategic direction “step forward as a public church that witnesses boldly to God’s love for all that God has created.”

Bishop Hanson began his report by asking the assembly, “What is the church’s role in public life?” He stated that while some people were increasingly familiar with the term “public church,” others had questions about it. To begin defining the term, members of the assembly had been interviewed during the preceding week for their responses.

Among the voting members’ responses, which were displayed on the video screen, were the following: Being a public church meant trying to meet the needs of people, loving and accepting everyone, serving humanity, influencing the lives of others, respecting all people, inviting people, witnessing to the good news that Christ gives us, welcoming everyone, being involved in communities, setting an example, serving people as a spiritual guide and moral barometer, and being salt in order to make a difference in public life.

Bishop Hanson stated that this church was a public church because our baptismal identity calls us, Scripture compels us, and the world cries out to us to be. Bishop Hanson declared that our faith is not simply private and personal. Biblical prophets, as well as Jesus, called faithful people of God to go out into the world. The presiding bishop said that the world cried out for this church to be a public church.

Bishop Hanson invoked the Rev. Dietrich Bonhoeffer’s vision of a new form of Christianity, which called for the future church to deepen its life in Christ and in its community and to go out into the world as radical disciples. An excerpt from the 1999 film *Bonhoeffer: Agent of Grace* was shown to the assembly. It depicted Bonhoeffer defining real Christianity as sharing in the suffering of God and sharing one another’s pain. Bishop Hanson declared that this church could not be a church of the future without being a public church.

Bishop Hanson stated that he had been seeing signs that this church was becoming a public church:

- 41,000 people at the Youth Gathering in Atlanta, Georgia, engaging in joyful acts of volunteer service in communities.
- People at the Lutheran World Federation gathering in Winnipeg, Manitoba, Canada, walking with brothers and sisters and protesting immigration policy with prayer, song, and witness.
- Two high school graduation ceremonies on a visit to the Evangelical Lutheran Church in Jordan, where he witnessed Christian and Muslim youth learning together the ways of nonviolence.
- All three expressions of this church—congregations, synods, and the churchwide organization—developing a rural alliance.
- Thoughtful conversation around this church on the subject of peace and appropriate responses to the United States’ actions in Iraq.
- Representatives of urban congregations gathering in Florida to develop interfaith and ecumenical church-based organizing groups.

Bishop Hanson concluded by saying that each member of this church affirmed its role as a public church each week in worship and each day in the world. He asked that members of the assembly renew their commitment to being a public church by standing and singing three verses of “The Church of Christ in Every Age.”

Chair *pro tem* Butler thanked Bishop Hanson for his report and announced that it was accepted and referred. She then returned the chair to Presiding Bishop Hanson.

Elections:

Editor of *The Lutheran*

Reference: 2003 Pre-Assembly Report, Section IV, page 30; Section I, pages 15, 20, 22.

Presiding Bishop Mark S. Hanson stated that voting members were about to make an important decision in the life of this church: the election of the editor for *The Lutheran* magazine. Presiding Bishop Hanson informed the assembly that *The Lutheran* was the largest denominational periodical in the United States and was read by one million people. He said that he thought its presence in more than 460,000 mailboxes each month presented a witness about members' faith. He reminded the assembly that this church was a public church as its people shared stories of faith, witness, and work in the world. He said one aspect of being a public church was communication, so it was important to focus on the election of the editor of *The Lutheran* magazine.

Bishop Hanson informed the assembly that the advisory committee of *The Lutheran*, in consultation with the presiding bishop and the Church Council, was directed by the governing documents to nominate one person to be the editor of *The Lutheran*. The Rev. David L. Miller had received the strong endorsement of the advisory committee, including consultation with the presiding bishop and by the Church Council. Bishop Hanson directed voting members to information about the process and about the nominee in their materials.

Bishop Hanson asked Vice President Addie J. Butler to present the recommendation of the Church Council. Vice President Butler moved:

MOVED;

SECONDED: To elect the Rev. David L. Miller to a four-year term as editor of *The Lutheran* magazine, effective November 1, 2003.

Hearing no discussion, Bishop Hanson called for the vote. The vote was conducted with electronic voting machines with the following results:

ASSEMBLY

ACTION

Yes-866; No-42

CA03.05.12 To elect the Rev. David L. Miller to a four-year term as editor of *The Lutheran* magazine, effective November 1, 2003.

Bishop Hanson declared the Rev. David L. Miller elected to a four-year term as editor of *The Lutheran* magazine and invited him to address the assembly.

Pr. Miller recalled traveling to New York City in the week following the terrorist attacks of September 11, 2001. He observed many ways of responding to the tragedy and human need but particularly remembered seeing thousands of candles burning in Union Square. A woman sat among the candles all night, keeping them lit and expressing care for each one. He compared the work of *The Lutheran* to the effort of the woman's vigil. He noted the staff of the magazine did not bring the light of Christ but, rather, tried to lift up the light that God had lit in each person.

Pr. Miller stated that each month the magazine lifted up congregations who had found and who were struggling to find ways of expressing God's love in the world. He said the magazine reported each month about ministries of global scope, such as the Lutheran World Federation, Lutheran Immigration and Refugee Service, and Presiding Bishop Hanson's ecumenical trip to the Vatican. Each month, he said, the magazine told stories of life and death. Each month it revealed the connections between this church and other churches around the world. *The Lutheran* had shown this church how far it had come and how long the journey was.

Pr. Miller noted that congregations that subscribed to *The Lutheran* were more aware of and were more supportive of the ministries of this church than those that did not. He also observed that, since 1988, circulation had slipped significantly. He called for help from members of the assembly in encouraging congregations to subscribe and to provide feedback to the magazine with regard to ways of better serving this church.

Update on ELCA Studies on Sexuality

Reference: 2003 Pre-Assembly Report, Section V, pages 2-6.

Presiding Bishop Mark S. Hanson noted that the culture was attentive to how religious communities engaged in conversation about human sexuality. He deemed it appropriate to the theme of "stepping forward as a public church" to receive a report requested by the Church Council about the ongoing ELCA Studies on Sexuality. He reminded the assembly that the 2001 Churchwide Assembly called for a six-year study process called the "ELCA Studies on Sexuality." He noted the high attendance at the hearings on this topic that had been held on the previous Tuesday.

To provide further information to the assembly, Bishop Hanson welcomed a group of resource people: the Rev. James M. Childs Jr., director for the studies; the Rev. Margaret G. Payne, bishop of the New England Synod and chair of the task force; the Rev. Rebecca S. Larson, executive director of the Division for Church in Society; the Rev. Stanley N. Olson, executive director of the Division for Ministry; the Rev. Denver W. Bitner, chair of the board of the Division for Church in Society; and Mr. Kevin J. Boatright, chair of the board of the Division for Ministry. Bishop Hanson announced that the report was informational only and that no recommendations from the task force had been requested for the 2003 Churchwide Assembly.

Pr. Childs said, "Reverend Chair, members of the assembly, honored guests, and friends. On behalf of the task force and all of us involved in the studies on sexuality, I want to thank those of you here and throughout this church who have shared your concerns, ideas, hopes and fears, expressions of support, and prayers thus far in our process. These kinds of involvement have helped shape and support our work. And the work has progressed. The progress report, as the bishop says, is in your notebook. Now there is more to report.

"The final draft of the study guide 'Journey Together Faithfully, Part Two: The Church and Homosexuality' has been completed and gone into production. It will be sent out in a special mailing on September 2, [2003], and also put up on our Web site. With the completion of this text, a Spanish-language version will go into preparation.

"The study booklet is rich in the discussion of the Bible, how we read it as Lutherans, how it speaks to us in the matters before us. The first two sessions are virtually devoted almost entirely to biblical concerns. And this work with the Bible is referenced throughout the successive sessions.

“A background paper on biblical interpretation is written and will accompany the study document and has been written by two of our finest Bible professors, who, despite their different views on the subject, have set an example of working together to provide a helpful, in-depth discussion of how different interpreters have been working on the relevant texts. In other sessions, then, we look at the tradition of the church’s teaching. We acknowledge diverse views and experiences among us. We reflect on sin, grace, and moral deliberation. We probe the contributions and limits of scientific research on sexual orientation. Throughout, we have painstakingly sought to be fair and accurate in presenting the different voices and views within our church.

“In each session we highlight a basic theme of our faith: Baptism, our membership in the communion of saints, our Eucharistic fellowship, our center in justification by faith, our baptismal vocation in moral deliberation, and our call to Gospel mission. We want constantly to remember the identity and community we have together in Christ. And this is reinforced by the devotional suggestions and prayers that are provided for each session.

“These themes of our faith underlie our call to an inclusive dialogue of mutual respect among equals in Christian community that is commended by the study and for which guidance and resources are provided. It reminds us that as we struggle with questions regarding the blessing of gay and lesbian unions and the rostering of persons in such committed unions that we do so from the standpoint of our church’s publicly stated welcome to all people.

“No one of us on the task force is unaware of the daunting nature of the task that this church has set before itself. Nonetheless, we are urging in the most urgent way that you be agents and leaders for promoting the broadest possible participation. The study guide offers some suggestions for a variety of ways to foster involvement in formats suited to local needs and possibilities.

“The task force is committed, in its diversity, to be of one mind in being a servant of the church. The response forms at the end of the booklet—and as many can be sent in as there are persons in the discussion—will provide us with the foundation for the report and recommendations we are charged to bring to the 2005 assembly. This is your chance to shape the future decisions of our church, and we will be waiting for your contributions.

“The day before I left for Milwaukee, I had a precious hour. In the quiet of her nursery, I sat alone holding and rocking our two-week-old fifth grandchild. She is beautiful, of course. [Laughter] I sang to her the whole time. Now my singing voice has often been compared to the sound of traffic. [Laughter] But she didn’t care. She wasn’t hearing my sour notes or even the few that I got right. She cooed contentedly because, in the warmth of my embrace, she could feel the vibrations, the vibrations of my love against her little body.

“Now I am sure that at times our study discussions will resemble my singing. At times, we will be on key and in harmony. At times, it will seem as though we are all singing a different tune. And there will doubtless be some very discordant notes. However, I trust that with the surging energy of the Holy Spirit pulsing in the warm embrace of our community together in Christ, we will still feel the vibrations, the vibrations of Christian love. Thank you.” [Applause]

Bishop Margaret G. Payne said, “I am Pastor Margaret Payne, serving as the bishop of the New England Synod, and I wanted to have an opportunity to tell you that it is a joy to serve as the chair of this task force. I never thought that I would hear myself saying those words. [Laughter] And you don’t need to worry. You don’t need to fear for my sanity.

“I’d like to take just a few minutes to tell you the two primary sources of the joy that I have found in this work that we have done so far. The first part of the joy comes in the sharing of the responsibility with colleagues such as James Childs, whose integrity, intelligence, and sheer hard work sets a high standard for all of us on the task force as we meet and discuss these difficult and delicate issues and work together. The task force itself is a group of people whom I have come to respect and love and appreciate that in their hearts is a love for Jesus Christ and this church that overrides any other agenda that may be brought before us or that we brought to our discussions. It truly has been an honor and a joy to work with this very diverse group of people.

“In our times together, we have listened deeply to one another. We have listened to very different opinions, different viewpoints, different experiences in life. And yet, in all of that, there has come a sense that there is a holiness in our listening that begins to be the joy that we have together, even alongside of the difficulty and the discordant notes.

“And my second source of joy is that we have found a new hope in these beginning months of our work together. We have found the hope, and we cherish within our task force meeting this dream that has arisen out of this hope, that this will not be a matter that divides our church but, instead, will be a discussion that strengthens our church and prepares us for many more difficult discussions and kinds of moral deliberation that surely are in the years to come.

“I have also found joy and hope and been strengthened by the spirit of you in this assembly. There seems to be a yearning, despite different opinions, to come together, to speak, to hear, and to listen. And I know that kind of holy listening, if it continues among us, will be the source of the solution. The listening that we do and give to one another, that holy listening, will not solve our problem. But that listening will clear a space for the Holy Spirit to come among us, to stir our hearts, and to guide us toward the solutions that God wants for this church to have.

“I thank you for your partnership and your spirit.” [Applause]

Presiding Bishop Hanson said, “I know that many of you participated in the workshops, but if there are one or two questions of clarification from the representatives of the studies. . . . This was not a time for debate, but if you have a question you’d like to address to any of the resource persons regarding the status of the studies, the time line, the materials when they’re due out, you heard September 2, 2003, you could go to the microphone. We have time for one or two. Let me just kind of give a warning. If it seems to me that the statement is becoming part of the debate, I’ll just rule that out of order. This is a time for clarifying questions from the resource persons.”

Mr. Jonathan Kempe [Southwestern Washington Synod] said, “I’m concerned that this is a report on human sexuality, but in the language that I’ve seen so far coming from the task force, I’ve seen no reference to other variant forms of sexuality, including bisexuality and especially transgendered persons. And I’m wondering if the task force plans to include these elements of human sexuality in their future social statement.”

Pr. Childs replied, “The short answer to that is ‘Yes.’ We are working, even as we have been working to prepare the materials on the church and homosexuality, toward the eventual development of a comprehensive social statement on human sexuality. We are working in the present study guide under the specific mandates of the 2001 resolution to focus on same-gender relationships in the life of the church. But ultimately the question that you raise will need to be addressed as we move forward.”

Bishop Michael J. Neils [Grand Canyon Synod] asked, “Who will get the study documents in early September? And in what quantities?”

Pr. Childs replied, “There will be a special mailing to all rostered leaders. They will receive one copy with the background paper. It will also go on the Web site. As with all our publications, that can be downloaded. But then there will be instructions in the booklet itself for the ordering of copies from the resource center.”

Presiding Bishop Hanson asked, “Further questions of clarification?” Hearing none, he said, “Then join me in thanking our resource persons, those serving on the task force, for the work today.” [Applause]

Greetings: Lutheran Services in America and Lutheran Immigration and Refugee Service

Presiding Bishop Mark S. Hanson introduced the agencies Lutheran Services in America and Lutheran Immigration and Refugee Service with the reminder that Lutherans had given a public witness throughout the world by their response to human suffering. He said the assembly was to have heard from Ms. Jill A. Schumann, executive director of Lutheran Services in America (LSA). Ms. Schumann, however, was stranded in Baltimore by the power failure in the northeastern part of the country. He extended to her the gratitude of this church for her ministry.

Presiding Bishop Hanson then directed the assembly’s attention to Lutheran Immigration and Refugee Service (LIRS). He noted that Lutherans had been actively involved in the ministry of resettlement since World War II. He said it was likely that many in attendance had participated in the ministry of Lutheran Immigration and Refugee Service. Bishop Hanson acknowledged the aftermath of the terrorist attacks of September 11, 2001, had been devastating for LIRS and those who advocated for and supported refugees and immigrants. But he affirmed that, through LIRS, this church continued to be a powerful witness through advocacy and active involvement beyond its national boundaries. Bishop Hanson invited the president of LIRS, Mr. Ralston H. Deffenbaugh Jr., to bring a greeting.

Mr. Deffenbaugh expressed his thanks for the assembly’s action on the memorial that encouraged support for the ministry of LIRS and advocacy for refugees and asylum seekers. He noted that Matthew 25 called Christians to welcome the stranger. He recalled the Lutheran heritage as an immigrant church and identified welcoming the stranger as a core value of Lutherans.

Mr. Deffenbaugh listed examples of ministry among immigrants and refugees. He told of childcare provided at Trinity Lutheran Church in Worcester, Massachusetts, so that mothers could attend English as a Second Language classes. He spoke of a young man who had been displaced by war in the Sudan and had found a home with a family in Philadelphia.

Mr. Deffenbaugh called on Mr. Kamy Moghbeli [Metropolitan New York Synod] to share his observations on the status of refugees and immigrants in the United States with the assembly. Mr. Moghbeli declared that the U.S. Patriot Act, passed 45 days after the terrorist attacks of September 11, 2001, rewrote the Bill of Rights. He said that, in the name of national security, doors had been closed and the poor were on the other side. He observed that Jeremiah 7:5-7 called upon people of faith to welcome the alien. He said he was proud to be an American but first he was proud to be a Lutheran. He reminded the assembly that refugees were not terrorists.

Report of the Committee of Reference and Counsel

Reference: *2003 Pre-Assembly Report*, Section VIII; Section I, pages 9, 12-14, 17-19, 22.

Presiding Bishop Mark S. Hanson called on Ms. Sally Young, co-chair of the Committee of Reference and Counsel, for an update on the committee's work. He noted that the assembly would begin considering resolutions that had been brought by voting members of this assembly during the next day's business.

Ms. Young said the committee was responsible for processing all proposed changes and additions to the constitution and bylaws. In addition, the committee reviewed all other items not germane to the assembly agenda. Ms. Young noted that the Committee of Reference and Counsel provided technical assistance in writing motions and proposals to facilitate the work of the assembly. She expressed her gratitude for the opportunity to serve this church.

Recess

Presiding Bishop Mark S. Hanson called on Secretary Lowell G. Almen to make announcements before preparations for worship and closing prayer.

Secretary Almen reminded the assembly that the Service of Holy Communion would be celebrated at 11:30 A.M. in the worship center. He said that, as earlier indicated, a reception would be held immediately after that afternoon's plenary session in honor of the 15th anniversary of the ELCA and in gratitude for Vice President Addie J. Butler as she concluded her six-year term.

Secretary Almen asked the members of the assembly to be on the lookout for Davey and Goliath, who would be returning to commercial television that fall. He said the ABC television network would broadcast an ELCA-produced documentary, "Oh Davey: the History of Davey and Goliath," on its affiliate stations throughout the United States beginning on September 14, 2003. He invited people to check their local listings for the date and time of the program and introduced a video preview of the documentary. Mr. "Davey Hanson" and his dog "Goliath" were escorted to the podium, where they greeted the assembly.

Presiding Bishop Hanson said, in preparation for the midday Eucharist, that it was appropriate to the emphasis of being a public church to turn to Mary, the Mother of Our Lord. He called upon the assembly to consider Mary's response to God's call, which caused radical and even political changes in the world. He asked those gathered to affirm their baptism and their call to be peacemakers.

At 10:58 A.M. Presiding Bishop Mark S. Hanson announced that the assembly was in recess until 2:00 P.M.

Plenary Session Nine

Friday, August 15, 2003

2:00 P.M. – 4:30 P.M.

The Rev. Mark S. Hanson, presiding bishop of the Evangelical Lutheran Church in America, called the ninth plenary session of the eighth Churchwide Assembly to order at 2:02 P.M. (Central Daylight Time) on Friday, August 15, 2003, in Halls A-C of the Midwest Airlines Center at Milwaukee, Wisconsin.

Social Statement on Health and Health Care: “Caring for Health: Our Shared Endeavor”

Reference: 2003 Pre-Assembly Report, Section IV, pages 16-27; Report of the *ad hoc* committee on amendments.

Presiding Bishop Mark S. Hanson stated that the next order of business was consideration of the social statement, “Caring for Health: Our Shared Endeavor.” Hearings had been conducted earlier in the assembly, and the *ad hoc* committee on amendments to the social statement had provided a report on suggested amendments, which had been distributed.

“Caring for Health: Our Shared Endeavor” is the text of the proposed social statement on health, healing, and health care. Work on this statement was authorized at the 1999 Churchwide Assembly, with the understanding that the statement would address four areas: (1) biblical and theological background; (2) issues of access to health care and equity of health care; (3) the church and its affiliated health care institutions; and (4) the role of congregational health ministries.

The development and adoption of social statements by the Evangelical Lutheran Church in America are guided by the revised document *Policies and Procedures of the Evangelical Lutheran Church in America for Addressing Social Concerns*, which was affirmed by the 1997 Churchwide Assembly. These policies and procedures give responsibility to the board of the Division for Church in Society to: name an appropriate group to study the topic; encourage broad participation by congregations and members of this church; and provide for a study document and/or preliminary draft, designed for study and response, which is available at least 18 months prior to consideration by a Churchwide Assembly. In addition, synods receive copies of documents for review and counsel. The Conference of Bishops serves as one forum for deliberation on preliminary documents.

Work on this social statement began in 1999 with the appointment by the board of the Division for Church in Society of a task force to oversee development of study materials, a first draft, and a final draft on the topic of health and health care. Members of the task force included the following: Dr. Norman Aarestad, Denver, Colo.; Pr. Herbert E. Anderson, Seattle, Wash., (chair); Pr. Ronald K. Chelton, Columbus, Ohio (deceased); Dr. Helen Doeringhaus, Columbia, S.C.; Mr. Randall Foster, Carson, Calif.; Pr. Frederick J. Gaiser, St. Paul, Minn.; Pr. Stephen L. Ganzkow-Wold, Madison, Wis. (through 2000); Dr. Kristine Gebbie, New York, N.Y.; Pr. Stewart D. Govig, Tacoma, Wash.; Dr. Mark J. Hanson, Missoula, Mont.; Dr. Cynda Ann Johnson, Iowa City, Iowa; Pr. Mario C. Miranda, Bayamon, Puerto Rico; Ms. Nancy Nielsen, Berkeley, Calif.; Bp. Richard R. Omland, Great

Falls, Mont.; Ms. Mary Page, Olivia, Minn.; Ms. Jill A. Schumann, Gettysburg, Pa.; Pr. Roger E. Timm, Riverside, Ill.; and Bp. Gary M. Wollersheim, Rockford, Ill. (through 2001). Staff members included Ms. Sally A. Camp, Pr. Ronald W. Duty, Pr. Donald A. Stiger, Pr. John R. Stumme, and Ms. Marilyn Campbell.

In 2000, the task force scheduled listening posts in a variety of locations in this church. It prepared and distributed a study, “Our Ministry of Healing,” in 2001. This document was the basis of study, discussion, and responses that helped to inform development of the first draft of the social statement.

The first draft of the social statement, called “Health, Healing, and Health Care,” was distributed in the winter of 2002. About 300 written responses to the first draft were received. In addition, 28 synods hosted 29 hearings on the first draft. Some additional meetings with interested parties were held by members of the task force.

The proposed social statement, “Caring for Health: Our Shared Endeavor,” was reviewed by the board of the Division for Church in Society in February 2003. The board voted to approve the proposed social statement and to recommend, through the Church Council, that the social statement be adopted by the 2003 Churchwide Assembly.

Presiding Bishop Hanson told the voting members that, if approved, this would be the ELCA’s eighth social statement. He continued, “Social statements are important documents for us as a church. They guide us as we ‘step forward as a public church,’ giving foundations for the public speech of all those who speak in response to public policy issues.” The presiding bishop indicated that he and his two predecessors as presiding bishop were grateful for the strong foundation of the existing social statements when requests come to make a statement on a variety of public policy issues.

As with the consideration of the evangelism document earlier in the assembly, the process of adoption began with the report and recommendations from the *ad hoc* committee. In this instance there were two primary recommendations: first, to incorporate the amendments to the document; and second, to approve amendments to the implementing action. The chair asked members to keep two things close at hand: the report of the *ad hoc* committee and the document and implementing resolution from the *2003 Pre-Assembly Report*.

Unlike the earlier consideration of the evangelism strategy, the chair explained that after the assembly acted on the *ad hoc* committee’s recommendations, he would then move to consideration of the implementing resolution. Presiding Bishop Hanson told the assembly that if discussion were not completed in Plenary Session Nine, the discussion of the social statement would resume the following day.

Presiding Bishop Hanson asked the following resource people to join him on stage for the discussion: the Rev. Rebecca S. Larson, executive director of the Division for Church in Society; the Rev. Herbert E. Anderson, chair of the task force; the Rev. Denver W. Bitner, chair of the board of the Division for Church in Society; Dr. Cynda Ann Johnson, member of the task force; the Rev. John R. Stumme, director for studies for the Division for Church in Society; the Rev. Ronald W. Duty, associate director for studies in the Division for Church in Society; and the Rev. Jonathan L. Eilert, a member of the Church Council and chair of the *ad hoc* committee on amendments.

The Rev. Lowell G. Almen, secretary of the Evangelical Lutheran Church in America, introduced the implementing resolution to place the social statement before the assembly.

Moved;

Seconded:

1. To adopt “Caring for Health: Our Shared Endeavor” as a social statement of the Evangelical Lutheran Church in America, in accordance with Policies and Procedures of the Evangelical Lutheran Church in America for Addressing Social Concerns (1997), with the addition of a new sentence to line 34 to read: “Increasing malpractice costs force medical professionals to leave poorer areas of the country, creating shortages of qualified workers in rural and inner city locations.”

2. To call upon members of the Evangelical Lutheran Church in America to renew their prayer for the health and healing of all people, to strengthen their congregations as communities of healing, to study the scriptural witness to the God of healing, and to participate in the shared endeavor of health care in their daily lives, using the social statement “Caring for Health: Our Shared Endeavor” to help form their judgments and carry out their commitment;

3. To challenge all members of this church to become good stewards of their own physical and mental health by attending to preventive care, personal health habits, diet, exercise, and recreation and by making prudent use of health-care resources;

4. To urge all members of this church to develop reasonable expectations for their own health and for the health care they receive at each stage of life and to engage in thoughtful preparation with health-care professionals and loved ones for difficult choices in their health care;

5. To encourage congregations and church-related institutions to be centers for dissemination of health education for their members and their communities;

6. To call upon all pastors, other rostered leaders, teaching theologians, bishops, and other church leaders to give renewed attention to the healing dimensions of Scripture, liturgy, hymnody, prayer, pastoral care, and other forms of ministry;

7. To exhort all church leaders to help members of this church in vocations of health, healing, and health care to see their work as a part of God’s healing work in the world and to encourage members to enter these vocations;

8. To challenge all congregations, synods, social ministry organizations, public policy advocacy ministries, other affiliated organizations of this church, and all churchwide units to carry out the substance and spirit of this statement and to intensify their work with Lutheran Services in America and various ecumenical, interfaith, and secular groups in pursuit of its commitments;

9. To urge all members of this church to study the policy statement on health ministry of the Division for Global Mission to increase understanding of global health issues;

10. To direct the Division for Church in Society, in cooperation with other churchwide units, to provide leadership and consultation on the basis of this social statement;

11. To request that the Division for Congregational Ministries, in consultation with the Division for Church in Society, develop worship and educational resources to interpret this social statement;

12. To encourage all churchwide units to model the principles of this social statement in their ongoing work and relationships with employees and to exhort all congregations, synods, and affiliated organizations to do the same;

13. To direct the Lutheran Office for Governmental Affairs to advocate that all people living in the United States of America and its territories have timely access to a basic level of preventive, acute, and chronic physical and mental health care at an affordable cost, to call upon all state public policy offices of this church to do the same, and to urge congregations and members of the Evangelical Lutheran Church in America to share in this endeavor;

14. To request that the Division for Ministry (a) study the current trends and future needs for ministries in health-care chaplaincy, pastoral counseling, and clinical education, (b) examine the clinical and academic education need for the future of these ministries, and c) present the findings and possible recommendations for action to the board of the Division for Ministry by the end of the year 2005; and

15. To urge that the Division for Global Mission continue (a) to cultivate connections with churches and social ministry organizations worldwide, (b) to stimulate awareness in this church of global health issues, and (c) to call upon partner organizations to do the same.

Bishop Hanson asked voting members to remember, as the assembly moved to consideration of the document, that the amendments that were submitted had been incorporated into the *ad hoc* committee's report and their actions, so that there would be no need to move those amendments individually.

Pr. Eilert, the chair of the *ad hoc* committee on amendments to the social statement, was recognized to provide an overview of the committee's process and recommendations. Pr. Eilert expressed thanks for the voting members' care and concern for the issues represented in the submitted amendments and their willingness to enter into the dialogue. He said that the committee regarded the proposed amendments as adding strength to the document. He then reviewed the amendments reported by the committee.

Ms. Nancy Nielsen [Sierra Pacific Synod] subsequently moved adoption of the amendments as detailed in the report of the *ad hoc* committee.

Moved;

Seconded:

To amend "Caring for Health: Our Shared Endeavor" as follows:

To amend line 6 by substitution:

Caring for one's own health is a matter of ~~common sense~~ human necessity and good stewardship.

To amend line 352 by adding a new sentence after “nourishes and sustains.”:

Music and hymns often bring comfort and healing to those who are suffering.

To amend line 355 by substitution:

Congregations provide people with ~~community and support~~ acceptance, support, and community, listening...

To amend lines 364-367 by substitution:

Some congregations develop specific health ministries that include counseling centers, ~~wellness programs, and parish nurse ministries~~; health care advocacy, and congregational health ministry teams.

To further amend line 367 by adding after “ministry teams”:

Parish nurse ministries provide for wellness programs, including health screening and health education.

To amend line 369 by moving the first item (“inform themselves of global health concerns and support global ministries of health”) to after line 394.

To amend line 373 by addition of a new item:

- to ensure full participation of all people in the life of the congregation by removing physical and other barriers;

To amend line 450 by inserting after “most often neglected”:

, especially those with limited financial resources.

To amend lines 638-643 by substitution:

~~When death is likely or imminent, a peaceful death should become the goal of a health care system, sought as confidently and competently as its other goals through adequate palliative care and services such as hospice. Our health care system should not abandon those who are dying. Our health care system should not abandon those who are dying. When death is imminent, peaceful dying should become a goal of health care, sought as confidently and competently as other goals of health care through adequate palliative care and services such as hospice.~~

To amend line 646 by addition:

...workers, ~~and~~ volunteers, and family members is a central, not a secondary, obligation of a health care system.

To amend line 654 by substitution:

...vocations and ~~supporting~~ encouraging the recruitment of sufficient numbers of caregivers...

To amend line 660 by substitution:

This church recognizes that the fruits of medical research and innovation are often means through which God blesses and heals creation. ~~This church~~ It commends...

To amend lines 855-858 by deleting the two sentences after “also are finite”:

~~Health is a means for service to God and our neighbor in love. We can serve others in particular ways while we have health, even though we cannot do everything. Yet h~~Health eventually fails;

Bishop Hanson called for discussion of the omnibus amendments; there being none, he asked the assembly to vote on the recommended amendments in the committee report.

**MOVED;
SECONDED;
CARRIED:**

Yes-948; No-17

To amend the social statement “Caring for Health: Our Shared Endeavor” as follows:

To amend line 6 by substitution:

Caring for one’s own health is a matter of common sense human necessity and good stewardship.

To amend line 352 by adding a new sentence after “nourishes and sustains.”:

Music and hymns often bring comfort and healing to those who are suffering.

To amend line 355 by substitution:

Congregations provide people with community and support acceptance, support, and community, listening...

To amend lines 364-367 by substitution:

Some congregations develop specific health ministries that include counseling centers, wellness programs, and parish nurse ministries. health care advocacy, and congregational health ministry teams.

To further amend line 367 by adding after “ministry teams”:

Parish nurse ministries provide for wellness programs, including health screening and health education.

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• to ensure full participation of all people in the life of the congregation by removing physical and other barriers;

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~~hospice. Our health care system should not abandon those who are dying. Our health care system should not abandon those who are dying. When death is imminent, peaceful dying should become a goal of health care, sought as confidently and competently as other goals of health care through adequate palliative care and services such as hospice.~~

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To amend line 660 by substitution:

This church recognizes that the fruits of medical research and innovation are often means through which God blesses and heals creation. ~~This church~~ It commends...

To amend lines 855-858 by deleting the two sentences after “also are finite”:

~~Health is a means for service to God and our neighbor in love. We can serve others in particular ways while we have health, even though we cannot do everything. Yet h~~Health eventually fails;

Bishop Hanson announced that the assembly could consider any additional amendments to the social statement.

Pr. Robert L. Hoover Jr. [Allegheny Synod] rose to offer an amendment to one of the implementing resolutions. The chair asked him to hold that motion until after the consideration of the amendments to the social statement text.

Bishop Hanson recognized Mr. Jonathan M. Pfeiffer [Grand Canyon Synod] who moved to amend by substitution:

MOVED;

SECONDED;

To amend line 21 by substitution:

...its faith in technology to overcome ~~them~~ death and suffering.

Mr. Pfeiffer explained that he felt that his amendment would make the sentence easier to read for a first-time reader.

The parliamentarian reminded the chair of a rule of the assembly that required amendments to social statements to be submitted in advance.

Seeing no other speakers to this amendment, Bishop Hanson called for the vote.

MOVED;

SECONDED;

DEFEATED:

To amend line 21 by substitution:

...its faith in technology to overcome ~~them~~ death and suffering.

Yes-382; No-549

Bishop Hanson then informed voting members that “less than substantive” amendments to the social statement could be received, but if any substantive amendments were to be considered from the floor of the assembly, the assembly would first need to vote to suspend the rules to consider them.

The Rev. Patricia A. Snyder [Lower Susquehanna Synod] moved to amend by substitution:

MOVED;

SECONDED: To amend line 638 by substitution:
...death is likely or ~~imminent~~ inevitable.

Speaking to her amendment Pr. Snyder noted that death could be imminent but still preventable and therefore not inevitable. Palliative care should be offered from the time death becomes inevitable, rather than only when death is imminent.

Speaking for the committee, Dr. Cynda Ann Johnson told the assembly that she did not support the proposed change because the hope is that the health care system becomes involved before death is inevitable. “Services for peaceful dying can be offered before death is inevitable.”

The presiding bishop asked the voting members to vote on the amendment.

MOVED;

SECOND;

Yes-71; No-895

DEFEATED: To amend line 638 by substitution:
...death is likely or ~~imminent~~ inevitable.

The presiding bishop cautioned voting members that deadlines had been announced for submission of amendments to be considered for the social statement by the *ad hoc* committee and that any further amending at that point would alter the assembly’s agenda.

Mr. James Parker [Northwestern Ohio Synod] rose to amend the report of the *ad hoc* committee by reinstating the language struck in the first implementing resolution regarding malpractice insurance.

The chair ruled that the motion would be out of order since the assembly was not considering amendments to the implementing resolutions but was dealing with the text of the social statement.

Mr. Randy Schatz [Northwestern Minnesota Synod] moved to end debate.

MOVED;

Two-Thirds Vote Required

SECONDED: To move the previous question.

Presiding Bishop Hanson indicated that there was no question before the assembly at that time because the question would be the resolution that Secretary Almen had read. He indicated as well that a vote would not be taken on the social statement itself because the assembly was just considering amendments. Bishop Hanson asked the speaker if he wanted to conclude the process for considering amendments to the social statement. Mr. Schatz indicated that was his intention.

MOVED;
SECONDED;
CARRIED:

Two-Thirds Vote Required
Voting Cards

To consider no further amendments to the social statement on health care.

Bishop Hanson indicated that no additional amendments to the text of the social statement would be considered and called for discussion of amendments to the implementing resolutions.

Pr. Eilert read the recommended amendments of the *ad hoc* committee to the implementing resolutions.

Ms. Mary Page [Southwestern Minnesota Synod] moved adoption of the amendments to the implementing resolutions as presented in the *ad hoc* committee's report.

MOVED;
SECONDED:

To amend the implementing resolutions for the social statement "Caring for Health: Our Shared Endeavor" as follows:

To amend paragraph one by deleting all text following "(1997),":
~~... (1997), with the addition of a new sentence to line 34 to read:~~
~~Increasing malpractice costs force medical professionals to leave poorer areas of the country, creating shortages of qualified workers in rural and inner city locations.~~

To amend paragraph ten by insertion after the words "on the basis of this social statement":
and to provide information on congregational models for health ministries.

To amend paragraph thirteen by addition:
To direct the Lutheran Office for Governmental Affairs to advocate that all people living in the United States of America, Puerto Rico, and ~~its~~ U.S. territories...

To further amend paragraph thirteen by substitution:
...have timely equitable access to a basic level of preventive, acute, and chronic physical and mental health care at an affordable cost...

To further amend paragraph thirteen by addition:
and to urge synods, congregations, and members of the Evangelical Lutheran Church in America to share in this endeavor.

Mr. James Parker [Northwestern Ohio Synod] moved that the assembly reinstate the language deleted from paragraph one.

MOVED;
SECONDED:

To amend by reinstating language to be deleted from paragraph one:
~~...(1997), with the addition of a new sentence to line 34 to read:~~

Increasing malpractice costs force medical professionals to leave poorer areas of the country, creating shortages of qualified workers in rural and inner city locations.

Mr. Parker said that this language was needed because the rising cost of malpractice insurance had led to the movement of physicians away from rural areas to cities or to their dropping higher risk portions of their practice.

The Rev. David E. Monsen [Southwestern Washington Synod] opposed reinstating the text because “practitioners leave rural areas for multiple reasons, including lower reimbursement rates by Medicare.” He said, “If we put in one example, we need to put in an arm’s length of examples.” He had originally requested the removal of the sentence.

Dr. Johnson, responding for the committee, expressed concern that the social statement was meant to be a durable document and that language that narrowly addressed the circumstances of the moment would not be helpful to the document. She also cited several contributing factors for physicians leaving rural areas.

Ms. Jan Behrens [Greater Milwaukee Synod] urged members to vote against the amendment to reinstate the language regarding malpractice. She indicated that malpractice was only a minor portion of the issue and that the amendment would narrow the focus of the statement. There were also other concerns that she felt did not receive the attention they deserved.

Mr. Brian D. Rude, resource person from the Church Council, said that he was disappointed when the task force completed its work and the report contained no mention of medical malpractice costs. The language the amendment sought to restore was added by the Church Council. Mr. Rude said, “If we care about health care in rural areas and inner cities, we must care about the costs of medical malpractice.” He spoke in favor of restoring the Church Council’s language.

The Rev. Rebecca W. Knox [Northeastern Pennsylvania Synod] asked the chair to clarify on what the assembly would be voting. Presiding Bishop Hanson indicated that the assembly would be voting only on the amendment.

MOVED;

SECONDED;

Yes-390; No-575

DEFEATED:

To amend by reinstating language to be deleted from paragraph one: ... (1997), with the addition of a new sentence to line 34 to read:
Increasing malpractice costs force medical professionals to leave poorer areas of the country, creating shortages of qualified workers in rural and inner city locations.

Bishop Hanson called for a vote on the omnibus motion on the amendments to the implementing resolutions recommended by the *ad hoc* committee:

MOVED;

SECONDED;

Yes-911; No-61

CARRIED:

To amend the implementing resolutions for the social statement “Caring for Health: Our Shared Endeavor” as follows:

*To amend paragraph one by deleting all text following “(1997),”:
... (1997), with the addition of a new sentence to line 34 to read:
**Increasing malpractice costs force medical professionals to leave
poorer areas of the country, creating shortages of qualified workers
in rural and inner-city locations.***

*To amend paragraph ten by insertion after the words “on the basis
of this social statement”:
**and to provide information on congregational models for health
ministries.***

*To amend paragraph thirteen by addition:
To direct the Lutheran Office for Governmental Affairs to advocate
that all people living in the United States of America, Puerto Rico, and
its U.S. territories...*

*To further amend paragraph thirteen by substitution:
...have **timely equitable** access to a basic level of preventive, acute, and
chronic physical and mental health care at an affordable cost...*

*To further amend paragraph thirteen by addition:
and to urge **synods**, congregations, and members of the Evangelical
Lutheran Church in America to share in this endeavor.*

The Rev. Robert L. Hoover Jr. [Allegheny Synod] made a motion to amend paragraph fourteen by insertion:

MOVED;

SECONDED: To amend paragraph fourteen by inserting by the words “spiritual direction.” following the words “pastoral counseling.”

Pr. Hoover spoke to the amendment, indicating the importance of spiritual direction, especially in the diaconal ministry training process.

The Rev. George E. Keck [Southeastern Pennsylvania Synod] asked for an interpretation to the rules about amendments made after the deadline. The chair responded that the voting members had to vote to take up such amendments. Pr. Eilert clarified that Pr. Hoover had turned the amendment in on time, but the committee had not received it.

The presiding bishop ruled the amendment could be considered. He asked if the assembly was prepared for a vote on the amendment. Hearing no objection, he asked for a show of cards.

MOVED;

SECONDED;

CARRIED:

***To amend paragraph fourteen by inserting by the words
“spiritual direction.” following the words “pastoral counseling.”***

Voting Cards

Before the final vote on the social statement Ms. Gail M. Pearce [Northern Texas-Northern Louisiana Synod] asked for a reading of the wording on paragraph one as it currently stood. Bishop Hanson indicated that everything following “(1997)” in paragraph one had been removed.

ASSEMBLY

ACTION

CA03.05.13

Yes-935; No-34

1. To adopt “Caring for Health: Our Shared Endeavor” as a social statement of the Evangelical Lutheran Church in America, in accordance with Policies and Procedures of the Evangelical Lutheran Church in America for Addressing Social Concerns (1997);

2. To call upon members of the Evangelical Lutheran Church in America to renew their prayer for the health and healing of all people, to strengthen their congregations as communities of healing, to study the scriptural witness to the God of healing, and to participate in the shared endeavor of health care in their daily lives, using the social statement “Caring for Health: Our Shared Endeavor” to help form their judgments and carry out their commitment;

3. To challenge all members of this church to become good stewards of their own physical and mental health by attending to preventive care, personal health habits, diet, exercise, and recreation and by making prudent use of health-care resources;

4. To urge all members of this church to develop reasonable expectations for their own health and for the health care they receive at each stage of life and to engage in thoughtful preparation with health-care professionals and loved ones for difficult choices in their health care;

5. To encourage congregations and church-related institutions to be centers for dissemination of health education for their members and their communities;

6. To call upon all pastors, other rostered leaders, teaching theologians, bishops, and other church leaders to give renewed attention to the healing dimensions of Scripture, liturgy, hymnody, prayer, pastoral care, and other forms of ministry;

7. To exhort all church leaders to help members of this church in vocations of health, healing, and health care to see their work as a part of God’s healing work in the world and to encourage members to enter these vocations;

8. To challenge all congregations, synods, social ministry organizations, public policy advocacy ministries, other affiliated organizations of this church, and all churchwide units to carry out the substance and spirit of this statement and to intensify their work with Lutheran Services in America and various ecumenical, interfaith, and secular groups in pursuit of its commitments;

9. To urge all members of this church to study the policy statement on health ministry of the Division for Global Mission to increase understanding of global health issues;

10. To direct the Division for Church in Society, in cooperation with other churchwide units, to provide leadership and consultation

on the basis of this social statement and to provide information on congregational models for health ministries;

11. To request that the Division for Congregational Ministries, in consultation with the Division for Church in Society, develop worship and educational resources to interpret this social statement;

12. To encourage all churchwide units to model the principles of this social statement in their ongoing work and relationships with employees and to exhort all congregations, synods, and affiliated organizations to do the same;

13. To direct the Lutheran Office for Governmental Affairs to advocate that all people living in the United States of America, Puerto Rico, and U.S. territories have equitable access to a basic level of preventive, acute, and chronic physical and mental health care at an affordable cost, to call upon all state public policy offices of this church to do the same, and to urge synods, congregations, and members of the Evangelical Lutheran Church in America to share in this endeavor;

14. To request that the Division for Ministry (a) study the current trends and future needs for ministries in health-care chaplaincy, pastoral counseling, spiritual direction, and clinical education, (b) examine the clinical and academic education need for the future of these ministries, and c) present the findings and possible recommendations for action to the board of the Division for Ministry by the end of the year 2005; and

15. To urge that the Division for Global Mission continue (a) to cultivate connections with churches and social ministry organizations worldwide, (b) to stimulate awareness in this church of global health issues, and (c) to call upon partner organizations to do the same.

“Caring for Health: Our Shared Endeavor”

Introduction

Health is central to our well-being, vital to relationships, and helps us live out our vocations in family, work, and community. Caring for one’s own health is a matter of human necessity and good stewardship. Caring for the health of others expresses both love for our neighbors and responsibility for a just society. As a personal and social responsibility, health care is a shared endeavor.

The Crisis in Health Care

Advances in prevention and treatment offer improved health, cures for some diseases, and longer lives for many people. Community investment in public health and prevention adds to the length and quality of life for many. Medical progress promises revolutionary benefits for our future. We are grateful for all of this.

Human beings are still finite, however, and therefore vulnerable to sickness, injury, and death. Yet we live in a culture that often denies death and suffering and places its faith in technology to overcome them. Such cultural attitudes lead to increasing reliance upon

expensive curative medicine without significantly extending life span or improving quality of life. They also too often leave individuals to struggle alone with the ethical challenges raised by advances in medicine.

Health care in the United States, its territories, and Puerto Rico suffers from a prolonged crisis. People unnecessarily endure poor health. Rising health care costs leave a growing number of people without adequate health care. Health care resources often are rationed based on ability to pay rather than need. Finding access to quality health care services is difficult for many. The growing number of elderly people adds another stress on health care resources. Fear and self-interest defeat social justice in the political processes of health care reform.

The stress on individuals and families because of society's inability to fashion an adequate health care system makes action increasingly urgent. The breadth and complexity of the challenges require serious conversations and bold strategies to establish the shared personal and social responsibilities that make good health possible. The health of each individual depends on the care of others and the commitment of society to provide health care for all.

The Church and the Health Care Crisis

The Christian Church is called to be an active participant in fashioning a just and effective health care system. Responding to those who were sick was integral to the life and ministry of Jesus and has been a central aspect of the Church's mission throughout its history. Health care and healing are concrete manifestations of God's ongoing care for and redemption of all creation.

We of the Evangelical Lutheran Church in America have an enduring commitment to work for and support health care for all people as a shared endeavor. Our commitment comes in grateful response to God's saving love in Jesus Christ that frees us to love and seek the well-being of our neighbor. It is shaped by the witness of Scripture—including the ministry of Jesus—and the Lutheran Confessions, together with the Christian Church's historical and contemporary ministry in healing and health. Our commitment draws upon God-given abilities to understand our situation and discern our response.

As members of the Evangelical Lutheran Church in America, and as a corporate body, we support:

- a comprehensive approach to health care as a shared endeavor among individuals, churches, government, and the wider society;
- a vision of health care and healing that includes individual, church, and social responsibilities;
- a vision of a health care system that is based on understanding health, illness, healing, and health care within a coherent set of services¹³;
- equitable access for all people to basic health care services and to the benefits of public health efforts;
- faithful moral discernment guiding individual participation and public policymaking in health care services.

¹³ For a description of "a coherent set of services," see "Toward a Better System of Health Care Services" below.

God continues to call the Church—its institutions and believers—to work in society for individual and collective actions that promote health and ensure care for those who suffer. Understanding health care as a shared endeavor compels the Church and all people of good will to join in efforts for change.

Biblical and Theological Perspectives

Health

God creates human beings as whole persons—each one a dynamic unity of body, mind, and spirit. Health concerns the proper functioning and well-being of the whole person. A Christian perspective on health, therefore, shares the concern of the apostle Paul that “our spirit and soul and body be kept sound and blameless” (1 Thessalonians 5:23). This understanding of human wholeness means that concern for health should attend to the physical, mental, spiritual, and communal dimensions of a person’s entire well-being.

Health is good for its own sake; it also is good for living abundantly in relationship with God and in loving service to our neighbor in the vocations to which God has called us. Because human beings are mortal, suffering and death are a part of life. Perfect health eludes us. Although health depends in part on individual behavior, it is also to a significant degree beyond individual control. Many factors contribute to health or its absence: genetics, physical and social environments, individual behaviors, and access to care.¹⁴

Because of our sinful nature, we often turn in on ourselves and away from God and neighbor. We frequently become unfaithful stewards of our health, tending at times to disregard it and at other times to idolize it. Sin also corrupts our social systems and relationships in ways that directly and indirectly threaten health. We see sin at work in the environmental damage, poverty, social isolation, discrimination, oppression, and violence that degrade health and the relationships necessary to support it.

When we understand health in this larger context, we realize that we cannot be healthy by ourselves. We help each other attain good health through our ways of living together and through supporting those who provide all forms of health care services and healing. Health care, therefore, must be a shared endeavor.

Illness

Those who are ill experience a loss of well-being or wholeness. Illness disrupts lives, limits activities, disturbs relationships, and brings suffering. Illness may bring one closer to God and neighbor, but not always. People with serious or chronic conditions may experience their own bodies or mental states as lacking wholeness and unity. Some may even feel as if their bodies or minds are beyond their control.¹⁵ They may feel isolated from others. Ultimately, ill persons may even feel separated from God. They may labor to understand their suffering, as the psalmist did: “O Lord, why do you cast me off” (Psalm 88:14); “I am shut in so that I cannot escape” (Psalm 88:8); “my companions are in darkness” (Psalm 88:18).

¹⁴ Institute for the Future, *Health and Health Care 2010: The Forecast, the Challenge* (San Francisco: Jossey Bass Publishers, 2000).

¹⁵ S. Kay Toombs, *The Meaning of Illness: A Phenomenological Account of the Different Perspectives of Physician and Patient* (New York: Kluwer Academic Publishers, 1993).

Healing

Healing is restoration of wholeness and unity of body, mind, and spirit. Healing addresses the suffering caused by the disruption of relationships with God, with our neighbors, and with ourselves. It involves curing when possible, but embraces more than cure. When we limit illness to disease and health care to cure, we miss the deeper dimensions of healing through restoration to God.

The Scriptures speak powerfully about healing. At the beginning of Israel's history, God announces, "I am the Lord who heals you" (Exodus 15:26). God promises to come at the end as "the sun of righteousness . . . with healing in its wings" (Malachi 4:2). Ultimately, God will heal all who call upon the divine name. God will "swallow up death forever" and "wipe away the tears from all faces" (Isaiah 25:7-8; see also Revelation 7:17). When the Bible speaks of healing, it frequently anticipates this "perfect health" that God holds in store for people through faith in Jesus Christ (Acts 3:16). In such passages healing includes curing, restoring, saving, forgiving, transforming, achieving peace, and gaining victory over death itself. God's healing, however, is not limited to the end of life or time. The Bible also proclaims a God who heals illness and cures diseases in the present time—the healing of the sick and the alleviation of suffering that all people seek in their everyday lives.

The triune God heals within and through the work of creating, redeeming, and sustaining humankind. God the Creator heals through the natural processes of the body and is active in the work of healers everywhere. Human healing activities in all their variety—medicine and other biomedical technologies, cultural and religious practices, governmental and social organizations, human behavior and decisions—can be avenues of healing blessed and empowered by God. Because human beings are finite, none of these activities will produce perfect health; because of sin, each of them can be abused. Nevertheless, God gives us curiosity and intelligence, skills and talents to enable us to meet our responsibilities for our own health and for the social and physical environments that affect our health. This traditional Lutheran understanding leads us to give thanks for God's healing work in and through creation and human vocation.¹⁶

God's redemptive work also includes a healing dimension. The New Testament proclaims Jesus as the incarnate presence of God and thus the Savior and healer of all. The Gospels introduce Jesus as a healer (Matthew 4:23-25) and are filled with stories of his forgiving and healing work. Jesus healed because in him was the full presence of God, and we continue to proclaim the forgiving and healing presence of Christ in Word and Sacrament. Offering hope of the resurrection to come, Jesus continues to stand with us in our illness and suffering with his healing presence. We give thanks that our final healing, salvation from sin and death, has been won for us irrevocably in Christ's death and resurrection.

God's healing comes through the Holy Spirit who heals, sanctifies, and transforms through a variety of gifts. In and through the Church, the Holy Spirit works to heal through the ministry of Word and Sacrament, intercessions and liturgies for healing, prayer and the laying on of hands and anointing with oil, pastoral care and servant ministries, the mutual consolation of Christian sisters and brothers, and congregational and church-related health ministries that reach out to all people.

¹⁶Martin E. Marty, *Health and Medicine in the Lutheran Tradition* (New York: The Crossroad Publishing Company, 1983), pp. 23-32 and 85-86. See also James P. Wind, *A Letter on Peace and Good Health* (Inter-Lutheran Coordinating Committee on Ministerial Health and Wellness, 1998).

The healing work of the triune God is the basis for the Church's commitment to good health, healing, and health care. God gives us health and healing within the community of relationships on which we depend as creatures. This community, though broken, God restores in Jesus Christ. **Our calling to be faithful stewards of our own health and to fulfill our obligations for the health of others comes from the God who heals and redeems the whole creation.**

Health Care

Health care is a shared endeavor. Just as each person's health relies on others, health care depends on our caring for others and ourselves. Broadly speaking, the term "health care" encompasses the wide range of services used to treat symptoms or diseases or to maintain health. Patients and caregivers are more than consumers or providers; they are whole persons working together in healing relationships that depend on and preserve community. Although health care goods and services may be bought and sold, health care is above all an activity of caring that grows out of relationships of mutual responsibility, concern, and trust—and that cannot be reduced to a commodity.

Regardless of the means used to provide health care and ensure access to it, we must diligently preserve the nature of health care as a shared endeavor. This means that we recognize our mutual responsibilities and guard against the ways in which motivation to maximize profit and to market health care like a commodity jeopardizes health and the quality of health care for all.

"Being well" for Christians does not mean we are untouched by pain and suffering. Human beings are finite and vulnerable, and so we recognize limits on what we expect of health and health care for our families and ourselves. "Being well" means that we participate in Christ's own "greater love" (John 15:13) by giving ourselves for others and sharing their suffering in response to Christ who bore the suffering of all. Like the good Samaritan, we are to bandage the wounds of our neighbor in need of healing, whoever the neighbor may be (Luke 10:29-37).

A Vision of Health Care and Healing as a Shared Endeavor

In light of these biblical and theological perspectives, we address the health crisis in the United States with its disjointed health care services, its high costs of treatment, and its failure to provide access for many. Although necessary, piecemeal efforts to reform health care without a clear goal will be inadequate to the task. We offer a vision of health care as a shared endeavor that builds upon the basic dimensions of health, illness, healing, and health care in relation to the interdependent responsibilities that must be addressed if progress toward better health care is to be achieved.

Personal Responsibilities

Each of us has responsibility to be a good steward of his or her own health out of thankfulness for the gift of life and in order to serve God and the neighbor. This means taking effective steps to promote health and prevent illness and disease (for example, eating well, getting adequate exercise and sleep, avoiding use of tobacco and abuse of drugs, limiting alcohol, and using car seat restraints). It means balancing responsibility for health with other responsibilities. It also means seeking care as needed, recognizing that disability, disease, and illness do occur, even to those who are good stewards of their health.

Health is a blessing from God. It is good and proper that we attend to our health and healing; however, we show sin's power when we become unduly absorbed in our own selves and make health an idol by denying our own mortality. The temptation to make health our god may show itself in excessive preoccupation with physical appearance and a denial of aging or the inevitability of death. It also may lead us to demand unlimited resources for services that go beyond responsible stewardship of good health.

Patients and health care professionals share responsibility to use health care resources wisely. Simply because a treatment or procedure exists does not mean that should be used in every instance. The patient, family, and health-care providers need to make thoughtful decisions that serve the patient's goals and well-being and that take seriously the limits of health care resources. This might mean, for example, that persons near the end of life choose to forego expensive treatments, the effectiveness of which might be very limited. We encourage people to talk together with their families and health care providers about treatment goals and types of care, and to make decisions that reflect their responsibility to be good stewards of their health and the resources that are available. We live with the tensions created by the limits of resources for health care, hoping for healing in this life and trusting in God's promise of wholeness in eternal life.

Adults and families do well to prepare for future health care choices they may need to make, especially regarding end-of-life care or in situations when they are no longer able to speak for themselves. Conversations with loved ones and health care professionals about wishes and values, along with the use of advance directives, help others respect a person's desires and minimize the tremendous stress and suffering that later treatment decisions may entail.

Our personal responsibilities for health also extend to helping others meet their needs while supporting them as they take responsibility for their health care. We all have opportunities with our family, friends, and neighbors to provide meals, transportation, or comfort for those who are ill and to support professional and volunteer caregivers. We also have opportunities to pray for one another. We should take care not to blame people for their health problems, and work to minimize both the stress of coping and the potentially isolating stigma of some conditions. Most of all, we stand ready to be present with and care for those who suffer, whatever the reason.

As citizens, we ought to support those disease-preventing and health-promoting public health measures that can be taken only at community, state, and national levels. We also have responsibility to support similar efforts that address disease prevention, health promotion, and treatment on a global scale.

The Church's Ministry

A ministry of healing is integral to the life and mission of the Church. It expresses our faith in the power of God to create and to save, as well as our commitment to care for our neighbor. The Holy Spirit empowers us so that we can care for all people as God's children and seek their healing. The Church promotes health and healing and provides health care services through its social ministry organizations and congregation-based programs. The Church's ministry may offer healing or forms of health care in ways not found or adequately addressed within a health care system. The Church also supports the just obligations of a society to serve those who are often left out and to be present with those who suffer.

Because it originates from and carries out Christ's healing work, the Church's ministry is freed to contribute to the health care system as well as to address its injustices.

Congregations

Worship stands at the center of the congregation's ministry of healing. Holy Communion strengthens, sustains, and refreshes us and heals the troubled conscience of believers through the gift of grace. The preaching and hearing of the Word enliven us by the promise of reconciliation with God through Christ. The liturgy provides a structure of meaning that nourishes and sustains. Music and hymns often bring comfort and healing to those who are suffering. Education and pastoral care equip people to understand better and cope with illness within the biblical story of God's salvation. Congregations provide people with acceptance, support, and community, listening to those who are ill and bringing their suffering, injustices, and concerns to God in prayer. Congregations hold up these dimensions of healing in all aspects of their life together and in special liturgies of healing.¹⁷ They make special provision for those who are ill to hear the Good News and receive Holy Communion. Members visit the sick and dying; they encourage and pray for those who are in health care occupations or are voluntary caregivers. Some congregations develop specific health ministries that include counseling centers, health care advocacy, and congregational health ministry teams. Parish nurse ministries provide for wellness programs, including health screening and health education. As part of their ministries of health and healing, congregations can also:

- provide members with education and opportunities for deliberation and advocacy about health issues;
- ensure full participation of all people in the life of the congregation by removing physical and other barriers;
- help people evaluate avenues of care and treatment, whether those of standard Western medicine, various complementary systems, or those based in religious claims or faith communities, and to distinguish between means that are appropriate and beneficial and those that are potentially inappropriate or exploitive;
- seek ways to collaborate with and support our church's social ministry organizations;
- provide physical access and other vital links between people and the health care they need, especially in rural communities and inner cities;
- strengthen efforts to be places where people seek help in times of crisis or need, where spiritual needs are understood and met, and where traditions are honored and shared;
- pay particular attention to the health of all staff, providing a working environment that is physically and emotionally safe and supportive, as well as a work schedule that allows for adequate recreation and stress reduction;¹⁸
- ensure that all paid staff of the congregation have access to health care services;
- inform themselves of global health concerns and support global ministries of health.

¹⁷ *Occasional Services: A Companion to Lutheran Book of Worship* (Minneapolis: Augsburg Publishing House, and Philadelphia: Board of Publication, Lutheran Church in America, 1983) offers, "The Service of the Word for Healing," pp. 89-98. *Life Passages: Marriage, Healing, Funeral. Renewing Worship*, Vol. 4 (prepared by the Evangelical Lutheran Church in America for provisional use, 2002, administered by Augsburg Fortress), offers a rite for "Healing," pp. 23-39.

¹⁸ Division for Ministry and Board of Pensions, *Ministerial Health and Wellness 2002* (Chicago: Evangelical Lutheran Church in America, 2002).

Social Ministry Organizations

For generations, Lutheran individuals and congregations have identified unmet needs in their communities and worked to meet them. As congregational programs of service have grown, they often have become more formalized to engage resources and partners beyond the congregation. These social ministry organizations continue to arise from congregations and are an integral part of our church's work in the world. By coordinating efforts and sharing strengths, congregations, social ministry organizations, synods, and other partners reach out more effectively to meet the health needs of the neighbor.

Lutheran social ministry organizations provide a wide range of services. These services help to treat acute and chronic illnesses of body and mind, provide care for the whole person in need, and strengthen and empower individuals and families to care for themselves, for one another, and for their communities. Within these and other health-related ministries, staff members and volunteers exercise vocations of healing in administrative, direct care, pastoral care, and governance roles. Supporting and developing these institutions and vocations are the work of our whole church.

As institutions of this church serving in Christ's name, social ministry organizations are accountable to live out that identity in their daily work and decision-making. Lutheran social ministry organizations witness to a church in action in many ways: by protecting the health and well-being of those who serve; by careful stewardship of resources; by respectful and equitable attention to the physical, mental, and spiritual needs of those persons served; and by establishing ways to ask and answer questions of ethics, identity, and relationship. We also encourage social ministry organizations to pay attention to the global context of their work and to seek out opportunities for partnerships with their counterparts in other countries for mutual learning and benefit.¹⁹

Social ministry organizations face challenging operational environments, complex in their mix of financial, staffing, competitive, and regulatory pressures. As these organizations collaborate with others to provide health care, they seek to preserve and enhance access to basic health care and extend services to those in need. In cooperating with government, they are to "work with civil authorities in areas of mutual endeavor, maintaining institutional separation of church and state in a relation of functional interaction."²⁰

The Evangelical Lutheran Church in America calls upon government at all levels to provide sufficient and timely reimbursement to social ministry organizations for the services they offer on its behalf, allowing them to fulfill their missions with integrity and faithfulness. We also call upon leaders of these organizations to promote public policies that tailor services in greater measure to those whose needs for healing and access to health care are most often neglected, especially those with limited financial resources. Advocacy to change unjust social structures or systemic problems that exacerbate or perpetuate human misery is a shared responsibility of social ministry organizations and people in this church, together with others of common purpose. As people of faith, we must heed the call to attend to the needs of our neighbor and also to envision boldly what we might accomplish together, with God's help.

¹⁹ Board of the Division for Global Mission, "Policy Statement on Health Ministry" (Chicago: Evangelical Lutheran Church in America, March 22, 1998); also available at www.elca.org/dgm/policy/health.html.

²⁰ The constitution of the Evangelical Lutheran Church in America, provision 4.03.n.

Advocacy

Advocacy is a ministry of the Church and its members in the public realm. Advocates use their voice and action to influence private and public decision-making on behalf of the neighbor. Such advocacy gives present voice to the prophetic cry, "Why then has the health of my poor people not been restored?" (Jeremiah 8:22). This voice addresses both public policy and the policies of corporations. Advocacy for public policy is carried out for the churchwide and synodical expressions of this church by people called both to speak to lawmakers on its behalf and to provide information and encouragement to church members to contact their own representatives. Continuing advocacy by the Evangelical Lutheran Church in America is one expression of the shared endeavor of health care in the human community and is based on existing social policy statements.²¹ Advocacy for public policy is also a responsibility of individuals acting in their calling as Christians and citizens.

This social statement continues and strengthens our church's advocacy for health care. Improving access to health care and finding adequate support for public health and preventive, acute, and long-term care services for all are critical advocacy challenges. They require thoughtful deliberation and bold, continuing advocacy by Christian citizens and all expressions of this church.

Toward a Better System of Health Care Services

A health care system should have the explicit purpose of: promoting and improving the health of all people; reducing the impact and burden of illness, injury, and disability; and promoting healing, even when cure is not possible. Too often, however, the various sectors of health care and health promotion are fragmented and disjointed. This inhibits equitable access to health-related services and good quality care, especially when individuals are unable to obtain the treatment they need. This system should be coherent, with the different services being functionally interrelated and mutually accountable. No one group—public or private—can design the structure or financing of such a system alone; representatives of all groups that provide services and financing must together seek a solution that enhances interdependence.

Health care as a shared endeavor entails a comprehensive and coherent set of services of good quality care throughout one's life span. At a minimum, each person should have ready access to basic health care services that include preventive, acute, and chronic physical and mental health care at an affordable cost.²² The United States does not currently have a health care system that is capable of care for all people. Significant changes in financing and structure are therefore required. Discerning what these changes might entail

²¹ In addition to this social statement, see: resolution on "Health Care," Churchwide Assembly action CA89.02.04 (1989); resolution on "Health and Human Resources," Churchwide Assembly action CA91.07.59 (1991); "A Resolution on Universal Access to Health Care" (board of the Commission for Church in Society, March 14-16, 1992); "A Resolution on Health Care System Reform" (board of the Division for Church in Society, March 6, 1993); the ELCA social statement, "Sufficient Sustainable Livelihood for All" (1999); and the ELCA message, "Suicide Prevention" (1999).

²² More specifically, such a set of basic services likely will include: primary care services (including a relationship with a provider, routine well-child and well-adult examinations and prevention, age-appropriate screening for disease, treatment for acute problems, coordinated referral for more complex levels of care); dental care; in- and out-patient care for acute and chronic physical and mental illness; emergency care; treatment for substance abuse; and appropriate complementary and supportive services.

within the limits of what is economically and politically feasible needs to be worked out as a shared endeavor in the democratic process.

Without attempting to describe all components and attributes of a system in detail, the following highlights some particular concerns that require our attention.

Public Health Services

Health as a shared endeavor makes public health services, which focus on the population as a whole, the foundation for any health care system. We urge renewed political and financial support for services undertaken on behalf of the entire community to prevent epidemics, limit threats to health, promote healthy behavior, reduce injuries, assist in recovery from disasters, and ensure that people have access to needed services. Governments have an obligation to provide or organize many of these services, but all services depend on active collaboration with the entire community.

Since threats to health do not respect national boundaries, nations and international organizations must cooperate in public health efforts. In facing this global challenge, the United States government and non-governmental organizations have responsibility to work with others in such areas as securing clean water and sanitation, overcoming hunger and malnutrition, preventing and combating infectious diseases, responding to disasters, and providing health services for women, men, and children who live in poverty.

Whole Patient Care

Any person seeking health care ought to be treated and respected as a whole person, not merely as a site of disease or injury. Health care should attend to the physical, mental, and spiritual dimensions of the person seeking care. In cooperation with religious and other community organizations, pastoral and spiritual care should be available at all levels of health care services. We endorse efforts to incorporate mental health services more substantially within the health care system and to grant mental health needs parity with other health care needs. The debilitating suffering caused by mental illness for both sufferers and loved ones is intensified by the labeling, isolation, and moral blame that often accompany this illness.

Whole patient care also requires attention to the following concerns:

Professional-patient relationships. Healing depends on the relationship between the physician or other health care professional and the patient. This relationship should be a partnership of trust in pursuit of a shared goal appropriate to each individual's circumstances. Central to this relationship is recognition of the patient's vulnerability and respect for patient confidentiality and the privacy of medical information. Good care also requires health care professionals and patients to deliberate together on the facts and values in each option for care. Doctors and hospitals should give full information on measures that might be taken. All care using either standard or complementary approaches should serve the patient's best interest, recognizing the patient's increased vulnerability during times of illness and respecting ethnic and religious differences. Informed consent is a moral and legal requirement prior to whatever services are chosen. Professionals should never abuse their power but always foster relationships of trust based on a broad understanding of health and healing. Diminishing the quality of this relationship—including time available for the patient—primarily for financial or other reasons undermines good health care in all its dimensions.

Curing and caring. Cure is central to healing and often a major goal for health care. Our church celebrates efforts to achieve cures. Patients and caregivers should not, however, see lack of cure as a failure or cause for abandoning other forms of healing and care. We support both patients and care providers in making the difficult decision that they no longer will seek cure in particular instances. **We can always care, even when we cannot cure.**

Healing and chronic conditions. Many people live in need of long-term care because of chronic illness or disability. Successes in saving or prolonging life have led to an increase in these numbers. A health care system must attend to their needs. Healing for persons living with chronic conditions requires attention to loss of bodily integrity and wholeness, questions of meaning, disruption of relationships, new challenges of daily living and pursuit of vocation, altered living arrangements, and other features of chronic conditions. An essential part of this healing is the ongoing caring presence of health care professionals and chaplains, as well as informal caregivers and others in the community.

Other approaches to healing. Increasingly, people are also seeking approaches to healing that generally have been outside standard Western medical treatment models. This often reflects not only a desire for new cures but also a longing for aspects of healing and care that have been neglected. This church encourages openness to such new ways of thinking but commends critical evaluation of all avenues of healing, caution in their application, and humility in their practice.

Palliative care. Palliative care reduces the burden of symptoms, provides comfort, and relieves pain and suffering. It is a vital component of health care. People often seek health care to relieve pain and suffering. Pain is often under-treated for various reasons, including failure to ask about and report pain, misconceptions regarding pain treatment, or inadequate pain-management practices. Caregivers should make every reasonable effort to alleviate pain, regardless of whether cure is possible.

Pain may cause suffering, but suffering also may occur in the absence of pain. Whole person care—including pastoral and other non-medical forms of care—recognizes suffering, seeks to relieve it when possible, and helps people understand it in the context of God’s salvation. Suffering often causes people to ask why they have an affliction or why they may not be cured. Just as Jesus’ path led through the crucifixion to the resurrection, faith does not guarantee the absence of suffering but promises God’s presence in suffering.

Peaceful Dying. Through Christ, death has been defeated and lost its “sting” (1 Corinthians 15:55). In placing our trust in the Gospel’s promise, we are freed from the power of death and the need to cling to life at all costs. Too often people die alone, in pain, away from home, without good care, and without having addressed important issues of relationships or domestic affairs. Our health care system should not abandon those who are dying. When death is imminent, peaceful dying should become a goal of health care, sought as confidently and competently as other goals of health care through adequate palliative care and services such as hospice.²³

Caregiver Support

Supporting physicians, nurses, paid health care workers, volunteers, and family members is a central, not a secondary, obligation of a health care system. As growing numbers of

²³ See the ELCA message, "End-of-Life Decisions" (1992).

people live with chronic conditions and as the average age of the population increases, there is an increased demand for caregivers in institutions and at home. Caregivers are at the heart of providing health care services and promoting healing. Both our society and church must pay ongoing attention to fostering health care vocations and encouraging the recruitment of sufficient numbers of caregivers to meet the demand. Fairness requires that health care institutions provide adequate pay, benefits, and good working conditions to support and maintain a sufficient number of skilled caregivers.

Research and Technology Development

This church recognizes that the fruits of medical research and innovation are often means through which God blesses and heals creation. It commends the important work of medical research and supports investment in its goals of healing afflictions, relieving human suffering, and promoting well-being. We also affirm the important service to God and neighbor rendered by those who develop and use curative technologies and practices.

We caution, however, against unrealistic faith in technological progress as the primary solution for overcoming social problems and all forms of sickness, suffering, and physical death. The many communal components of health such as community environments and interpersonal relationships prompt us to address those dimensions to prevent disease and improve health, rather than disproportionately favoring technological solutions. We also commend continuing research into the broader dimensions of healing, such as health promotion, complementary therapies, bioethics, and quality living with chronic conditions. But we urge caution about research that expands medical technology based primarily on market pressures. **Health care research first should address those medical interventions that are likely to improve substantially the overall health of the general population.** While this statement cannot explore the many questions raised about particular research endeavors, this church supports research that is consistent with the perspectives of this social statement and widely accepted standards of biomedical research.

Professional Education

Health care professionals should have access to affordable, comprehensive education. This education should involve learning technical excellence as well as the skills and traits that enable them to work with others to promote health and healing for all people, including the chronically ill and the dying. The cost of educating health professionals should allow qualified people from all backgrounds to pursue their vocation. Attention must be given to providing adequate, ongoing, and affordable training for support staff and volunteers.

Equitable Access to Health Care for All

A Matter of Love and Justice

The system of health care described above is far from a reality today. It will be achieved only through thoughtful engagement by all components of society. One major challenge is achieving equitable access to basic health care for all people. We of the Evangelical Lutheran Church in America commit ourselves to work with others to attain this goal.

At the center of Lutheran ethics is the love (*agape*) shown us by God through Jesus Christ, who laid down his life for us that we may have life and have it more abundantly (John

10:10). We hear what Scripture asks of us: “How does God’s love abide in anyone who has the world’s goods and sees a brother or sister in need and yet refuses help?” (1 John 3:17).

In response to God’s love, therefore, we work to promote the health and healing of all people. We also are a people compelled by justice. Jesus called justice one of the “weightier matters of the law,” too often neglected by religious people (Matthew 23:23). Our search for justice is a call from God, a concern especially for the “rights of the needy” (Jeremiah 5:28). Because health is central to personal well-being and functioning in society, a just society is one that supports the health of all its members.²⁴ Thus, our common effort to provide access to health care for all is a matter of social justice for all people.

Justice requires giving to each person his or her due. Health care is the kind of good most appropriately given on the basis of need.²⁵ Too often, however, health care is distributed on the basis of merit, social worth or contribution, marketplace value, or ability to pay. Many forms of access benefit some people at the expense of others. This happens because eligibility for services or funding may be defined so that some people are included while others are not. Governments or companies decide to pay for some services people may need rather than others. Caregiving organizations or individuals may decide to help some people but not others. These ways of distributing health care may result in a failure of justice. It is time to confront directly and urgently the issues of limits and resource distribution to develop solutions that are more just.

Justice also requires a fair distribution of the benefits and burdens of health care. This does not entail treating every person identically, but treating similar cases similarly. Currently, despite programs to provide at least some care for the poorest among us, the percentage of people with health insurance is lower as income declines. A growing group of individuals and families from many income levels are involuntarily without health insurance. Ethnic status also affects whether one has health insurance: Latinos, Asians and Pacific Islanders, American Indians, and Blacks are significantly less likely to be insured than non-Hispanic Whites.²⁶ Regardless of whether they have insurance, many members of disadvantaged ethnic groups tend to have poorer health than Whites, just as those living in poverty tend to have poorer health than those living on higher incomes. We call upon our society to give priority to people and groups who are not benefitting from access to health care services and research: people who are uninsured and underinsured, people living in poverty, those in rural areas, immigrants, residents of U. S. Territories and Puerto Rico, marginalized groups, and those suffering the consequences of our failure to implement adequate public health protection.

Moving toward Just Access

While the mandate for equitable access to health care for all is clear and compelling, questions about the best organizational and financing mechanisms for achieving it leave

²⁴ President’s Commission for the Study of Ethical Problems in Medicine and Biomedical and Behavioral Research, “An Ethical Framework for Access to Health Care” (Washington, D.C., 1982).

²⁵ Gene Outka, “Social Justice and Equal Access to Health Care,” *Journal of Religious Ethics*, vol. 2, no. 1 (1974), pp.11-32.

²⁶ U.S. Census Bureau, Health Insurance Coverage: 2001, Table 1: People without Health Insurance for the Entire Year by Selected Characteristics: 2000 and 2001, www.census.gov/hhes/hlthins/hlthin01/hi01t1.html and Robert J. Mills, “Health Insurance Coverage, 1999,” *Current Population Reports* (U.S. Census Bureau, September, 2000).

room for legitimate disagreement in this church and in society. Because health care is one vital social good among many, people also legitimately differ over how to balance expenditures for health care with other social goods.

Our obligation could be met through any one of several combinations of personal, market, and governmental means, although none of these means alone can provide equitable access to health care. Taking personal responsibility for one's health and the health of others can meet some health care needs and provide care in important ways; however, many people are left without adequate care due to uneven distribution of health care and wealth. Markets of health care services may contribute to improved quality and efficiency, but they also may contribute to increased costs, unequal access, and both over- and under-treatment. Governments are shaped by political pressures and often function with inefficiencies; yet as representatives of all citizens they have a particular responsibility to ensure society's obligations to promote the general welfare. This includes such areas as security, education, and health care. Public health measures ensuring safe water and food, or preventing and limiting outbreaks of infectious diseases are so "communal" that they can be done well only from a governmental base with adequate tax dollars.

As the guarantors of justice and promoters of the general welfare, governments also have the unique role of ensuring equitable access to health care for all. This role does not necessarily entail a specific governmental program or one approach to health care coverage. It does mean, however, that governments have the obligation to provide leadership and coordination in balancing competing private and social interests in moving toward the goal of equitable access to health care. In ways that are fair in both process and outcome, citizen representatives in government must take on the challenging task of defining the level of health care services to which each person should have access.

Meeting Our Obligations

Achieving these obligations of love and justice requires sacrifice, goodwill, fairness, and an abiding commitment to place personal and social responsibilities of love and justice above narrower individual, institutional, and political self-interests. For some people, this may mean paying more in taxes or in direct payments to assure that everyone has care. As difficult as this may be, citizens should not shrink from these moral challenges. **We urge all people to advocate for access to basic health care for all and to participate vigorously and responsibly in the public discussion on how best to fulfill this obligation.** The chronic failure of our society to provide its members access to basic health care services is a moral tragedy that should not be tolerated.

Alongside the pursuit of justice, we in the Evangelical Lutheran Church in America recognize the biblical obligation that each person in society is responsible for the neighbor. No one of us is free to pass by "on the other side" (Luke 10:31-32) and assume that governments and other parties will take care of all obligations for health care. We therefore seek to participate in and supplement health care services out of love for all people who are in need (Matthew 25:36). All people of good will should be concerned especially to attend to the health care needs of those who, for whatever reason, lack adequate care or are marginalized in society. People without power and status such as the poor and needy,

widows and orphans, and the incurably ill were the focus of attention of the biblical prophets (Isaiah 10:2) and of the healing ministry of Jesus (Matthew 4:23).

Ethical Guidance for Individuals and Families

Health care as a shared endeavor entails responsible ethical decision making by individuals and families. As people provide and receive health care, they likely will at some time face difficult decisions regarding their own or another's well-being. Decisions about life-prolonging treatments are among the most common and difficult, but they are not the only situations for which an ethical framework is needed.

1. Health and Finitude. Finding ethical guidance begins with being mindful of how we as people of faith understand health and health care and what it means to be healthy. We must accept the limits imposed by human finitude and have realistic expectations of health care because our resources also are finite. Health eventually fails; suffering and death come to us all. The promise of the resurrection means that suffering and death are not the final word for our lives.

2. Love. People ought always to act out of love, as exemplified by the life of Jesus Christ. Love means giving of ourselves for the sake of others' well-being, doing no harm, promoting the well-being of the neighbor, and treating people with respect and dignity as children of God and as whole persons.

3. Stewardship. The obligation to be good stewards of what God has given us should inform our use of health care resources. This means using health and health care wisely, judiciously, and in service toward God and God's purposes. Congregations are one place to which individuals and families can look for support and guidance in considering these decisions.

4. Justice. In addition, people should consider their individual health care decisions within the context of the just distribution of health care resources. Health care and its technological instruments increasingly are powerful and expensive. People should ask not only whether they are being served as individuals, but also whether anyone is being left behind in the ongoing advance of medical progress.

5. Self-determination. A dominant principle in health care ethics is the right of individuals to be freely self-determining with regard to their own bodies and medical treatment decisions (autonomy). This principle rightly protects against unjustifiable medical and familial paternalism. This church supports an individual's freedom to make health care decisions according to her or his own conscience and moral discernment.²⁷ Yet, ultimately people belong to God, and the exercise of self-determination should always be understood within that relationship.²⁸

²⁷ For the ELCA's approach to abortion, see its social statement, "Abortion" (1991). For its approach to end-of-life decisions, see the ELCA message, "End-of-Life Decisions" (1992).

²⁸ This "yes" and "no" response to the principle of autonomy draws on Martin Luther's description of Christian freedom: "A Christian is a perfectly free lord of all, subject to none. A Christian is a perfectly dutiful servant of all, subject to all." See *The Freedom of a Christian*, translated by W. A. Lambert and revised by Harold J. Grimm, in (continued...)

As Christians we discern our moral responsibilities through consulting Scripture, the experience of the community of faith, and the exercise of reason.²⁹ We deliberate about our decisions not merely as patients or caregivers, but as seekers of God's will. We recognize that the broader dimensions of health and healing compel us to consider our neighbors and our love for them as we make decisions. Above all, we ask God for guidance, mercy, and forgiveness in all our decision-making.

Conclusion

Christians know that health and healing are from God, "who forgives all your iniquity, who heals all your diseases" (Psalm 103:3). We wait patiently and hopefully for healing, which may come through cure or in reconciliation with God, our neighbor, and our own selves, even without cure. Sometimes reconciliation with God or the neighbor may be a prelude to physical healing: "Therefore confess your sins to one another, and pray for one another, so that you may be healed" (James 5:16). Such healing may not result in complete health, but it reflects God's goodness and mercy and anticipates the full healing of life and the peace that is to come.

Accepting health care as a shared endeavor requires commitment of all people to the well-being of their neighbor and themselves. It also requires the commitment of all to work for change in a political, economic, and cultural environment that often is more adversarial than cooperative. The Church is a community that, through Word and Sacrament and the actions of its faithful, can bear witness to the commitments of love and justice that change will require.

The Gospel offers the world the hope of abundant and everlasting life, that liberates us from idolatry of health and fear of death. Out of this freedom, Christians can accept the limits of this life and seek to realize a vision of health care for all people as a shared endeavor.

Response to "Caring for Health: Our Shared Endeavor"

Presiding Bishop Hanson declared adopted the ELCA's eighth social statement, "Caring for Health: Our Shared Endeavor." He thanked the assembly for its careful deliberation and the members of the task force for their work.

Amendments to ELCA Governing Documents

Reference: *2003 Pre-Assembly Report*, Section IV, pages 73-82.

Presiding Bishop Hanson turned the attention of the Churchwide Assembly to the proposed amendments to the *Constitutions, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America* that had been recommended to the assembly by the Church Council. Voting members were asked to locate these materials in the *2003 Pre-Assembly Report*.

²⁸(...continued)

Luther's Works, vol. 31 (Philadelphia: Muhlenberg Press, 1957), p. 344.

²⁹The Evangelical Lutheran Church in America and its predecessor bodies have issued a number of social statements, messages, and studies to help guide ethical decision-making on a variety of health care issues. These social statements, messages, and many of the studies are on-line at www.elca.org/dcs/studies.html.

Mr. Brian D. Rude, chair of the Legal and Constitutional Review Committee of the Church Council, described the nature of these documents and the kinds of amendments that were being made. Most of the matters before the assembly would be handled in an *en bloc* resolution. In addition there would be certain items that would be acted on individually as requests had been received to have them considered apart from the *en bloc* resolution. Mr. Rude indicated that amendments under consideration to the constitution were editorial in nature, seeking to simplify or clarify existing texts. As constitutional provisions, a six-month prior notice to synods of such amendments was required and had been given earlier in 2003. Due to the notice required, those provisions were not open to amendment at that time but needed to be accepted or rejected as they were presented. He noted that these restrictions were also common to the *Constitution for Synods* and *Model Constitution for Congregations*.

Bylaw amendments did not need prior notice and could be modified while under consideration.

Secretary Lowell G. Almen noted the requests that had been received to remove items from *en bloc* consideration. Those items were:

*C16.03. in the *Model Constitution for Congregations* on page 79 of Section IV;

S7.27. in the *Constitution for Synods* on page 78 of Section IV; and

10.02. in the *Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America* on page 75 of Section IV.

The *en bloc* resolution was considered first. On behalf of the Church Council, Secretary Lowell G. Almen placed the amendments before the assembly.

MOVED;

Two-Thirds Vote Required

SECONDED:

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

Bishop Hanson proceeded with a vote on the *en bloc* action.

ASSEMBLY

Two-Thirds Vote Required

ACTION

Yes-922; No-43

CA03.05.14

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

To amend churchwide bylaw 7.41.12. to clarify the original intent of that requirement:

7.41.12. Initial Call to Congregational Service. Because the responsibilities of the office of the ordained ministry are most clearly focused in the congregational pastorate, experience in which is deemed by this church to be invaluable for all other ordained service, initial service

of at least three years shall be in the parish ministry in this church. Exceptions may be granted under criteria and procedures recommended by the Division for Ministry, reviewed by the Conference of Bishops, and adopted by the Church Council.

To amend churchwide constitutional provision 7.42. and churchwide bylaws 7.41.17. and 7.52.24. to clarify the fact that the designation of disability is a roster decision made by the respective synods in the oversight of the rosters:

7.42. Each pastor on the roster of ordained ministers of this church shall be related to that synod: . . .

h. on whose roster the ordained minister, if designated as disabled, was listed when last called or the synod of current address, upon application by the ordained minister for transfer and the mutual agreement of the synodical bishops involved after consultation with and approval by the secretary of this church;...*[with the remainder unchanged]*.

7.41.17. Retirement. Ordained ministers may retire upon attainment of age 60, or after 30 years on the roster of ordained ministers of this church or one of its predecessor bodies, or may be designated as disabled upon disability, and continue to be listed on the roster of ordained ministers of this church, upon endorsement by the synodical bishop, by action of the Synod Council in the synod in which the ordained minister is listed on the roster. The policies and procedures for granting retired status or for designation of disability on the roster of ordained ministers shall be developed by the Division for Ministry, reviewed by the Conference of Bishops, and adopted by the Church Council.

7.52.24. Retirement. Associates in ministry, deaconesses, and diaconal ministers may retire upon attainment of age 60, or after 30 years on a roster of this church or one of its predecessor bodies, or may be designated as disabled upon disability, and continue to be listed on the roster of associates in ministry, deaconesses, or diaconal ministers of this church, upon endorsement by the synodical bishop, by action of the Synod Council in the synod in which the associate in ministry, deaconess, or diaconal minister is listed on the roster. The policies and procedures for granting retired status or for designation of disability on the official rosters of laypersons shall be developed by the Division for Ministry, reviewed by the Conference of Bishops, and adopted by the Church Council.

To amend churchwide constitutional provision 7.46. to be consistent with the requirements of ¶S14.13. in the Constitution for Synods:

7.46. The provisions for termination of the mutual relationship between an ordained minister and a congregation shall be as follows: ~~included in ¶S14.13. of the Constitution for Synods.~~

- a.** The call of a congregation, when accepted by a pastor, shall constitute a continuing mutual relationship and commitment which, except in the case of the death of the pastor, shall be terminated only following consultation with the synodical bishop and for the following reasons:
 - 1)** mutual agreement to terminate the call or the completion of a call for a specific term;
 - 2)** resignation of the pastor, which shall become effective, unless otherwise agreed, 30 days after the date on which it was submitted;
 - 3)** inability to conduct the pastoral office effectively in that congregation in view of local conditions, without reflection on the competence or the moral and spiritual character of the pastor;
 - 4)** the physical or mental incapacity of the pastor;
 - 5)** disqualification of the pastor through discipline on grounds of doctrine, morality, or continued neglect of duty;
 - 6)** the dissolution of the congregation; or
 - 7)** suspension of the congregation as a result of discipline proceedings.
- b.** When allegations of physical or mental incapacity of the pastor or ineffective conduct of the pastoral office have come to the attention of the bishop of the synod, the bishop in his or her sole discretion may investigate—or when such allegations have been brought to the synod’s attention by an official recital of allegations by the Congregation Council or by a petition signed by at least one-third of the voting members of the congregation, the bishop shall investigate—such conditions personally in company with a committee of two ordained ministers and one layperson.
- c.** In case of alleged physical or mental incapacity competent medical testimony shall be obtained. When such disability is evident, the synodical bishop with the advice of the committee shall declare the pastorate vacant. Upon the restoration of a disabled

pastor to health, the bishop of the synod shall take steps to enable the pastor to resume the ministry, either in the congregation last served or in another field of labor.

- 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 synodical bishop together with the committee described in 7.46.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 at a legally called meeting after consultation with the synodical 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.
- e.** If, in the course of proceedings described in 7.46.d., the committee concludes that there may be grounds for disciplinary action, the committee shall make recommendations concerning disciplinary action to the synodical bishop who may bring charges, in accordance with the provisions of the constitution and bylaws of the Evangelical Lutheran Church in America.
- f.** If, following the appointment of the committee described in 7.46.b. or d., it should become apparent that the pastoral office cannot be conducted effectively in the congregation(s) being served by the ordained minister due to local conditions, the synodical bishop may temporarily suspend the pastor from service in the congregation(s) without prejudice and with pay provided through a joint synodical and churchwide fund and with housing provided by the congregation(s).

To amend churchwide bylaw 8.61.01. to acknowledge the Batak Special Interest Conference of North America in accord with constitutional provision 8.61.:

8.61.01. Because of both official and informal international contacts with other churches, the Batak Special Interest

Conference of North America, Danish Special Interest Conference, Finnish (Suomi) Special Interest Conference, German Lutheran Conference in North America, and Hungarian Special Interest Conference shall relate to this church through the Department for Ecumenical Affairs under the authority of the presiding bishop of this church. Official contacts and relationships of the special interest conferences with leaders and representatives of other churches shall be coordinated through the Department for Ecumenical Affairs.

To amend churchwide constitutional provision 9.23. to clarify the potential application of that provision:

9.23. In accord with constitutional provision 9.21.d. and bylaw 9.21.01. and without invoking the provisions of Chapter 20, a congregation that maintains as its pastor an ordained minister who has resigned or been removed from this church's roster of ordained ministers by ~~disciplinary action~~ or that calls as its pastor one who has not been approved for the roster of ordained ministers may be removed from the roster of congregations of this church by the Synod Council upon recommendation of the synodical bishop.

To amend churchwide constitutional provision 9.25.b. and †S13.01.a.2) in the Constitution for Synods as follows because some of the indicated chapters also include non-required provisions:

9.25.b. A congregation newly formed by this church and any congregation seeking recognition and reception by this church shall: . . .

b. Adopt governing documents that include fully and without alterations the Preamble, Chapter 1, where applicable, and all required provisions of Chapters 2, 3, 4, 5, 6, 7, 8, 9, 15, 16, 17, 18, and 19 in the *Model Constitution for Congregations* consistent with requirements of this constitution . . . [with the remainder unchanged].

†S13.01.a.2) Adopt governing documents that include fully and without alterations the Preamble, Chapter 1, where applicable, and all required provisions of Chapters 2, 3, 4, 5, 6, 7, 8, 9, 15, 16, 17, 18, and 19 in the *Model Constitution for Congregations* consistent with requirements of this constitution... [with the remainder unchanged].

To amend churchwide bylaw 10.01.11., sections 3A and 3B, to reflect the revised geographic territory of the respective synods:

10.01.11. ...

Synod 3.A—Western North Dakota. The counties of Adams, Benson (the town/parishes of Esmond), Billings, Bottineau, Bowman, Burke, Burleigh, Divide, Dunn, Emmons, Golden Valley, Grant, Hettinger, Kidder (excluding the Woodworth Parish of Pettibone), Logan (excluding the towns/parishes of Fredonia and Gackle), McHenry, McIntosh, McKenzie, McLean, Mercer, Morton, Mountrail, Oliver, Pierce (~~excluding the Wolford Parish in the northeastern part~~), Renville, Rolette, Sheridan, Sioux, Slope, Stark, Towner, Ward, Wells, and Williams in the state of NORTH DAKOTA; and the parishes of Lemmon, Lodgepole, Ralph, and Shadehill in the state of SOUTH DAKOTA.

Synod 3.B—Eastern North Dakota. The counties of Barnes, Benson (east of and including the towns/parishes of Maddock and Leeds), Cass, Cavalier, Dickey, Eddy, Foster, Grand Forks, Griggs, Kidder (the Woodworth Parish of Pettibone), LaMoure, Logan (the towns/parishes of Fredonia and Gackle), Nelson, Pembina, Pierce (~~the northeastern part including the Wolford Parish~~); Ramsey, Ransom, Richland, Sargent, Steele, Stutsman, Traill, and Walsh in the state of NORTH DAKOTA.

To adopt new churchwide constitutional provision 10.74. and new †S15.32. in the Constitution for Synods to provide common standards for insurance in all synods:

10.74. Each synod shall maintain adequate, continuous insurance coverage in accordance with standards recommended by the churchwide organization. Insurance programs offered or endorsed by the churchwide organization shall be deemed to fulfill this obligation.

†S15.32. This synod shall maintain adequate, continuous insurance coverage in accordance with standards recommended by the churchwide organization. Insurance programs offered or endorsed by the churchwide organization shall be deemed to fulfill this obligation.

To adopt new constitutional provision 12.12. to describe the margin of voting required of the Churchwide Assembly on certain matters, as indicated in constitutional provision 12.11.:

12.12. Any matter for which adoption by a vote of two-thirds of those voting in a prior Churchwide Assembly was required by the constitution or bylaws of the Evangelical

Lutheran Church in America shall require a two-thirds vote to be amended or repealed by a subsequent Churchwide Assembly.

To amend churchwide bylaw 12.41.13. to address the fact that some ordained ministers and those on the official lay rosters, such as those on seminary faculties, are assigned to synodical rosters in other than their synod of congregational membership:

12.41.13. Each voting member of the Churchwide Assembly shall be a voting member of a congregation of this church, **and Any such voting member (except a rostered person described in 7.42.b., c., d., or e., or 7.52.14.)** 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 17.31.01. in regard to the selection of members of the board of trustees for the ELCA Foundation and Endowment Fund:

17.31.01. The Endowment Fund of the Evangelical Lutheran Church in America, operating as the ELCA Foundation, shall have a board of trustees of at least nine and not more than 13 members, selected by the Church Council's Budget and Finance Committee and ratified by the Church Council ~~from a slate of nominees submitted by the council's nomination process.~~

To amend churchwide bylaw 17.41.04. to make explicit the process followed for filling any vacancy on the board of Women of the ELCA between meetings of the triennial electing body:

17.41.04. This organization shall have a board of 21 members elected by the assembly of this organization for one three-year term with eligibility for one consecutive reelection. At least 10 percent of the members of this board shall be persons of color or primary language other than English. No more than one elected board member shall be from any one synod. Board members are to serve with the perspective of the interdependence of all units of this church. **In the event of a vacancy, the board shall elect a member to serve the balance of the term.** The Conference of Bishops shall select one bishop to serve as an advisory member of the board of this organization with voice but not vote.

To amend churchwide constitutional provision 17.71. and bylaw 17.71.02. to clarify the fact that the positions of president and executive director of the Mission Investment Fund are the same, exercised by one person:

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. Its executive director shall be president of the corporation, unless the Church Council determines that the treasurer of this church shall be president and executive director of this corporation.

17.71.02. Unless otherwise determined by the Church Council under provision 17.71., the ~~The~~ president, who shall also serve as 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.

To amend churchwide bylaw 20.23.02. to correct the reference to the committee:

20.23.02. The voting members of a discipline hearing committee convened to conduct a hearing on charges described in 20.23.01. shall be six members of the synod's Committee on ~~Consultation~~ Discipline selected by the Executive Committee of the Synod Council. A hearing officer selected from the churchwide Committee of Hearing Officers by the secretary of this church shall preside as the nonvoting chair of the discipline hearing committee described in this 20.23.02.

To amend churchwide bylaw 20.41.02. by deletion of the final sentence with that sentence largely being transferred to a new bylaw 20.41.03. to clarify the discipline process in congregations, and to

renumber existing 20.41.03. as 20.41.04., 20.41.04. as 20.41.05., 20.41.05. as 20.41.06., 20.41.06. as 20.41.07., and 20.41.07. as 20.41.08.:

20.41.02. Discipline shall be administered by the Congregation Council on behalf of the congregation. The procedure which Christ instructed his disciples to follow (Matthew 18:15-17) shall be adhered to in every case, proceeding through these successive steps:

- a. private admonition by the pastor;
- b. admonition by the pastor in the presence of two or three witnesses; and
- c. written citation to appear before the Congregation Council, serving as a discipline hearing committee, having been received by the member at least 10 days prior to the meeting.

If for any reason, the pastor is unable to administer the admonitions required by a. and b. hereof, the president (if not the pastor) or vice president shall administer such admonitions. ~~If proposed discipline against a member proceeds beyond counseling and private admonition by the pastor, the charges against a member must be specific and in writing, and shall accompany the written citation.~~

20.41.03. If discipline against a member proceeds beyond counseling and admonition by the pastor, charges against the accused member(s) that are specific and in writing shall be prepared by member(s) of the congregation who shall sign the charges as the accuser(s). The written charges shall be filed with the pastor, who shall advise the Congregation Council of the need to issue a written citation to the accused and the accusers that specifies the time and place of the hearing before the Congregation Council. The written charges shall accompany the written citation to the accused.

*To amend *C15.02. in the Model Constitution for Congregations to reflect revised churchwide bylaw 20.41.02. and new bylaw 20.41.03.:*

***C15.02.** The process for discipline of a member of the congregation shall be governed as prescribed by the chapter on discipline in the *Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America*. If discipline against a member proceeds beyond counseling and admonition by the pastor, charges against the accused member(s) that are specific and in writing shall be prepared by member(s) of the congregation who shall sign the charges as the accuser(s). The written charges shall be filed with the

pastor, who shall advise the Congregation Council of the need to issue a written citation to the accused and the accusers that specifies the time and place of the hearing before the Congregation Council. The written charges shall accompany the written citation to the accused. A member charged with the offense shall appear before the Congregation Council after having received a written notice citation, 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 amend *C15.06. in the Model Constitution for Congregations to change the citation from 20.41.03. to 20.41.04.:*

*C15.06. For disciplinary actions in this congregation, "due process" shall be observed as specified in ~~20.41.03.~~ 20.41.04. in the *Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America.*

To amend †S7.25. in the Constitution for Synods to acknowledge exceptions related to those not rostered in the synod but qualified as voting members of the Synod Assembly:

†S7.25. Except as otherwise provided in this constitution or in the Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America ~~With the exception of ordained ministers on the roster of this synod who reside outside the territory of this synod,~~ each voting member of the Synod Assembly shall be a voting member of a congregation of this synod.

To amend †S9.02. in the Constitution for Synods by removing the required designation because, in some synods, election of other officers follows a pattern similar to that of the bishop with multiple ballots:

†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 †S11.01. in the Constitution for Synods to provide that duties and functions of committees may be described in continuing resolutions:

†S11.01. There shall be an Executive Committee, a Consultation Committee, a Committee on Discipline, a Mutual Ministry Committee, and such other committees as this

synod may from time to time determine. The duties and functions of such committees, or any other organizational units created by this synod, and the composition and organizational structure of such units, shall be as set forth in this constitution or in the bylaws or continuing resolutions, and shall be subject to any applicable provisions or requirements of the constitution and bylaws of the Evangelical Lutheran Church in America.

To amend †S13.23. in the Constitution for Synods to affirm the trust responsibility of the synod for certain properties obtained for mission and ministry on the territory of the synod:

†S13.23. **Provision 9.71. of the ELCA constitution shall govern the relationship of this synod and a congregation of this synod regarding the property of the congregation. This synod may transfer or convey property to a congregation of the synod, subject to restrictions accepted by the congregation, including provision that if the Synod Council, in its sole and exclusive discretion, determines (1) that the property is not being used to serve the mission and ministry needs of this church, or (2) that the congregation has transferred, encumbered, mortgaged, or in any way burdened or impaired any right, title, or interest in the property without the prior approval of the Synod Council, then title to the property shall revert to the synod, and the congregation, upon written demand, shall reconvey the property to the synod.**

To adopt a new provision C7.05. for the Model Constitution for Congregations related to †S13.23. concerning property of the synod entrusted to a congregation for the mission and ministry on the territory of the synod:

C7.05. **Notwithstanding the provisions of *C7.02. and *C.7.03. above, where this congregation has received property from the synod pursuant to a deed or other instrument containing restrictions under provision 9.71.a. of the Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America, this congregation accepts such restrictions and:**

- a. Shall not transfer, encumber, mortgage, or in any way burden or impair any right, title, or interest in the property without prior approval of the Synod Council.**
- b. Shall—upon written demand by the Synod Council, pursuant to †S13.23. of the constitution of the (insert**

name of synod)—reconvey and transfer all right, title, and interest in the property to the synod.

To amend †S18.31. in the Constitution for Synods to make it consistent with the requirements of †S7.01.:

†S18.31. This synod may adopt continuing resolutions not in conflict with this constitution or its bylaws or the constitution and bylaws of this church. Such continuing resolutions may be adopted or amended by a majority vote of the Synod Assembly or by a two-thirds vote of Synod Council. Newly adopted continuing resolutions and amendments to existing continuing resolutions shall be reported to the secretary of this church.

*To adopt a new provision, *C5.03.d. in the Model Constitution for Congregations to make reference to amendments and to re-letter the subsequent items:*

*C5.03. Only such authority as is delegated to the Congregation Council or other organizational units in this congregation's governing documents is recognized. All remaining authority is retained by the congregation. The congregation is authorized to: . . .
d. adopt amendments to the constitution, as provided in Chapter 17, and amendments to the bylaws, as specified in Chapter 16; . . .

To adopt a new provision, C5.05. in the Model Constitution for Congregations to provide for endowment funds:

C5.05. This congregation shall have a mission endowment fund that will operate as specified in this congregation's [bylaws] [continuing resolutions]. The purpose of the mission endowment fund is to provide for mission work beyond the operational budget of this congregation.

*To amend *C9.08. in the Model Constitution for Congregation to reflect more completely the requirements of S14.16. in the Constitution for Synods:*

*C9.08. This congregation shall make satisfactory settlement of all financial obligations to a former pastor before calling a successor. A pastor shall make satisfactory settlement of all financial obligations to this congregation before beginning service in a call to another congregation or employment in another ministry setting related to the Evangelical Lutheran Church in America.

To amend C9.21. in the Model Constitution for Congregation to make the language of the provision consistent with churchwide bylaw 8.72.12.:

C9.21. Under special circumstances, subject to the approval of the synodical bishop and the concurrence of this congregation, an ordained minister of a church body with which the Evangelical Lutheran Church in America officially has established a relationship of full communion may serve temporarily ~~under contract~~ as pastor of this congregation under a contract between the congregation and the ordained minister in a form proposed by the synodical bishop and approved by the congregation.

To amend C10.06. in the Model Constitution for Congregations to clarify its meaning:

C10.06. All actions approved by the congregation shall be by majority vote of those voting members present and voting, except as otherwise provided in this constitution or by state law.

*To amend *C17.01., *C17.02., *C17.03., and *C17.04. in the Model Constitution for Congregations to clarify the meaning and implications of those provisions:*

***C17.01.** Those sections of this constitution that are not required, in accord with the Model Constitution for Congregations of the Evangelical Lutheran Church in America, may be amended in the following manner. Amendments ~~to this constitution~~ may be proposed by at least _____ voting members or by the Congregation Council. Proposals must be filed in writing with the Congregation Council 60 days before formal consideration by this congregation at its a regular or special Congregation Meeting called for that purpose. The Congregation Council shall notify the congregation's members by mail of the proposal together with the council's recommendations at least 30 days in advance of the meeting.

***C17.02.** An proposed amendment to this constitution, proposed under *C17.01., shall:

- a. be approved at a legally called Congregation Meeting according to this constitution by a majority vote of those present and voting;... *[with the remainder unchanged]*.

***C17.03.** Any amendments to this constitution that result from the processes provided in *C17.01. and *C17.02. shall be

sent by the secretary of this congregation to the synod. The amendment shall become effective within 120 days from the date of the receipt of the notice by the synod unless the synod informs this congregation that the amendment is in conflict with the constitution and bylaws of the Evangelical Lutheran Church in America or the constitution of the _____ Synod of the ELCA.

***C17.04.** Whenever the *Model Constitution for Congregations* is amended by the Churchwide Assembly, this constitution may be amended to **reflect incorporate** any such amendment by a simple majority vote **of those voting members present and voting** at any subsequent meeting of the congregation without presentation at a prior meeting of the congregation, provided that the Congregation Council has submitted by mail notice to the congregation of such an amendment or amendments, **together with the council's recommendations**, at least 30 days prior to the meeting. Following the adoption of an amendment, the secretary of the congregation shall submit a copy thereof to the synod, ~~consistent with *C17.03.~~ **Such provisions shall become effective immediately following a vote of approval.**

Amendments Removed from *En Bloc* Consideration

Secretary Lowell G. Almen introduced the first of three amendments to the governing documents that had been removed from the *en bloc* action for separate consideration.

MOVED;

Two-Thirds Vote Required

SECONDED:

To amend *C16.03. in the *Model Constitution for Congregations* to clarify its meaning:

*C16.03. Changes to the bylaws may be proposed by any voting member provided, however, that such additions or amendments be submitted in writing to the Congregation Council at least 60 days before a regular or special Congregation Meeting called for that purpose and that the Congregation Council notify the congregation's members by mail of the proposal with ~~its~~ the council's recommendations at least 30 days in advance of the Congregation Meeting.

Ms. Sally Young, a member of the Church Council, noted that a motion related to this provision had been received and was addressed in the report of the Committee of Reference and Counsel as Motion I. She stated that, "The incorporation laws of states vary greatly with regard to recognition of electronic mail as a legal means of notification for corporate meetings. In addition, since not all members and congregations of this church have access

to e-mail, there are logistical and economic challenges to be considered before adopting such a change.” She subsequently moved:

MOVED;

SECONDED: To refer Motion I to the Church Council for further consideration.

The Rev. Rebecca Knox said she had introduced her motion because electronic mail was becoming an increasingly common and helpful technology but that she supported the motion to refer.

ASSEMBLY

ACTION

Yes-865; No-82

CA03.05.15 To refer Motion I to the Church Council for further consideration.

Bishop Hanson then continued with a vote on the original amendment.

ASSEMBLY

Two-Thirds Vote Required

ACTION

Yes-854; No-80

CA03.05.16 To amend *C16.03. in the Model Constitution for Congregations to clarify its meaning:

*C16.03. Changes to the bylaws may be proposed by any voting member provided, however, that such additions or amendments be submitted in writing to the Congregation Council at least 60 days before a regular or special Congregation Meeting called for that purpose and that the Congregation Council notify the congregation's members by mail of the proposal with its the council's recommendations at least 30 days in advance of the Congregation Meeting.

Secretary Almen introduced the second proposed amendment to the governing documents that had been removed from *en bloc* for separate consideration: creating a new S7.27. and renumbering former S7.27. to become S7.28.

MOVED;

SECONDED:

Two-Thirds Vote Required

To adopt a new S7.27. in the *Constitution for Synods* to reflect churchwide bylaw 8.72.14. and to renumber the existing S7.27. as S7.28.:
S7.27.

This synod may establish processes through the Synod Council to grant an ordained minister from a church body with which a relationship of full communion has been declared and established by the Churchwide Assembly of the Evangelical Lutheran Church in America the privilege of both voice and vote in the Synod Assembly during the period of that ordained minister's service in a congregation of this church.

S7.2728. Duly elected voting members of the Synod Council who are not otherwise voting members of the Synod Assembly under †S7.21. shall be granted the privilege of both voice and vote as members of the Synod Assembly.

Secretary Almen commented that this provision for synods related to existing churchwide bylaw 8.72.14.

Mr. Lester J. Swenson [Minneapolis Area Synod] had requested the separate consideration of this amendment because, while he valued the participation of full-communion clergy in the life of the church and in its assemblies, he expressed concern that over time the number of non-Lutheran clergy could rise in this church. Many decisions made at assemblies reflected Lutheran heritage, he stated, and therefore the vote of clergy should be reserved for Lutheran clergy only.

The Rev. G. Scott Cady [New England Synod] supported the amendment, observing that if this church could trust full-communion partners with preaching, teaching, spiritual guidance, and leading Bible studies, they could be trusted with a vote in synod assemblies. He also noted that the provision was a permissive one and that synods would be free to decide whether or not full-communion clergy serving within their synod could vote at assemblies.

The Rev. Gary G. Hatcher [Northeastern Iowa Synod] asked about the voting status of Lutheran clergy who were serving in congregations of full-communion partners.

Secretary Almen answered the question, reporting that in most cases—that is, in the jurisdictional equivalent of a synod assembly—ELCA pastors were given voice and vote. He noted that the possibility of granting voice and vote to full-communion partners at a Churchwide Assembly would be addressed in another category.

The Rev. Martin E. Zimmann [Southeast Michigan Synod] reminded his fellow voting members that the Holy Spirit works “through all sorts of people, not just Lutherans.”

Bishop Ralph W. Dunkin [West Virginia-Western Maryland Synod] spoke of the long history of shared clergy across denominational lines in the territory of his synod; in that history pastors serving Lutheran churches had voice and vote.

The Rev. Jon S. Enslin [South-Central Synod of Wisconsin] also noted that this provision was about offering an option to synods and that granting voting privileges would not be required.

The Rev. Serena S. Sellers [Southeastern Pennsylvania Synod] pointed out that without this amendment, congregations served by non-ELCA clergy would not be as fully represented as congregations with Lutheran clergy in their synod assembly.

Hearing no further comments, Presiding Bishop Hanson asked the assembly to vote on the amendment.

ASSEMBLY

Two-Thirds Vote Required

ACTION

Yes-843; No-123

CA03.05.17

To adopt a new S7.27. in the Constitution for Synods to reflect churchwide bylaw 8.72.14. and to renumber the existing S7.27. as S7.28.:

S7.27.

This synod may establish processes through the Synod Council to grant an ordained minister from a church body with which a relationship of full communion has been declared and established by the Churchwide Assembly of the Evangelical Lutheran Church in America the privilege of both voice and vote in the Synod Assembly during the period of that ordained minister's service in a congregation of this church.

S7.2728.

Duly elected voting members of the Synod Council who are not otherwise voting members of the Synod Assembly under †S7.21. shall be granted the privilege of both voice and vote as members of the Synod Assembly.

Secretary Almen introduced the final proposed amendment that had been removed from *en bloc* consideration:

MOVED;

Two-Thirds Vote Required

SECONDED:

To amend churchwide constitutional provision 10.02. to remove the exception as unnecessary because the nature and relationships of the non-geographic Slovak Zion Synod are addressed in bylaw 10.02.01.:

10.02.

Each congregation, except as provided in the bylaws ~~those which are in partnership with the Slovak Zion Synod~~, shall establish a relationship with the synod in whose territory it is located.

Secretary Almen mentioned that Mr. Brian D. Rude, a member of the Church Council's Legal and Constitutional Review Committee, would provide background information on the amendment to the provision.

Ms. Karen A. Jenkins [Minneapolis Area Synod] asked for clarification on whether the previous vote had been on an amendment or a bylaw. Bishop Hanson indicated that the vote was on an amendment to the *Constitution for Synods*.

Mr. Rude spoke to the third amendment that had been removed from the *en bloc* action. Mr. Rude informed voting members that, in general, constitutional provisions contain principles, which were then detailed in bylaws. All synods of this church were listed in bylaw 10.01.11. The Slovak Zion Synod was mentioned also in constitutional provision 10.02. and bylaw 10.02.01. Removal of the reference to the Slovak Zion Synod in 10.02.01. would have no impact on the continuance of that synod, he explained. Rather, removal of the specific reference to the Slovak Zion Synod in the bylaw would “open possibilities for a future non-geographic synod.”

Bishop Wilma S. Kucharek [Slovak Zion Synod] spoke against the amendment. She said that the naming of the Slovak Zion Synod in this context was necessary as it guaranteed congregations a relationship to that synod. She stated that the Slovak Zion Synod wished to remain a reference in the ELCA constitution. She asserted that constitution provision 5.01.c. required consultation and opportunity for adequate discussion with those most affected by changes to the governing documents. Bp. Kucharek said that consultation did not take place in this instance and that this omission was distressing to the people of the Slovak Zion Synod. She urged defeat of the amendment.

Bishop Roy G. Almquist [Southeastern Pennsylvania Synod] said he understood the spirit of the amendment proposed by the Church Council but suggested that there was probably a better way to achieve the clarification sought in the amendment. In respect for the achievements and work of the Slovak Zion Synod he expressed opposition to the amendment.

The Rev. David L. Jones [Slovak Zion Synod] spoke of the hurt in the Slovak Zion Synod by the way this amendment had been proposed without consultation. He appealed for better communication of the whole of this church with the parts.

Bishop Steven L. Ullestad [Northeastern Iowa Synod] moved to end debate on this matter.

MOVED;
SECONDED;
CARRIED:

Two-Thirds Vote Required
Yes-876; No-80

To move the previous question.

ASSEMBLY
ACTION

Two-Thirds Vote Required
Yes-154; No-827

CA03.05.18

To not amend churchwide constitutional provision 10.02. to remove the exception as unnecessary because the nature and relationships of the non-geographic Slovak Zion Synod are addressed in bylaw 10.02.01.:

10.02. Each congregation, except as provided in the bylaws ~~those which are in partnership with the Slovak Zion Synod~~, shall establish a relationship with the synod in whose territory it is located.

Presiding Bishop Hanson invited the assembly to stretch by rising to sing “Rise, O Church, Like Christ Arisen.”

Report of the Memorials Committee

Reference: *2003 Pre-Assembly Report*, Section VI, pages 1-84.

Presiding Bishop Mark S. Hanson invited Mr. Brian D. Rude, co-chair of the Memorials Committee, to present additional memorials.

Category D1: Pension Equity

Reference: *2003 Pre-Assembly Report*, Section VI, pages 37-39.

1. Northern Great Lakes Synod (5G) [2003 Memorial]

WHEREAS, the church is called to be a community of service and justice and the Evangelical Lutheran Church in America commends exemplary stewardship in its practices; and

WHEREAS, the ELCA Board of Pensions currently bases its Retirement Plan on a percentage of salary with a result that those who serve small parishes and rural ministries with limited finances are penalized in their retirement because of this policy; and

WHEREAS, the 2001 Northern Great Lakes Synod in assembly along with other synods memorialized the ELCA to study the issues of pension equity for church workers, and this resolution requiring a study was adopted by the Churchwide Assembly in Indianapolis; and

WHEREAS, the ELCA Board of Pensions studied this issue and reported to the Church Council detailing several ways to more fully bring into equity the pensions of church workers; and

WHEREAS, the ELCA Board of Pensions declined to recommend any changes to the current pension system; therefore, be it

RESOLVED, that the Northern Great Lakes Synod meeting in assembly does hereby memorialize the Churchwide Assembly to require the ELCA Board of Pensions to amend the pension program for this church to bring increased equity to the pensions of church workers by adopting Design Alternative 1³⁰ as outlined in the Pension Equity Report to the ELCA Church Council.

BACKGROUND

Since the formation of the Evangelical Lutheran Church in America, there has been much concern and discussion about those rostered leaders in this church with low compensation and pensions. Although most, if not all, ELCA synods maintain minimum guidelines for cash compensation, actual compensation varies widely, with many rostered leaders paid below guideline.

As for pensions, the ELCA Retirement Plan is similar to other employer-sponsored retirement plans that provide benefits related to the level of compensation earned during an employee’s years of active service. Thus, rostered leaders who receive low compensation during their years of active service also receive lower pensions in retirement than those who received higher compensation.

Previous Churchwide Assemblies and many Synod Assemblies have considered the issue of low compensation and low pensions. In response, the ELCA in 1993 established the

³⁰Design Alternative 1 adds 0.8 percent of defined compensation to the pension cost. Those funds would be distributed in a fair and equitable manner to leaders across the church. (Costs for this reform are illustrated as \$304 additional pension contribution annually for a congregation whose pastor receives \$38,000 in defined compensation, and \$464 for a congregation whose pastor receives \$58,000 in defined compensation.)

Special Needs Retirement Fund to provide additional income for those retired rostered leaders and surviving spouses in need and to supplement pension contributions for those serving at low salaries. Since its inception 10 years ago, the Special Needs Retirement Fund has grown slowly and now stands at about \$2 million. At that level, it is sufficient to provide a supplement to only 45 needy retirees and surviving spouses and to bring their total income up to only \$1,000 per month for an individual or \$1,250 per month for a couple. The near-term goal is to build the fund to a level of \$8 million in order to support 120 retired members or couples with a minimum monthly income of \$1,250 per month for an individual or \$1,600 per month for a couple.

The 2001 Churchwide Assembly addressed low compensation and pension benefits when it passed a memorial (CA01.06.39) that called upon the ELCA to:

- acknowledge the serious concern about inadequate compensation and pensions expressed in memorials from the Northwest Washington Synod, the Western North Dakota Synod, and the Northern Great Lakes Synod;
- encourage continued efforts within this church to seek adequate levels of compensation for clergy and other rostered leaders;
- encourage synods to adopt adequate compensation guidelines and to urge congregations to meet or exceed them when possible;
- acknowledge the action of the 1993 Churchwide Assembly that created the Special Needs Retirement Fund for retired rostered leaders and surviving spouses who live in poverty;
- 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;
- 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
- 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.

The Board of Pensions responded to the 2001 Churchwide Assembly's directive to examine possible methods of achieving pension equity for the professional leaders of the ELCA in a report dated February 25, 2003. The key observations noted in that report were as follows:

- Low compensation is a widespread issue within the ELCA. The board's analysis of clergy compensation in six ELCA synods revealed that more than half of the parish pastors in those synods are paid below the guideline minimum.
- If compensation is low, then pensions (which are proportional to compensation and years of service) also will be low. The best solution, and the only way to achieve true equity, is to raise compensation levels and thereby pensions as well. This would not be easy. While pension policy is managed on a churchwide basis, compensation decisions are made locally.
- A far less effective solution would be to provide disproportionate pensions to narrow the inequities. However, this would not address the main issue of low compensation. Instead, it could produce a pension program where low-salaried rostered leaders receive more income in retirement than they received while they were in active service.
- Our ecumenical partners have dealt with this issue in different ways. The Episcopal Church and the Presbyterian Church (U.S.A.) have defined benefit pension plans with minimum pension provisions that provide proportionately greater benefits to low-salaried members. The United Church of Christ (UCC) has an individual account plan similar to the ELCA

Retirement Plan. The UCC receives a special offering each year—as much as \$1 million—to provide relief to retired ministers and surviving spouses with very low incomes.

- The defined benefit approach is not practical for the ELCA because of this church's long history of individual account pension plans with member-directed investments and distributions. The only practical approach to improving pensions for the low-salaried rostered leaders would be through a minimum pension contribution year-by-year. This is referred to as Design Alternative 1 in the board's report. A minimum equal to 10 percent of the "guideline-defined compensation" would mean rostered leaders who are paid below their synod's minimum guidelines would receive a pension contribution as if they were paid the guideline amount.
- There are two key drawbacks to the minimum contribution concept. First, since it would apply only to future years of service, the improvement for low-salaried rostered leaders would be realized only gradually over a period of many years. Second, the cost to provide a minimum contribution equal to 10 percent of the applicable synod guidelines for all rostered leaders in congregations is very high—an estimated \$4.4 million per year, or 0.7 percent of total defined compensation for all sponsored members. This represents an average of \$300 per sponsored member per year.
- Funding for \$4.4 million of supplemental contributions could be achieved by requiring additional benefit contributions of 0.7 percent of defined compensation. But this would be a substantial increase and would be in addition to the 0.9 percent of defined compensation being collected by the Board of Pensions to help fund retiree medical subsidies. The combined amount would represent a six percent surcharge on the cost of ELCA benefits. This could discourage plan participation and be especially burdensome for smaller congregations.
- The logical approach to funding is voluntary funding through the Special Needs Retirement Fund, since it was created, in part, for this purpose. The main challenge is to strengthen fundraising efforts, so that the Special Needs Retirement Fund can fulfill the objectives for which it was established.

The study concluded that the issue of pension equity would be best addressed by ensuring that compensation for rostered leaders meets minimum synod compensation guidelines. Additional efforts to grow the Special Needs Retirement Fund would meet the needs of those who served at low compensation and now have low pensions and those currently serving at low salaries. The Board of Pensions indicated that it is prepared to:

- continue promoting the Special Needs Retirement Fund through periodic communications;
- continue encouraging retired plan members to support the Special Needs Retirement Fund through deductions from their monthly pension checks;
- implement and promote a payroll deduction arrangement for active members whereby members could have Special Needs Retirement Fund contributions withheld from their paychecks and forwarded to the Board of Pensions by their employers; and
- implement and promote a monthly contribution arrangement for congregations whereby interested congregations could be "billed" for these contributions by the Board of Pensions.

The Church Council of the Evangelical Lutheran Church in America at its April 2003 meeting received the report of the Board of Pensions and took the following action (CC03.04.29a):

To affirm the conclusion of the study, that compensation of pastors and other church workers is at the root of issues of pension equity and adequacy of retiree income;

To underscore the assembly's exhortation for increased contributions to the Special Needs Retirement Fund to enable increases in the level of supplementary pensions for retired church workers and spouses in extreme need;

To endorse the follow-up steps presented in the report by the Board of Pensions for increased contributions to the Special Needs Retirement Fund; and

To urge, in keeping with the action of the 2001 Churchwide Assembly, that synods adopt adequate compensation guidelines and work especially with congregations that have salary patterns below synodical guidelines.

Mr. Rude introduced the recommendation of the Memorials Committee.

MOVED;

SECONDED:

To receive the memorial of the Northern Great Lakes Synod related to pension reform; and

To decline to initiate the pattern for pension reform requested by the synod but to affirm the action of the Church Council of the Evangelical Lutheran Church in America (CC03.04.29a) related to this issue:

To affirm the conclusion of the study, that compensation of pastors and other church workers is at the root of issues of pension equity and adequacy of retiree income;

To underscore the [2001 Churchwide] assembly's exhortation for increased contribution to the Special Needs Retirement Fund to enable increases in the level of supplementary pensions for retired church workers and spouses in extreme need;

To endorse the follow-up steps presented in the report by the Board of Pension for increased contributions to the Special Needs Retirement Fund; and

To urge, in keeping with the action of the 2001 Churchwide Assembly, that synods adopt adequate compensation guidelines and work especially with congregations that have salary patterns below synodical guidelines.

Bishop Wm. Christopher Boerger [Northwest Washington Synod] moved a substitution motion:

MOVED;

SECONDED:

RESOLVED, that the 2003 ELCA Churchwide Assembly of the Evangelical Lutheran Church in America request the ELCA Board of Pensions to amend the pension program for this church by adding 0.7 percent of defined compensation to the pension rate. These funds are to be distributed as described in "Design Alternative 1" in the Pension Equity Report to the ELCA Church Council. [see *2003 Pre-Assembly Report*, Section III, pages 123-133].

Bp. Boerger said that the problem was compensation. According to the Board of Pensions more than one-half of pastors in the six synods studied were paid amounts less than their synod compensation guidelines. He said, "That is a problem. That is a scandal. That is a reality." Congregations continued to set salary rates of pastors. Bp. Boerger reported that many pastors left calls in order to get adequate compensation. He went on to say that if there really was a concern about smaller congregations, the money needed to be raised elsewhere. A 0.7 percent increase was a sharing of the burden, a matter of justice.

Bishop Thomas A. Skrenes [Northern Great Lakes Synod] referred the voting members to the Report of the Board of Pension in Section III of the *2003 Pre-Assembly Report* that responded to the issue but that, in his opinion, did not solve the problem. If compensation levels of pastors were raised, this issue would be addressed; however, he noted the difficulty

in doing so. He indicated that the pension system was one place where action could be taken and gave his support to “Design Alternative 1” in the Board of Pensions’ Equity Report. He supported the substitute motion.

The Rev. Larry C. Kassebaum [Grand Canyon Synod], a Board of Pensions trustee, spoke of the care that the Board of Pensions trustees took in their management and recommendations. He said that the proposal represented only a short-term fix and would draw resources from other programs.

Mr. John G. Kapanke, president of the Board of Pensions, told the assembly that this matter had been discussed with all 65 bishops, and he commended the Board of Pensions report to the members. He said that the Board of Pensions was asked by the 2001 Churchwide Assembly to examine possible ways to achieve pension equity. Three alternatives were presented in the report, including the one presented as “Design Alternative 1.” He indicated that this proposal would result in assessing all participating congregations approximately \$4.4 million per year or about \$400 per congregation (in addition to the \$450 paid by each congregation on behalf of retired pastors’ health care). He reminded the members that the Special Needs Fund was designed to assist those whose pension packages were low.

The Rev. Serena S. Sellers [Southeastern Pennsylvania Synod] spoke against the substitute motion, observing that congregations were already in distress about not being able to have full-time clergy or pay staff adequately. She indicated that this proposal would amount to simply shifting a burden without lifting it.

The Rev. Mark L. Nygard [Western North Dakota Synod] had served as a missionary under a “unified scale.” He said that he was struck by the inequities he saw in pastors’ salaries when he returned to the United States. He said his experience made him willing to risk voting for this motion, saying that this was perhaps “a prophetic call to the church” to close a gap.

Ms. Vicki L. Duin [Nebraska Synod] moved to end debate on the matter.

MOVED;

Two-Thirds Vote Required

SECONDED:

To move the previous question.

The Rev. David W. Preisinger [Upstate New York Synod] asked for further clarification about the issue on the floor: “By adding the 0.7 percent, who gets the money?”

Presiding Bishop Hanson responded that the question was considered as continuing debate and that there had been a motion to end debate. He then asked Mr. Kapanke to address the matter briefly.

Mr. Kapanke stated succinctly that the money would go to those who were below the salary guidelines of the various synods.

Pr. Preisinger asked what happened with synods that paid more than 10 percent.

Bishop Hanson ruled the question out of order and asked the assembly to vote on the motion to end debate.

MOVED;

Two-Thirds Vote Required

SECONDED;

Voting Cards

CARRIED:

To move the previous question.

The assembly then considered the substitute motion.

MOVED;

SECONDED;

DEFEATED:

Yes-357; No-576

RESOLVED, that the 2003 ELCA Churchwide Assembly of the Evangelical Lutheran Church in America request the ELCA Board of Pensions to amend the pension program of this church by adding 0.7 percent of defined compensation to the pension rate. These funds are to be distributed as described in "Design Alternative 1" in the Pension Equity Report of the ELCA Church Council.

Presiding Bishop Hanson asked if there were further discussion of the Memorials Committee's recommendation. Since there was no discussion, he called for a vote.

ASSEMBLY

ACTION

Yes-853; No-78

CA03.05.19

To receive the memorial of the Northern Great Lakes Synod related to pension reform; and

To decline to initiate the pattern for pension reform requested by the synod but to affirm the action of the Church Council of the Evangelical Lutheran Church in America (CC03.04.29a) related to this issue:

To affirm the conclusion of the study, that compensation for pastors and other church workers is at the root of issues of pension equity and adequacy of retiree income;

To underscore the [2001 Churchwide] assembly's exhortation for increased contributions to the Special Needs Retirement Fund to enable increases in the level of supplementary pensions for retired church workers and spouses in extreme need;

To endorse the follow-up steps presented in the report by the Board of Pensions for increased contributions to the Special Needs Retirement Fund; and

To urge, in keeping with the action of the 2001 Churchwide Assembly, that synods adopt adequate compensation guidelines and work especially with congregations that have salary patterns below synodical guidelines.

Category E4: Ratification of Policy and Governing Documents

Reference: 2003 Pre-Assembly Report, Section VI, pages 46-56.

Two synods adopted essentially identical memorials on ratification of policy documents. The Model Memorial is printed here, with changes noted by synod.

Model Memorial

WHEREAS, the constitution of the Evangelical Lutheran Church in America (ELCA) recognizes the importance of the relationships between congregations, synods, and the churchwide organization and further recognizes the interdependent nature of those relationships (ELCA constitution 8.11.); and

WHEREAS, requiring ratification by congregations of amendments to the ELCA constitution would promote better communication and better relationships between congregations, synods, and the Churchwide Assembly; therefore, be it

RESOLVED, that the [Synod Name] Synod Assembly memorialize the 2003 Churchwide Assembly to amend chapter 22 of the ELCA constitution to add the following provision:

22.12. Any amendment to the ELCA constitution, in addition to approval by one or more Churchwide Assemblies as required by the ELCA constitution, must be ratified by a majority of ELCA Synod Assemblies within 12 months of the final approval by the Churchwide Assembly.

and be it further

RESOLVED, that the [Synod Name] Synod Assembly memorialize the 2003 Churchwide Assembly to amend chapter 22.11. by deleting “The constitution of this church may be amended only through either of the following procedures” and substituting for it, “Any amendment to the constitution of this church shall be amended in accordance with 22.12. of this constitution and through the following procedures.”

1. Northwestern Minnesota Synod (3D) [2003 Memorial]

Adopted the “model memorial” printed above.

2. Northeastern Minnesota Synod (3E) [2003 Memorial]

Adopted the “model memorial” printed above, with the following changes:

First “RESOLVED” deletes “Synod Assemblies within 12 months” and replaces them with the words “synods at duly called synod assemblies within one calendar year”

Second “RESOLVED” made part of first “RESOLVED” by deleting “be it further RESOLVED, that the [Synod Name] Synod Assembly memorialize the 2003 Churchwide Assembly”

3. Eastern Washington–Idaho Synod (1D) [2003 Memorial]

WHEREAS, the constitution of the Evangelical Lutheran Church in America (ELCA) recognizes the importance of the relationships between congregations, synods, and the churchwide organization, and further recognizes the interdependent nature of those relationships (ELCA constitution 8.11.); and

WHEREAS, the constitutions of our predecessor bodies recognized the fundamental representative nature of congregations and their members when gathered as the larger church body (ALC constitution, 4.20., 4.21., 4.22., 4.26.; LCA constitution Article X, section 5; ULCA constitution Article VIII, section 4; AELC constitution Article VIII, section 3; ELC constitution Chapter 7, 33); and

WHEREAS, such representation by constituent congregations was implicit when making changes to the constitution that would impact those congregations; and

WHEREAS, requiring ratification by synod assemblies or congregations of amendments to the ELCA constitution would promote better communication and better relationships between congregations, synods, and the Churchwide Assembly; therefore, be it

RESOLVED, that this synod memorialize the 2003 Churchwide Assembly to amend chapter 22 of the ELCA constitution to add the following provision:

22.12. Any amendment to the ELCA constitution, in addition to approval by a regular meeting of the Churchwide Assembly, as required by the ELCA constitution, must be ratified by three-fourths of ELCA synods at duly called synod assemblies or a majority of ELCA congregations within one calendar year of the final approval by the Churchwide Assembly;

and to amend 22.11. by deleting “The constitution of this church may be amended only through either of the following procedures” and substituting for it, “Any amendment to the constitution of this church shall be amended in accordance with 22.12. of this constitution and through the following procedures.”

4. South Dakota Synod (3C) [2002 Memorial]

WHEREAS, the Church is the whole people of God; and

WHEREAS, the Churchwide Assembly is a body of approximately 1000 members of the ELCA, a body of more than five million members; and

WHEREAS, members of the Churchwide Assembly are to be regarded as “voting members” rather than representative delegates according to the ELCA’s churchwide constitution and bylaws; and

WHEREAS, any changes regarding the blessing of same-gender unions and/or regarding ordination of non-celibate gay and lesbian people will have a profound impact on local congregations of the ELCA; and

WHEREAS, Chapter 5 of the ELCA constitution, “Principles of Organization,” states in 5.01.c., “The congregations, synods, and churchwide organization of this church are interdependent partners sharing responsibly in God’s mission. In an interdependent relationship, primary responsibility for particular functions will vary between the partners. Whenever possible, the entity most directly affected by a decision shall be the principal party responsible for decision and implementation, with the other entities facilitating and assisting”; and

WHEREAS, such a statement will have its most direct impact on congregations in such realms as calling clergy to serve them, evangelism, and stewardship, among other things; therefore, be it

RESOLVED, that the South Dakota Synod Assembly memorialize the ELCA Churchwide Assembly to consider an action that would call upon each congregation of the ELCA to ratify changes regarding the blessing of same-gender unions and/or regarding ordination of non-celibate gays and lesbians that would be approved by the ELCA Churchwide Assembly within a period of 18 months following the close of the assembly, such changes not to take effect or to be implemented unless a majority of congregations vote to approve them; and be it further

RESOLVED, that the South Dakota Synod Assembly direct the South Dakota Synod Council to forward this memorial to the ELCA Church Council for consideration and action to initiate any constitutional changes that may be required to implement this memorial.

5. Minneapolis Area Synod (3G) [2003 Memorial]

WHEREAS, the constitution of the Evangelical Lutheran Church in America (ELCA) recognizes the importance of the relationships between congregations, synods, and the churchwide organization,

and further recognizes the interdependent nature of those relationships (ELCA constitution paragraph 8.11.); and

WHEREAS, the constitution of the ELCA, Chapter 22, is predicated upon Article XXII of the predecessor Lutheran Church in America (LCA) constitution; and

WHEREAS, the constitutions of our predecessor bodies recognized the fundamental representative nature of congregations and its members when gathered as the larger church body (ALC constitution, 4.20., 4.21., 4.22., 4.26.; LCA constitution Article X, section 5; ULCA constitution Article VIII, section 4; AELC constitution Article VIII, section 3; ELC constitution, Chapter 7, 33³¹); and

WHEREAS, requiring congregational ratification of ecumenical agreements and ministry standards would promote better communication and better relationships between congregations, synods, and the Churchwide Assembly; therefore, be it

³¹ ALC constitution: 1987 ed., p. 46-47

4.20. Basic Principles of Organization and Operation

4.21. This Constitution is based on certain fundamental principles of organization and procedure. These principles shall be preserved in amendments to this Constitution and its Bylaws. They are:

4.22. The representative character of legislative assemblies shall be preserved . . .

4.26. The legislative authority shall rest in the conventions of the Church, and between conventions in the joint Council. Supervision of administration, including the determination of policy in the execution of approved legislation, shall rest in the councils, boards, commissions, and standing committees of the Church. The administration of these policies shall be carried out by the officers and the directors and the executive secretaries elected by the conventions, councils, and boards. The authority for final adjudication shall rest with the National Committee on Appeals and Adjudication.

LCA constitution, Article X, Section 5: 1984 ed., p. 10

The congregations and ordained ministers of each synod of this church shall be entitled to representation through the synod at conventions of the church by an equal number of clergy and lay delegates to a total number specified in the bylaws, computed on the basis of the number of congregations on the synodical roll, except that additional delegates shall be allocated by the Executive Council to synods which are significantly under-represented in ratio to their confirmed membership. Each synod shall be entitled to at least one clergy and one lay delegate. The total voting membership of the convention shall consist of the delegates elected by the synods, and, in addition thereto, the constitutional officers of this church who shall serve as delegates ex officio.

ULCA constitution, Article VIII, section 4:

As to Individual Synods and Specific Cases. If Synods have had due and legal opportunity to be represented in the Conventions of The United Lutheran Church in America, they are bound by all resolutions that have been passed in accordance with this Constitution. But each Synod retains every power, right and jurisdiction in its own internal affairs not expressly delegated to The United Lutheran Church in America.

AELC constitution, Article VIII, section 3:

The following shall be eligible to vote at the convention:

- a. Ordained ministers, active commissioned missionaries and candidates approved for ordination. Any ordained minister who has intentionally left the active ministry of the Lutheran Church and taken another occupation shall lose his right to vote.
- b. Delegates from the congregations elected according to regulations given in Article IX.
- c. Delegates from congregations seeking admittance to the Synod after their acceptance according to Article VI.

ELC constitution, Chapter 7, 33: 1953 ed., p. 11

With the exception of Sections 2 and 3, and the present section, which are unalterable, this constitution may be amended as follows:

The proposed amendment shall be submitted to a general convention of the Church; if the convention approves the amendment by a majority vote, it shall be published for further consideration by a subsequent convention, at which it shall be submitted to a vote. A two-thirds vote shall be required for adoption.

This section shall not be construed so as to prevent the inclusion of the remaining Lutheran Symbols in Section 3.

RESOLVED, that the Minneapolis Area Synod in assembly memorialize the 2003 Churchwide Assembly to begin the process of amending Chapter 22 of the ELCA constitution with the following provisions:

Delete the words “either of” in 22.11., and add paragraph 22.11.c.:

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.
- c. Any ecumenical agreement or change to the ELCA’s ministry standards, in addition to recommendation for approval at a regular meeting of the Churchwide Assembly as required by the ELCA constitution, must be ratified by a simple majority of ELCA congregations within one calendar year. Any congregation that does not submit a vote will be considered as a vote of abstention.

6. East-Central Synod of Wisconsin (5I) [2003 Memorial]

WHEREAS, the document “Vision and Expectations” has been written to guide and guard the lifestyle, behavior, and practice of rostered staff in the Evangelical Lutheran Church in America (ELCA); and

WHEREAS, this document reflects a classical biblical understanding of both marriage and human sexuality; and

WHEREAS, the ELCA is currently involved in a study that might ultimately recommend changes to this document; therefore, be it

RESOLVED, that the East-Central Synod of Wisconsin (ECSW) requests that any proposed revisions to “Vision and Expectations” pertaining in any way to marriage and/or human sexuality be approved by a majority vote of two-thirds of the synods in the ELCA before being finalized and accepted in this church; and be it further

RESOLVED, that the 2003 ECSW Synod Assembly memorialize the ELCA Churchwide Assembly to include this resolution on the agenda of the earliest ELCA Churchwide Assembly at which it can be considered.

BACKGROUND

The memorials of the Eastern Washington-Idaho Synod, the South Dakota Synod, the Northwestern Minnesota Synod, the Northeastern Minnesota Synod, the Minneapolis Area Synod, and the East-Central Synod of Wisconsin are similar to four resolutions recently addressed to the ELCA Church Council by other synods:

A. Southeastern Minnesota Synod (3I)

WHEREAS, the Churchwide Assembly of the ELCA in 2001 authorized the following actions:

1. Required the development of a social statement on human sexuality with a proposed statement to be brought to the 2007 assembly;
2. Required a churchwide study on homosexuality with a first report to be presented to the 2003 Churchwide Assembly; and
3. Required the development of a plan and time line leading to a decision on ordination of people in committed same-gender relationships with an initial report to be presented at the 2003 Churchwide Assembly; and

WHEREAS, the ELCA Church Council members hope for the broadest possible participation in these studies with the stated goal “of widespread prayer and discussion in every congregation”; therefore, be it

RESOLVED, that in conjunction with the churchwide studies being conducted by the ELCA, each and every congregation of the ELCA be given the franchise to vote their approval or disapproval of the studies’ recommendations, with the majority of the votes cast by the congregations in favor of or in opposition to the studies’ recommendations determining the official position of the ELCA on these matters; and be it further

RESOLVED, that the constitution of the ELCA be amended at the 2003 ELCA Churchwide Assembly to restore direct representation to each and every ELCA congregation as it relates to the studies mentioned in this resolution and that each and every congregation’s vote be weighted in proportion that its membership bears to the entire membership of the ELCA.

B. Southwestern Minnesota Synod (3F)

WHEREAS, “Vision and Expectations” emphasizes that ordained ministry is a privilege granted by God through the call of the Church; and

WHEREAS, the vast majority of these calls are exercised through the congregations and financially supported by the congregations of the ELCA; and

WHEREAS, “Vision and Expectations” recognizes that the ordained minister “is to be an example of holy living” and this impacts the mission of the ELCA; therefore, be it

RESOLVED, that any revision(s) to “Vision and Expectations” go through the normal approval process in the ELCA; and be it further

RESOLVED, that the final approved revision(s) of “Vision and Expectations” be submitted to the congregations of the ELCA for a vote and not be adopted unless a majority of the congregations voting approved of the revision(s); and be it further

RESOLVED, that the 2002 Southwestern Minnesota Synod Assembly direct the Southwestern Minnesota Synod Council to forward this resolution to the Church Council for consideration and possible action.

C. Montana Synod (1F)

WHEREAS, “The Church exists both as an inclusive fellowship and as local congregations gathered for worship and Christian service. Congregations find their fulfillment in the universal community of the Church, and the universal Church exists in and through congregations. This church, therefore, derives its character and powers both from the sanction and representation of its congregations and from its inherent nature as an expression of the broader fellowship of the faithful” (ELCA constitution, Article 3.02.); and

WHEREAS, the Evangelical Lutheran Church in America understands itself in “its three primary expressions—congregations, synods, and the churchwide organization” (Article 1.01.01.); and

WHEREAS, “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” (Article 5.01.b.); and

WHEREAS, “The congregations, synods, and churchwide organization of this church are interdependent partners sharing responsibly in God’s mission” (Article 5.01.c.); and

WHEREAS, “Each synod, in partnership with the churchwide organization, shall bear primary responsibility for the oversight of the life and mission of this church in its territory” (Article 10.21.); and

WHEREAS, the Church, ever reforming, must from time to time reexamine its policies and practices, in order to serve better the Gospel and the needs of God’s people; and

WHEREAS, such a reexamination is to be made with sincere regard to the commitments to partnership and interdependence as expressed in this church’s constitution; and

WHEREAS, one of the duties of the Churchwide Assembly is to “establish churchwide policy” (Article 12.21.d.); therefore, be it

RESOLVED, that the Montana Synod Assembly offers the following amendment to the ELCA constitution:

1. Legislative decisions made by the Churchwide Assembly regarding changes in churchwide policy of the Evangelical Lutheran Church in America shall be referred to the Synod Assemblies for ratification; and,
2. Such changes shall become effective upon approval by a majority of the synods; and be it further RESOLVED, that the Montana Synod Council forward this resolution to the ELCA Church Council for consideration and action.

D. South Dakota Synod (3C)

The text of this resolution was included in the synodical memorial printed above.

The Church Council of the Evangelical Lutheran Church in America, on November 17, 2002, voted (CC02.11.102):

To receive the resolutions of the assemblies of the South Dakota Synod, Southwestern Minnesota Synod, Southeastern Minnesota Synod, and Montana Synod requesting synodical or congregational ratification of changes in churchwide policy;

To refer the resolutions to the Church Council’s Planning and Evaluation Committee and Legal and Constitutional Review Committee and to the Office of the Secretary, in consultation with the Office of the Presiding Bishop and the Conference of Bishops, for consideration in relation to the overall polity and governance of this church and the strategic planning process currently under way; and

To request that a report and possible recommendations be brought to the November 2003 meeting of the Church Council of the Evangelical Lutheran Church in America.

At the April 2003 meeting of the Church Council, the following report was received in response to the four synodical resolutions:

Polity and Governance

Polity may be defined briefly as the form of organization and government of a church body. The pattern of polity is informed by ecclesiology (doctrine of the Church). The system of church governance and “legislative” decision-making, in turn, is shaped by the polity of the church body.

Primary keys to understanding the polity of the Evangelical Lutheran Church in America are provisions 5.01. and 8.11. in this church’s constitution:

The Evangelical Lutheran Church in America shall be one church. This church recognizes that all power and authority in the Church belongs to the Lord Jesus Christ, its head. Therefore,

all actions of this church by congregations, synods, and the churchwide organization shall be carried out under his rule and authority³²

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.³³

Purposes of This Church

The commitments of each expression are reflected in the purposes of this church, which are stated in the constitutions of each expression:

1. To proclaim God's saving Gospel;
2. To carry out Christ's Great Commission;
3. To serve in response to God's love to meet human needs;
4. To worship God;
5. To nurture members in the Word of God; and
6. To manifest the unity given to the people of God.

Description of Purposes

This church seeks to participate in God's mission in the world through the practice of these purposes, which are stated in churchwide constitutional provision 4.02. [†S6.02. in the *Constitution for Synods* and *C4.02. in the *Model Constitution for Congregations*] as follows:

- a. Proclaim God's saving Gospel of justification by grace for Christ's sake through faith alone, according to the apostolic witness in the Holy Scripture, preserving and transmitting the Gospel faithfully to future generations.
- b. Carry out Christ's Great Commission by reaching out to all people to bring them to faith in Christ and by doing all ministry with a global awareness consistent with the understanding of God as Creator, Redeemer, and Sanctifier of all.
- c. Serve in response to God's love to meet human needs, caring for the sick and the aged, advocating dignity and justice for all people, working for peace and reconciliation among the nations, and standing with the poor and powerless and committing itself to their needs.
- d. Worship God in proclamation of the Word and administration of the sacraments and through lives of prayer, praise, thanksgiving, witness, and service.
- e. Nurture its members in the Word of God so as to grow in faith and hope and love, to see daily life as the primary setting for the exercise of their Christian calling, and to use the gifts of the Spirit for their life together and for their calling in the world.
- f. Manifest the unity given to the people of God by living together in the love of Christ and by joining with other Christians in prayer and action to express and preserve the unity which the Spirit gives.³⁴

Commitments

The mutual commitments of congregations, synods, and churchwide ministries are described in this way:

³² Provision 5.01. in the *Constitutions, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America*.

³³ Provision 8.11.

³⁴ Provision 4.02.

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.³⁵

Common Responsibility of Partners

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.³⁶

Responsibilities of Congregations

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.³⁷

A congregation is a community of baptized persons whose existence depends on the proclamation of the Gospel and the administration of the sacraments and whose purpose is to worship God, to nurture its members, and to reach out in witness and service to the world. To this end it assembles regularly for worship and nurture, organizes and carries out ministry to its people and neighborhood, and cooperates with and supports the wider church to strive for the fulfillment of God’s mission in the world.³⁸

Primary Duties of Each Synod

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.³⁹

Tasks of Churchwide Organization

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.⁴⁰

Analysis of Resolutions Submitted to the Church Council

IN SOUTH DAKOTA SYNOD RESOLUTION: The resolution of the South Dakota Synod seems to try to contrast the role of “voting members” with that of “delegates” in predecessor church bodies (“members of the Churchwide Assembly are to be regarded as ‘voting members’ rather than representative delegates according to the ELCA’s churchwide constitution and bylaws,” asserts the resolution).

³⁵ Provision 8.16.

³⁶ Provision 8.15.

³⁷ Provision 8.12.

³⁸ Provision 9.11.

³⁹ Provision 8.13.

⁴⁰ Provision 8.14.

The responsibilities of delegates in the predecessor church bodies and voting members in the Evangelical Lutheran Church in America are very similar.

At no time, however, in the predecessor churches was there provision for the sending of “instructed” delegates to conventions for directed votes, nor was there a system for recording by name votes cast by such delegates.

In the formation of the Evangelical Lutheran Church in America, the definition of the membership of this church guided the decision to use the terminology “voting member,” rather than “delegate.” The membership of the Evangelical Lutheran Church in America is defined as the baptized members of congregations. In the case of assemblies, particular baptized members are given the responsibility of serving as voting members.

The voting membership of the Churchwide Assembly is allocated to synods on the basis of the number of baptized members and congregations in each synod. Synods with larger numbers of ELCA baptized members have more voting members in the Churchwide Assembly; synods with smaller numbers of members have fewer assembly voting members. That formula provides for proportional representation from throughout the membership of this church.

For assemblies, as required in the representational principles, at least 60 percent of the voting members of the assembly are to be lay people.

That role of voting membership also intersects with the vocabulary of “assembly” rather than “convention.” Such a gathering is not seen as a coming together of various caucuses with particular “political” viewpoints, but rather as an assembly of members of this church, some of whom have been granted by their congregations, in the case of Synod Assemblies, voting privileges. Or, in the case of the Churchwide Assembly, they have been granted such a voting privilege by the Synod Assembly.

The most important thing that happens in any Synod Assembly and in the Churchwide Assembly is worship—the coming together around Word and Sacrament as sisters and brothers in Christ. That time reflects the primary meaning and significance of the “assembly.”

In both synodical and churchwide assemblies, voting members carry heavy responsibility. They must study carefully the issues on the agenda of the assembly, listen thoughtfully to the debate throughout the plenary sessions, examine wisely possible amendments to proposals, consider with insight resolutions or new business submitted by voting members, elect with care apt people to serve, seek prayerfully the guidance of God’s Spirit in all matters, and act conscientiously for the sake of the unity and well-being of this church.

IN SOUTHEASTERN MINNESOTA SYNOD RESOLUTION: The resolution of the Southeastern Minnesota Synod asks for amendment “to restore direct representation to each and every ELCA congregation as it relates to the studies mentioned in this resolution and that each and every congregation’s vote be weighted in proportion that its membership bears to the entire membership of the ELCA.”

IN SOUTHWESTERN MINNESOTA SYNOD RESOLUTION: The resolution of the Southwestern Minnesota Synod urges efforts “to restore direct representation to each and every ELCA congregation.”

The statements of both synods imply that such a pattern once existed. That was not the case in the merging churches that formed in the ELCA. Further, the pattern in The American Lutheran Church of ratification of only constitutional amendments granted one vote to each congregation, not a vote weighted by membership.

Neither the texts of social statements nor of policy documents, such as “Vision and Expectations,” become part of the constitution of the Evangelical Lutheran Church in America. Further, the ELCA follows the pattern of both the predecessor ALC and LCA of distributing drafts of social statements for study and comment prior to their consideration and possible adoption by the Churchwide Assembly.

Analysis of Memorials Submitted to the Churchwide Assembly

IN THE SOUTH DAKOTA SYNOD MEMORIAL: See analysis of identical resolution to the Church Council printed above.

IN THE EAST-CENTRAL SYNOD OF WISCONSIN MEMORIAL: The memorial of the East-Central Synod of Wisconsin requests that any proposed revisions to “Vision and Expectations” related to either marriage or human sexuality be approved by a majority vote of two-thirds of the synods before being considered by the Churchwide Assembly. “Vision and Expectations: Ordained Ministers in the Evangelical Lutheran Church in America” was adopted by the ELCA Church Council of the Evangelical Lutheran Church in October 1990 as a statement of this church to “inform candidates for ordained ministry in this church, seminaries, congregations, and candidacy committees regarding this church’s vision for ordained ministry and the high expectations it places on those who serve in this way.” The memorial requests that a new pattern be developed for approval of such policy documents by the Churchwide Assembly.

IN THE EASTERN WASHINGTON-IDAHO SYNOD, NORTHWESTERN MINNESOTA SYNOD, AND NORTHEASTERN MINNESOTA SYNOD MEMORIALS: The memorials of the Northeastern Minnesota and Northwestern Minnesota Synods request an amendment to the ELCA constitutional provision 22.12. to mandate ratification of constitutional amendments “by a majority of ELCA synod assemblies within 12 months of the final approval by the Churchwide Assembly.”

The memorial of the Eastern Washington-Idaho Synod is similar, asking that any amendment to the ELCA constitution “. . . be ratified by three-fourths of ELCA synods at duly called synod assemblies or a majority of ELCA congregations within one calendar year” after approval by a Churchwide Assembly.

As noted in the analysis of resolutions above, neither the texts of social statements nor of policy documents, such as “Vision and Expectations,” become part of the constitution of the Evangelical Lutheran Church in America.

IN THE MINNEAPOLIS AREA SYNOD MEMORIAL: The memorial of the Minneapolis Area Synod is similar to the memorial of the East-Central Synod of Wisconsin because it addresses proposed changes to the ELCA’s ministry standards but also adds any ecumenical agreements. This memorial requests an amendment to the ELCA constitutional provision 22.12. to mandate ratification of the policy documents specified, not only by the Churchwide Assembly but also “by a simple majority of ELCA congregations within one calendar year.” Congregations that do not vote would be considered abstentions.

Focus of Requests

The earlier resolutions of the South Dakota Synod, Southwestern Minnesota Synod, Southeastern Minnesota Synod, and Montana Synod and the memorials of the Eastern Washington-Idaho Synod, the South Dakota Synod, the East-Central Synod of Wisconsin, the Northwestern Minnesota Synod, the Northeastern Minnesota Synod, and the Minneapolis Area Synod are somewhat different in the nature of their requests.

BLESSING AND ORDINATION: The *South Dakota Synod* resolution and the memorials of the *East-Central Synod of Wisconsin* and *Minneapolis Area Synod* seek a new system that would mandate approval of actions related to marriage, blessing of same-gender unions, and/or regarding ordination of non-celibate gays and lesbians, if approved by the Churchwide Assembly.

STUDIES ON SEXUALITY: The *Southeastern Minnesota Synod* resolution advocates that “every congregation of the ELCA be given the franchise to vote their approval or disapproval of the . . . recommendations [that might emerge from the current ELCA Studies on Sexuality], with the majority of the votes cast by the congregations in favor of or opposition to the studies’ recommendations determining the official position of the ELCA on these matters.”

POSSIBLE CHANGE IN “VISION AND EXPECTATIONS” STATEMENT: The resolution of the *Southwestern Minnesota Synod* and the memorials of the *East-Central Synod of Wisconsin* and the *Minneapolis Area Synod* address possible changes to “Vision and Expectations,” requesting approval either by synods or congregations, with or without approval by the Churchwide Assembly.

The bylaws and continuing resolutions assign development of the policy document “Vision and Expectations” to the Division for Ministry. Review is the responsibility of the Conference of Bishops. The final document is adopted by the Church Council.

Any social statement of this church must be adopted by the Churchwide Assembly on a two-thirds majority vote. The positions established as policy in a social statement could inform or direct revisions in policy documents on the same subject.

SYNODICAL RATIFICATION: Unlike the resolutions that seek congregational referenda, the *Montana Synod* resolution and the memorials of the *Northwestern Minnesota Synod*, the *Northeastern Minnesota Synod*, and the *East-Central Synod of Wisconsin* ask for a synodical ratification process.

SYNODICAL OR CONGREGATIONAL RATIFICATION: The memorial of the Eastern Washington-Idaho Synod asks for ratification of constitutional amendments by either three-fourths of synod assemblies or a majority of congregations.

Not Same, but Somewhat Similar

The polity and pattern of governance in the Evangelical Lutheran Church in America is not the same as that of the three predecessor church bodies. Yet that “legislative” decision-making system is similar to that of The American Lutheran Church, the Lutheran Church in America, and the Association of Evangelical Lutheran Churches.

AMERICAN LUTHERAN CHURCH: The American Lutheran Church (ALC), formed in 1960, used the following definition of membership: “The membership of The American Lutheran Church shall consist of congregations. The requirements for membership shall be: a. The profession of a common faith. b. The acceptance of this Constitution and its Bylaws. c. Participation on the program of activity approved by this Church” (Provision 6.11. in the

Constitution and Bylaws of The American Lutheran Church). Likewise, in the ALC district constitution, this definition was provided: “The membership of the district shall be composed of congregations” (D5.10. in the District Constitution). Further, the following was stipulated in ALC provision 4.13.: “Congregations...pledge themselves to assure...[the ALC] the human authority, power, and resources needed to carry out its purpose as set forth in this Constitution. The American Lutheran Church pledges itself to use its authority, power, and resources both to serve its congregations directly and to serve their interests in those spheres where congregations cannot act effectively alone”

Strictly speaking, neither the districts nor the national office of The American Lutheran Church were seen as possessing any legitimate ecclesial (*i.e.*, churchly) character in themselves. Their functions were only delegated ones from congregations. Only congregations were seen as “church,” as reflected in The American Lutheran Church’s constitution and bylaws. As a further indication of this understanding, the word, “pastor,” was defined and restricted to “a member of the clergy serving a parish” (ALC bylaw 7.22.12.).

Constitutional amendments adopted by a two-thirds vote at the ALC’s General Convention were submitted to congregations. Each congregation had one vote, determined by a majority, to approve or disapprove of the amendment. Amendments were declared approved if favored by two-thirds of the votes cast during a six-month period (ALC constitution 20.21., 20.22., and 20.23.). Few constitutional amendments were considered in the ALC. Bylaws constituted most of that church’s government document.

LUTHERAN CHURCH IN AMERICA: By contrast, the membership of the Lutheran Church in America (LCA), formed in 1962, was defined in this way: “This church shall consist . . . of the congregations and ordained ministers . . .” (Article III, Section 1, of the constitution of the Lutheran Church in America). Further, it was provided that: “Congregations and ordained ministers when organized into a synod may through such synod unite with this church upon application for membership, subscription to this constitution including its Confession of Faith, and acceptance . . . at a convention of this church” (Article III, Section 3 of the LCA constitution). The definition of the Lutheran Church in America “was heavily influenced by Henry Melchior Muhlenberg, who called together Lutheran clergy and lay people to found the Ministerium of Pennsylvania in 1748. The former United Lutheran Church in America continued this focus, and it was reinforced by the former Augustana Lutheran Church when the LCA was formed . . .,” Edgar R. Trexler wrote in *Anatomy of a Merger*, page 167.

ASSOCIATION OF EVANGELICAL LUTHERAN CHURCHES: The Association of Evangelical Lutheran Churches (AELC), formed in 1976 in a separation from The Lutheran Church—Missouri Synod (LCMS), defined itself less as a church body and more as a free association. This both carried forward the strong congregational polity of the LCMS and also reflected the turmoil out of which the AELC was formed. That turmoil led to strong suspicions of vesting any authority anywhere other than in each congregation alone.

In the Evangelical Lutheran Church in America

The Evangelical Lutheran Church in America, as the governing documents demonstrate, is committed to living and practicing the faith that we confess together. Therefore, the members of the ELCA are dedicated to partnership and interdependence as a church. So we see in this declaration: “The congregations, synods, and churchwide organization shall act

in accordance with the Confession of Faith set forth in Chapter 2 of this constitution and with the Statement of Purpose set forth in Chapter 4.”⁴¹

The congregations, synods, and churchwide organization are each fully “church,” as we noted earlier. Yet, we also noted that each is not, when separate from one another, the whole “church.” These twin acknowledgments need to be held together by those who embrace the ecclesiology and polity of the Evangelical Lutheran Church in America.

That commitment to unity is underscored in the definition of membership in the Evangelical Lutheran Church in America. Indeed, who does belong to this church? “The members of this church shall be the baptized members of its congregations,” the ELCA’s churchwide constitutional provision on membership declares.⁴² This means that the members of this church work together in their respective congregations, those 10,766 basic centers for mission through which members are nurtured in the Word of God as proclaimed and taught, washed and nourished through the sacraments, and sent into the journey of ministry in their daily lives. Those same members join hands with other members for the sake of the shared ministry that the people of this church undertake together through the respective synods and through the churchwide organization.

Nature of the Church

Within the Evangelical Lutheran Church in America, the “Nature of the Church” is defined in the governing documents, as follows:

The Church exists both as an inclusive fellowship and as local congregations gathered for worship and Christian service.

1. Congregations find their fulfillment in the universal community of the Church, and the universal Church exists in and through congregations.
2. This church, therefore, derives its character and powers *both*
 - a. from the sanction and representation of its congregations and
 - b. from its inherent nature as an expression of the broader fellowship of the faithful.
3. In length, it acknowledges itself to be in the historic continuity of the communion of saints; *[and]*
4. In breadth, it expresses the fellowship of believers and congregations in our day.⁴³

Some individuals mistakenly have assumed that this 99-word paragraph is the only statement of the ecclesiology of the Evangelical Lutheran Church in America, as contained in this church’s governing documents. It is not!

The use of that provision in the ELCA constitution, when coupled with the other constitutional definitions of the ELCA’s ecclesiology, represented a significant development. That provision moved the Evangelical Lutheran Church in America toward a broader, deeper, and more historically and confessionally grounded understanding. It acknowledged this church’s “inherent nature” as a reflection of the one holy, catholic, and apostolic Church. Likewise, this church’s “historic continuity” with the whole Church universal, thereby, was underscored.

⁴¹ Provision 5.01.a.

⁴² Provision 6.01.

⁴³ Provision 3.02. Emphasis added, and sections numbered for clarity.

Further, the provision on the “Nature of the Church” and related ones (such as 5.01.⁴⁴, 8.11.⁴⁵, and others) recognized that ecclesial (that is, churchly) reality does not reside exclusively in separate congregations, as necessary and strategic as each one is. After all, the whole ELCA is a church body, not merely a random association of self-contained, scattered communities of faith. Thus, the churchly reality abiding also in the expressions known as synods and the churchwide organization is embraced.

Provision 3.02. itself does have an interesting history. It was copied from the constitution of the Lutheran Church in America (LCA). It was inserted as a new chapter in the ELCA constitution at the final meeting of the Commission for a New Lutheran Church (CNLC), held in Seattle June 23–25, 1986. The addition was made in response to concerns expressed by LCA synodical bishops and by the LCA Executive Council. They had worried publicly and officially about the “new church” succumbing to “congregationalism.” In the late spring of 1986, LCA Bishop James R. Crumley Jr. wrote to LCA pastors, arguing that “the solid embodiment in an ecclesiastical entity of our self-understanding and self-identity as Lutherans” was crucial for moving forward.⁴⁶

The new chapter that was added at the Seattle CNLC meeting was an exact quotation of Article IV, Section 2, in the constitution of the Lutheran Church in America. Although a highly significant addition, the text of the provision was inserted without debate and with support of representatives of the two other merging bodies, The American Lutheran Church (ALC) and The Association of Evangelical Lutheran Churches (AELC).

Within a Wider Context

That crucial text of Chapter 3 of the ELCA constitution anchors the three primary expressions of this church—congregations, synods, and churchwide organization—within the context of the whole Church of Jesus Christ.

If Chapter 3 in the ELCA’s churchwide constitution on the “Nature of the Church” is viewed in isolation, it appears to present only a bipolar description of “Church” as congregations and the whole Church catholic. The ELCA’s ecclesiology and polity, however, cannot be fully understood through exclusively focusing on that chapter. The chapter must be read in the context of ELCA constitution Chapter 5 on organization, Chapter 6 on membership, Chapter 7 on ministry, Chapter 8 on relationships (especially constitutional provision 8.11.), Chapter 9 on congregations, Chapter 10 on synods, Chapter 11 on the churchwide organization, and related provisions. Seen together, these sections offer a portrait of this church’s ecclesiology and polity. In turn, the pattern of governance and

⁴⁴ Provision 5.01. reads: “The Evangelical Lutheran Church in America shall be one church. This church recognizes that all power and authority in the Church belongs to the Lord Jesus Christ, its head. Therefore, all actions of this church by congregations, synods, and the churchwide organization shall be carried out under his rule and authority. . . .”

⁴⁵ Provision 8.11. affirms: “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.”

⁴⁶ Based on the author's personal notes. See also Edgar R. Trexler, *Anatomy of a Merger* (Minneapolis: Augsburg, 1991), pages 165ff.

decision-making reflects responsibilities assigned to each primary expression of the Evangelical Lutheran Church in America.

The conviction that the congregations, synods, and churchwide organization are each fully the church but, in themselves, not the whole church represents a gigantic step for some members and leaders throughout the Evangelical Lutheran Church in America. The individualism reflected by certain immigrant strands of North American Lutheran history and the continuing individualistic spirit within U.S. society militate against a churchly awareness. Lutherans in America are not alone in facing this challenge, however. Yet the polity of the Evangelical Lutheran Church in America points to a deep awareness of unity and interdependence within this life of this church and, indeed, the whole Church.

Current Pattern in ELCA

Within the ELCA, responsibility for particular types of decisions are assigned to the three primary expressions.

Congregations: Congregation meetings call pastors, elect members of the Congregation Council, conduct elections for other positions in the congregation, adopt budgets, and make other decisions concerning the internal life of that congregation.

Synod Assemblies: Synod Assemblies elect officers, members of the Synod Council, and others; adopt budgets and resolutions; and conduct other legislative business appropriate for the assembly.

Churchwide Assembly: The Churchwide Assembly elects officers, members of the Church Council, and others for churchwide boards and committees; adopts budgets; acts on memorials submitted by Synod Assemblies; considers resolutions from voting members; votes on church-to-church proposals and other matters affecting the national and international relationships of this church; and adopts by a two-thirds vote the text of social statements that have been prepared by task forces and distributed widely for study and comment throughout this church before submission to the assembly.

Other Models

Perhaps the Presbyterian Church (U.S.A.) operates with the closest model to what these resolutions and memorials are requesting. Yet the Presbyterian pattern does not provide for congregational or regional referenda on social statements.

In the Presbyterian pattern of governance, amendments to the *Book of Order* (ELCA parallel, *constitution*) require approval by a majority of the presbytery assemblies (ELCA parallel, *Synod Assemblies*).

In the Presbyterian system, however, adoption of social statements rests with the Presbyterian General Assembly (ELCA parallel, *Churchwide Assembly*). The same situation for adoption of social statements prevails in the governance and decision-making structures of other full-communion partner church bodies.

Principles in the polity of the Presbyterian Church (U.S.A.) include:

Presbyters [elders and ministers of Word and Sacrament] are not simply to reflect the will of the people, but rather to seek together to find and represent the will of Christ;

Decisions shall be reached in governing bodies by vote, following opportunity for discussion, and a majority shall govern;

A higher governing body shall have the right of review and control over a lower one and shall have power to determine matters of controversy upon reference, complaint, or appeal; [and]

Governing bodies possess whatever administrative authority is necessary to give effect to duties and powers assigned by the Constitution of the church.⁴⁷

Further, within the polity of the Presbyterian Church (U.S.A.) is this provision:

All governing bodies of the [Presbyterian] church are united by the nature of the church and share with one another responsibilities, rights, and powers as provided in this Constitution. The governing bodies are separate and independent, but have such mutual relations that the act of one of them is the act of the whole church performed by it through the appropriate governing body. The jurisdiction of each governing body is limited by the express provisions of the Constitution, with powers not mentioned being reserved to the presbyteries, and with the acts of each subject to review by the next higher governing body.⁴⁸

Proposed amendments [to the *Book of Order*] must be approved by the General Assembly and transmitted to the presbyteries for their vote.⁴⁹

When the next ensuing General Assembly shall have received written advice that a proposed amendment to the *Book of Order* has received the affirmative votes of a majority of all the presbyteries, the General Assembly shall declare the amendment made.⁵⁰

Responsibilities of Churchwide Assembly

Provision 12.21. in the *Constitutions, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America* lists the responsibilities 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.

⁴⁷ G-4.0301d.-i. in the *Book of Order* of the Presbyterian Church (U.S.A.), 2001 edition.

⁴⁸ G-9.0103 in the Presbyterian *Book of Order*. In the Presbyterian system, the scope of this review includes actions of the local Session (in ELCA terms, *Congregation Council*).

⁴⁹ G-18.0301.c. in the Presbyterian *Book of Order*.

⁵⁰ G-18.0301.d. in the Presbyterian *Book of Order*.

- j. Conduct such other business as necessary to further the purposes and functions of the churchwide organization.⁵¹

Establishment of churchwide policy is one of the basic duties of the Churchwide Assembly.

Observations on Process

Widespread discussion of proposed social statements and certain general policies within congregations and throughout synods, especially in Synod Assemblies, merits greater attention. This represents a crucial step prior to consideration of certain issues in the Churchwide Assembly.

A ratification process would be difficult to define. Some of the synodical resolutions reflect concern over the decisions related to issues of sexuality that were mandated by the 2001 Churchwide Assembly. Ratification of constitution amendments would have nothing to do with such decisions.

Further, a ratification process would alter significantly the underlying polity of the Evangelical Lutheran Church in America—a polity that merits deeper understanding in the nurture of greater ecclesial awareness of this church's ministry and purposes.

At the April 2003 meeting, the Church Council voted (CC03.04.03):

To acknowledge with gratitude the resolutions of the Montana Synod, South Dakota Synod, Southwestern Minnesota Synod, and Southeastern Minnesota Synod related to potential ratification processes;

To request that the secretary of the Evangelical Lutheran Church in America convey the background information and analysis related to those resolutions to the four synods as the response of the Church Council;

To affirm the importance of widespread study and discussion of proposed social statements and major policy directions throughout the congregations and synods prior to their consideration by the Churchwide Assembly of the Evangelical Lutheran Church in America;

To acknowledge that in congregations, synods, the churchwide organization, and related institutions and agencies of the Evangelical Lutheran Church in America, the people of faith face the ongoing task of reflecting on issues within the life of the whole Church while practicing a spirit of unity and commitment to mutual understanding; and

To urge renewed reflection for a deeper understanding of the work of the whole Evangelical Lutheran Church in America and the ways in which this church is called to engage in study, discussion, and decision-making.

Ms. Judy Biffle, co-chair of the Memorials Committee, read the recommendation of the committee.

MOVED;

SECONDED:

To acknowledge that the subject of the memorials of the Eastern Washington-Idaho Synod, the South Dakota Synod, the East-Central Synod of Wisconsin, the Northwestern Minnesota Synod, the Northeastern Minnesota Synod, and the Minneapolis Area Synod has been studied by the Church Council of the Evangelical Lutheran Church in America, with a detailed response already having been provided by the Church Council; and

⁵¹ Provision 12.21.

To affirm the April 2003 response of the Church Council (CC03.04.03) as the response of the 2003 Churchwide Assembly to the memorials of the Eastern Washington-Idaho Synod, the South Dakota Synod, the East-Central Synod of Wisconsin, the Northwestern Minnesota Synod, the Northeastern Minnesota Synod, and the Minneapolis Area Synod:

To acknowledge with gratitude the resolutions of the Montana Synod, South Dakota Synod, Southwestern Minnesota Synod, and Southeastern Minnesota Synod related to potential ratification processes;

To request that the secretary of the Evangelical Lutheran Church in America convey the background information and analysis related to those resolutions to the four synods as the response of the Church Council;

To affirm the importance of widespread study and discussion of proposed social statements and major policy directions throughout the congregations and synods prior to their consideration by the Churchwide Assembly of the Evangelical Lutheran Church in America;

To acknowledge that in congregations, synods, the churchwide organization, and related institutions and agencies of the Evangelical Lutheran Church in America, the people of faith face the ongoing task of reflecting on issues within the life of the whole Church while practicing a spirit of unity and commitment to mutual understanding; and

To urge renewed reflection for a deeper understanding of the work of the whole Evangelical Lutheran Church in America and the ways in which this church is called to engage in study, discussion, and decision-making; and

To encourage the Conference of Bishops, the Church Council, synod councils, and all members of this church to maintain, strengthen, and promote trust and communication throughout this church.

Mr. George C. Watson [Southeastern Michigan Synod] said, “Reverend Chair, I rise to move to postpone consideration of the recommendation of the Memorials Committee on Category E4 until after the assembly has acted upon two recommendations contained in the Report of Reference and Counsel submitted by voting members of this assembly having to do with amendments to constitution matters.”

Bishop Hanson asked, “Is there a second?” Upon hearing a second, Bishop Hanson inquired, “Mr. Watson, do you wish to speak towards your motion?”

Mr. Watson replied, “I do. Under the rules adopted by this assembly, the proposed constitutional amendments may not be offered as substitutes to the recommendation of the Memorials Committee but must be addressed first. By proceeding first to the Report of Reference and Counsel, the assembly may deal with those amendments and then return to the memorial itself. The background information contained in the memorial will also be helpful in discussing the proposed constitutional amendments. Thank you.”

Bishop Hanson said, “Okay. Further speaking on the motion to postpone? Because [the Committee of] Reference and Counsel needs to consider constitutional changes. No further speaking? This takes a majority. All those in favor of postponing consideration of the memorial until the assembly has acted upon two constitutional amendments that have been prepared by two voting members and are now ready for presentation to us from [the Committee of] Reference and Counsel vote ‘yes’; opposed vote ‘no’. Vote now.”

Moved;
Seconded;

Yes-749; No-186

CARRIED: To postpone consideration of this memorial until the 2003 Churchwide Assembly considers the recommendation of the Committee of Reference and Counsel on constitutional amendments.

Report of the Committee of Reference and Counsel

Reference: 2003 Pre-Assembly Report, Section VIII.

Presiding Bishop Mark S. Hanson invited Ms. Sally Young, co-chair of the Committee of Reference and Counsel, to bring the report of that committee to the assembly.

Motion C: Ratification by Congregations of Ecumenical Agreements and Ministry Standards

Reference: 2003 Pre-Assembly Report, Section VIII, page 3.

Ms. Young said, "Reverend Chair, at this time the Reference and Counsel Committee presents a constitutional amendment that's been presented by a voting member with the required number of supporting signatures. This is found as Motion C, page 3 of the committee's report in Section VIII."

Ms. Young said, "Reference and Counsel is declining to support this motion, and, therefore, it should be moved by the author, Pr. David Glesne from the Minneapolis Area Synod."

Bishop Hanson asked, "Pr. Glesne, were you going to move . . . Microphone 3."

The Rev. David N. Glesne [Minneapolis Area Synod] said, "Yes, I was going to move Motion C."

Bishop Hanson asked, "Do you have the language of a motion that you want to read?"

Pr. Glesne replied, "I do have it, and we all have it in front of us."

Bishop Hanson responded, "Okay, how about if you move that Sections 8.71. and 7.23. of the ELCA constitution, as you have presented them, be approved on the first reading as set forth in Motion C of the Reference and Counsel report? Just to get specific. Is that okay? I think that's what you said, wasn't it?"

Pr. Glesne replied, "Correct." [Laughter]

Bishop Hanson said, "Thank you. Is there a second?"

MOVED;

Two-Thirds Vote Required

SECONDED:

RESOLVED, that the 2003 ELCA Churchwide Assembly begin the process of amending Chapters 7 and 8 of the ELCA constitution with the following provisions:

- 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. Any such agreements in addition to recommendation for approval at a regular meeting of the Churchwide Assembly as required by the ELCA constitution must be ratified by a simple majority of ELCA congregations within one calendar year. Any congregation

that does not submit a vote will be considered as a vote of abstention.

7.23.

The standards for acceptance and continuance in the ordained ministry of this church shall be set forth in the bylaws. In addition, any change in such standards, in addition to the recommendation for approval at a regular meeting of the Churchwide Assembly as required by the ELCA constitution, must be ratified by a simple majority of ELCA congregations within one year. Any congregation that does not submit a vote will be considered as a vote of abstention.

Speaking to the resolution, Pr. Glesne said, “The sentiment that stands behind the substitute motion is the perception that there’s a growing desire within this church, evidenced by the number of synodical memorials as well as the call upon us many times over the last few days of this assembly, the desire and the call to strengthen the partnership as well as the interdependent nature of the relationships between the congregations of the ELCA, the synods, as well as the churchwide organization.

“This proposal, I think, has a very real possibility of strengthening those relationships as it gives the congregations of the ELCA a more direct voice in the affairs of the wider church. Therefore, for the sake of the morale and the health and the well-being of the whole church, I think it’s important that local churches have more of an ownership and have an ownership in the wider issues of the church. And I think this motion takes a step in that direction.”

Bishop Hanson said, “Thank you. I’ll call on Sally Young to give the response of Reference and Counsel. Then we’ll open it up to further debate. So don’t leave the floor mikes.”

Ms. Young stated, “The Reference and Counsel Committee recommends rejection of the amendment. Would you like our rationale?”

Bishop Hanson replied, “Yes.”

Ms. Young said, “The committee affirms the decision that was made by the April 2003 Church Council to decline to act on the issue of ratification of churchwide actions and the response to the memorials that were presented at that time. However, because of the large number of memorials and the discussion that took place within our committee, we realize that there is a need for this assembly’s discussion of the issue.”

Bishop Hanson said, “Thank you. Now it’s open for debate.”

Ms. Carol K. Mahnke [Southeastern Iowa Synod] stated, “Several speakers during this assembly have talked about how the church wants to exercise a prophetic voice in society and the church leaders must lead the church. And sometime that means, honestly, dragging some congregations along. A process to ratify any measure, any decision on an issue, is basically an opportunity for apathy to prevail over any measure forward, especially when you’re talking about having these things ratified within one year.

“We all saw what happened to the Equal Rights Amendment. And something similar is liable to happen with other issues with this. Something happened like that in California with just the recall measure itself, not the use of it, and confusion reigned. I really think

we're better off with a process just as we have it and as the Church Council advised. Thank you."

Ms. Patsy Gottschalk [Eastern Washington-Idaho Synod] said, "There are several reasons I think this is necessary. We, this body, are no longer delegates. We are voting members only responsible to our own conscience. Therefore, the people in the pew do not really have a voice. And as Bishop Hanson said, we are to listen, and we need to listen to the people that are in the pew. And these people, if they have a voice, I really feel that they can accept things that they do not agree with much more easily. And I think it is time that we listen to those people in the pew, as they also are the ones that pay for this church. So I think we need to listen to them, and they need to have a voice. It's up to you."

The Rev. G. Scott Cady [New England Synod] stated, "I stand in opposition to this motion. We get a lot of material in our congregations ahead of time. The healthcare statement was a good example. This is a complex issue that came out in several forms. People were invited to read it and to respond. I have an excellent congregation, but in point of fact no one read that statement and no one took the time to respond.

"I offered the congregation the pre-assembly report that was sent to us so that they would be informed about what we'd be talking about here. It sits on the table. No one has taken it. The people who come to this meeting, I judge by the debate, are remarkably well informed and concerned. Many of the people in the pews are concerned more about the local issues and are willing to entrust us to carry out these decisions. They have no burning desire, at least as I've observed, to be a part of these debates.

"And so what would happen is these extraordinarily complicated questions would come back to the congregations without the benefit of the debate or the side conversations that happen in between the official sessions, without hearing from the forum up there on the podium, and would have to struggle with them without all that context. I don't see how they would make a more informed decision from that perspective. And so I hope that we vote this down."

Bishop Ray Tiemann [Southwestern Texas Synod] said, "I'd like to offer an amendment by adding a 'resolved' to the issue that we have before us."

Bishop Hanson responded, "I just need to check because adding a 'resolve' doesn't become part of the actual constitution, and we're dealing with a constitutional change. We're actually dealing with changes in constitution here. Are you going to change the text of 8.71. or 7.23.?"

Bishop Tiemann replied, "I would be actually adding. I was thinking of doing that as an extra 'resolve' to this, but this could also be added to the text of the amendment."

Bishop Hanson responded, "Well, let us hear what you have, and let us see what we've got. . . ."

Moved;

Seconded: To amend the motion by the addition of the following text at the conclusion of 8.71.

The number of votes per congregation shall be weighted according to the percentage of budget provided as unrestricted mission support for synodical and churchwide ministries, with each full percent equal to one vote based upon

the financial information provided in the annual congregational report averaged on the two previous fiscal years.

Bp. Tiemann spoke to his amendment, saying, “If we as a church are going to seriously consider changing the governing policy of this church, then I think we need an amendment that would address some of these issues. This particular recommendation or amendment would accomplish three things, in my mind. First of all, it would provide an extra incentive for pastors in congregations to turn in their annual congregational reports. And in my experience, some need that incentive. [Laughter] The second thing it will do is it will work mightily to resolve a trend in decrease in mission support, which hampers the ministries of this church. It will also allow those who choose to vote with their pocketbooks to do so in a positive way rather than a negative one. And, thirdly, it provides equity for each congregation in this issue of congregational ratification. It would not be fair to have one vote for a congregation of 50 members and one vote for a congregation of 5,000. And to base a weighted system on congregational size wouldn’t be fair to those in rural congregations whose possibilities for growth are hampered because of their location. But to weight the number of votes on a percentage of mission support allows each congregation to address churchwide issues in direct relation to how they support churchwide ministries. Thank you.”

Bishop Hanson said, “Now, there are many people at the mike that were ready to speak prior to the amendment. If you don’t leave, stay in your same order, but if you’re not speaking on the amendment, just step back and let people that want to speak to this amendment come to the microphone. It would help me if you’d just wave a card. Is there anyone wanting to speak to this amendment? Wave your hand. Okay. [Microphone] 16 wants to speak in opposition to this amendment. And just a minute. Let’s put the text of the amendment on the screen. Do we have it? Okay. We’ll get the text up and roll that. Microphone 16.”

Mr. Steven McDougal [La Crosse Area Synod] said, “I oppose this because it participates in the great American tradition of tying political power to money.”

Mr. Kevin Prime [Sierra Pacific Synod], stated, “Speaking as a representative of a synodically authorized worshiping community, I would suggest to the assembly emphatically that this amendment be rejected. First of all, that it only gives vote to congregations. It removes startups and synodically authorized worshiping communities. Secondly, I concur with the previous speaker. This essentially imposes a means test on congregations. There is an underlying assumption, I believe, in the proposal that says that a congregation that does not make a certain percent contribution to the global mission of the church, of the national church, is doing so out of will and not out of necessity. And for many of us in small and startup congregations, the priority has been to pay the pastor. We are not yet at the point where we can even afford to pay our pastor 100 percent of what she has agreed to receive. I think this is actually well intended, but the consequences are not what this assembly has been deliberating this week in terms of inclusion of all people within the Lutheran church within the deliberations of this church. Thank you.”

Bishop Hanson said, “Further speaking on the amendment? Seeing none, we will vote on the amendment. The text is before you. If you are in favor of the amendment—let me just explain. It takes a majority to amend. But then it still takes two-thirds to adopt. . . . Vote now.”

MOVED;
SECONDED;
DEFEATED:

Yes-183; No-753

To amend the motion by the addition of the following text at the conclusion of 8.71.:

The number of votes per congregation shall be weighted according to the percentage of budget provided as unrestricted mission support for synodical and churchwide ministries, with each full percent equal to one vote based upon the financial information provided in the annual congregational report averaged on the two previous fiscal years.

After announcing the vote total, Bishop Hanson said, “Now we resume debate on the two proposed constitutional amendments. And I’m going to see where we left off. Microphone 2 speaking in opposition.”

The Rev. Earl L. Janson Jr. [Allegheny Synod] stated, “I carefully considered this and have a real dilemma. Debate’s limited to three minutes. I have 15 minutes’ worth of reasons this action should be defeated. People around me agree. I voted against the rules of the assembly. I want to request that I’ll be allowed to speak for 15 minutes. However, this is just an illustration. So I’m not serious about that. Don’t panic.” [Laughter]

Bishop Hanson said, “Thank you.”

Pr. Janson continued, “The concern is, often when people feel disenfranchised, they’ll identify solutions that solve their immediate concerns, even though that may not be good for the larger church. Congregational leadership often faces this kind of reality. In the congregation I serve, topics have been related to music and salaries and ministries and use of facilities. Many of the conflicts that Christ encountered with religious authorities of his day can be understood from that same kind of perspective. The authorities were narrowly focused; Christ much more broadly focused.

“I believe that if we adopt this constitutional amendment, we begin to move toward more of a federation of congregations and a federation of synods. I think that it really does weaken partnerships rather than strengthen those. And it may, in fact, be a strategy designed to torpedo future actions of this and future Churchwide Assemblies. So I would urge defeat of this action.”

Pr. Dennis R. Creswell [East-Central Synod of Wisconsin] said, “Secretary Almen pointed out constitutional section chapter 8 paragraph 11, that in the definition of relationships between congregations and synods, that each part of the churchwide [organization] and congregations and synods, while fully the church, recognizes that it is not the whole church and therefore lives in partnership relationship with the others. Taking an action that affects congregations so radically without recognizing their partnership in the process will, in essence, disenfranchise the congregations.”

Bishop Peter Rogness [Saint Paul Area Synod] stated, “I’m going to speak opposed to the adoption of these constitutional provisions, even though I’m going to speak in some agreement with the undercurrents and the rationale that give rise to them. Fifteen years ago, we created a new and very large church. I think in these intervening years, we’ve discovered that the connections between local congregations and their synods have begun to grow and work very well. But there remains a kind of a sense of disconnect between congregations and pastors locally and the decision and actions of the churchwide body. It’s not to say we’re governed by people poorly, but we are in a structure that disconnects us.

“We have just gone through, in the last 24 hours, what is our biennial practice of the black hole. That is, we’ve gone through nomination information on 194 people, elected them to 85 slots on 10 different boards. Hardly any of us know any of those people. And when we do know them to vote for them, we don’t have the faintest idea if they’re better than the person they’re running against. The governing structures of this church are unknown to us and certainly to the people back home. There is a sense of disconnect. But I think this is the wrong remedy. The urge to ratify major decisions of this church comes after the fact of the decisions being made.

“We will, in the course of this assembly, have the opportunity to look at the possibility of re-conforming the Church Council to be elected by members from each synod, for congregations and pastors gathered to make those elections and then come around one common decision-making people. That gives people at the grass-roots entry into the decision-making of the church at the time the decisions are being discussed and shaped and formed rather than after the fact. So I speak against these constitutional provisions.”

Bishop Hanson said, “There are a number of white cards, but just remember you need to take your order.”

The Rev. James M. Culver Jr. [Indiana-Kentucky Synod] said, “I think we need some degree of humility about what we do at Churchwide Assembly as well as at synod assemblies. Though we pray for and trust the guidance of the Holy Spirit, the decisions we make are not necessarily the voice of God, and we can and do make mistakes, and sometime serious mistakes. And I think some kind of ratification process where congregations or synods have the opportunity to re-evaluate decisions made by Churchwide Assembly, especially when they’re extremely significant and potentially church-dividing decisions, provides some opportunity to reflect and correct mistakes. Thank you.”

The Rev. Diane L. Thompson [Southeastern Pennsylvania Synod] stated, “As a first-call pastor and going through the assignment process, it is hard to trust the process. But in that process, I have to trust the Holy Spirit, and I speak against this because I think we have to trust the Spirit in the process. Thank you.”

Bishop Hanson cautioned the assembly about applause.

The Rev. Todd D. Hylden [Western North Dakota Synod] argued in favor of the motion, saying, “For a good part of the week now, we’ve been hearing wonderful messages and prayers and hymns, and we’ve been speaking eloquently and passionately about our deep, deep desire to be open-minded, to be inclusive of all people, to speak in language of shared mutuality, to be interdependent. We the .002 percent of our baptized membership believe that we can speak for the 99.998 percent. I have a problem with that. I believe that we must open ourselves up to them. I believe that we must include them in our deliberations and in our votes. Our people feel alienated. And they feel hurt by this process.

“I think we can trust the Holy Spirit to work through the deliberation and votes of the members of our congregations, indeed through that process. I believe that we can trust our people to think clearly and honestly and passionately about this. We ask them for their money. We ask them for their hearts and passions and energies and gifts and talents. We can ask them for their vote as well in these very issues.

“It is interesting that people would suggest that if we do this kind of a resolution that our motives for this are to block some kind of things that we may disagree with here. I would turn that around and say maybe the reason we do not want to give the vote to our

congregations is because some people want to make sure that they get passed what they want to get passed here. There's a deep division, a deep hurt in our church. I think this might be one step to help to heal some of that hurt and some of that division. Thank you."

Ms. Shirley Gangstad [Southeastern Minnesota Synod] said, "It is my understanding that we are called voting members as opposed to delegates because as we act in this body, we are guided by prayer, we are guided by debate, and we are guided by the Holy Spirit, who moves through this body through our prayer and our debate. And while individual congregations would have the option of prayer and debate and the Holy Spirit as well, they would have a very localized version of the debate.

"And I think it's very important to us to hear from our entire ELCA and the variety and diversity of opinions that are offered here that could not be and would not be offered in local congregations. Therefore, I vote against this amendment—resolution."

Mr. Henry L. Harms [Central/Southern Illinois Synod] moved to end debate on the matter.

MOVED;

Two-Thirds Vote Required

SECONDED:

To move the previous question.

Bishop Hanson said, "The previous question has been called. If you wish to end debate, you would vote 'yes'; if you wish to continue the debate, you would vote 'no'. I'll give people a chance to return to their voting machines. A waving white card at 15."

An unidentified voting members said, "Yes, I have a question. Does a motion to table discussion until a future plenary supercede a motion to . . ."

Bishop Hanson replied, "Yes, it does."

"Well, I move to table this until a future plenary session—to be determined."

Bishop Hanson responded, "Let me coach you. Future plenary session in this assembly?"

"In this assembly."

After consultation with the parliamentarian, Bishop Hanson ruled, "It really needs to be a motion to lay on the table."

"Okay. I move to lay this on the table until a future time."

Bishop Hanson said, "No, don't put anything about time in."

"I motion to lay this on the table."

Bishop Hanson said, "There you go. Second? Is there a second? I heard a second."

MOVED;

SECONDED:

To lay the pending question on the table.

Presiding Bishop Hanson explained, "It's not debatable. All those in favor of laying on the table, hold up your green cards. All those opposed to laying on the table, your red cards."

MOVED;

SECONDED;

Voting Cards

DEFEATED: To lay the pending question on the table.

Bishop Hanson said, “We now return to the vote to end debate, which we’ll do by voting machines. If you want to end debate, you vote ‘yes’; if you want to continue debate, you vote ‘no’. Please vote now.”

MOVED; **Two-Thirds Vote Required**
SECONDED; **Yes-833; No-141**
CARRIED: To move the previous question.

Bishop Hanson said, “We have ended debate. We are now moving immediately to voting on two recommended constitutional changes . . .” Bishop Hanson read the motion. The assembly then voted on Motion C.

MOVED; **Two-Thirds Vote Required**
SECONDED; **Yes-254; No-733**
DEFEATED:

RESOLVED, that the 2003 ELCA Churchwide Assembly begin the process of amending Chapters 7 and 8 of the ELCA constitution with the following provisions:

- 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. Any such agreements in addition to recommendation for approval at a regular meeting of the Churchwide Assembly as required by the ELCA constitution must be ratified by a simple majority of ELCA congregations within one calendar year. Any congregation that does not submit a vote will be considered as a vote of abstention.

- 7.23. The standards for acceptance and continuance in the ordained ministry of this church shall be set forth in the bylaws. In addition, any change in such standards, in addition to the recommendation for approval at a regular meeting of the Churchwide Assembly as required by the ELCA constitution, must be ratified by a simple majority of ELCA congregations within one year. Any congregation that does not submit a vote will be considered as a vote of abstention.

Amendment of the Agenda

The Rev. Robert J. Lehner [Southwestern Minnesota Synod] moved to amend the agenda.

MOVED;

SECONDED: To extend Plenary Session Eleven on Saturday afternoon to complete work on all matters being brought from the Memorials Committee and the Committee of Reference and Counsel.

Bishop Hanson explained that, since he as the chair had given his consent to the motion, only a simple majority was needed. He asked if voting members were ready to vote. Hearing no objection, he instructed the members to vote.

MOVED;

SECONDED;

Yes-671; No-295

CARRIED:

To extend Plenary Session Eleven on Saturday afternoon to complete work on all matters being brought from the Memorials Committee and the Committee of Reference and Counsel.

Mr. James Parker [Northwestern Ohio Synod] offered a motion to begin Plenary Session Ten earlier.

MOVED;

SECONDED:

To revise the agenda by beginning Plenary Session Ten at 8:00 A.M. instead of the published time of 8:30 A.M.

Bishop Hanson declined to give consent for this motion and indicated it would then require a two-thirds majority for adoption.

MOVED;

SECONDED;

DEFEATED:

Two-Thirds Vote Required

Yes-459; No-506

To revise the agenda by beginning Plenary Session Ten at 8:00 A.M. instead of the published time of 8:30 A.M.

Recess

Presiding Bishop Mark S. Hanson stated that the business of Plenary Session Nine was concluded.

Following the plenary session a reception was held to honor Vice President Addie J. Butler and the 15th anniversary of the Evangelical Lutheran Church in America. Before the final prayer, Vice President Butler was presented with a corsage.

The closing prayer was offered by Ms. Maren Hulden, an advisory member of the Church Council from Chicago, Illinois, and president-elect of the Lutheran Youth Organization.

The assembly recessed at 4:30 P.M. to reconvene at 8:30 A.M. Saturday, August 16, 2003.

Plenary Session Ten

Saturday, August 16, 2003

8:30 A.M. – 11:00 A.M.

The Rev. Mark S. Hanson, presiding bishop of the Evangelical Lutheran Church in America, called the tenth plenary session of the eighth Churchwide Assembly to order at 8:31 A.M. (Central Daylight Time) on Saturday, August 16, 2003, in Halls A-C of the Midwest Airlines Center at Milwaukee, Wisconsin.

Presiding Bishop Hanson thanked the brass quintet that provided the morning's music. It was comprised of students from the Lutheran Summer Music Academy and Festival, which had met earlier in the summer at Luther College, Decorah, Iowa.

Bishop Hanson added that the strong ministry of Lutheran Summer Music made him think of another strong music program that was shared with The Episcopal Church, called The Leadership Program for Musicians Serving Small Congregations. This program provided opportunities for enhancing musical ministry in congregations, strengthening skills, and building the confidence of those who led God's song in congregations. He called voting members' attention to a brochure with more information about the program.

Bishop Hanson noted that the strategic direction that would be the focus for the day was to "assist this church to bring forth and support faithful, wise, and courageous leaders whose vocations serve God's mission in a pluralistic world."

Morning Prayer

Mr. Brian D. Rude, a member of the Church Council from Coon Valley, Wisconsin, read from the seventh chapter of Acts, then led the assembly in prayer.

Report of the Credentials Committee

Reference: *2003 Pre-Assembly Report*, Section I, pages 10 and 37.

Presiding Bishop Mark S. Hanson called for an update from the Credentials Committee. Mr. David A. Ullrich, vice chair of the committee, reported that of 1,031 voting members, 1,030 were registered.

Elections:

Fifth Ballot for Vice President

Reference: *2003 Pre-Assembly Report*, Section I, page 21; Section I, pages 6, 10, 14-15, 17, 20, 22.

Presiding Bishop Hanson explained the agenda for the day and then directed voting members to take their seats so the assembly could move to the fifth ballot for vice president. He explained that on the fifth ballot the nominee who received a majority of the votes cast would be elected vice president. He asked for the names of the two final nominees to appear on the video screen, as follows:

1. Mary Froehlig
2. Carlos Peña

After instructing voting members on the use of the electronic keypad for this election and stating that the results would be available as soon as they could be verified, Bishop

Hanson asked Secretary Lowell G. Almen to lead the assembly in prayer. Bishop Hanson then instructed voting members to proceed with voting.

Election Report: Fifth Ballot for Vice President

Reference: *2003 Pre-Assembly Report*, Section I, page 21; Section I, pages 6, 10, 14-15, 17, 20, 22.

Mr. Phillip H. Harris, chair of the Elections Committee, reported the results of the fifth ballot for vice president:

Carlos Peña	627
Mary Froehlig	346

ASSEMBLY

ACTION

CA03.06.20 To declare elected as vice president of the Evangelical Lutheran Church in America Mr. Carlos E. Peña to a six-year term beginning November 1, 2003, and expiring October 31, 2009.

Presiding Bishop Hanson declared Mr. Carlos Peña elected as vice president of the Evangelical Lutheran Church in America and invited Vice President-elect Peña to address the assembly.

Mr. Peña said, "God works in mysterious ways," adding that he had not expected this election, but God had issued the call, and he humbly accepted the challenge. Mr. Peña asked for the Churchwide Assembly's support and said he looked forward to working with others in churchwide leadership. He expressed thanks to his wife, who could not be present in Milwaukee, and asked the entire assembly to say "Hi, Diane," to his wife, who was watching on the Internet. The assembly heartily responded. Mr. Peña also said thanks to Bishop Paul J. Blom [Texas-Louisiana Gulf Coast Synod], who had encouraged him for synodical and churchwide service 10 years previously.

Presiding Bishop Hanson thanked Mr. Peña, Ms. Froehlig, Ms. Sculley, and the other nominees for vice president and invited the assembly to stand and sing "Oh, For a Thousand Tongues to Sing."

Report of the Committee of Reference and Counsel

Reference: *2003 Pre-Assembly Report*, Section VIII.

Presiding Bishop Mark S. Hanson recognized the voting member at Microphone 5.

The Rev. Earl L. Janssen Jr. [Allegheny Synod] said, "I have a motion to amend the rules of the assembly."

Bishop Hanson said, "Go ahead."

Pr. Janssen said, "I move to amend the rules of the assembly to limit all speeches during discussion to two minutes."

Bishop Hanson asked, “Is there a second?” The motion was seconded.

MOVED;

SECONDED: To limit all speeches during discussion to two minutes.

Bishop Hanson said, “This motion to amend requires two-thirds. You now know that our current rules permit three minutes speaking. The proposed amended rules would reduce speaking to two minutes. Would you like to speak to your amendment?”

Pr. Janssen replied, “The reason is obvious.” [Laughter]

Bishop Hanson responded, “And you’re keeping up the spirit of your own motion. [Laughter] Now, just don’t yield that other minute and a half to someone else later. Any further discussion? Then let’s proceed to vote with our green cards. All those in favor of amending the rules to allow two-minute speeches—boy, you’re just up there already—raise your green cards. Opposed, raise your red cards.”

MOVED;

SECONDED;

CARRIED:

Two-Thirds Vote Required

Voting Cards

To limit each speech during discussion to two minutes.

Bishop Hanson declared, “It is adopted. So beginning now, speeches will be two minutes. Let me just check with the timekeeper. You’ll get a yellow at 30 seconds? When you have 30 seconds left. So still watch the monitors.

“We are back to where we left off yesterday. You remember that constitutional amendments need to be referred to Reference and Counsel. So though we are in the Memorials Committee work, Sally Young from Reference and Counsel will introduce the constitutional amendment that came to their committee.”

Ms. Sally Young said, “Reverend Chair, at this time the Reference and Counsel Committee presents a constitutional amendment that has been presented by a voting member with the required number of supporting signatures. This is found as Motion B, as in ‘boy’, on Page 2, Section VIII.”

Bishop Hanson explained, “So you actually have to go to the Reference and Counsel section, unless you kept those free. Motion B. It begins ‘Amendment to chapter 22 of the constitution.’ Let’s just wait, Sally, until they all have it. Can you look up when you have found it? You’re looking in Reference and Counsel materials for Motion B that says ‘Amendment to chapter 22 of the constitution of the Evangelical Lutheran Church in America.’ If you can help your neighbor. Okay, I think we can proceed.”

Motion B: Amendment to Chapter 22 of the Constitution of the Evangelical Lutheran Church in America

Reference: 2003 Pre-Assembly Report, Section VIII, page 2.

The following motion was submitted by the Rev. Mark R. Olson [Northwestern Minnesota Synod]:

WHEREAS, the constitution of the Evangelical Lutheran Church in America (ELCA) recognizes the importance of the relationships between congregations, synods, and the churchwide organization, and further recognizes the interdependent nature of those relationships (ELCA constitution 8.11.); and

WHEREAS, provisions 4.02. and 4.03.o. of the ELCA constitution state that,

“To participate in God’s mission, this church shall...

- o. Provide structures and decision-making processes for this church that foster mutuality and interdependence and that involve people in making decisions that affect them.”; and

WHEREAS, provision 5.01.c. of the ELCA constitution states that,

“...In an interdependent relationship primary responsibility for particular functions will vary between the partners [churchwide organization, synods, and congregations]. Whenever possible, the entity most directly affected by a decisions shall be the principal party responsible for decision and implementation, with the other entities facilitating and assisting.”; and

WHEREAS, the decisions of a Churchwide Assembly often have direct and tangible effects in local congregations and synods, and it is not always clear which entity is most directly affected by those decisions; and

WHEREAS, requiring synods to ratify amendments to the ELCA constitution would promote better communication and better relationships between congregations, synods, and the Churchwide Assembly; therefore, be it

RESOLVED, that the 2003 Churchwide Assembly begin the process of amending chapter 22 of the ELCA constitution to add the following provision:

- 22.12. Any amendment to the ELCA constitution, in addition to approval by one or more Churchwide Assemblies as required by the ELCA constitutions, must be ratified by a majority of ELCA synods within 12 months of the final approval by the Churchwide Assembly.; and be it further

RESOLVED, that the 2003 Churchwide Assembly direct the Church Council to amend any other necessary portions of the ELCA constitution in order to create consistency with provision 22.12.

Ms. Young said, “Reference and Counsel Committee is declining to support this motion and, therefore, it should be moved by its author, the Reverend Mark Olson from the Northwestern Minnesota Synod.”

Bishop Hanson said, “And I am looking for [the] Reverend Olson. Microphone 9?”

The Rev. Mark R. Olson [Northwestern Minnesota Synod] said, “Reverend Chair, I move that constitutional provision 22.12. be considered as a first reading to amend the ELCA constitution.”

Bishop Hanson said, “Why don’t you read what you’re proposing?”

Pr. Olson stated, “The change to the constitution would read as such: ‘Any amendment to the ELCA constitution, in addition to approval by one or more Churchwide Assemblies, as required by the ELCA constitution, must be ratified by a majority of ELCA synods within 12 months of the final approval by the Churchwide Assembly.’”

Bishop Hanson said, “Is there a second?” The motion was seconded.

MOVED;

SECONDED:

WHEREAS, the constitution of the Evangelical Lutheran Church in America (ELCA) recognizes the importance of the relationships between congregations,

synods, and the churchwide organization, and further recognizes the interdependent nature of those relationships (ELCA constitution 8.11.); and

WHEREAS, provisions 4.02. and 4.03.o. of the ELCA constitution state that, “To participate in God’s mission, this church shall...

o. Provide structures and decision-making processes for this church that foster mutuality and interdependence and that involve people in making decisions that affect them.”; and

WHEREAS, provision 5.01.c. of the ELCA constitution states that, “...In an interdependent relationship primary responsibility for particular functions will vary between the partners [churchwide organization, synods, and congregations]. Whenever possible, the entity most directly affected by a decisions shall be the principal party responsible for decision and implementation, with the other entities facilitating and assisting.”; and

WHEREAS, the decisions of a Churchwide Assembly often have direct and tangible effects in local congregations and synods, and it is not always clear which entity is most directly affected by those decisions; and

WHEREAS, requiring synods to ratify amendments to the ELCA constitution would promote better communication and better relationships between congregations, synods, and the Churchwide Assembly; therefore, be it

RESOLVED, that the 2003 Churchwide Assembly begin the process of amending chapter 22 of the ELCA constitution to add the following provision:

22.12. Any amendment to the ELCA constitution, in addition to approval by one or more Churchwide Assemblies as required by the ELCA constitutions, must be ratified by a majority of ELCA synods within 12 months of the final approval by the Churchwide Assembly.; and be it further

RESOLVED, that the 2003 Churchwide Assembly direct the Church Council to amend any other necessary portions of the ELCA constitution in order to create consistency with provision 22.12.

Pr. Olson spoke to his motion, saying, “As the Churchwide Assembly gathered here in Milwaukee, we share a holy calling. During this week, we hold the highest legislative authority in the ELCA. We bear the privilege and responsibility of shaping the direction of our church by shaping the constitution. That’s a holy calling. And we have the opportunity to begin sharing that call with the broader church. This resolution shares our call with the synods. And since every congregation has a vote at the synod level, we also share our call, our holy call, with the grass roots, the local congregation.

“Our congregations and synods have been encouraged to be local communities of moral deliberation and, I might add, theological deliberation and, hopefully, constitutional deliberation. Votes of ratification at the synod level will enhance that deliberation. If this resolution passes, then synods and congregations will not only have something to talk about, but they will have something to vote on and take action on. That empowers our synods with more than just a voice. This resolution gives our synods a vote in shaping the life of the church. That creates broader level of ownership in the final decision.

“This resolution also fosters interdependence between the churchwide structures of our church, the synod structures, and the local congregation. We are faithful yet changing. Changing the constitution is hard, as it should be. But if we want to embrace and empower a diverse church, then our constitution must change. It must change so that we can share our

legislative authority with others. My friends, we share a holy calling. And it is an honor and a privilege to be a Churchwide Assembly voting member. Again, today we begin sharing that call with the larger church. I encourage you to vote in favor of this resolution, and thank you.”

Bishop Hanson said, “Thank you. I will ask Ms. Young to give the perspective of Reference and Counsel. Then I’ll open it up to the discussion amongst voting members.”

Ms. Young said, “The Reference and Counsel Committee recommends rejection of the amendment. There was much discussion about this. The background for the reference material is in your books under ‘Memorials,’ in Section VI. We dealt with that yesterday. But we felt that the approval at this body, the Churchwide Assembly, reflects a more accurate representation of the membership of this church than approval by synods. For one reason because synods vary in size from 30 to 300 [congregations]. Also there was a problem that several synods of this church have adopted a biennial legislative assembly schedule, and so they would not be able to fit within the time restraints of 12 months.”

Bishop Theodore F. Schneider [Metropolitan Washington, D.C., Synod] stated, “I rise in opposition to this proposed amendment for at least two reasons. The first is that it sounds, in principle, strikingly like what we did yesterday, which we rejected almost by three-quarters majority. Secondly, I think the reasoning of the Reference and Counsel Committee is rational and obvious. So I would speak against it.”

The Rev. Mark A. Tiede [Northwestern Minnesota Synod] spoke in favor of the motion, saying “The four congregations I serve are small, but they live and serve large. They are greatly interested in the life, the ministries, the vitality, the statements, and policies of our churchwide organization. When the Churchwide Assembly adopts a new program or a strategic plan for mission and a strategy for mission or even when this Churchwide Assembly gives thanks to those who have served our church in the churchwide organization, those beautiful and wonderful and faithful small congregations I serve desperately want to join with the churchwide [organization]’s voice with their own at the synodical level.

“But I also know that the congregations with whom you worship and serve and live would like the opportunity to voice their voices at the synodical level. This resolution gives the Evangelical Lutheran Church in America a fuller ability to empower the synod and congregation expressions of this church by granting the congregations, through synodical assemblies, the opportunity to celebrate and live out the interdependent reality that this church is quickly becoming. I speak in favor of this resolution. Thank you.”

Mr. Y. T. Chiu [Northeastern Ohio Synod] stated, “I rise to oppose the resolution. We are here as an assembly of God. We all are moved by the Holy Spirit, with adequate discussion. The exchange by all different parties here—when we go to each individual churches, we do not have this kind of discussion. Consequently, the result would be totally different by the assembly of God of all the saints here. And I rise to oppose it.”

Bishop Richard R. Omland [Montana Synod] spoke in favor of the amendment, noting that “our synod has addressed the church in two categories of memorials on this topic, and we thank the church for its listening to us. We’re all over the board, like most synods, on the complicated issues before our church. But I sensed over and over again in our votes a call for true interdependence and partnership by listening to the folks on the synodical and congregational level. Unlike the congregational amendment proposed yesterday, this puts the deliberation back in the synods, where we stand between those other two expressions of

this church. And I would ask great consideration on behalf of this community for the proposal.”

The Rev. G. Scott Cady [New England Synod] spoke against the motion, saying, “I ask, Reverend Chair, that we turn away this motion. We in the New England Synod have plenty of business to do at our synods. We have plenty to talk about, and often end up, as we are today, with business yet pressing us on the last day of business. We earlier in this assembly passed a large *en bloc* motion of constitutional amendments. It doesn’t seem to me like it would be a particularly good use of New England Synod time to go back over all of those and vote on them again as a ratifying move. We also have felt in New England that it’s quite possible to influence the policies of this church by sending memorials and have done so on some occasions to great satisfaction of ourselves and to the success of the church, we believe. So I don’t feel like the synods are being cut out in any way by the present structure but only that this would add one more piece of busy work to the synodical business that is already pressing upon us.”

Mr. Louis M. Hesse [Eastern Washington-Idaho Synod] said, “In the words of an old cowboy neighbor of mine, ‘people who don’t trust others can’t be trusted.’ And I would remind everyone here that Bishop Hanson spoke that there does seem to be an impression out among the people that sometimes [the] churchwide [organization] can’t be trusted. And I would remind everyone of the immortal words of Winston Churchill, possibly one of the greatest fighters for freedom we’ve ever seen in our time, ‘Trust the people.’”

The Rev. William L. Hurst [Metropolitan New York Synod] spoke against the motion, saying, “The suggestion yesterday and today that seems to underlie much of this conversation is that interdependence within our structures is somehow inadequate to provide a voice. Maybe we forget that how the voting members get to this Churchwide Assembly is through a nomination process based in our synods. And if synods would work the plan, every one of the 65 to have their voices heard, not by virtue of delegations of those who are sent to work the will specifically of the synod but by being careful in the nomination process to trust the character and the decision-making and spirit-filledness of those who will come here as voting members from those 65 synods, we’d all be well served. Finally, though, the thousand and some that pray and work must be trusted. That’s the essence of interdependence in the body of Christ. Reject this resolution, and trust the Spirit and our process.”

Mr. Russell D. Peek [South Carolina Synod] said, “I call the question.”

MOVED;

Two-Thirds Vote Required

SECONDED:

To move the previous question.

Bishop Hanson said, “The question has been called. If you wish to end debate, you would vote ‘yes’. I’ll give chance for those at the mikes to go back. If you want to continue debate, you will vote ‘no’. It takes a two-thirds majority. There’s a waving white card at Microphone 2, excuse me.”

Bishop Richard J. Foss [Eastern North Dakota Synod] said, “So the question, I believe you took that out of order. Was that because he waved a white card? And if so, wasn’t that what you said a white card couldn’t be used to do?”

Bishop Hanson responded, “Thank you. You’re right. Waving a white card to call the question is not in order. That needs to be in sequence. But was he the next mike? He was the next microphone. No? Okay. Let me just explain what happened. I thought the spotter told me Microphone 1. She told me Microphone 16. So I called Microphone 1. We can let Microphone 1”

Bishop Foss said, “Microphone 4 was the previous speaker. I thought you were alternating. I have no problem with whom you call on except it seems it should follow the rules you set forth.”

Bishop Hanson said, “Microphone 1 didn’t speak, right?”

Bishop Foss said, “I thought we were alternating.”

Bishop Hanson said, “You’re right. Now she’s clarifying Microphone 1 was the next speaker. I apologize. Now—excuse me.” After consultation, Bishop Hanson said, “I’m going to let [Microphone] 1 speak. Then we’ll go to the motion to close debate. That seems fairest, given the sequence. Thank you, Bishop Foss.”

The Rev. Benjamin T. Carlsen [Eastern North Dakota Synod] said, “I am speaking in favor of this resolution, but I need to say that I’ve prepared my remarks based on pages 46-56 of Section VI in your materials. As I read that information, I was struck by two things in those materials. First, much of what is there, as I read it, seems as if it has the danger of falling under the sentiment expressed by that famous Lutheran sentence, ‘We’ve never done it this way before.’ As a church that is seeking to move forward, this famous sentence is one that may not serve us well as the main point in this dialogue. It’s not to say that we should abandon our past. We certainly need to keep that in our minds, for while we are moving forward we also need to simultaneously hold up those traditions which have served and continue to serve us well. But with respect to this particular issue, moving forward involves a break with the past, forms of polity, and seeking out ways to enhance the means by which we make decisions.

“Secondly, and I think more importantly, much has been made of the emphasis on the interconnectedness and interdependence of the three expressions of the church as defined in our governing documents. A large component of that interconnected and interdependent relationship is conversation and dialogue, which in a perfect world would bring an end result rooted in consensus and expressed in pure, visible unity. But for that we must wait until Christ’s return. Until then, under the rules which we have organized, we have conversation and dialogue that leads to voting, which by its nature is divisive. But, nonetheless, that is the system under which we operate. As such, we strive to insure that prior to any vote, all voices have been heard and all voters informed. But for various reasons, that doesn’t always happen.

“Therefore I support this resolution, which institutes a provision for synodical ratification of certain Churchwide Assembly actions. After all, in a church of over 5 million people, it takes a lot of work to make sure that all voices are heard. Thank you.”

Bishop Hanson said, “Thank you. Now just to be clear. We’re back in sequence. I made a mistake. I called on two red cards in a row. The next speaker would have been in sequence, Microphone 16, whom I have already called on, who moved the previous question. So we are back in the good orders of how we do our work. And now we will vote on whether to close debate. If you are in favor of closing debate, you would vote ‘yes’; if you are opposed and want to continue debate, vote ‘no’. Vote now.”

MOVED;
SECONDED;
CARRIED:

Two-Thirds Vote Required
Yes-859; No-122

To move the previous question.

Bishop Hanson said, “The motion to close debate is adopted. We will now vote on the proposed constitutional amendment, which you find in Motion B; the actual text is over in the right-hand column.” Bishop Hanson read the proposed amendment. He said, “Because it is a constitutional amendment, it takes two-thirds for adoption. We will be using our voting machines. Vote now.”

MOVED;
SECONDED;
DEFEATED:

Two-Thirds Vote Required
Yes-285; No-701

WHEREAS, the constitution of the Evangelical Lutheran Church in America (ELCA) recognizes the importance of the relationships between congregations, synods, and the churchwide organization, and further recognizes the interdependent nature of those relationships (ELCA constitution 8.11.); and

WHEREAS, provisions 4.02. and 4.03.o. of the ELCA constitution state that, “To participate in God’s mission, this church shall...

o. Provide structures and decision-making processes for this church that foster mutuality and interdependence and that involve people in making decisions that affect them.”; and

WHEREAS, provision 5.01.c. of the ELCA constitution states that, “...In an interdependent relationship primary responsibility for particular functions will vary between the partners [churchwide organization, synods, and congregations]. Whenever possible, the entity most directly affected by a decision shall be the principal party responsible for decision and implementation, with the other entities facilitating and assisting.”; and

WHEREAS, the decisions of a Churchwide Assembly often have direct and tangible effects in local congregations and synods, and it is not always clear which entity is most directly affected by those decisions; and

WHEREAS, requiring synods to ratify amendments to the ELCA constitution would promote better communication and better relationships between congregations, synods, and the Churchwide Assembly; therefore, be it

RESOLVED, that the 2003 Churchwide Assembly begin the process of amending chapter 22 of the ELCA constitution to add the following provision:

22.12. Any amendment to the ELCA constitution, in addition to approval by one or more Churchwide Assemblies as required by the ELCA constitutions, must be ratified by a majority of ELCA synods within 12 months of the final approval by the Churchwide Assembly.”; and be it further

RESOLVED, that the 2003 Churchwide Assembly direct the Church Council to amend any other necessary portions of the ELCA constitution in order to create consistency with provision 22.12.

Report of the Memorials Committee

Reference: 2003 Pre-Assembly Report, Section VI, pages 1-84.

Presiding Bishop Mark S. Hanson said, “We now need to return to the Memorials Committee, their recommendation Category E4, which still needs to be dealt with in light of the actions you’ve taken on the proposed constitutional amendments.”

Ms. Judy Biffle said, “I would draw your attention back to Section VI, page 56, to the memorial E4.”

Category E4: Ratification of Policy and Governing Documents (continued)

Reference: 2003 Pre-Assembly Report, Section VI, pages 46-56.

Two synods adopted essentially identical memorials on ratification of policy documents. The Model Memorial is printed here, with changes noted by synod.

Model Memorial

WHEREAS, the constitution of the Evangelical Lutheran Church in America (ELCA) recognizes the importance of the relationships between congregations, synods, and the churchwide organization and further recognizes the interdependent nature of those relationships (ELCA constitution 8.11.); and

WHEREAS, requiring ratification by congregations of amendments to the ELCA constitution would promote better communication and better relationships between congregations, synods, and the Churchwide Assembly; therefore, be it

RESOLVED, that the [Synod Name] Synod Assembly memorialize the 2003 Churchwide Assembly to amend chapter 22 of the ELCA constitution to add the following provision:

22.12. Any amendment to the ELCA constitution, in addition to approval by one or more Churchwide Assemblies as required by the ELCA constitution, must be ratified by a majority of ELCA Synod Assemblies within 12 months of the final approval by the Churchwide Assembly.

and be it further

RESOLVED, that the [Synod Name] Synod Assembly memorialize the 2003 Churchwide Assembly to amend chapter 22.11. by deleting “The constitution of this church may be amended only through either of the following procedures” and substituting for it, “Any amendment to the constitution of this church shall be amended in accordance with 22.12. of this constitution and through the following procedures.”

1. Northwestern Minnesota Synod (3D) [2003 Memorial]

Adopted the “model memorial” printed above.

2. Northeastern Minnesota Synod (3E) [2003 Memorial]

Adopted the “model memorial” printed above, with the following changes:

- First “RESOLVED” deletes “Synod Assemblies within 12 months” and replaces them with the words “synods at duly called synod assemblies within one calendar year”
- Second “RESOLVED” made part of first “RESOLVED” by deleting “be it further RESOLVED, that the [Synod Name] Synod Assembly memorialize the 2003 Churchwide Assembly”

3. Eastern Washington–Idaho Synod (1D) [2003 Memorial]

WHEREAS, the constitution of the Evangelical Lutheran Church in America (ELCA) recognizes the importance of the relationships between congregations, synods, and the churchwide organization, and further recognizes the interdependent nature of those relationships (ELCA constitution 8.11.); and

WHEREAS, the constitutions of our predecessor bodies recognized the fundamental representative nature of congregations and their members when gathered as the larger church body (ALC constitution, 4.20., 4.21., 4.22., 4.26.; LCA constitution Article X, section 5; ULCA constitution Article VIII, section 4; AELC constitution Article VIII, section 3; ELC constitution Chapter 7, 33); and

WHEREAS, such representation by constituent congregations was implicit when making changes to the constitution that would impact those congregations; and

WHEREAS, requiring ratification by synod assemblies or congregations of amendments to the ELCA constitution would promote better communication and better relationships between congregations, synods, and the Churchwide Assembly; therefore, be it

RESOLVED, that this synod memorialize the 2003 Churchwide Assembly to amend chapter 22 of the ELCA constitution to add the following provision:

22.12. Any amendment to the ELCA constitution, in addition to approval by a regular meeting of the Churchwide Assembly, as required by the ELCA constitution, must be ratified by three-fourths of ELCA synods at duly called synod assemblies or a majority of ELCA congregations within one calendar year of the final approval by the Churchwide Assembly;

and to amend 22.11. by deleting “The constitution of this church may be amended only through either of the following procedures” and substituting for it, “Any amendment to the constitution of this church shall be amended in accordance with 22.12. of this constitution and through the following procedures.”

4. South Dakota Synod (3C) [2002 Memorial]

WHEREAS, the Church is the whole people of God; and

WHEREAS, the Churchwide Assembly is a body of approximately 1000 members of the ELCA, a body of more than five million members; and

WHEREAS, members of the Churchwide Assembly are to be regarded as “voting members” rather than representative delegates according to the ELCA’s churchwide constitution and bylaws; and

WHEREAS, any changes regarding the blessing of same-gender unions and/or regarding ordination of non-celibate gay and lesbian people will have a profound impact on local congregations of the ELCA; and

WHEREAS, Chapter 5 of the ELCA constitution, “Principles of Organization,” states in 5.01.c., “The congregations, synods, and churchwide organization of this church are interdependent partners sharing responsibly in God’s mission. In an interdependent relationship, primary responsibility for particular functions will vary between the partners. Whenever possible, the entity most directly affected by a decision shall be the principal party responsible for decision and implementation, with the other entities facilitating and assisting”; and

WHEREAS, such a statement will have its most direct impact on congregations in such realms as calling clergy to serve them, evangelism, and stewardship, among other things; therefore, be it

RESOLVED, that the South Dakota Synod Assembly memorialize the ELCA Churchwide Assembly to consider an action that would call upon each congregation of the ELCA to ratify changes regarding the blessing of same-gender unions and/or regarding ordination of non-celibate gays and lesbians that would be approved by the ELCA Churchwide Assembly within a period of 18 months following the close of the assembly,

such changes not to take effect or to be implemented unless a majority of congregations vote to approve them; and be it further

RESOLVED, that the South Dakota Synod Assembly direct the South Dakota Synod Council to forward this memorial to the ELCA Church Council for consideration and action to initiate any constitutional changes that may be required to implement this memorial.

5. Minneapolis Area Synod (3G) [2003 Memorial]

WHEREAS, the constitution of the Evangelical Lutheran Church in America (ELCA) recognizes the importance of the relationships between congregations, synods, and the churchwide organization, and further recognizes the interdependent nature of those relationships (ELCA constitution paragraph 8.11.); and

WHEREAS, the constitution of the ELCA, Chapter 22, is predicated upon Article XXII of the predecessor Lutheran Church in America (LCA) constitution; and

WHEREAS, the constitutions of our predecessor bodies recognized the fundamental representative nature of congregations and its members when gathered as the larger church body (ALC constitution, 4.20., 4.21., 4.22., 4.26.; LCA constitution Article X, section 5; ULCA constitution Article VIII, section 4; AELC constitution Article VIII, section 3; ELC constitution, Chapter 7, 33⁵²); and

⁵² ALC constitution: 1987 ed., p. 46-47

4.20. Basic Principles of Organization and Operation

4.21. This Constitution is based on certain fundamental principles of organization and procedure. These principles shall be preserved in amendments to this Constitution and its Bylaws. They are:

4.22. The representative character of legislative assemblies shall be preserved . . .

4.26. The legislative authority shall rest in the conventions of the Church, and between conventions in the joint Council. Supervision of administration, including the determination of policy in the execution of approved legislation, shall rest in the councils, boards, commissions, and standing committees of the Church. The administration of these policies shall be carried out by the officers and the directors and the executive secretaries elected by the conventions, councils, and boards. The authority for final adjudication shall rest with the National Committee on Appeals and Adjudication.

LCA constitution, Article X, Section 5: 1984 ed., p. 10

The congregations and ordained ministers of each synod of this church shall be entitled to representation through the synod at conventions of the church by an equal number of clergy and lay delegates to a total number specified in the bylaws, computed on the basis of the number of congregations on the synodical roll, except that additional delegates shall be allocated by the Executive Council to synods which are significantly under-represented in ratio to their confirmed membership. Each synod shall be entitled to at least one clergy and one lay delegate. The total voting membership of the convention shall consist of the delegates elected by the synods, and, in addition thereto, the constitutional officers of this church who shall serve as delegates ex officio.

ULCA constitution, Article VIII, section 4:

As to Individual Synods and Specific Cases. If Synods have had due and legal opportunity to be represented in the Conventions of The United Lutheran Church in America, they are bound by all resolutions that have been passed in accordance with this Constitution. But each Synod retains every power, right and jurisdiction in its own internal affairs not expressly delegated to The United Lutheran Church in America.

AELC constitution, Article VIII, section 3:

The following shall be eligible to vote at the convention:

- a. Ordained ministers, active commissioned missionaries and candidates approved for ordination. Any ordained minister who has intentionally left the active ministry of the Lutheran Church and taken another occupation shall lose his right to vote.
- b. Delegates from the congregations elected according to regulations given in Article IX.
- c. Delegates from congregations seeking admittance to the Synod after their acceptance according to Article VI.

(continued...)

WHEREAS, requiring congregational ratification of ecumenical agreements and ministry standards would promote better communication and better relationships between congregations, synods, and the Churchwide Assembly; therefore, be it

RESOLVED, that the Minneapolis Area Synod in assembly memorialize the 2003 Churchwide Assembly to begin the process of amending Chapter 22 of the ELCA constitution with the following provisions:

Delete the words “either of” in 22.11., and add paragraph 22.11.c.:

- 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.
 - c. Any ecumenical agreement or change to the ELCA’s ministry standards, in addition to recommendation for approval at a regular meeting of the Churchwide Assembly as required by the ELCA constitution, must be ratified by a simple majority of ELCA congregations within one calendar year. Any congregation that does not submit a vote will be considered as a vote of abstention.

6. East-Central Synod of Wisconsin (5I) [2003 Memorial]

WHEREAS, the document “Vision and Expectations” has been written to guide and guard the lifestyle, behavior, and practice of rostered staff in the Evangelical Lutheran Church in America (ELCA); and

WHEREAS, this document reflects a classical biblical understanding of both marriage and human sexuality; and

WHEREAS, the ELCA is currently involved in a study that might ultimately recommend changes to this document; therefore, be it

RESOLVED, that the East-Central Synod of Wisconsin (ECSW) requests that any proposed revisions to “Vision and Expectations” pertaining in any way to marriage and/or human sexuality be approved by a majority vote of two-thirds of the synods in the ELCA before being finalized and accepted in this church; and be it further

⁵²(...continued)

ELC constitution, Chapter 7, 33: 1953 ed., p. 11

With the exception of Sections 2 and 3, and the present section, which are unalterable, this constitution may be amended as follows:

The proposed amendment shall be submitted to a general convention of the Church; if the convention approves the amendment by a majority vote, it shall be published for further consideration by a subsequent convention, at which it shall be submitted to a vote. A two-thirds vote shall be required for adoption.

This section shall not be construed so as to prevent the inclusion of the remaining Lutheran Symbols in Section 3.

RESOLVED, that the 2003 ECSW Synod Assembly memorialize the ELCA Churchwide Assembly to include this resolution on the agenda of the earliest ELCA Churchwide Assembly at which it can be considered.

BACKGROUND

The text of the background and analysis of the Memorials Committee in regard to these memorials is printed on pages 212-225.

Ms. Judy Biffle, co-chair of the Memorials Committee, read the recommendation of the committee.

MOVED;

SECONDED:

To acknowledge that the subject of the memorials of the Eastern Washington-Idaho Synod, the South Dakota Synod, the East-Central Synod of Wisconsin, the Northwestern Minnesota Synod, the Northeastern Minnesota Synod, and the Minneapolis Area Synod has been studied by the Church Council of the Evangelical Lutheran Church in America, with a detailed response already having been provided by the Church Council; and

To affirm the April 2003 response of the Church Council (CC03.04.03) as the response of the 2003 Churchwide Assembly to the memorials of the Eastern Washington-Idaho Synod, the South Dakota Synod, the East-Central Synod of Wisconsin, the Northwestern Minnesota Synod, the Northeastern Minnesota Synod, and the Minneapolis Area Synod:

To acknowledge with gratitude the resolutions of the Montana Synod, South Dakota Synod, Southwestern Minnesota Synod, and Southeastern Minnesota Synod related to potential ratification processes;

To request that the secretary of the Evangelical Lutheran Church in America convey the background information and analysis related to those resolutions to the four synods as the response of the Church Council;

To affirm the importance of widespread study and discussion of proposed social statements and major policy directions throughout the congregations and synods prior to their consideration by the Churchwide Assembly of the Evangelical Lutheran Church in America;

To acknowledge that in congregations, synods, the churchwide organization, and related institutions and agencies of the Evangelical Lutheran Church in America, the people of faith face the ongoing task of reflecting on issues within the life of the whole Church while practicing a spirit of unity and commitment to mutual understanding; and

To urge renewed reflection for a deeper understanding of the work of the whole Evangelical Lutheran Church in America and the ways in which this church is called to engage in study, discussion, and decision-making; and

To encourage the Conference of Bishops, the Church Council, synod councils, and all members of this church to maintain, strengthen, and promote trust and communication throughout this church.

The Rev. Douglas P. Norquist [Eastern North Dakota Synod] asked for clarification on what action was before the assembly. Presiding Bishop Hanson indicated that the recommendation of the Memorials Committee, printed on page 56 of the *2003 Pre-Assembly*

Report, was before the assembly. Seeing no indication of discussion, Bishop Hanson directed the assembly to proceed with voting.

ASSEMBLY

ACTION

Yes-649; No-229

CA03.06.21

To acknowledge that the subject of the memorials of the Eastern Washington-Idaho Synod, the South Dakota Synod, the East-Central Synod of Wisconsin, the Northwestern Minnesota Synod, the Northeastern Minnesota Synod, and the Minneapolis Area Synod has been studied by the Church Council of the Evangelical Lutheran Church in America, with a detailed response already having been provided by the Church Council; and

To affirm the April 2003 response of the Church Council (CC03.04.03) as the response of the 2003 Churchwide Assembly to the memorials of the Eastern Washington-Idaho Synod, the South Dakota Synod, the East-Central Synod of Wisconsin, the Northwestern Minnesota Synod, the Northeastern Minnesota Synod, and the Minneapolis Area Synod:

To acknowledge with gratitude the resolutions of the Montana Synod, South Dakota Synod, Southwestern Minnesota Synod, and Southeastern Minnesota Synod related to potential ratification processes;

To request that the secretary of the Evangelical Lutheran Church in America convey the background information and analysis related to those resolutions to the four synods as the response of the Church Council;

To affirm the importance of widespread study and discussion of proposed social statements and major policy directions throughout the congregations and synods prior to their consideration by the Churchwide Assembly of the Evangelical Lutheran Church in America;

To acknowledge that in congregations, synods, the churchwide organization, and related institutions and agencies of the Evangelical Lutheran Church in America, the people of faith face the ongoing task of reflecting on issues within the life of the whole Church while practicing a spirit of unity and commitment to mutual understanding; and

To urge renewed reflection for a deeper understanding of the work of the whole Evangelical Lutheran Church in America and the ways in which this church is called to engage in study, discussion, and decision-making; and

To encourage the Conference of Bishops, the Church Council, synod councils, and all members of this church to

maintain, strengthen, and promote trust and communication throughout this church.

Category B12: Working Against Racism

Reference: 2003 Pre-Assembly Report, Section VI, pages 32-34.

Four synods adopted essentially identical memorials on the Plan for Mission in the Evangelical Lutheran Church in America. The Model Memorial is printed here, with changes noted by synod.

Model Memorial

WHEREAS, the ELCA Church Council is proposing a new ten-year plan for mission, “Faithful Yet Changing: The Plan for Mission in the Evangelical Lutheran Church in America,” to be adopted at the 2003 Churchwide Assembly; and

WHEREAS, at the ELCA Constituting Convention in 1987 we declared, “This church in faithfulness to the Gospel is committed to be an inclusive church” (5.01.b.), and the same Constituting Convention set a goal for this church to work towards a membership of “at least 10 percent people of color and/or primary language other than English” (5.01.A87.); and

WHEREAS, at the 1997 Churchwide Assembly a strong majority of the 65 synods memorialized the ELCA to develop and offer programs for antiracism education in order to help our church become more multicultural; and

WHEREAS, the ELCA struggles to move forward with its program of antiracism education and is moving closer to the 10 percent membership of people of color and people whose primary language is other than English; therefore, be it

RESOLVED, that the 2003 [Synod Name] Assembly memorialize the ELCA 2003 Churchwide Assembly to adopt the inclusion, as one of the strategic directions in the document “Faithful Yet Changing: The Plan for Mission in the Evangelical Lutheran Church in America,” of these or similar words: “Claimed and compelled by God’s baptismal grace, we respond to racism with the Gospel, with healing, and with reconciliation, and we assist this church in the continuation of antiracism education and in its movement toward becoming a more multicultural church.”

1. Alaska Synod (1A) [2003 Memorial]

Adopted the “model memorial” printed above.

2. Central States Synod (4B) [2003 Memorial]

Adopted the “model memorial” printed above, with the following changes:

- Second “WHEREAS” inserts the words “the ELCA is a multicultural church, and” immediately preceding the original text of the paragraph
- Third “WHEREAS” deletes the words “in order to help our church become more multicultural”
- Fourth “WHEREAS” inserts the words “because this church cannot become more inclusive and multicultural without confronting the barrier of the sin of racism” after the words “other than English”
- First “RESOLVED” deletes the words “we respond to racism with the Gospel, with healing, and with reconciliation, and we assist this church in the continuation of

antiracism education and in its movement toward becoming a more multicultural church” and replaces them with the words “we will continue and strengthen antiracism education and move toward becoming a more antiracist multicultural church”

3. Metropolitan Chicago Synod (5A) [2003 Memorial]

Adopted the “model memorial” printed above, with the following changes:

- First “RESOLVED” makes the acronym “ELCA” possessive: “ELCA’s 2003 Churchwide Assembly”
- First “RESOLVED” deletes the words “we respond to racism with the Gospel, with healing, and with reconciliation”

4. Southeastern Iowa Synod (5D) [2003 Memorial]

Adopted the “model memorial” printed above, with the following changes:

- First “WHEREAS” deletes the parentheses around the words “Faithful Yet . . . America” and inserts commas before and after that title
- Third and fourth “WHEREAS” paragraphs deleted
- First “RESOLVED” deleted and replaced with the words “that the 2003 Southeastern Iowa Synod Assembly memorialize the 2003 Churchwide Assembly to adopt, as one of the strategic directions in the document ‘Faithful Yet Changing: The Plan for Mission in the Evangelical Lutheran Church in America,’ these words: ‘Assist this church in the continuation of antiracism education and in its movement toward becoming a more multicultural church’”

5. Texas-Louisiana Gulf Coast Synod (4F) [2003 Memorial]

WHEREAS, Isaiah 56:6–7 (NIV) states, “And foreigners bind themselves to the Lord to serve him, to love the name of the Lord and to worship him. All who keep the Sabbath without desecrating it and hold fast to my covenant—these I will bring to my holy mountain and give them joy in my house of prayer. Their burnt offerings and sacrifices will be accepted on my altar; for my house will be called a house of prayer for all nations”; and

WHEREAS, Jesus in Mark 11:17 makes further reference to God’s house being a house of prayer for all nations; and

WHEREAS, the theme for the 2003 Synod Assembly is “Journeying Faithfully Together for the Healing of the World”; and

WHEREAS, God’s purpose for our Synod Council is to “stir up Christ’s Church to bear witness to the crucified and risen Jesus”; therefore, be it

RESOLVED, that the voting members of the 2003 Synod Assembly of the Texas-Louisiana Gulf Coast Synod memorialize the 2003 Churchwide Assembly to work intentionally against racism within our congregations and synods, building bridges based on mutual respect and love with other cultural and ethnic groups in the ELCA and throughout the world.

6. Caribbean Synod (9F) [2003 Memorial]

WHEREAS, the Caribbean Synod affirms its passion for the Gospel of Jesus Christ, a love for the people of God, and an ache for the brokenness of the world; and

WHEREAS, the Church understands in these challenging times that the mission of the people of God is to be rooted in Word and Sacrament; and

WHEREAS, we seek together to be a Church that is faithful yet changing; and

WHEREAS, we rest assured that God can equip every member of every ELCA congregation to witness to the Gospel of our Lord Jesus Christ; and

WHEREAS, the Caribbean Synod has a sense of urgency for God's mission; and

WHEREAS, Presiding Bishop Hanson has issued an urgent call to mission marked by witnessing, engaging, equipping, and changing; and

WHEREAS, the renewed draft of the strategic plan of the ELCA for the next 10 years makes no reference to the constitutional mandate to be a diverse, multicultural, and antiracist Church; and

WHEREAS, the social structure in which the ELCA is called to do mission is pluralistic and reflects diverse cultures that are increasing in number; therefore, be it

RESOLVED, that the ELCA continue to strive to be a multicultural, antiracist Church, advocating for those among us who feel they have no voice, and stand in solidarity against racism, xenophobia, and bigotry; and be it further

RESOLVED, that the ELCA allocate the necessary financial and human resources to carry out this resolution and that it be forwarded as a memorial to the 2003 ELCA Churchwide Assembly.

BACKGROUND

The memorials from the Texas-Louisiana Gulf Coast Synod and Caribbean Synod are clear reminders that this church's work against racism belongs to its congregations and synods as well as implicitly to the churchwide expression.

The memorials from the assemblies of the Alaska Synod, Central States Synod, Metropolitan Chicago Synod, and Southeastern Iowa Synod helpfully recite fundamental commitments made in the *Constitutions, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America* that speak to addressing racism and becoming a more multicultural church. In addition to the cited sections 5.01.b. (an inclusive church) and 5.01.A87. (10 percent membership goal), the constitution also includes a noteworthy commitment in the continuing resolutions for the Commission for Multicultural Ministries: "assist the churchwide organization and other expressions of this church to deal with racism and to minister in a multicultural context" (16.22.A00.a.2). Further, there are pertinent constitutional commitments to ethnic and cultural diversity in churchwide staffing, boards, and other decision-making bodies; leadership development and support; and development of new ministries in ethnic-specific and multicultural settings.

In addition, the Evangelical Lutheran Church in America at its 1993 Churchwide Assembly adopted the social statement "Freed in Christ: Race, Ethnicity, and Culture." This policy document calls upon this church to confront racism, give public leadership and witness on racial justice issues, and persevere in our mission and ministry in a multicultural society. The statement says:

Vision breaks through brokenness. We are one in Christ. As the body of Christ, we are free to live out our connectedness with each other. Promises are kept when vision is communicated in word and deed, and members are captured by it. For this to happen, we need the leadership of all who have been given responsibility and authority: members of congregations and their pastors; boards and staff of institutions and agencies of this church; synodical bishops; and the bishop of this church. . . . We expect our leadership to name the sin of racism and lead us in our repentance of it. . . . We expect our leadership to persevere in their challenge to us to be in mission and ministry in a multicultural society (p. 5).

The churchwide organization participates in this vision of wholeness and responsibility to address racism. The antiracism efforts of the churchwide organization to date fall into three categories: training, resources, and networking.

Antiracism training occurs for all churchwide staff, boards, steering and advisory committees, the Church Council, and synodical bishops. Advanced training opportunities also are available.

Antiracism training modules are available for synods and congregations. An essential study resource for addressing racism is the ELCA social statement on race, ethnicity, and culture. There is a Bible study resource titled "Even the Stones Will Cry Out for Justice." The Commission for Multicultural Ministries maintains a speaker's bureau.

Multicultural Mission Institutes have offered the opportunity for networking related to antiracism efforts. There is an on-line Prayer Partner Network organized by the Commission for Multicultural Ministries. The commission works closely with the National Council of Churches, World Council of Churches, Churches Uniting in Christ, and our full-communion partners in sharing resources and encouraging each body in its antiracism work.

Synods, congregations, institutions, and agencies of this church engage in similar efforts in their ministry settings. The memorials call upon this church in all its manifestations to continue these intentional practices aimed toward dismantling racism and building bridges of mutual respect and love.

In April 2003, the ELCA Church Council adopted foundational statements that emerged from the strategic planning process, "Faithful Yet Changing: The Plan for Mission in the Evangelical Lutheran Church in America." This foundational material has four parts: an ELCA statement of vision, an ELCA statement of mission, five strategic directions for the work of the churchwide organization during the period 2004–2012, and four comprehensive commitments that apply to the entire strategic endeavor.

Two of these four comprehensive commitments directly relate to the topics addressed in the memorials under consideration. They read:

Confront the scandalous realities of racial, ethnic, cultural, religious, age, gender, familial, sexual, physical, personal, and class barriers that often manifest themselves in exclusion, poverty, hunger, and violence; and

Pursue ardently the ELCA's commitment to becoming more diverse, multicultural, and multi-generational in an ever-changing and increasingly pluralistic context, with special focus on full inclusion in this church of youth, young adults, and people of color and people whose primary language is other than English.

These commitments are strategic threads that weave through each of the strategic directions. They express fundamental values for the implementation of the strategic directions. They firmly plant the convictions on racism and multicultural ministry found in both the ELCA constitution and the previously mentioned social statement in the ongoing work of the churchwide organization.

Mr. Brian D. Rude, co-chair, read the recommendation of the Memorials Committee.

Moved;

Seconded:

To receive with appreciation the memorials of the Texas-Louisiana Gulf Coast Synod and the Caribbean Synod related to working against racism and striving to be a multicultural antiracist church and to express the gratitude of the 2003 Churchwide Assembly to the Alaska Synod, Central States Synod, Metropolitan Chicago Synod, and Southeastern

Iowa Synod for the intent of their memorials calling upon the churchwide organization to assist this church in the continuation of antiracism education and in its movement toward becoming a more multicultural church;

To express thanks for the antiracism work of ELCA members, congregations, synods, agencies and institutions, and the churchwide organization and to commend the use of antiracism modules available for synods and congregations;

To reaffirm this church's commitment to the values and goals articulated in the 1993 social statement "Freed in Christ: Race, Ethnicity, and Culture"; and

To encourage members, congregations, synods, and agencies and institutions to join the churchwide organization in its commitment as described in "Faithful Yet Changing: The Plan for Mission in the Evangelical Lutheran Church in America" to:

- Confront the scandalous realities of racial, ethnic, cultural, religious, age, gender, familial, sexual, physical, personal, and class barriers that often manifest themselves in exclusion, poverty, hunger, and violence; and
- Pursue ardently the ELCA's commitment to becoming more diverse, multicultural, and multigenerational in an ever-changing and increasingly pluralistic context, with special focus on full inclusion in this church of youth, young adults, and people of color and people whose primary language is other than English.

The Rev. Thomas J. Clay Jr. [Florida-Bahamas Synod] moved to amend by addition:

MOVED;

SECONDED:

To add a sixth strategic direction to be worked on from 2003-2012:
To assist this church to be an antiracist multicultural church.

Pr. Clay spoke to his motion and said that he prayed that no one at the Churchwide Assembly would not appreciate the impact racism has had on this church or the proposal that this should be a focus of this church. He said that while the presiding bishop had indicated that antiracism was a focus of this church, it was not specific in the strategic plan. Pr. Clay further mentioned that this church needed to work on and eradicate racism, since it was key to eliminating many other "-isms" as well.

Mr. George Sanchez [Northern Illinois Synod] spoke in favor of the motion. He said that he was a worker against racism and that his soul was uplifted by all the antiracism language but that he was dismayed when congregations said they had no racism. Mr. Sanchez indicated that such congregations could say that because they had no people of color in those congregations. He said that the Churchwide Assembly's slogan, "For the Healing of the World," was a wonderful statement but that this church should first try to heal itself.

Ms. Janet E. Thompson, chair of the Church Council's Planning and Evaluation Committee, explained that the committee had discussed at length how the issue of racism could be highlighted in the strategic directions. Finally, the committee decided on the language that was in the Memorials Committee's recommendation for these memorials. She

said that the Planning and Evaluation Committee was painfully aware of how far short this church had fallen on the issue of antiracism but that working for multiculturalism and against racism permeated all five strategic directions. Ms. Thompson concluded that if antiracism became a separate strategic direction, it would be too easy to relegate it to one entity rather than ensuring that it was a focus of every part of the strategic plan.

Ms. Wanda Straub [Northwestern Ohio Synod] opposed the amendment, saying that antiracism was already included in the language of the strategic plan.

The Rev. Kenneth W. Wheeler [Greater Milwaukee Synod] supported the amendment. He said that it called this church to address the sin of racism and invited this church into a process to rid society of racism. He said that this was a value that people of faith could ill afford not to embrace because racism diminished everyone and that it got in the way of this church's ability to respond to Jesus' great commission and, in the end, left people wounded. He referred to the reference in Ephesians 2 about the dividing wall of hostility having been broken down in Christ, who "is our peace" and stated that this church was called by that voice to a commitment to a journey of tearing down the wall of racism.

Mr. Russell D. Peek [South Carolina Synod] moved to end debate on all matters before the assembly.

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

The Rev. Dennis R. Creswell [East-Central Synod of Wisconsin] rose to a point of order. He asked if approving this motion would amend the strategic plan. Presiding Bishop Hanson responded in the affirmative, saying that the material coming before the assembly tomorrow would have to reflect the change.

Bishop Hanson then clarified that the vote before the assembly was to cease debate on all matters before house.

MOVED; **Two-Thirds Vote Required**
SECONDED; **Yes-770; No-190**
CARRIED: To move the previous question on all matters before the house.

MOVED;
SECONDED; **Yes-447; No-524**
DEFEATED: To add a sixth strategic direction to be worked on from 2003-2012:
To assist this church to be an antiracist multicultural church.

ASSEMBLY
ACTION **Yes-916; No-53**
CA03.06.22 To receive with appreciation the memorials of the Texas-Louisiana Gulf Coast Synod and the Caribbean Synod related to working against racism and striving to be a multicultural antiracist church and to express the gratitude of the 2003 Churchwide Assembly to the Alaska Synod, Central States

Synod, Metropolitan Chicago Synod, and Southeastern Iowa Synod for the intent of their memorials calling upon the churchwide organization to assist this church in the continuation of antiracism education and in its movement toward becoming a more multicultural church;

To express thanks for the antiracism work of ELCA members, congregations, synods, agencies and institutions, and the churchwide organization and to commend the use of the antiracism modules available for use by synods and congregations;

To reaffirm this church’s commitment to the values and goals articulated in the 1993 social statement “Freed in Christ: Race, Ethnicity, and Culture”; and

To encourage members, congregations, synods, and agencies and institutions to join the churchwide organization in its commitment as described in “Faithful Yet Changing: The Plan for Mission in the Evangelical Lutheran Church in America” to:

- **Confront the scandalous realities of racial, ethnic, cultural, religious, age, gender, familial, sexual, physical, personal, and class barriers that often manifest themselves in exclusion, poverty, hunger, and violence; and**
- **Pursue ardently the ELCA’s commitment to becoming more diverse, multicultural, and multigenerational in an ever-changing and increasingly pluralistic context, with special focus on full inclusion in this church of youth, young adults, and people of color and people whose primary language is other than English.**

Presiding Bishop Hanson said that the assembly needed to move to the orders of the day and would continue with the report of the Memorials Committee at a later point.

Bible Study

Presiding Bishop Mark S. Hanson called upon Dr. Monica Melanchthon, professor in the Department of Old Testament, Gurukul Lutheran Theological College and Research Institute, Chennai, India, to lead the assembly in the final part of four Bible studies. Bishop Hanson noted that Dr. Melanchthon was born in India, earned both a bachelor of arts degree and a bachelor of divinity degree there, received both a master of theology and doctorate in Old Testament from the Lutheran School of Theology at Chicago (LSTC), taught college and seminary students in England and India, had been a leader within the Lutheran World Federation in several capacities—as planner, writer, and editor—was the author of numerous publications, and was a presenter on theology, women's issues, and the church. He added

that Dr. Melanchthon was a member of the Andhra Evangelical Lutheran Church in India and that she lived in Madras, India. Her text was 2 Samuel 20:14-22. After Dr. Melanchthon brought greetings from the Lutherans in India and thanked Presiding Bishop Hanson, she read the text.

A scoundrel named Sheba—a separatist in the eyes of the monarchy—was pursued by Joab, the commander of David’s army. Joab was stopped by the wise woman in the midst of his efforts by the use of a proverb not fully recoverable from the present text. The wise woman asked Joab if he would destroy the city, a mother of Israel, and swallow up the heritage of Yahweh. To save the city, the wise woman counseled the execution of Sheba. She was the focus of the study.

Dr. Melanchthon said that the wise woman displayed striking independence and faith, honored the fragility of life, and guarded against sentimentality. The wise woman spoke from the conviction that God wanted life rather than vengeance and was eager to reward those who act mercifully, because that was God’s way.

“What was the source of the woman’s wisdom, faith, and courage?” Dr. Melanchthon asked. Dr. Melanchthon indicated that the woman’s skills were sharpened in her role as a mother. She stood outside the seduction of politics and militarism and could imagine another way. She failed to save the life of Sheba because the welfare of the city and the children were at stake. The city was rescued and the heritage of Yahweh saved. The wisdom of the woman and the well-being of the city stood together, Dr. Melanchthon said, adding that the woman and the city were saved, and the dignity and self-respect of David were rescued.

The wise woman was presented as an alternative to the relentlessness of David and the ruthlessness of Joab. She remembered another way to behave. Careful speech, peaceable treasures, and secure trust offered another way in public life. She gave up one life to enable the continuance of the life of the community. Dr. Melanchthon asserted that all power was accountable to God, including that of David, and Saddam, and even George Bush. In Dr. Melanchthon’s view this text questioned the mindlessness of violence and the arrogance of power, and it upheld justice for the innocent—though it proved violent for Sheba, which was the disturbing aspect of this text.

Dr. Melanchthon said that people should keep the lessons of this text in mind when encountering the Charles Taylors and Osama bin Ladens of world.

In closing, she listed the following points for continued reflection:

- The wise woman acted as a conscience-keeper of society and questioned the sanity of the political establishment. The church needs to be concerned about its public presence and not its political patronage. That raises questions about church and state relations.
- Even if the political establishment claimed to be legitimate, it could be morally wrong. Why should the innocent suffer?
- Some considered those struggling for justice and personhood as terrorists. Was all criticism of government to be considered treason?
- Humanitarian intervention and just wars needed to be reconsidered on the grounds of what these could do for the people and for the cause of justice.
- Careful speech (wisdom), peaceable treasuring (faith), and risk (courage) offered another way in public life and responsible leadership.

Presiding Bishop Hanson invited the assembly to thank Dr. Melancthon and to stand and sing the “Canticle of the Turning” while Ms. Lily R. Wu, a member of the Church Council, danced a traditional Chinese dance.

Ecumenical Greetings: Full-Communion Partners

Reference: 2003 Pre-Assembly Report, Section III, pages 48-50.

Presiding Bishop Mark S. Hanson noted that since 1997 this church had established full-communion relationships with five partner churches and said that it was exciting to see those relationships bearing fruit within synods and among congregations. He stated that several specific examples had already been mentioned and surely many more could be added. One of the many gifts coming to the ELCA from these relationships involved the shared attention to collaborative efforts to raise up faithful, wise, and courageous leaders, so it was fitting that the assembly should hear greetings from two people who represented those partnerships. Bishop Hanson asked each representative to include in their greetings something about the work of their church bodies related to the day’s strategic direction.

Presiding Bishop Hanson invited the Rev. Robert Sawyer, president of the Southern Province of the Moravian Church in America, to come forward, stating that he also would bring greetings on behalf of the World Council of Churches (WCC).

Pr. Sawyer brought greetings from the WCC and from the Rev. Dr. Conrad Raiser, general secretary of the WCC, who had taken a bold step earlier by calling for a consultation on reconfiguring the ecumenical movement, beginning with a meeting in Lebanon in November 2003. Pr. Sawyer referred to other initiatives forthcoming, as well as to a call to receive nominees for the general secretary position being vacated by Pr. Raiser, who had announced his retirement.

While the financial strength of the WCC was less than had been hoped for, Pr. Sawyer said that its work continued in the basic areas of faith and order, justice, peace, creation, mission, and the Decade to Overcome Violence. He expressed appreciation for the support of the ELCA and for Bishop Hanson’s personal visit to Geneva.

Pr. Sawyer said that he would switch hats, from speaking on behalf of a large organization to doing so for a small denomination—the Moravian Church. He stated that all the American churches were facing the same issues, adding that we needed each other to survive and we needed each other if we were going to be in vital mission together. The Moravians were challenging youth and middle-aged people to consider the call to ordained ministry and were trying to provide increased support to seminarians to lessen their great debt load.

Referring to the study “Following our Shepherd to Full Communion,” which led to the full-communion agreement between Moravians and the ELCA, he expressed gratitude for the leadership of the ELCA, particularly in the Middle East. He said that this church had been faithful for the last four years as it had tried to follow the shepherd into full communion. “Our lamb has conquered,” he said, “so let us follow him.” He mentioned that this was a challenge for Moravians, Lutherans, and all Christians: following the lamb into a world in need of healing in so many ways.

Pr. Sawyer also commented that churches have been less than successful in truly reaching youth today, adding that the shepherd cares for the children and youth of society.

Pr. Sawyer concluded by noting that two-thirds of Moravians today were in Africa and that the call and challenge for us is for full communion and to serve that world.

Following applause, Bishop Hanson invited to the platform the Rev. Wesley Granberg-Michaelson, general secretary of the Reformed Church in America, representing the Reformed family of churches, including the Reformed Church in America, the United Church of Christ, and the Presbyterian Church (U.S.A).

Pr. Granberg-Michaelson greeted the assembly, having come from the northeastern part of the United States, whose people had just been caught in a massive power blackout. He noted that in 1997, when the Reformed Church in America met in Milwaukee and approved the full communion proposal, then-Presiding Bishop H. George Anderson had said, “It [*A Formula of Agreement*] makes sense if it will strengthen the mission of our churches.” Pr. Granberg-Michaelson declared that it had strengthened the mission of the churches, citing examples of cooperation and the sharing of ordained ministers. He said that “in a society mesmerized by individual achievement, we offer a vision of life that is based upon what we have received through no merit of our own.” He added that together the churches offered a model of how the church governs its life, not hierarchically, but in the unity of God’s people where the Spirit is present. He concluded that this was the fruit of *A Formula of Agreement*.

Report of the Committee of Reference and Counsel

Reference: *2003 Pre-Assembly Report*, Section VIII.

Presiding Bishop Mark S. Hanson called upon Ms. Sally Young, co-chair of the Committee of Reference and Counsel, to continue the report of that committee.

Motion M: Listening Events

Reference: *2003 Pre-Assembly Report*, Section VIII, page 13.

The following motion was submitted by Ms. Allison A. Guttu [Metropolitan New York Synod]:

WHEREAS, Jesus broke bread with those traditionally excluded from the Jewish community and welcomed them; and

WHEREAS, the ELCA constitution states, “. . . this church shall: . . . Provide structures and decision-making processes for this church that foster mutuality and interdependence and that involve people in making decisions that affect them” (4.03.o.); and

WHEREAS, much thoughtful work has gone into preparing and making effective “Journey Together Faithfully, Part 2: The Church and Homosexuality”; and

WHEREAS, Part 2 of the ELCA Studies on Sexuality will encourage conversation about life experiences among people of diverse opinions, including lesbian and gay people; and

WHEREAS, many gay and lesbian Lutherans, their families, and friends are reluctant to “come out” in their congregations because of the fear of rejection and ostracism; and

WHEREAS, so long as congregation members are able to distance themselves from gay and lesbian Lutherans and only talk “about” them rather than “with” them, gay and lesbian believers remain an “issue,” not a people; and

WHEREAS, debate as a format for engagement does not promote deep listening and community building; therefore, be it

RESOLVED, that the ELCA be encouraged to hold listening events in congregations and synods where members of the ELCA are able to listen to the experiences of Lutherans

who are gay and lesbian and called to ministry, as well as Lutherans who are gay and lesbian and in committed relationships; and be it further

RESOLVED, that the purpose of these listening events is to provide opportunities for conversations with gay and lesbian Lutherans, not to debate homosexuality, ordination, or same-gender blessings; and be it further

RESOLVED, that these listening events be led by people trained in the facilitation of “safe conversations”; and be it further

RESOLVED, that the ELCA Studies on Sexuality Task Force provide and distribute model frameworks for such conversations; and be it further

RESOLVED, that this assembly request that such listening events be conducted at each synod assembly in 2004 and 2005 and at the 2005 Churchwide Assembly prior to consideration of the recommendations related to the ordination of otherwise qualified gay and lesbian pastors in committed relationships and the blessing of same-gender relationships.

Ms. Young introduced the recommendation of the committee:

MOVED;

SECONDED: To refer this motion as information to the ELCA Task Force for the Studies on Sexuality.

Ms. Allison A. Guttu [Metropolitan New York Synod] moved a substitute motion.

MOVED;

SECONDED: To substitute Motion M for the recommendation of the Committee of Reference and Counsel:

WHEREAS, Jesus broke bread with those traditionally excluded from the Jewish community and welcomed them; and

WHEREAS, the ELCA constitution states, “...this church shall: ...Provide structures and decision-making processes for this church that foster mutuality and interdependence and that involve people in making decisions that affect them” (4.03.o.); and

WHEREAS, much thoughtful work has gone into preparing and making effective “Journey Together Faithfully, Part 2: The Church and Homosexuality”; and

WHEREAS, Part 2 of the ELCA Studies on Sexuality will encourage conversation about life experiences among people of diverse opinions, including lesbian and gay people; and

WHEREAS, many gay and lesbian Lutherans, their families, and friends are reluctant to “come out” in their congregations because of the fear of rejection and ostracism; and

WHEREAS, so long as congregation members are able to distance themselves from gay and lesbian Lutherans and only talk “about” them rather than “with them,” gay and lesbian believers remain an “issue,” not a people; and

WHEREAS, debate as a format for engagement does not promote deep listening and community building; therefore, be it

RESOLVED, that the ELCA be encouraged to hold listening events in congregations and synods where members of the ELCA are able to listen to the experiences of Lutherans who are gay and lesbian and called

to ministry as well as Lutherans who are gay and lesbian and in committed relationships; and be it further

RESOLVED, that the purpose of these listening events is to provide opportunities for conversations with gay and lesbian Lutherans, not to debate homosexuality, ordination, or same-gender blessings; and be it further

RESOLVED, that these listening events be led by people trained in the facilitation of “safe conversations”; and be it further

RESOLVED, that the ELCA Studies on Sexuality Task Force provide and distribute model frameworks for such conversations; and be it further

RESOLVED, that this assembly request that such listening events be conducted at each synod assembly in 2004 and 2005 and at the 2005 Churchwide Assembly prior to consideration of the recommendations related to the ordination of otherwise qualified gay and lesbian pastors in committed relationships and the blessing of same-gender relationships.

Speaking to the motion to substitute, Ms. Guttu mentioned the low return rate of response forms from congregations and individuals that had been received by the ELCA Task Force on Sexuality and said that approval of this motion would further discussion of this issue. She added that this church needed to be intentional about creating a safe space for listening to the life and faith experiences of gay and lesbian Lutherans.

The Rev. Galen E. Kuhens [Northeastern Iowa Synod] spoke in favor of the motion to substitute. He said that this church seemed to have been taken captive to a literalistic interpretation of Scripture. He pointed to how Amos, Jesus, Peter, and Paul all broke with tradition and stated that if people believed that the Holy Spirit was alive and well, people would need to believe that the Spirit would lead in new directions. He said he prayed that the Spirit would lead now as the Spirit led Amos, Jesus, Peter, and Paul.

The Rev. Peter J. Soli [Southeastern Minnesota Synod] rose to a point of personal privilege and said that the Churchwide Assembly was supposed to be debating the issue of substituting motions, not the substance of the substitute motion.

Presiding Bishop Hanson affirmed that the speaker was correct but indicated that he needed to test the will of the body. He inquired whether the assembly wanted to substitute and asked that voting members not speak to substance of the resolution: Could the assembly proceed to vote on the matter?

The Rev. Jon S. Enslin [South-Central Synod of Wisconsin] said that the assembly was not speaking to the reasons the Committee of Reference and Counsel gave for its recommendation.

Mr. Bill Kirlin-Hackett [Northwest Washington Synod] spoke in favor of the motion to substitute.

The Rev. James M. Culver Jr. [Indiana-Kentucky Synod] said he favored the recommendation of the committee and opposed the substitute motion.

Mr. Daniel S. Anderson [Southwestern Minnesota Synod] spoke in favor of the motion to substitute.

Ms. Melinda L. Buster [Central States Synod] asked Bishop Hanson to clarify what it meant to substitute.

Presiding Bishop Hanson said that if the assembly moved to substitute, then it was voting that the motion submitted by Ms. Guttu would become the motion debated and acted upon by the assembly.

The Rev. Michael E. Pancoast [Northwest Synod of Wisconsin] spoke against the motion to substitute, saying the recommendation of the Committee of Reference and Counsel was adequate.

Ms. Ellie Pedersen [Central States Synod] said that she was the mother of a gay man whom she loved and cherished, as did God. When he was a child, she said, she could kiss his hurt, but now she could only share his pain. She said that she had sat in dialogue with people who did not know any gay or lesbian people, who examined them clinically, like a bug to be reviled and squashed.

Bishop Hanson asked her to confine her remarks to reasons to substitute.

Ms. Pedersen continued by asking the assembly to allow her son and others from the gay community to take part in the discussions and tell their stories to people who were making decisions about them. She spoke in favor of the motion to substitute because it would allow them to be part of the dialogue.

Ms. Sharon Josephson [Northwestern Minnesota Synod] rose to a point of order, asking what the implications of substituting the motion would be.

Presiding Bishop Hanson said that this would be an appropriate question for resource people to answer.

The Rev. James M. Childs Jr., director for the ELCA Studies on Sexuality, said that as he understood the resolution, it would charge the task force with providing models for listening events as delineated in the resolution. "If it were referred to us," he said, "then we would have to deliberate on doing that and on other options that may occur."

Bishop Hanson said that if the substitute was adopted, the assembly mandated the model; but if the assembly were to refer, it would provide the task force with one set of options for how it would accomplish its mission within the wider church.

Mr. Jan Elsasser [Northeastern Pennsylvania Synod] corrected the chair, saying the key word in the motion was "encourage" and not "mandate."

Bishop Hanson thanked Mr. Elsasser and confirmed that the motion said "encourage."

Mr. Dennis T. Lane [Southwestern Pennsylvania Synod] rose to move the previous question. He was ruled out of order because he interrupted discussion by waving the white card, which was only to be used for points of order.

Bishop Richard J. Foss [Eastern North Dakota Synod] questioned the previous clarification, saying that he read the motion as a mandate.

Bishop Hanson said he was correct. The final resolve would mandate, while the first resolve would encourage.

An unidentified speaker said that the word was "request" and that it did not constitute a mandate. A mandate is "shall"; a request is "may."

The Rev. Stanley N. Olson, executive director of the Division for Ministry, said that it was not appropriate for the assembly to interpret what others meant. There was a directive in the fourth resolve to the task force to provide and distribute model frameworks.

The Rev. Katrina D. Foster [Metropolitan New York Synod] moved to end debate on the matter.

**MOVED;
SECONDED;
CARRIED:**

**Two-Thirds Vote Required
Yes-938; No-35**

To move the previous question.

**MOVED;
SECONDED;
DEFEATED:**

Yes-386; No-586

To substitute Motion M for the recommendation of the Committee of Reference and Counsel:

RESOLVED, that the ELCA be encouraged to hold listening events in congregations and synods where members of the ELCA are able to listen to the experiences of Lutherans who are gay and lesbian and called to ministry as well as Lutherans who are gay and lesbian and in committed relationships; and be it further

RESOLVED, that the purpose of these listening events is to provide opportunities for conversations with gay and lesbian Lutherans, not to debate homosexuality, ordination, or same-gender blessings; and be it further

RESOLVED, that these listening events be led by people trained in the facilitation of "safe conversations"; and be it further

RESOLVED, that the ELCA Studies on Sexuality Task Force provide and distribute model frameworks for such conversations; and be it further

RESOLVED, that this assembly request that such listening events be conducted at each synod assembly in 2004 and 2005 and at the 2005 Churchwide Assembly prior to consideration of the recommendations related to the ordination of otherwise qualified gay and lesbian pastors in committed relationships and the blessing of same-gender relationships.

Seeing no indication of further discussion, Bishop Hanson proceeded with a vote on the main motion.

ASSEMBLY

ACTION

Yes-834; No-136

CA03.06.23

To refer Motion M as information to the ELCA Task Force for the Studies on Sexuality.

Ms. Sarah Ruth Hoffman [Rocky Mountain Synod] asked for clarification on what the task force was going to do.

Presiding Bishop Hanson replied that the entire text of Motion M would be provided as information to the task force as it charted a course for this church's involvement.

Greetings:

Federal Chaplains

Presiding Bishop Mark S. Hanson called upon Vice President Addie J. Butler to assume the chair. Chair *pro tem* Butler called attention to the number of federal chaplains who had been present throughout the assembly and asked any who were in the room to stand so that the assembly could acknowledge them. The assembly applauded. Chair *pro tem* Butler said that these had been difficult months for those in the military and their families, pointing out that many chaplains—some of whom had been called to active duty from the reserves—had left parishes to serve in places throughout the world. She acknowledged how important their ministries—whether at home, in Iraq, or somewhere else in the world—were to this church, its congregations, and its people. One of the key contact people at home was the Rev. Ivan G. Ives, who was serving as Presiding Bishop Hanson’s executive assistant for federal chaplaincy and helping to coordinate this important ministry.

Chair *pro tem* Butler called on Captain Christine L. Blice-Baum, an Air Force chaplain who was an instructor at the Air Force Chaplain Service Institute at Maxwell Air Force Base, Montgomery, Alabama, and who had been at the Churchwide Assembly all week. Chair *pro tem* Butler invited the assembly to welcome Captain Blice-Baum.

Chaplain Blice-Baum asked all who had served in the military at any time to stand. A substantial number stood and were applauded. She thanked them for their service to God and to the country. She brought greetings from over 400 federal chaplains and 350 retired chaplains and thanked the assembly for its prayers and support, not only for chaplains but for all in the military. She noted that because most people in the military were under the age of 34, military chaplaincy was young adult ministry. She talked about how chaplains represented the ELCA in a very public way—in hospitals, aboard naval vessels, flying with medical evacuation units, in classified places in Iraq, Korea, Bosnia, Kuwait, and in Honduras. She said there was no greater privilege than preaching and administering the sacraments and praying with the dying. Chaplains served as ethical and moral advisors to military leadership; worked side by side with Muslim, Jewish, Eastern Orthodox, Roman Catholic, and Protestant chaplains; and were called to be salt, leaven, and light to Lutherans and non-Lutherans in a world that was crying out for God’s love.

Chaplain Blice-Baum mentioned a young Lutheran soldier who said as they were deplaning a C-17 transport in Turkey, “Chaplain, knowing that you’re here with us, I know that everything is going to be okay.” Chaplain Blice-Baum said that this was the powerful, incarnational ministry to which she was called. She concluded by thanking the assembly for the opportunity to serve this church’s members in uniform and their families. She asked the assembly to pray for chaplains and for seminarians and pastors to answer this call to ministry. She also asked the assembly to pray for the safe return of troops and their families. She concluded by promising that chaplains and troops would be praying for those in the assembly.

The assembly gave Chaplain Blice-Baum a standing ovation.

Election Report: First Common Ballot

Reference: 2003 Pre-Assembly Report, Section I, pages 16-17; Minutes Exhibit B.

Chair *pro tem* Butler called on Mr. Phillip H. Harris, chair of the Elections Committee, to report the results of the first common ballot. Mr. Harris reported that the printed results

had been distributed to the voting members and suggested that the reading of the results be dispensed with.

Hearing no objection, Chair *pro tem* Butler declared that all nominees on the first ballot who received greater than a majority of votes had been elected on the first common ballot.

ASSEMBLY

ACTION

CA03.06.24 To receive the written report of the Elections Committee on the results of the First Common Ballot 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 declare elected, in keeping with this church's bylaws, those people receiving a majority of the votes cast.

Church Council

Pr. Jennifer J. Thomas, Milwaukee, Wis. (5J)
Pr. David E. Jensen, Minocqua, Wis. (5G)
Pr. J. Paul Rajashekar, Pennel, Pa. (7A)
Ms. Norma J. Hirsch, Des Moines, Iowa (5D)
Ms. Judith Anne Bunker, Miami, Fla. (9E)
Ms. Phyllis L. Wallace, St. Thomas, Virgin Islands (9F)
Mr. William R. Lloyd Jr., Somerset, Pa. (8C)
Mr. Richard L. Wahl, Severna Park, Md. (8F)

Division for Congregational Ministries

Pr. Sarah M. Lee-Faulkner, Grafton, W.Va. (8H)
Ms. Lindsey G. McCracken, Ulen, Minn. (3D)
Ms. Marilyn Miller, Milwaukee, Wis. (5J)
Mr. Robert "Rob" Stuberg, Helena, Mont. (1F)
Mr. Mi'eessaa D. Yaachis, Minneapolis, Minn. (3G)

Division for Ministry

Pr. Mario C. Miranda, San Juan, Puerto Rico (9F)
Ms. Gwen Byrd, Irvine, Calif. (2C)
Ms. Carolyn Wright, Fargo, N.D. (3B)
Mr. Jan L. Elsasser, Allentown, Pa. (7E)

Division for Outreach

Pr. Pamela R. Fickenscher, Edina, Minn. (3G)
Ms. Mary S. Anderson, Kennewick, Wash. (1D)
Ms. Luz E. Rubert-Lopez, Bridgeport, Conn. (7B)
Mr. Steven E. Koenig, Eustis, Neb. (4A)
Mr. Francis Ramos, Guaynabo, Puerto Rico (9F)

Division for Higher Education and Schools

Pr. Christopher J. Chantelau, Towson, Md. (8F)

Pr. Nelson T. Strobert, Gettysburg, Pa. (8E)
Ms. Linda Norman, Houston, Texas (4F)
Mr. Dale E. Soden, Spokane, Wash. (1D)
Mr. Jonathan Vehar, Albuquerque, NM (2E)

Division for Church in Society

Pr. Roger A. Thompson, Phoenix, Ariz. (2D)
Pr. Ellen J. Arthur, Valley City, N.D. (3B)
Pr. Alexander F. "Alex" Schmidt, Leavenworth, Wash. (1D)
Ms. Heather L. Feltman, Columbia, S.C. (9C)
Ms. Katy S. Abdallah, Hammond, Ind. (6C)
Mr. Michael D. Swenson, Nome, Alaska (1A)
Mr. Y.T. Chiu Jr., Youngstown, Ohio (6E)

Division for Global Mission

Pr. Shauna K. Hannan, Moorhead, Minn. (3D)
Pr. Frederick Strickert, Waverly, Iowa (5F)
Pr. Mari L. Thorkelson, Lodi, Calif. (2A)
Mr. Vincent Peters, Minneapolis, Minn. (3G)
Mr. Kamy Moghbeli, Baldwin, N.Y. (7C)

Publishing House of the ELCA

Pr. Lee M. Miller, Syracuse, N.Y. (7D)
Pr. Kwanza Yu, Edina, Minn. (3G)
Ms. Linda Chinnia, Baltimore, Md. (8F)
Mr. Paul Carlson, Lincoln, Neb. (4A)
Mr. Michael D. Bash, Long Lake, Minn. (3G)
Mr. Richard L. McAuliffe, Glen Ellyn, Ill. (5A)

Board of Pensions

Ms. Louise Evenson, Lafayette, Calif. (2A)
Pr. Marcia B. Strahl, Chadwick, Ill. (5B)
Pr. Jon R. Lee, Dallas, Texas (4D)
Ms. Charlotte E. Carlson, Northfield, Minn. (3I)
Mr. Emried D. Cole Jr., Baltimore, Md. (8F)
Mr. Warren Luckner, Lincoln, Neb. (4A)
Mr. James R. Penner, Helena, Mont. (1F)

Nominating Committee

Pr. Raymond A. Miller, Quakertown, Pa. (7F)
Pr. Daniel B. Bollman, Highlands Ranch, Colo. (2E)
Ms. Rita J. Dudley, Manchester, Iowa (5F)
Ms. Virginia K. Frantz, Selinsgrove, Pa. (8E)
Mr. David H. Black, Concord, N.C. (9B)

Committee on Discipline

Pr. Fred S. Opalinski, Latrobe, Pa. (8B)
Pr. Guy H. Shealy, Rock Hill, S.C. (9C)
Pr. Jon S. Enslin, Madison, Wis. (5K)

Ms. Sally Young, Cedar Falls, Iowa (5F)
Ms. Kathryn J. Nelson, Fircrest, Wash. (1C)
Mr. George E. Friedline, New Martinsville, W.Va. (8H)
Mr. Brian D. Rude, Coon Valley, Wis. (5L)
Mr. Aureo F. Andino, Guaynabo, Puerto Rico (9F)

Committee on Appeals

Pr. Daryl S. Everett, Columbia, S.C. (9C)
Pr. Glenn W. Nycklemoe, Rochester, Minn. (3I)
Ms. Heidi E. Murtonen, Duluth, Minn. (3E)
Mr. Charles F. Ruthroff, Oakland, Calif. (2A)

Mr. Harris provided instructions on further balloting and declared that the second common ballot needed to be submitted by 6:30 P.M. that day.

Chair *pro tem* Butler asked if there were further questions of Mr. Harris. Hearing none, she thanked Mr. Harris for his report.

Young Adult Convocation Report

Chair *pro tem* Butler explained that there were two convocations during the 2003 Churchwide Assembly, a youth convocation and a young adult convocation. She said that the assembly had heard a report from the youth convocation on Wednesday and that the assembly would hear next a report from the 50 young adults who were in convocation in Milwaukee.

The young adults stepped individually to the microphone to make the following comments:

Mr. Nicole Fred, paraphrasing a popular series of television commercials, said, "The cost of sending a youth to the National Youth Gathering: \$1000; the cost of sending a young adult to Milwaukee: \$500. The difference: priceless."

Ms. Mary Edwardson said, "We are the church and are ready and willing to respond with energy and love for God. We are moved by our desire to be better heard, represented, and utilized through the use of our gifts, not only by our presence, but through active participation as resources."

Ms. Kristina Diaz addressed the assembly in Spanish; then Ms. Jennifer Maurizzio said, "We are part of a diverse community. We share a need to belong. This is an incredible time of change in our lives. We all are at different stages in our church and life experiences."

Mr. Joseph Villalon addressed the assembly in Spanish; then Ms. Amanda Den Beste said, "We are faced with the issues of racism, classism, ageism. The church needs to be a safe place where we can address these issues as a family."

Ms. Tarah Demant addressed the assembly in Spanish; then Ms. Melissa May said, "We desire to be informed about the wider church, but information needs to be in a language that we can understand and that is relevant to our different contexts."

Ms. Maldonado Ileaner addressed the assembly in Spanish; then Mr. José Martinez said, "Worship, prayer, outreach, and other programs need to be relevant and meaningful. We are going to proclaim this good news to the ends of the earth. This is not just campus ministry. We are a diverse group concerned with the well-being of the church, the world,

and the community, striving toward justice, social, and ecological awareness. We are the church. Listen.”

Mr. Jeremy Flesch reported that the Young Adult Convocation wanted to issue two challenges to the ELCA: to create a churchwide staff position that focused on young adult ministry and to organize and implement a major young adult gathering.

Ms. Karen Dreger offered thanks to Bishop Hanson and to Thrivent Financial for Lutherans for making the convocation experience a reality. She asked voting members who were young adults to stand and be recognized. Sustained applause followed.

Chair *pro tem* Butler invited the assembly to thank the young adults of this church. Applause followed.

Recess

Chair *pro tem* Butler called on Secretary Lowell G. Almen for announcements.

Secretary Almen made announcements regarding the service of Holy Communion at 11:30 A.M. and reminded assembly members about the opportunity to have lunch with participants in the young adult convocation.

Mr. Luis Rodriguez [Southwestern Texas Synod] moved:

MOVED: To allow members of the youth convocation to speak to all matters on the assembly floor.

Chair *pro tem* Butler said that this motion was out of order but could be introduced again when the assembly reconvened at 2:00 P.M.

Chair *pro tem* Butler asked the Rev. Diane “Dee” H. Pederson, a member of the Church Council from Saint Cloud, Minnesota, to lead the closing prayer for the assembly. Following the prayer, Chair *pro tem* Butler declared that the assembly was in recess until 2:00 P.M. that afternoon.

Plenary Session Eleven

Saturday, August 16, 2003

2:00 P.M. – 6:30 P.M.

The Rev. Mark S. Hanson, presiding bishop of the Evangelical Lutheran Church in America, called the eleventh plenary session of the eighth Churchwide Assembly to order at 2:03 P.M. (Central Daylight Time) on Saturday, August 16, 2003, in Halls A-C of the Midwest Airlines Center at Milwaukee, Wisconsin.

Ecumenical Greetings: The Roman Catholic Church

Presiding Bishop Mark S. Hanson welcomed the Most Rev. Stephen E. Blaire, chair of the Bishops' Committee for Ecumenical and Inter-religious Affairs of the United States Conference of Catholic Bishops. Bishop Hanson said that this church had a "commitment to strengthen our relationship with the Roman Catholic Church." He explained that, as a member church of the Lutheran World Federation, the Evangelical Lutheran Church in America was just beginning to experience the fruits of the 1999 *Joint Declaration on the Doctrine of Justification*. He expressed hope that the two church bodies might collaborate "in some fashion" to mark the 500th anniversary of the Lutheran Reformation in 2017.

Bishop Blaire said, "I feel very much at home here," because his "mother's side of the family is Lutheran." He said that the Roman Catholic Church has no "strategic plan" to identify and nurture leaders, "but it is happening." He identified several areas in which lay leadership was emerging, especially religious education and pastoral care. He added that, "it has taken 400 years for us to follow up on Martin Luther's idea of the priesthood of all the faithful, but we are now doing better." He noted that there was a renewed emphasis in the Roman Catholic Church on how the faithful were called to service through their baptism. In his church, he said, new understandings of lay leadership were developing as lay people worked for renewal in the world. This has led, he added, to new understandings of ordained ministry by bishops, priests, and deacons.

Ecumenical Greetings: The United Methodist Church

Presiding Bishop Hanson told the assembly that this church was involved in dialogue with five church bodies, including the United Methodist Church. He said, "the co-chairs of the dialogue, Bishop Melvin Talbert of the United Methodist Church and Bishop Allan C. Bjornberg of the ELCA's Rocky Mountain Synod, have said that they expect the dialogue to 'further explore and discover our partnership in the Gospel, and we hope to discern a clearer vision of our common discipleship' as well as 'hope for full communion between our two churches.'" Bishop Hanson welcomed Bishop Donald A. Ott, coordinator of the United Methodist Church's Initiative on Children and Poverty.

Bishop Ott responded to the challenge to offer examples of ways in which his church is identifying and nurturing lay leaders by noting that he has come to a new appreciation of ways in which Christian leaders "must live the life to which they are calling others." He

noted that in each worship service in his tradition ordained leaders are expected “to issue an invitation to discipleship.” He also said that the church must “insist on integrity, excellence, and passion” on the part of all leaders. “God longs for us to share the gifts of the Spirit,” he concluded.

Christian Churches Together in the U.S.A.

Reference: 2003 Pre-Assembly Report, Section IV, pages 28-29.

Presiding Bishop Mark S. Hanson noted that he had earlier told the assembly that this church would have the opportunity to “become part of the changing landscape of ecumenism” by being one of the founding members of Christian Churches Together in the U.S.A. He welcomed to the podium the Rev. Randall R. Lee, director of the Department for Ecumenical Affairs, and the Rev. Wesley Granberg-Michaelson, general secretary of the Reformed Church in America.

Pr. Lee indicated that the proposal for the ELCA to become a founding partner in Christian Churches Together in the U.S.A. presented “a truly historic moment,” because it “represents the beginning phase of creating a new ecumenical organization” to “strengthen our Christian witness in the world.”

Pr. Granberg-Michaelson read a passage from 1 Corinthians 12:12-13 and said that Christian Churches Together provided an opportunity for all participating churches to “drink of one Spirit.” This new organization, he said, would represent “a broader fellowship” than was possible through the existing organizations of the National Council of Churches of Christ in the U.S.A., the National Association of Evangelicals, and the U.S. Conference of Catholic Bishops. He noted that the United States is one of the few countries where historic Protestants, Roman Catholics, the Orthodox, Evangelicals, and ethnic churches do not relate in some way under one umbrella. Christian Churches Together would provide the framework for a “more inclusive” expression of the body of Christ. He reported that the Christian Church (Disciples of Christ) and the Moravian Church were “now on board” the new organization. During the 2004-2005 biennium other Christian churches would consider affirming partnership in this new venture, he said, and when 25 churches had become partners, the new venture would be launched.

Bishop Hanson called on the Rev. Lowell G. Almen, secretary of the Evangelical Lutheran Church in America, to introduce the recommendation of the Church Council.

Moved;

Seconded:

1. To welcome with gratitude the proposed formation of Christian Churches Together in the U.S.A. as an avenue for fostering Christian evangelism faithful to the proclamation of the Gospel;
2. To affirm the importance of drawing into conversation a larger group of Christians than those now represented in various organizations, for the purpose of fostering deeper expressions of unity in Christ; and
3. To declare the acceptance by the Evangelical Lutheran Church in America of the invitation to participate as an “historic Protestant” church body in the creation of Christian Churches Together in the U.S.A. as a way “to create new levels of relationships and actions that offer a shared witness for Christ to the world.”

Mr. Lyall A. Schwarzkopf [Minneapolis Area Synod] proposed an amendment.

MOVED;

SECONDED:

To work together with participating churches while the ELCA's CCT representatives refrain from signing any item supporting or opposing social issues.

Bishop Hanson called on the Rev. Rebecca S. Larson, executive director of the Division for Church in Society, to explain how the ELCA addressed social concerns in ecumenical settings. Pr. Larson said that she appreciated the intention of the motion but did not believe that it was necessary. She said that any time the ELCA or its representatives spoke on such issues, they did so in keeping with the ELCA's social statements. This church, she said, is "exceedingly careful" in every ecumenical consortium.

Mr. Schwarzkopf said that he appreciated this position but had offered his motion to provide further assurance.

The Rev. Serena S. Sellers [Southeastern Pennsylvania Synod] opposed the amendment because she understood that in ecumenical gatherings all decisions were made "by consensus" and that the ELCA could not be forced to adopt any position.

The Rev. Jon S. Enslin [South-Central Synod of Wisconsin] opposed the amendment because it could render ELCA representatives unable to speak on issues on which this church had taken a position.

The Rev. Michael A. Harris [Florida-Bahamas Synod] moved to end debate on all matters before the assembly.

MOVED;

SECONDED;

CARRIED:

To move the previous question on all matters before the house.

Two-Thirds Vote Required

Yes-801; No-157

MOVED;

SECONDED;

DEFEATED:

To work together with participating churches while the ELCA's CCT representatives refrain from signing any item supporting or opposing social issues.

Yes-163; No-800

ASSEMBLY

ACTION

CA03.06.25

To welcome with gratitude the proposed formation of Christian Churches Together in the U.S.A. as an avenue for fostering Christian evangelism faithful to the proclamation of the Gospel;

To affirm the importance of drawing into conversation a larger group of Christians than those now represented in

Yes-918; No-48

various organizations, for the purpose of fostering deeper expressions of unity in Christ; and

To declare the acceptance by the Evangelical Lutheran Church in America of the invitation to participate as an “historic Protestant” church body in the creation of Christian Churches Together in the U.S.A. as a way “to create new levels of relationships and actions that offer a shared witness for Christ to the world.”

Bishop Hanson asked the assembly to stand and sing the hymn, “Rise, Shine, You People” in gratitude for the deepening unity Christians have in Christ.

Report of the Memorials Committee

Reference: *2003 Pre-Assembly Report*, Section VI.

Bishop Hanson called on Ms. Judy Biffle and Mr. Brian D. Rude, co-chairs of the Memorials Committee, to lead the assembly in consideration of several memorials.

Category E13: Composition of the Church Council

Reference: *2003 Pre-Assembly Reports*, Section VI, pages 70-74.

1. Minneapolis Area Synod (3G) [2003 Memorial]

WHEREAS, ELCA Lutherans are represented at Synod Assemblies by the people elected from each congregation; and

WHEREAS, ELCA Lutherans from congregations are not represented on the ELCA’s Church Council because [members of the Church Council] are not elected from each Synod Assembly but instead are elected at the Churchwide Assembly; and

WHEREAS, the governance of the ELCA would be much stronger, more democratic, and more representative if the ELCA’s Church Council members were directly elected at and from each of the 65 Synod Assemblies; therefore, be it

RESOLVED, that the Minneapolis Area Synod in assembly memorialize the 2003 Churchwide Assembly to begin the process to amend the ELCA constitution to provide for the direct election of a Church Council member by each of the 65 synods.

Background Information from the Synod

An identical resolution was adopted at the annual meeting of the congregation that sponsored the synod memorial. The following is background provided by the congregation:

The members of the congregation at El Milagro/The Miracle believe that the authority of the ELCA churchwide organization comes from the people in each congregation. That is why they support and propose direct election of Synod Council members. That proposal is now under study by the synod.

Those members also believe that representatives of the congregations also should elect members of the ELCA Church Council through the Synod Assemblies. Therefore, the Synod Assemblies each could elect one member to Church Council, making the Council 65 members, plus the ELCA officers. Presently the Church Council is elected at the national Churchwide Assembly and is not accountable to the members of the congregations.

That is why the members of the congregation at El Milagro/The Miracle want to have the Minneapolis Area Synod Assembly take action asking that the constitution of the ELCA be changed to permit direct election of the Church Council through its congregational members who attend the Synod Assemblies.

BACKGROUND

The 2001 Churchwide Assembly received a similar memorial from the 2001 Minneapolis Area Synod Assembly, which read:

WHEREAS, the Evangelical Lutheran Church in America (ELCA) is experiencing the challenges of joint efforts and common ministry with other bodies which also are 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].

Report of 2001 Memorials Committee

The report of the Memorials Committee at the 2001 Churchwide Assembly provided the following background information in response to the memorial from the Minneapolis Area Synod:

The Church Council of the Evangelical Lutheran Church in America includes 33 people 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 laypeople, half of whom are women and half of whom are men, and a minimum of 10 percent are people of color or people whose primary language is other than English. Both pastors who are women and pastors who are men serve on the council.

Distribution in Relation to Membership

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.

For Effective Discussion and Decision-Making

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. within the governing documents)—review carefully issues under consideration. The members discuss thoroughly the 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.

People 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. Geographic distribution 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.

Recommendation of 2001 Memorials Committee

The Memorials Committee recommended the following action to the 2001 Churchwide Assembly:

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.

The Churchwide Assembly adopted a substitute motion [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 Assembly.

At its October 2001 meeting, the Conference of Bishops received and discussed a recommendation from Bishop Peter Rogness of the Greater Milwaukee Synod. Bishop Rogness had outlined a detailed proposal related to the memorial that included elimination of separate churchwide boards and the fulfillment of those responsibilities by an enlarged council.

At its November 2001 meeting, the Church Council voted (CC01.11.83):

To refer the action of the Churchwide Assembly related to Church Council Representation to the Office of the Presiding Bishop in consultation with the Office of the Secretary, the Conference of Bishops, and the Church Council;

To receive the recommendations provided by Bishop Peter Rogness as information for the study;

To request that a report and possible recommendations in concert with strategic planning for mission be brought to the Church Council through its Planning and Evaluation Committee, in consultation with the Program and Services Committee, at its April 2003 meeting; and

To recommend that a final report be prepared for the 2003 Churchwide Assembly of the Evangelical Lutheran Church in America.

Part of Churchwide Planning Process

Subsequent to the referral of the Church Council, the Office of the Presiding Bishop requested that this action of the Churchwide Assembly be addressed as part of the strategic planning process.

As a result, the Church Council voted at the April 2002 meeting (CC02.04.26.f):

To authorize a delay in the response of the Church Council to the action of the 2001 Churchwide Assembly related to Church Council representation, but to request that the resolution and information provided by Bishop Peter Rogness on this issue be considered as part of the Churchwide Strategic Planning process currently under way in the Evangelical Lutheran Church in America; and

To request that the strategic plan as approved by the Church Council at its August 2003 meeting be the response of this council to the action of the 2001 ELCA Churchwide Assembly.

A wide variety of issues was examined in regard to churchwide governance, especially in view of the role of the Church Council as the board of directors of the churchwide organization.

Consultation also was held in the strategic planning process with a vast array of individuals and groups.

On the specific memorial concerning the size of the council, a special meeting was convened with the advisory bishops to the Church Council on January 5, 2003. Ms. Janet E. Thompson, chair of the Planning and Evaluation Committee, was present for the meeting, as were Presiding Bishop Mark S. Hanson, Secretary Lowell G. Almen, Executive for Administration Charles S. Miller, and Pr. Kathie Bender Schwich as director of the Department for Synodical Relations.

In addition to the advisory bishops and Bishop Donald J. McCoid as chair of the Conference of Bishops, Bishop Peter Rogness participated and provided an overview of his paper that had been distributed to the Conference of Bishops in October 2001.⁵³

Reactions in the group were varied. Some favored a larger council, believing that would enhance the connection between synods and the churchwide organization. Others expressed grave concern about elimination of division boards. Still others underscored the importance of effective deliberation and an anxiety about a larger council leading to actual decision-making occurring in a small group, such as the Executive Committee. The complicated task of assigning on a rotation basis the representation categories to synods for elections also was underscored.

The crucial role of the Conference of Bishops in reviewing significant issues and offering advice, especially to the council, was acknowledged.

Possible Steps into the Future

Steps to be undertaken in response to the concerns of the memorial might include:

1. Continue the current composition of the Church Council, including the pattern of distribution of voting members by regions in relation to the number of baptized members and congregations in each region.
2. Provide greater visibility of members of the Church Council in synodical assemblies, especially in those synods from which they come.
3. Assign two or three synods to each council member for ongoing contact with the synodical bishops and vice presidents, including a possible meeting of the assigned council members with the Synod Council once a year.
4. Refine further the definition and work of Church Council committees to enable the council to fulfill more effectively its role as the board of directors of the churchwide organization. Such refinement might include the creation of an additional committee to relate especially to the work of the divisions as the primary programmatic units.
5. Develop a pattern of closer connection between unit boards and council deliberations, including the presence of board chairs who would meet with the appropriate council committee and the whole council, especially when major issues are submitted by units for council decision-making, as required in the bylaws.
6. Establish a biennial meeting of all synodical officers for the exploration of mutual concerns of synods and discussion of churchwide directions and developments.
7. Seek more opportunities for full-time officers and executive directors of divisions, as well as other senior executive staff, to be present at synodical events as program participants and resource people to build relationships and foster greater mutual understanding.

⁵³ That paper was provided for information as Exhibit A, Part 5b, in the agenda and minutes of the Church Council's November 9–11, 2001, meeting.

Church Council Action

At its April 2003 meeting, the Church Council voted (CC03.04.21):

To acknowledge with gratitude the memorial received by the 2001 Churchwide Assembly from the Minneapolis Area Synod, and especially the synod's expressed concern for building trust in and commitment to the global and domestic outreach efforts of this church;

To underscore the extensive study and deliberation on the size, nature, and role of the Church Council in the process that led to the formation of the ELCA and in the ongoing life of this church, including considerable consultation in response to the 2001 memorial of the Minneapolis Area Synod;

To affirm that the current model of the Church Council as the board of directors of the churchwide organization—with 37 voting members, including the four officers, plus nine advisory bishops and two youth advisors—provides an effective deliberative and decision-making body;

To ask planners of synodical assemblies to find ways to give greater visibility to members of the Church Council, especially in those synods from which council members come;

To request that the Planning and Evaluation Committee of the Church Council in consultation with the Department for Synodical Relations explore the possibility of:

- a. A systematic pattern for ongoing contact by council members with synodical bishops and vice presidents, including a possible meeting once a year with Synod Councils in assigned synods; and
- b. A plan for a biennial synodical-churchwide consultation of all officers—jointly planned by synodical and churchwide representatives—for exploration of developing issues and examination of current needs;

To direct that the Legal and Constitutional Review Committee examine the continuing resolutions related to council committees and propose changes that would foster greater understanding and appropriate involvement in decision-making on the overall program of the churchwide organization; and

To encourage planners of synodical events to provide opportunities for full-time officers and executive directors of divisions, as well as other senior executive staff, to be present at synodical events as program participants and resource persons to build relationships and foster greater mutual understanding.

Ms. Biffle introduced the recommendation of the Memorials Committee:

MOVED;

SECONDED:

To receive the memorial of the Minneapolis Area Synod regarding synodical election of Church Council members; and

To decline to begin the process to amend the ELCA constitution as requested by the synod but to affirm the action of the Church Council of the Evangelical Lutheran Church in America (CC03.04.21) related to this issue:

To acknowledge with gratitude the memorial received by the 2001 Churchwide Assembly from the Minneapolis Area Synod, and especially the synod's expressed concern for building trust in and commitment to the global and domestic outreach efforts of this church;

To underscore the extensive study and deliberation on the size, nature, and role of the Church Council in the process that led to the formation of the ELCA, and in the ongoing life of this church, including considerable

consultation in response to the 2001 memorial of the Minneapolis Area Synod;

To affirm that the current model of the Church Council as the board of directors of the churchwide organization—with 37 voting members, including the four officers, plus nine advisory bishops and two youth advisors—provides an effective deliberative and decision-making body;

To ask planners of synodical assemblies to find ways to give greater visibility to members of the Church Council, especially in those synods from which council members come;

To request that the Planning and Evaluation Committee of the Church Council in consultation with the Department for Synodical Relations explore the possibility of:

- a. A systematic pattern for ongoing contact by council members with synodical bishops and vice presidents, including a possible meeting once a year with Synod Councils in assigned synods; and
- b. A plan for a biennial synodical-churchwide consultation of all officers—jointly planned by synodical and churchwide representatives—for exploration of developing issues and examination of current needs;

To direct that the Legal and Constitutional Review Committee examine the continuing resolutions related to council committees and propose changes that would foster greater understanding and appropriate involvement in decision-making on the overall program of the churchwide organization; and

To encourage planners of synodical events to provide opportunities for full-time officers and executive directors of divisions, as well as other senior executive staff, to be present at synodical events as program participants and resource people to build relationships and foster greater mutual understanding.

Ms. Biffle asked to speak to the recommendation. Upon receiving permission from the chair, she did so, saying, “The Memorials Committee fully endorses a process that allows greater connection between Church Council and all 65 synods, but there is real concern that effective deliberations of a 65-plus member Church Council, a Church Council double the size of what it is now, that effective deliberations would be greatly diminished and ultimately decisions might be forced to occur in small groups, such as the Executive Committee.

“There is also no assurance that this 65-plus member structure would in any way automatically provide greater dialogue between synods and Church Council members. Some current Church Council members share concerns that even within their own synod, there is often little interest shown from their synod to be engaged in dialogue and sharing.

“So the onus falls to all of us, Church Council members and synods alike, to reach out to each other and share the concerns and work of each other, and there are many ways in which this shared dialogue might happen, and a great number of them are under consideration within the new proposed strategic planning process. Thank you.”

Bishop Peter Rogness [Saint Paul Area Synod] moved a substitute resolution:

MOVED;

SECONDED:

WHEREAS, the 2001 Churchwide Assembly, on its last day of deliberation, having pulled from *en bloc* recommendation for non-approval a resolution calling for the recomposition of the ELCA’s Church Council and specifically asked the Church Council to give it further consideration; and

WHEREAS, the 2001 assembly discussion expressed urgency over possibilities of improved connections between churchwide, synods, and congregations; and

WHEREAS, the January 5, 2003, consultation referred to in 2003 Churchwide Assembly materials (Section VI, page 72), amid a variety of views, expressed agreement that further action would best be considered following conclusions of the Strategic Planning process and its implications for structure and governance; and

WHEREAS, we stand today faced with the convergence of several factors calling for us to find ways to be efficient, connected, and interdependent, including:

- a strategic plan that anticipates clearer focus and internal restructuring around the five strategic directions;
- decreasing mission support;
- an assembly in 2005 at which time decisions around sexuality will surely test the strength of the unity of this church; and

WHEREAS, a church council composed of one member elected by each synod (plus the four officers), given the responsibility of oversight of the entire churchwide ministry in place of separate unit governance boards, would result in:

- substantial cost savings⁵⁴;
- a governance board selected by elections that would include participation by every clergy [under call] and congregation voting at synod assemblies;
- far closer coordination and accountability for the various programmatic and administrative units of the church;
- a much greater ability to be responsive to priorities and changes within the life of the church; therefore, be it

RESOLVED, that the 2003 Churchwide Assembly reaffirm the request of the 2001 Churchwide Assembly that consideration be given to such a synodically-composed church council, including the council assuming oversight of the ministry of the churchwide units:

This assembly encourages Presiding Bishop Mark S. Hanson to consider the advantages of such governance adjustments as he brings recommendations this fall to the Church Council for the implementation of the strategic plans; and

This assembly directs the Church Council to prepare such a governance model for discussion and response by 2004 synod assemblies.

Speaking to his resolution, Bp. Rogness said, “Through the lovely ordering of our discussion, I gave the opening salvo yesterday. This is built on the presumption that we need to work better at making connections between our church locally in congregations and in each of our rosters and what we do together as a whole churchwide body. The frustration of electing a governing structure that nobody knows reinforces the sense of being disconnected. We need to find ways to be around the table together as we make critical decisions in these coming years.

⁵⁴ Current governance costs (church council of 37 members, 2 youth advisors, 9 advisory bishops; plus 170 persons on six division boards and two steering committees) is between \$335,000 and \$395,000. A church council of 69 members (plus 2 youth and nine bishops) would cost \$173,000. An additional day would cost \$14,000.

“Please note that this resolution does not seek to immediately enforce the changes at this point. It does two things that I think are eminently reasonable. One is, it encourages the presiding bishop to look at this kind of a governance model as a way of implementing our life together in the coming years as we focus on our strategic priorities; and secondly, and actually if it happens through that route, the second option may, in fact, be pre-empted by earlier action, but it suggests that consideration and debate over whether this is a better way to be connected really ought to happen at synod assembly levels and that we ought to provide those synod assemblies the material to see what it is was discussed and let them advise us as a national gathering as to whether this would be a better way to govern our life together.”

Bishop Hanson said, “Thank you. Now given the rules, we’re going to see first if there’s anyone that wants to perfect the main motion or the substitute by offering amendments. So we get the best piece of work in front of us.” After seeing no one who wanted to amend, Bishop Hanson said, “Now we will debate the motion to substitute, given my clarifying. You can debate the merits of the substitute or the merits of the main motion in the give-and-take of this discussion.”

The Rev. G. Scott Cady [New England Synod] said, “Reverend Chair, I would oppose this substitution. My concern primarily is in terms of inclusivity, with all our conversation about racial harmony and advances in equality and so on, I know of two bodies in this church now that are composed of one representative per synod. One is the Lutheran Ecumenical Representatives Network, of which I am a part. Each synod bishop gets to send one person. That body is a wonderful body; don’t get me wrong. It’s about 95 percent middle-aged white guys. The other body is the Conference of Bishops, also a fine group of people, a little better in its distribution, but still, what? 80, 85 percent middle-aged white guys. Now, some of my best friends are middle-aged white guys. . .” [Laughter] “But I really don’t think that’s where we’re intending to go in terms of the body of people that thinks carefully through the decisions of this church in between assemblies. I think that the synods are very adequately assembled around these tables and also well represented by their own bishops in the Conference of Bishops, and so I think this substitute would not bring us forward in some of those inclusivity issues that we find very, very critical for this church’s life. Thank you.”

Bishop Craig E. Johnson [Minneapolis Area Synod] said, “I speak in favor of this substitute motion as an improvement on our memorial. In our synod, we need important organic connections with [the] churchwide [organization]. This resolution is a great way to accomplish this by having one elected person from each synod identified as a leader of our church with a voice at the council. We need a person that can be on the territory and interpret for our synods, conferences, and ministerium the actions and emphases of the national church. We need a voice and a person elected by our synods that can be a representative and an interpreter from our synods and to our synods.

“We also see that enormous savings can be experienced if this substitute resolution is accepted by the assembly. I have seen large boards in our colleges work wonderfully. I also know that we have a brilliant group in Chicago that can figure out the demographics of this new proposal. This church needs a representative council, each person affirmed by each synod to further connect us to each other and to our leaders in Chicago.”

Bishop Gregory R. Pile [Allegheny Synod] said, “I speak against the substitute motion for four reasons. First, a larger council will effectively centralize power and decision-making in a much smaller group, the Executive Committee, as stated by the Memorials Committee. Second, for 15 years the Allegheny Synod has not had anyone from our territory serve on the

Church Council. But we believe we have been faithfully represented by 33 persons, each and every one of those years.

“Third, seeking to include every synod on the Church Council this year, we elected a person from our territory, the Allegheny Synod, to serve on all of our behalf. Knowing him, I believe he will use his gifts and talents wisely, effectively, and faithfully. And fourth, the feeling of disconnect hampers our work together. That’s been stated more than once. We need, then, to find additional ways to overcome that problem together. We need to find ways to communicate with leadership in our synod. I believe the Church Council can do that, has done that in the past, can use the phone to communicate to vice presidents, bishops, e-mail, to the whole of our synod councils, perhaps. Then we who are leaders in synods have the task of bridging and connecting all of us as a church together. Thank you.”

Mr. David E. Laden [Saint Paul Area Synod] stated, “I speak in favor of the substitute resolution. Approval of the substitute will help us strengthen our connectedness as congregations, synods, and churchwide [organization]. I call your attention to paragraph 8.11. of our constitution: ‘This church shall seek to function as people of God through congregations, synods, and the churchwide organization, all of which shall be interdependent.’ And paragraph 8.15.: “Since congregations, synods, and the churchwide organization are partners that share in God’s mission, all share in the responsibility to develop, implement, and strengthen the financial support program of this church.

“As treasurer of the Saint Paul Area Synod, this is one of my concerns. Our shared responsibility for mission support, for synodical and churchwide ministries. This is a challenging task, especially when there is lack of connectedness between congregations, synods, and the churchwide organization. I see this substitute resolution as taking a step forward in strengthening this connection and interdependence.

“I have served on synod council both during a time when our synod has had a person serving on the Church Council and at a time when we have not. Having a member of our synod serve on Church Council helps us, as synod, understand the mission and ministry of the churchwide organization and to better articulate this work to our congregations in mission-support conversation. This model also provides a direct conduit back to [the] churchwide [organization] to express congregational and synodical concerns. I urge you to approve the substitute.”

The Rev. Janine G. Rew-Werling [South Dakota Synod] asked Presiding Bishop Hanson to have placed on the video screens the footnote to Bishop Rogness’s resolution indicating the projected cost savings. Bishop Hanson arranged to have the information projected on the screens.

The Rev. Wolfgang D. Herz-Lane [New Jersey Synod] said, “I also speak against this substitute. You know, when the ELCA was put together, it was put together very carefully when it came to the way this church governs itself. I think it’s one of the beauties of the ELCA, how we have managed to put that together where we have expressions that are each one the church but neither one of them is the whole church. And I cherish that kind of a structure. I haven’t, in 15 years, been convinced that that isn’t working somehow and that it needs to be changed.

“But I think even if we agreed that there is something wrong with it and that we should change it, the way to do that would be to look at the whole structure, at all expressions, how they related interdependently with one another, and then go about making changes. Doing this piecemeal makes no sense to me. We’ve already voted on an idea that congregations

should ratify things. We've done the same with synods. This is another piece that's kind of tinkering with a whole, and I'm not willing to do that. Please vote against this."

Bishop Steven L. Ullestad [Northeastern Iowa Synod] said, "In northeastern Iowa we continue to celebrate the partnerships between congregation, synod, and churchwide ministries. One great example is the New Hope Mission Development in Farley, Iowa, that is getting started because of that partnership. Another great example is the fact that we have Sally Young, who has served on the Church Council for the past six years, that we've all had the opportunity to meet at this assembly. Because of Sally's involvement in attendance at Church Council meetings and her attendance at our synod council meetings, we've had a marvelous connection of communication that when people had questions, Sally was there to respond immediately with what she understood the process to be, what information had been shared, and why and how the decisions had been made at the Church Council meetings. And on the other side of that equation Sally, then, hears our deliberations on issues about mission support and mission within the territory of northeastern Iowa and carries that with her in conversations to the Church Council.

"The resolved provides for a process for considering this possibility. Whether they are elected by the Churchwide Assembly or elected at synod assemblies matters less than the fact that we would have every synod at the table for the conversations, and the representative principles of this church could be put into the equation for that nomination and election process. So communication and stronger relationships are at the core of this proposal and that also carries into the second half of the resolution.

"We have a systemic problem, not a people problem, I believe, in our churchwide office. The people are there, committed, sacrificing hours and time and energy for the sake of the overall mission of the church. But sometimes the system gets in the way of them being able to communicate effectively among units, with Church Council, and then into synods and congregational ministries. The people are solid. They need a better means of communicating with one another and making decisions. There have been occasions when decisions have not been communicated effectively because there was no place within the system to do so. . . I encourage your support."

Bishop Paul R. Swanson [Oregon Synod] requested that the full text of the substitute resolution appear on the video screen.

Bishop Hanson asked the assembly to ponder the footnote for a moment before arranging for the text of the substitute resolution to be displayed.

The Rev. Beth Ann L. Stone [Upper Susquehanna Synod] stated, "I rise to speak in opposition to the substitution and in support of the original memorial. I served probably as a member of the board of [the Division for] Congregational Ministries for six years several years ago, which was a blessing to me, and was never asked once by anyone in my synod to share any of the work of the board. So I would suggest that perhaps we're not making full use of the existing structure we have to support communication between the boards and council with our synods and congregations. Thank you."

Bishop Martin D. Wells [Eastern Washington-Idaho Synod] said he was "representing one of those synods that has come to this assembly with several items, hoping that we could go home with some signal to our folks that the communication between [the] churchwide [organization] and synods has been opened up in a more responsive way. This, as I understand it, is our last chance to go home with such a signal because the other two items for consideration on ratification were defeated. This will give us an opportunity to take home

a proposal that looks representative when the terminology of ‘voting member’ is still misunderstood and mistrusted.

“I do not believe that such a council would be too big. It is not significantly larger than the Conference of Bishops, where our debate is still robust, open, and positive. We face a unique situation in the west where the distances make sharing Church Council members across those distances within the six synods of Region One more difficult than it is in other compressed geographic synods. As I understand this proposal, it is not a mandate. It simply gives us the possibility of keeping this idea alive, taking it back to synods for conversation. I think that’s good for us. I speak in favor.”

Mr. Jon W. Tehven [Northeastern Iowa Synod] asked whether the intent of [Bishop Rogness’s] resolution was to have the Church Council take the place of the division boards. Bishop Rogness said that it was and pointed out the places where the resolution indicated that intent.

The Rev. Richard A. Cavens [Alaska Synod] said, “From the center of the mission universe, Alaska, I need clarification from the writer of the resolution if he means to really cut mission funds, if I’m understanding that from what was there, and, if so, why?”

Bishop Rogness responded, “The figures in the footnote were not related to the cutting of mission funds. It was the reduction of the amount of money necessary to run this governance structure. In other words, right now, with the Church Council and the other unit governing boards and steering committees, it costs between \$335,000 and \$395,000 for the meeting expenses. The alternative that’s being proposed is estimated to cost \$173,000. That frees up mission funds for other uses.”

Bishop Hanson ruled, “These last two are questions of clarification. So in the sequence of pro and con, we are ready for speaking in opposition to the substitute.”

Mr. Ronn Williamson [Minneapolis Area Synod] said, “I’m speaking in opposition of this proposed change primarily because it does seem kind of piecemeal at this point, that we’re being asked to look at this one part of the structure. Also, because it appears that we do have significant representation with the makeup now with 66 percent of the synods on the council.

“And, lastly, my concern is that we’ve heard a lot about the need for full representation, but the structure of the church seems to provide that through means such as this assembly. I also would interpret this proposed change to mean that this assembly would no longer be responsible for electing council members, but it would be done at the synod level. And I have a concern about that. Finally, if this idea of full representation really is valuable, then I would go back to our own Minneapolis Area Synod and suggest that instead of the representative 22 members on our synod council that we should have each congregation on the council and have a council of 179 representatives.” [Laughter]

Bishop Robert D. Berg [Northwest Synod of Wisconsin] said, “I rise in support of the substitute. I also concur with the comments that have been made relative to representation as well as connectedness and the need for both, and so I don’t want to further belabor that. But I do want to say that I believe that a response relative to the fact that some persons on the council have not been utilized in the capacity to which we wish they would be in synods is that the role is not that clear. I believe that if we had a person from every synod and that person understood the role to be in communication with and working with representatives,

leaders of the specific synod, that indeed that relationship would grow, and it would be a healthy role for a council member to fill.”

The Rev. Harald G. Bringsjord [Northwestern Minnesota Synod] asked for a copy of the proposed resolution in writing. After consulting about the feasibility of such a request, Bishop Hanson indicated that the best possible option currently available would be to keep the resolution scrolling on the video screens.

The Rev. Fred S. Opalinski, a member of the Church Council from Latrobe, Pennsylvania, said, “As I complete a six-year term on the Church Council, I thank God for the privilege of representing and serving the whole ELCA. Throughout that time, I valued the opportunity to vote on particular items and issues prompted by prayer, deliberation, and conscience, not by what my home synod or bishop may have decided about the issue. I speak against the change to a representative structure of the Church Council because I think it would set up a structure of leadership based on our divisions rather than our unity. I believe it would significantly change the ethos and perhaps focus of the Church Council, encouraging each member to serve his or her constituency rather than the whole church. Thank you.”

Mr. John F. Gruber [Greater Milwaukee Synod] said, “I hope that we can support this resolution, the substitute motion, inasmuch as I think from time to time we need to review the governance that we have in any organization to see that it meets the needs of ourselves at the time in our history that we are at. Having the privilege of being a voting member for the third time, I find myself once again very frustrated to be asked to vote upon members of boards and commissions and activities for whom I have no knowledge and that no one in our group other than a very, very short while has the opportunity to examine. I would hope that we could at least ask that we take a look at our structures and re-visit how we do our business. Thank you.”

Ms. Faith A. Ashton [North Carolina Synod] stated, “I have two concerns against the substitution, the first being that several of our boards require specific knowledge, certainly the Board of Pensions, the Foundation. I’m not sure that if we are electing people in synods, we would necessarily get the expertise that we need. My other concern is a little closer to my heart, as I come from what is the third from the bottom smallest synod of total numbers of Lutherans. I’m concerned about the voice of the regions of this church that do not have a million Lutherans. We come to this assembly as the highest legislative body of this church where membership for people to vote is based solely on numbers of Lutherans. When we come to the Church Council, though not even by region, there is more of a voice for those of us who come from the smaller regions.

“I come from a region with a long and storied Lutheran history, from Frederick’s Lutheran in the Virgin Islands at 300 years old to many churches across our region that are greater than 250 years old, a region that also has a profound history of good stewardship to this church. I feel that the voice of those of us from smaller, less dense Lutherans [Laughter] will be diminished in this plan. Thank you.”

Ms. Sheila M. Flucke [East-Central Synod of Wisconsin] said, “I’m not sure that this is the best solution, but it’s clear to me, sitting throughout this assembly, that there is a level of discontent. And to continually ignore it and vote for the *status quo* isn’t going to make it go away. I also had grave concerns sitting and voting for the council members based, as the gentleman before me said, on a very short bio. Nobody in our group knew anything

about them. And I would just suggest that voting for the substitute would cause us to look at reality and make some changes. Thank you.”

The Rev. George E. Keck [Southeastern Pennsylvania Synod] moved to end debate on the matter.

The Rev. Earl L. Janssen Jr. [Allegheny Synod] said, “I would ask that since this is not in print before us, that we be given time before we vote to review the material on the screen, say maybe a minute or two.”

Bishop Hanson asked, “Before you vote whether to close debate?”

Pr. Janssen responded, “Before we vote on the substitution.”

Bishop Hanson replied, “Right, okay. But first we’re going to decide if we’re closing debate. Then if we vote to close debate or at whatever time we vote, I’ll grant that request.”

In response to a request for the footnotes, Bishop Hanson said, “Okay. Let’s go to the vote that’s been asked, and that’s whether to close debate. If you want to close debate, vote yes. If you want to continue debate, vote no.”

MOVED;

SECONDED;

CARRIED:

Two-Thirds Vote Required

Yes-875; No-107

To move the previous question.

Bishop Hanson asked that the resolves and the footnote be scrolled on the video screen and also read the resolves.

A voting member at microphone 11 said, “Reverend Chair, in light of the fact that the resolutions three times refer to ‘such governance model’ or ‘such governance adjustments,’ I would ask that we have the opportunity to see the ‘whereases’ where the governance model is, in fact, laid out. Thank you.”

Bp. Ullestad [Northeastern Iowa Synod] objected, “We are not voting on the whereases.”

Bishop Hanson said, “Just what I was going to say.”

Bp. Ullestad continued, “We are voting on the resolved.”

Bishop Hanson, “We are not voting on the whereases, and we have closed debate. And I think that would reopen debate. Let’s proceed.”

The Rev. Peter J. Soli [Southeastern Minnesota Synod] asked for a point of clarification. “It seems that we’re debating whether this is the final form we want. I don’t know if I’m understanding that the language looks like recommendations to consider that. Is the spirit of this to actually change or to begin a process?”

Bishop Hanson replied, “You’ve asked a question of interpretation that I think belongs to the discussion when we were having it. You have voted to close debate. I think that would re-enter us into debate. The assembly has expressed its will to close debate. I think the questions that of their merits are wonderful, but to ask for an answer would be to reinsert us into debate, so I am going to guide us to your decision to vote now on whether you want to substitute the motion that is up on the screens for Recommendation E13 from the Church Council on page 74.” Bishop Hanson proceeded with the vote on the motion to substitute.

**MOVED;
SECONDED;
DEFEATED:**

Yes-428; No-554

WHEREAS, the 2001 Churchwide Assembly, on its last day of deliberation, having pulled from *en bloc* recommendation for non-approval a resolution calling for the recomposition of the ELCA's Church Council and specifically asked the Church Council to give it further consideration; and

WHEREAS, the 2001 assembly discussion expressed urgency over possibilities of improved connections between churchwide, synods, and congregations; and

WHEREAS, the January 5, 2003, consultation referred to in 2003 Churchwide Assembly materials (VI, p. 72), amid a variety of views, expressed agreement that further action would best be considered following conclusions of the Strategic Planning process and its implications for structure and governance; and

WHEREAS, we stand today faced with the convergence of several factors calling for us to find ways to be efficient, connected, and interdependent, including:

- a strategic plan that anticipates clearer focus and internal restructuring around the five strategic directions;
- decreasing mission support;
- an assembly in 2005 at which time decisions around sexuality will surely test the strength of the unity of this church; and

WHEREAS, a church council composed of one member elected by each synod (plus the four officers), given the responsibility of oversight of the entire churchwide ministry in place of separate unit governance boards would result in:

- substantial cost savings⁵⁵;
- a governance board selected by elections that would include participation by every clergy and congregation voting at synod assemblies;
- far closer coordination and accountability for the various programmatic and administrative units of the church;
- a much greater ability to be responsive to priorities and changes within the life of the church; therefore, be it

RESOLVED, that the 2003 Churchwide Assembly reaffirm the request of the 2001 Churchwide Assembly that consideration be given to such a synodically-composed church council, including the council assuming oversight of the ministry of the churchwide units:

This assembly encourages Presiding Bishop Mark S. Hanson to consider the advantages of such governance adjustments as he brings recommendations this fall to the church council for the implementation of the strategic plans; and

This assembly directs the Church Council to prepare such a governance model for discussion and response by 2004 synod assemblies.

Bishop Hanson indicated that the recommendation from the Memorials Committee was again before the assembly and asked for any further discussion.

The Rev. Bradley W. Miller [Southeastern Iowa Synod] said, "In my ministry, I've had the blessing and the burden to serve in a small congregation struggling to pay its bills that

⁵⁵ Current governance costs (church council of 37 members, 2 youth advisors, 9 advisory bishops; plus 170 persons on six division boards and two steering committees) is between \$335,000 and \$395,000. A church council of 69 members (plus 2 youth and nine bishops) would cost \$173,000. An additional day would cost \$14,000.

very unexpectedly received the gift of a million dollars from an estate. And in some cases that could be a great blessing. For that particular congregation, it was not. And I look back with much lament on my inability to provide the appropriate leadership and that congregation's inability to provide the appropriate leadership. And I think, and I often lament, if we had only known what was coming, what could we have done if we had known that this possibility was lurking out there in the future? There could have been a bequest-receiving plan or all sorts of things attempted.

"Brothers and sisters in Christ, we know that we are, as a church, very conceivably sitting at the doorstep of schism. And if it not be this proposal or one of the other proposals, please, for the sake of the church, let us not go to our homes having done nothing in preparation for the great conflict that we know we face in two years. Thank you."

Bishop Hanson responded, "Just to clarify: You are speaking against the recommendation of the Memorials Committee that is before us?"

Pr. Miller replied, "Yes."

Bishop Hanson expressed his thanks and called for further speaking.

Mr. Neil J. Bullock [Metropolitan Chicago Synod] moved to end debate on the matter, saying "I move to call the question on all matters before the house."

Bishop Hanson asked the assembly to vote using voting cards.

**MOVED;
SECONDED;
CARRIED:**

**Two-Thirds Vote Required
Voting Cards**

To move the previous question.

Bishop Hanson directed the assembly to vote on the recommendation of the Memorials Committee using the voting machines.

**ASSEMBLY
ACTION**

Yes-643; No-320

CA03.06.26

**To receive the memorial of the Minneapolis Area Synod regarding synodical election of Church Council members; and
To decline to begin the process to amend the ELCA constitution as requested by the synod, but to affirm the action of the Church Council of the Evangelical Lutheran Church in America (CC03.04.21) related to this issue:**

To acknowledge with gratitude the memorial received by the 2001 Churchwide Assembly from the Minneapolis Area Synod, and especially the synod's expressed concern for building trust in and commitment to the global and domestic outreach efforts of this church;

To underscore the extensive study and deliberation on the size, nature, and role of the Church Council in the process that led to the formation of the ELCA, and in the ongoing life of this church, including considerable consultation in response to the 2001 memorial of the Minneapolis Area Synod;

To affirm that the current model of the Church Council as the board of directors of the churchwide organization—with 37 voting members, including the four officers, plus nine advisory bishops and two youth advisors—provides an effective deliberative and decision-making body;

To ask planners of synodical assemblies to find ways to give greater visibility to members of the Church Council, especially in those synods from which council members come;

To request that the Planning and Evaluation Committee of the Church Council in consultation with the Department for Synodical Relations explore the possibility of:

- a. A systematic pattern for ongoing contact by council members with synodical bishops and vice presidents, including a possible meeting once a year with Synod Councils in assigned synods; and
- b. A plan for a biennial synodical-churchwide consultation of all officers-jointly planned by synodical and churchwide representatives-for exploration of developing issues and examination of current needs;

To direct that the Legal and Constitutional Review Committee examine the continuing resolutions related to council committees and propose changes that would foster greater understanding and appropriate involvement in decision-making on the overall program of the churchwide organization; and

To encourage planners of synodical events to provide opportunities for full-time officers and executive directors of divisions, as well as other senior executive staff, to be present at synodical events as program participants and resource people to build relationships and foster greater mutual understanding.

Category E7: ELCA Studies on Sexuality Time Line

Reference: *2003 Pre-Assembly Report*, Section VI, page 60-63.

1. Nebraska Synod (4A) [2002 Memorial]

WHEREAS, the Churchwide Assembly of the ELCA in 2001 authorized the following actions:

1. Required the development of a social statement on human sexuality;
2. Required a churchwide study on homosexuality, with a first report to be presented to the 2003 Churchwide Assembly; and
3. Required the development of a plan and time line leading to a decision on ordination of people in committed same-gender relationships, with an initial report to be presented at the 2003 Churchwide Assembly; and

WHEREAS, a social statement on human sexuality would theologially and biblically ground and guide future discussions of this church on all aspects of these matters; and

WHEREAS, the ELCA council members involved in these studies hope for the broadest possible participation with the stated goal “of widespread prayer and discussion in every congregation”; therefore, be it

RESOLVED, that the Nebraska Synod of the ELCA memorialize the ELCA Churchwide Assembly to delay the study on homosexuality and the decision on ordination of people in committed same-gender relationships until a social statement on human sexuality be adopted by the ELCA, with the widest possible study, review, and input from all expressions of the Church.

2. Central/Southern Illinois Synod (5C) [2003 Memorial]

WHEREAS, the Evangelical Lutheran Church in America (ELCA) has initiated a churchwide study and deliberation process on the broader concerns of human sexuality, including matters related to homosexuality; and

WHEREAS, that study is currently in process; and

WHEREAS, there is much disagreement in scholarly and faithful biblical interpretation; and

WHEREAS, there is both wide opinion and much lack of charity in regard to positions on these issues from both clergy and laity within the Central/Southern Illinois Synod; and

WHEREAS, we require both adequate tools and time for proper discernment; therefore, be it

RESOLVED, that the Central/Southern Illinois Synod remain open to the Holy Spirit’s continuing enlightenment of Christ’s Church on earth and that the synod office and other areas of this church continue to provide to congregations tools for scriptural discernment, materials for study, and forums for discussion and discernment on the subject of human sexuality; and be it further

RESOLVED, that the 2003 Synod Assembly of the Central/Southern Illinois Synod [on a recorded vote of 282–38 reported at the request of the assembly] memorialize the 2003 ELCA Churchwide Assembly to remain on the current time line of study and discernment on the subject of human sexuality.

3. Northwestern Pennsylvania Synod (8A) [2003 Memorial]

WHEREAS, the Churchwide Assembly of the Evangelical Lutheran Church in America has established a time line for action on the issues of the blessing of same-sex relationships and the ordination of those in committed same-sex relationships, as well as the adoption of a statement on human sexuality; and

WHEREAS, the time line indicates action to be taken on the blessing of same-sex relationships and the ordination of those in committed same-sex relationships before the adoption of a statement on human sexuality; and

WHEREAS, it is the opinion of the Northwestern Pennsylvania Synod in assembly that a statement on human sexuality should be adopted before action is taken on the individual issues of blessing same-sex relationships and ordination of those in committed same-sex relationships; therefore, be it

RESOLVED, that the Northwestern Pennsylvania Synod memorialize the Evangelical Lutheran Church in America to delay action on a decision regarding ELCA policy concerning the blessing of same-sex relationships and the ordination of those in committed same-sex relationships until after a statement on human sexuality is adopted.

4. Southwestern Pennsylvania Synod (8B) [2003 Memorial]

WHEREAS, the Evangelical Lutheran Church in America has presently scheduled a decision on changing the requirements for those included on the active roll of clergy for its 2005 Churchwide Assembly, and its final report on the study on sexuality for 2007;

WHEREAS, the Lutheran church has enjoyed a history of a relatively reasoned and orderly approach to its theological study and its practical application; and

WHEREAS, the Evangelical Lutheran Church in America has instituted a study on sexuality to provide reflection and discussion and hopefully guidance and direction for this church in this and related areas; therefore, be it

RESOLVED, that the Southwestern Pennsylvania Synod memorialize the Evangelical Lutheran Church in America in assembly to delay the decision on including active practicing homosexuals on the active role of clergy of the Evangelical Lutheran Church in America until the final report of the study on sexuality has been presented.

5. Allegheny Synod (8C) [2003 Memorial]

WHEREAS, the 2001 ELCA Churchwide Assembly called for study throughout the church regarding human sexuality; and

WHEREAS, the same Churchwide Assembly called for possible action at the 2005 Churchwide Assembly on the ordination of practicing gay and lesbian people in committed relationships and the blessing of same-gender unions, to be followed in 2007 by possible action on a social statement on human sexuality; and

WHEREAS, the Evangelical Lutheran Church in America presently lacks a social statement on human sexuality—its only prescriptive resources being references in “Vision and Expectations” (Church Council, 1990); “Sexuality: Some Common Convictions” (Church Council, 1996); a resolution by the Conference of Bishops (October 1993); and relevant comments in the social statements of its predecessor church bodies; and

WHEREAS, the study and conversation presently taking place throughout the church have indicated the difficulty of reaching consensus on the specific issues of the ordination of practicing gay and lesbian people and the blessing of same-gender unions, apart from and without a prior churchwide action on the broader issues of human sexuality; therefore, be it

RESOLVED, that the Allegheny Synod memorialize the 2003 Churchwide Assembly to delay consideration of the possible ordination of gay and lesbian people in committed relationships and the possible approval of blessings of same-gender unions until after a Churchwide Assembly takes action on a possible social statement on human sexuality.

6. Lower Susquehanna Synod (8D) [2003 Memorial]

WHEREAS, the 2001 ELCA Churchwide Assembly has ordered that the question of the ordination of homosexual people in committed relationships and the question of blessing same-gender unions be resolved by 2005; and

WHEREAS, the 2001 ELCA Churchwide Assembly has ordered that a social statement on human sexuality be presented by 2007; and

WHEREAS, the question of the human sexuality is a general question that subsumes the specific question of the ordination of homosexuals in committed relationships and the question of blessing same-gender unions; and

WHEREAS, the specific question of the ordination of homosexuals in committed relationships and the question of blessing same-gender unions cannot be properly answered until the question of the nature of human sexuality is first presented; therefore, be it

RESOLVED, that the Lower Susquehanna Synod of the Evangelical Lutheran Church in America memorialize the 2003 ELCA Churchwide Assembly calling for the adoption of a social statement on human sexuality prior to the resolution of any specific questions concerning the ordination of homosexual people in committed relationships or the question of blessing same-gender unions.

7. West Virginia-Western Maryland Synod (8H) [2003 Memorial]

WHEREAS, the 2001 Churchwide Assembly of the Evangelical Lutheran Church in America through assembly action CA01.06.28 authorized a churchwide study on homosexuality, addressing “issues related to blessing committed same-gender relationships and rostering of approved candidates who are in committed same-gender relationships” and stipulating that “a final report, complete with action steps for full implementation, shall be presented to the 2005 Churchwide Assembly”; and

WHEREAS, the 2001 Churchwide Assembly of the Evangelical Lutheran Church in America through assembly action CA01.06.36 requested the creation of a “specific plan and time line leading to a decision concerning the rostering of homosexual people who give expression to sexual intimacy only in a relationship that is mutual, chaste, and faithful,” further stipulating that any actions requiring changes to existing governing and disciplinary documents be “placed before the 2005 Church Assembly for adoption or ratification”; and

WHEREAS, the 2001 Churchwide Assembly of the Evangelical Lutheran Church in America through assembly action CA01.06.45 initiated “a process within the Evangelical Lutheran Church in America to develop a social statement on human sexuality”; and

WHEREAS, the anticipated social statement on human sexuality generated under the auspices of assembly action CA01.06.45 is not scheduled to be placed before the Churchwide Assembly for action until 2007; and

WHEREAS, the deliberations authorized by assembly action CA01.06.28 and assembly action CA01.06.36 should be informed by the completed and approved study on human sexuality now in process under the auspices of assembly action CA01.06.45; therefore, be it

RESOLVED, that the West Virginia-Western Maryland Synod memorialize the 2003 Churchwide Assembly to order the suspension of activities conducted under the auspices and/or directions of assembly action CA01.06.28 and assembly action CA01.06.36 until such time as the Evangelical Lutheran Church in America approves a study on human sexuality generated under the auspices of assembly action CA01.06.45; and be it further

RESOLVED, that the West Virginia-Western Maryland Synod memorialize the 2003 Churchwide Assembly to amend as something previously adopted assembly action CA01.06.28 and assembly action CA01.06.36 so that required reporting to the 2005 Churchwide Assembly shall be postponed until the second regular Churchwide Assembly following the final approval of a study on human sexuality generated under the auspices of assembly action CA01.06.45.

BACKGROUND

The 2001 Churchwide Assembly of the Evangelical Lutheran Church in America took three actions to call this church to a process of study, conversation, prayer, and possible decision-making on issues related to homosexuality and human sexuality.

The first action (CA01.06.28) directed the Division for Church in Society and the Division for Ministry, “in consultation with the Conference of Bishops, ELCA seminaries, colleges and universities, and other churchwide units, to implement jointly a churchwide study on homosexuality.” The study was to address “issues related to blessing committed same-gender relationships and rostering of approved candidates who are in committed same-gender relationships.” This action directed:

. . . 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.

The Churchwide Assembly further requested the Church Council, the Conference of Bishops, and the Division for Ministry to:

create a specific plan and time line 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 (CA01.06.36).

This action also said,

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.

Finally, the Churchwide Assembly acted to “initiate a process within the Evangelical Lutheran Church in America to develop a social statement on human sexuality” (CA01.06.45).

When the Division for Church in Society and the Division for Ministry requested the ELCA Church Council to authorize funding for the study in November 2001, the divisions indicated, “As much as possible, the actions called for in the three decisions of the Churchwide Assembly will be integrated in the work of the study. The resolution leading to a decision concerning the rostering of homosexual people will be included as part of the study on homosexuality. Work on the development of a social statement on human sexuality also will be integrated into the study on homosexuality” (ELCA Church Council, November 9–11, 2001, Exhibit M, Part 1, page 3).

At the same meeting of the Church Council, the council decided to proceed with an option for the study that involved regular reports:

Regular reports would be delivered to the boards of the two divisions, the Church Council, and the Synod Assemblies. A first report of the study would be prepared for the 2003 Churchwide Assembly, including any initial or interim recommendations. A final report on the study on homosexuality, complete with action steps for full implementation, would be presented to the 2005 Churchwide Assembly, along with a first draft of a social statement on human sexuality. A proposed social statement would be brought to the 2007 Churchwide Assembly (*ibid.*, page 4).

The documents “Vision and Expectations” (1990) and “Definitions and Guidelines for Discipline” (1989) include policy related to the rostering of homosexual people. Both documents were developed on the basis of social statements and policies of the predecessor church bodies and were adopted by the Church Council.

Since the 2001 Churchwide Assembly, the ELCA Division for Church in Society and the Division for Ministry have acted in a timely fashion to move forward with the work requested by the 2001 Churchwide Assembly. They have hired a project director and enlisted a task force for the studies. The task force has met four times, has produced a study of the 1996 ELCA message “Sexuality: Some Common Convictions,” and by fall 2003 will have published a study document dealing specifically with homosexuality. Since its inception, that task force has presented a report to each meeting of the boards of the Division for Church in Society and the Division for Ministry, as well as the ELCA Church Council, most recently in April 2003.

The Nebraska Synod memorial calls for a delay in the study on homosexuality and the decision on ordination of people in committed same-gender relationships until a social statement on human sexuality is adopted by the ELCA. The memorials from the West Virginia-Western Maryland Synod, Lower Susquehanna Synod, and Southwestern Pennsylvania Synod similarly call for a delay. These memorials ask that action not be considered on changes in blessing of same-gender unions and ordination of people in such unions until after the adoption of a new social statement on human sexuality. The time line is either unspecified or, in the West Virginia-Western Maryland memorial, specific. The memorial of the Central/Southern Illinois Synod, on the other hand, asks that the current time line be maintained.

In discussing the coordination of various parts of the ELCA Studies on Sexuality, some make the case that revising the time line contributes to the careful biblical and theological study needed, as well as to the process of reflection and discernment throughout the ELCA on issues related to homosexuality and the broader matter of human sexuality. Such a change also could assist this church to come to agreement on a social statement as the basis for other policy decisions and documents.

Others make the case that lengthy delay in considering the ordination and blessing questions unnecessarily prolongs a difficult conversation in our church and raises the question of whether we are treating justly those gay and lesbian members who already sense a call to ordained ministry.

The issues relating to decisions about the blessing of same-gender relationships and the ordination of approved candidates in committed same-gender relationships continue to perplex and challenge the Evangelical Lutheran Church in America. 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. In its review of these memorials, members of the Memorials Committee were not of one mind on the appropriateness of the current time line for study of issues related to human sexuality, homosexuality, and the blessing of same-gender relationships and the ordination of approved candidates in committed same-gender relationships.

Some recommended that the time line originally approved by the 2001 ELCA Churchwide Assembly should be adjusted so that the social statement on sexuality would precede any decisions about the blessing of committed same-gender relationships and the

ordination of approved candidates in committed same-gender relationships. If the proposed adjustment were approved, the task force for the ELCA Studies on Sexuality could prepare the following for attention by the 2005 and 2007 Churchwide Assemblies:

1. For the 2005 ELCA Churchwide Assembly: a report on the homosexuality study, with particular attention given to the blessing of committed same-gender relationships and the rostering of approved candidates who are in committed same-gender relationships but without specific recommendations for action; and
2. For the 2007 Churchwide Assembly: a proposed social statement on human sexuality that incorporates conclusions of the homosexuality study, with a first draft to be distributed in January 2006.

Others recommended that the 2001 Churchwide Assembly had established appropriate time lines through consideration of memorials and plenary discussion.

Ultimately, members of the Memorials Committee determined that the 2003 ELCA Churchwide Assembly will decide its response to these memorials. The recommendation of the Memorials Committee reflects the *status quo*, honoring the work of the 2001 Churchwide Assembly.

Before he introduced the recommendation of the Memorials Committee, Mr. Brian D. Rude said, "Just one thing that I'd like to point out before I read the recommendation of the committee. The Memorials Committee agonized a great deal over this topic, and we decided, as part of our recommendation, to write a rationale of our decision. So you will find that rationale in the first column. I'm not going to read that. But as the time permits, you might just want to read just where our rationale was in terms of the committee's recommendation." Mr. Rude introduced the recommendation of the Memorials Committee.

MOVED;

SECONDED:

To receive the memorials of the Nebraska Synod, Central/Southern Illinois Synod, Northwestern Pennsylvania Synod, Southwestern Pennsylvania Synod, Allegheny Synod, Lower Susquehanna Synod, and West Virginia-Western Maryland Synod related to the time line for the decision by the Churchwide Assembly of the Evangelical Lutheran Church in America on the blessing of committed same-gender relationships and the ordination of approved candidates in committed same-gender relationships;

To acknowledge the continuing discussion throughout this church in response to the ELCA Studies on Sexuality, "Journey Together Faithfully: A Call to Study and Dialogue," and to acknowledge the need for continuing conversations, dialogue, study, and discernment of these issues;

To support the ongoing work of the ELCA Studies on Sexuality, as they continue to address and respond to the 2001 Churchwide Assembly resolutions on the blessing of committed same-gender relationships, the ordination of approved candidates in committed same-gender relationships, and development of a social statement on human sexuality; and

To decline to alter the time line established by the 2001 Churchwide Assembly.

Bishop Carol S. Hendrix [Lower Susquehanna Synod] moved to amend the final paragraph of the recommendation.

MOVED;

SECONDED:

To amend the final paragraph by deletion and addition:
To ~~decline to~~ alter the time line established by the 2001 Churchwide Assembly by adopting in 2007 a social statement on human sexuality prior to the resolution in 2007 of any specific decisions concerning the blessing of committed same-gender relationships and the ordination of approved candidates in committed same-gender relationships.

Bishop Hanson called for a second, then said, “I want the assembly to know how I am going to rule on the vote necessary to adopt this amendment. And I think it would help me if you flipped to Section I of your rules, page 9. So you’re looking at Section I “Rules of Organization and Procedure” that you adopted. And just to let you know, I am not springing something of a surprise on Bishop Hendrix. She knows that I have decided to rule thusly.

“And if you look towards the top of the left-hand column, you adopted a rule that said, ‘A motion to rescind or to amend something previously adopted shall always require for adoption a two-thirds vote of the members present and voting.’ I am treating this amendment as an amendment to previous action of the 2001 Churchwide Assembly. And given the rules you adopted, I would rule when we come to that time of the vote, that it will take two-thirds. I am not ruling now. I’m simply announcing my intention to rule then that it will take a two-thirds vote to adopt Bishop Hendrix’s amendment, given the rules that you have adopted for our assembly.”

Bishop Hendrix said, “I bring this amendment not to rescind the action of the 2001 Churchwide Assembly but to allow the social statement on human sexuality to inform the decisions concerning the blessing of committed same-sex relationships and the ordination of approved candidates in committed same-sex relationships. How, I ask, can we make decisions on specific aspects of human sexuality before we determine what we believe, teach, and confess as a church about human sexuality?

“By making decisions on these blessings and ordinations before the adoption of a social statement on human sexuality seems, to me, to be putting the cart before the horse. By adopting a social statement on human sexuality first, we will have biblical and confessional basis for policy decisions and documents. Thank you.”

Ms. June C. Ericsson [Metropolitan Washington, D.C., Synod] said, “I speak against this amendment to delay. Two years ago, as I prepared to come to the Churchwide Assembly, I spoke with several of my brothers and sisters in Christ who are gay and lesbian. They were excited about proposed memorials regarding the rostering of gays and lesbians in committed relationships and the blessing of same-gender unions. They asked me to stand with them and support their hope for full participation in all aspects of the church they love.

“When I returned home, two of these friends met me at the airport, eager to hear a first-hand report of the assembly. When I told them that instead of a decision, there was to be yet another study, they were in despair. I tried to reassure them that this time it was different, that this time the assembly had established a time line leading to action in 2005. And that while the outcome was, of course, uncertain, there was a possibility that in 2005 the church might find that God was calling it to do something different and new. While this didn’t delay

their disappointment, it gave them hope. I don't want to have to go home and tell them that there is to be yet another delay. To me, a vote to delay would be a serious breach of trust and a betrayal of the promises we made.

"From time to time, I've been asked why it is that I, an old grandma who happens to be born heterosexual with no family members who are homosexual, feels compelled to advocate for justice issues for homosexuals. Perhaps it's because, to me, they are not some faceless group of people. Instead, they are my family of faith. Thank you."

Bishop Hanson asked that the text of the amendment be placed on the screen and left there for a substantial period of time.

Mr. Henry L. Harms [Central/Southern Illinois Synod] said, "I wish to speak in favor of the original motion from the Memorials Committee."

Bishop Hanson replied, "We're dealing with the amendment."

The Rev. George E. Keck [Southeastern Pennsylvania Synod] stated, "I am in no way trying to block a decision, but I've learned something since 2001, and I want to take advantage of that learning and experience. I've learned something here at this assembly. Part of my learning is that this church's genius is that we always act out of our social statements.

"I was delighted when you could speak about the way in Iraq, not out of your bias, your opinion—I don't know what it is—but you always quoted the social statement that had been adopted. That's the genius of this church that we have. Therefore, to do this out of sequence, as Bishop Hendrix has suggested, does raise a question, not on the decision but on a process.

"I went to the workshop on the Lutheran World Federation. It was clear that Pastor Noko said, when I asked him about this in the Lutheran [World] Federation, he would greatly appreciate time in the Lutheran World Federation to talk to the brothers and sisters so that he does not have to do what the Archbishop of Canterbury is doing with the African bishops this moment. Another learning for George Keck.

"Therefore, I would support this motion, not to block action but so that we may respect our brothers and sisters in the Lutheran World Federation and we may be true to our identity of using social statements to speak about social problems and our own divisive things. Acting without it will make the division much greater. Thank you."

The Rev. Jayne M. Thompson [Central States Synod] said, "I certainly appreciate and support the synod's desire to have conversation related to the time line regarding recommendations about ordination of gay and lesbian partnered clergy and blessing same-gender relationships. However, I rise in opposition to the amendment to delay the time line on the basis of the history and process in which we have been engaged discerning this church's relationship to its gay and lesbian clergy.

"As a church, the ELCA and its predecessor bodies, we have been at work on the matter of ordaining lesbian and gay clergy who are united with partners in committed relationships of faithful fidelity. The matter is unresolved. This church, in its 2001 assembly, took actions that set us on a course to discern the resolution of the contradiction between our full welcome of gay and lesbian people while denying partnered lesbian and gay clergy the opportunity to respond to God's call to rostered service in this church. The task force members are working, listening, deliberating, and praying about the task set before them, and understand the desire of this church to hear from them in 2005.

“The Churchwide Assembly in 2001 also adopted a one-sentence action to initiate a process to develop a social statement on human sexuality. There was no time line attached to this action. The Church Council adopted a time line to conclude in 2007. Delaying the decision on blessing of relationships and ordination until adoption of a social statement on sexuality will continue to gravely impact our gay and lesbian rostered leaders and many who are discerning their call to rostered service in the ELCA. This matter has been before the church for 15 years and before our gay brothers and lesbian sisters in Christ for decades. Thank you.”

Mr. Micah J. Garnett [Lower Susquehanna Synod] said, “You’ll have to bear with me for a few minutes. I’m a computer science major at Drexler University, and with many software projects, things get backed up. Now, I can understand that we want to stay on the time line; I know that’s important. But let’s think about this. Microsoft says, ‘I want to release Windows 98.’ Any of you out there who know Windows 98, know it had a ton of bugs in it. Now, it sounds unrelated, but guess what? They had to make a second edition to fix that. Now, I think it would be foolhardy of us to jump in and just go ahead and rip through things without full information first. Because if we take our time and figure out where we really want to go, then we can definitely get there. And we won’t have so many wrong turns along the way.

“I don’t want to have this issue split us up and make us all angry at each other because we don’t have all the information. That’s just not a good excuse. It’s also not worthwhile to take our time and say, ‘Oh well, let’s go ahead and make a decision and, well, I think we should fix this; well, I think we decided wrong two years ago. What can we do to repair what we’ve done?’ What is it, an ounce of prevention is much more than a pound of cure? We heard that the other day in session. And I think it’s just time to listen to that a little bit as we discern what to do with this question. Thank you.”

Mr. Ronn Williamson [Minneapolis Area Synod] stated, “And probably to the point of the last gentleman, I think the question here is about the work that is being done by the task force that was put on by those that came before us here. And I think the question here should be about ‘Can the task force get the work done that they’ve been commissioned?’ And I don’t believe we’ve heard that from the task force.

“So while I’m against this amendment to change the time line, I believe it would be helpful to hear from Bishop Payne as to not only where are we in the process by the task force, but is the task force in unison about being able to complete its work on the time line given? And I think that would be helpful to us all in this decision.”

Bishop Hanson replied, “I’ll treat that as a request.”

The Rev. John S. Maas [Oregon Synod] said, “A request. Where I’m seated, I can’t tell always whether the people are speaking for or against. Seeing as we don’t have it on the screen, could you please identify?”

Bishop Hanson responded, “Thank you. Good. It is odd-numbered mikes are for; even-numbered are against. But thank you for that.” Bishop Hanson asked Bishop Payne, as she went to the resource persons microphone, whether she wanted the Rev. James M. Childs Jr. to join her there, then recommended she not begin until he joined her because of the two-minute restriction on speeches.

Bishop Margaret G. Payne [New England Synod], speaking as chair of the sexuality studies task force, said, “I think it’s important that we explain how the task force understands

itself very briefly, which is a group of people formed to do the will of this assembly. Therefore, since we began work in 2001, we have been on the time line preparing ourselves to produce the recommendations by 2005. That was the task you gave us. That's what we are prepared to do.

"I think the sense of the conversation is more about whether the church will be ready to do that at that time. The task force will do whatever the assembly directs. As you know, the study materials are due out in the beginning of September [2003]; and, therefore, that would be the time when the discussion could begin. I will let Dr. Childs add anything that he would like to add to my comments."

Dr. Childs stated, "I think Bishop Payne has said it all." [Laughter]

Bishop Hanson ruled, "Although that speaker asked a question, he did identify himself as speaking in opposition to the amendment, so I will go to Microphone 9 for the next speaker in support of the amendment."

Bishop Donald J. McCoid [Southwestern Pennsylvania Synod] stated, "I have a sensitivity toward those who have waited and waited patiently for the answering of the two questions that are before the decisions that are to be made. However, I also have a sensitivity toward a church that is asking questions about human sexuality and how this all fits together.

"While it would be nice to proceed in 2005 with both [decisions] and the social statement, that's not possible. It's only possible to have the social statement in 2007. Therefore, I speak in support of the delay until 2007 and not one that I would say that I speak insensitively because I understand that there are many who would like to have this question answered, but I think we will serve ourselves better if we have a social statement and can answer the two questions at that same assembly. Thank you."

Bishop Stephen P. Bouman [Metropolitan New York Synod] said, "Just three brief points. The first one is that we have a theme called 'For the Healing of the World,' and we have resolved to deal with this part of the world in a deliberative way. I really worry about the signal that we give, not only to ourselves but to the world, if we say that we can't or won't do what we said we'd do. The second is that sooner or later, in order to be a part of this deliberative process, we're really going to have to talk and pray with gay and lesbian people who belong to us by their baptism. It's been hard to do that so far. And by delaying this, it's going to be even harder.

"Finally, we can do it. At the assembly for the Northwestern Minnesota Synod in Moorhead, I had the privilege of being with them and just sat in on that debate as a fly on the wall. There were people talking with each other. The Spirit was there. I'm just afraid we're going to delay a part of the healing of the world if we don't continue—whatever decision comes—to do what we said we'd do and trust the Holy Spirit's guidance in it."

Bishop Gregory R. Pile [Allegheny Synod] said, "I do speak in favor of the amendment. I am aware that persons are concerned about moving the time line forward. At the same time I'm also aware that some folks feel very uneasy. For them, everything right now seems up for grabs. The process, as has been stated, does seem out of sequence. The amendment provides the opportunity for us to offer a foundation of clear statements regarding creation, marriage, and human sexuality, helping us inform our study of homosexuality and the specific issues of ordination of gay and lesbian persons in committed relationships and blessing of same-gender relationships.

“One more reason for adopting the amendment came to me since the Allegheny Synod assembly when we discussed this particular memorial. Following the LWF assembly, my friend, my colleague, my brother, my companion on this journey of faith, the bishop of the Kenya Evangelical Lutheran Church, visited our synod. Hearing the news reports of the convention of the Episcopal Church and knowing that we are in a time of study around sexuality, he had many questions for me and grave concerns about decisions the ELCA might make in coming years around sexuality. An adopted social statement on human sexuality, grounded in Scripture and confessions, in existence prior to making decisions on specific matters around homosexuality, makes sense for all of us in this church, no matter our particular position. It will also help us to interpret our decisions to our sisters and brothers across the world. Thank you.”

Bishop Robert A. Rimbo [Southeast Michigan Synod] said, “In 2001—and here I’m going to sound like one of our Reformed sisters or brothers—we entered into a covenant with the gay, lesbian, bisexual, and transgendered community in this church. For us to rescind that at this moment, it seems to me, would fly in the face of our own integrity. And so I speak against this change. Also, understanding that if that were the desire of the assembly in 2001, they should have made that decision then.”

Bishop Michael J. Neils [Grand Canyon Synod] stated, “A few years ago, the Episcopal bishops wanted some help in dealing with matters related to blessing same-sex unions and all matters related to homosexuality, so they brought in a really gifted consultant. And after being introduced to the bishops, the consultant asked the bishops to get in groups of three with this instruction: ‘In your groups of three, you will please reveal your complete sexual histories to one another, starting from your awakening as an adolescent until now.’ The bishops were aghast and said, ‘We’re not prepared to do that.’ And then the consultant said, ‘Well, I wonder how prepared your church is to do what you’re asking them to do.’

“If we enter into study and discussion with an absolute commitment to make a decision in 2005, just getting the first helps this September [2003], we enter into the discussion and study almost as though it’s floor debate instead of having the freedom to listen and study as long as we need to. Some people will enter in saying, ‘This is an argument; I’m for; I’m against; and I’m going to keep at it that way until my side wins out.’

“I hate standing here and suggesting that we change this time line. I am sealed with the Holy Spirit and marked with the cross of Christ forever and fully recognize that the others at the red microphones are too. I just think we need more time to do the work that we’re asking ourselves to do for the sake of the healing of the world.”

Mr. Leonard C. Weiser Jr. [Northeastern Pennsylvania Synod] stated, “I am not in support of the amendment to delay because the vote to delay does not necessarily mean that a vote will take place in 2007; hence, it could be delayed at several upcoming Churchwide Assemblies. We have already begun a four-year process established in 2001. However, a vote to delay then extends that four-year process to six years or more.

“If you’ve seen the photos being displayed by the Lutheran Alliance for Full Participation, you might have seen the one photo that says ‘Never too young.’ Well, that is a photo of me at the age of 16. At that time I was the youngest voting member to the Churchwide Assembly in Chicago in 1989. I have also been a voting member to every Churchwide Assembly since then. This has been a 14-year process for me. I love this church and have dedicated my life to it. But for 14 years, I have been told that I cannot be

a full member of the body of Christ because I am gay. This pain is a lot to bear. Please do not extend the process. I urge you to vote 'no' on the delay."

The Rev. W. Stevens Shipman Jr. [Upper Susquehanna Synod] said, "Originally I came up here because I was a little bit embarrassed that you were having trouble finding green speakers. I'm happy that has been resolved. There is one point, though, that I would like to put before us. It seems to me that, for understandable reasons, many of us are speaking not so much about the substitution here and the amendment but rather presuming a certain outcome of the study at the end. I would like to see us not debate the outcomes of the study at this point but to consider what time line is going to be best in promoting the healing of the world and allowing us to carry through on the wonderful evangelism plan that we adopted earlier this week. I hope we do choose to alter the time line."

Mr. Daniel S. Anderson [Southwestern Minnesota Synod] said, "I am not in favor of this amendment. I'm a gay man and am also a school principal; and for the past four years I've engaged with a group, a task force for training school systems on how to make schools safe for all students, including gay and lesbian students and the students of gay and lesbian parents. I ask that the church continue with the time line that is presently set.

"I've had extensive visits with Bishop Payne and with Dr. Childs. As an educator, I am impressed with the process that has been developed by the human sexuality task force. I look forward to the release of the study guide this fall because I know that as this assembly, as the members of our congregations discuss human sexuality in relation to homosexuality, each of the members can then start to reflect on their own human sexuality and learn about the gifts that God has given them. Thank you."

The Rev. Christopher B. Enstad [Minneapolis Area Synod] said, "I'm a pastor in the Minneapolis Area Synod. And I am speaking in support of this amendment. Like most of you here, I attended one of the hearings with Bishop Payne and Dr. Childs, and I came away from that meeting changed. I saw and heard in their comments that in their modeling of being together in their disagreements that we might also as a church body find a way to hang together in our disagreements.

"I also know that in the social statements what I have come to appreciate as a young pastor in this church is that they open up for me a deeper understanding of Scripture, the Lutheran confessions, and personal experiences of those who are affected by the decisions that we make. And as a pastor in this church and knowing what is going to face us in the next few years, I would appreciate being able to go back to my people with that as the statement of us as a whole church to open that up for them as well. And I also do commend the task force, not only for the report that they will provide to us but that we can watch them and learn from them how to be together and not be divided by our disagreements."

Bishop Hanson announced that the speakers would be displayed on the side screens and the text of the amendment on the front screen.

Ms. Ellie Pedersen [Central States Synod] stated, "I would like to speak against the amendment. I'd like to first remind you that we do not know if the sexuality statement will pass or when it will pass. The last one didn't. So if we base this important decision on the possibility of that statement coming when we hope, then I think it's a big mistake. To delay action on the issues of blessing relationships for gay and lesbian persons and ordination until we pass the social statement is analogous to delaying action on hunger until we have a social statement on hunger. Thank you."

Mr. Raymond Carr [Northeastern Ohio Synod] moved the previous question.

Bishop Hanson cautioned those standing at microphones to remember their places in case the assembly did not vote to close debate. He called for the vote.

**MOVED;
SECONDED;
CARRIED:**

**Two-Thirds Vote Required
Yes-776; No-197**

To move the previous question.

The Rev. Larry C. Kassebaum [Grand Canyon Synod] said, “I rise with a question or a challenge to your ruling on the two-thirds majority. I serve on the Memorials Committee. I was understanding that the interpretation of rescinding a motion was a motion from this assembly, not a previous assembly. So that would only require a 50 percent majority if that is indeed the ruling.”

Bishop Hanson replied, “I’m going to check when I make the ruling so when it’s appropriate to challenge it. Because I only gave notice I was going to give that ruling. [Consultation] Did you have another question? Because I want to answer this one.”

Pr. Kassebaum responded, “It’s possible.”

Bishop Hanson said, “I will declare the ruling when I see what the vote is. And the ruling will be on the basis of what I have told you I will do, whether it is adopted or not by the two-thirds. It’s at that point—and I explained on what basis.”

Pr. Kassebaum asked, “So if there’s a challenge, it should be brought then, is that what you are saying?”

Bishop Hanson responded, “If you’re going to challenge the ruling of the chair, it would have to be after we see if there’s grounds to challenge the ruling of the chair.”

The Rev. Martin E. Zimmann [Southeast Michigan Synod] said, “About what seems like four years ago, you preached a sermon, and I wonder if now is that time when this assembly should take a moment and make the sign of the cross over ourselves and our neighbors to remember that we are all called together in baptism.”

Bishop Hanson replied, “You’ve been invited to do that. I invite you to do that: make the sign of the cross upon yourself and upon your neighbors to remind you of the one to whom you belong. We will now proceed to vote on the amendment.” He read the text of the amendment aloud, and it was displayed on the video screen.

**MOVED;
SECONDED;
DEFEATED:**

Yes-462; No-526

To amend the final paragraph by deletion and addition:
To ~~decline to~~ alter the time line established by the 2001 Churchwide Assembly by adopting in 2007 a social statement on human sexuality prior to the resolution in 2007 of any specific decisions concerning the blessing of committed same-gender relationships and the ordination of approved candidates in committed same-gender relationships.

Presiding Bishop Hanson said that the recommendation from the Memorials Committee was before the assembly and called for discussion.

Mr. Henry L. Harms [Central/Southern Illinois Synod] stated, "Members of the assembly, you have before you our memorial from our synod assembly this year. We were delighted to see that the Memorials Committee has accepted our memorial as we present it to you today. As it says in our memorial, there is much disagreement in scholarly and faithful biblical interpretation on this issue. But the members of the Central/Southern Illinois Synod do not wish to delay this study any longer. We wish to keep on the time line. Thank you."

The Rev. Harvey L. Nelson [Southwestern Minnesota Synod] moved to close debate.

MOVED;

Two-Thirds Vote Required

SECONDED:

To move the previous question.

Bishop Michael J. Neils [Grand Canyon Synod] asked, "What happens if this main motion now is defeated? There's nothing else. Well, that's the question. What happens if this is defeated?"

Bishop Hanson replied, "My spontaneous response that if somebody wants to challenge me up here is we have the actions of the 2001 assembly that are guiding the church. Because this assembly has taken no additional action. Oh, see, I told you that was my spontaneous. . . Now I'm going to get advice. Let me just. . . The Memorials Committee's recommendation is in response to memorials from synods. If we defeated this, we would just be taking no response to those synodical memorials to us."

Bishop Neils said, "There's no way, then, that those memorials would be before us as business? We are just voting on this?"

Bishop Hanson replied in the negative. Bishop Neils said, "Okay."

Bishop Hanson said, "So did we vote to close debate yet? Okay. We're voting now to close debate."

MOVED;

Two-Thirds Vote Required

SECONDED;

Yes-853; No-123

CARRIED:

To move the previous question.

Bishop Hanson directed the assembly to vote on the recommendation of the Memorials Committee.

ASSEMBLY

ACTION

Yes-687; No-278

CA03.06.27

To receive the memorials of the Nebraska Synod, Central/Southern Illinois Synod, Northwestern Pennsylvania Synod, Southwestern Pennsylvania Synod, Allegheny Synod, Lower Susquehanna Synod, and West Virginia-Western Maryland Synod related to the time line for the decision by the Churchwide Assembly of the Evangelical Lutheran Church in America on the blessing of committed same-gender

relationships and the ordination of approved candidates in committed same-gender relationships;

To acknowledge the continuing discussion throughout this church in response to the ELCA Studies on Sexuality, “Journey Together Faithfully: A Call to Study and Dialogue,” and to acknowledge the need for continuing conversations, dialogue, study, and discernment of these issues;

To support the ongoing work of the ELCA Studies on Sexuality, as they continue to address and respond to the 2001 Churchwide Assembly resolutions on the blessing of committed same-gender relationships, the ordination of approved candidates in committed same-gender relationships, and development of a social statement on human sexuality; and

To decline to alter the time line established by the 2001 Churchwide Assembly.

Bishop Hanson invited the assembly to stretch and sing the hymn, “When Peace Like a River.”

2004-2005 Budget Proposal

Reference: *2003 Pre-Assembly Report*, Section IV, pages 31-72.

Presiding Bishop Mark S. Hanson invited Ms. Linda J. Brown, chair of the Church Council’s Budget and Finance Committee; Ms. Christina Jackson-Skelton, treasurer of the Evangelical Lutheran Church in America; and the Rev. Charles S. Miller, executive for administration, Office of the Presiding Bishop, to join him for the discussion and vote on the 2004-2005 budget proposal.

Bishop Hanson called on Ms. Brown to read the budget recommendation from the Church Council.

MOVED;

SECONDED:

2004 Budget Proposal:

To approve a 2004 current fund fiscal year income proposal of \$84,310,000; and

To approve a 2004 World Hunger income proposal of \$16,250,000.

2005 Budget Proposal:

To approve a 2005 current fund fiscal year income proposal of \$85,140,000; and

To approve a 2005 World Hunger income proposal of \$16,500,000.

Spending Authorization:

To authorize the Church Council to establish a spending authorization after periodic review of revised income estimates; and

To acknowledge and affirm the responsibility of the Office of the Presiding Bishop to begin in 2004 an alignment of the churchwide spending plan, staffing, and structure with “Faithful Yet Changing: The Plan for Mission in the ELCA,” limited to the parameters of the revised income estimates.

Mr. Luis Rodriguez [Southwestern Texas Synod] moved to suspend the rules of the assembly regarding the deadlines for submission of an amendment.

MOVED;
SECONDED;
DEFEATED:

Two-Thirds Vote Required
Yes-177; No-609

To suspend the rules of procedure for the assembly.

Mr. Leon T. Philpot [Eastern North Dakota Synod] moved to amend the recommendation.

MOVED;
SECONDED:

To amend the spending authorization by addition of a new second paragraph:

To direct the Church Council to dedicate 50 percent of all fiscal year 2003-2005 income in excess of the amount approved by the 2001 and 2003 assemblies to those initiatives of any division, office, department, or unit of the ELCA that advance and support the youth and family ministry strategic goals and planned actions of the ELCA. The amount shall not exceed \$1 million per fiscal year.

Mr. Philpot described his proposal as not an expense but an investment in youth, young adults, and children.

Mr. Luke E. Wilson [Southeastern Minnesota Synod] spoke in favor of the amendment, noting that the words “youth and family” did not appear in the budget.

Ms. Brown spoke in opposition on behalf of the Church Council’s Budget and Finance Committee. She said that she was not opposed to additional spending for youth and family ministry but believed that adding items to the budget in this fashion was “not healthy.” She said that program initiatives belonged in the budget.

The Rev. Christian B. Meier [Northeastern Minnesota Synod] asked how budget surpluses were normally handled.

Ms. Brown called attention to a process noted on page 32 of Section IV of the *2003 Pre-Assembly Report*. Treasurer Jackson-Skelton said that should a surplus develop, those funds would normally be directed to unfunded mandates and to the creation of a necessary operating reserve.

The Rev. Wendell L. Hendershott Jr. [Eastern Washington-Idaho Synod] asked for the text of the proposed amendment to the budget proposal to be displayed on the video screen.

The Rev. Benjamin T. Carlsen [Eastern North Dakota Synod] challenged this church to increase its giving.

Bishop Wm. Christopher Boerger [Northwest Washington Synod] suggested that youth and family monies were better spent at the congregational, synodical, or regional levels.

Mr. John C. Mickelson [Northwest Synod of Wisconsin] moved to end debate on the matter.

MOVED;

SECONDED;

CARRIED:

Two-Thirds Vote Required

Yes-809; No-48

To move the previous question.

Bishop Hanson called on the assembly to vote on the proposed amendment.

MOVED;

SECONDED;

DEFEATED:

Yes-206; No-674

To amend the spending authorization by addition of a new second paragraph:

To direct the Church Council to dedicate 50 percent of all fiscal year 2003-2005 income in excess of the amount approved by the 2001 and 2003 assemblies to those initiatives of any division, office, department, or unit of the ELCA that advance and support the youth and family ministry strategic goals and planned actions of the ELCA. The amount shall not exceed \$1 million per fiscal year.

Bishop Margarita Martinez [Caribbean Synod] moved to amend the spending authorization.

MOVED;

SECONDED:

To amend the spending authorization by addition of a new paragraph:

To affirm the ELCA's commitment to be an antiracist, multicultural church by referring to the Church Council the affirmation of the Assembly to assign budget allocations that reflect the priority commitment for multicultural ministries such as antiracism training, leadership development, scholarships for seminarians, and new missions.

Bishop Martinez expressed the concern that declining revenues would hinder recruitment of minority candidates for ministry.

Ms. Grace El-Yateem [Metropolitan New York Synod] supported this church's initial goal of a full 10 percent of membership being persons of color or of primary language other than English and urged continued efforts toward reaching that goal. She compared this church's budget process to household budgeting, saying that when money is tight, priorities needed to be set. She believed this concern should remain a priority.

Ms. Carol K. Mahnke [Southeastern Iowa Synod] spoke in opposition to the amendment, noting that there was "crisis after crisis after crisis" in the world. She said she preferred not

to single out certain ministries for special consideration but to enable this church to respond quickly to crises as the need arose.

The Rev. Stephan M. Kienberger [Caribbean Synod] spoke in favor of the amendment, saying that it expressed support for the strategic plans and the evangelism strategy adopted at this assembly. It sent a message, he said, “that this is important.”

Mr. Derek J. Dozer [Southern Ohio Synod] moved to end debate on the matter.

MOVED;

SECONDED;

Yes-777; No-109

CARRIED:

To move the previous question.

Bishop Hanson called for a vote on the motion on the floor.

MOVED;

SECONDED;

Yes-415; No-470

DEFEATED:

To amend the spending authorization by addition of a new paragraph:
To affirm the ELCA’s commitment to be an antiracist, multicultural church by referring to the Church Council the affirmation of the Assembly to assign budget allocations that reflect the priority commitment for multicultural ministries such as anti-racism training, leadership development, scholarships for seminarians, and new missions.

Ms. Connie Frankenfeld [Central/Southern Illinois Synod] asked for clarification as to whether the proposed budget included allocations for the evangelism strategy as it was adopted. Pr. Miller referred the assembly to page 37 of Section IV. He noted that, as the budget was developed, the outcome of the assembly action could not be known. He indicated that the budget process as it moved forward would be “redone” in light of assembly actions, including the evangelism strategy.

Mr. J. Everett Wick [Southeastern Pennsylvania Synod] expressed concern that only 6.2 percent of the budget was allocated for investment in stewardship. This was too small, he said, in light of this church’s ongoing fiscal problems.

Mr. Earl L. Mummert, a member of the Church Council, expressed his concern that “we act as if we were a poor church.” He estimated that the 5 million members of the ELCA have a combined income of \$125 billion annually. In terms of percentage of income contributed to the church, ELCA members ranked 31st among Lutheran church bodies worldwide, he said.

Pr. John Schreiber [Southeast Michigan Synod] moved to end debate on the matter.

MOVED;

Two-Thirds Vote Required

SECONDED;

Yes-836; No-45

CARRIED:

To move the previous question.

ASSEMBLY

ACTION

Yes-858; No-48

CA03.06.28 2004 Budget Proposal:

To approve a 2004 current fund fiscal year income proposal of \$84,310,000; and

To approve a 2004 World Hunger income proposal of \$16,250,000.

2005 Budget Proposal:

To approve a 2005 current fund fiscal year income proposal of \$85,140,000; and

To approve a 2005 World Hunger income proposal of \$16,500,000.

Spending Authorization:

To authorize the Church Council to establish a spending authorization after periodic review of revised income estimates; and

To acknowledge and affirm the responsibility of the Office of the Presiding Bishop to begin in 2004 an alignment of the churchwide spending plan, staffing, and structure with "Faithful Yet Changing: The Plan for Mission in the Evangelical Lutheran Church in America," limited to the parameters of the revised income estimates.

Report of the Committee of Reference and Counsel

Reference: 2003 Pre-Assembly Report, Section VIII.

Presiding Bishop Hanson invited Ms. Sally Young, co-chair of the Committee of Reference and Counsel, to move forward with a discussion of resolutions from voting members.

Bishop Peter Rogness [Saint Paul Area Synod] moved to amend the Rules of Organization and Procedure for the Assembly. The amendment was adopted without discussion.

MOVED;

SECONDED;

CARRIED:

Two-Thirds Vote Required

Yes-589; No-220

To suspend the rules of procedure and to restrict debate to three speeches, for and against, on each issue before the assembly.

Mr. Allen D. Christensen [Indiana-Kentucky Synod] moved consideration of Motions D, E, H, and L *en bloc*. The motion was carried without discussion.

MOVED;

SECONDED;

Yes-872; No-56

CARRIED: To consider Motions D, E, H, and L *en bloc* without separate amendment or debate.

Ms. Young subsequently introduced as an *en bloc* action the adoption of Motions D, E, H, and L. The motions were adopted without discussion.

MOVED;

SECONDED;

Yes-927; No-12

CARRIED:

To adopt Motions D, E, H, and L *en bloc*.

Motion D: Response to Denial of Visas to Delegates to the 2003 Lutheran World Federation Assembly

Reference: 2003 Pre-Assembly Reports, Section VIII, page 4.

Motion D was submitted by Bishop Rolf P. Wangberg [Northwestern Minnesota Synod].

ASSEMBLY

ACTION

EN BLOC

CA03.06.29

WHEREAS, the Lutheran World Federation (LWF) has reported that approximately 50 people from 13 different countries were unable to attend the LWF Assembly in Winnipeg, Canada, July 21-31, 2003, because they were unable to obtain Canadian visas; and

WHEREAS, all those who did not receive visas were exclusively residents of the southern hemisphere; and

WHEREAS, many of those not receiving visas were from some of the poorest countries and included in particular women, youth, and members of indigenous and marginalized communities; and

WHEREAS, the denial of visas prevented many members of the Evangelical Lutheran Church in America (ELCA) from experiencing the joyful healing of the world that comes through worshiping and communing with brothers and sisters in faith from around the world; and

WHEREAS, it is especially important that the Evangelical Lutheran Church in America—a close neighbor of the Evangelical Lutheran Church in Canada (ELCIC)—based in the United States, the closest neighbor to Canada, add its voice to that of Lutherans from throughout the world; therefore, be it

RESOLVED, that the 2003 Churchwide Assembly of the Evangelical Lutheran Church in America request its presiding bishop, in consultation with National Bishop Raymond Schultz of the Evangelical Lutheran Church in Canada, to express to

the Canadian government, through appropriate diplomatic means, the ELCA's disappointment and concern over the denial of visas to delegates to the Lutheran World Federation's 2003 Assembly.

Motion E: Appeal for Human Rights in Laos

Reference: 2003 Pre-Assembly Report, Section VIII, page 5.

Motion E was submitted by Ms. Janet E. Thompson [Saint Paul Area Synod].

ASSEMBLY

ACTION

EN BLOC

CA03.06.30

WHEREAS, ELCA pastor Naw-Karl Mua (Light of Light Lutheran Church, St. Paul, Minn.) was imprisoned in Laos from June 3 to July 9, 2003, as reported in both *The Lutheran* (August and September 2003 issues) and in national secular media; and

WHEREAS, this became an occasion for people in Minnesota and throughout the country to become aware of the oppression of the Hmong people in Laos; therefore, be it

RESOLVED, that the members of the Evangelical Lutheran Church in America gathered in Churchwide Assembly express our common concern that the basic human rights of all people of the world be protected. In that concern we convey the following to the Lao People's Democratic Republic:

- a. We welcome the release on July 9, 2003, of Naw-Karl Mua, ethnic Hmong, U.S. national, and ELCA pastor; and of Thierry Falise, Belgian national, and Vincent Reynaud, French national.
- b. We appeal for the immediate and unconditional release of Pa Fue Khang, Thao Moua, and Char Yang and other ethnic Hmong Lao nationals who were imprisoned and tried along with Naw-Karl Mua in a court procedure that the U.S. Department of State has determined did not meet international standards of justice.
- c. We express concern about reported ill treatment of Hmong Lao nationals and ask that they be given access to lawyers, medical treatment, and trials that meet international standards of justice.
- d. We appeal to the Lao government to allow access to ethnic Hmong Lao nationals by international human

rights and other organizations including Amnesty International, the office of the United Nations High Commissioner for Human Rights, the International Committee of the Red Cross, the World Council of Churches, Lutheran World Relief, the Lutheran World Federation, and other religious and humanitarian agencies.

and be it further

RESOLVED, that we urge members of ELCA congregations and advocacy agencies to express these same concerns to U.S. and Lao government officials.

Motion H: Rural Ministry

Reference: 2003 Pre-Assembly Report, Section VIII, page 8.

Motion H was submitted by Mr. Steven E. Koenig [Nebraska Synod].

ASSEMBLY

ACTION

EN BLOC

CA03.06.31

WHEREAS, the 1997 Churchwide Assembly approved a plan for establishing a rural and small town ministries desk; and

WHEREAS, the desk for rural ministry resources and networking is housed in the Division for Outreach, with assistance from the Division for Congregational Ministries and the Division for Church in Society; and

WHEREAS, the 2001 Churchwide Assembly referred a request to expand the staff of the desk for rural ministry resources and networking to the Church Council; therefore, be it

RESOLVED, to affirm the work and leadership of the desk for rural ministry resources and networking; and be it further

RESOLVED, to call on all units of the ELCA to realize the vitality of the rural community and acknowledge the messages coming from the affinity groups of the ELCA Small Town and Rural (STaR) Ministry Alliance; and be it further

RESOLVED, to encourage the Church Council to remember the call for a rural desk by previous Churchwide Assemblies as the evangelism strategy and strategic directions are implemented.

Motion L: Welcome for All God's People

Reference: 2003 Pre-Assembly Report, Section VIII, page 12.

Motion L was submitted by the Rev. Sandra Carlson Alexis [Delaware-Maryland Synod].

ASSEMBLY

ACTION

EN BLOC

CA03.06.32 WHEREAS, Galatians 3 asserts “all of you are one in Christ Jesus”; and

WHEREAS, the Rev. Ishmael Noko correctly noted in his comments to the 2003 Churchwide Assembly that disabled people may have access to churches, but are not really included; therefore, be it

RESOLVED, that the ELCA reaffirm its commitment to those with mental and physical disabilities; and be it further

RESOLVED, that the ELCA continue to encourage pastors and congregations to provide a place of true welcome for all God’s people.

Bishop Rev. Allan C. Bjornberg [Rocky Mountain Synod] observed that the assembly had spent time talking about issues of poverty and justice. He called attention to the “faceless, nameless, immigrant, refugee people who serve our meals and clean our toilets.” He urged those in attendance to offer generous gratuities to those who had served them, both as a matter of justice and as a witness to faith.

The Rev. Kenneth L. Mikulasek [Sierra Pacific Synod] moved to amend the agenda.

MOVED;

SECONDED: To recess at 6:00 p.m. and to resume tomorrow morning.

There being no discussion of the motion, Bishop Hanson called for a vote.

MOVED;

SECONDED;

Yes-257; No-654

DEFEATED:

To recess at 6:00 P.M. and to resume tomorrow morning.

Motion F: Call for Suspension of Full-Communion with The Episcopal Church

Reference: 2003 Pre-Assembly Reports, Section VIII.

Motion F was submitted by Mr. Harvey J. Hengst [Southwestern Texas Synod]:

WHEREAS, The Episcopal Church U.S.A. General Convention has voted to approve the ordination of people living in openly homosexual relationships; and

WHEREAS, The Episcopal Church U.S.A. General Convention has approved the blessing of homosexual relationships by Episcopal priests; and

WHEREAS, the Evangelical Lutheran Church in America and The Episcopal Church U.S.A. have entered into a special relationship through the “Called to Common Mission”; and

WHEREAS, The Episcopal Church U.S.A. acted in a unilateral way to determine moral doctrine by legislative actions, without consultation with other full communion church bodies; and

WHEREAS, the Evangelical Lutheran Church in America is committed to doing a fair and balanced study on human sexuality with the final report coming to the 2007 Churchwide Assembly for action; and

WHEREAS, to remain in a full relationship with a church that has already made its decision regarding the ordination of people who are openly homosexual and the appropriateness of blessing same-sex relationships would hinder the fair and balanced process of the ELCA study and be tantamount to our making a *de facto* agreement with that body before the study begins; therefore, be it

RESOLVED, that the 2003 Churchwide Assembly of the Evangelical Lutheran Church in America temporarily suspend the full communion relationship with The Episcopal Church U.S.A. until after the conclusion of the ELCA Studies on Human Sexuality are completed and the ELCA has made a decision regarding the ordination of openly homosexual pastors and bishops and until a decision regarding the blessing of same-sex relationships has been determined.

Ms. Young, on behalf of the Committee of Reference and Counsel, said, “The committee recommends to the assembly that they decline the proposed resolution. I’d like to share the rationale with you. . . .” She read the following rationale:

“Called to Common Mission” (CCM), the document that established a relationship between this church and The Episcopal Church, makes clear that decisions regarding who may serve as an ordained minister must remain a matter of the internal policies of each church body (CCM, paragraph 22). Ordained ministers who wished to serve in the other church body must abide by the standards for ministerial conduct established by the receiving church body. Thus decisions made by a full-communion partner church on standards for ordained ministry are not binding on this church.

The resolution also made assertions in its “WHEREAS” clauses that did not adequately reflect the decisions made by The Episcopal Church at its General Convention in August 2003. Despite reports made in the secular media about those decisions, The Episcopal Church did not “approve the ordination of people living in openly homosexual relationships.” Nor did the General Convention take an action on behalf of the whole Episcopal Church to approve “the blessing of homosexual relationships by Episcopal priests.” Finally, the sixth “WHEREAS” clause asserted that it would not be appropriate for this church to be in a relationship of full communion with a church body that had made a decision on the ordination of non-celibate gay and lesbian people and on the blessing of same-gender unions. Other church bodies with which this church shares a relationship of full communion have made decisions, both for and against, on these matters. Any decisions related to matters of human sexuality to be made by this church would be determined according to the internal processes of this church.

Bishop Hanson ruled, “Because the Reference and Council Committee declines to recommend it, it is not before you unless it is moved. Is anyone at the microphone to move the resolution? If you have a card, wave it. If you’re at the mike, there is nothing before us to debate. Mr. Hengst.”

Mr. Harvey J. Hengst [Southwestern Texas Synod] moved to substitute Motion F for the committee recommendation.

Bishop Hanson called for a second. When it was seconded, he asked Mr. Hengst to speak to the motion and informed the assembly where the motion could be found in their materials.

MOVED;

SECONDED: WHEREAS, The Episcopal Church U.S.A. General Convention has voted to approve the ordination of people living in openly homosexual relationships; and

WHEREAS, The Episcopal Church U.S.A. General Convention has approved the blessing of homosexual relationships by Episcopal priests; and

WHEREAS, the Evangelical Lutheran Church in America and The Episcopal Church U.S.A. have entered into a special relationship through the “Called to Common Mission”; and

WHEREAS, The Episcopal Church U.S.A. acted in a unilateral way to determine moral doctrine by legislative actions, without consultation with other full communion church bodies; and

WHEREAS, the Evangelical Lutheran Church in America is committed to doing a fair and balanced study on human sexuality with the final report coming to the 2007 Churchwide Assembly for action; and

WHEREAS, to remain in a full relationship with a church that has already made its decision regarding the ordination of people who are openly homosexual and the appropriateness of blessing same-sex relationships would hinder the fair and balanced process of the ELCA study and be tantamount to our making a *de facto* agreement with that body before the study begins; therefore, be it

RESOLVED, that the 2003 Churchwide Assembly of the Evangelical Lutheran Church in America temporarily suspend the full communion relationship with The Episcopal Church U.S.A. until after the conclusion of the ELCA Studies on Human Sexuality are completed and the ELCA has made a decision regarding the ordination of openly homosexual pastors and bishops and until a decision regarding the blessing of same-sex relationships has been determined.

Mr. Hengst said, “This motion was made because I think we do not want to be influenced or think that we would be influenced by the action of The Episcopal Church, and we should finish and complete our studies before we take any action with them and, therefore, get out of common communion with those in the “Called to Common Mission.”

“And part of this, in reference to Reference and Counsel that the ‘whereas’ clauses do not adequately reflect decisions made by The Episcopal Church, I spoke to several pastors about this, some of whom were in conversation with the bishop’s office, either—mostly by e-mail. And this was the information that the pastors had. If the churchwide [organization] had more correct information about this matter, perhaps it should have been shared with the bishops, pastors, and congregations.

“And although the General Convention did not take action to approve the blessing of homosexual relationships by Episcopal priests, in that they approved an openly gay bishop, who is an ordained priest, it is highly probable The Episcopal Church would have approved

this action. I, therefore, feel we should suspend the full communion with The Episcopal Church U.S.A. until the ELCA studies are completed.”

Bishop Ronald B. Warren [Southeastern Synod], member of the national Lutheran-Episcopal Coordinating Committee, said, “I speak in opposition to this resolution in four very brief sound bites. First, St. Paul writes in 1 Corinthians 12:7, ‘To each is given a manifestation of the Spirit for the common good.’ Second, the Spirit of the living Christ has given the ELCA a corporate spiritual gift of bridge-building in the national and global ecumenical community. Today we are known around the world for the gift of ecumenical bridge-building.

“Third, a primary characteristic of this gift of bridge-building is trust between us and our ecumenical partners. When we enter into full-communion relationships, we trust each other, in Jesus’ name, to abide by the provisions and healthy relational boundaries contained in those full-communion agreements. An example of a relational boundary is in our full-communion agreement with the United Church of Christ, who ordains gay and lesbian persons in committed relationships. A primary principle of all of our full-communion agreements is that should a pastor from a full-communion partner be considered for service in an ELCA congregation, that person must be in compliance with our ELCA policies and standards for clergy.

“And, finally, four, if we accept this resolution, I believe that we’re not only in grave danger of sending a reactive message that we are willing to breach trust without consultation with our present full-communion partners but also potentially with future dialogue partners. I, therefore, speak in opposition.”

Ms. Marjorie B. Streck [North Carolina Synod] moved to end debate on the matter.

Bishop Hanson called for a vote on the motion to end debate.

MOVED;

SECONDED;

CARRIED:

Two-Thirds Vote Required

Yes-847; No-77

To move the previous question.

Mr. Glenn C. Knox [East-Central Wisconsin Synod] asked, “Isn’t that a violation of the rules that you just recently made? It had to be three for and three against.”

Bishop Hanson replied, “No. Maximum three for and three against.”

Mr. Knox said, “There wasn’t any other standing.”

Bishop Hanson responded, “But the debate can be closed at any time, but we can’t go more than three for or three against. I want to give notice that I’m going to rule when you voted this that it will take two-thirds to adopt because, as previously, this would alter previous actions of a previous Churchwide Assembly in establishing full-communion relationships, which also took two-thirds to establish. So I intend to rule—this is just giving notice—that this would take two-thirds to adopt on the same rule that you have adopted for this assembly. All those in favor of Motion F would vote ‘yes’; opposed, vote ‘no.’ Please vote now.

Excuse me? That’s really hard when we’ve said, ‘Vote now.’ Go ahead. Now we’ve interrupted. Wait. Microphone 6.”

Bishop Gary M. Wollersheim [Northern Illinois Synod] asked, “Bishop Hanson, are we voting on the Reference and Council’s recommendation?”

Bishop Hanson replied, “No—because I clarified they didn’t have a recommendation on the floor. Microphone 2.”

Mr. James Parker [Northwestern Ohio Synod] said, “A ‘yes’ vote means that we are voting ‘yes’ on the original resolution? Or the motion? And a ‘no’ is ‘no’? So which side?”

Bishop Hanson explained, “There only has been one resolution before us. It is resolution . . . F. . . .When Reference and Counsel declines, that’s not a motion. That is their indication they do not want to take any action. So then the maker gets the motion on the floor. But we have only had one motion on the floor on this topic, and it is Motion F. And now we are voting whether you want to support Motion F, which is the language lines 29-38 in the left column of page 6Vote now.”

MOVED;

SECONDED;

DEFEATED:

Yes-139; No-832

RESOLVED, that the 2003 Churchwide Assembly of the Evangelical Lutheran Church in America temporarily suspend the full communion relationship with The Episcopal Church U.S.A. until after the conclusion of the ELCA Studies on Human Sexuality are completed and the ELCA has made a decision regarding the ordination of openly homosexual pastors and bishops and until a decision regarding the blessing of same-sex relationships has been determined.

Motion A: Inclusion of Synod Vice Presidents as Voting Members to Churchwide Assembly

Reference: 2003 Pre-Assembly Report, Section VIII, page 1.

Ms. Young noted that Motion N and Motion G had been withdrawn and stated that the next item of business would be Motion A, related to inclusion of synod vice presidents as voting members to the Churchwide Assembly.

Motion A was submitted by Mr. Mark S. Helmke [Southwestern Texas Synod]:

WHEREAS, the vice presidents of the synods of this church:

- are the highest elected lay leaders of the synods, working in partnership with the synod bishops;
- serve as a primary source of lay leadership in daily ministry within the church;
- provide a diverse range of talents and experiences in the mission of the church; and
- offer a unique perspective and serve a critical role in facilitating communication among congregations, synods, and the churchwide organization; and

WHEREAS, many synods have realized the benefits, both to the synod and to the Churchwide Assembly, of their vice presidents attending the Churchwide Assembly as voting members; and

WHEREAS, synod practices governing participation of vice presidents as voting members of the Churchwide Assembly vary widely; and

WHEREAS, the vice presidents of 45 synods of this church, gathered as an integral part of the 2003 Churchwide Assembly, strongly endorse the concept of all synod vice presidents regularly attending each meeting of the Churchwide Assembly as voting members; therefore, be it

RESOLVED, that the bylaws be amended as follows:

12.41.11. *[First two sentences unchanged]* The synodical bishop and vice president, who ~~is~~ are *ex officio* ~~a~~ members of the Churchwide Assembly, shall be

included in the number of voting members so determined. [*Remainder of section unchanged.*]

and

- 12.41.21. The officers of this church and the bishops and vice presidents of the synods shall serve as *ex officio* members of the Churchwide Assembly. They shall have voice and vote.

Ms. Young informed the assembly of the rationale of the Committee of Reference and Counsel, which was that the assembly should defer to the authority of the synods to set their own policies in this matter and should allow flexibility to synods to deal with varied circumstances.

On behalf of the committee Ms. Young moved the following:

MOVED;

SECONDED:

Recognizing potential benefits, both for the life of synods and for the quality of Churchwide Assemblies, of the regular inclusion of synodical vice presidents in the delegations of voting members, the 2003 Churchwide Assembly invites each synod to consider whether a policy to make synodical vice presidents *ex officio* members of the Churchwide Assembly with voice and vote would be appropriate and helpful in its own circumstance.

Mr. Mark S. Helmke [Southwestern Texas Synod] moved to substitute Motion A for the recommendation of the Committee of Reference and Counsel.

MOVED;

SECONDED:

To substitute Motion A for the recommendation of the Committee of Reference and Counsel:

WHEREAS, the vice presidents of the synods of this church:

- are the highest elected lay leaders of the synods, working in partnership with the synod bishops;
- serve as a primary source of lay leadership in daily ministry within the church;
- provide a diverse range of talents and experiences in the mission of the church; and
- offer a unique perspective and serve a critical role in facilitating communication among congregations, synods, and the churchwide organization; and

WHEREAS, many synods have realized the benefits, both to the synod and to the Churchwide Assembly, of their vice presidents attending the Churchwide Assembly as voting members; and

WHEREAS, synod practices governing participation of vice presidents as voting members of the Churchwide Assembly vary widely; and

WHEREAS, the vice presidents of 45 synods of this church, gathered as an integral part of the 2003 Churchwide Assembly, strongly endorse the concept of all synod vice presidents regularly attending each meeting of the Churchwide Assembly as voting members; therefore, be it

RESOLVED, that the bylaws be amended as follows:

12.41.11. *[First two sentences unchanged]* The synodical bishop and vice president, who ~~is~~ are *ex officio* a members of the Churchwide Assembly, shall be included in the number of voting members so determined. *[Remainder of section unchanged.]*

and

12.41.21. The officers of this church and the bishops and vice presidents of the synods shall serve as *ex officio* members of the Churchwide Assembly. They shall have voice and vote.

Mr. Helmke noted that the effect of the resolution would be to add approximately 20 synodical vice presidents to future assemblies. In reality, he said, the resolution would affect fewer than six percent of the seats in the assembly.

The Rev. Michael E. Pancoast [Northwest Synod of Wisconsin] moved to end debate on the matter.

MOVED;

Two-Thirds Vote Required

SECONDED;

Yes-819; No-113

CARRIED:

To move the previous question.

The Rev. Dennis R. Creswell [East-Central Synod of Wisconsin] asked whether this resolution would increase the number of voting members at the churchwide assembly. Bishop Hanson said it would not.

MOVED;

Yes-519; No-391

SECONDED;

CARRIED:

To substitute Motion A for the recommendation of the Committee of Reference and Counsel.

A voting member moved to end debate on the matter.

MOVED;

Two-Thirds Vote Required

SECONDED;

Yes-796; No-145

CARRIED:

To move the previous question.

Bishop Hanson called for a vote on the motion that was on the floor.

MOVED;

Two-Thirds Vote Required

SECONDED;

Yes-570; No-366

DEFEATED:

RESOLVED, that the bylaws be amended as follows:

12.41.11. *[First two sentences unchanged]* The synodical bishop and vice president, who ~~is~~ are *ex officio* a members of the Churchwide Assembly, shall be included in the number of voting members so determined. *[Remainder of section unchanged.]*

and
12.41.21. The officers of this church and the bishops and vice presidents of the synods shall serve as *ex officio* members of the Churchwide Assembly. They shall have voice and vote.

Mr. Luis Rodriguez [Southwestern Texas Synod] moved to suspend the rules of procedure to allow him to offer a non-germane resolution relative to the Young Adult Convocation.

MOVED; **Two-Thirds Vote Required**
SECONDED: To suspend the rules of procedure to allow a voting member to offer a non-germane resolution.

Hearing no debate, Bishop Hanson called for a vote on the motion.

MOVED; **Two-Thirds Vote Required**
SECONDED; **Yes-407; No-495**
DEFEATED: To suspend the rules of procedure to allow a voting member to offer a non-germane resolution.

Motion K: Racial Justice and Equality

Reference: 2003 Pre-Assembly Report, Section VIII, page 11.

The following motion was submitted by the Rev. Frederick K. Neu and Mr. Hal Colston [New England Synod]:

WHEREAS, we believe that all people are created in the image of God; and

WHEREAS, as the baptized people of God we are called to live the Gospel in the world; and

WHEREAS, the ELCA is committed to racial justice; and

WHEREAS, news reports in the *Milwaukee Journal-Sentinel* during this assembly recounting the killing of four unarmed African Americans by white officers of the Milwaukee police confronts this church with the ongoing struggle to live out our call for racial justice, equality, and living harmoniously; therefore be it

RESOLVED, that the Evangelical Lutheran Church in America in assembly reaffirm our commitment to work for racial justice and equality, and express to the chair of the Milwaukee Common Council our shared concern and grief for this loss of life; and be it further

RESOLVED, that logistical planners of future ELCA Churchwide Assemblies take into consideration racial justice and equality demonstrated by municipal authorities and choose locations that support the ELCA's commitment to racial justice and equality.

Ms. Young said the Committee of Reference and Counsel was grateful for the work of the Greater Milwaukee Synod for racial justice and reconciliation and stated that the Committee of Reference and Counsel was mindful of the ELCA's long-standing commitment to racial justice. She subsequently moved:

MOVED;

SECONDED: To refer Motion K to the Office of the Secretary for further consideration in planning future Churchwide Assemblies.

The Rev. Frederick K. Neu [New England Synod] explained that the rationale for offering his original resolution was a means to offer support to the Greater Milwaukee Synod in its struggle for racial justice in the face of continuing problems.

The Rev. Elizabeth J. Toler [North Carolina Synod] asked the presiding bishop whether, if Motion K would be referred to the secretary, this would be an adequate expression of the assembly's grief over the killing of four unarmed African Americans by Milwaukee police officers. Bishop Hanson said that it would, because referring the motion meant that concerns of the motion would be transmitted to the indicated people.

The Rev. Gary G. Hatcher [Northeastern Iowa Synod] expressed a concern that the assembly could not know whether or not the action of the Milwaukee police officers was justified. Noting that his son was a police officer, he observed that in the U.S. a police officer died in the line of duty every 57 hours.

The Rev. Jonathan F. Jacobs [Greater Milwaukee Synod] stated his preference for Motion K over the committee recommendation. He said that the original motion offered stronger support for racial justice and harmony. He also noted that synod ministries worked to support both victims and police officers.

Mr. Hal Colston [New England Synod] said that he too preferred the original motion and related how his 17-year old son was victimized by an act of racial profiling next to his own home. He said that this nation faced "an epidemic of racial profiling."

Mr. Robert Gottschalk [Northern Great Lakes Synod] asked whether support of Motion K would mean that a Churchwide Assembly would never be held in a city with racial difficulties.

Ms. Young responded on behalf of the committee. She said that assemblies were planned years in advance and could not effectively respond to concerns as recent as the Milwaukee shootings. She said that the committee's recommendation was intended to provide guidance to the Office of the Secretary.

There being no further debate, the motion of the committee was voted upon.

ASSEMBLY

ACTION

Yes-811; No-147

CA03.06.33 To refer Motion K to the Office of the Secretary for further consideration in planning future Churchwide Assemblies.

Motion J: Review and Revision of the Annual Congregation Report Form

Reference: 2003 Pre-Assembly Reports, Section VIII, page 10.

The following motion was submitted by the Rev. David W. Shockey [Indiana-Kentucky Synod]:

WHEREAS, God deserves and this church desires excellence in all our actions to glorify God; and

WHEREAS, excellence is achieved through a continual cycle of improvement, evaluation, and action; and

WHEREAS, this church especially desires to glorify God through excellent evangelism and outreach in every aspect of the strategic directions in “Faithful Yet Changing: The Plan for Mission in the ELCA,” adopted by the 2003 Churchwide Assembly; therefore be it

RESOLVED, that the Church Council—in consultation with the Office of the Secretary and the Division for Outreach and with input from synods—review and revise the annual report form required of congregations in order to include new evangelism- and outreach-specific categories by which evangelism and outreach goals can be measured.

Ms. Young said the committee’s goal was to make sure that the proposal in the motion would “pass through proper channels.” She moved:

MOVED;

SECONDED: To refer Motion J to the Division for Outreach and the Office of the Secretary, with a request that a report and possible recommendation be brought to the April 2004 meeting of the Church Council.

The Rev. David W. Shockey [Indiana-Kentucky Synod] moved to substitute Motion J for the committee recommendation.

MOVED;

SECONDED: To substitute Motion J for the recommendation of the Committee of Reference and Counsel:

WHEREAS, God deserves and this church desires excellence in all our actions to glorify God; and

WHEREAS, excellence is achieved through a continual cycle of improvement, evaluation, and action; and

WHEREAS, this church especially desires to glorify God through excellent evangelism and outreach in every aspect of the strategic directions in “Faithful Yet Changing: The Plan for Mission in the ELCA,” adopted by the 2003 Churchwide Assembly; therefore, be it

RESOLVED, that the Church Council—in consultation with the Office of the Secretary and the Division for Outreach and with input from synods—review and revise the annual report form required of congregations in order to include new evangelism- and outreach-specific categories by which evangelism and outreach goals can be measured.

Pr. Shockey said that he offered his motion in response to earlier debate on the evangelism strategy, during which the assembly acknowledged “the need to hold ourselves accountable.” The motion would accomplish this, he said, and thereby strengthen the evangelism strategy.

A voting member moved to end debate on all matters before the assembly.

MOVED;

Two-Thirds Vote Required

SECONDED: To move the previous question on all matters before the house.

Bishop Hanson called for a vote on the motion.

MOVED;
SECONDED;
CARRIED:

Two-Thirds Vote Required
Yes-847; No-76

To move the previous question on all matters before the house.

Bishop Hanson directed the assembly to vote on the motion that was on the floor.

MOVED;
SECONDED;
DEFEATED:

Yes-317; No-609

To substitute Motion J for the recommendation of the Committee of Reference and Counsel:

RESOLVED, that the Church Council—in consultation with the Office of the Secretary and the Division for Outreach and with input from synods—review and revise the annual report form required of congregations in order to include new evangelism- and outreach-specific categories by which evangelism and outreach goals can be measured.

Bishop Hanson called for a vote on the recommendation of the Committee of Reference and Counsel.

ASSEMBLY

ACTION

Yes-886; No-50

CA03.06.34

To refer Motion J to the Division for Outreach and the Office of the Secretary, with a request that a report and possible recommendation be brought to the April 2004 meeting of the Church Council.

Bishop Hanson thanked the Reference and Counsel Committee for its hard work.

Report of the Memorials Committee

Reference: 2003 Pre-Assembly Report, Section VI.

Bishop Hanson invited Ms. Judy Biffle and Mr. Brian D. Rude, co-chairs of the Memorials Committee, to continue the report of the committee.

Category E3: Representation of Congregations in Voting

Reference: 2003 Pre-Assembly Report, Section VI, pages 44-45.

1. Montana Synod (1F) [2002 Memorial]

WHEREAS, individual membership in the ELCA is a part of a nation fully believing in equal representation, seeking God's will, while being attentive to the needs of all and giving democratic credence to each person's beliefs; and

WHEREAS, voting members are instructed by church officials to vote their own conscience, not according to or representing their congregational or synodical viewpoint; and

WHEREAS, the congregation's viewpoint is not always fully communicated to the synodical or national assembly; and

WHEREAS, it should be a goal of this church to inform its members—who according to the Lutheran Confessions are part of the priesthood of all believers—of the issues and actions to be taken, to insure the church body is in full agreement with policies set down on their behalf; therefore, be it

RESOLVED, that all congregations and synods inform their people on all sides of constitutional issues being considered, so an informed opinion might be established, and thus the voting members to all synod and churchwide assemblies of the ELCA would be enabled to cast their votes in a manner representing the viewpoint and beliefs of the congregations and synods of which they are a part; and be it further

RESOLVED, that the Montana Synod of the ELCA memorialize the 2003 Churchwide Assembly to consider this memorial.

BACKGROUND

The polity and pattern of organization of the Evangelical Lutheran Church in America were 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. The life and work of the whole ELCA, in many respects, resembles that of the predecessor church bodies.

Under the polity of the ELCA, the ecclesial (churchly) responsibilities of each of the 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.

Voting members for the Churchwide Assembly 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.

Clearly, 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 the

resolutions or new business submitted by voting members; elect with care apt people to serve on the churchwide council, boards, and committees; seek prayerfully the guidance of God's Spirit in all matters; and act conscientiously for the sake of the unity and well-being of this church and the whole Church.

Such voting members, of course, will take into account the perspectives and opinions that they have gained through their participation in their congregations and their synods, the expressions of this church they know best. With those perspectives, each voting member is to consider the proposals in an informed way and seek to make wise decisions on issues to be determined by the assembly.

The memorial of the Montana Synod speaks of information on "constitutional issues" being considered in assemblies. Few major issues involve constitutional amendments, but rather involve resolutions of policy or adoption of documents.

For instance, to assist congregations and synods in the study of ecumenical proposals that came before this church in the 1990s, the text of the proposals themselves and study materials were widely distributed prior to any consideration of such proposals in the Churchwide Assembly of the ELCA. For example, the text of the *Concordat of Agreement*—the original proposal for a relationship of full communion between the ELCA and The Episcopal Church—was distributed in 1991 for study throughout this church prior to consideration 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 1998 for study in congregations and Synod 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 throughout this church, including consideration at the 1999 synodical assemblies.

Likewise, for social statements, study booklets are distributed for use in congregations. The responses to the study booklets, as well as responses in forums conducted throughout this church, inform the preparation of a first draft of any proposed social statement.

Responses to the first draft lead to further revisions and the submission of a revised draft for examination by the board of the Division for Church in Society and Church Council prior to consideration by the Churchwide Assembly. The text of the proposed draft also is made available for additional study and comment, including possible memorials on the subject from synodical assemblies to the Churchwide Assembly.

In preparation for each Churchwide Assembly, voting members receive the *Pre-Assembly Report*, which is provided for study in the weeks prior to the assembly. The report includes not only recommended actions submitted by the Church Council but also substantial background information on the issues under consideration. Such information also is available on the ELCA's Web site (www.elca.org).

Ms. Biffle directly introduced the recommendation on behalf of the committee, which was subsequently adopted without discussion.

**ASSEMBLY
ACTION**

Yes-813; No-46

CA03.06.35 To acknowledge the concern expressed in the memorial of the Montana Synod that voting members of synodical and churchwide assemblies prepare thoroughly to carry out their strategic responsibilities on behalf of this whole church;

To encourage all congregations and synods to engage all members, particularly voting members of synodical and churchwide assemblies, in learning, discussion, and discernment about pending decisions by this church, actions taken, and the reasons for them;

To rejoice in the interaction that takes place in assemblies under the guidance of the Holy Spirit when people hear and learn from one another, causing decisions to be made that consider the needs of this whole church;

To affirm the principles of organization of this church (chapter five of the ELCA constitution); and

To request that the secretary of the Evangelical Lutheran Church in America convey the information (above) as the response of the 2003 Churchwide Assembly of the Evangelical Lutheran Church in America to the 2002 memorial of the Montana Synod.

Category E19: Proposed Amendment of Constitutional Provision 10.02.

Reference: 2003 Pre-Assembly Reports, Section VI, page s 79-80.

1. Slovak Zion Synod (7G) [2003 Memorial]

WHEREAS, the Slovak Zion synod, after concluding a major multiyear study of its ministry and mission, voted unanimously at its assembly on June 21, 2003, to continue its existence as a synod into the future; and

WHEREAS, the ELCA Church Council is recommending to the ELCA Churchwide Assembly of August 2003 that the constitutional reference to the Slovak Zion Synod in section 10.02. referring to the relationship of congregations to their synods be removed; and

WHEREAS, the ELCA constitution in section 8.11. states, "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"; and

WHEREAS, the *Constitution for Synods* in section 6.03.f. indicates that synods are to promote "interdependent relationships among congregations, synods, and the churchwide organization"; and

WHEREAS, consultation with the Slovak Zion Synod regarding the removal of reference to the Slovak Zion Synod in the constitution did not occur; and

WHEREAS, the Slovak Zion Synod desires to remain a reference in the constitutional provision because reference in the constitution would require that any proposed change be given to synods a minimum of six months prior to a Churchwide Assembly, as opposed to easily changed bylaws; and

WHEREAS, the ELCA constitution in section 14.21.11. states, "The Church Council shall act on resolutions from synod councils"; and

WHEREAS, a letter of concern from the Synod Council of the Slovak Zion Synod to the ELCA Church Council, asking that the Church Council's recommendation to remove reference to the Slovak Zion Synod in section 10.02. be withdrawn, was not brought to the attention of the ELCA Church Council at its April meeting; therefore, be it

RESOLVED, that the 2003 Slovak Zion Synod Assembly memorialize the 2003 ELCA Churchwide Assembly to act to retain the reference to the Slovak Zion Synod in section 10.02. of the ELCA constitution.

BACKGROUND

The names and locations of all 65 synods of the Evangelical Lutheran Church in America are listed in the churchwide bylaws. In addition to the listing of the synods in bylaw 10.01.11., there is the specific description of the Slovak Zion Synod in bylaw 10.02.01.

The proposed amendment of provision 10.02. in the *Constitutions, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America* has no bearing on the continuation of the Slovak Zion Synod as a synod of this church. The amendment would open the way, however, for future mission possibilities within the life of the Evangelical Lutheran Church in America related to potential additional nongeographic synods.

The fact that the Slovak Zion Synod was originally listed in that constitutional provision is an anomaly of the time the particular provision was originally drafted.

For instance, if the pattern of immigration of people from the Batak Protestant Church in Sumatra resumes after this current period of restricted immigration, the day may come when it is deemed appropriate to establish another nongeographic synod. Specifically, the Batak congregations that already have been formed in the U.S.A. wish to be an active part of the Evangelical Lutheran Church in America, but also have strong language and cultural ties to their roots in the Batak Church in Indonesia, just as the Slovak Zion Synod originally had in relation to Slovakia when it was formed 84 years ago. Recognizing the strength of those ties—while also acknowledging the importance of those congregations in their service in the territory of the Evangelical Lutheran Church in America—is seen as important.

The pattern of Batak immigration offers only one potential example in which the Evangelical Lutheran Church in America, for the sake of mission in the 21st Century, might envision the creation of other nongeographic synods.

The required margin for amendment of both constitutional provisions and bylaws is the same, a two-thirds vote of the voting members voting on the matter in the Churchwide Assembly.

Prior to consideration of the proposed amendment of constitutional provision 10.02., consultation took place with Bishop Wilma Kucharek of the Slovak Zion Synod to underscore the fact that the amendment has no impact on the future of the Slovak Zion Synod.

The Church Council acts on resolutions received from Synod Councils. The letter received from the Slovak Zion Synod was not understood as a resolution. Therefore, to address the concerns in the letter, Secretary Lowell G. Almen responded to the inquiry from the synod on behalf of the Church Council.

Mr. Rude introduced the committee's recommendation, which subsequently was adopted without discussion.

ASSEMBLY ACTION

Yes-851; No-22

CA03.06.36 To acknowledge the action of the 2003 Churchwide Assembly of the Evangelical Lutheran Church in America on constitutional amendment 10.02. as the response of the assembly to the 2003 memorial of the Slovak Zion Synod.

Category E5: Exception to Policies on the Installation of Bishops

Reference: 2003 Pre-Assembly Reports, Section VI, pages 56-59.

1. Minneapolis Area Synod (3G) [2002 Memorial]

WHEREAS, the document “Called to Common Mission” (CCM) has now become the operating agreement for defining the ecumenical relationship between The Episcopal Church USA (ECUSA) and the Evangelical Lutheran Church in America (ELCA); and

WHEREAS, this document prescribes the acceptable protocol for the installation of all ELCA bishops so that they are deemed acceptable to the ECUSA insomuch as these elected bishops now fall under the required “historic episcopate” of the ECUSA; and

WHEREAS, the ELCA adapted its constitution so that the election and installation of bishops (synod and churchwide) would conform to the CCM agreement and thus conform to the requirements of the ECUSA; and

WHEREAS, the ELCA 2001 Churchwide Assembly established a procedure of freedom for new clergy candidates in the ELCA not to be required to go against their confessional conscience and thus not be ordained by a bishop; and

WHEREAS, this same freedom has not been afforded to potential nominees/candidates for any office of bishop with regard to the procedure for installation and said office; and

WHEREAS, this establishes a *de facto* practice whereby the ECUSA for all intents and purposes has veto power over the selection/election of bishops within the ELCA as the candidates become nonelectable when for “conscience’s sake” they cannot support the required ceremony for the installation of bishops; and

WHEREAS, within the ELCA it has become very possible for the highest quality and most qualified of candidates for the office of bishop (synod or churchwide) to be excluded from this office based solely upon acceptability to the ECUSA and the adapted ELCA constitution; and

WHEREAS, this is an unforeseen and unfortunate result of the CCM ecumenical agreement, yet it is a result that can be corrected; and

WHEREAS, the change noted below will permit any ordained ELCA clergyperson who is elected to any office of bishop the freedom of conscience and choice to be installed into office in a manner that is in accord with Lutheran practices but not bound by the stipulations of any ecumenical document; therefore, be it

RESOLVED, that the Minneapolis Area Synod of the ELCA memorialize the ELCA 2003 Churchwide Assembly to adopt a “freedom of conscience” bylaw change and initiate a needed constitutional change that states: “So that all otherwise qualified ordained ELCA clergypeople may be included in candidacy for any office of bishop, we accept as a matter of conscience for each bishop-elect the freedom to say ‘yes’ or ‘no’ to an installation that includes the historic episcopate.”

2. South Dakota Synod (3C) [2003 Memorial]

WHEREAS, Article 7 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 enough for the true unity of the church to agree concerning the teaching of the Gospel and the administration of the sacraments. It is not necessary that human traditions, rites, or ceremonies instituted by human beings be alike everywhere”; and

WHEREAS, this ELCA synod has many members who, as a matter of faith, conscience, and theology, must resist and will not comply with measures or actions that mandate an historic episcopate; and

WHEREAS, the ELCA Churchwide Assembly in 2001 recognized an exception to the mandatory imposition of the historic episcopate for duly qualified ordinands but did not extend a similar exception for the benefit of newly elected bishops; therefore, be it

RESOLVED, that the South Dakota Synod in assembly memorialize the 2003 ELCA Churchwide Assembly to adopt the appropriate amendments to the ELCA constitution and bylaws that will freely permit those seeking ordination or installation as pastors or bishops to do so with or without the participation of bishops in episcopal succession and that these options shall have equal standing in the life of the ELCA.

BACKGROUND

The 2001 Churchwide Assembly of the Evangelical Lutheran Church in America considered memorials from several synods that, in content, were similar to the memorials of the Minneapolis Area Synod and the South Dakota Synod (pages 376–394 in the 2001 *Reports and Records: Assembly Minutes*; especially CA01.07.47 and CA01.07.48 on pages 382 and 383).

Previously, the Church Council also had considered resolutions from some synods regarding whether pastors elected to the office of bishop could decline to be installed into the historic episcopate as specified by “Called to Common Mission.” On the basis of that document, a relationship of full communion was established between this church and The Episcopal Church. “Called to Common Mission” was adopted by a 69.4 percent majority of the voting members of the 1999 Churchwide Assembly.

At the November 2000 meeting, the Church Council took the following action (CC00.11.64.a.23) in response to resolutions on this subject:

- 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.) . . . ;
- 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 . . . ;
- 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;
- 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 . . . ;
- 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;
- To understand that unity within our churches is central to vital ministry together in order to experience the breadth of the full-communion relationship . . . ;

- 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
- 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 memorials relate to the practice of ordination of approved candidates for pastoral ministry and the rite of installation of newly elected synodical bishops.

For ordination, it is important to remember that such a rite is not the action of only one congregation or one synod. The synodical bishop acts on behalf of this whole church in the rite of ordination.

The regular, normative pattern for ordinations is specified in †S8.12.c. in the *Constitution for Synods* and provision 10.31.a.9 in the *Constitutions, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America*. Each synodical bishop is to “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”

If an ordination is to be conducted “in unusual circumstances,” bylaw 7.31.17. and the related policy are to be followed. Authorization of another pastor to conduct an ordination (other than a pastor currently holding the office of synodical bishop) requires prior consultation with the presiding bishop.

To be recognized in the records of this church, an ordination must be conducted in accord with †S8.12.c. and provision 10.31.a.9.

Synodical bishops serve not only their respective synods but also on behalf of this whole church (see †S8.12., especially in this regard, subsections g. and i.). Further, a synodical bishop serves as a member of the Conference of Bishops (see section 15.30. and following in the churchwide constitution). The synodical bishop is called to exercise these interdependent relationships; that means that a synodical bishop does not act in isolation but in ways that promote the work of this whole church. Reflecting the nature of the office, each synodical bishop is installed by use of the authorized rite.

In the Rite of Installation for a synodical bishop, the newly elected bishop is asked: “Will you be faithful in your office? 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 synod?”

Each newly elected synodical bishop pledges to fulfill the responsibilities of the office, including (†S8.12.i.3) commitment to:

- Oversee and administer the work of this synod and in so doing . . .
- Ensure that the constitution and bylaws of the synod and of the churchwide organization are duly observed within this synod, and that the actions of the synod in conformity therewith are carried into effect.

The Rite of Installation for a newly elected synodical bishop is the responsibility of the presiding bishop of the Evangelical Lutheran Church in America. As specified in churchwide bylaw 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.

That same requirement is indicated in †S8.15. in the synodical constitution:

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.

The commitment to the unity of this church as expressed in this church's governing documents (ELCA constitutional provision 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.

The memorials urge adoption of constitutional and bylaw amendments that would vacate the commitments made by this church in the establishment of the full-communion relationship with The Episcopal Church. Therefore, such a constitutional amendment would be contrary to the commitment made by this church for reception of the "historic episcopate" in the liturgical rite for the installation of newly elected bishops.

Ms. Biffle introduced the committee's recommendation.

MOVED;

SECONDED:

To embrace the following actions as the response of the 2003 Churchwide Assembly of the Evangelical Lutheran Church in America to the 2002 memorial of the Minneapolis Area Synod and the 2003 memorial of the South Dakota Synod on local installation apart from the rite of this church of newly elected synodical bishops:

To acknowledge the action of the 2001 Churchwide Assembly of the Evangelical Lutheran Church in America on 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; 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 (CA01.07.47).

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 (CA01.07.48);

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.);

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;

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;

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;

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;

To understand that unity within our churches is central to vital ministry together in order to experience the breadth of the full-communion relationship;

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

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 (CC00.11.64.a.23);

To reaffirm the principles of unity of the ELCA as expressed in this church’s documents; and

To decline to propose the constitutional amendment requested in the memorial of the Minneapolis Area Synod but to refer the memorials of the Minneapolis Area Synod and the South Dakota Synod to the Department for Ecumenical Affairs as information.

The Rev. Janine G. Rew-Werling [South Dakota Synod] moved to amend the final paragraph by addition:

MOVED;

SECONDED:

To amend the final paragraph by addition:
...but to refer the memorials of the Minneapolis Area Synod and the South Dakota Synod to the Department for Ecumenical Affairs and the Lutheran -Episcopal Coordinating Committee as information.

There being no discussion, Bishop Hanson called for a vote.

MOVED;

SECONDED;

Yes-854; No-90

CARRIED:

To amend the final paragraph by addition:
...but to refer the memorials of the Minneapolis Area Synod and the South Dakota Synod to the Department for Ecumenical Affairs and the Lutheran-Episcopal Coordinating Committee as information.

Hearing no further discussion, Bishop Hanson called for a vote on the recommendation of the Memorials Committee, as amended.

ASSEMBLY

ACTION

Yes-850; No-79

CA03.06.37

To embrace the following actions as the response of the 2003 Churchwide Assembly of the Evangelical Lutheran Church in America to the 2002 memorial of the Minneapolis Area Synod and the 2003 memorial of the South Dakota Synod on local installation apart from the rite of this church of newly elected synodical bishops:

To acknowledge the action of the 2001 Churchwide Assembly of the Evangelical Lutheran Church in America on 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; 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 (CA01.07.47).

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 (CA01.07.48);

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.);

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;

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;

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;

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;

To understand that unity within our churches is central to vital ministry together in order to experience the breadth of the full-communion relationship;

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

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 (CC00.11.64.a.23);

To reaffirm the principles of unity of the ELCA as expressed in this church's documents; and

To decline to propose the constitutional amendment requested in the memorial of the Minneapolis Area Synod but to refer the memorials of the Minneapolis Area Synod and the South Dakota Synod to the Department for Ecumenical Affairs and the Lutheran-Episcopal Coordinating Committee as information.

En Bloc Consideration of Particular Responses to Synodical Memorials

Reference: 2003 Pre-Assembly Report, Section VI, page 1.

Mr. Brian D. Rude, co-chair of the Memorials Committee, introduced the *en bloc* action on remaining responses to synodical memorials. The motion was adopted without discussion.

MOVED;

SECONDED;

Yes-931; No-24

CARRIED:

To approve *en bloc*, with the exception of those memorials considered separately, the following responses to 2000 and 2001 synodical memorials printed in the Report of the Memorials Committee:

Category A1: Mobility and Congregational Membership

Reference: 2003 Pre-Assembly Reports, Section VI, page 10.

1. Southwestern Washington Synod (1C) [2002 Memorial]

WHEREAS, the Evangelical Lutheran Church in America (ELCA) in its initial 15 years of history has "lost" almost a million members; and

WHEREAS, this church has affirmed the Great Commission of Matthew 28:19-20; and

WHEREAS, the 21st-century American culture is very mobile, with members moving away from congregations of the ELCA either of origin or affiliation; and

WHEREAS, the full definition of evangelism includes "inreach" to ELCA members as well as "outreach" to others; and

WHEREAS, we live in a technologically advanced age of the 21st century, with computers to serve the will of God; therefore, be it

RESOLVED, that the Southwestern Washington Synod of the Evangelical Lutheran Church in America in assembly memorialize the 2003 Churchwide Assembly to create at our churchwide organization the means by which pastors and congregations of the ELCA can forward to a central location the new addresses with ZIP codes of members of their

congregations who have moved to new locations, in order that the necessary data of names and addresses be forwarded to ELCA congregations that serve the ZIP code, so that they may reach out to their new neighbors with an invitation of hospitality; and be it further

RESOLVED, that the churchwide organization accrue the resources and technology to provide the forms and/or means to do this in the most expeditious manner.

BACKGROUND

The baptized membership of the Evangelical Lutheran Church in America was reported in 1990 as 5,240,739; in 2001, the number was 5,099,877—a decrease of 140,862, not the one million cited in this memorial. The number represents a decline of just over two and one-half percent.

Nevertheless, the concern for retaining members in the midst of a mobile society is a very serious one. An effort was undertaken several years ago to make available on the ELCA Web site a convenient means for pastors and other individuals to identify congregations in proximity to the places where members moved.

Currently operational, the ELCA congregational look-up program “Find a Church” is designed to assist people wanting to find easily an ELCA congregation in a new area. It is consistently the most popular location on the ELCA Web site.

To find such a congregation, an individual may go to the ELCA’s Web site (www.elca.org) and follow these steps: Under “Quick Links” in the lower right corner, click on “Find a church.” The next page asks for a city and state or a ZIP Code and will provide all ELCA congregations within a 10-mile or other five-mile range. The results page lists the names, addresses, phone numbers, and Web sites of congregations in the area. Click on any congregation name and information about that congregation will be displayed, including name, address, phone, size, and a button to view a map and get directions. The Web address of the “Find a Church” page (www.elca.org/findachurch.html) can be e-mailed to the individual who is moving, or the information can be printed and either given or sent to the individual.

ASSEMBLY ACTION

EN BLOC

CA03.06.38

To thank the Southwestern Washington Synod and affirm their concern for giving all ELCA members the opportunity to stay active in a congregation of this church in the midst of a highly mobile society;

To encourage pastors and lay leaders of ELCA congregations to assist congregation members who are moving to new locations in finding a new ELCA congregation;

To commend the use of the “Find a Church” program on the ELCA Web site to assist congregation members who are moving; and

To refer this memorial to appropriate staff of the churchwide organization for consideration in the continuing

implementation of the evangelism strategy of the Evangelical Lutheran Church in America.

Category B1: Human Services Funding

Reference: *2003 Pre-Assembly Reports*, Section VI, pages 13-14.

Southwestern Washington Synod (1C) [2002 Memorial]

WHEREAS, Holy Scripture and the social teachings of our Church have always lifted up a special concern for “the least of these in our midst”; and

WHEREAS, this special concern translates into a partnership of private and adequate government funding for human service programs that meet the needs of “the least of these in our midst”; and

WHEREAS, our Synod’s Project HOPE (Help Our People Emerge), which assists people in Cathlamet/Wahkiakum County with transportation, child care, shelter, and emergency needs, is a perfect example of this special concern and partnership in funding; therefore, be it

RESOLVED, that the congregations of this synod be urged to study and discuss our state’s tax system and how it could be reformed to be fairer, equitable, and sustainable so to better serve the most vulnerable in our state; and be it further

RESOLVED, that this synod memorialize the 2003 Churchwide Assembly to recommend that the ELCA Division for Church in Society prepare a social statement on the use of fairness of taxes at the federal and state levels.

BACKGROUND

During the 107th Congress (2001–2002), a projected large budget surplus turned into a huge deficit. Since that time the current administration has called for an acceleration of the 2001 tax reductions, except for those that affect lower-income households, and added new tax cuts for the most affluent and for business. This “growth package” for the most part provides benefits to the most affluent, does little for low- to moderate-income families and individuals, and increases the deficit dramatically.

The social statement on economic life, “Sufficient, Sustainable Livelihood for All,” which was adopted by the Churchwide Assembly in August 1999, states:

The lack of material sufficiency for some within the human community is itself a spiritual problem. “How does God’s love abide in anyone who has the world’s goods and sees a brother or sister in need and yet refuses to help?” (1 John 3:17). Sin disrupts our bonds with and our sense of responsibility for one another. We live separated from others on the basis of income and wealth, and resent what others have. Huge disparities in income and wealth, such as those we face in this country, threaten the integrity of the human community.

Those who are rich and those who are poor are called into relationships of generosity from which each can benefit. Within the Church, those in need and those with abundance are brought together in Christ. . . . Paul calls for “a fair balance between your present abundance and their need, so that their abundance may be for your need.” In so doing, “the one who had much did not have too much, and the one who had little did not have too little” (2 Corinthians 8:9, 13–15).

The statement calls for adequate health-care coverage, social security, unemployment insurance, child care support, income assistance, and related services for citizens, documented immigrants, and refugees who are unable to provide for their livelihood through employment. It also calls for adequate, consistent public funding for various low-income services, and public and private partnerships to create jobs and job retention programs.

“Sufficient, Sustainable Livelihood for All” states:

Government is intended to serve God’s purposes by limiting or countering narrow economic interests and promoting the common good. Paying taxes to enable government to carry out these and other purposes is an appropriate expression of our stewardship in society, rather than something to be avoided. . . . 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 specifically calls for “correction of aggressive tax systems, so that people are taxed progressively in relation to their ability to pay” and for “tax credits and other means of supplementing the insufficient income of low-paid workers in order to move them out of poverty.”

These references from “Sufficient, Sustainable Livelihood for All” provide a basis for advocates within this church to participate in public deliberation on adequate funding and taxation for human services. The March 2003 and May 2003 *Legislative Updates*, as well as the Lutheran Office for Governmental Affairs Web site, provide extensive background on policy as well as links to helpful analyses.

The advocacy ministry of the Evangelical Lutheran Church in America works within the following principles:

- Advocating for just, sound, and compassionate public social policies based upon the officially adopted social justice policy positions of the ELCA.
- Recognizing and drawing upon the ELCA’s historical experience in providing human and social services by individuals, congregations, and social ministry organizations.
- Implementing ELCA public policy advocacy to national and international governmental bodies in consultation with other churchwide units, and coordinating its public policy advocacy to state governmental bodies (ELCA continuing resolution 16.11.E97.i.).
- Giving expression to the ELCA’s concern for corporate social responsibility, both in its internal affairs and its interaction in the broad society (ELCA continuing resolution 16.11.E97.j.).

This church is in the process of developing two social statements, one on education and one on sexuality, both of which are to be considered by the 2007 Churchwide Assembly. To initiate a new social statement process at this time would require additional funding and staffing.

ASSEMBLY

ACTION

EN BLOC

CA03.06.39

To commend the Southwestern Washington Synod for raising the concern about adequate funding for human services and taxation;

To decline to initiate a social statement process on taxation, but to encourage study and deliberation on that topic throughout this church on the basis of the social statement “Sufficient, Sustainable Livelihood for All”;

To encourage this church’s advocacy offices to advocate for adequate funding for human service programs and for the generation of necessary revenues through a system of taxation that is fair, just, and equitable in order to provide these services;

To request that the Division for Church in Society publish articles on this topic in its on-line *Journal of Lutheran Ethics*; and

To request that other ELCA publications also address this issue.

Category B2: Support for Persecuted Churches

Reference: 2003 Pre-Assembly Reports, Section VI, pages 14-15.

1. Metropolitan Chicago Synod (5A) [2002 Memorial]

WHEREAS, Jesus said, “Remember the words I spoke to you: ‘No servant is greater than his master.’ If they persecuted me, they will persecute you, also” (John 15:20); and

WHEREAS, more Christians have died for their faith in the past 100 years than in all the previous centuries of Christendom combined; and

WHEREAS, around the world, Christians each day face persecution, legal discrimination, and martyrdom for confessing their faith in Christ; and

WHEREAS, many in the Evangelical Lutheran Church in America are unaware of this ongoing persecution of Christians worldwide; and

WHEREAS, since 1996 one Sunday in November has been observed as an annual International Day of Prayer for the Persecuted Church by some 300,000 congregations worldwide, including more than 100,000 in the United States; therefore, be it

RESOLVED, that the Metropolitan Chicago Synod encourage congregations to participate in the International Day of Prayer for the Persecuted Church each November; and be it further

RESOLVED, that congregations remind their members of the reality of persecuted Christians around the world and encourage ongoing prayer for our persecuted brothers and sisters, and for their persecutors (Luke 6:28); and be it further

RESOLVED, that the Metropolitan Chicago Synod in assembly memorialize the 2003 ELCA Churchwide Assembly to observe the annual International Day of Prayer for the Persecuted Church each November.

BACKGROUND

In the context of its ongoing support for human rights, the Evangelical Lutheran Church in America has supported a broad, internationally accepted definition of religious persecution;⁵⁶ meaningful structures for reporting religious persecution worldwide; and actions to prevent religious persecution on a case-by-case basis in many contexts.

Staff of the Division for Church in Society follow this issue through publications and contact with other faith groups, human rights organizations, and the U.N. Special Rapporteur on Religious Intolerance. Information networks and others have brought specific situations to their attention. They have responded to inquiries on the issue and, on occasion, participated in sign-on letters and written individual letters.

“Religious Persecution,” a resolution adopted by the 1997 Churchwide Assembly (CA97.6.48), calls “upon members of the Evangelical Lutheran Church in America to pray for all victims of religious persecution, both Christians and non-Christians, and for their oppressors.” It also directs the Division for Church in Society to continue its work with other churchwide units to study the matter of religious persecution; to assist the ELCA to respond to violations of the human right of freedom of thought, conscience, and religion; and to communicate to U.S. government officials ELCA concern for victims of religious persecution.

The memorial requests that the Churchwide Assembly recommend observance of the annual International Day of Prayer for the Persecuted Church each November. It has been the practice of the churchwide expression and of many synods not to designate the observance of specific Sundays by ELCA congregations but to invite congregations to make individual decisions related to special appeals.

ASSEMBLY ACTION

CA03.06.40

EN BLOC

To encourage members of the Evangelical Lutheran Church in America to pray for people persecuted for their religious beliefs, and to encourage the promotion and protection of religious freedom and related human rights; and

To affirm the 1997 Churchwide Assembly resolution on religious persecution (CA97.06.48) as an appropriate response to the problem of religious intolerance, as addressed by the memorial of the Metropolitan Chicago Synod:

To [call] upon members of the Evangelical Lutheran Church in America to pray for all victims of religious persecution, both Christians and non-Christians, and for their oppressors;

To direct the Division for Church in Society to continue its work with other appropriate churchwide units to study the matter of religious persecution and religious freedom and assist

⁵⁶*Reports and Records: Assembly Minutes* (1997), p. 872

this church to respond effectively and sensitively to violations of the human right of freedom of thought, conscience, and religion;

To call on members of the Evangelical Lutheran Church in America to continue to foster respect, tolerance, and understanding of other faiths, including an examination of the causes and manifestations of religious extremism in a variety of religious contexts; and

To call on members of the Evangelical Lutheran Church in America to communicate to the President of the United States, the Department of State, and both houses of Congress their concern for all victims of religious persecution in other parts of the world, conveying their conviction that such human rights violations are contrary to the international community's standards for freedom of conscience and religion.

Category B3: Prison Reform

Reference: 2003 Pre-Assembly Reports, Section VI, pages 15-17.

Two synods adopted essentially identical memorials on prison reform. The Model Memorial is printed here, with changes noted by synod.

Model Memorial

WHEREAS, the role of the faith community is to support both charity and justice toward those who commit crimes and challenge the security of the communities where public safety is violated, but the current climate of public officials is often to “get tough on crime,” despite the financial and human costs of a philosophy of retribution rather than restoration; and

WHEREAS, the inmate population in Wisconsin in the last decade has doubled, so that corrections department costs have increased 350 percent, twice the rate of all levels of K-12, technical colleges, and the university system education; and the Department of Corrections budget now exceeds \$1 billion, with counties being forced to divert funds from prevention and alternatives to incarceration programs to pay for juvenile corrections costs; and

WHEREAS, African Americans make up 5.7 percent of the state population but 48 percent of the state prison population, and the incarceration rate for Hispanic Americans is three to four times higher than the white population (source: “Prisoners in 1998.” U.S. Department of Justice, Bureau of Justice Statistics), indicating that arrests disproportionately are directed at minority and low-income populations, while contact with family members is curtailed by inadequate transportation funds for family visits and outrageously high fees for inmate phone use; and

WHEREAS, prevention programs—such as parent mentoring and in-home visitation, as well as quality child care and affordable housing—are the key indicators for children to be able to learn, achieve, and not engage in the negative behavior that leads to connections with police and the courts and, for many, the prison system, while inmate aftercare following release back into the community through probation and parole receives inadequate government funding, with most dollars going to warehousing and not rehabilitation; therefore, be it

RESOLVED, that the [Synod Name] and member congregations be encouraged to promote education on prison issues, advocate sufficient funding for alternatives to incarceration, and more funding for prevention services for children and families and aftercare of inmates; and be it further

RESOLVED, that the [Synod Name], meeting in assembly, memorialize the Evangelical Lutheran Church in America to encourage the ELCA Church Council to commission the studies department of the Division for Church in Society to undertake development of a social statement on prisons and corrections in the United States to define the role of the church in furthering prevention programs for at-risk families and youth, restitution for victims, and inmate restoration and aftercare so that the church actively engages in advancing a vision of just and safe communities for all people.

1. South-Central Synod of Wisconsin (5K) [2002 Memorial]

Adopted the “model memorial” printed above.

2. Greater Milwaukee Synod (5J) [2002 Memorial]

Adopted the “model memorial” printed above, with the following exceptions:

- Third “WHEREAS” deletes the number “5.7” and replaces it with the word “five”
- Third “WHEREAS” deletes the words “contact with family members is curtailed by inadequate transportation funds for family visits and outrageously high fees for inmate phone use” and replaces them with the words “transportation funds for family visits are cut and the cost of inmate phone use is outrageously high”
- First “RESOLVED” is deleted and replaced by the following: “that the Greater Milwaukee Synod and member congregations seek creative ways to be involved in some level of prison ministry, continue to do education on prison issues, and advocate support both for alternatives to corrections and more funding for prevention services for children and families as well as aftercare of inmates”
- Second “RESOLVED” deletes the words “studies department of the Division for Church in Society” and replaces them with the words “Department for Studies”
- Second “RESOLVED” deletes the word “the” between “undertake” and “development”

3. Rocky Mountain Synod (2E) [2003 Memorial]

WHEREAS, the role of the faith community is to model both charity and justice toward those who commit crimes, as well as offer care and support for those who suffer the effects of crime; and

WHEREAS, the inmate population in Colorado has increased by 500 percent in the last two decades; the state of Colorado has opened 12 new prisons in addition to four new private prisons since 1990; the Colorado Department of Corrections General Fund appropriation has grown from \$28.8 million in 1980 to \$442 million in 2002, diverting funding from other state programs, particularly higher education and human services; and

WHEREAS, the primary factors contributing to this unprecedented growth in the state’s prison population have been increased sentencing (doubled maximum sentences for all felonies in 1985), the steep increase in people sent to prison on drug offenses in the last decade, the declining use of parole, and the increase in re-incarceration due to technical (noncriminal) violations of parole; and

WHEREAS, people of color are disproportionately incarcerated, with African Americans comprising just 3.8 percent of Colorado’s population but 23.3 percent of the state prison population; and, according to the leading federal survey on drug use, African Americans comprise 15 percent of drug users nationwide, but 35 percent of those arrested on drug charges and 57 percent of state prisoners serving drug sentences; and

WHEREAS, prevention programs such as parent mentoring, in-home visitation, quality child care and affordable housing are not only key indicators for school readiness and academic achievement, but also often prevent negative behavior that leads to connections with the criminal-justice system. At the same time, aftercare programs for inmates, following release back into the community through probation and parole receive inadequate government funding, with most dollars going to warehousing rather than rehabilitation; therefore, be it

RESOLVED, that the Rocky Mountain Synod and its member congregations continue to promote education on prison issues, pray for ministries to those in prison, and advocate sufficient funding for alternatives to incarceration, prevention services for children and families, and aftercare of inmates; and be it further

RESOLVED, that the Rocky Mountain Synod, meeting in its assembly, memorialize the Evangelical Lutheran Church in America, in assembly, to encourage the ELCA Church Council to commission the studies department to undertake development of a social statement on prisons and corrections in the United States to define the role of the church in furthering prevention programs for at-risk families and youth, restitution for victims, and inmate restoration and aftercare so that the Church actively engages in advancing safe and just communities for all.

BACKGROUND

The memorials of the South-Central Synod of Wisconsin, the Greater Milwaukee Synod, and the Rocky Mountain Synod call attention to a vital and growing concern in our society. These synods are to be commended for raising the issue of prison reform and the Church's role in this effort.

The development of a social statement on prison reform, however, is not feasible at this time. At present the ELCA is in the process of developing two social statements, one on sexuality and one on education. These processes will continue through the Churchwide Assembly in 2007. The Division for Church in Society has neither the financial resources nor staffing to take on a third social statement.

A resource on criminal justice may serve as a partial response to these resolutions. This resource, *Criminal Justice Ministry: A Congregational Handbook for Jail and Prison Ministry*, is an Evangelical Lutheran Church in America-The Lutheran Church-Missouri Synod project, with ELCA interunit participation. Among other things, it will contain Bible study, topical essays, doing prison ministry, and volunteer training.

In addition, the 1991 ELCA social statement "The Death Penalty" and the 1994 ELCA message on "Community Violence," are existing resources that deserve attention. While these documents do not address the broad issues in the resolutions, they do indicate this church's abiding interest in criminal justice and provide one beginning point for considering prison reform.

At its April 2003 meeting, the Church Council received a resolution from the South-Central Synod of Wisconsin identical to the synod's above memorial and approved the following response (CC03.04.28b):

To acknowledge the response of the Division for Church in Society to the resolution from the Greater Milwaukee Synod requesting a social statement on prisons as the response to this resolution from the South-Central Synod of Wisconsin; and

To request that the secretary of the Evangelical Lutheran Church in America transmit the response to the South-Central Synod of Wisconsin.

At the same meeting, the ELCA Church Council approved the following response to a resolution from the Greater Milwaukee Synod identical to that synod's memorial above:

To commend the Greater Milwaukee Synod and the South-Central Synod of Wisconsin for raising the concern of prison reform and for calling upon their member congregations to seek creative ways to be involved in prison ministry and to address prison issues;

To encourage ELCA congregations and members to study and use *Criminal Justice Ministry: A Congregational Handbook for Jail and Prison Ministry* when it is available; and

To decline to develop a social statement on prison reform at this time (CC03.04.28a).

ASSEMBLY

ACTION

EN BLOC

CA03.06.41

To receive the memorials of the Greater Milwaukee Synod, the South-Central Synod of Wisconsin, and the Rocky Mountain Synod requesting a social statement on prison reform;

To encourage congregations of the Evangelical Lutheran Church in America to study the social statement "The Death Penalty" and the 1994 ELCA message on "Community Violence";

To encourage this church's advocacy offices to continue to work for prison reform; and

To acknowledge the April 2003 action (CC03.04.28a and CC03.04.28b) of the ELCA Church Council as the response of this assembly to the synods' memorials:

To acknowledge the response of the Division for Church in Society to the resolution from the Greater Milwaukee Synod requesting a social statement on prisons as the response to this resolution from the South-Central Synod of Wisconsin . . . ;

To commend the Greater Milwaukee Synod and the South-Central Synod of Wisconsin for raising the concern of prison reform and for calling upon their member congregations to seek creative ways to be involved in prison ministry and to address prison issues;

To encourage ELCA congregations and members to study and use *Criminal Justice Ministry: A Congregational Handbook for Jail and Prison Ministry*; and

To decline to develop a social statement on prison reform at this time.

Category B7: Haiti Solidarity Week

Reference: 2003 Pre-Assembly Reports, Section VI, pages 25-26.

1. Grand Canyon Synod (2D) [2003 Memorial]

WHEREAS, in Psalm 82:3-4 we read, "Give justice to the weak and the orphan; maintain the right of the lowly and the destitute. Rescue the weak and the needy; deliver them from the hand of the wicked" (NRSV); and

WHEREAS, Jesus said, "I assure you, when you did it to one of the least of these my brothers and sisters, you were doing it to me" (Matthew 25:40 NLT); and

WHEREAS, the Lutheran World Federation (LWF) writes in their latest Annual Report on Haiti, "Haiti is still a forgotten country in the Western World. No real international attention is given to the problems of this country"; and

WHEREAS, the United Nations has designated Haiti, just 700 miles off the Florida coast, as the third poorest country in the world: "About 80 percent of the population lives in abject poverty"; and

WHEREAS, in Haiti there is only one physician for every 10,000 people; and

WHEREAS, 5.17 percent of the population is infected with HIV and AIDS, with 250,000 people living with HIV and AIDS, half being women; and

WHEREAS, the infant mortality rate stands at 93 per 1,000 (the U.S. infant mortality rate is 7.2 per 1,000); and

WHEREAS, life expectancy of the total population in Haiti is only 49.55 years (U.S. life expectancy is 77.2 years); and

WHEREAS, the ELCA through the Lutheran World Federation and the ELCA World Hunger Appeal is working in Haiti to alleviate the cycle of poverty, hunger, and injustice; and

WHEREAS, Haiti Solidarity Week, held the first week in March, is a national effort to help people understand the injustices of the Haitian people; therefore, be it

RESOLVED, that the congregations of the Grand Canyon Synod support the establishment of a Haiti Solidarity Sunday, the first Sunday in March, with their prayers, action, and possible financial support; and be it further

RESOLVED, that the synod Hunger Committee working with others provide resources for Haiti Solidarity Sunday for the synod congregations; and be it further

RESOLVED, that the Grand Canyon Synod Assembly memorialize the next Churchwide Assembly of the ELCA to direct the ELCA World Hunger Appeal to become a yearly sponsor of Haiti Solidarity Sunday and consider providing materials for this event.

BACKGROUND

The Church Council of the Evangelical Lutheran Church in America in April 2003 responded to a similar resolution from the 2002 Grand Canyon Synod Assembly related to Haiti Solidarity Week. The 2002 resolution read:

WHEREAS, in Psalm 82:2-3 we read, "Give justice to the weak and the orphan; maintain the rights of the lowly and the destitute. Rescue the weak and the needy; deliver them from the hand of the wicked" (NRSV); and

WHEREAS, Jesus says, "I assure you, when you did it to one of the least of these my brothers and sisters, you were doing it to me" (Matthew 25:40; NLT); and

WHEREAS, the United Nations has designated Haiti, 700 miles off the Florida coast, as the third hungriest country in the world; and

WHEREAS, the infant mortality rate in Haiti is 74 for every 1000 births, and of these 1000 babies born, five mothers die in childbirth; and

WHEREAS, the Lutheran World Federation and ELCA World Hunger Appeal are working in Haiti to alleviate the cycle of poverty, hunger, and injustice; and

WHEREAS, Haiti Solidarity Week is a national effort to help people understand the plight of the Haitian people; therefore, be it

RESOLVED, that the churches of the Grand Canyon Synod annually support Haiti Solidarity Week with their prayers, action, and possible financial support; and be it further

RESOLVED, that the synod Hunger Committee become an annual sponsor of Haiti Solidarity Week at whatever financial level they can allocate; and be it further

RESOLVED, that the 2002 Grand Canyon Synod Assembly direct the Grand Canyon Synod Council to forward this resolution to the ELCA Church Council for consideration that the ELCA World Hunger Appeal become an annual sponsor of Haiti Solidarity Week, including financial support, if possible.

At the request of the Church Council for a report on this subject, the Division for Congregational Ministries consulted with the Division for Church in Society to provide the following background information:

Haiti is the poorest country in the Western Hemisphere, though only a short flight from the prosperity of the United States. The Lutheran World Federation has worked in Haiti for almost two decades, helping poor, rural communities to overcome the poverty that leads to hunger. Since Haiti is one of our closest neighbors, the ELCA World Hunger Appeal has taken the lead in supporting the work of the worldwide Lutheran family by providing over \$400,000 each year. The ELCA also works through other historic partners at work in Haiti, namely Lutheran World Relief and Church World Service.

Haiti Solidarity Week is an annual special effort of Haiti Reborn, a project of the Quixote Center. Haiti Reborn works in the U.S. on behalf of the Haitian people to build an active, grassroots solidarity movement and to advocate for a more just U.S. foreign policy. It acts as a center for information to combat negative stereotypes and provide in-depth political, economic, and social analysis. The Quixote Center, with offices in Hyattsville, Md., is a multi-issue justice and peace center founded in 1976. It is a nonprofit organization whose mission is to work for structural change in church and society. The Quixote Center provides housing, incorporation, tax-exemption, legal status, accounting, and technological services for a wide range of social justice projects, including Haiti Reborn.

Haiti Reborn dedicates the first week of March to educate people in the U.S. about the current situation in Haiti. Haiti Solidarity Week is March 2–9 in 2003. The theme is “Let Haiti Live!” Local groups are encouraged to provide events that bring Haiti into the eye of the North American public. Haiti Reborn recruits groups to celebrate Haiti Solidarity Week, prepares and distributes an organizing packet, aids local groups to find speakers, facilitates media coverage, and organizes citizens to call for positive action from the U.S. government.

Unresolved concerns related to the lack of other denominational sponsorships, loose organization in relationship to items in its resource packet, and the quality and balance of Haiti Reborn’s analysis regarding the complex political and social situation of present-day Haiti have limited consideration of official sponsorship by the ELCA. The ELCA’s Grand Canyon Synod has actively promoted Haiti Solidarity Week and

encourages other synods to do so also. For those interested in a human rights focus, visit the National Coalition for Haitian Rights (www.nchr.org/).

The Church Council voted (CC03.04.28c):

To recommend that the ELCA World Hunger Appeal and Program continue to respond to human needs in Haiti through its historic partners: the Lutheran World Federation, Lutheran World Relief, and Church World Service;

To recommend that in the areas of ongoing education and advocacy regarding Haiti, the ELCA World Hunger Appeal and Program periodically lift up additional Haiti resources and ministries, including efforts such as Haiti Solidarity Week and also the National Coalition for Haitian Rights;

To suggest that the ELCA World Hunger Program consider any requests for financial support that may come from Haiti Solidarity Week and its sponsoring organization, Haiti Reborn, as part of the ongoing Division for Church in Society hunger education and advocacy discretionary grants application process; and

To not recommend at this time that the ELCA World Hunger Program become a sponsor of Haiti Solidarity Week, but to continue to lift up periodically Haiti Solidarity Week as an additional resource for synods and congregations to consider.

The memorial requests that the Churchwide Assembly recommend observance of the annual Haiti Solidarity Sunday throughout the ELCA. It has been the practice of the churchwide expression and of many synods not to designate the observance of specific Sundays by ELCA congregations, but to invite congregations to make individual decisions related to special appeals.

ASSEMBLY

ACTION

CA03.06.42

EN BLOC

To acknowledge the April 2003 action of the Church Council of the Evangelical Lutheran Church in America (CC03.04.28c) as the response of this assembly to the memorial of the Grand Canyon Synod related to Haiti Solidarity Sunday:

To recommend that the ELCA World Hunger Appeal and Program continue to respond to human needs in Haiti through its historic partners: the Lutheran World Federation, Lutheran World Relief, and Church World Service;

To recommend that in the areas of ongoing education and advocacy regarding Haiti, the ELCA World Hunger Appeal and Program periodically lift up additional Haiti resources and ministries, including efforts such as Haiti Solidarity Week and also the National Coalition for Haitian Rights;

To suggest that the ELCA World Hunger Program consider any requests for financial support that may come from Haiti Solidarity Week and its sponsoring organization, Haiti Reborn, as part of the ongoing Division for Church in Society

hunger education and advocacy discretionary grants application process; and

To not recommend at this time that the ELCA World Hunger Program become a sponsor of Haiti Solidarity Week, but to continue to lift up periodically Haiti Solidarity Week as an additional resource for synods and congregations to consider.

Category B8: Gambling

Reference: 2003 Pre-Assembly Reports, Section VI, pages 26-27.

1. South Dakota Synod (3C) [2003 Memorial]

WHEREAS, 48 of the 50 states have some form of gambling, and there has been an increase of different types and availability of legalized gambling in recent years; and

WHEREAS, gambling, especially gambling addiction, has deep spiritual and economic ramifications that negatively affect the quality of life of people across the United States; and

WHEREAS, the church is called to address the moral dimensions of this issue as it bears upon the common good of citizens; and

WHEREAS, the congregations of the ELCA, as centers of moral teaching, need to make known the effects of gambling on the lives of people and to develop ministries of caring for those adversely affected by gambling; and

WHEREAS, the ELCA Division for Church in Society in 1998 provided a study book, "Gambling: A Study for Congregations," to assist congregations and other gatherings of Christians "to form a faithful, responsible attitude toward the personal and public dimensions of this widespread activity in our society" (p. 4); and

WHEREAS, the ELCA is guided by the 1984 social statement from The American Lutheran Church titled "Gambling and the Common Good" and has not adopted its own social statement on gambling; therefore, be it

RESOLVED, that the South Dakota Synod Assembly memorialize the 2003 ELCA Churchwide Assembly to commission the Division for Church in Society to develop a social statement on gambling for consideration by the 2007 ELCA Churchwide Assembly.

BACKGROUND

The South Dakota Synod has memorialized the 2003 ELCA Churchwide Assembly to "commission the Division for Church in Society to develop a social statement on gambling for consideration by the 2007 ELCA Churchwide Assembly."

In its "Whereas" section, the memorial rightly notes the increase of legalized gambling in recent years and its effects on the quality of life. It calls attention to the 1998 Division for Church in Society study "Gambling: A Study for Congregations" and to the 1984 social statement from The American Lutheran Church, "Gambling and the Public Good." Both the study and the social statement raise serious concerns about legalized gambling both as a revenue source and as a personal practice. The study remains a valuable resource for congregational deliberation on gambling.

In addition, the 1999 ELCA social statement on economic life, "Sufficient, Sustainable Livelihood for All," addresses the public dimensions of legalized gambling. It calls for "opposition to lotteries and other state-sponsored gambling because of how these regressive

means of raising state revenues adversely affect those who are poor” (p. 12). It also calls for “alternatives to gambling as a means of community economic development” (p. 17). These affirmations provide a policy base for ELCA advocates and other leaders to participate in public deliberation on legalized gambling.

As important as this issue is, this church is in the process of developing two social statements—one on education and one on sexuality—for consideration by the 2007 Churchwide Assembly. To initiate another new social statement process at this time would require additional funding and staffing.

ASSEMBLY

ACTION

EN BLOC

- CA03.06.43** **To commend the South Dakota Synod for raising the issue of legalized gambling and underscoring the need to address it;**
To encourage congregations and synods to deliberate on issues related to gambling using the study “Gambling: A Study for Congregations” as a resource;
To support advocacy opposing legalized gambling on the basis of the ELCA social statement on economic life, “Sufficient, Sustainable Livelihood for All”; and
To decline to initiate a social statement process on gambling.

Category B9: Organ and Tissue Donation

Reference: *2003 Pre-Assembly Reports*, Section VI, pages 27-28.

Southwest California Synod (2B) [2003 Memorial]

WHEREAS, over the last thirty years, organ and tissue transplantation has evolved from an experimental last resort to a standard procedure of potential benefit to many; and

WHEREAS, remarkable successes of various transplantation procedures have resulted in a situation where demand for donor organs and tissues vastly exceeds the supply; and

WHEREAS, as a consequence of these shortages, concerns continue to arise about the possibility of buying and selling organs and tissues, the inequitable distribution of the existing supply, and the high cost of transplantation; and

WHEREAS, in 1982 a convention of the Lutheran Church in America (LCA) adopted the social statement “Death and Dying,” which indicated that patients, their families, and all individuals have a responsibility to consider “the possibility of organ donation as a means of sharing life with others” (1982 LCA Minutes, p. 319). That same convention requested the Division for Mission in North America to consider organ donation in its ongoing work in bioethics (1984 LCA Minutes, p. 414). In 1984, the LCA adopted a resolution of “Organ Donation” that is similar to this resolution; and

WHEREAS, it is important to have the Evangelical Lutheran Church in America develop a position and policy supporting organ and tissue transplantation; and

WHEREAS, geography, chance, economic status, and access to the media may play disproportionate roles in determining who will receive organs and/or tissues for transplantation; and

WHEREAS, opinion polls show that not only is there widespread willingness to donate organs and tissues upon death, but also widespread misconception about organ and tissue donation procedures, and that relatively few people have signed donor cards for such donations; therefore, be it

RESOLVED, that the Southwest California Synod memorialize the Evangelical Lutheran Church in America to adopt the following as its policy on organ and tissue donation and transplantation:

1. Donation of organs and tissues is an appropriate means of contributing to the health and well-being of the human family; and
2. The Evangelical Lutheran Church in America
 - a. recognizes that the donation of renewable tissues (*e.g.*, bone marrow) and live organs (*e.g.*, a kidney) can be an expression of sacrificial love for a neighbor in need;
 - b. encourages its members to consider the possibility of organ and tissue donation and to communicate their wishes to family members, clergy people, physicians, and health care institutions;
 - c. encourages those willing to donate organs and tissues to make the necessary familial and legal arrangements for such donations, including the use of a signed donor card;
 - d. calls upon its pastors to acquaint themselves with the ethical and legal issues and clinical procedures involved in organ and tissue donations in order that they may counsel individuals and families considering the possibility of such donations; and
 - e. urges its pastors, congregations, synods, agencies, and institutions to sponsor educational programs on organ and tissue donation;

and be it further

RESOLVED, that the Evangelical Lutheran Church in America call upon government to continue to enforce public policies that will encourage voluntary donations, discourage coercive donations, assure the efficient, equitable distribution of human organs and tissues for transplants, and disallow both the sale and purchase of human organs and tissues.

BACKGROUND

The memorial from the Southwest California Synod stands in continuity with positions adopted by an ELCA predecessor church body. As noted in the “Whereas” section of the memorial, the 1982 social statement, “Death and Dying,” from the Lutheran Church in America (LCA) recommended that individuals “consider the possibility of organ donation as a means of sharing life with others.” The 1984 LCA resolution on “Organ Donation” made a similar statement and affirmed that organ donation is “an appropriate means of contributing to the health and well-being of the human family” and “can be an expression of sacrificial love for a neighbor in need.”

This memorial is consistent with the proposed ELCA social statement on health, healing, and health care, “Caring for Health: Our Shared Endeavor.” Organ and tissue donations are a way to care for the health of others, and they give profound expression to health care as a shared endeavor. The proposed text reads, “Although health care goods and services may be bought and sold, health care is above all an activity of caring that grows out of relationships of mutual responsibility, concern, and trust—and that cannot be reduced to a commodity” (Section IV, p. 20). The memorial encourages voluntary donation and opposes the sale and purchase of human organs and tissues. The proposed social statement cautions against the dangers of commodification: “[preserving the nature of health care as a shared

endeavor] means that we recognize our mutual responsibilities and guard against the ways in which motivation to maximize profit and to market health care like a commodity jeopardizes health and the quality of health care” (Section IV, p. 20).

The memorial is timely in that the number of people willing to donate is insufficient for the number of people who need organ and tissue transplants. This church then has responsibility to encourage its members to consider donating their organs and tissues and to make arrangements to do so as an expression of self-giving love for the neighbor. Rather than favoring the buying and selling of organs and tissues, as some propose, or of making the harvesting of organs and tissues the norm unless people opt out of it, as others propose, the memorial rightly emphasizes “voluntary donation” or noncoerced giving as the proper character of this transaction.

The memorial does not speak of blood donation, nor has this church spoken on that topic. What can be said in favor of organ and tissue donation also can be said in favor of blood donation. Because the giving of blood saves lives and expresses human solidarity, and because there continues to be a shortage of blood donors, it is appropriate for the resolution to encourage members to consider donating blood.

The memorial implicitly recognizes the valuable contribution modern medicine provides for the human family in making organ and tissue donations and transplants possible. Along with their benefits come the possibility and the reality of abuse. Living donors, for example, might be coerced into giving one of their kidneys, or some might exploit people living in poor countries by buying their organs and selling them to people in wealthy countries. In light of these and other possible abuses of living or dead donors, action by this church should make explicit that the human dignity of all involved in the donation and transplantation must be respected.

The recommended action requests the development of a social policy resolution on this issue. Social policy resolutions and memorials refer to actions, other than social statements, of the Churchwide Assembly or Church Council on matters of social concern. Normally, social policy resolutions rely upon or are consistent with the teachings and policy of social statements.

ASSEMBLY

ACTION

CA03.06.44

EN BLOC

To commend the Southwest California Synod for reminding this church that organ and tissue donation can be an expression of love for family members and neighbors;

To request that the Division for Church in Society develop a social policy resolution on this topic consistent with the teachings and social statements of this church; and

To request that the social policy resolution be brought to the April 2004 meeting of the Church Council of the Evangelical Lutheran Church in America for consideration and possible adoption by the council.

Category B10: World Hunger

Reference: 2003 Pre-Assembly Reports, Section VI, pages 29-30.

1. Minneapolis Area Synod (3G) [2003 Memorial]

WHEREAS, more than 800 million people in the world go hungry;⁵⁷ and

WHEREAS, in developing countries, six million children die each year, and 91 out of 1,000 children die before their fifth birthday, mostly from hunger-related causes;⁵⁸ and

WHEREAS, in the United States, 12 million children live in households where people have to skip meals or eat less to make ends meet;⁵⁹ and

WHEREAS, one in ten households in the United States is living with hunger or is at risk of hunger;⁶⁰ and

WHEREAS, \$15.8 million was contributed to the ELCA Hunger Appeal in 2000 by the 5 million members of the ELCA for an average contribution of \$3.16 per member;⁶¹ and

WHEREAS, the Presiding Bishop of the ELCA has expressed his commitment to feeding the hungry of the world; and

WHEREAS, we believe the time is now for us to respond; therefore, be it

RESOLVED, that the Minneapolis Area Synod in assembly memorialize the 2003 ELCA Churchwide Assembly to continue the ELCA's strong commitment to eliminate world hunger by proclaiming its public commitment to end world hunger, expanding the advocacy arm of the ELCA Hunger Appeal, working to effect that same priority for the United States government, and seeking assistance from other national church bodies (*i.e.*, PCUSA, Catholic Church, Methodists) to ensure greater commitment to the above need; and be it further

RESOLVED, that the Minneapolis Area Synod in assembly memorialize the 2003 ELCA Churchwide Assembly to request that the United States support the findings of the 12th annual report on the state of world hunger produced by Bread for the World Institute by assuming its share of the \$6 billion annual investment needed (\$1.5 billion each year) to reduce world hunger by half by 2015; and be it further

RESOLVED, that the Minneapolis Area Synod in assembly memorialize the 2003 ELCA Churchwide Assembly to develop with its partnering organizations a system of monitoring the implementation of this recommendation.

BACKGROUND

The 1999 Churchwide Assembly of the Evangelical Lutheran Church in America, to mark the 25th anniversary of the World Hunger Appeal, recommitted the ELCA to support the World Hunger Appeal by:

1. Express[ing] this church's commitment to continue "walking with the poor" through its World Hunger Appeal, supporting both relief work in emergency situations and efforts to achieve sustainable development at home and throughout the world;
2. Tak[ing] up the challenge of doubling the annual income raised through the World Hunger Appeal within the next five years for the sake of people in great need;

⁵⁷ From 2002 Bread for the World Hunger Basics.

⁵⁸ *Ibid.*

⁵⁹ *Ibid.*

⁶⁰ *Ibid.*

⁶¹ From ELCA Global Hunger data.

3. Call[ing] upon each congregation of the ELCA to participate in this appeal and to invite members to contribute ongoing and planned gifts . . . ;
4. Call[ing] upon each active or retired pastor, associate in ministry, deaconess, diaconal minister, and lay leader of this church to advocate ever more strongly for this appeal—and for the people it serves . . . ;
5. Call[ing] upon each synod to develop a plan for increasing support for the World Hunger Appeal among the congregations of the synod and to share regularly their ideas and plans . . . ;
6. Call[ing] upon this church's social service agencies to continue and intensify their work with and among people living in poverty;
7. Call[ing] upon the churchwide organization, in consultation with synods, to develop an integrated strategy for increasing financial support for this vital ministry of service and justice and to report this strategy to the next churchwide assembly;
8. Call[ing] upon the colleges, universities, seminaries, schools, camps, and congregations of this church to develop new ways of inviting young people to grow in their understanding of and commitment to the ministries supported by the World Hunger Appeal; and
9. Encourag[ing] the youth of this church to consider vocations that contribute to the alleviation of hunger and poverty in God's world and to take up the challenge of providing leadership to this church's World Hunger Appeal in the coming decades.

This recommitment to the ELCA World Hunger Appeal was a public recommitment to alleviate hunger and end chronic hunger through the ELCA World Hunger Program.

The ELCA World Hunger Program carries out its work by:

1. providing immediate relief for people in need;
2. providing the means for long-term, sustainable development for whole communities;
3. advocating for justice; and
4. educating members of the ELCA in awareness of issues relating to hunger, poverty, and justice.

In 2003, the ELCA World Hunger Program expects to distribute the funds received through the World Hunger Appeal along the following lines: 7.2 percent for administration, 10 percent for education and advocacy, 71.6 percent for international development and relief, and 11.2 percent for domestic development and relief.

The ELCA World Hunger Program cooperates with other large denominational programs as well as Lutheran and ecumenical agencies, *viz.*, Bread for the World, Lutheran World Relief, Lutheran World Federation, Church World Service/National Council of Churches of Christ, and World Council of Churches. It makes significant grants to several of these organizations to help end world hunger. The U.S.-based organizations and the Lutheran Office for Governmental Affairs (LOGA) in the ELCA Division for Church in Society work together in advocacy with the U.S. government to these ends.

Staff from the Lutheran Office for Governmental Affairs chairs the Food Policy Working Group, a coalition of religious and other antihunger advocacy organizations concerned with the development of a comprehensive food policy to end hunger in the United States. Thirty-five organizations have endorsed the principles established by this coalition, including the Presbyterian Church (U.S.A.), the United Methodist Church's General Board of Church and Society, and the United States Conference of Catholic Bishops, groups that

are referred to in the memorial. In 2003, the Food Policy Working Group has been advocating for policy changes in the reauthorization of the Child Nutrition Programs that include the Special Supplemental Nutrition Program for Women, Infants, and Children (WIC), the Summer Food Service Program, the Child and Adult Care Food Program, the School Lunch Program, and the School Breakfast Program.

LOGA staff also has taken leadership roles in advocacy through the “Stand with Africa” campaign, which seeks to overcome HIV and AIDS, produce enough food to eat and sell, and build peace at the grassroots; the Washington Office on Africa, which addresses these issues ecumenically with a federal policy focus; and the Jubilee U.S.A. Network, which seeks definitive debt cancellation of odious and illegitimate debt, as well as the debt of those nations burdened with high levels of human need and environmental distress rendering them unable to meet the basic needs of their people or achieve a level of sustainable development that ensures a decent quality of life.

Staff of LOGA joined with colleagues from the ELCA at the November 2002 Global Consultation on Prophetic Diakonia, sponsored by the Lutheran World Federation in South Africa. This meeting issued an epistle affirming, among other things, the churches’ need to address and work with governments to tackle issues related to poverty, violence, and HIV and AIDS.

The memorial’s reference to the Bread for the World Institute report is to a *Hunger 2000* report, which indicated that:

the cost estimate of cutting world hunger in half was based primarily on estimates done by J. Dirck Stryker and Jeffrey C. Metzler for the U.S. Agency for International Development (USAID) in 1998. Stryker looked at the impact of actual development projects on hunger. On that basis, he estimated that an additional \$4 billion in effective, poverty-focused assistance would accelerate progress enough to cut world hunger in half by the internationally agreed target date of 2015. Stryker [in 2001] updated his estimate for USAID. His estimate of the international annual cost of cutting world hunger in half by 2015 has increased, from \$4 billion to \$6 billion. The cost has increased mainly because there are fewer years before 2015 than when Stryker made his earlier estimate. The U.S. share would need to increase accordingly—to \$1.5 billion (*A Future with Hope: Hunger 2002, 12th Annual Report on the State of World Hunger*, pp. 4–5).

ASSEMBLY

ACTION

EN BLOC

CA03.06.45

To express appreciation to the Minneapolis Area Synod for its memorial “World Hunger Action”;

To reaffirm the Evangelical Lutheran Church in America’s 1999 public commitment to end chronic world hunger and to work toward the goal of a \$25 million annual World Hunger Appeal income level in order to make more financial resources available to eliminate hunger;

To commend members of the ELCA for their ongoing support of the World Hunger Appeal;

To call upon the World Hunger Appeal to seek ways to expand the ELCA's advocacy to end world hunger, intensify its cooperation with other denominations and with Lutheran and ecumenical agencies in this regard, and work to heighten the U.S. government's priority of ending world hunger with the aim of reducing hunger by half by 2015;

To request the Lutheran Office for Governmental Affairs to continue to work closely with Lutheran World Relief in advocacy work on the "Stand with Africa" campaign; and

To request that a report by the Division for Church in Society and the Division for Congregational Ministries on implementation of these recommendations be brought to the November 2004 meeting of the Church Council of the Evangelical Lutheran Church in America.

Category B11: Support for "People of Faith: An Urgent Call"

Reference: *2003 Pre-Assembly Reports*, Section VI, pages 30-32.

Northwestern Minnesota Synod (3D) [2003 Memorial]

WHEREAS, the Evangelical Lutheran Church in America, understanding the threats posed to God's creation and God's children, has spoken out on the danger of nuclear weapons; and

WHEREAS, the dangers posed by huge arsenals, threats of use, proliferation, and terrorism are linked; and

WHEREAS, "For People of Faith: An Urgent Call" proposes a realistic set of steps that can be taken to reduce the nuclear danger; and

WHEREAS, the ELCA Lutheran Office for Governmental Affairs, in its March 2003 Legislative Update, offers further information and reports Bishop Hanson's endorsement of the "Urgent Call"; therefore, be it

RESOLVED, that the Northwestern Minnesota Synod endorse "For People of Faith: An Urgent Call" and encourage its congregations to study and support "For People of Faith: An Urgent Call"; and be it further

RESOLVED, that the Northwestern Minnesota Synod memorialize the 2003 ELCA Churchwide Assembly to endorse "For People of Faith: An Urgent Call," asking the Lutheran Office for Governmental Affairs to provide leadership for its implementation.

BACKGROUND

"For People of Faith: An Urgent Call" is an Internet-based initiative developed to engage and educate the public about the growing danger posed by nuclear weapons and about practical steps to reduce that danger. It offers a means for Americans, including people of faith, to show that public concern about the use of nuclear weapons is deep and widely shared. The goal of the "Urgent Call" is to make nuclear weapons a significant priority on the national agenda because of the catastrophic effects the use of these weapons would bring to the present world and future generations.

The "Urgent Call" states in part:

A decade after the end of the Cold War, the peril of nuclear destruction is mounting. The great powers have refused to give up nuclear arms, other countries are producing them, and terrorists are trying to acquire them. Poorly guarded warheads and nuclear material in the former Soviet Union may fall into the hands of terrorists. The Bush administration is developing nuclear “bunker busters” and threatening to use them against nonnuclear countries. The risk of nuclear war between India and Pakistan is grave

We therefore call on the United States and Russia to fulfill their commitments under the Non-proliferation Treaty and move together with the other nuclear powers, step by carefully inspected and verified step, to the abolition of nuclear weapons. As steps toward this goal, we call on the United States to:

- Renounce the first use of nuclear weapons.
- Permanently end the development, testing, and production of nuclear weapons.
- Seek agreement with Russia on the mutual and verified destruction of nuclear weapons withdrawn under treaties, and increase the resources available here and in the former Soviet Union to secure nuclear warheads and material and implement destruction.
- Take nuclear weapons off hair-trigger alert in concert with the other nuclear powers—the UK, France, Russia, China, India, Pakistan, and Israel—in order to reduce the risk of accidental or unauthorized use.
- Initiate talks on further nuclear cuts, beginning with U.S. and Russian reductions to 1,000 warheads each.⁶²

Numerous heads of denominations and faith groups have endorsed the religious version of the “Urgent Call,” including ELCA Presiding Bishop Mark S. Hanson. Such endorsement is in keeping with a tradition of concern for nuclear weapons that is part of the ELCA’s larger vision for peace and nonviolence.

More than a two-thirds majority of the voting members at the 1995 Churchwide Assembly voted to adopt the social statement “For Peace in God’s World,” which states:

We particularly urge a sharp reduction in the number of weapons of mass destruction. We call for arms control agreements that are substantial, equitable, verifiable, and progressive. We support mutual confidence-building measures to improve mutually assured security. In particular, we give priority to:

- agreements among the leading nuclear powers to reduce their nuclear stockpiles and to decrease the possibility of nuclear confrontation or accident;
- the successful negotiation of a renewed Nuclear Non-proliferation Treaty, the strengthening of mechanisms to monitor and enforce nuclear treaties, and efforts that move toward the elimination of nuclear weapons; . . . (p. 18).

In 1999, the ELCA Church Council acted to support the “Decade for a Culture of Nonviolence” and 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)” (CC99.04.43.a.3). The 1999 Churchwide Assembly supported the

⁶² The entire “For People of Faith: An Urgent Call” may be read and endorsed at www.nrdi.org, or one may request a form from the Nuclear Reduction/Disarmament Initiative at The Churches’ Center for Theology and Public Policy, 4500 Massachusetts Ave. N.W., Washington, D.C. 20016-5690; 202-885-8648.

request of more than 30 synods to affirm the commitment of the ELCA to support a “Decade for a Culture of Nonviolence” (CA99.06.40).

The 2001 Churchwide Assembly “encourage[d] 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” (CA01.07.60).

In June 2000, Presiding Bishop H. George Anderson joined 43 religious and military leaders in signing the Joint Nuclear Reduction/Disarmament Statement that said, in part:

[I]t is past time for a great national and international discussion and examination of the true and full implications of reliance on nuclear weapons, to be followed by action leading to the international prohibition of these weapons....

We know that the responsibility for banning nuclear weapons does not lie solely with the government of the United States and its citizens. It is a responsibility shared by all sovereign states and sovereign individuals everywhere.

But as the creator of these weapons and the preeminent military power in the world, the United States and its people bear a special obligation, and have a unique opportunity to lead the way.

Following September 11, 2001, 34 religious and military leaders—including ELCA Presiding Bishop Hanson—reaffirmed the June 2000 statement in light of the terrorist attacks, saying, “we should not seize upon the events of September 11 as a justification for use of nuclear weapons.”

ASSEMBLY

Action

EN BLOC

CA03.06.46 To thank the Northwestern Minnesota Synod for raising concern about the use of nuclear weapons;

To encourage congregations and members of the Evangelical Lutheran Church in America to study and support “For People of Faith: An Urgent Call” in light of the ELCA’s existing social statements; and

To request that the Division for Church in Society provide leadership for the implementation of “For People of Faith: An Urgent Call” through assisting this church to engage in education about the growing danger posed by nuclear weapons and about practical steps to reduce that danger.

Category B13: Nonviolence

Reference: 2003 Pre-Assembly Reports, Section VI, pages 34-35.

1. Northern Illinois Synod (5B) [2003 Memorial]

WHEREAS, Christ’s life, ministry, and passion are testimonies to nonviolence; and

WHEREAS, the Rite of Affirmation of Holy Baptism calls on all baptized believers to “strive for justice and peace in all the earth”; and

WHEREAS, the Letter of Call for all ordained clergy of the ELCA includes the imperative “to speak for justice on behalf of the poor and oppressed”; therefore, be it

RESOLVED, that the Northern Illinois Assembly

1. Affirm our presiding bishop, the Rev. Mark Hanson, in his speaking out for justice on behalf of the poor and oppressed;
2. Appeal to our bishop, the Rev. Gary Wollersheim; our presiding bishop, the Rev. Mark Hanson; and memorialize our 2003 ELCA Churchwide Assembly to ask the President of the United States, our diplomats, and national and congressional leaders in so far as possible and consistent with their constitutional and statutory responsibility to pursue a course of nonviolence in overcoming tyranny and terrorism;
3. Wholeheartedly support the efforts of the ELCA Hunger Appeal, Lutheran World Relief, Lutheran Disaster Response, and Lutheran Social Services in providing for the needs of the war torn, hungry, and impoverished;
4. Encourage that the systemic changes advocated by Bread for the⁶³ continue to be pursued as a means to overcome tyranny and terrorism; and
5. Encourage our laity and professional church leaders to continue to strive for justice and peace and speak on behalf of the poor and oppressed.

BACKGROUND

The Northern Illinois Synod memorialized the 2003 Churchwide Assembly to “ask the President of the United States, our diplomats, and national and congressional leaders in so far as possible and consistent with their constitutional and statutory responsibility to pursue a course of nonviolence in overcoming tyranny and terrorism”

This request is in keeping with the ELCA’s understanding of its calling, its social policy, and its practice. The Evangelical Lutheran Church in America understands itself to “share with the Church of Jesus Christ in all times and places the calling to be peacemakers” (“For Peace in God’s World,” p. 1).

In the ELCA’s 1995 social statement on peace, in the course of describing the political responsibility citizens have to their government in matters of peace, the church also states that less coercive measures are to be preferred to more coercive ones:

Political authority relies on both the consent of the people and the threat and use of coercion. In accordance with the Lutheran tradition, we affirm that government may legitimately employ such measures as law and its enforcement, police protection, provisions for the common defense, and resistance to aggression. We also affirm that governments should vigorously pursue less coercive measures over more coercive ones: consent over compulsion, nonviolence over violence, diplomacy over military engagement, and deterrence over war (p. 10).

The social statement also recognizes that our “[c]itizens need to give careful attention to how we in the United States perceive our national interest and interpret our national identity” (p. 10). Therefore, it says:

⁶³Bread for the World (BFW) is a nationwide Christian movement that seeks justice for the world’s hungry people by lobbying our nation’s decision-makers. They are currently advocating for the Millennium Challenge Account that is focused on poverty reduction around the world. The Millennium Challenge Account will enable poor people to feed their families, fight infectious diseases, and send their children to school. The current head of BFW is the Rev. David Beckman, an ELCA clergy person. For more information, log onto www.bread.org.

We call for an imaginative attention to the interests and welfare of other nations, especially of those that are viewed as “enemies” or that are considered unimportant for our nation’s interests. We expect expressions of our nation’s identity to build on the best of our traditions, to respect others’ identity, and to open up paths for mutual understanding. For the sake of a greater good or for reasons of conscience, citizens may need to oppose a prevailing understanding or practice of national identity and interest. Citizens may even need to resist oppressive government (p. 10).

Based upon its self-understanding as peacemaker, the ELCA has in the past addressed a variety of issues related to peace through its advocacy ministries and the Office of the Presiding Bishop.

The request of the Northern Illinois Synod also is consistent with ELCA practice. In 1999, the ELCA Church Council acted (CC99.04.43.a.3) to support the “Decade for a Culture of Nonviolence,” and the Churchwide Assembly that same year affirmed this commitment (CA99.06.40). The 2001 Churchwide Assembly voted 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” (CA01.07.60).

ASSEMBLY

ACTION

EN BLOC

CA03.06.47 **To thank the Northern Illinois Synod for calling this church to advocate for a course of nonviolence in overcoming tyranny and terrorism; and**
To acknowledge this church’s commitment to embrace, model, practice, and teach peacemaking, peacekeeping, and nonviolence.

Category C2: Distribution of Presbyterian Church (U.S.A.) Document “Hope in the Lord Jesus Christ”

Reference: 2003 Pre-Assembly Reports, Section VI, page 37.

1. New England Synod (7B) [2003 Memorial]

WHEREAS, the 214th General Assembly (2002) of the Presbyterian Church (U.S.A.) voted to affirm a statement by a near-unanimous vote on salvation in Jesus Christ titled “Hope in the Lord Jesus Christ”; and

WHEREAS, this statement deals with the very heart of the Christian Gospel and the doctrinal basis on which the Evangelical Lutheran Church in America and the Presbyterian Church (U.S.A.) entered into a relationship of full communion; and

WHEREAS, this statement was drawn up to help the church to “reappropriate central affirmations of the faith and to renew . . . faithful witness in the world” in accordance with Scripture and the confessions of the Presbyterian Church, and in the process offer an approach to the question of God’s offer of salvation to all people; and

WHEREAS, both the intention of the statement and the questions that it addresses are of equal concern to and shared by the Evangelical Lutheran Church in America in its mission and ministry; therefore, be it

RESOLVED, that the New England Synod of the Evangelical Lutheran Church in America in assembly express its appreciation to its partner church in full communion for its concern for faithful witness to the Gospel and its careful consideration of contemporary questions that arise in the church's ministry of that Gospel; and be it further

RESOLVED, that this assembly commend the Presbyterian Church's statement "Hope in the Lord Jesus Christ" to leaders and members of the congregations of the synod for study and use to the same end for which it was commended to our partner church, namely, in the light of the Lutheran Confessions; and be it further

RESOLVED, that this assembly recommend that a similar action be taken by the Evangelical Lutheran Church in America's 2003 Churchwide Assembly and a response be prepared and shared with our partner churches in full communion.

BACKGROUND

"Hope in the Lord Jesus Christ" was developed by staff of the Office of Theology and Worship of the Presbyterian Church (U.S.A.) in response to a request from the 213th General Assembly of that church body in 2001. The request resulted from a lengthy and controversial conversation within the Presbyterian Church (U.S.A.) on how best to understand and articulate the theological richness of the Lordship of Jesus Christ in the 21st century. The document was adopted as a teaching document of the Presbyterian Church (U.S.A.) in 2002 and was circulated with a study guide and sample liturgy to celebrate the Lordship of Jesus Christ. The memorial from the New England Synod asks that this statement be distributed throughout this church for study and conversation. In light of the doctrinal character of this statement, it seems appropriate that the document receive sufficient study before its content is commended to the congregations of this church.

ASSEMBLY

ACTION

EN BLOC

CA03.06.48 To receive the memorial of the New England Synod related to the document "Hope in the Lord Jesus Christ" of the Presbyterian Church (U.S.A.); and

To refer further consideration of the synod's request to the Division for Ministry and the Department for Ecumenical Affairs, with a report and possible recommendations to be presented to the April 2004 meeting of the Church Council.

Category E1: Designation of Budget Surpluses

Reference: 2003 Pre-Assembly Reports, Section VI, pages 39-40.

1. Southwestern Washington Synod (1C) [2002 Memorial]

WHEREAS, the ELCA churchwide organization has experienced budget surpluses for the last two fiscal years, specifically, in fiscal year 2001 current operating fund income exceeded expenses by \$3.3⁶⁴, and in fiscal year 2000 income exceeded expenses by \$4.9⁶⁵ and

WHEREAS, a large number of seminary students bear high educational debt loads, and many first-call pastors are burdened with significant educational debt repayments while receiving low salaries; therefore, be it

RESOLVED, that this synod memorialize the 2003 Churchwide Assembly to recommend that the ELCA churchwide organization devote 50 percent of any budget surplus to educational debt relief for seminarians and first-call pastors.

BACKGROUND

The established method for funding the mission plans of the churchwide organization is through the operating budget. The operating budget, developed after review of potential income sources, is used to establish expense dollar guidelines for the various units of the churchwide organization as they provide programs or support outlined in the ELCA governing documents, and under board or steering committee direction. The operating budget is recommended by the Office of the Presiding Bishop and approved by the ELCA Churchwide Assembly. The ELCA Church Council approves the spending authorization between assemblies.

Funds allocated outside of the operating budget process also are approved by the ELCA Church Council. Before any allocation outside of the budget is approved, the Budget and Finance Committee of the Church Council and the Church Council review the level of operating reserves to determine that such allocation does not risk the ELCA's ongoing operations.

There are various reasons that the Church Council may decide to allocate funds. Some examples include the following: to address mission opportunities or provide program or event support not being addressed through annual budgeting, to comply with Churchwide Assembly actions requiring significant funding that cannot be met through the operating budget, and to respond to ministry opportunities presented to the church that require immediate, nonbudgetary funding.

Given the process described above, it is necessary to review the figures quoted in the memorial since they do not include expenditure allocations made by the ELCA Church Council. Final results for the past three fiscal years are as follows:

- 2000: There was a net \$3.3 million (not \$4.9 million) in current operating funds before the \$1.2 million in Church Council designated allocation for the "Next Generation of Worship Resources," resulting in final net revenue in excess of expense of \$2.1 million.
- 2001: There was a net \$3.3 million in current operating revenue in excess of expense before the \$900,000 in Church Council designated funds for Cultural Specific Resources, Sexuality Study, and Evangelism Strategy, resulting in final net revenue in excess of expense of \$2.4 million.
- 2002: There was an excess of income over expense of \$0.85 million in current operating funds before the Church Council designated fund allocation of \$1.45

⁶⁴Report from ELCA News Service, March 15, 2002, "ELCA Bishops Hear Positive Report for Fiscal 2002."

⁶⁵Report from ELCA News Service, March 12, 2001, "ELCA Bishops Hear Positive Financial Report for 2000."

million for the Evangelism Strategy, Sexuality Study, and “Stand with Africa,” resulting in final net deficit of \$0.6 million.

This memorial addresses the need to relieve the debt that seminary students bear upon finishing seminary and beginning their first call. Recognizing this challenge, the 1997 Churchwide Assembly approved the establishment of the Fund for Leaders in Mission, a churchwide initiative to identify and prepare future leaders for the ELCA. The goal of the fund, when fully endowed, is to provide tuition support for every qualified student at an ELCA seminary who has a commitment to ordained or rostered lay ministry within this church. The Fund will not address those already in ministry, but the full-tuition scholarships will move this church to assist those called to ministry. Thus far, 56 seminary students have been awarded \$745,000. The Fund has approximately \$16 million in its endowment and future expectancies. Much more is needed to provide full-tuition scholarships for all ELCA students at our seminaries.

The Fund for Leaders in Mission recently announced a \$1 million challenge. Thrivent Financial for Lutherans Foundation will give \$1 for every \$2 given to the Fund. If \$2 million is given between the time of the 2003 Churchwide Assembly and the 2005 Churchwide Assembly, Thrivent Foundation will give \$1 million to the Fund for Leaders in Mission.

ASSEMBLY

ACTION

EN BLOC

CA03.06.49

To receive the memorial of the Southwestern Washington Synod related to debt relief for seminarians and first-call pastors;

To decline to adopt a policy committing 50 percent of any budget surplus for educational debt relief for seminarians and first-call pastors but to affirm the responsibility of the Church Council of the Evangelical Lutheran Church in America to determine and establish the priorities for any allocation of budget surplus or excess reserves; and

To recommend the Fund for Leaders in Mission as an opportunity for this church to provide financial support and encouragement for future ordained and lay rostered leaders of this church.

Category E2: Evangelism Strategy

Reference: 2003 Pre-Assembly Reports, Section VI, pages 41-44.

Eight synods adopted essentially identical memorials on the Evangelism Strategy. The Model Memorial is printed here, with changes noted by synod.

Model Memorial

WHEREAS, our Lord Jesus gave his followers a clear mandate to “Go therefore and make disciples” (Matthew 28:19); and

WHEREAS, our Lord Jesus told his followers that they will be his “witnesses” (Acts 1:8); and

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 provides the following guidelines as fulfillment of the statement:

To participate in God’s mission, this church shall:

- Proclaim God’s saving Gospel of justification by grace for Christ’s sake through faith alone . . . (4.02.a.);
- Carry out Christ’s Great Commission by reaching out to all people to bring them to faith in Christ . . . (4.02.b.); and
- 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, the Church is defined as the “assembly of all believers among whom the Gospel is preached in its purity and the holy sacraments are administered . . .” (cf. the Augsburg Confession, Article VII); and

WHEREAS, North America is the third largest mission field in the world, with over 62 million people who are unaffiliated Christians or nonreligious; and

WHEREAS, it is the Evangelical Lutheran Church in America’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 Name] memorialize the 2003 Churchwide Assembly to pass the Evangelism Strategy (“Sharing the Faith in a New Century: A Vision for Evangelism in the Evangelical Lutheran Church in America”) brought forth by the ELCA’s Evangelism Strategy Task Force (to be uploaded on the ELCA Web site in early April: www.elca.org); and be it further

RESOLVED, that the [Synod Name] memorialize the 2003 Churchwide Assembly to adjust the ELCA budget to make the Evangelism Strategy a reality; and be it further

RESOLVED, that the [Synod Name] memorialize the ELCA to take the following actions:

- a. restructure churchwide office for a strong evangelism presence whose primary purpose will be to develop mentoring networks to enable ELCA congregations, agencies, and institutions to become more intentional about the ways in which they share the Gospel of Jesus Christ with others;
- b. recruit and equip regionally distributed evangelism staff who have a passion for evangelism and the ability to communicate that passion clearly to and mentor with synods and congregations in their geographic areas and the structure outlined in point (a); and
- c. create an infrastructure that will facilitate the flow of evangelistic efforts through the various divisions, departments, and expressions of the ELCA; and be it further

RESOLVED, that the [Synod Name] take seriously the proposed ELCA churchwide Evangelism Strategy and, under the leadership of the Office of the Presiding Bishop and the [Synod Name] Synod Council, earnestly seek ways in which this synod can be more intentional in our Christian witness, as we seek to involve and engage congregations, agencies, institutions, and organizations of this synod in evangelism efforts; and be it further

RESOLVED, that the [Synod Name], under the leadership of the Synod Council, begin to develop and implement a specific synod-wide evangelism strategic plan to develop specific and measurable criteria to determine whether or not those goals are being met; and be it further

RESOLVED, that the [Synod Name] Synod Council annually provide an evangelism report to the assembly of this synod focusing on goals, strategy, opportunities, and progress; and be it further

RESOLVED, that the annual assemblies of this synod for the next five years gather and celebrate under a theme of evangelism; and be it further

RESOLVED, that the [Synod Name] offer thanks to God for all people throughout the Evangelical Lutheran Church in America who helped develop the proposed Evangelism Strategy to be presented to the 2003 Churchwide Assembly, and that the [Synod Name] bishop communicate to the Presiding Bishop and the Church Council this synod's affirmation of the proposed Evangelism Strategy of the Evangelical Lutheran Church in America.

1. Montana Synod (1F) [2003 Memorial]

Adopted the "model memorial" printed above, with the following changes:

- Third "WHEREAS" italicizes "the Gospel is preached in its purity"
- First "RESOLVED" inserts the words "of the ELCA" following the words "Montana Synod"
- First "RESOLVED" deletes "brought forth by the ELCA's Evangelism Strategy Task Force (to be uploaded on the ELCA Web site in early April: www.elca.org)"
- Third "RESOLVED" inserts the words "Churchwide Assembly" after "ELCA"

2. Grand Canyon Synod (2D) [2003 Memorial]

Adopted the "model memorial" printed above, with the following changes:

- First "RESOLVED" deletes "(to be uploaded on the ELCA Web site in early April: www.elca.org)" and replaces it with "(for the full text of the document, go to www.elca.org/visionevangelism.html)"
- Third "RESOLVED" inserts the words "2003 Churchwide Assembly of the" before "ELCA"
- Third "RESOLVED," point (a), deletes the words "whose primary purpose will be to develop" and replaces them with "whose purpose will include developing"
- Third "RESOLVED," point (b), deletes the word "staff" and replaces it with "staffs"
- Third "RESOLVED," point (b), deletes the words "and the structure outlined in point (a)"
- Third "RESOLVED," point (c), is deleted and replaced with "create an organizational culture and identity that will facilitate the flow of evangelistic efforts through the various divisions, departments, and expressions of the ELCA"

3. Arkansas-Oklahoma Synod (4C) [2003 Memorial]

Adopted the "model memorial" printed above, with the following changes:

- Fourth "WHEREAS" italicizes "the Gospel is preached in its purity"
- First "RESOLVED" deletes "(to be uploaded on the ELCA Web site in early April: www.elca.org)"
- Third "RESOLVED" inserts the words "2003 Churchwide Assembly of the" before "ELCA"

4. Northern Illinois Synod (5B) [2003 Memorial]

Adopted the "model memorial" printed above, with the following changes:

- First “RESOLVED” deletes the words “to be uploaded on the ELCA Web site in early April: *www.elca.org*” and replaces them with the words “available on the ELCA Web site: *www.elca.org*”
- Third “RESOLVED,” section (b), is deleted
- Third “RESOLVED,” section (c), becomes section (b) and inserts the words “including the possibility of regionally distributed evangelism staff” at the end of the section
- Seventh “RESOLVED” deletes the words “for the next five years gather and celebrate under a theme of evangelism” and replaces them with the word “emphasize”

5. Central/Southern Illinois Synod (5C) [2003 Memorial]

Adopted the “model memorial” printed above, with the following changes:

- First “RESOLVED” deletes “(to be uploaded on the ELCA Web site in early April: *www.elca.org*)”
- Second “RESOLVED” deletes the words “adjust the ELCA budget” and replaces them with “plan churchwide budgets”

6. Northwest Synod of Wisconsin (5H) [2003 Memorial]

Adopted the “model memorial” printed above, with the following changes:

- Third, fourth, fifth, and sixth “WHEREAS” paragraphs deleted and replaced with the following:
 - WHEREAS, the “proclamation of the gospel and the administration of the sacraments” (cf. the Augsburg Confession, Article 7) are the two marks of the true Church; and
 - WHEREAS, the Evangelical Lutheran Church in America (ELCA) has reclaimed the adjective “Evangelical” (that is, “Good News-speaking”) in its name; and
 - WHEREAS, the Lutheran Church bodies in the United States and the Caribbean have consistently lost membership over the last 35 years; and
 - WHEREAS, there has been a lack of evangelistic emphasis within the Lutheran Church, which has contributed greatly to the prolonged loss of membership since 1967; and
 - WHEREAS, unless this issue is directly addressed, there will continue to be a decline in the ELCA membership; and
 - WHEREAS, the 2001 Churchwide Assembly called for a task force to create an Evangelism Strategy for the ELCA; therefore, be it
- First “RESOLVED” deletes the words “(“Sharing the Faith in a New Century: A Vision for Evangelism in the Evangelical Lutheran Church in America”),” as well as the words “ELCA’s Evangelism Strategy”
- Third “RESOLVED” deleted and replaced by the fourth “RESOLVED” of the model memorial (“. . . that the Northwest Synod of Wisconsin take seriously . . .”)
- Fourth “RESOLVED” deleted and replaced by the words “RESOLVED, that the Northwest Synod of Wisconsin begin to develop and implement a specific synod-wide evangelism strategic plan and to develop specific and measurable criteria to determine whether or not those goals are being met;”
- Fifth “RESOLVED” deleted and replaced by the words “RESOLVED, that the Northwest Synod of Wisconsin memorialize the ELCA to take the following corrective actions:
 - structure the churchwide office for a strong evangelism presence whose primary purpose will be to develop materials, so that ELCA congregations, agencies, and institutions will become more intentional about the ways in which they share the Gospel of Jesus Christ with others;

- recruit additional evangelism staff who have a passion for evangelism and the ability to communicate that passion clearly with others; and
- create an infrastructure that will help facilitate the flow of evangelistic efforts throughout the various divisions, departments, and expressions of the church”

7. New England Synod (7B) [2003 Memorial]

Adopted the “model memorial” printed above, with the following changes:

- First “RESOLVED” is deleted and replaced by the words “RESOLVED, that the New England Synod establish an evangelism plan for the synod that seeks ways in which the synod can be more intentional in our Christian witness, provides for involvement and engagement of our congregations in our evangelism efforts, identifies criteria that can be used to measure progress toward our goals, and identifies funding requirements and sources to achieve these goals. This plan is to be presented to the Synod Assembly for consideration no later than 2005”
- Second “RESOLVED” deleted and replaced by the words “RESOLVED, that the New England Synod memorialize the 2003 Churchwide Assembly to approve ‘Sharing Faith in a New Century: A Vision for Evangelism in the Evangelical Lutheran Church in America’ and direct the Church Council to take actions necessary to implement this strategy”
- Third, fourth, fifth, sixth, seventh, and eighth “RESOLVED” paragraphs deleted

8. Southeastern Synod (9D) [2003 Memorial]

Adopted the “model memorial” printed above, with the following changes:

- Third “RESOLVED” deletes the word “mentoring” between the words “develop” and “networks” and replaces it with the word “monitoring”
- Fifth “RESOLVED” deletes a comma between the words “Synod” and “under”
- Fifth “RESOLVED” deletes a comma and “begin to” between the words “Council” and “develop”

9. Southwestern Pennsylvania Synod (8B) [2003 Memorial]

WHEREAS, our Lord Jesus gave his followers a clear mandate to “Go and make disciples” (Matthew 28:19–20); and

WHEREAS, the Evangelical Lutheran Church in America declares this church as “sent to bear witness to God’s creative, redeeming and sanctifying activity in the world” (ELCA constitution—Statement of Purpose); and

WHEREAS, North America is the third largest mission field in the world, with over 62 million people who are unaffiliated with the Christian Church; and

WHEREAS, many issues and demands in our world seek to divert our attention from the call that Christ has given us to be his witnesses; therefore, be it

RESOLVED, that the Southwestern Pennsylvania Synod memorialize the 2003 Churchwide Assembly to pass enthusiastically the Evangelism Strategy, “Sharing the Faith in a New Century: A Vision for Evangelism in the Evangelical Lutheran Church in America”; and be it further

RESOLVED, that the Southwestern Pennsylvania Synod memorialize the 2003 Churchwide Assembly to adjust the ELCA budget to provide the financial means needed to make the Evangelism Strategy a reality; and be it further

RESOLVED, that the Southwestern Pennsylvania Synod memorialize the Evangelical Lutheran Church in America to incorporate the Evangelism Strategy into plans for

restructuring the Churchwide office, so that being a praying church, preparing and renewing evangelical leaders, teaching disciples, and starting and renewing congregations can be supported through all expressions of this church; and be it further

RESOLVED, that the Southwestern Pennsylvania Synod incorporate the ELCA Evangelism Strategy into its own work and ministry by earnestly seeking ways in which we can be more intentional in our Christian witness, as individuals, congregations, and agencies and institutions of this synod; and be it further

RESOLVED, that the Office of the Bishop, Synod Council, and standing committees of the Southwestern Pennsylvania Synod develop specific, concrete ways in which this synod will be a praying church, prepare and renew evangelical leaders, teach disciples, and start and renew congregations and that a report of these plans be presented to the synod assembly no later than the 2005 assembly; and be it further

RESOLVED, that the Southwestern Pennsylvania Synod offers thanks to God for all people throughout the Evangelical Lutheran Church in America who helped develop the proposed Evangelism Strategy, and that Bishop McCoid communicate to Presiding Bishop Hanson and the Church Council this synod's affirmation of the proposed Evangelism Strategy and urge its incorporation into the direction of the churchwide offices.

BACKGROUND

The 2001 Churchwide Assembly adopted an action calling upon “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, [to] 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 . . .” and “that the strategy include recommendations for future budget allocations and possible changes in ELCA budget priorities necessary to implement the plan” (CA01.05.18).

In accordance with this 2001 Churchwide Assembly action, the appointed task force worked faithfully and diligently over the past biennium, and presented the proposed strategy to the ELCA Church Council at its April 2003 meeting. The strategy, “Sharing the Faith in a New Century: A Vision for Evangelism in the Evangelical Lutheran Church in America,” was received by the council and transmitted to the 2003 Churchwide Assembly. The transmittal included recommendations to this assembly that the proposed strategy be received with gratitude; commended for study and response by members, expressions, and institutions and agencies of this church and that the strategy's proposed actions be referred to the Office of the Presiding Bishop for attention in the overall strategic planning process of the churchwide organization.

Further, the ELCA Church Council referred the evangelism strategy's appendices on items for future consideration, including recommended budget allocations for the period 2004–2012, to the Office of the Presiding Bishop. The referral requested that these budget allocations be integrated as possible into the churchwide spending plan proposals for 2004–2012 within the context of all strategic directions described in the churchwide strategic plan, “Faithful Yet Changing: The Plan for Mission in the Evangelical Lutheran Church in America.”

The ELCA Church Council at its April 2003 meeting also considered the previously mentioned strategic plan. Two of the strategic directions for the churchwide organization for the period 2004–2012 adopted by the council are especially pertinent to the memorials from

the Montana Synod, Grand Canyon Synod, Arkansas-Oklahoma Synod, and Northwest Synod of Wisconsin. They are the following: “support congregations in their call to be faithful, welcoming, and generous, sharing the mind of Christ,” and “assist members, congregations, synods, and institutions and agencies of this church to grow in evangelical outreach.”

Current budgetary challenges are pertinent to this memorial. Income projections for the churchwide budgets in 2003–2005 indicate the need for significant reductions in churchwide programs. The 2003 churchwide budget has been reduced by \$3.8 million. The churchwide budget proposal for 2004–2005 to be considered by the 2003 Churchwide Assembly reflects additional constraints in budgetary planning for the next biennium.

The churchwide strategic planning process, building on the actions of the ELCA Church Council in April 2003, has turned now to structural considerations for the churchwide organization. It is the intent of the Office of the Presiding Bishop to bring a comprehensive report and proposal on churchwide structure and governance to the November 2003 meeting of the ELCA Church Council. The strategic directions adopted by the council in April 2003, including those related to evangelism, are an essential aspect of these restructuring considerations.

Consequently, the 2003 Churchwide Assembly is receiving three separate but interrelated proposals relevant to the issues addressed in the memorials from the Montana Synod, the Grand Canyon Synod, the Arkansas-Oklahoma Synod, the Northern Illinois Synod, the Central/Southern Illinois Synod, the Northwest Synod of Wisconsin, the New England Synod, the Southeastern Synod, and the Southwestern Pennsylvania Synod. They are the following: the proposed reception of the evangelism strategy, the proposed reception of the Plan for Mission, and the proposed adoption of the 2004–2005 budget proposal. In tandem these proposals reflect a high commitment to evangelical outreach as integral to the mission and ministry of the Evangelical Lutheran Church in America.

ASSEMBLY

ACTION

CA03.06.50

EN BLOC

To receive with gratitude the memorials of the Montana Synod, the Grand Canyon Synod, the Arkansas-Oklahoma Synod, the Northern Illinois Synod, the Central/Southern Illinois Synod, the Northwest Synod of Wisconsin, the New England Synod, the Southeastern Synod, and the Southwestern Pennsylvania Synod on the proposed evangelism strategy for this church;

To affirm in principle the intent of these memorials to call this church to a strong evangelism presence;

To refer to the Office of the Presiding Bishop and the ELCA Church Council the memorials’ sections pertaining to churchwide structure for consideration in the course of developing and adopting changes to churchwide structure; and

To affirm the actions of the 2003 Churchwide Assembly on the proposed evangelism strategy, strategic plan, and 2004–2005 budget proposal as the assembly’s response to these memorials.

Category E6: Exceptions to Ordinations in Unusual Circumstances

Reference: *2003 Pre-Assembly Reports*, Section VI, pages 59-60.

1. New England Synod (7B) [2003 Memorial]

WHEREAS, the Evangelical Lutheran Church in America is living out its full-communion agreement with The Episcopal Church to the great benefit of both bodies; and

WHEREAS, the 2001 Churchwide Assembly of the ELCA adopted an amendment to the ELCA bylaws and continuing resolutions “to permit a synodical bishop to authorize an ordination by a pastor other than a pastor holding the office of synodical bishop”; and

WHEREAS, adoption of the amendment has placed a strain on our full-communion agreement with The Episcopal Church inasmuch as it unilaterally altered the text of “Called to Common Mission,” the document that both churches adopted in good faith as a mutually agreed upon basis for their entering into full communion; and

WHEREAS, the 2001 assembly of the New England Synod voted for the inclusion of a clause that would specify an expiration date if an amendment were adopted by the Churchwide Assembly permitting such exceptions to be granted; therefore, be it

RESOLVED, that this New England Synod Assembly memorialize the 2003 Churchwide Assembly to amend said amendment adopted by the Churchwide Assembly to the bylaws of the ELCA (7.31.17.) by adding the following sentence: “The provision for exceptions shall expire on January 1, 2008.”

BACKGROUND

The document “Policy for Ordination in Unusual Circumstances” was initially prepared by the Division for Ministry in 2001 in reference to then 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 consultation between the synodical bishop of assignment and the presiding bishop of this church.

This policy outlines how a synodical bishop may exercise “pastoral judgment in unusual circumstances” to allow an exception to the ELCA’s established ordination practices. The policy indicates that a decision made by a synodical bishop to provide an exception is made in order to enhance and extend the ministry and mission purposes of this church, and contribute to the unity of the Church. The policy is to be evaluated periodically by the Division for Ministry and reviewed by the Conference of Bishops and by the Church Council.

Following deliberation, the proposed policy was reviewed by the Conference of Bishops and was recommended for adoption by the board of the Division for Ministry. The ELCA Church Council, at its April 2001 meeting, voted (CC01.04.34): “To adopt the ‘Policy for Ordination in Unusual Circumstances in the Evangelical Lutheran Church in America,’ . . . 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.” The proposed bylaw was approved on a vote of 683–330 by the 2001 Churchwide Assembly, slightly more than the two-thirds majority required for adoption of bylaws.

From January 1, 2001, to December 31, 2002, 588 pastors were ordained in the Evangelical Lutheran Church in America. Three of these were ordained under the policy for ordination in unusual circumstances.

ASSEMBLY

ACTION

EN BLOC

CA03.06.51 To refer the memorial of the New England Synod on “Exceptional Ordinations” to the Division for Ministry as information in its ongoing review of the “Policy for Ordination in Unusual Circumstances in the Evangelical Lutheran Church in America” in consultation with the Conference of Bishops and the Church Council.

**Category E8: Requests for Consideration by the
ELCA Studies on Sexuality Task Force**

Reference: 2003 Pre-Assembly Reports, Section VI, pages 63-65.

Two synods adopted essentially identical memorials on the ELCA Studies on Sexuality. The Model Memorial is printed here, with changes noted by synod.

Model Memorial

WHEREAS, the Evangelical Lutheran Church in America (ELCA) is engaged in studies of human sexuality and homosexuality; and

WHEREAS, these churchwide studies are exploring the specific issues of (a) blessing same-gender unions and (b) ordaining gay and lesbian people living in committed relationships; and

WHEREAS, the Confession of Faith of the ELCA commits this church to regard the canonical Scriptures of the Old and New Testaments as “the inspired Word of God and the authoritative source and norm of its proclamation, faith, and life,” and the Lutheran Confessions as “further valid interpretations of the faith of the Church”; therefore, be it

RESOLVED, that [Synod Name] affirms and endorses as a faithful expression of biblical and confessional teaching regarding the question of blessing same-gender unions, those statements regarding human sexuality and homosexual behavior already adopted by the Evangelical Lutheran Church in America, to wit, the statement of the October 1993 meeting of the ELCA Conference of Bishops, 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”; and, as a faithful expression of biblical and confessional teaching regarding sexual conduct of ELCA pastors and particularly the question of ordaining gay and lesbian people in committed relationships, the statement contained within the 1990 ELCA Church Council document “Vision and Expectations” that “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 or 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 be it further

RESOLVED, that [Synod Name] affirms the following statements of biblical and confessional principles of the Lutheran church in support of previous actions of the ELCA and as a guide to the deliberations of the ELCA task force guiding the churchwide studies on human sexuality and homosexuality: We believe, teach, and confess that:

1. Sexuality is a good gift God graciously bestows on humanity for the sake of love, devotion, and procreation.
2. By creating us male and female, God has built gender complementarity into the very fabric of human existence.
3. Marriage, the life-long union of fidelity between one man and one woman, is the only relationship God has ordained for the full expression of human sexuality.
4. Marriage is neither a private arrangement nor merely a human construct or custom. It is, rather, a divine institution by which God has founded human community “in a joy that begins now and is brought to perfection in the life to come” (*Lutheran Book of Worship*, p. 203).
5. Neither the Scripture nor the Lutheran Confessions grant any authorization to the Church to recognize as divinely approved any relationship other than the marriage of one man and one woman for the full expression of human sexuality; and be it further

RESOLVED, that the 2003 Synod Assembly of [Synod Name] memorialize the 2003 ELCA Churchwide Assembly to affirm these Scriptures and confessional principles regarding human sexuality and homosexual behavior and to adopt no changes in its teaching and practice that contradict these principles.

1. Northwestern Ohio Synod (6D) [2003 Memorial]

Adopted the “model memorial” printed above.

2. Central/Southern Illinois Synod (5C) [2003 Memorial]

Adopted the “model memorial” printed above, with the following changes:

- First “RESOLVED” becomes the fourth “WHEREAS” (text remains the same)
- First “RESOLVED” (here the fourth “WHEREAS”) adds the following words immediately before the words “affirms and endorses as a faithful expression”: “[action of the 2003 Synod Assembly of the Central/Southern Synod of Illinois on a recorded vote, at the request of the assembly, of 187 –179]”
- Second “RESOLVED” becomes the fifth “WHEREAS” (text remains the same)
- Additional “RESOLVED” inserted between the second and third “RESOLVED” paragraphs of the model memorial, reading: “RESOLVED, that the 2003 Synod Assembly of the Central/Southern Illinois Synod affirm these Scriptures and confessional principles regarding human sexuality and homosexual behavior and adopt no changes in its teaching or practice that contradict these principles.”

3. Allegheny Synod (8C) [2003 Memorial]

WHEREAS, the 1989 ELCA Church Council adopted a standard “precluding ‘practicing homosexual persons’ from ordained ministry”; and

WHEREAS, the 1990 ELCA Church Council stated that ordained ministers who perceive themselves as being homosexual are “expected to abstain from homosexual relationships” and called for similar expectations for associates in ministry; and

WHEREAS, the 1993 ELCA Conference of Bishops adopted a statement disapproving the blessing of homosexual relationships, yet affirming pastors and congregations seeking to provide pastoral care to gay men and lesbian women; and

WHEREAS, the 1997 ELCA Churchwide Assembly declined “to make changes to the church’s policy regarding the ordination, consecration, or commissioning of gay persons who engage in same-gender sexual relations . . .”; and

WHEREAS, the 1999 ELCA Churchwide Assembly declined “to change the standards for rostered ministry related to non-celibate gay or lesbian persons”; and

WHEREAS, while these actions have served to inform our conversations, the 2001 Churchwide Assembly has called all expressions of the church to engage in a prayerful, deliberate, and thoughtful process and discernment of human sexuality; therefore, be it

RESOLVED, that the Allegheny Synod meeting in assembly recognize these positions already taken and invite the whole church into conversation about these matters in order to speak from a biblical and theological perspective to the struggles our society and our congregations experience around this issue; and be it further

RESOLVED, that the Allegheny Synod urge all expressions of the church to maintain, at least for the duration of the study period, the present policies of the church regarding ordination and marriage, as these have been articulated by the Church Council in “Vision and Expectations”⁶⁶ and by the Conference of Bishops in their statement of October⁶⁷; and be it further

RESOLVED, that these resolutions be forwarded by the synod secretary to the Secretary of the ELCA for the consideration of the 2003 Churchwide Assembly as a memorial from the Allegheny Synod.

BACKGROUND

The studies throughout the Evangelical Lutheran Church in America on issues related to human sexuality were inaugurated at the direction of the 2001 Churchwide Assembly. A detailed report on this study is provided in Section V, pages 2–6, of the *2003 Pre-Assembly Report*.

The memorials of the Northwestern Ohio Synod, Central/Southern Illinois Synod, and Allegheny Synod, while different from each other, ask the Churchwide Assembly to affirm a set of “scriptural and confessional principles regarding human sexuality and homosexual behavior.” Such actions are part of the work the Evangelical Lutheran Church in America has chosen to do through its process of developing and considering social statements.

⁶⁶Ordained ministers who are homosexual in their self-understanding are expected to abstain from homosexual relations” “Vision and Expectations,” 1990, p. 13.

⁶⁷(CB93.10.25): “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” Minutes of the Conference of Bishops, October 8, 1993, pp. 28-29.

“Policies and Procedures of the Evangelical Lutheran Church in America for Addressing Social Concerns” indicates the following about social statements of this church:

Social statements are major documents addressing significant social issues. Typically, they provide an analysis and interpretation of an issue, set forth basic theological and ethical perspectives related to it, and offer guidance for the corporate Evangelical Lutheran Church in America and its individual members. Social statements are documents of the highest quality. They vary in scope, length, frequency, and forms of moral discourse, according to the needs of their subject matter. In all cases, social statements are the product of extensive and inclusive deliberation within this church, a process that is an integral part of their educational purpose. Because of the considerable resources and care that this church invests in them, and because of the participatory process used in their development, social statements are the most authoritative form of social policy and are adopted only by the Churchwide Assembly (p. 10).

ELCA social statements are theological documents:

These documents arise from and address the changing circumstances of our world in light of God’s living word of Law and Gospel. With the aid of contemporary experience and knowledge, they bring this church’s understanding of its faith to bear on social issues. Because they view issues from the perspective of the Church’s faith, social statements are clearly rooted in the biblical and confessional witness of the Evangelical Lutheran Church in America. They are subject again and again to the testing of whether they are faithful to Scriptures as “the authoritative source and norm of [this church’s] proclamation, faith and life” (ELCA 2.03.) and to its creeds and confessions (ELCA 2.04., 2.05., and 2.06.). They themselves are not new creeds or confessions (p. 10).

Three separate actions taken by the 2001 Churchwide Assembly of the Evangelical Lutheran Church in America related to homosexuality and sexuality have been incorporated into the ELCA Studies on Sexuality that now are underway. These studies specifically include the development of a social statement on sexuality, with any appropriate implementing resolutions. That the consideration of scriptural and confessional matters called for in the memorials of the Northwestern Ohio Synod, Central/Southern Illinois Synod, and Allegheny Synod will be part of this process was stated in the first 2001 Churchwide Assembly action (CA01.06.28):

This [study] document [on homosexuality] shall include study of the Lutheran understanding of the Word of God and biblical, theological, scientific, and practical material on homosexuality.

The ELCA Studies on Sexuality Task Force study document *Journey Together Faithfully, Part Two*, will discuss the Lutheran understanding of the Word of God. Biblical and theological considerations will figure prominently throughout the development of the social statement.

**ASSEMBLY
ACTION**

EN BLOC

CA03.06.52 To refer the 2003 memorials of the Central/Southern Illinois Synod, the Northwestern Ohio Synod, and the Allegheny Synod on the studies on human sexuality to the Division for Ministry and the Division for Church in Society for the information of the Task Force for the ELCA Studies on Sexuality as the members of the task force continue to provide guidance and resources to this church in the ongoing studies.

Category E9: Rules of Procedure on Studies

Reference: 2003 Pre-Assembly Reports, Section VI, page 66.

1. Allegheny Synod (8C) [2003 Memorial]

WHEREAS, the Evangelical Lutheran Church in America is considering the possibility of ordaining gay and lesbian people in committed relationships and the possibility of approving the blessing of same-gender unions; and

WHEREAS, a two-thirds vote by a Churchwide Assembly is required for adopting a social statement ("Policies and Procedures of the Evangelical Lutheran Church in America for Addressing Social Concerns") and a two-thirds vote by a Churchwide Assembly is required for authorizing a relationship of full communion with another church body (constitutional provision 8.71.); and

WHEREAS, the possible actions on ordination and marriage touch upon critical doctrines of the Church, analogous in importance to adopting social statements and full-communion relationships; therefore, be it

RESOLVED, that the Allegheny Synod memorialize the 2003 ELCA Churchwide Assembly to add the following rule of procedure: "All votes on policy regarding the ordination of gay and lesbian people in committed relationships and the blessing of same-gender unions shall require a two-thirds vote for adoption by the Churchwide Assembly."

BACKGROUND

As is underscored in the memorial of the Allegheny Synod, a two-thirds vote by a Churchwide Assembly is required for the adoption of a social statement (see "Policies and Procedures of the Evangelical Lutheran Church in America for Addressing Social Concerns"). Further, provision 8.71. in the *Constitutions, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America* specifies the requirement of a two-thirds vote by a Churchwide Assembly for adoption of any agreements that establish a relationship of full communion with another church body.

For each Churchwide Assembly, "Rules of Organization and Procedure" are recommended by the Church Council for adoption by the voting members of the assembly. Therefore, the request of the Allegheny Synod to bind a future assembly to a particular rule cannot be fulfilled.

ASSEMBLY

ACTION

EN BLOC

CA03.06.53 To refer the memorial of the Allegheny Synod related to a rule of procedure for a two-thirds vote regarding the possible ordination of gay and lesbian people in committed relationships and the blessing of same-gender unions to the Church Council

for the preparation of the recommended “Rules of Organization and Procedure” for future Churchwide Assemblies.

Category E11: Responding to Sexual Abuse

Reference: 2003 Pre-Assembly Reports, Section VI, pages 69-70.

1. Metropolitan New York Synod (7C) [2002 Memorial]

WHEREAS, we seek to follow the example of Jesus Christ in welcoming children and providing them a safe and nurturing environment in which to hear and experience the Gospel; and

WHEREAS, sexual abuse is the sinful use of power to dominate or control another person sexually, and victims of abuse are vulnerable because of their age, status, emotional, or physical condition; and

WHEREAS, when sexual abuse of children occurs, the immediate victims and their families, the entire Body of Christ, and society as a whole are seriously harmed; and

WHEREAS, the local church is a sanctuary and all people, especially the most vulnerable, including children, need to be safe and protected there; and

WHEREAS, members may lose their faith and their trust in the church and its representatives when sexual abuse of children by those in positions of spiritual leadership occurs; and

WHEREAS, policies serve as an educational tool and a very important part of prevention; therefore, be it

RESOLVED, that this Synod memorialize the 2003 Churchwide Assembly to direct the ELCA Division for Ministry in consultation with Conference of Bishops to:

1. Evaluate and update the 1992 “ELCA Strategy for Responding to Sexual Abuse in the Church,” with special attention to the sexual abuse and exploitation of children;
2. Distribute the resulting document to all rostered people, seminarians, and expressions of the church as a binding and uniform churchwide response to allegations of sexual abuse of children; and
3. Affirm that this church in all of its expressions will cooperate with all relevant law enforcement authorities in the prosecution of offenders; and be it further

RESOLVED, that the “Guidelines for Discipline” require that sexual abusers of children be removed from the roster and barred from reinstatement.

BACKGROUND

At the November 13–16, 1998, meeting of the Church Council, the Division for Ministry presented a report, “Implementation of the ELCA Strategy for Responding to Sexual Abuse in the Church, November 1993–November 1998.” The report indicated that, in the years since the development of the 1992 “ELCA Strategy for Responding to Sexual Abuse in the Church,” significant progress had been made in responding to the problem of clergy sexual abuse. Further, the report indicated that,

We have raised awareness of the complex issues involved. We have created a climate and means for responding appropriately and working to prevent clergy sexual abuse from occurring. We have identified critical links to matters of professional ethics and boundaries, justice and healing for those who are harmed, clergy health and wellness, congregational health and wellness, hospitality to those who have been marginalized by their experience of abuse, the use of discipline in safeguarding the work

of ministry, the critical distinction between discipline and forgiveness, the crucial work of synodical bishops and staff, and the importance of partnership in this work.

The report also indicated that the phase of the work contemplated by the strategy in 1992 had been completed, and that the work of the prevention of sexual abuse would move into the regular and ongoing work of the ELCA. The position of Director for the Program of the Prevention of Clergy Sexual Misconduct was placed within the Division for Ministry, and an interunit team representing several units within the churchwide organization was established.

Everyone is aware that sexual molestation of children is a crime, and all states have laws regarding reporting of suspected child abuse. Allegations of sexual contact with children by ELCA ordained ministers are rare. If such abuse does occur, or is suspected, the ELCA cooperates fully with law enforcement authorities, and complies with the laws regarding the reporting of child abuse to state child protection agencies. No known, admitted, or convicted child molester has remained on the ELCA clergy roster.

ASSEMBLY

ACTION

EN BLOC

CA03.06.54 To affirm the “ELCA Strategy for Responding to Sexual Abuse in the Church”;

To refer this memorial of the Metropolitan New York Synod to the Division for Ministry, with the request that the matter of the sexual abuse and exploitation of children be given particular attention in a review to assess the adequacy of existing resources;

To request that the Division for Ministry, in consultation with the Office of the Secretary and the Conference of Bishops, ensure that the reinstatement policy is appropriate in regard to people who are removed from the roster for reasons of sexual misconduct involving children; and

To request that a report be brought to the November 2004 meeting of the Church Council of the Evangelical Lutheran Church in America.

Category E12: Term Limits for ELCA Officers

Reference: 2003 Pre-Assembly Reports, Section VI, page 70.

1. Northwest Synod of Wisconsin (5H) [2003 Memorial]

WHEREAS, the constitution of the Evangelical Lutheran Church in America limits Church Council members to a single six-year term of office and prohibits consecutive reelection of Church Council members; and

WHEREAS, many synod constitutions limit terms of office of its elected and representative officials; and

WHEREAS, modest term limitations promote continuity in leadership while providing an opportunity for diversity, new ideas, and responsiveness to change to develop and grow; and

WHEREAS, no term limitations are presently applicable to any of the elected officers of the ELCA; therefore, be it

RESOLVED, that the Northwest Synod of Wisconsin supports term limitations for the offices of Presiding Bishop, Vice President, Secretary, and Treasurer, with each officer to serve no more than two consecutive six-year terms; and be it further

RESOLVED, that the Northwest Synod of Wisconsin memorialize the 2003 Churchwide Assembly to amend the ELCA constitution creating such term limits.

BACKGROUND

The pattern for limitation of terms for synodical officers varies. Although most synods do not have a limitation on terms for the synodical bishop, about a score do so. Some additional synods limit terms for the synodical vice president, secretary, and treasurer.

When the churchwide organization of the Evangelical Lutheran Church in America was established, the pattern of the merging churches was followed for churchwide officers. Therefore, no limit was placed on the number of terms. The rationale employed by the Commission for a New Lutheran Church was that the Churchwide Assembly should have the freedom to make decisions on the election or reelection of officers.

ASSEMBLY

ACTION

EN BLOC

CA03.06.55 To decline to initiate amendments of the governing documents related to the terms of the churchwide officers; and To refer the memorial of the Northwest Synod of Wisconsin to the Church Council in connection with the Church Council's ongoing review of the churchwide organization.

Category E14: Faith and Science Ministry

Reference: *2003 Pre-Assembly Reports*, Section VI, pages 74-76.

1. Southeastern Iowa Synod (5D) [2002 Memorial]

WHEREAS, the world in which the ELCA strives to make disciples of all nations is one shaped profoundly by scientific and technological developments; and

WHEREAS, the South Carolina Synod, ELCA, in its 2001 Assembly, memorialized the ELCA to "initiate, encourage, and support discussion on the role of science within the Church's mission in the areas of education (both secular and religious), applications of technology, and moral obligations of scientists, engineers, and technicians"; and

WHEREAS, the ELCA is recognized widely as possessed of gifted thinkers and leaders who have been at the forefront of the faith and science conversation; and

WHEREAS, a consultation hosted by the ELCA in Chicago, on January 25-26, 2002, which "gathered 22 faithful Christians working out their vocation as scientists from a full array of natural and social science disciplines," expressed hope that "we shall do a much better job of engaging faith and science in dialogue so that faith, daily work, and our participation in God's mission to the world will be enriched"; and

WHEREAS, a report to the Division for Church in Society from the Department for Studies, in consultation with the Division for Higher Education and Schools and the Division for Ministry noted the need for a full-time churchwide staff position—a faith and science desk—to provide “a locus of continuity and accountability, vigor and visibility, for faith and science concerns within the ELCA’s life,” although current practice pieces together a full-time equivalent by taking some time from staff members in each department; therefore, be it

RESOLVED, that the 2002 Southeastern Iowa Synod Assembly memorialize the 2003 ELCA Churchwide Assembly to establish and fund a full-time churchwide staff position, housed at the ELCA Lutheran Center, that will develop faith and science resources, especially for congregational use, and represent faith and science concerns throughout the breadth of the ELCA.

BACKGROUND

The Southeastern Iowa Synod memorial requests that the 2003 ELCA Churchwide Assembly “establish and fund a full-time churchwide staff position, housed at the ELCA Lutheran Center, that will develop faith and science resources, especially for congregational use, and represent faith and science concerns throughout the breadth of the ELCA.”

The memorial rightly notes that the ELCA carries out its mission in a world “shaped profoundly by scientific and technological developments.” The shorthand phrase “faith and science” refers to a wide constellation of concerns that originate from the intersection of faithful discipleship with the science and technology of contemporary culture. These include:

- questions about the agency of God and about human nature;
- disputes on evolution;
- unprecedented moral challenges in a variety of fields including the challenges of the technological imperative (shall we do whatever we can do?);
- concerns about justice in relation to scientific and technological developments;
- the need for prophetic critique;
- calls for renewed symbol and liturgy;
- questions about vocation; and
- the experience of scientists in our congregations.

The list is long. Naming these topics indicates the vital importance “faith and science” has for the witness of a public church in public life.

Churchwide staff have addressed the issues of faith and science in a variety of ways. Among other things, they have been instrumental in the formation and continuation of the ELCA’s Alliance for Faith, Science, and Technology and have published its newsletter. They have sponsored a consultation on human cloning and another one for ELCA scientists (mentioned in the memorial); networked with the Zygon Center at the Lutheran School of Theology at Chicago and the Center for Theology and the Natural Sciences at Pacific Lutheran Theological Seminary; spoken at Synod Assemblies, congregations, and events for First Call Theological Education; represented the ELCA at ecumenical events on faith and science; been resources for the presiding bishop in his response to issues raised by scientific developments; sponsored luncheon discussions for churchwide staff; published resources on genetics (*Genetic Testing & Screening: Critical Engagement at the Intersection of Faith and Science*; *Human Cloning: Papers from a Church Consultation*; *Genetics! Where Do We Stand As Christians?*); and created a Web page (www.elca.org/faithandscience).

Churchwide staff presently address faith and science concerns through an interunit staff team (Lutheran Center Work Group on Faith and Science). This team continues to provide program, resources, and interpretation within the limited existing staff resources devoted to faith and science. These limited resources are a one-quarter-time portfolio in the Department for Studies in the Division for Church in Society (DCS), important but limited staff time from the Division for Ministry (DM) and the Division for Higher Education and Schools (DHES), as well as volunteer time from a number of other staff. This team has functioned as a model of interunit cooperation, but its continued existence is uncertain, contingent upon future staffing decisions and reconfigurations.

This memorial articulates the concern of many in the ELCA who have called for greater churchwide staffing as “a locus of continuity and accountability, vigor and visibility for the concerns around faith, science, and technology.” Among these are the scientists who participated in the consultation mentioned above, ELCA leaders in the religion and science dialog, and the DCS board. While many are appreciative for all that has been done and view it as solid footing for future work, this church’s mission in our times would be enhanced by the sustained attention and coordination provided by additional staffing.

During 2002, the staffing question was taken up within the churchwide office under the auspices of the Division for Church in Society. This involved conversations with the executive directors in the Division for Ministry and the Division for Higher Education and Schools, as well as with the individual staff members responsible for faith and science matters. These parties agreed on the importance of faith and science concerns for this church and in principle on the desirability of staffing for these concerns, although they did not determine how this could be carried out. The matter was pursued with the Office of the Presiding Bishop. The result of that conversation with the Office of the Presiding Bishop was reported to the DCS board at its Spring 2003 meeting (and informally to the DM and DHES boards): it was not possible to add additional staff to the existing complement due to both fiscal constraints and because we were in the midst of a larger consideration of structure and staffing through the ELCA’s strategic planning process.

Current budgetary challenges are pertinent to this memorial. Income projections for the churchwide budgets in 2003–2005 indicate the need for significant reductions in churchwide programs. The 2003 churchwide budget has been reduced by \$3.8 million. The churchwide budget proposal for 2004–2005 to be considered by the 2003 Churchwide Assembly reflects additional constraints in budgetary planning for the next biennium. Consequently, a proposal to add a churchwide staff position would require a reduction of a similar amount in some other area of the churchwide budget. Such decisions are best made in consultation with the churchwide units involved.

The Church Council of the Evangelical Lutheran Church in America, at its April 2003 meeting, adopted five strategic directions for the churchwide organization for the period 2004–2012. These strategic directions will serve as the priorities through which budget allocations are made to churchwide units during this period.

The churchwide strategic planning process, building on the actions of the ELCA Church Council in April 2003, has turned now to structural considerations for the churchwide organization. It is the intent of the Office of the Presiding Bishop to bring a comprehensive report and proposal on churchwide structure and governance to the November 2003 meeting of the Church Council of the Evangelical Lutheran Church in America. The five strategic

directions adopted by the council in April 2003 contain programmatic implications that are an essential aspect of these restructuring considerations.

ASSEMBLY

ACTION

EN BLOC

CA03.06.56

To commend the Southeastern Iowa Synod for articulating the issue of providing staff to develop resources and represent concerns throughout the Evangelical Lutheran Church in America for this church's engagement of the multiple issues under the umbrella of faith, science, and technology;

To commend the work of the Lutheran Center Work Group on Faith and Science and to encourage members, congregations, and synods to use its resources;

To refer the memorial of the Southeastern Iowa Synod to the Office of the Presiding Bishop and the Church Council of the Evangelical Lutheran Church in America for consideration in the course of developing and adopting changes to the churchwide organizational structure, including budget implications; and

To request that the Division for Church in Society, the Division for Higher Education and Schools, and the Division for Ministry participate in this planning process to ensure a clear strategy for addressing the issues of faith and science in the life and witness of this church.

Category E15: Licensed Lay Ministers

Reference: 2003 Pre-Assembly Reports, Section VI, pages 76-77.

1. Northern Great Lakes Synod (5G) [2002 Memorial]

RESOLVED, that the Northern Great Lakes Synod memorialize the Evangelical Lutheran Church in America to adopt changes to its governing documents to allow Licensed Lay Ministers serving under a letter of appointment from the bishop of the synod and employed by a congregation to vote at Synod Assembly as part of their office while under appointment.

BACKGROUND

A resolution was transmitted by the Nebraska Synod Council from the 2002 Nebraska Synod (4A) Assembly on this same subject. The resolution read:

WHEREAS, certified and authorized lay ministers are serving congregations in a pastoral capacity where ministry needs exceed the resources of the present leadership and/or where full-time or part-time pastoral services are not available; and

WHEREAS, certified and authorized lay ministers do not transfer church membership to serve these congregations; and

WHEREAS, certified and authorized lay ministers are not allowed to vote or sit with voting members from the congregation(s) they serve in a pastoral capacity; therefore, be it

RESOLVED, that the 2003 Churchwide Assembly allow certified and authorized lay ministers serving congregations in a pastoral capacity both voice and vote at Synod Assemblies.

In response to the resolution, the Church Council voted (CC02.11.67e):

To receive the resolution of the Nebraska Synod Assembly related to voting privileges for certified and authorized lay ministers at synodical assemblies of this church; and

To refer the resolution to the Office of the Secretary with the request that a report and possible recommendations be brought to the April 2003 meeting of the ELCA Church Council.

At the April 2003 meeting of the Church Council, the secretary reported the following:

Under †S7.21.c. in the synodical constitution, provision is made for allocation of lay voting members by the Synod Council beyond the minimum requirements specified therein. It appears that the Nebraska Synod Council could allocate additional voting member positions to those congregations that are served by authorized lay ministers. Therefore, no constitutional amendment on the matter is recommended at this time, especially in view of the study under way through the Conference of Bishops on the implications and meaning of the diverse patterns of such service throughout the Evangelical Lutheran Church in America.

That report was received by the Church Council, which voted (CC03.04.28e): “To request that the secretary of the Evangelical Lutheran Church in America transmit the information [above] as the response of the Church Council to the 2002 resolution of the Nebraska Synod.”

ASSEMBLY

ACTION

EN BLOC

CA03.06.57

To acknowledge that the subject of the memorial of the Northern Great Lakes Synod previously was addressed by action of the Church Council; and

To request that the secretary of the Evangelical Lutheran Church in America transmit the information (above) as the response of the 2003 Churchwide Assembly of the Evangelical Lutheran Church in America to the 2002 memorial of the Northern Great Lakes Synod.

Category E16: *The Lutheran Magazine*

Reference: 2003 Pre-Assembly Reports, Section VI, page 77.

1. Indiana-Kentucky Synod (6C) [2003 Memorial]

WHEREAS, long-term missionaries working overseas have been and continue to be a central part of our church's mission; and

WHEREAS, the cost of sending missionaries overseas continues to be a significant part of the ELCA budget; and

WHEREAS, many members of the ELCA feel that their benevolence dollars are supporting such missionaries; and

WHEREAS, the Division for Global Mission continues to advertise for missionaries; therefore, be it

RESOLVED, that the Indiana-Kentucky Synod of the ELCA memorialize the 2003 Churchwide Assembly to encourage the editor of *The Lutheran* to publicize generously the work of our missionaries—long-term, short-term, and volunteer; and be it further

RESOLVED, that such publicity not replace but supplement coverage of the work of our partner churches themselves.

BACKGROUND

The Lutheran and the Division for Global Mission affirm the memorial from the Indiana-Kentucky Synod. The editorial policy of *The Lutheran*, in agreement with the division, has been to give primary focus in global mission articles to the work of ELCA partner churches. But the magazine staff welcomes the synod's suggestion and is developing a regular feature to inform further the members of this church of the work of ELCA missionaries.

ASSEMBLY

ACTION

EN BLOC

CA03.06.58

To receive the memorial of the Indiana-Kentucky Synod related to publication of stories about ELCA missionaries in *The Lutheran* magazine; and

To acknowledge the response of *The Lutheran* magazine (above) as the response of the 2003 Churchwide Assembly to the memorial from the Indiana-Kentucky Synod.

Category E17: Acknowledgment of Lutherans Concerned/North America as an Independent Lutheran Organization

Reference: 2003 Pre-Assembly Reports, Section VI, pages 77-78.

1. North Carolina Synod (9B) [2003 Memorial]

WHEREAS, a news release from Lutherans Concerned, dated October 31, 2002, indicates that a formal relationship has been established between Lutherans Concerned and the ELCA Division for Outreach; and,

WHEREAS, Lutherans Concerned is an organization that promotes approval of homosexual behavior, ordination of practicing homosexuals, and blessing of same-gender unions; and,

WHEREAS, the establishment of this formal relationship puts the Division for Outreach in the position of providing *de facto* endorsement of a change in ELCA moral teaching and practice in clear

violation of Scripture, the Lutheran Confessions, the constitution of the ELCA, (specifically chapter 2, “Confession of Faith”), and the document “Vision and Expectations”; therefore, be it

RESOLVED, that the North Carolina Synod, meeting in assembly, call upon the ELCA Churchwide Assembly to rescind this action and officially to reprimand the Division for Outreach for acting in violation of the faith and practice of this church, as reflected in Scripture, the Confessions, the constitution, and official documents; and be it further

RESOLVED, that the North Carolina Synod reaffirm, in this 200th anniversary year, its confessional heritage and its historic commitment to the catholic and apostolic faith of the Church, as revealed in Scripture and faithfully reflected in the Lutheran Confessions, specifically to the doctrine of the creation of humankind as male and female and to the divinely established ordinance of marriage as between a man and a woman.

BACKGROUND

Provision 8.51. in the *Constitutions, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America* indicates, “This church may relate to independent Lutheran organizations.” Bylaw 8.51.01. specifies that such relationships shall be governed by policies established by the Church Council.

The policy document, as approved by the Church Council, declares, “Acknowledgment of an independent Lutheran organization in relation to a unit of the churchwide organization of the Evangelical Lutheran Church in America requires conscientious deliberation and thorough evaluation before implementation.” The policy outlines the detailed process to be followed by a churchwide unit in such an acknowledgment.

The board of the Division for Outreach received an application for such an acknowledgment from Lutherans Concerned/North America (LC/NA). In relation to the commitments of this church to be welcoming of all people, the board accepted the application after extensive study and deliberation.

Included in the study were actions of ELCA Churchwide Assemblies. A 1991 action (CA91.7.51) declared “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.” At the 1993 assembly, that declaration was extended (CA93.3.4) to express “strong opposition to all forms of verbal or physical harassment or assault of persons because of their sexual orientation,” and support for the civil rights of all people, regardless of their sexual orientation.

In 1995 voting members of the assembly adopted the following (CA95.7.73): “RESOLVED, that words of prayer and pastoral concern and encouragement come quickly by the Conference of Bishops and the bishop of this church, so that this church can express a caring welcome for gay and lesbian persons and repudiate all words and acts of hatred toward such persons in our church and in our communities.”

The Conference of Bishops developed that letter in March 1996. In May 1996 the Board of the Division for Outreach called for development of a resource on congregational welcoming to gay and lesbian people. Lutherans Concerned/North America was a strong partner in researching and developing *Congregational Hospitality to Gay and Lesbian People* to assist the ELCA in this process of welcome.

The study also included review of the corporate documents of Lutherans Concerned/North America. The LC/NA constitution “Purpose” states: “The primary purpose of this corporation shall be charitable, educational, and religious: to unite gay, lesbian,

bisexual and transgender people and their supporters within the Lutheran churches for affirmation, support, and communication; to promote Christian growth and wholeness; to persuade the Lutheran churches to face honestly, aggressively, and forthrightly the questions and needs of gay, lesbian, bisexual, and transgender people; to cooperate with other religious and secular groups of similar purpose; and to work with the church in proclaiming the Christian Gospel of love, joy, justice, and reconciliation to all gay, lesbian, bisexual, and transgender people everywhere.”

The action of the board in September 2002 affirmed the collaborative work with Lutherans Concerned/North America in the development of *Congregational Hospitality to Gay and Lesbian Persons*; looked forward to continued work in cooperation with LC/NA in reaching out to people who are gay, lesbian, bisexual, and transgender; and acknowledged a relationship with the organization.

Minutes of the September 2002 board meeting record, “the board is not endorsing or agreeing with all issues or advocating all policies of LC/NA, only affirming what the church has been saying continually, that gay and lesbian persons are welcome in the life of the church . . . and affirming a relationship with an organization that has helped us to do that outreach.”

Subsequent to the action by the board of the Division for Outreach, discussion was held with the Conference of Bishops. Several bishops indicated that the category of Independent Lutheran Organizations, as reported in the *Yearbook of the Evangelical Lutheran Church in America*, is used by some synods to determine which organizations are granted access to display areas or workshop time at synodical assemblies and other events.

ASSEMBLY

ACTION

EN BLOC

CA03.06.59 To receive the memorial of the North Carolina Synod concerning the acknowledgment by the Division for Outreach of Lutherans Concerned/North America as an independent Lutheran organization;

To request that the Church Council of the Evangelical Lutheran Church in America, in consultation with the Conference of Bishops, review the policy for acknowledging independent Lutheran organizations by units of this church, and the effect of such acknowledgment on synods; and

To request that the board of the Division for Outreach, in consultation with the Church Council, review its decision to acknowledge Lutherans Concerned/North America as an independent Lutheran organization.

Category E18: Assembly Voting Membership for New Mission Starts

Reference: 2003 Pre-Assembly Reports, Section VI, pages 78-79.

1. Central States Synod (4B) [2003 Memorial]

WHEREAS, the *Constitution for Synods* approved by the Churchwide Assembly of the Evangelical Lutheran Church in America states in S7.26. that “This synod may establish processes through the Synod Council that permit representatives of authorized worshiping communities of the synod . . . to serve as voting members of the Assembly.” The Central States Synod has established processes under bylaw S7.26.01. where it states “Such Communities shall have one lay member as their representative and voting member at the Synod Assembly”; and

WHEREAS, the *Constitution for Synods* approved by the Churchwide Assembly of the Evangelical Lutheran Church in America does not make any similar provision for new mission starts formed with the intention of becoming a chartered congregation. It is critical to establish wholesome attitudes toward the mission of this church in all its components during the initial days and months of a new mission’s life. Also, it is vital that this church fully values the gifts of the Holy Spirit to and through the people, though possibly small in number, who have been led to be part of the community of the new mission start. Therefore, new mission starts formed with the intention of becoming a chartered congregation also should be represented through voting membership at the Synod Assembly; therefore, be it

RESOLVED, that the Central States Synod of the Evangelical Lutheran Church in America memorialize the Churchwide Assembly of the Evangelical Lutheran Church in America to add to the language of S7.26. or to develop language in a new section that would state:

“This synod may establish processes through the Synod Council that permit representatives of new mission starts formed with the intent of becoming a chartered congregation, in keeping with criteria and procedures proposed by the Division for Outreach and approved by the Church Council as provided in 16.11.C95. of the *Constitutions, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America*, to serve as voting members of the Synod Assembly, consistent with †S7.21.”

BACKGROUND

The Church Council, through the Legal and Constitutional Review Committee, engages in ongoing review of the governing documents of this church. The memorial of the Central States Synod may prove helpful to the council’s committee.

As indicated in the memorial, a synod may provide for voting participation in synodical assemblies by people from synodically authorized worshiping communities. In cases in which a forming congregation is not so designated, such a possibility does not exist. Therefore, a referral for study of this matter is appropriate.

ASSEMBLY

ACTION

CA03.06.60

To refer the memorial of the Central States Synod on the possibility of voting participation in synodical assemblies by participants from forming congregations to the Legal and Constitutional Review Committee of the Church Council of the Evangelical Lutheran Church in America; and

To request that a report be brought to the November 2004 meeting of the Church Council, including the possible

EN BLOC

**recommendation of a proposed amendment of the *Constitution*
for Synods in this regard.**

Category F1: “On-Leave-from-Call” Status for Family Leave

Reference: 2003 Pre-Assembly Reports, Section VI, pages 80-82.

1. Eastern North Dakota Synod (3B) [2003 Memorial]

WHEREAS, the Evangelical Lutheran Church in America currently offers two on-leave options for rostered people taking a leave from call:

1. a “study leave” that covers up to a six-year term leave for purposes of study; and
2. a blanket “on-leave-from-call” that covers up to a three-year term leave for all other reasons; and

WHEREAS, the church places a high priority on family and especially the nurturing of young children; and

WHEREAS, a number of rostered people, especially women, take voluntary leave for purposes of parenting; and

WHEREAS, the demand on young families, especially families with two parents who serve as rostered leaders in the Evangelical Lutheran Church in America, balanced with congregational leadership responsibilities, is often challenging; and

WHEREAS, other rostered leaders may take leave for similar reasons of caring for elderly or disabled family members; and

WHEREAS, a leave for purposes of parenting or family is most often purposeful and beneficial for the overall health, well-being, and spirit of the family and, therefore, the rostered leader; and

WHEREAS, rostered leaders who take leave for purposes of parenting or family often return to the parish with a renewed sense of call and vigor for their positions of leadership; and

WHEREAS, rostered leaders, particularly clergy, who take such leave as described above often still continue to serve the church while on leave by serving on synod committees, supply preaching, and pursuing continuing education opportunities at their own expense; and

WHEREAS, each family situation is different, and flexibility is called for when determining on-leave-from-call status for each rostered leader in such circumstances; therefore, be it

RESOLVED, that the 2003 Eastern North Dakota Synod Assembly memorialize the 2003 ELCA Churchwide Assembly to affirm the availability of a six-year “parenting or family on-leave-from-call” status option commensurate with the “study leave” for rostered people.

BACKGROUND

In accord with churchwide bylaw 7.31.16., the Church Council voted in April 1996 to adopt “Guidelines Related to On-Leave-from-Call Status in the Evangelical Lutheran Church in America.”

At the termination of a call, a rostered minister (ordained pastor, commissioned associate in ministry, consecrated deaconess, or diaconal minister) requests on-leave-from-call status from the synod. This request includes a statement of the circumstances or reasons for requesting on-leave-from-call status (*e.g.*, resignation from call, parenting, or graduate study) and the rostered minister’s commitment to be available for a call in the future.

A rostered minister on leave from call remains accountable to the synod bishop and must be willing to meet the criteria and standards of this church for its rostered ministers, including being an active member of a congregation of this church.

On-leave-from-call status is granted on an annual basis and normally terminates at the end of three years, but in exceptional situations, in consultation with the Conference of Bishops, may be extended to five years. On-leave-from-call status for graduate study may be for a maximum of six years.

The Division for Ministry Liaison Committee reported to the March 2003 meeting of the Conference of Bishops that staff of the division had begun work on a proposed revision of the on-leave-from-call policy that would provide for a new category of "family leave." The proposed revision is to be presented to the October 2003 meeting of the Conference of Bishops for review and then for subsequent action by the board of the Division for Ministry and the ELCA Church Council.

ASSEMBLY

ACTION

EN BLOC

- CA03.06.61** To receive the memorial of the Eastern North Dakota Synod related to on-leave-from-call status for family leave;
To refer this memorial to the Division for Ministry as information in the continuing work of review of the on-leave-from-call policy; and
To request that a report and possible recommendations be brought to the November 2003 meeting of the Church Council and that the Eastern North Dakota Synod be informed of the council's action.

Category F2: Adjudication of Misconduct Complaints

Reference: 2003 Pre-Assembly Reports, Section VI, pages 81-83.

1. Metropolitan New York Synod (7C) [2003 Memorial]

WHEREAS, the care of the flock is the charge of Christ to his church; and

WHEREAS, the integrity of the church's ministry is critical to its mission; and

WHEREAS, those called to shepherd the flock are accountable to the body for the conduct of their office; and

WHEREAS, misconduct by ministers of Christ is a sin against both the human victim and Christ himself; and

WHEREAS, processes for discipline are a necessary ordering of the life of the church; and

WHEREAS, the process of discipline within the church seeks to serve God's people by seeking the truth in love; and

WHEREAS, the discipline of the church should seek not only to cleanse the church by acts of admonition, censure, suspension, removal, and the like but also by the findings of fact rendered by committee impaneled for this purpose; and

WHEREAS, due process provides that an accused has the right to face his or her accuser, and it also should provide for the complainant the opportunity for a completed process, regardless of any actions taken by the accused, such as resignation; and

WHEREAS, in order to protect the record, it is essential that witness testimony be obtained at the time charges are filed; therefore, be it

RESOLVED, that the Metropolitan New York Synod in assembly memorialize the 2003 ELCA Churchwide Assembly to charge those who shape and direct the policies, procedures,

and protocols governing the processing of allegations of misconduct to require that, once formal charges are filed by a bishop and notice has been transmitted to the accused, the discipline process must be followed out to its conclusion, that is, the “finding of fact” portion of the discipline process, whether or not the accused is serving or has resigned from the ELCA roster; and be it further

RESOLVED, that for those rostered leaders who resign prior to a finding of fact, the right to appear before a discipline panel and give testimony shall not be abridged and that failure to appear or answer a charge shall not in itself be construed to imply guilt nor shall such a failure to appear be held to prevent or limit the discipline panel from coming to a finding of fact based on the testimony presented before it.

BACKGROUND

The Metropolitan New York Synod brought a memorial to the 1997 Churchwide Assembly seeking a review of the disciplinary process provided in Chapter 20 of the *Constitutions, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America*. Specifically, that 1997 memorial from the Metropolitan New York Synod sought a review of the function of the Committee on Appeals in the disciplinary process. In response to that memorial, the Memorials Committee of the Churchwide Assembly made the following statement:

The discipline process is continually under review. The issue is not whether, but how, the continuing review of the church’s disciplinary process should be undertaken, specifically with regard to the appellate function. In this regard, it should be noted that all prior revisions in the disciplinary process made or recommended by the Church Council have been based upon recommendations of its Legal and Constitutional Review Committee. In formulating recommendations, this committee has always first sought the advice and counsel of the Conference of Bishops.

The report of the Church Council’s Legal and Constitutional Review Committee on the “Review of Process Related to the Committee on Appeals” (CA97.02.05) was presented to the 1999 Churchwide Assembly at Section V, page 51, of the *1999 Pre-Assembly Report*.

This new 2003 memorial from the Metropolitan New York Synod addresses the adjudication of misconduct complaints. This memorial seeks more than a review of the disciplinary process; if enacted, this memorial would constitute a fundamental change in the handling of misconduct complaints against ordained ministers and would require significant revisions to the entire disciplinary process outlined in Chapter 20 of the *Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America*.

Since the merger that led to the creation of the ELCA in 1988, there have been 15 cases in which formal disciplinary charges were filed against pastors for “conduct unbecoming the character of the ministerial office” under ELCA bylaw 20.21.01. Two of those cases alleged violation of the prohibition against practicing homosexual people continuing on the clergy roster of this church. The remainder of those cases involved allegations that a male pastor sexually molested or abused one or more females, usually members of the pastor’s congregation. In all cases, the synodical bishop bringing the charges had convincing evidence of the guilt of the accused, and the pastor either resigned prior to the hearing or, after the hearing, was found guilty by the discipline hearing committee.

When a person victimized by a pastor’s misconduct has the courage and determination to come forward to this church and report the violation, such a person typically is not

motivated by revenge, nor is she or he seeking publicity. In the vast majority of cases, the individual comes forward because he or she does not want anyone else to be victimized by the pastor and although she or he wants to be believed and affirmed, he or she does not want his or her story made public or have to testify before a discipline hearing committee in the presence of the pastor who abused her or him. In the vast majority of cases, the pastor confesses to having engaged in the misconduct and resigns from the clergy roster. In some cases, the pastor resigns from the roster while neither admitting nor denying having committed conduct subject to discipline by this church. Occasionally, a pastor will resign from the roster while denying the allegations, stating he or she is doing so to avoid the pain and problems that would be caused to his or her family and congregation by a disciplinary proceeding against him or her. Sometimes a pastor resigns only from the call, although she or he may later resign from the roster or be removed by subsequent proceedings. It is only in those cases where the pastor completely denies the allegations or completely rejects any form of disciplinary action that it may become necessary for formal disciplinary charges to be filed and a hearing to be held.

ELCA bylaw 20.21.02. provides that the ultimate disciplinary action that may be imposed upon an ordained minister for engaging in misconduct is “removal from the ordained ministry of this church.” When this penalty is imposed by a discipline hearing committee, the pastor’s name is removed from the roster of ordained ministers, and the person thereafter can function only as a lay person in an ELCA congregation. The former pastor can no longer perform any of the duties or acts associated with ordained ministry, including baptizing, presiding at holy communion, performing marriages, or wearing vestments. He or she may no longer use the title “pastor” or “reverend” and may not claim to be a member of the clergy of this church.

The disciplinary process that may lead to removal from the roster in accordance with ELCA bylaw 20.21.02. begins with formal disciplinary charges being filed against an ordained minister as provided elsewhere in Chapter 20 of the *Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America*, as well as in the “Rules Governing Disciplinary Proceedings against an Ordained Minister . . .,” as adopted by the ELCA Church Council pursuant to bylaws 20.21.16. and 20.23.04. Since removal from the roster is the maximum penalty that may be imposed by a discipline hearing committee pursuant to this process, voluntary resignation from the roster by the accused pastor terminates the disciplinary proceeding. The 2003 memorial from the Metropolitan New York Synod proposes a radical change in the disciplinary process. In essence, the memorial seeks to have discipline hearing committees continue the disciplinary process and determine guilt or innocence of an accused pastor even after that person has resigned from the roster and is no longer subject to the decision of the disciplinary committee. Adoption of such a change in the discipline of ordained ministers would be detrimental to the primary parties affected by such cases: the accused pastor, the congregation, the victims of the accused pastor’s misconduct, and the synod.

Once it becomes necessary to file disciplinary charges under Chapter 20 against an accused pastor, the entire proceeding becomes very formal, very difficult, and very expensive: it is the equivalent of creating a court system and holding a trial. Typically, lawyers are retained to represent the accuser (usually the synodical bishop) and the accused (the ordained minister). Sometimes, expert witnesses such as psychiatrists or accountants also must be hired by the parties to testify. The 12 members of a discipline hearing committee and a hearing officer must be selected and assembled. Six members of the

disciplinary committee come from the synod where the accused is rostered and six come from elsewhere in the Evangelical Lutheran Church in America. The committee, the hearing officer, the parties, and all other people involved in the matter must be brought together in one location for the disciplinary hearing. Evidence must be gathered, and witnesses must be convinced to travel to the site of the hearing and testify on the record to the committee and be questioned and cross-examined by the attorneys. The hearing lasts three to four days and, therefore, must be held in a location, such as a hotel, where housing and other services are available. Since witnesses cannot be compelled by this church to appear and testify, it is critically important to convince them to present evidence against the accused pastor, especially the complaining witnesses who were the victims of the pastor's misconduct. From an expense standpoint, the cost of the disciplinary proceedings must be borne primarily by the synod and partially by both the accused (unless he or she is found innocent) and the churchwide organization. In the cases where expenses have been compiled, the cost of a full disciplinary proceeding has run anywhere from \$15,000 to \$55,000. This does not take into account the enormous amount of time and energy that must be directed toward completing the disciplinary process, nor does it consider the enormous emotional and psychological burden that must be borne by all of the participants in such a difficult and conflicted proceeding. The proposed memorial seeks to have these hearings proceed to conclusion even after the objective of the proceeding has been eliminated and the victim's (or victims') purpose in coming forward fulfilled.

The above discussion demonstrates that accused pastors facing a disciplinary hearing will be much less likely to resign from the roster, even when guilty of serious misconduct, if the process proposed by the Metropolitan New York Synod memorial is adopted. There will be no incentive for a guilty pastor to resign if she or he must face a full disciplinary hearing in any case. Likewise, synodical bishops, when faced with clear evidence of misconduct by a pastor who refuses to resign, understandably will be reluctant to file formal disciplinary charges, knowing that the entire ordeal of a full disciplinary hearing must be endured in every case where charges are filed. If the pastor still resigns after charges are filed, an even more disturbing scenario likely will develop. Victims of the pastor's misconduct will not want to suffer the ordeal of testifying against their abusers when there is nothing further to be gained by the decision of the discipline hearing committee. And if the victims do not testify, the committee will have little evidence against the pastor and will be compelled to make a finding that the pastor, who has already resigned, is in fact "innocent" of the charges. The resulting recriminations against the victims, the synodical bishop, the congregation, and the synod can only result in turmoil for this church. If the victims testify despite the pastor's resignation, they may well have legitimate grounds to claim that they have been revictimized by the process.

Victims of a former pastor who want to present their evidence and see a resigned pastor found guilty in an official proceeding may file a civil lawsuit against the perpetrator. In such a secular legal proceeding, the accused has full due-process rights and may cross-examine his or her accusers. The victim will get a completed process and an official record evidencing the wrong that was done to her or him. At the same time, the church will be spared a divisive and expensive exercise.

**ASSEMBLY
ACTION**

EN BLOC

CA03.06.62 To reaffirm the commitment of this church to a fair and just process providing for discipline and adjudication within this church as provided by Chapter 20 of the *Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America*; and

To decline to adopt the memorial on the adjudication of misconduct complaints proposed by the Metropolitan New York Synod.

Category F3: Lutheran World Federation Clergy Reciprocity

Reference: 2003 Pre-Assembly Reports, Section VI, pages 83.

1. Metropolitan New York Synod (7C) [2003 Memorial]

WHEREAS, the Evangelical Lutheran Church in America (ELCA) as a member church of the Lutheran World Federation (LWF) is in full communion (pulpit and altar fellowship) with all other member churches; and

WHEREAS, full communion entails mutual recognition of ordained ministries; and

WHEREAS, the ELCA lacks procedures to permit such ordained ministers who are in good standing in their own churches to function as ordained ministers in its synods; and

WHEREAS, such procedures are in place for those churches in the U.S.A. with which the ELCA is in full communion, namely, The Episcopal Church in the U.S.A., the Presbyterian Church in the U.S.A., the United Church of Christ, and the Moravian Church; and

WHEREAS, this creates an asymmetry that is prejudicial against the rest of the Lutheran communion; and

WHEREAS, ordained ministers from other Lutheran churches may fill needs in the synods of the ELCA; therefore, be it

RESOLVED, that the Metropolitan New York Synod memorialize the Churchwide Assembly to request the Division for Ministry to conduct a review of the protocols for reception of properly accredited ministers from other Lutheran rosters; and be it further

RESOLVED, that this review specifically consider

- a. Harmonizing them with protocols in place for ministers from other churches with which the ELCA is in full communion;
- b. Empowering synod bishops to officially receive and roster ministers coming to them from other Lutheran churches upon approval of the local candidacy committee; and/or
- c. Authorizing synod bishops to grant permission for ministers of other Lutheran churches to exercise their ministry within the synod under the bishop's supervision while those ministers' status within the ELCA is pending.

BACKGROUND

Following the agreements of full communion that were established by the ELCA in 1999 and 2001, changes were made to ELCA bylaws regarding ecumenical availability of ordained ministers (Churchwide bylaw 8.72.11. and following). The bylaws describe the practices for such church-to-church temporary ordained service (8.72.11. and related bylaws). Provision 8.73. clarifies the application of these bylaws to Lutheran World Federation (LWF) member churches:

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.

Policy documents for the orderly exchange of ordained ministers have been developed and published by the Division for Ministry related to The Episcopal Church and the churches participating in the Lutheran-Reformed *Formula of Agreement*, as well as the Lutheran-Moravian agreement. No such document has been created for LWF partner churches, but a policy approved by the Church Council as an interim one in 1989 is applicable in such situations. "Admission to the Roster of Ordained Ministers in Another Lutheran Church or Another Christian Tradition" describes a process for admission that includes an initial application, an endorsement decision, a review panel, and an approval by a synod candidacy committee. The candidate is then assigned to a synod and is rostered after receipt and acceptance of a regular call.

ASSEMBLY

ACTION

EN BLOC

CA03.06.63 To receive the memorial of the Metropolitan New York Synod related to Lutheran World Federation clergy reciprocity;

To refer the memorial to the Division for Ministry, with the request that the Division for Ministry, in consultation with the Conference of Bishops and the Lutheran World Federation, review the policy for admission of ordained ministers from another Lutheran tradition and consider revisions that would acknowledge the status of LWF ordained ministers; and

To recommend that the Division for Ministry develop a resource for synods regarding exchangeability for ordained ministers of the LWF-member churches and ELCA ordained ministers.

At the conclusion of the assembly's consideration of memorials, Presiding Bishop Mark S. Hanson expressed his gratitude for the thorough work of the Memorials Committee.

The Rev. Eric O. Strom [Sierra Pacific Synod] thanked the presiding bishop for "leading the assembly through this marathon session with patience, respect, and abundant good humor."

The Rev. Sandra L. Bentz [Northern Illinois Synod] urged the voting members to "take home" the work done at the assembly because "that's where the real work begins." The evangelism strategy would not happen unless voting members took it home to their congregations, she said.

Bishop Hanson announced that a time would be set aside on Sunday morning for a quasi committee of the whole discussion of mission funding in the ELCA. He encouraged all voting members to be present.

Recess

Following announcements by Secretary Almen and a closing prayer by Mr. Karl D. Anderson, member of the Church Council from Lakeville, Minnesota, the assembly recessed at 6:20 P.M.

Plenary Session Twelve

Sunday, August 17, 2003

8:30 A.M. – 10:00 A.M.

The Rev. Mark S. Hanson, presiding bishop of the Evangelical Lutheran Church in America, called the twelfth plenary session of the eighth Churchwide Assembly to order at 8:31 A.M. (Central Daylight Time) on Sunday, August 17, 2003, in Halls A-C of the Midwest Airlines Center at Milwaukee, Wisconsin.

Bishop Richard M. Omland [Montana Synod] rose on a point of personal privilege. Citing the current wildfires in his synod and the ongoing drought, he asked the assembly for continued prayers for the whole region. Bishop Hanson assured him of the prayers of this church and thanked him for his faithful witness in the midst of a challenging context.

Installation of Vice President

The assembly session began with opening prayer led by Vice President Addie J. Butler. During the service, Vice President-elect Carlos E. Peña was installed into office, for a six-year term beginning November 1, 2003. Worship concluded with the hymn, “Behold How Pleasant.”

Report of the Credentials Committee

Reference: *2003 Pre-Assembly Report*, Section I, page 10; Section I, page 37.

Presiding Bishop Mark S. Hanson called upon the Rev. Lowell G. Almen, secretary of the Evangelical Lutheran Church in America, who gave the following report for the Credentials Committee. As of 7:55 A.M. on Sunday, August 17, 2003, there were 1,030 voting members registered. Of these 406 were ordained ministers and 624 were lay people. Of the 406 ordained ministers, 121 were female and 285 male. Of the lay people, 330 were female and 294 were male. Of the 1,030 registered voting members, 57 identified themselves as African Americans, four as Black, 16 as Latino, three as Arab or Middle Eastern, seven as American Indian, two as Alaska Native, and 19 as Asian or Pacific Islander, for a total of 108 people of color. Of the 1,030 registered voting members, 26 were 18 years of age or younger.

Elections Report:

Second Common Ballot

Reference: *2003 Pre-Assembly Report*, Section I, pages 16-17; *Minutes* Exhibit B.

Secretary Almen presented the report of the Elections Committee on the results of the second common ballot, which had been distributed in writing to voting members. He proposed to dispense with reading the results aloud. Hearing no objection, Presiding Bishop Mark S. Hanson declared elected all those who received a majority of votes cast on the second common ballot.

ASSEMBLY

ACTION

CA03.07.64

To receive the written report of the Elections Committee on the results of the Second Common Ballot 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 declare elected, in keeping with this church's bylaws, those people receiving a majority of the votes cast.

Church Council

Pr. John C. Richter, Wyomissing, Pa. (7E)

Ms. Mary Tabata Froehlig, Manhattan Beach, Calif. (2B)

Mr. Gary Wipperman, Waverly, Iowa (5F)

Division for Congregational Ministries

Pr. Jonathan W. Linman, New York, N.Y. (8B)

Ms. Dora Johnson, Washington, D.C. (8G)

Division for Ministry

Pr. D. Michael Bennethum, Reading, Pa. (7E)

Mr. Dale Kvittem-Barr, Glendale, Ariz. (2D)

Mr. John J. Schwepe, Arcadia, Ohio (6D)

Division for Outreach

Pr. Gerald E. Wahl, Mound, Minn. (3G)

Pr. Donald E. Liles, Las Vegas, Nev. (2D)

Division for Higher Education and Schools

Ms. Kathryn L. Johnson, Louisville, Ky. (6C)

Mr. John D. Litke, Huntington Station, N.Y. (7C)

Division for Global Mission

Ms. Cari L. Skogberg, Sioux Falls, S.D. (3C)

Ms. Brooke Peterson, Traverse City, Mich. (6B)

Publishing House of the ELCA

Ms. Debra M. Jacobs Buttaggi, Sarasota, Fla. (9E)

Nominating Committee

Pr. Charles R. Lane, Wadena, Minn. (3D)

Greetings:

Lutheran Men in Mission

Reference: *2003 Pre-Assembly Report*, Section III, page 11.

Presiding Bishop Mark S. Hanson informed the assembly that it would receive a greeting from the president of Lutheran Men in Mission (LMM), Mr. Heber Rast from Cameron, South Carolina.

Mr. Rast declared it a privilege and pleasure to serve this church. He defined the mission of his organization as twofold: to help men of this church become better husbands, fathers, grandfathers, friends, and Christians; and to increase the attendance and participation of men in this church's congregational life. Mr. Rast stated that one way of achieving these goals was Lutheran Men in Mission's Master Builders program, which built men for Christ. The program, he said, sought to strengthen men in faith, service, and witness in their homes, congregations, and communities through various means. One of these resources was the Master Builders Bible for Men. In order to strengthen men's relationships, Mr. Rast explained, the program promoted small group Bible studies and large group gatherings. To develop men's ministry, it offered leadership training and the opportunity for local projects and service.

Mr. Rast also announced to the assembly several of LMM's initiatives. Among them was the continuation of its Bible distribution program and a three-year program focused on reaching young men ages 18-35. To develop the latter program, LMM had been interviewing young men in six locations throughout the country. Mr. Rast explained that the data from these interviews would be compiled and organized, then used to create a council for young men's leadership, which would create programs for young men. Mr. Rast was pleased to report that these initiatives were promoting renewed growth and interest in men's ministry and that contributions were running well ahead of those of the previous year.

Presentation by the Evangelical Lutheran Church in Canada

Presiding Bishop Mark S. Hanson welcomed the Rev. Raymond L. Schultz, national bishop of the Evangelical Lutheran Church in Canada (ELCIC), and the Rev. Paul Johnson, assistant to the bishop for ecumenical affairs, to the platform. Bishop Hanson reminded those assembled that Bishop Schultz and the ELCIC had recently hosted the Lutheran World Federation assembly, in Winnipeg, Canada. Bishop Hanson lifted up his close relationship with Bishop Schultz and told the assembly that Bishop Schultz would preach at the closing worship. He called the ELCIC the ELCA's closest partner church, which shares with this church a commitment to the healing of the world. The assembly rose to welcome these guests.

In gratitude for this church's help and support in hosting the assembly and in celebration of the two churches' partnership in the Gospel, Pr. Johnson presented Presiding Bishop Hanson with a set of communion ware that had been used every day at the Lutheran World Federation Tenth Assembly in Winnipeg, Manitoba, July 21-31, 2003. Pr. Johnson explained that the bread basket was from Ethiopia, a gift of the Ethiopian Evangelical Church of Mekane Yesus. The chalice and flagon had been handcrafted by an artist, a member of Manitoba's first nations. In return, Bishop Hanson presented Bishop Schultz and Pr. Johnson with gifts.

Plan for Mission in the ELCA

Reference: *2003 Pre-Assembly Report*, Section IV, page 6.

Presiding Bishop Mark S. Hanson informed the assembly that it would next consider an action related to the strategic plan for this church. He directed voting members' attention to the recommended action in the *2003 Pre-Assembly Report*. He reminded members of the assembly that they had focused on one strategic direction each day of the assembly through presentations, Bible study, worship, and conversations. He stated that these five strategic directions had grown out of the ELCA's new mission statement and asked whether voting members still remembered it. He reminded them that the mission statement was as follows: "Marked with the cross of Christ forever, we are claimed, gathered, and sent for the sake of the world." Bishop Hanson recalled for the assembly that in addition to the attention given to the mission statement and strategic directions during plenary sessions, a hearing on Tuesday, August 12, 2003, had provided members with an opportunity for discussion of the entire strategic plan. Bishop Hanson then called upon the Rev. Charles S. Miller, executive for administration in the Office of the Presiding Bishop, and Ms. Janet E. Thompson, chair of the Church Council's Planning and Evaluation Committee, to introduce voting members to the action concerning the strategic plan they would take during Plenary Session Twelve.

Ms. Thompson thanked the assembly for its contributions to the process of strategic planning as well as for its prayers, its willingness to move forward quickly and with great urgency, and its trust of the Church Council. Ms. Thompson explained that her talk would cover two topics: the strategic planning process and specific concerns raised during the assembly.

Concerning process, Ms. Thompson informed the assembly that the council's Planning and Evaluation Committee had primary responsibility for strategic planning. It sent recommendations to the whole Church Council for approval. Members of the churchwide staff, particularly those in the Office of the Presiding Bishop and the Department for Research and Evaluation, were charged with gathering data and presenting it to the Planning and Evaluation Committee. In addition to raw data and summaries of information, Ms. Thompson continued, the committee received written opinions, including those from teaching theologians. Then, she said, the committee, whose members came from a variety of contexts, wrestled with its work.

Ms. Thompson reminded the assembly that the strategic planning process had been iterative. The work of the committee and the Church Council had been taken by staff of the churchwide organization to congregations and synods, which had provided feedback. That feedback, in turn, shaped the ongoing work of the committee. Ms. Thompson concluded this point by explaining that the Church Council, with input from many sources, set goals for the committee. Administration and management were the responsibility of churchwide staff. The Church Council, she said, set limits and directions within which staff needed to function. The council was continually monitoring and evaluating, making sure that directions of the churchwide assembly were being carried out.

Turning to specific concerns she had heard during the assembly, Ms. Thompson said that she understood that change caused unease and doubts among many people. Yet, she said, she also heard confidence that this church was moving forward in faith, trusting that change would help God's mission in the world. Ms. Thompson promised that the Church Council would be tenacious about following up on concerns raised during the assembly, concerns about connectedness and interdependence, and especially the deep, profound work of

combating racism and becoming more multicultural and multi-generational. Ms. Thompson stated that she understood that there was disagreement in this church about the ways to go forward toward these latter goals. She disagreed, however, with those who wished to make them a separate strategic direction. Rather, she said, they must permeate everything that this church does.

Ms. Thompson outlined briefly the next steps in the strategic planning process. Among these were establishing the budget, staff, and concrete strategies to enable the enactment of the directions and holding roundtable discussions and regional consultations. She encouraged members of the assembly to check the strategic plan's Web site for additional news and updates, and she promised that there would be further opportunities for them to provide feedback on the process. Ms. Thompson concluded her presentation by asking for members' continued prayer and feedback and asked them to lift up the work of strategic planning in their contexts and in so doing to build up the body of Christ.

Prior to opening the floor to discussion of the action, Bishop Hanson asked the Rev. Lowell G. Almen, secretary of the ELCA, to read the action that was before the assembly. The recommended action was as follows:

MOVED;

- SECONDED:***
1. To acknowledge with gratitude the efforts of the Church Council and the presiding bishop of the Evangelical Lutheran Church in America in overseeing a strategic planning process with widespread participation from throughout the synods of this church as well as churchwide boards, various groups, the Cabinet of Executives, the Conference of Bishops, and others in the development of the report, "Faithful Yet Changing: The Plan for Mission in the Evangelical Lutheran Church in America";
 2. To direct that the Office of the Presiding Bishop oversee and coordinate the implementation of this strategic plan, and bring to the November 2003 meeting of the Church Council a report and recommendations, including proposals to bring the strategic plan to operational life by:
 - Aligning the churchwide budget within the parameters adopted by the 2003 Churchwide Assembly, organizing staffing, and providing structure in keeping with the mission, vision, and directions of the strategic plan;
 - Identifying an initial set of strategies in consultation with all churchwide units;
 - Consulting with leaders of synods, agencies, and institutions on further development of the plan; and
 - Preparing possible constitutional and bylaw amendments for consideration by the 2005 Churchwide Assembly to provide alignment of the churchwide organization with the strategic plan;
 3. To invite the synods of the Evangelical Lutheran Church in America to review their planning processes in relation to the primary purposes of this church and the report, "Faithful Yet Changing: The Plan for Mission in the Evangelical Lutheran Church in America"; and
 4. To encourage all congregations to reflect on the ways in which the whole Evangelical Lutheran Church in America is summoned to faithful and diligent service together for the sake of the Gospel of Jesus Christ.

Bishop Hanson asked the assembly to take note of the action taken by the Church Council in April 2003 before it began discussion. He explained that the council's action approved and set in place the mission statement, vision statement, and the five strategic directions on which the assembly had focused. In addition, Bishop Hanson stated, the Church Council acknowledged that the evangelism strategy—which the assembly had approved earlier in the week—was a core strategy of the strategic plan. Bishop Hanson directed the voting members to the action on page six of Section IV of the *2003 Pre-Assembly Report*, which would set in motion the next steps necessary for the coordination and implementation of the strategic plan. Bishop Hanson called for questions, then opened the floor for discussion.

Bishop Robert A. Rimbo [Southeast Michigan Synod] moved to amend the resolution.

MOVED;

SECONDED: To affirm the core value of the evangelism strategy to “become an antiracist, multicultural church” by implementing all strategic directions in ways that will dismantle the institutional racism of this church and help make us a multicultural church.

At the invitation of Bishop Hanson, Bp. Rimbo spoke to his motion, saying that it brought into alignment the evangelism strategy and the strategic directions. He illustrated the need for a multicultural emphasis in this church by pointing out that in his synod the population of the city of Detroit was 84 percent African American while his synod was only three percent African American. He stated that this church needed to work at dismantling the institutional racism that was crippling its evangelism efforts.

Bishop Paul W. Stumme-Diers [Greater Milwaukee Synod] supported the amendment. He expressed his appreciation of the evangelism task force's openness to recommendations that its document become more inclusive of antiracism and multicultural concerns and was pleased that the budget discussions also incorporated those issues. He declared that the best way for the concerns to permeate everything was to incorporate them into the strategic plan.

The Rev. Martha L. McCracken [Caribbean Synod] also supported the resolution, saying that she had to go back to her congregation and synod and explain the actions of this assembly. Only the background materials for the assembly contained the information that the ELCA was to be an antiracist and multicultural church, she stated. Most of the people in the pews, however, would not read the background material, she said. They would only see the bookmark, which made no mention of the goals of antiracism and multiculturalism. She expressed her fear that in the interpretation of the assembly, this church would be seen as a racist church, not one working for multiculturalism and antiracism.

Bishop Hanson announced that it was his interpretation that the assembly was still operating under the rules pertaining to debate established the previous day, namely, that only three speeches in favor of a motion and three in opposition would be permitted and that speeches were limited to two minutes. He noted that there had already been three speeches in favor of the amendment.

Ms. Gail M. Pearce [Northern Texas-Northern Louisiana Synod] rose to speak against the amendment, saying that she was offended to think that members of the assembly felt that this church was a racist church. She thought that supporting the amendment meant that the assembly would be negating everything this church had done. She expressed her feeling that

this church was not a racist institution but an inclusive one. The amendment, she stated, would send a message to the general population that this church is a racist church.

Ms. Patricia Dunlop [Saint Paul Area Synod] asked if the assembly might hear from Ms. Janet E. Thompson concerning her reaction to the amendment.

Ms. Thompson replied that while she obviously had not had the opportunity to ask the opinion of the Planning and Evaluation Committee nor the Church Council, she personally was supportive of it.

Bishop Hanson called for a vote on the amendment.

ASSEMBLY

ACTION

Yes-692; No-213

CA03.07.65 To affirm the core value of the evangelism strategy to “become an antiracist, multicultural church” by implementing all strategic directions in ways that will dismantle the institutional racism of this church and help make us a multicultural church.

The Rev. Michael T. Shackelford [Florida-Bahamas Synod] wondered about the meaning of the phrase “the mind of Christ.” He preferred the concept of sharing the heart of Christ in addition to sharing the mind of Christ.

Bishop Hanson clarified for the speaker and the assembly that the question referred to the accompanying materials, not to the resolution itself, which was the motion on the floor. Bishop Hanson asked Pr. Miller to respond to Pr. Shackelford’s question.

Pr. Miller replied that the phrase “the mind of Christ,” which is from Philippians 2, had been suggested by one of the theologians consulted about the proposal as another way of calling congregations to remember that their community was shaped around the Word and Sacrament and was joined together by the Lord of the Church. The purpose of the phrase was intended to remind members of this church of the context in which congregations are called to be faithful, welcoming, and generous.

Bishop Hanson ruled that the previous exchange was a question, so it would not count as speaking either in favor or against the motion.

The Rev. W. Stevens Shipman [Upper Susquehanna Synod] stated that he thought the strategic plan was an important step in the right direction. He wanted, however, to encourage Bishop Hanson to continue some of the things he had said about political diversity. According to his recollection, a former editor of the *Lutheran Standard* had cautioned this church about simply becoming the “left wing of the Democratic party at prayer.” Pr. Shipman encouraged respect in this church for a diversity of political opinions, saying that disagreements were not over whether to work for peace and justice but how those goals could be achieved. He feared that this church’s drive for inclusion might become exclusionary. Pr. Shipman concluded by saying that people could change, but they were not changed by name-calling and condemnation but by respectful debate.

Mr. Jon W. Tehven [Northeastern Iowa Synod] spoke in favor of the motion, saying that the strategic directions could connect synods, congregations, and the people of God in common mission. The goals challenged this church to action, he said. It was imperative that synods and congregations develop and implement activities to achieve the mission and goals. He stated that members of this church could not manage goals, only the activities to achieve them. The mission and goals called this church to action, working together, connecting, and supporting each other. With the guidance of the Holy Spirit, he declared, the Evangelical Lutheran Church in America would become an exceptional Lutheran church in America.

The Rev. Gregory N. Davis [Southeastern Iowa Synod] rose on a point of personal privilege, asking that, as the strategic directions were implemented, the memorial from his synod about science and technology concerns somehow be put into them because he saw science and technology pervading each of the five strategies.

Bishop Hanson ruled that the previous speech was affirmation and encouragement, not to be counted as opposition to the motion.

Mr. Lyall A. Schwarzkopf [Minneapolis Area Synod] offered an amendment to the second paragraph of the recommendation, replacing the words "Church Council" with "Churchwide Assembly." Bishop Hanson expressed some puzzlement since no meeting of the Churchwide Assembly had been scheduled for November 3. Mr. Schwarzkopf replied that he would speak to the matter if it received a second.

MOVED;

SECONDED:

To amend paragraph two by substitution:

...and bring to the November 2003 meeting of the ~~Church Council~~
Churchwide Assembly a report...

Mr. Schwarzkopf explained that he supported the strategic planning document but thought that the presiding bishop would be in a position to reveal more details of the plan in three months. He thought that the members of the Churchwide Assembly needed to be involved in the specifics of the plan, rather than only the 37 people on the Church Council. He wanted members of the assembly to have the opportunity to hear details, not generalities, about the strategic plan.

Bishop Paul J. Blom [Texas-Louisiana Gulf Coast Synod] objected to the amendment on the grounds that it was not possible for the Churchwide Assembly to manage the specifics of the strategic plan. He thought that it was dangerous for assembly members to try to micro-manage the plan and asked that they trust the leadership of this church.

The Rev. Juel Pierce [Central States Synod] opposed the amendment, saying that the Churchwide Assembly was only the assembly when voting members were gathered. It would be much too costly in time and money, she contended, to bring members all together again in three months' time.

Mr. Kevin Prime [Sierra Pacific Synod] moved to end debate on the matter.

MOVED;

SECONDED;

CARRIED:

To move the previous question.

Two-Thirds Vote Required

Yes-840; No-63

Bishop Hanson called for a vote on the amendment.

MOVED;

SECONDED;

Yes-86; No-821

DEFEATED:

To amend paragraph two by substitution:
...and bring to the November 2003 meeting of the ~~Church Council~~
Churchwide Assembly a report...

Bishop Hanson reminded the assembly that discussion needed to be focused on the main motion as amended.

Mr. Lowell Nelson [Nebraska Synod] offered an amendment to revise two strategic directions.

MOVED;

SECONDED:

- To revise two strategic directions to read as follows:
- “Support congregations in their call to be faithful, inviting, welcoming, and generous, sharing the mind of Christ.
 - Infused with and renewed by the Holy Spirit, equip members, congregations, synods, and institutions and agencies of this church to grow in evangelical outreach.”

Bishop Hanson pointed out that the amendment did not pertain to the action on the floor but to the strategic directions themselves. After consultation with the parliamentarian, Bishop Hanson suggested that the assembly first vote on the main motion as amended and then take up Mr. Nelson’s amendment as a sense motion of the assembly. Mr. Nelson agreed to this process.

The Rev. Marcia L. Pyle [Northwest Synod of Wisconsin] asked how the strategic plan would be disseminated to the congregations. Pr. Miller replied that following the action of the assembly, issues of dissemination and ongoing interpretation would be addressed. Pr. Pyle asked that dissemination be kept simple.

ASSEMBLY

ACTION

Yes-838; No-25

- CA03.07.66** 1. To acknowledge with gratitude the efforts of the Church Council and the presiding bishop of the Evangelical Lutheran Church in America in overseeing a strategic planning process with widespread participation from throughout the synods of this church as well as churchwide boards, various groups, the Cabinet of Executives, the Conference of Bishops, and others in the development of the report, “Faithful Yet Changing: The Plan for Mission in the Evangelical Lutheran Church in America”;

2. To affirm the core value of the evangelism strategy to “become an anti-racist, multicultural church” by implementing all strategic directions in ways that will dismantle the institutional racism of this church and help make us a multicultural church.
3. To direct that the Office of the Presiding Bishop oversee and coordinate the implementation of this strategic plan, and bring to the November 2003 meeting of the Church Council a report and recommendations, including proposals to bring the strategic plan to operational life by:
 - a. Aligning the churchwide budget within the parameters adopted by the 2003 Churchwide Assembly, organizing staffing, and providing structure in keeping with the mission, vision, and directions of the strategic plan;
 - b. Identifying an initial set of strategies in consultation with all churchwide units;
 - c. Consulting with leaders of synods, agencies, and institutions on further development of the plan; and
 - d. Preparing possible constitutional and bylaw amendments for consideration by the 2005 Churchwide Assembly to provide alignment of the churchwide organization with the strategic plan;
4. To invite the synods of the Evangelical Lutheran Church in America to review their planning processes in relation to the primary purposes of this church and the report, “Faithful Yet Changing: The Plan for Mission in the Evangelical Lutheran Church in America”; and
5. To encourage all congregations to reflect on the ways in which the whole Evangelical Lutheran Church in America is summoned to faithful and diligent service together for the sake of the Gospel of Jesus Christ.

Bishop Hanson declared that the action had been approved. He expressed gratitude to everyone who had made the strategic plan possible: Pr. Miller, the Church Council, the Conference of Bishops, the churchwide staff, and the 30,000 people who had been part of the process. The assembly responded with applause.

Bishop Hanson told the assembly that he would call on Mr. Nelson since he had met deadlines for the submission of his amendment but that the chair would not be open to further sense motions of the house. Mr. Nelson subsequently introduced his motion:

MOVED;

SECONDED: To refer to the Church Council for its consideration the revision of two strategic directions to read as follows:

- “Support congregations in their call to be faithful, inviting, welcoming, and generous, sharing the mind of Christ.
- Infused with and renewed by the Holy Spirit, equip members, congregations, synods, and institutions and agencies of this church to grow in evangelical outreach.”

Mr. Nelson spoke to his motion, saying that adding the word “inviting,” as distinct from “welcoming,” was congruent with this church’s outreach. The second revision spoke to the power of the Holy Spirit to equip members of this church rather than simply to assist them.

Bishop Hanson reminded the assembly that it was voting on a sense motion, which would refer the action to the Church Council for consideration.

ASSEMBLY

ACTION

Yes-777; No-77

CA03.07.67 To refer to the Church Council for its consideration the revision of two strategic directions to read as follows:

- “Support congregations in their call to be faithful, inviting, welcoming, and generous, sharing the mind of Christ.
- Infused with and renewed by the Holy Spirit, equip members, congregations, synods, and institutions and agencies of this church to grow in evangelical outreach.”

Quasi Committee of the Whole for General Discussion: Mission Funding

Presiding Bishop Mark S. Hanson informed the voting members that under the agenda that had been adopted by the assembly, it would move into a time of general discussion of mission funding. He reminded members that they were already familiar with the quasi committee of the whole format from the discussion of the evangelism strategy on Tuesday afternoon. He explained, however, there were two important ways in which this quasi committee of the whole discussion would differ from previous one: the current discussion would be far more general since it would not relate to a specific item on the agenda and the discussion would take place in smaller groups in addition to the whole body.

Bishop Hanson called on Secretary Lowell G. Almen to present the motion to move into a quasi committee of the whole, reminding the assembly that it had agreed to do this when it adopted the Order of Business. He stated that if the motion were approved, he would continue to serve as chair.

Secretary Almen introduced the motion for the assembly to recess into a quasi committee of the whole. The motion was adopted without discussion.

MOVED;

SECONDED;

Yes-745; No-69

CARRIED:

To recess into a “quasi committee of the whole” for up to 15 minutes for the purpose of discussing funding of the mission of the Evangelical Lutheran Church in America.

At 9:30 A.M. Bishop Hanson declared that the motion had carried and that the assembly had become a quasi committee of the whole to discuss mission funding for this church.

Bishop Hanson related that as he moved around this church in the past year, he was struck by the clarity of the reasons people offered for lowered financial giving. Among these were the economy, unemployment, drought, poor performance of investments, and the struggling global economy, all of which, he acknowledged, are realities. He was concerned, however, about how little conversation he heard about the ELCA, a church of five million people who on an average week give 1.9 percent of their income, being a church of poor stewards. “God is generous, giving us all that we need,” Bishop Hanson declared. He described this church as feeling called, compelled, and gifted by the Holy Spirit to be disciples of Jesus Christ. He said the Holy Spirit had given this church not only the spiritual gifts but the resources necessary to carry out the mission to which God was calling it.

Bishop Hanson said he would ask the Rev. Mark R. Moller-Gunderson, executive director of the Division for Congregational Ministries, to lead the assembly in some reflections about giving and announced that the people gathered would be asked to make a personal commitment to stewardship. Bishop Hanson said that a presiding bishop could not turn giving patterns around, nor the Church Council, nor a synod bishop, but 1030 leaders leaving the assembly could make changes in this church.

Pr. Moller-Gunderson told the assembly that three voting members would share their views from the perspectives of synod, congregation, and personal stewardship.

He called upon Bishop Theodore F. Schneider [Metropolitan Washington, D.C., Synod]. Bp. Schneider recalled growing up in a home where his father came home on payday and filled the family’s offering envelopes for church before the family bought groceries. He said when he became bishop of the Metropolitan Washington, D.C. Synod, he discovered it had the reputation of having fallen farther faster than any other synod in the ELCA in support of churchwide benevolence. The synod council set a goal and last year, once again, gave 55 percent, all the while giving more money to churchwide benevolences and special issues. He said synods must model what they ask the people to do, just as congregations must model, taking biblical stewardship at face value. Bp. Schneider concluded his remarks by recalling a quote from Frank Harrington, “One enthusiastic flea can worry a whole dog.” He suggested his listeners should get this church scratching about stewardship.

Pr. Moller-Gunderson introduced Ms. Teresa P. Root [Southwestern Pennsylvania Synod], who identified herself as a member of Holy Trinity Lutheran Church. She said that in 129 years through the leadership of 13 pastors her congregation had maintained a tradition of supporting benevolence, giving 24 percent of their offerings for mission support to the wider church. Ms. Root said stewardship was not an option but a way of life rooted in the Gospel. She observed that God is good; therefore, the people of Holy Trinity were generous.

The Rev. Susan M. Kintner [Oregon Synod] reported that she had tithed for 23 years because she was raised in a family that taught her to give generously. She said she was

gratified to know that her tithe reached from her congregation of St. Andrew Lutheran Church through the synod, through the churchwide expression, to do ministry internationally.

After these presentations Pr. Moller-Gunderson said to the assembly that, having heard three perspectives on the issue, it was time to bring the discussion to their own lives, congregations, and synods. He invited the voting members to talk to one another about how together this church could assure sufficient support, especially financial support, for the strategic directions that were set before it. He characterized the discussion of support for the strategic directions as both a challenge and an opportunity to hear the good news of what God has done and to share it with strength and confidence. Pr. Moller-Gunderson directed the voting members, staff, and visitors to handouts they had received to assist them in their conversation. He asked them to fill in responses to the questions listed on the forms, then take some time to talk about them with their neighbors. He encouraged them to be prepared to share some of their insights with the entire assembly and thanked them for their assistance.

Ms. Sharon Josephson [Northwestern Minnesota Synod] asked Bishop Hanson if this were an appropriate time to ask a question. Bishop Hanson said it was not but asked her to save it for later if there were time.

Following the small-group discussions, Bishop Hanson asked those present to fill out the forms and turn them in. Due to the pressures of time, Bishop Hanson said that only two people would be able to talk about the conversation.

Ms. Aleta Chossek [Greater Milwaukee Synod] addressed the chair with the information that she wanted the people of the Greater Milwaukee Synod to give the forms to her as shared staff for stewardship. Bishop Hanson replied that her request was acceptable as long as the leaders of the discussion also received a copy.

Ms. Sharon Josephson [Northwestern Minnesota Synod] was recognized by the chair. She asked how the characters of “Davey and Goliath” became part of a Pepsi commercial, who owns the copyright to “Davey and Goliath,” and how the money was used. She reported that in her synod there was a feeling that “we are selling ourselves.”

Bishop Hanson said that the question was off the topic but called upon the Rev. Eric C. Shafer, director of the Department for Communication, who explained that the agreement with PepsiCola was for one commercial for one year and expired in February 2003. The funds generated by the commercial were used for the production of a holiday special with “Davey and Goliath” for commercial television, which he hoped would air during the Christmas season 2004. In addition, a documentary about the history of “Davey and Goliath,” a Bible school program, a holiday special, and the re-launching of the classic episodes would continue to spread the love of God for children through the wonderful vehicle of these characters. Pr. Schafer described these efforts as wonderful outreach for this church.

Bishop Hanson recognized Bishop Roy G. Almquist [Southeastern Pennsylvania Synod]. Bp. Almquist identified bequests as a gift for the mission of this church. He suggested congregations consider tithing bequests to the work of synods, as congregations in his synod had done. He said the Southeastern Pennsylvania Synod had received a bequest and would model the tithing principle by giving \$10,000 to The Lutheran Theological Seminary at Philadelphia and \$26,300 to the ELCA. Bishop Hanson expressed his thanks.

The Rev. Gregory B. Held [Southwestern Pennsylvania Synod] asked a procedural question, suggesting that people write their commitment on a sheet of paper in order to have a copy for themselves.

Bishop Hanson replied that everyone would be given back a copy of what he or she had committed to do.

The Rev. Mark R. Olson [Northwestern Minnesota Synod] recommended that on Saturday, February 21, 2004, or on Shrove Tuesday, February 24, 2004, right before Lent, every congregation in the ELCA host a welcoming feast to which members would be invited to bring a friend. The proceeds of such a feast would be donated, half to Lutheran World Relief and half to this church to kick off the implementation of the evangelism strategy.

Bishop Hanson thanked him for his suggestion. He asked that members of the assembly to return their commitment sheets.

The Rev. Roger W. Spencer [New Jersey Synod] asked how the sheets would be used.

Bishop Hanson replied that they were tangible evidence of the commitment to stewardship leadership made by those who attended the assembly, which would be collected by churchwide staff and returned to individuals, thereby holding one another accountable for their commitments.

The Rev. Frederick G. Wedemeyer [New England Synod] rose to a point of personal privilege to recognize the passing of an ELCA-related institution, the Lutheran Laity Movement for Stewardship, which for the previous 100 years had been an instrument influencing and growing disciples and stewards. With joy and thanksgiving he recognized those who began the movement and those who sustained it, as well as the impact it had on this church and its predecessors. "May we," he concluded, "continue to grow as disciple-stewards."

Bishop Hanson thanked Pr. Wedemeyer and announced the end of the session as a quasi committee of the whole.

Resumption of Plenary Session Twelve

Presiding Bishop Mark S. Hanson called on Ms. Sally Young, co-chair of the Committee of Reference and Counsel, to report on the final motions for consideration by the assembly. He noted that the resolutions had been distributed to the tables of the voting members.

Report of the Committee of Reference and Counsel

Reference: *2003 Pre-Assembly Report*, Section VIII, pages 15-17; Section I, pages 9, 12-14, 17-19, 22.

Ms. Young read Motions O, P, Q, R, and S. On behalf of the Committee of Reference and Counsel she moved their adoption in an *en bloc* action by acclamation, signified by singing the Doxology. The assembly rose and sang. Bishop Hanson declared that the resolutions were adopted.

MOVED;
SECONDED;
CARRIED:

To adopt motions O, P, Q, R, and S *en bloc*.

ACCLAMATION

**Motion O: Resolution of Appreciation for
Presiding Bishop Mark S. Hanson**

Reference: 2003 Pre-Assembly Report, Section VIII, page 15.

ASSEMBLY

ACTION

CA03.07.68

EN BLOC

With appreciation and gratitude, we the members of the 2003 Churchwide Assembly, on behalf of the Evangelical Lutheran Church in America, receive the report of Presiding Bishop Mark S. Hanson.

We are grateful for his Gospel-centered leadership, especially for his powerful preaching and gracious presiding at our opening worship, where he reminded us that “our unity is given to us by virtue of our Baptism into Christ’s body.” We appreciate the way he has modeled humility and dependence upon the Holy Spirit for all of us. We are encouraged by his invitation to join with him in sharing leadership of this church.

We give thanks for his leadership during the past two years, as shown in the development of “Faithful Yet Changing: The Plan for Mission in the Evangelical Lutheran Church in America.”

We have been blessed by his many gifts to this church and to the world. We rejoice that his leadership has been recognized by Lutheran brothers and sisters around the world through his election as president of the Lutheran World Federation.

In gratitude for Presiding Bishop Mark Hanson’s leadership, we commit ourselves to:

- Support congregations in their call to be faithful, welcoming, and generous, sharing the mind of Christ;
- Assist members, congregations, synods, institutions, and agencies of this church to grow in evangelical outreach;
- Step forward as a public church that witnesses boldly to God’s love for all that God has created;
- Deepen and extend our global, ecumenical, and interfaith relationships for the sake of God’s mission; and
- Assist this church to bring forth and support faithful, wise, and courageous leaders whose vocations serve God’s mission in a pluralistic world.

Motion P: Resolution of Appreciation for Vice President Addie J. Butler

Reference: 2003 Pre-Assembly Report, Section VIII, page 15.

ASSEMBLY

ACTION**EN BLOC****CA03.07.69**

With appreciation and gratitude, we the members of the 2003 ELCA Churchwide Assembly, on behalf of the members of the Evangelical Lutheran Church in America, express grateful appreciation for the faithful dedication of Addie J. Butler as vice president of the Evangelical Lutheran Church in America for the past six years.

We appreciate her conscientious ability, her gracious manner, and her willingness to devote generous amounts of time to the responsibilities of office during her term. She has presided with distinction over the deliberations of the Church Council. She has been an avid ambassador for this church, traveling across the territory of the Evangelical Lutheran Church in America during her tenure. She has demonstrated forthright commitment to the faith and a deep compassion for the people and congregations of this church.

On this occasion of the conclusion of her service as the third vice president of the Evangelical Lutheran Church in America, we recognize with thankfulness the service of Dr. Addie J. Butler.

Motion Q: Resolution of Appreciation for Secretary Lowell G. Almen

Reference: 2003 Pre-Assembly Report, Section VIII, page 16.

ASSEMBLY**ACTION****En Bloc****CA03.07.70**

With sincere gratitude, we the members of the 2003 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, as evidenced in his work for this church. The Office of the Secretary carries out many and varied tasks related to the assembly, and we are grateful for Secretary Almen's leadership.

We are grateful that he continually calls us to remember the rich heritage of our past and how the dreams, work, and faith of others have brought us to our present unity. The fact that the Evangelical Lutheran Church in America archives are expertly maintained under Secretary Almen's guidance and care will help future generations know our history and tradition.

In his 2003 report, Secretary Almen asks us to exhort one another to “love this church,” to love it for the gift that it is for us in our time. In his role, he has displayed and modeled that love.

With great appreciation we offer our thanks for:

- his planning skills and attention to detail;
- his fairness in seeing that rules and procedures do not become roadblocks to expression; and
- his care for all who attend the assembly and that occasional display of humor that reveals a gentle spirit and gracious heart.

We thank him for the reminder that all expressions of this church carry out their work interdependently (“Each part...fully the church...not the whole church”) and commit ourselves to living in that reality.

**Motion R: Resolution of Appreciation for
Treasurer Christina Jackson-Skelton**

Reference: 2003 Pre-Assembly Report, Section VIII, page 16.

ASSEMBLY

ACTION

En Bloc

CA03.07.71

We express our deep appreciation to Christina Jackson-Skelton, treasurer of the Evangelical Lutheran Church in America.

We are grateful for the clarity of her first presentation of the financial report to the assembly. Such reporting helps engender trust and confidence in those who receive it.

We thank the treasurer for her attention to detail, her knowledge of and concern for the units of this church and for her awareness of the fiduciary responsibility of her office.

We communicate our gratitude to the treasurer for the good stewardship she and her staff exhibit in the use of the mission-support funds entrusted to them.

We appreciate hearing the major directions for 2003–2005 that she lays out in her report and encourage her and her staff in their efforts to accomplish their goals.

Motion S: Resolution of Appreciation and Thanksgiving

Reference: 2003 Pre-Assembly Report, Section VIII, page 17.

ASSEMBLY

ACTION

En Bloc

CA03.07.72 WHEREAS, we, voting members of this Churchwide Assembly, have been privileged not only *to do* vital work of deliberation and decision that Christ might be made more fully known “for the healing of the world” but also *to experience* his healing presence in our midst; and

WHEREAS, we have in these six days been enabled here to do our appointed work as servants and leaders of the church by the many ELCA staff members whose labor—not only on our behalf and for our sake, but in Christ’s name and for his sake—we have too often taken for granted; and

WHEREAS, we have lived and worked here by the hospitality and hard work of the Greater Milwaukee Synod, by the countless hours and the many expenses unstintingly given by so many volunteers, by the talents shared by musicians and artists, and by the sometimes invisible and sometimes overlooked labor of the workers in the Midwest Airline Center and hotels, as well as municipal employees; therefore, be it

RESOLVED, that we express our gratitude to our staff, to the Greater Milwaukee Synod and local planners and arrangers, to countless volunteers, to musicians and artists, and to so many workers who have enabled us to do our work and to live our fellowship in this place; and be it further

RESOLVED, that we who have been so richly blessed now bless our God with thanksgiving for all these who have provided for us, expressing in that doxology also our joyous yet humble gratitude to them.

Concluding Remarks of the Presiding Bishop

In his final report to the assembly, which took the place of a scheduled question and answer session, for which there was no time, Presiding Bishop Mark S. Hanson addressed three areas of concern that voting members had expressed and also gave his sense of the state of this church.

Bishop Hanson first addressed those who were concerned that the rural and small-town nature of this church would be forgotten. Bishop Hanson responded that he had been encouraged in his travels throughout synods by the creative ways rural congregations were doing ministry and working together. He also pledged to continue programs, such as the Small Town and Rural Team (STaR), gatherings of resource persons, and domestic grants.

Bishop Hanson responded to those who wanted to deepen ecumenical relationships on the local level by encouraging them to do so, finding ways “to proclaim Christ, to engage in public acts of witness, to build communities of justice and peace, and then together to share resources for ministry.”

To those who raised questions about this church's relationship with The Lutheran Church-Missouri Synod (LCMS), Bishop Hanson acknowledged that there were very serious issues between the two churches. He informed the assembly that representatives of both churches would meet in November 2003. At that time each church would present a theological paper about an issue about which they disagree. The paper from the ELCA would address the Scriptural and confessional basis for this church's ecumenical relationships. The paper from the LCMS would address the rationale for deeming this church heterodox. Bishop Hanson saw this meeting as a way of continuing the conversation between the church bodies without denying the differences.

Bishop Hanson then returned to the theme of his opening sermon: "Will we hear the voice of God this week?" That question, he said, had been resoundingly answered in the affirmative. He highlighted the statement by three voting members that they had come to Milwaukee to do the business of this church and found themselves having a spiritual experience. Bishop Hanson said that such had been his hope and his prayer for the assembly. Because this church has experienced the Holy Spirit, Bishop Hanson declared, it can face the next two years, during which it will experience change because of implementation of the strategic plan as well as continued conversation about human sexuality.

Bishop Hanson concluded, "This is a grace-centered, Christ-centered, Holy Spirit-filled church, for which I am so privileged to be called into leadership. Thank you for this most marvelous week."

Expressions of Gratitude

Presiding Bishop Mark S. Hanson began his expressions of gratitude for those who helped make the assembly possible by saying that it was dangerous to name names because so many people had helped, particularly the volunteers from the Greater Milwaukee Synod. He did wish to single out, however, three persons for their outstanding effort: Ms. Myrna J. Sheie, executive assistant to the presiding bishop and chair of the assembly planning team; Ms. Mary Beth Nowak, director for meeting management and travel; and the presiding bishop's wife, Ione. The members of the assembly thanked these people with applause. Bishop Hanson referred the assembly to the committees for the assembly listed in the *2003 Pre-Assembly Report*, which also deserved thanks, and lifted up the work of Thrivent Financial for Lutherans in supporting the assembly.

Announcement of the A.D. 2005 Churchwide Assembly

Presiding Bishop Mark S. Hanson called on Secretary Lowell G. Almen, who showed a video of highlights of the 2003 Churchwide Assembly. Then, accompanied by a video presentation of area attractions, Secretary Almen announced the ninth Churchwide Assembly would take place August 8-14, 2005, at the Marriott World Center in Orlando, Florida.

Secretary Almen asked that voting members return assembly evaluation forms, which were useful in planning future assemblies, to the boxes in the back of the plenary hall.

Recess to Closing Worship

At 10:22 A.M. Presiding Bishop Mark S. Hanson pronounced the business of the 2003 Churchwide Assembly completed and asked for God's blessings as Plenary Session Twelve recessed for the concluding worship service.

A service of Holy Communion with the Order for the Closing of an Assembly began at 10:30 A.M. with Presiding Bishop Mark S. Hanson as the presiding minister and the Rev. Raymond L. Schultz, national bishop of the Evangelical Lutheran Church in Canada, as the preacher.

Adjournment

At 11:58 A.M. (Central Daylight Time) on Sunday, August 17, 2003, Presiding Bishop Mark S. Hanson declared the eighth 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.

Exhibit A

Members of the Churchwide Assembly

VOTING MEMBERS

Officers

Bp. Mark S. Hanson, *presiding bishop*
Ms. Addie J. Butler, *vice president*
Pr. Lowell G. Almen, *secretary*
Ms. Christina Jackson-Skelton, *treasurer*

Alaska (1A)

Pr. Richard A. Cavens
Mr. Laurence N. Graham
Bp. Ronald D. Martinson
Mr. Gerald Trigg
Ms. Sandra Y. Umlauf

Northwest Washington (1B)

Mr. Carlos Agüero
Mr. Frederick C. Baesman
Bp. Wm. Chris Boerger
Mr. Clifford M. Bronson
Ms. Luz Maria Cabrera
Ms. Mary C. Jones
Mr. Bill Kirlin-Hackett
Ms. Cynthia Lee Kopperstad
Ms. Susan M. Logghe
Pr. Janice E. Nesse
Pr. R. James Rismiller

Southwestern Washington (1C)

Pr. Terrie Rae Anderson
Mr. Ronald L. Coen
Bp. Robert D. Hofstad
Mr. Jonathan Kempe
Ms. Beverly Masini
Pr. David E. Monsen
Ms. Kathryn Nelson
Ms. Kirsten D. Pickett
Pr. Thomas S. Tweed

Eastern Washington-Idaho (1D)

Ms. Gail Freese
Ms. Patricia J. Gottschalk

Pr. Wendell L. Hendershott Jr.
Mr. Louis M. Hesse
Pr. Virginia E. Johnson
Ms. Elizabeth S. Rosenau
Mr. Russell J. Speidel
Bp. Martin D. Wells
Mr. Evan D. White

Oregon (1E)

Mr. Dennis Douglass
Ms. Donna Glass
Ms. Terri Johnson
Pr. Susan M. Kintner
Pr. John S. Maas
Mr. Ron Pittman
Ms. Adrienne I. Plumb
Bp. Paul R. Swanson
Mr. Ben Webb

Montana (1F)

Mr. Lon T. Holden
Pr. Erik P. Jelinek
Ms. Terri Ladd
Pr. Leslie M. Nelson
Mr. Bob Nockleby
Bp. Richard R. Omland
Pr. David W. Peters
Ms. Deborah J. Sider
Ms. Zelda M. Stevenson
Mr. Francis J. VandeVeegaete
Ms. Whitney Taylor Wiest

Sierra Pacific (2A)

Ms. Margie Back (8/11-8/14)
Ms. Kathryn M. Beck (8/15-8/17)
Pr. Thomas A. Beck
Ms. Pat Cash
Ms. Yolanda D. Grigsby
Ms. Christine Madsen
Pr. Amy Jo Mattheis
Mr. Bobby McClain

Pr. Kenneth L. Mikulasek
Mr. Larry B. Mobley
Bp. David G. Mullen
Ms. Nancy Nielsen
Mr. Kevin Prime
Pr. Eric O. Strom
Mr. Michael Telleen
Pr. Peggy White

Southwest California (2B)

Pr. James E. Boline
Ms. Gladys Chow
Ms. Mary Tabata Froehlig
Ms. Suzanne Hollrah
Pr. Charlene L. Limenih
Bp. Dean W. Nelson
Pr. Margaret Schultz-Akerson
Mr. Michael J. Sutherland
Ms. Judith Tutt-Starr
Mr. Emanuel Valdez

Pacifica (2C)

Mr. Rod Anderson
Bp. Murray D. Finck
Ms. Vicki Higgins
Pr. Debra E. Hippen
Ms. Blanche A. Holland
Pr. Mark S. Knutson
Mr. Jack Lester
Pr. Karla M. Lundgren
Mr. Richard Lutz
Ms. Helen Riggs
Mr. William Wells

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Ms. Roene Cammack
Mr. Jon Carpenter
Pr. John Q. Cockram
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Mr. Curt Hahn
Pr. Daniel A. Hodgson
Pr. Larry C. Kassebaum
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Ms. Jacqui Pagel
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Bp. Allan C. Bjornberg
Pr. Emily J. Cardin
Pr. Wesley W. Dunbar
Mr. Donald E. Filegar
Ms. Sarah Ruth Hoffman
Pr. Kenneth D. Hohag
Mr. Robert C. Jackson
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Ms. Janice L. Miller
Pr. Jane Mitchell
Pr. Sarah J. Moening
Ms. Karen Setzer
Ms. Anna L. Thompson
Pr. Arlyn L. Tolzmann
Ms. Jeanne Tolzmann (8/13-8/17)
Ms. Cecelia Travick-Jackson
Mr. Steven J. Ward (8/11-8/12)
Mr. Charles T. White

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Ms. Margret Bohnhoff
Bp. Duane C. Danielson
Mr. James Hamann
Mr. Roland Haugen
Mr. Tyler Hauger
Pr. Barbara C. Haugerud
Pr. Patricia M. Higgins
Pr. Todd D. Hylden
Ms. Allegra Kretschmar
Ms. Nancy Montgomery
Pr. Mark L. Nygard
Ms. Kathleen Paulson
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Pr. Raymond P. Branstiter
Pr. Benjamin T. Carlsen
Pr. Peter J. Coen-Tuff
Mr. Kenneth Dawes

Pr. Bradley P. Edin
Ms. Meridee A. Erickson-Stowman
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Ms. Merle E. O. Freije
Pr. Randall E. Gehring
Ms. Janice M. Hallanger
Ms. Lois B. Larson
Mr. Robert Moe
Pr. Douglas P. Norquist
Mr. John M. Olson
Ms. Virginia Olson
Mr. Leon T. Philpot
Pr. Timothy M. Stoa
Mr. Jim Strege
Ms. Darla K. Thiele
Pr. Alemayehu Tulu

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Pr. David J. Baer
Ms. Carla J. Borchartd
Mr. Dale L. Carlson
Mr. Robert M. Carlson
Bp. Andrea F. DeGroot-Nesdahl
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Mr. Mahylen D. Niles
Ms. Arlene K. Odde
Pr. Janine G. Rew-Werling
Mr. Frank Slagle
Ms. Char K. Sorum
Pr. Robin Wanner-Schaunaman
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Ms. Andrea B. Bringsjord
Pr. Harald G. Bringsjord

Pr. Ronald R. Calvert
Ms. Becky Cusey (8/11-8/13)
Mr. Duane O. Evenson
Ms. Myrna Evenson
Ms. Sharon Josephson
Ms. Mikka McCracken (8/11-8/14)
Pr. Russell A. McDowell
Pr. Daniel J. Megorden
Pr. Jon B. Olson
Ms. Marilyn Olson (8/16-8/17)
Pr. Mark R. Olson
Pr. Roger P. Olson (8/16-8/17)
Mr. Gordon A. Peterson
Ms. Esther Saetre (8/14-8/17)
Mr. Homer Saetre
Mr. Randy Schatz
Ms. Mary L. Sperley
Ms. Patricia Swanson
Pr. Linda G. Tenneson
Pr. Mark A. Tiede (8/11-8/16)
Bp. Rolf B. Wangberg
Ms. Bonnie Wasberg
Pr. Kelly J. Wasberg

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Mr. Russell Anderson
Pr. Barbara A. Birkeland
Pr. C. Owen Christianson Jr.
Pr. Michael J. Fossen
Ms. Sheralee Fossen
Pr. John K. Hanson
Ms. Marilyn J. Hull
Pr. Christian B. Meier
Ms. Marjorie C. Richardson
Pr. Nathan P. Sager
Bp. Peter Strommen
Ms. Patricia J. Sweet
Mr. Tod D. Tonsager

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Bp. Jon V. Anderson
Ms. Gwen Arneson (8/11-8/15)
Pr. Kristine A. Braaten-Lee
Mr. David Eliason
Mr. Wayne Fehrman

Pr. Gregory P. Gabriel
Ms. Joyce V. Geister
Pr. Scott M. Grorud
Ms. Marianne Hagen
Mr. Noe Hernandez
Pr. Mary L. Hovland
Ms. Kristine Isder (8/16-8/17)
Mr. Richard Isder
Mr. M. Luther Johnson (8/16-8/17)
Ms. Sarah S. Johnson
Pr. Robert J. Lehner
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Mr. Chol Opiew
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Mr. Orville Schultz
Pr. John R. Smith
Ms. Emily Stelter (8/11-8/15)
Pr. Kendall L. Stelter (8/11-8/15)
Ms. Dorothy A. Stenberg
Mr. Carlton Urdahl
Mr. Gerald Winkelmann
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Ms. Lennore A. Bevis
Pr. Mary M. Brown
Ms. Irene Campbell
Ms. Maria Vega Carreras
Ms. Kari Christianson
Mr. Joseph Cornormia II
Mr. Richard Doten
Pr. Christopher B. Enstad
Pr. Terry J. Frovik
Pr. David N. Glesne
Pr. Robert L. Graff
Mr. Thomas Gustafson
Mr. Nengyia Her
Pr. Robert S. Hoyt (8/14-8/17)
Ms. Karen A. Jenkins
Bp. Craig E. Johnson
Pr. Stacy K. Johnson
Ms. Charlene S. Leone

Mr. George Leone (8/12-8/17)
Mr. Bruce Lundberg
Ms. Zoe Massaquoi
Mr. B. Anthony McCritty
Pr. Louise A. Mollick
Pr. Mark P. Nelson (8/11-8/13)
Ms. Gervaise M. Peterson
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Ms. Kimberly O. Rendahl (8/14-8/17)
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Mr. Lyaal A. Schwarzkopf
Ms. Dorlin C. Seaquist
Pr. Daniel J. Seidelmann
Pr. Rebecca M. Sogge
Mr. Douglas B. Spiotta (8/11-8/14)
Mr. Lester J. Swenson
Mr. Robert Troemel
Pr. Kristina C. Weber
Mr. Ronn Williamson
Pr. Kwanza Yu

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Ms. Diane Bengston
Ms. Mary A. Bexell
Mr. Charles Blackstad (8/11-8/14)
Pr. Paul H. Brown
Pr. Daniel C. Brumm
Mr. Mark A. Brunsvold
Ms. Patricia Dunlop
Mr. Douglas Dybvig
Pr. Juan Fernandez
Mr. James W. Fruehling
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Ms. Ruth Herz
Pr. Elisabeth A. Johnson
Pr. John V. Keller
Mr. David E. Laden
Mr. Jerry Neilson
Pr. Per C. Nilsen
Mr. David Nordhausen (8/15-8/17)
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Pr. Linda M. Pedersen
Bp. Peter Rogness

Ms. Joan Sjogren
Ms. Janet E. Thompson
Pr. Linda J. VanEaton
Pr. Mary G. Wiltse

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Ms. Shirley Gangstad
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Pr. Peter J. Soli
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Pr. David C. Bronstad
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Ms. Leanne K. Fox
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Mr. Rex Kirchhoff

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Mr. Tim Feiertag
Pr. Carl Gauck
Pr. Scott M. Grimshaw
Pr. Ronald B. MacLennan
Bp. Gerald L. Mansholt
Ms. Ellie Pedersen
Pr. Juel Pierce
Ms. Kathy J. Sanley
Mr. Steven D. Schultz
Mr. Luke Stramel
Ms. Delores D. Taylor
Mr. William H. Taylor Jr.
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Northern Louisiana (4D)**

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Pr. Kenneth W. Hovland
Bp. Kevin S. Kanouse
Mr. Michael J. Lawrence
Mr. James Level
Pr. Arthur H. Lowe
Ms. Gail M. Pearce

(8/11-8/14)

(8/15-8/17)

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Pr. William S. Waxenberg

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Mr. Jon Bielfeldt
Pr. John R. Braulick
Ms. Balorie De La Tejera
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Pr. Michael W. Ensrude
Mr. Mark S. Helmke
Mr. Harvey J. Hengst
Pr. Robin J. McCullough-Bade
Pr. Brian J. Peterson
Mr. Luis Rodriguez
Bp. Ray Tiemann
Ms. Arlette R. Villaume
Pr. James R. Wilken

Texas-Louisiana Gulf Coast (4F)

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Pr. B. Sue Beall
Bp. Paul J. Blom
Pr. Harvey A. A. Bongers
Ms. Deborah A. Case
Pr. Thad W. Fisher
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Sr. Anne H. Hall
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Mr. Farrel Benefield
Mr. Eric J. Bjorlin
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Ms. Ruth Chen
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Mr. Kenneth J. Endress
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Pr. Lynn P. Bergren
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Mr. James F. Hankins
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Mr. Randall Mullin
Ms. Marlene B. Park
Ms. Esther Prabhakar
Mr. George Sanchez
Ms. Leona M. Peterson-Spear (8/15-8/17)
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 Pr. Gregory N. Davis
 Bp. Philip L. Hougren
 Mr. Stanley R. Kroll
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 Pr. Brenda L. Peconge
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 Mr. Dale Shadley
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 Mr. Gerald L. Clausen
 Pr. Richard A. Dahle
 Pr. Danette Johns
 Ms. Barbara K. Johnson
 Ms. April Johnston
 Pr. Lilette E. Johnston
 Bp. Michael A. Last
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 Mr. Travis Porter
 Pr. Kevin K. Weeks
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 Ms. Myrna J. Culbertson
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 Mr. Julius Diers
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Mr. John C. Larsen
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 Mr. Dale M. Nimrod
 Pr. Patricia L. Shaw
 Ms. Laura Solomonson
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 Pr. Peter H. Andersen
 Mr. Robert Gottschalk
 Mr. Michael Larson
 Mr. David Lofholm
 Ms. Jane Ring
 Bp. Thomas A. Skrenes
 Mr. Paul Ward
 Ms. Carol Whippler

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 Ms. Theresa L. Anderson
 Mr. Albert V. Arndt
 Ms. Phyllis J. Beaström
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 Pr. Susan M. Eidahl
 Mr. Tim J. Fehr
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 Pr. John E. Hosmann
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 Pr. Jerry F. Lamb (8/11-8/14)
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 Pr. Michael E. Pancoast
 Ms. Constance A. Pedersen
 Pr. Marcia L. Pyle
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 Pr. Dennis R. Creswell
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Ms. Sheila M. Flucke
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Ms. Maren Stumme-Diers
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Ms. Maxcy L. Christmas (8/11-8/14)
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Mr. Jack Eggleston (8/15-8/17)
Ms. Pamela Martin
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Pr. Willard Owens Rhodes
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Ms. Teresa P. Root
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Mr. Thomas C. Benner
Mr. Robert K. Bowman Sr.
Pr. Pamela J. Carnes
Mr. Eric H. Crump
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Mr. Micah J. Garnett
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Ms. Dorothy K. Peterman
Ms. Marilyn G. Reed
Pr. Timothy W. Sadler
Pr. Karen E. Scherer
Pr. Patricia A. Snyder
Ms. Lois B. Strause
Pr. Steven E. Thomas

Upper Susquehanna (8E)

Pr. D. Elinor Allison
Ms. Deborah M. Bernhisel
Ms. Jodi Gruver
Ms. Leigh E. Henderson
Mr. Harold E. Johnson Jr.
Mr. Rodney L. Kreisler
Bp. A. Donald Main
Mr. Jeffrey A. Mitchell
Pr. W. Stevens Shipman
Pr. Beth Ann L. Stone

Delaware-Maryland (8F)

Pr. Sandra Carlson Alexis
Pr. Dean W. Bard (8/17)
Pr. John F. Bromhal
Pr. Paul S. Collinson-Streng
Pr. Mark C. Dill
Ms. Bonita C. Distad
Mr. Nicholas Drumm
Pr. Michael A. Dubsy
Mr. John V. Eustis Jr.
Ms. Joanne Gladden
Mr. Jerry L. Gladhill
Ms. Donna L. Kent
Bp. H. Gerard Knoche (8/11-8/16)
Mr. Geary K. Milliken
Ms. Patricia Ploeger
Mr. Clarence B. Riggs
Ms. Mary Lou Roberts

Pr. Holger Roggelin
Ms. Yolanda A. Tanner
Mr. James Waller

Metropolitan Washington, D.C. (8G)

Ms. June C. Ericsson
Pr. Scott S. Ickert
Ms. Desiree Jessimy
Mr. Steven W. McPeak
Mr. Tommie L. Robinson Jr.
Mr. Harold A. Sargeant
Pr. Leah K. Schafer
Bp. Theodore F. Schneider
Ms. Loretta Walker

**West Virginia-
Western Maryland (8H)**

Ms. Peggy J. Blatt
Mr. Robert L. Blatt
Bp. Ralph W. Dunkin
Pr. Frederick A. Soltow Jr.
Ms. Sarah F. Soltow
Mr. David Whitacre

Virginia (9A)

Pr. James E. Baseler
Ms. Babs Benson
Ms. Jacquelyn E. Bourque
Mr. James K. Housden
Bp. James F. Mauney
Pr. Eric J. Moehring
Mr. Stephen Pond
Mr. Charles Poston
Ms. Judy Wagner St. Pierre
Pr. Martha Miller Sims

North Carolina (9B)

Ms. Maxine L. Amos
Ms. Faith A. Ashton
Pr. Kathryn B. Baines
Mr. David Black
Bp. Leonard H. Bolick
Mr. Bachman Brown Jr.
Mr. Leon Bynum
Ms. Edna Campos (8/11-8/14)
Mr. Joseph A. Cerniglia
Pr. Mary Louise Frenchman

Pr. W. Douglas Kearney
Pr. Billy B. Mims Jr.
Ms. Jill Nelson
Mr. Wayne C. Nelson
Ms. Marjorie Streck
Mr. George Strunk
Pr. Elizabeth J. Toler
Ms. Tammy Jones West
Ms. Suzanne Wise
Pr. Royall A. Yount Jr.

(8/15-8/17)

Pr. Michael A. Harris
Ms. Diane Hauenstein
Mr. Jerry Johnson
Ms. Janet L. Krabec
Mr. James L. Kreger
Ms. Carla McGee
Pr. Jack R. Palzer
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Mr. Les Stiles
Ms. Kristine Wright

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Mr. J. Larry Kyzer
Pr. Gary A. Loadholdt
Mr. Herbert M. Loadholt Jr.
Ms. Marsha J. Mikell
Pr. Henry M. Moody Jr.
Mr. Russell D. Peek
Ms. Willene D. Stack
Mr. Herman R. Yoos

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Ms. Carol O'Bryan Henneman
Pr. Stephan M. Kienberger
Bp. Margarita Martinez
Pr. Martha L. McCracken
Ms. Ivonne Moreno-Velasquez

Southeastern (9D)

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Mr. Geoffrey M. Blanton
Mr. Robert W. Drakeford
Ms. Christina Lynn Kelton
Ms. Ellen K. Koester
Ms. Virginia Krekling
Ms. Mary Kay W. Moore
Pr. Frederick C. Ohsiek III
Mr. Rand Smith
Pr. Susan L. Springer
Bp. Ronald B. Warren
Pr. John M. Weber
Mr. Reginald L. Winfrey

Florida-Bahamas (9E)

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Ms. Sharon E. Hickman Besch
Pr. Thomas J. Clay Jr.
Ms. Alma Corley
Pr. Andrew C. Diehl III
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Mr. Ghassan "Gus" Khoury
Ms. Eva Kiyutelluk Leonard
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Pr. M. Wyvetta Bullock, *executive director of the Division for Congregational Ministries*
Ms. Linda Post Bushkofsky, *executive director of the Women of the ELCA*
Ms. Joanne Chadwick, *executive director of the Commission for Women*
Ms. Grace G. El-Yateem, *chair of the steering committee of the Commission for Multicultural Ministries*
Pr. Donald M. Hallberg, *executive director of the ELCA Foundation*
Mr. John G. Kapanke, *president of the Board of Pensions*
Ms. Mary Ellen Kiesner, *president of Women of the ELCA*
Pr. John O. Knudson, *chair of the board of trustees of the Mission Investment Fund*
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*Wartburg Theological Seminary,
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Exhibit B

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		
A Pr. John C. Richter, Wyomissing, Pa. 7E	333	37.5
B Pr. Gordon D. Peterson Jr., Tustin, Calif. 2C	233	26.2
C Pr. William E. Wong, Davis, Calif. 2A	123	13.8
D Pr. Susan M. Halvor, Eagle River, Alaska 1A	199	22.4
Invalid Ballots	1	0.1
Total Ballots	889	100
Church Council / Ticket 2 / Clergy		
A Pr. Susan Candea, Topeka, Kan. 4B	338	38.9
B Pr. Jennifer J. Thomas, Milwaukee, Wis. 5J	523	60.1
Invalid Ballots	9	1
Total Ballots	870	100
Church Council / Ticket 3 / Clergy [Restricted to Northern Great Lakes Synod (5G)]		
A Pr. David E. Jensen, Minocqua, Wis. 5G	422	50.1
B Pr. Peter H. Andersen, Escanaba, Mich. 5G	415	49.2
Invalid Ballots	6	0.7
Total Ballots	843	100
Church Council / Ticket 4 / Clergy (PC/L)		
A Pr. J. Paul Rajashekar, Penndel, Pa. 7A	544	61.2
B Pr. Andre E. Keeley, Dayton, Ohio 6F	203	22.8
C Pr. Gary E. Costa, Aberdeen, N.J. 7A	140	15.7
Invalid Ballots	2	0.2
Total Ballots	889	100
Church Council / Ticket 5 / Lay Female		
A Ms. Dorothy Baumgartner, Clinton, Wash. 1B	381	42.8
B Ms. Mary Tabata Froehlig, Manhattan Beach, Calif. 2B	249	28
C Ms. Cecelia Travick-Jackson, Albuquerque, N.M. 2E	196	22
D Ms. Myrtle V. Davis, Everett, Wash. 1B	64	7.2
Invalid Ballots	0	0
Total Ballots	890	100

VOTES PERCENT

Church Council / Ticket 6 / Lay Female		
A Ms. Susan S. Rehwaldt, Carbondale, Ill. 5C	358	42.1
B Ms. Norma J. Hirsch, Des Moines, Iowa 5D	485	57.1
Invalid Ballots	7	0.8
Total Ballots	850	100
Church Council / Ticket 7 / Lay Female		
A Ms. Judith Anne Bunker, Miami, Fla. 9E	466	54.6
B Ms. Loxi C. Dailey, Clearwater, Fla. 9E	385	45.1
Invalid Ballots	2	0.2
Total Ballots	853	100
Church Council / Ticket 8 / Lay Female (PC/L)		
A Ms. Phyllis L. Wallace, St. Thomas, Virgin Islands 9F	447	51.9
B Ms. Victoria I. Jimenez-Agosto, San Juan, Puerto Rico 9F	413	48
Invalid Ballots	1	0.1
Total Ballots	861	100
Church Council / Ticket 9 / Lay Male		
A Mr. Brian R. Bjella, Bismarck, N.D. 3A	312	35.6
B Mr. Gary Wipperman, Waverly, Iowa 5F	388	44.3
C Mr. Alan A. Ask, Langford, S.D. 3C	175	20
Invalid Ballots	1	0.1
Total Ballots	876	100
Church Council / Ticket 10 / Lay Male [Restricted to Allegheny Synod (8C)]		
A Mr. Larry R. Webber, Hollidaysburg, Pa. 8C	390	47.3
B Mr. William R. Lloyd Jr., Somerset, Pa. 8C	434	52.6
Invalid Ballots	1	0.1
Total Ballots	825	100
Church Council / Ticket 11 / Lay Male [Restricted to Del-Maryland Synod (8F)]		
A Mr. Richard L. Wahl, Severna Park, Md. 8F	427	53
B Mr. Timothy "Tim" Brooks, Aberdeen, Md. 8F	376	46.7
Invalid Ballots	3	0.4
Total Ballots	806	100
Division for Congregational Ministries / Ticket 12 / Clergy [Restrict to Fem Cl]		
A Pr. Sarah M. Lee-Faulkner, Grafton, W.Va. 8H	480	56.9
B Pr. Leah K. Schafer, Springfield, Va. 8G	360	42.7
Invalid Ballots	3	0.4
Total Ballots	843	100

VOTES PERCENT

Division for Congregational Ministries / Ticket 13 / Clergy		
A Pr. Jonathan W. Linman, New York, N.Y. 8B	278	31.7
B Pr. Gerald A. Spice, Prospect, Ky. 6C	227	25.9
C Pr. Martin J. Russell, Lincoln, Neb. 4A	262	29.9
D Pr. James C. Couser, Lima, Ohio 6D	108	12.3
Invalid Ballots	1	0.1
Total Ballots	876	100
Division for Congregational Ministries / Ticket 14 / Lay Female		
A Ms. Amanda G. Kent, Manchester, Md. 8F	417	48.3
B Ms. Lindsey G. McCracken, Ulen, Minn. 3D	441	51.1
Invalid Ballots	5	0.6
Total Ballots	863	100
Division for Congregational Ministries / Ticket 15 / Lay Female		
A Ms. Bonita "Bonnie" Evans, Olympia, Wash. 1C	240	27.7
B Ms. Dora Johnson, Washington, D.C. 8G	383	44.2
C Ms. Marcia Gray, Indianapolis, Ind. 6C	242	27.9
Invalid Ballots	1	0.1
Total Ballots	866	100
Division for Congregational Ministries / Ticket 16 / Lay Female		
A *Ms. Kimberly A. Vaughn, Cleveland Heights, Ohio 6E	410	48
B Ms. Marilyn Miller, Milwaukee, Wis. 5J	441	51.6
Invalid Ballots	4	0.5
Total Ballots	855	100
Division for Congregational Ministries / Ticket 17 / Lay Male		
A Mr. Robert "Rob" Stuberg, Helena, Mont. 1F	547	65.7
B Mr. John Leininger, Binford, N.D. 3B	283	34
Invalid Ballots	3	0.4
Total Ballots	833	100
Division for Congregational Ministries / Ticket 18 / Lay Male (PC/L)		
A Mr. Mi'eessaa D. Yaachis, Minneapolis, Minn. 3G	511	60.2
B Mr. Paul E. Lumpkin, White Plains, N.Y. 7C	335	39.5
Invalid Ballots	3	0.4
Total Ballots	849	100

VOTES PERCENT

Division for Ministry / Ticket 19 / Clergy		
A Pr. D. Michael Bennethum, Reading, Pa. 7E	286	32.5
B Pr. P. Kempton Segerhammar, Palo Alto, Calif. 2A	226	25.7
C Pr. Paul E. Shoop, Rochester, N.Y. 7D	82	9.3
D Pr. Linda C. Larson, Bow, Wash. 1E	132	15
E Pr. Serena S. Sellers, Quakertown, Pa. 7F	155	17.6
Invalid Ballots	0	0
Total Ballots	881	100
Division for Ministry / Ticket 20 / Clergy (PC/L)		
A Pr. Victor C. Langford III, Seattle, Wash. 1B	324	36.8
B Pr. Mario C. Miranda, San Juan, Puerto Rico 9F	552	62.7
Invalid Ballots	4	0.5
Total Ballots	880	100
Division for Ministry / Ticket 21 / Lay Female		
A Ms. Gwen Byrd, Irvine, Calif. 2C	473	55.1
B Ms. Evelyn L. Rau, Federal Way, Wash. 1C	382	44.5
Invalid Ballots	3	0.3
Total Ballots	858	100
Division for Ministry / Ticket 22 / Lay Female		
A Ms. Joyce Grothen, Hastings, Neb. 4A	358	42.6
B Ms. Carolyn Wright, Fargo, N.D. 3B	480	57.1
Invalid Ballots	2	0.2
Total Ballots	840	100
Division for Ministry / Ticket 23 / Lay Male		
A Mr. Joshua S. Ehrler, Denver, Colo. 2E	412	47.9
B Mr. Jan L. Elsasser, Allentown, Pa. 7E	444	51.6
Invalid Ballots	5	0.6
Total Ballots	861	100
Division for Ministry / Ticket 24 / Lay Male		
A Mr. Paul W. Dare, Wildwood, N.J. 7A	254	29.8
B Mr. Dale Kvittem-Barr, Glendale, Ariz. 2D	393	46.1
C Mr. Earl A. Marsan, Manhattan, N.Y. 7C	202	23.7
Invalid Ballots	3	0.4
Total Ballots	852	100

VOTES PERCENT

Division for Ministry / Ticket 25 / Lay Male		
A Mr. Frederick H. Heintz, Sylvania, Ohio 6D	287	34.1
B Mr. John J. Schwepe, Arcadia, Ohio 6D	288	34.2
C Mr. Robert Radtke, Carbondale, Ill. 5C	266	31.6
Invalid Ballots	1	0.1
Total Ballots	842	100
Division for Outreach / Ticket 26 / Clergy		
A Pr. Howard E. Fintzen, Sheboygan, Wis. 5J	292	34.5
B Pr. Gerald E. Wahl, Mound, Minn. 3G	396	46.8
C Pr. Jerald W. Mielke, Cumberland, Ind. 6C	157	18.5
Invalid Ballots	2	0.2
Total Ballots	847	100
Division for Outreach / Ticket 27 / Clergy		
A Pr. Andrew C. Diehl III, Vero Beach, Fla. 9E	163	19.1
B Pr. Donald E. Liles, Las Vegas, Nev. 2D	427	50
C Pr. Charles W. Spiedel, Boise, Idaho 1D	263	30.8
Invalid Ballots	1	0.1
Total Ballots	854	100
Division for Outreach / Ticket 28 / Clergy		
A Pr. LaDonna Thomas, Stewartstown, Pa. 8D	358	42.2
B Pr. Pamela R. Fickenscher, Edina, Minn. 3G	490	57.7
Invalid Ballots	1	0.1
Total Ballots	849	100
Division for Outreach / Ticket 29 / Lay Female		
A Ms. Mary S. Anderson, Kennewick, Wash. 1D	452	54.8
B Ms. Joan H. Nelson, Gig Harbor, Wash. 1C	371	45
Invalid Ballots	2	0.2
Total Ballots	825	100
Division for Outreach / Ticket 30 / Lay Female		
A Ms. Luz E. Rubert-Lopez, Bridgeport, Conn. 7B	547	66.1
B Ms. Louise L. Litke, Huntington Station, N.Y. 7C	277	33.5
Invalid Ballots	3	0.4
Total Ballots	827	100

VOTES PERCENT

Division for Outreach / Ticket 31 / Lay Male		
A Mr. Steven E. Koenig, Eustis, Neb. 4A	545	65.3
B Mr. J. Robert Graham, Glenshaw, Pa. 8B	289	34.6
Invalid Ballots	1	0.1
Total Ballots	835	100
Division for Outreach / Ticket 32 / Lay Male (PC/L)		
A Mr. John A. Henderson, Baltimore, Md. 8F	380	45.3
B Mr. Francis Ramos, Guaynabo, Puerto Rico 9F	457	54.5
Invalid Ballots	1	0.1
Total Ballots	838	100
Division for Higher Education and Schools / Ticket 33 / Clergy		
A Pr. Christopher J. Chantelau, Towson, Md. 8F	435	51.5
B Pr. Dennis J. Johnson, St. Peter, Minn. 3F	409	48.4
Invalid Ballots	1	0.1
Total Ballots	845	100
Division for Higher Education and Schools / Ticket 34 / Clergy (PC/L)		
A Pr. Nelson T. Strobert, Gettysburg, Pa. 8E	462	53.4
B Pr. Walter S. May Jr., Cedar Rapids, Iowa 5D	401	46.4
Invalid Ballots	2	0.2
Total Ballots	865	100
Division for Higher Education and Schools / Ticket 35 / Lay Female		
A Ms. Janice K. Philpy, Carmel, Ind. 6C	210	24.9
B Ms. Kathryn L. Johnson, Louisville, Ky. 6C	371	44.1
C Ms. Aileen M. Carlson, Coatesville, Pa. 7F	261	31
Invalid Ballots	0	0
Total Ballots	842	100
Division for Higher Education and Schools / Ticket 36 / Lay Female (PC/L)		
A *Ms. Rosemary Bennet, Phoenix, Ariz. 2D	418	49.5
B Ms. Linda Norman, Houston, Texas 4F	425	50.4
Invalid Ballots	1	0.1
Total Ballots	844	100
Division for Higher Education and Schools / Ticket 37 / Lay Male		
A Mr. James H. Gale, New York, N.Y. 7C	275	32.7
B Mr. John D. Litke, Huntington Station, N.Y. 7C	328	39
C Mr. Edward W. Seykowski, Valparaiso, Ind. 6C	237	28.2
Invalid Ballots	0	0
Total Ballots	840	100

VOTES PERCENT

Division for Higher Education and Schools / Ticket 38 / Lay Male		
A Mr. David T. Nesvig, San Diego, Calif. 2C	351	41.6
B Mr. Dale E. Soden, Spokane, Wash. 1D	492	58.3
Invalid Ballots	1	0.1
Total Ballots	844	100
Division for Higher Education and Schools / Ticket 39 / Lay Male [Rest. age 30]		
A Mr. Jordan Krey, Philadelphia, Pa. 7F	378	44.8
B Mr. Jonathan Vehar, Albuquerque, N.M. 2E	465	55.1
Invalid Ballots	1	0.1
Total Ballots	844	100
Division for Church in Society / Ticket 40 / Clergy [Restricted to Region 2]		
A Pr. Roger A. Thompson, Phoenix, Ariz. 2D	409	50.5
B Pr. James E. Boline, Santa Monica, Calif. 2B	400	49.4
Invalid Ballots	1	0.1
Total Ballots	810	100
Division for Church in Society / Ticket 41 / Clergy		
A Pr. Ellen J. Arthur, Valley City, N.D. 3B	405	50.2
B Pr. Julie L. Carey, Hillsdale, Mich. 6B	400	49.6
Invalid Ballots	2	0.2
Total Ballots	807	100
Division for Church in Society / Ticket 42 / Clergy		
A Pr. Alexander F. "Alex" Schmidt, Leavenworth, Wash. 1D ...	465	57.3
B Pr. Ronald P. Vignec, Tacoma, Wash. 1C	343	42.2
Invalid Ballots	4	0.5
Total Ballots	812	100
Division for Church in Society / Ticket 43 / Lay Female		
A Ms. Heather L. Feltman, Columbia, S.C. 9C	455	55.7
B Ms. Jodi A. Moats, Smithsburg, Md. 8F	360	44.1
Invalid Ballots	2	0.2
Total Ballots	817	100
Division for Church in Society / Ticket 44 / Lay Female (PC/L)		
A Ms. Cynthia P. Johnson, Baltimore, Md. 8F	263	32.5
B Ms. Katy S. Abdallah, Hammond, Ind. 6C	543	67.2
Invalid Ballots	2	0.2
Total Ballots	808	100

VOTES PERCENT

Division for Church in Society / Ticket 45 / Lay Male		
A Mr. Ronald Anderson, Indiana, Pa. 8A	205	25.3
B Mr. Michael D. Swenson, Nome, Alaska 1A	605	74.6
Invalid Ballots	1	0.1
Total Ballots	811	100
Division for Church in Society / Ticket 46 / Lay Male (PC/L)		
A Mr. Y.T. Chiu Jr., Youngstown, Ohio 6E	501	61.3
B Mr. Daniel Namarra, Minneapolis, Minn. 3G	315	38.6
Invalid Ballots	1	0.1
Total Ballots	817	100
Division for Global Mission / Ticket 47 / Clergy		
A *Pr. Shauna K. Hannan, Moorhead, Minn. 3D	447	53.9
B Pr. Margaret A. "Meg" Sander, Wells, Minn. 3I	382	46
Invalid Ballots	1	0.1
Total Ballots	830	100
Division for Global Mission / Ticket 48 / Clergy		
A Pr. Frederick Strickert, Waverly, Iowa 5F	474	55.8
B Pr. Andrew J. White, Chambersburg, Pa. 7G	236	27.8
C Pr. Edward V. DeVore, Friedens, Pa. 8C	138	16.2
Invalid Ballots	2	0.2
Total Ballots	850	100
Division for Global Mission / Ticket 49 / Clergy [Restricted to Region 2]		
A Pr. Mari L. Thorkelson, Lodi, Calif. 2A	459	55.7
B Pr. Debra E. Hippen, Upland, Calif. 2C	363	44.1
Invalid Ballots	2	0.2
Total Ballots	824	100
Division for Global Mission / Ticket 50 / Lay Female		
A Ms. Shannon Savage, Walla Walla, Wash. 1D	215	25.6
B Ms. Cari L. Skogberg, Sioux Falls, S.D. 3C	368	43.8
C Ms. Comfort Akwaji, West Des Moines, Iowa 5D	256	30.5
Invalid Ballots	1	0.1
Total Ballots	840	100

VOTES PERCENT

Division for Global Mission / Ticket 51 / Lay Female [Restricted to Region 6]		
A Ms. Joan R. Albert, Mansfield, Ohio 6E	210	25.7
B Ms. Brooke Peterson, Traverse City, Mich. 6B	368	45
C Ms. Kara S. Felde, Versailles, Ind. 6C	239	29.3
Invalid Ballots	0	0
Total Ballots	817	100
Division for Global Mission / Ticket 52 / Lay Male		
A Mr. Vincent Peters, Minneapolis, Minn. 3G	468	56.7
B Mr. Curtis Coates, Minneapolis, Minn. 3G	356	43.1
Invalid Ballots	2	0.2
Total Ballots	826	100
Division for Global Mission / Ticket 53 / Lay Male		
A Mr. Kamy Moghbeli, Baldwin, N.Y. 7C	532	64.7
B Mr. Charles N. Mohn, Fleetwood, Pa. 7E	287	34.9
Invalid Ballots	3	0.4
Total Ballots	822	100
Publishing House of the ELCA / Ticket 54 / Clergy		
A Pr. Lee M. Miller, Syracuse, N.Y. 7D	473	57
B Pr. Samuel R. Zeiser, Allentown, Pa. 7E	356	42.9
Invalid Ballots	1	0.1
Total Ballots	830	100
Publishing House of the ELCA / Ticket 55 / Clergy (PC/L)		
A Pr. Viviane Thomas-Breitfeld, Brookfield, Wis. 5J	301	35.2
B Pr. Kwanza Yu, Edina, Minn. 3G	553	64.7
Invalid Ballots	1	0.1
Total Ballots	855	100
Publishing House of the ELCA / Ticket 56 / Lay Female		
A Ms. Debra M. Jacobs Buttaggi, Sarasota, Fla. 9E	192	23.1
B Ms. Lois A. O'Rourke, Madison, Wis. 5K	165	19.8
C Ms. Irene Flynn, Largo, Fla. 9E	86	10.3
D Ms. Karen Kaufman, Ashland, Ohio 6E	100	12
E Ms. Judy Rehmel, Richmond, Ind. 6C	134	16.1
F Ms. Ida Hakkarinen, College Park, Md. 8G	153	18.4
Invalid Ballots	2	0.2
Total Ballots	832	100

VOTES PERCENT

Publishing House of the ELCA / Ticket 57 / Lay Female (PC/L)

A Ms. Linda Chinnia, Baltimore, Md. 8F	618	73.2
B Ms. Luana Langford, Seattle, Wash. 1B	222	26.3
Invalid Ballots	4	0.5
Total Ballots	844	100

Publishing House of the ELCA / Ticket 58 / Lay Male

A *Mr. Paul Carlson, Lincoln, Neb. 4A	571	70.6
B Mr. Terry R. Lock, Portland, Ore. 1E	237	29.3
Invalid Ballots	1	0.1
Total Ballots	809	100

Publishing House of the ELCA / Ticket 59 / Lay Male [Restricted to Region 3]

A Mr. Michael D. Bash, Long Lake, Minn. 3G	439	54.1
B Mr. David E. Laden, St. Paul, Minn. 3H	372	45.8
Invalid Ballots	1	0.1
Total Ballots	812	100

Publishing House of the ELCA / Ticket 60 / Lay Male [Restricted to Region 5]

A Mr. Richard L. McAuliffe, Glen Ellyn, Ill. 5A	444	53.9
B Mr. Herbert Strentz, Clive, Iowa 5D	377	45.8
Invalid Ballots	2	0.2
Total Ballots	823	100

Board of Pensions / Ticket 61 / Plan Participants

A Ms. Connie W. Bunge, Hemet, Calif. 2C	366	46.3
B Ms. Louise Evenson, Lafayette, Calif. 2A	422	53.4
Invalid Ballots	2	0.3
Total Ballots	790	100

Board of Pensions / Ticket 62 / Plan Participants

A Pr. Margaret S. Johnson, Eagle River, Wis. 5G	374	47
B Pr. Marcia B. Strahl, Chadwick, Ill. 5B	421	53
Invalid Ballots	0	0
Total Ballots	795	100

Board of Pensions / Ticket 63 / Plan Participants

A *Pr. Jon R. Lee, Dallas, Texas 4D	429	53.7
B Pr. David W. Schulte, San Antonio, Texas 4E	369	46.2
Invalid Ballots	1	0.1
Total Ballots	799	100

VOTES PERCENT

Board of Pensions / Ticket 64 / Lay Female		
A Ms. Charlotte E. Carlson, Northfield, Minn. 3I	438	54.3
B Ms. Cindy Jones, Silverton, Ore. 1E	367	45.5
Invalid Ballots	2	0.2
Total Ballots	807	100
Board of Pensions / Ticket 65 / Lay Male		
A Mr. Emried D. Cole Jr., Baltimore, Md. 8F	566	71.3
B Mr. Robert E. Wortmann, Ramsey, N.J. 7A	225	28.3
Invalid Ballots	3	0.4
Total Ballots	794	100
Board of Pensions / Ticket 66 / Lay Male		
A Mr. Edwin R. Fattes, Lindenhurst, Ill. 5A	327	41.4
B Mr. Warren Luckner, Lincoln, Neb. 4A	461	58.4
Invalid Ballots	1	0.1
Total Ballots	789	100
Board of Pensions / Ticket 67 / Lay Male		
A Mr. James R. Penner, Helena, Mont. 1F	459	57.7
B Mr. Mark Byl, Bainbridge Island, Wash. 1B	335	42.1
Invalid Ballots	1	0.1
Total Ballots	795	100
Nominating Committee / Ticket 68 / Clergy		
A Pr. Donald E. Melchert, Newport, Wash. 1D	240	28.7
B Pr. Charles R. Lane, Wadena, Minn. 3D	364	43.5
C Pr. Janine Rew-Werling, Milbank, S.D. 3C	232	27.7
Invalid Ballots	1	0.1
Total Ballots	837	100
Nominating Committee / Ticket 69 / Clergy		
A Pr. Raymond A. Miller, Quakertown, Pa. 7F	473	59
B Pr. Roger W. Spencer, Glen Rock, N.J. 7A	326	40.6
Invalid Ballots	3	0.4
Total Ballots	802	100
Nominating Committee / Ticket 70 / Clergy [Restricted to Region 2]		
A Pr. Larry C. Kassebaum, Mesa, Ariz. 2D	341	41.8
B Pr. Daniel B. Bollman, Highlands Ranch, Colo. 2E	474	58.1
Invalid Ballots	1	0.1
Total Ballots	816	100

VOTES PERCENT

Nominating Committee / Ticket 71 / Lay Female		
A Ms. Rita J. Dudley, Manchester, Iowa 5F	434	53.9
B Ms. Shirley Gangstad, Spring Valley, Minn. 3I	370	46
Invalid Ballots	1	0.1
Total Ballots	805	100
Nominating Committee / Ticket 72 / Lay Female		
A Ms. Virginia K. Frantz, Selinsgrove, Pa. 8E	417	51.5
B Ms. Twila Burdick, Phoenix, Ariz. 2D	391	48.3
Invalid Ballots	1	0.1
Total Ballots	809	100
Nominating Committee / Ticket 73 / Lay Male [Restricted to Region 9]		
A Mr. Daniel F. Wilson, Miami, Fla. 9E	348	44.1
B Mr. David H. Black, Concord, N.C. 9B	438	55.5
Invalid Ballots	3	0.4
Total Ballots	789	100
Committee on Discipline / Ticket 74 / Clergy		
A Pr. Fred S. Opalinski, Latrobe, Pa. 8B	469	59.1
B Pr. Niels H. Nielsen, Dingmans Ferry, Pa. 7E	323	40.7
Invalid Ballots	2	0.3
Total Ballots	794	100
Committee on Discipline / Ticket 75 / Clergy		
A Pr. Eldon L. Olson, Seattle, Wash. 1B	387	48.5
B Pr. Guy H. Shealy, Rock Hill, S.C. 9C	409	51.3
Invalid Ballots	2	0.3
Total Ballots	798	100
Committee on Discipline / Ticket 76 / Clergy		
A Pr. Jon S. Enslin, Madison, Wis. 5K	463	57.5
B Pr. Arlen D. Hermodson, Moorhead, Minn. 3D	341	42.4
Invalid Ballots	1	0.1
Total Ballots	805	100
Committee on Discipline / Ticket 77 / Lay Female		
A Ms. Sally Young, Cedar Falls, Iowa 5F	475	60.2
B Ms. Cheryl Mader, Prairie du Chien, Wis. 5L	313	39.7
Invalid Ballots	1	0.1
Total Ballots	789	100

VOTES PERCENT

Committee on Discipline / Ticket 78 / Lay Female		
A Ms. Janine M. Goodrich, Endicott, Wash. 1D	284	36.8
B Ms. Kathryn J. Nelson, Fircrest, Wash. 1C	485	62.9
Invalid Ballots	2	0.3
Total Ballots	771	100
Committee on Discipline / Ticket 79 / Lay Male		
A Mr. George E. Friedline, New Martinsville, W.Va. 8H	485	60.9
B Mr. Wayne L. Goerlich, Burlington, N.J. 7A	311	39
Invalid Ballots	1	0.1
Total Ballots	797	100
Committee on Discipline / Ticket 80 / Lay Male		
A Mr. Brian D. Rude, Coon Valley, Wis. 5L	470	59.5
B Mr. Charles F. Kurfess, Stony Ridge, Ohio 6D	319	40.4
Invalid Ballots	1	0.1
Total Ballots	790	100
Committee on Discipline / Ticket 81 / Lay Male		
A Mr. Scott M. Ellerby, Rolling Bay, Wash. 1C	346	44.1
B Mr. Aureo F. Andino, Guaynabo, Puerto Rico 9F	437	55.7
Invalid Ballots	1	0.1
Total Ballots	784	100
Committee on Appeals / Ticket 82 / Clergy		
A Pr. Robert L. Dasher, Lexington, S.C. 9C	316	41.4
B Pr. Daryl S. Everett, Columbia, S.C. 9C	446	58.5
Invalid Ballots	1	0.1
Total Ballots	763	100
Committee on Appeals / Ticket 83 / Clergy		
A Pr. Grace C. Olson, Easton, Pa. 7E	373	47
B Pr. Glenn W. Nycklemoe, Rochester, Minn. 3I	419	52.8
Invalid Ballots	1	0.1
Total Ballots	793	100
Committee on Appeals / Ticket 84 / Lay Female		
A Ms. Lorraine "Lorrie" G. Bergquist, Akeley, Minn. 3D	268	35.3
B Ms. Heidi E. Murtonen, Duluth, Minn. 3E	490	64.6
Invalid Ballots	1	0.1
Total Ballots	759	100

	VOTES	PERCENT
Committee on Appeals / Ticket 85 / Lay Male		
A Mr. Charles F. Ruthroff, Oakland, Calif. 2A	419	54.3
B Mr. Paul V. Rieke, Seattle, Wash. 1B	351	45.5
Invalid Ballots	2	0.3
Total Ballots	772	100

Second Ballot

	VOTES	PERCENT
Church Council / Ticket 1 / Clergy		
A Pr. John C. Richter, Wyomissing, Pa. 7E	539	57.22
B Pr. Gordon D. Peterson Jr., Tustin, Calif. 2C	403	42.78
Total Ballots	942	100.0
Church Council / Ticket 5 / Lay Female		
A Ms. Dorothy Baumgartner, Clinton, Wash. 1B	433	45.20
B Ms. Mary Tabata Froehlig, Manhattan Beach, Calif. 2B	525	54.80
Total Ballots	958	100.0
Church Council / Ticket 9 / Lay Male		
A Mr. Brian R. Bjella, Bismarck, N.D. 3A	408	44.93
B Mr. Gary Wipperman, Waverly, Iowa 5F	500	55.07
Total Ballots	908	100.0
Division for Congregational Ministries / Ticket 13 / Clergy		
A Pr. Jonathan W. Linman, New York, N.Y. 8B	490	53.49
C Pr. Martin J. Russell, Lincoln, Neb. 4A	426	46.51
Total Ballots	916	100.0
Division for Congregational Ministries / Ticket 15 / Lay Female		
B Ms. Dora Johnson, Washington, D.C. 8G	530	58.63
C Ms. Marcia Gray, Indianapolis, Ind. 6C	374	41.37
Total Ballots	904	100.0
Division for Ministry / Ticket 19 / Clergy		
A Pr. D. Michael Bennethum, Reading, Pa. 7E	550	59.65
B Pr. P. Kempton Segerhammar, Palo Alto, Calif. 2A	372	40.35
Total Ballots	922	100.0
Division for Ministry / Ticket 24 / Lay Male		
A Mr. Paul W. Dare, Wildwood, N.J. 7A	373	40.50
B Mr. Dale Kvittum-Barr, Glendale, Ariz. 2D	548	59.50
Total Ballots	921	100.0
Division for Ministry / Ticket 25 / Lay Male		
A Mr. Frederick H. Heintz, Sylvania, Ohio 6D	395	43.99
B Mr. John J. Schwepe, Arcadia, Ohio 6D	503	56.01
Total Ballots	898	100.0
Division for Outreach / Ticket 26 / Clergy		
A Pr. Howard E. Fintzen, Sheboygan, Wis. 5J	402	44.03
B Pr. Gerald E. Wahl, Mound, Minn. 3G	511	55.97
Total Ballots	913	100.0

	VOTES	PERCENT
Division for Outreach / Ticket 27 / Clergy		
B Pr. Donald E. Liles, Las Vegas, Nev. 2D	549	60.26
C Pr. Charles W. Spiedel, Boise, Idaho 1D	362	39.74
Total Ballots	911	100.0
Division for Higher Education and Schools / Ticket 35 / Lay Female		
B Ms. Kathryn L. Johnson, Louisville, Ky. 6C	551	61.09
C Ms. Aileen M. Carlson, Coatesville, Pa. 7F	351	38.91
Total Ballots	902	100.0
Division for Higher Education and Schools / Ticket 37 / Lay Male		
A Mr. James H. Gale, New York, N.Y. 7C	366	41.31
B Mr. John D. Litke, Huntington Station, N.Y. 7C	520	58.69
Total Ballots	886	100.0
Division for Global Mission / Ticket 50 / Lay Female		
B Ms. Cari L. Skogberg, Sioux Falls, S.D. 3C	497	54.32
C Ms. Comfort Akwaji, West Des Moines, Iowa 5D	418	45.68
Total Ballots	915	100.0
Division for Global Mission / Ticket 51 / Lay Female [Restricted to Region 6]		
B Ms. Brooke Peterson, Traverse City, Mich. 6B	501	57.19
C Ms. Kara S. Felde, Versailles, Ind. 6C	375	42.81
Total Ballots	876	100.0
Publishing House of the ELCA / Ticket 56 / Lay Female		
A Ms. Debra M. Jacobs Buttaggi, Sarasota, Fla. 9E	524	58.74
B Ms. Lois A. O'Rourke, Madison, Wis. 5K	368	41.26
Total Ballots	892	100.0
Nominating Committee / Ticket 68 / Clergy		
A Pr. Donald E. Melchert, Newport, Wash. 1D	439	47.98
B Pr. Charles R. Lane, Wadena, Minn. 3D	476	52.02
Total Ballots	915	100.0

Exhibit C

Report of the Presiding Bishop

Part One:

“We cannot keep from speaking about what we have seen and heard” (Acts 4:20).

Like the first believers in the Book of Acts, we are called to speak about what we have seen and heard. Our evangelical witness is inspired by the Holy Spirit and flows from the grace and mercy of God in Christ. It is with great joy and deep gratitude that I write this report of what I have seen and heard during my first two years as presiding bishop of the Evangelical Lutheran Church in America.

The Evangelical Lutheran Church in America is a faithful church, alive in God’s mission. We are making Christ known for the healing of the world as individual members share their faith with others, as congregations gather around Word and Sacrament, and as we reach out to our local communities and across the world through ministries of witness, service, and justice. Thanks be to God for these opportunities to share the Good News of God’s grace in Christ, in and for this broken world.

We are a faithful yet changing church. Our faithfulness is rooted in God’s unending promise to be firm in judgment, steadfast in love, and gracious in mercy. Through water and the Word we have been claimed and named by God, and joined to Christ’s death and resurrection. We seek to be faithful in a world that is changing at a pace that is difficult to comprehend, knowing that there is more change to come. Our deep, enduring desire to be a church faithful to the guidance of the Holy Spirit leads us to ask what shape our ministries should take in this changing world. Do we have a clear sense of the mission to which God is calling us today? What gifts have we been given? What expectations does God have of our participation in God’s reign? Where do we see signs of God at work in our midst? How are we caught up in God’s activity?

In order to answer these questions and plan for the future, I have called the Evangelical Lutheran Church in America to a time of prayerful discernment, lively conversation, and holy imagination about what God can do through 5.1 million Lutheran Christians and 11,000 congregations for the sake of God’s work in the world. The wonderfully candid and creative results of these conversations have helped us to think and plan strategically. Such planning is not new for the gathered people of God. Think of how the writers of wisdom literature, the prophets, and the Acts of the Apostles describe the same pursuit of the mission to which God has called and the Holy Spirit equipped the faithful.

Listening to each other

One of my early commitments as presiding bishop has been to visit the 65 synods of this church. With only five visits remaining, I am thankful for these rich times of discussing with and learning from the rostered leaders of this church. As a church, we are richly blessed with faithful, wise, and committed leaders whose love for God and this church will assist us as we move into the future.

In addition to synod visits, synod assemblies also have been opportunities to listen to each other. At every synod assembly in 2002, voting members responded to two questions with remarkably consistent answers. The questions and responses were:

1. What are the three most important factors in the larger society in the last three decades that continue to have the greatest impact on the mission and ministry of the ELCA as a whole—including congregations, synods, churchwide ministries, and related institutions and agencies?

Voting members commented most frequently on our increasingly secular culture; changes in families; the gifts and challenges of technology and communication; social and economic issues, including the increasing gap between rich and poor; and our increasingly multicultural and diverse society.

2. In the context of these factors, what are the three most essential things that we need to do as the ELCA as a whole to move effectively into the future?

The responses mentioned most frequently as priorities for this church were: outreach, witness, and evangelism; Lutheran identity; and Bible study, prayer, and discipleship.

The detailed responses from the synod assemblies and the conversations that followed have been the basis for the strategic planning process reported in “Faithful Yet Changing: The Plan for Mission in the Evangelical Lutheran Church in America.”

What have I learned as I have listened to this church and its leaders over the last two years?

We are a proclaiming church.

The Good News that we are justified by God’s grace through faith for Jesus’ sake is proclaimed throughout this church—from pulpits, in daily conversations, in classrooms. We confess our faith in Jesus the Christ, crucified and risen.

We are a praying church.

Members pray for this church and its leaders. We offer intercessions for the world, praying in silence, in small groups, and in worship. We deepen prayer life with spiritual directors, on retreats, and through reading. Many pray the Scriptures daily.

We are a serving church.

Both youth and adults take servant trips to Appalachia, reservations, and urban neighborhoods. Congregations feed the hungry, build affordable housing, and make quilts. Lutheran social ministry organizations have grown to be the largest non-profit provider of social services in the United States.

We are a searching church.

We are searching for unity, identity, and purpose. We are concerned that we increasingly seem to define ourselves by the issues that divide us, rather than the Gospel, the faith, and God’s mission that unite us. We are searching for ways to strengthen families, to keep young adults active in the church, and to make worship the center of the church’s life, rather than something members occasionally do in the midst of our busy lives. We are looking for new ways to form leaders for a church in mission. We are seeking ways to keep vital Word and Sacrament ministries in rural and urban communities that no longer can afford a called ordained pastor.

We are an awakening church.

We recognize that the culture will not produce Christians for us. We know that sharing the faith and inviting others to hear the story of God's love and salvation through Jesus Christ are both a privilege and a responsibility that we all share. We are aware of the reality that we are a very homogeneous church in an increasingly diverse society, but we also are discovering a renewed commitment to being an intentionally multicultural and antiracist church.

We are a blessed church.

We are blessed with creative and gifted pastors, lay leaders, and faithful members. We are blessed with eight seminaries, 28 colleges, and campus ministries throughout the country. We are blessed with a growing number of global and ecumenical partners. We are blessed with a rich heritage of faith.

It is clear that the Holy Spirit is awakening the Evangelical Lutheran Church in America to God's call to be evangelical in outreach and witness. A major item on the agenda for this assembly is "Sharing Faith in a New Century: A Vision for Evangelism in the ELCA." This evangelism strategy, mandated by the 2001 Churchwide Assembly, comes at a time when congregations are awakening to what God in Christ has done and is doing, and when all expressions of this church are working to strengthen our evangelical outreach so that the major themes of the strategy shape our life and work.

The Evangelical Lutheran Church in America is 15 years old. As we celebrate this anniversary, we acknowledge the gifts of this young church, its accomplishments, and its strong relationships. We give thanks for the work that has been completed and acknowledge the work that is continuing. As a church body, we are discerning how we respond to God's mission: How do congregations respond? Synods? The churchwide organization? How do we respond globally and ecumenically? What do we share? As we consider these questions, there is sometimes a sense of confusion about how things were done in the past, but there are also bursts of creative energy that lead us into the future.

A plan for the next decade

During these two years we have focused on strategic planning for the churchwide organization. Several thousand members of the ELCA have participated in the strategic planning process that led to "Faithful Yet Changing: The Plan for Mission in the Evangelical Lutheran Church in America." Following the Churchwide Assembly, the Church Council will address how we will organize the staff, resources, and structure of the churchwide organization to serve this mission most effectively. I look forward to the clear integration of the evangelism strategy and the "Renewing Worship" resources into the strategic planning process.

Each day of the Churchwide Assembly will be focused around the five strategic directions detailed in the plan. I am fully supportive of the *mission statement*, which centers our work in the vocation of the baptized people of God:

Marked with the cross of Christ forever, we are claimed, gathered, and sent for the sake of the world.

The *vision statement* draws upon the promises made in the Affirmation of Baptism:

Claimed by God's grace for the sake of the world, we are a new creation through God's living Word by the power of the Holy Spirit;

Gathered by God's grace for the sake of the world, we will live among God's faithful people, hear God's Word, and share Christ's supper;

Sent by God's grace for the sake of the world, we will proclaim the good news of God in Christ through word and deed, serve all people following the example of our Lord Jesus, and strive for justice and peace in all the world.

Finally, the strategic plan will guide this church to align its resources, structure, and staff of the churchwide organization around five *strategic directions*:

Claimed, gathered, and sent by God's grace for the sake of the world, the Evangelical Lutheran Church in America in and through its churchwide expression will:

- **Support congregations** in their call to be faithful, welcoming, and generous, sharing the mind of Christ;
- Assist members, congregations, synods, and institutions and agencies of this church to **grow in evangelical outreach**;
- **Step forward as a public church** that witnesses boldly to God's love for all that God has created;
- **Deepen and extend our global, ecumenical, and interfaith relationships** for the sake of God's mission; and
- Assist this church to **bring forth and support faithful, wise, and courageous leaders** whose vocations serve God's mission in a pluralistic world.

The strategic plan acknowledges that this work is not done in isolation, but in collaboration with partners and a commitment that the churchwide organization:

- Encourage, welcome, and depend upon the lively and creative exchange of resources and ideas throughout the Evangelical Lutheran Church in America;
- Recognize and encourage the vital contributions and deepening relationship with institutions and agencies of this church and with Lutheran, ecumenical, and interfaith partners;
- Confront the scandalous realities of racial, ethnic, cultural, religious, age, gender, familial, sexual, physical, personal, and class barriers that often manifest themselves in exclusion, poverty, hunger, and violence; and
- Pursue ardently the ELCA's commitment to become more diverse, multicultural, and multi-generational in an ever-changing and increasingly pluralistic context, with special focus on full inclusion in this church of youth, young adults, and people of color and people whose primary language is other than English.

Leadership for this church

My call as presiding bishop has been energizing, challenging, and joyful. It has been helpful to organize this call around five principle spheres for my leadership in this church's life and work. The reflections that follow include some activities, discoveries, concerns, and initiatives within these five spheres.

Relationships with Synods and Congregations:

building strong, mission-focused relationships

I am grateful to our synodical bishops for their leadership in calling congregations, pastors, and rostered lay leaders to a heightened sense of and commitment to God's mission in the world. I also am grateful to the leaders of our congregations, both lay and clergy. During this time of prayer, lively conversation, and holy imagination, we have pondered what God can do when we join together in mission in Christ's name. The consistent theme I hear in my conversations throughout this church is the deep commitment to be vital and vibrant centers of mission.

A remarkable conversation occurred in January 2003 when I convened a meeting of lay and clergy leaders from the 70 largest congregations in the ELCA. The consultation was at the request of the Church Council in response to a synodical resolution, but the day focused on strengthening the relationships between the congregations, synods, and the churchwide organization. It is my hope that we will continue the conversation we began as we focus on mission, tend to our relationships, and build trust.

In October 2002, a Synodical-Churchwide Consultation brought together nearly 500 elected leaders of this church. Throughout this event I experienced a spirit of deep commitment to and hopefulness for this church. Participants had the opportunity to share their vision for this church through their involvement in the strategic planning process. We also discussed our interconnectedness as a churchwide organization, synods, and congregations. This perspective was helpful in the mission-support conversations that followed. While the increasing pressure to retain mission-support dollars in synods is understandable, it also presents a growing concern.

A highlight of the consultation was the relationship building that took place through synod partner pairings. These new relationships were formed to help synods learn more about each other as they shared both the exciting ministries and challenges in their respective synods. In the months since the consultation, there have been synod partner visits and exchanges, as well as deepening conversations among the partners.

***Relationships with Organizations and Institutions:
strengthening relationships with seminaries, colleges, and social ministry organizations***

Without duplicating the ties already established by other churchwide units, I am building relationships with the agencies and institutions of this church: eight seminaries, 28 colleges, and nearly 300 social ministry organizations. It is essential that we express our appreciation for these ministries and strengthen our bonds as Lutherans in education and social ministry.

The opportunity to meet regularly with our seminary presidents is significant. We are gifted with seminary leaders who have a strong commitment to raising up leaders for an apostolic church in mission. The collaborative spirit of the seminary clusters continues to flourish, expanding these already strong centers of learning.

I met with the ELCA college and university presidents early in 2003 and was delighted to hear many colleges and universities describe themselves as "colleges of the church." This church can be justifiably proud of its colleges and universities, which are focused on educating leaders not only for the future, but also for the present. The colleges and universities provide excellent academic environments enriched by a renewed focus on the vocation of the baptized.

I am thankful that our commitments to partnership with Lutheran Immigration and Refugee Service, Lutheran World Relief, and Lutheran Services in America remain strong. Through these remarkable agencies, the ELCA helps to welcome and advocate for refugees and asylum seekers; partner with people in 50 countries to grow food, strengthen communities, end conflict, and recover from disasters; and ally with nearly 300 social ministry organizations to provide \$6.9 billion in services in nearly 3,000 communities.

**The Churchwide Organization:
*maintaining the work to which this church has called us as churchwide staff and decision-making bodies***

The churchwide organization develops resources, holds events, implements programs, and supports personnel, so that we might continue to participate in God's mission and speak about Christ's love for the world.

I began my work in the churchwide office by meeting with and listening to churchwide staff, and hearing marvelous stories about God's work in their lives. I am mindful of the challenges placed before the churchwide staff and I am grateful for their continued creative work in a time of decreasing budgets and the unknown implications of the strategic planning process. I appreciate their spirit of engagement and openness and their commitment to the ministry of this church.

In this time of transition, with the assistance of a grant from Thrivent Financial for Lutherans, Dr. Peter Steinke has helped to keep this church focused on mission while we deal with the reality of anxiety about the fragile economy, the sexuality studies, and the strategic planning process. Dr. Steinke has met with the Conference of Bishops, Church Council, churchwide staff, and others, presenting ideas on how we can continue to be missional leaders in the midst of uncertainty.

The churchwide organization has faced the challenge of reducing churchwide spending for 2002 and 2003, asking churchwide units to reduce spending so that we might live within the realities of reduced income. I am pleased with how openly and responsibly the churchwide staff has accomplished this difficult and anxiety-producing task.

**Ecumenical Relationships:
*living into our full communion relationships***

At my request, the Department for Ecumenical Affairs interviewed all the units of the churchwide organization to discover the effects of our five full-communion relationships on the ELCA's ongoing work. The results were encouraging, describing a wide variety of initiatives from new starts to campus ministry to resource development. The document reminded us again that full communion not only manifests unity in Christ, but also strengthens and expands mission. In this exciting time of reception, we are mindful that we continue as a church to have lively conversations regarding the theological basis for and implications of full-communion relationships and agreements.

The Advisory Committee for the Department for Ecumenical Affairs meeting with the liaison committee from the Conference of Bishops identified the following priorities for the next decade:

1. Ecumenical formation and identity: recognize and express our identity as a church that is ecumenical.

2. Integration of our ecumenical life and reception: integrate our agreements and invite creative possibilities in synods and congregations.
3. Communication: share the stories of vital ministries.
4. Maintain: continue current dialogues with Roman Catholics, Orthodox, Methodists, Mennonites, and maintain other commitments.
5. Transform our conciliar relationships: lead within the National Council of Churches of Christ in the U.S.A., Lutheran World Federation, and World Council of Churches.
6. New ventures: respond to new opportunities as they emerge.
7. Expand: invest in interreligious work in the United States of America.

The Joint Declaration on the Doctrine of Justification is four years old. Walter Cardinal Kaspar, president of the Pontifical Council for Promoting Christian Unity at the Vatican, has challenged both churches to use the *Joint Declaration* for deep study of the meaning of justification rather than accepting it simply as a written document. As Lutherans, we must ask how we can build upon the important step of the *Joint Declaration* without minimizing the differences that continue to exist in ministry and ecclesiology, the topics of ongoing bilateral dialogues with the Roman Catholic Church. I have expressed hope that by the 500th anniversary of the Lutheran Reformation in 2017, we as Lutherans and Roman Catholics might be able to share Eucharistic hospitality and together celebrate the gifts of the Reformation.

The ecumenical landscape is changing and there are exciting new movements, both nationally and globally. Philip Jenkins in *The Next Christendom: The Coming of Global Christianity* captures something of the dynamic growth in Christian unity among churches in the southern hemisphere as they proclaim Christ, experience Spirit-filled worship, and come together to build just and sustainable communities.

A further sign of this new Christianity was a global consultation at Fuller Seminary called the Global Forum, which brought together representatives of Pentecostal, conservative evangelical, Roman Catholic, and mainline Protestant denominations. Another sign of the changing ecumenical landscape is the proposal for the ELCA to be a founding member of Churches Together in Christ. It is important to remember that the landscape of ecumenism must always include the images of the baptized gathering in community for prayer, conversation, and cooperative acts of service, justice, and mercy.

I am looking forward to the Lutheran World Federation (LWF) General Assembly in Winnipeg, Manitoba, Canada, in July 2003. The theme for the Churchwide Assembly echoes the LWF assembly theme, "For the Healing of the World." There is strong commitment that the theme not only shape the assembly's prayers, priorities, and work, but also the witness of the entire Lutheran communion of 131 member churches. The General Secretary of the LWF, the Rev. Dr. Ishmael Noko, will bring a report to our assembly.

In our post-September 11 world, we are resolute in our commitment to work with people of other faiths in caring for God's creation, building a just and peaceful world, and deepening our understanding of one another. One hopeful sign was this year's beginning conversation involving representatives from Reformed Judaism and the ELCA. It is our hope that these conversations will continue so that we may grow in our understanding of other faiths, while at the same time deepening our commitment to greater unity within the body of Christ.

Leaders of the ELCA and The Lutheran Church–Missouri Synod (LCMS) meet twice each year. I continue to express to LCMS President Gerald Kieschnick this church’s strong commitment to our shared work in Lutheran Immigration and Refugee Services, Lutheran World Relief, Lutheran Services in America, and military chaplaincy. While we acknowledge our differences, we seek to deepen our understanding of each other’s church bodies and to encourage one another prayerfully in our proclamation of the Risen Christ. We look forward to President Kieschnick’s greeting to this assembly.

The Church in Public Life:

leading a public church and encouraging the public leadership of members

The Evangelical Lutheran Church in America is the sixth largest denomination in the United States. It is a great responsibility to speak publicly as presiding bishop of this church. I do so only by virtue of the authority and responsibility that this church has given me through the call to serve as presiding bishop. This call reads in part, “You are called to . . . speak for justice in behalf of the poor and the oppressed.” This is important work. When I speak publicly on behalf of this church, my words are grounded in Scripture, the confessions, and the social statements of this church.

During my first two years in office, the challenge of September 11, 2001, the ongoing crisis in the Middle East, and the war in Iraq have called for intentional listening, lively public discourse, and bold prophetic speech. The issues are often complex, but the biblical mandate—that we are called to work for justice and peace—is clear. We may not always agree on the way to peace or the meaning of justice, but let us have no disagreement that justice and peace are God’s will for the world and the work to which God calls us.

This call to speak publicly is one I share with other leaders in this church. The ELCA document, “Vision and Expectations,” includes a section about the question asked in the rite of installation for pastors and bishops, “Will you give faithful witness in the world, that God’s love may be known in all that you do?” The document explains, “This church expects its ordained ministers to be committed to justice in the life of the church, in society, and in the world.”

Challenges

We celebrate the many gifts and rich diversity of the Evangelical Lutheran Church in America. We also acknowledge that we are not of one mind on several topics before this church. I often close presentations by inviting participants to ponder two questions that surround many of the presenting questions facing this church:

1. How much diversity in practice do we encourage for the sake of vital and vibrant ministry in an increasingly pluralistic context?
2. How much uniformity do we expect for the sake of our confessional and theological unity?

Mission Support

Several factors affect mission support, the financial gifts that flow from members through congregations to synods and churchwide ministries. Mission-support funds undergird everything from seminaries to missionaries, from new congregations to new resources, but it is apparent that increasing opportunities for expanded mission closer to home is greater than existing resources. At the same time, the combined effects of a weak

economy, lower interest rates, and unemployment have placed stress on the healthy interrelatedness of the three expressions of this church as we live out our shared mission in the world. I am grateful for the strong support of the synodical bishops, who continue to hold each other accountable for our shared responsibility for mission support.

Giving beyond mission support has continued to be strong, especially for the World Hunger Appeal and Stand with Africa. Our partners throughout the world are grateful for these tangible gifts.

Research indicates that the average ELCA member gives only 1.9% of his or her income through the congregation. Together we must be about forming more disciplined and generous givers.

Ministry among People in Poverty

This initiative, known as MAPP, was begun by former Presiding Bishop H. George Anderson. The Church Council designated \$3 million to provide funding for a variety of programs, including debt relief for congregations and global programs among people in poverty. A final report is printed in Section V, pages 29-33. Even as this program is completed, the need continues. We need to determine whether this ministry is a mark of this church or an occasional commitment, involving gifts of money from our abundance or time from our busy schedules. We must embody this biblical mandate as central to our identity of this church and as a priority for our work in the world.

Sexuality

The ELCA Studies on Sexuality (see *2003 Pre-Assembly Report*, Section V, pages 2-6) are in process and discussions continue in congregations and synods. As we look to the authority of Scripture and the interpretation of the Bible, it is clear that we are not of one mind. Few of us have been prepared for this discussion in our families of origin.

I have several concerns about the conversations. I am concerned that they be broad-based, including as many as possible. I also am concerned that they reflect the desire of the Church to reclaim sexuality as God's gift in creation—we can no longer by our silence allow the culture to trivialize and commercialize this gift. I am concerned that the conversations be in the context of Scripture and the confessions of this church. Finally, I am concerned that the conversations be about our own stewardship of the gift of sexuality rather than about another's. Whatever decision this church makes in the future, if we have approached our conversations in the context of prayer, study, and conversation with others, we will be confident that this church has been fully engaged and that the Holy Spirit has been at work.

We are a Pentecost people, speaking about what we have seen and heard. The gifts of the Spirit are many and varied and are given for the whole people of God for the sake of the Gospel. At the first Pentecost, people rejoiced in the miracle of people speaking different languages, but *hearing* each other. In the midst of great diversity and tensions within this church, the Spirit calls us to hear the voice of God, the cries of those in poverty, and the hurts, hope, and faith of each other. The Spirit gives us both the words and the courage to make Christ known for the healing of the world.

Thank you to Addie Butler

On behalf of the Evangelical Lutheran Church in America, I express this church's thankfulness for Addie Butler's leadership as vice president of the ELCA. She assumed this call with courage and commitment. She has chaired meetings of the Church Council with care and compassion. She has been a powerful witness to the faith as she has traveled throughout this church. She has been a teacher, witness, leader, and ambassador for Christ. She has touched the hearts and lives of many within this church. To Addie, we say, "Thank you! Well done, good and faithful servant!"

It is moving to hear the prayers of the faithful for this church and its leaders. It is a joy to see the Holy Spirit at work through the Gospel, bringing people to faith and empowering people of faith to bear witness in the world. It is an honor to serve on your behalf as presiding bishop of this church.

**Part Two:
The Presiding Bishop's Daily Reports**

Tuesday, August 12, 2003

You have noticed in your agenda, as I explained last night, that my report will be given over a number of days. I want to spend the time given for my report to reflect on these five strategic directions. The format of how I do this will vary each day, and you will be participating often in conversations amongst yourselves. One of my clear expectations for this assembly, as I said last evening, is that we are going to live into these strategic directions in a manner that will give them both content and commitment.

A religion writer who was interviewing me for this assembly, in one sense, put me to the test. He asked, "So, Bishop Hanson, how will your assembly in Milwaukee be any different from all of the mainline church denominational conventions that are going on these days?" He said, "This is what I see: You gather for your convention, you adopt a vision and mission statement. Then you resolve that you are going to be more committed to evangelization becoming a priority. You go back to your headquarters. You develop a strategy for evangelism, put it in a three-ring binder notebook, and send it to all of your congregations. But within a year absolutely nothing is changed in your church, other than continued decline in membership." I had to try to convince this reporter that we are not coming to Milwaukee to market a mission strategy. Rather, we have come to Milwaukee to renew our commitment that belongs to the vocation of all the baptized.

In one sense, whether or not his skepticism proves accurate about the Evangelical Lutheran Church in America will depend not so much upon what we do here but upon what permeates out of here into the life of our church, changing its culture. It is very fitting that we begin our work this morning on a strategic direction that has an impact upon all of us: "Assist members, congregations, synods, institutions, and agencies of this church to grow in evangelical outreach." Why is that such an appropriate place to begin? Certainly in part because "growing in evangelical outreach" was by far the most frequent response given by the 30,000 members of the ELCA who participated in conversations when we were asking, "What should be the ELCA's priorities for mission in the next 10 years?" And yet I think it goes much deeper than that.

When we affirm our Baptism in the rite of Confirmation, we say we will live in the covenant God established with us in Baptism. That means in part that we will proclaim the Good News of God in Christ through word and deed. Just ponder that for a moment, friends.

We have said the vocation of all the baptized is to be evangelists. Do you realize what we are saying about this Evangelical Lutheran Church in America? That, filled by the power of the Holy Spirit, we are a church of five million evangelists. So growing in evangelical outreach is much more than a strategic direction for a churchwide organization that results from an extensive planning process. It flows from Jesus' command and Jesus' promise in Scripture.

I want to be very clear. If our growth in evangelical outreach is not shaped by our being in assembly, by our being a church body that gathers regularly around Word and Sacrament in worship, then the reporter's skepticism will probably prove to be accurate. It will just become another three-ring-binder program resource available to congregations who ask for it.

It is in worship that we hear the Word of God as Law and Gospel, as promise and command. Through the Gospel, it is the Holy Spirit who claims, gathers, and then sends us into the world for the sake of the healing of the world. Command and promise. That is where I want to begin this morning as we talk about growing in evangelical outreach.

Think how often in Scripture when Jesus speaks a word of command, he also offers a word of promise. You who have heard me in synod visits know that one of my favorite biblical texts is John 20, with Jesus, the risen Christ, gathering with his terrified disciples on the evening of Easter. There they are behind closed doors. What do you think caused the greatest fear in their life? Well, I assume they were terrified that, in the morning when they left that room and went out in the street, they would be identified as followers of Jesus. They would be arrested, and they would also be crucified.

I believe we live in a very fearful time. You know in your own life. You know in the lives of the people in your congregation. There are many fears that haunt our nights and keep us awake. But I wonder how many of the five million members of the Evangelical Lutheran Church in America are awake in the night terrified that in the morning someone might accuse them of being a follower of Jesus? If someone accused you of being a follower of Jesus, what evidence would they have to convict you? And yet, Jesus comes as the risen Christ, standing with those terrified disciples. And what does he not do? He does not say, "I'm sorry, guys, that I caused so much stress in your life. You know, I'll get some counselors in here and they will help you deal with your anxiety, and we will get you off on a retreat for a couple of weeks." No. He speaks a command. "As the Father has sent me, so I send you." Right back into the world that crucified Jesus, he sends his followers. But not just with a command, also with a promise. He breathes onto them, recalling how God calls life into the dust, and he says, "Receive the Holy Spirit. If you forgive the sins of any, they are forgiven. If you retain the sins of any, they are retained." We talk about that in terms of the office of the keys. I think of it as the responsibility for the Gospel. If I know the Good News that God in Christ forgives sins and if I fail to share that Good News with my neighbor, then their sins rest upon me as my responsibility.

So often in our churches we focus in Holy Week on the seven last words of the dying Jesus. Too rarely do we dwell upon the last words of the risen Christ as we have them in Acts 1:8. Again, it is a command and a promise. The promise precedes the command in Acts 1. The promise is, "You will receive power when the Holy Spirit comes upon you." And then the command, "And you will be my witnesses." There is no footnote there saying in fine print, "Except those of you who come to be called Lutherans." No. "You will be my witnesses in Jerusalem, in Judea, and Samaria, and to the ends of the earth." And so, too,

Matthew 28, the command is clear. “Go, therefore, and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and the Holy Spirit, teaching them to observe all that I have commanded you.” But Jesus concludes with the promise. “Remember, I am with you always to the end of the age.” And he precedes it with the promise, “All authority in heaven and earth has been given to me.”

I am convinced that apart from Law and Gospel, Jesus’ command and promise, the work of the Holy Spirit through us, all of our attempts to grow in evangelical outreach will ultimately simply reveal our sinfulness and our failures. I think it is fitting that the evangelism strategy we will talk about later today begins by calling this church to prayer. It is my hope that each day of our life, the vocation of the baptized is to proclaim the Good News of God in Christ in word and deed. We will begin that call by recalling how hands were placed on our heads in the rite of Confirmation and this prayer was prayed, “Father in heaven, for Jesus’ sake, stir up in us the gift of your Holy Spirit; confirm our faith, guide our life, empower us in our serving, give us patience in suffering, and bring us to everlasting life.”

Growing in evangelical outreach, I believe, for the Evangelical Lutheran Church in America, will mean we need to see growth in at least three areas. The first is witnessing. Now, be honest. If you are taking a therapy session this morning and your therapist wanted to do some word association with you, asking you to speak the first word that comes to mind when she speaks a word, and she said the word, “witnessing,” how many of you would immediately say, “Lutherans.” We need to acknowledge that most of us have resistance at some deep visceral level to the word “witnessing.”

How many of you have ever been called to be a witness in a trial? Okay, put your hands down. How many of you have ever been on trial? Oh, good. That is some honesty. You know that a witness in a courtroom—many of you have been asked to do that—is asked to speak the truth of what you saw with such clarity and conviction that someone else, a judge or jury, may make a right judgment on the basis of your testimony. Is that not precisely what we are called to do as people of faith? We are called by the power of the Holy Spirit working through us to speak the truth of what we see—of what God is up to in the world, in our lives, through the ministries of our congregations—and to speak it with such clarity and conviction that, who knows, someone else might make a life-or-death decision on the basis of our witness.

But for us to bear witness to what God is doing we have to know the biblical story. And I fear, friends, that the Evangelical Lutheran Church in America increasingly is becoming a church of biblically-illiterate people. If we do not know the story of what God has been up to in the past, and what God promises to be involved and do in the future, how will we know the signs of what God is doing today? If we do not know the story of Jesus’ life, death, and resurrection—and some of the statistics are now showing that, 70 percent of young adults do not know even that basic story—if we do not know the parables, Jesus’ wonderful, earthly teachings out of the context of the life of his followers that were offered so that they might see the in-breaking of God’s reign amongst them; if we do not know Scripture, then we run the risk of being clueless in Chicago, or Clarksburg, or Cannon Falls, when it comes to seeing what God is up to today.

I am afraid that if we neglect the biblical scriptures, we may forget that so much of the biblical story, especially the Hebrew scriptures, are the account of a people of God who were seeking to be faithful to God’s covenantal promises when there seemed to be no evidence

that God continued to be involved in their life or the world around them. In other words, when it comes to witnessing, it will not always be easy for us to discern the activity of God today which calls us to bear witness.

When we think of witnessing, let us not forget that phrase in our mission statement that says, “Marked with the cross of Christ forever.” Marked with the cross of Christ forever. Think about that. It is precisely when people feeling the immense weight of human suffering and brokenness—both individually and corporately, when they conclude that God must be absent—it is at that moment that we have a word of witness. And it is the cross and the resurrection of Christ. The cross of Christ attests that the only true power that can truly heal the creation is drawn instinctively there to the place of human suffering and death and brokenness. There the healing power of God is most fully known. The cross of Christ testifies that the works of God often are hidden under the form of their opposites. In other words, the Almighty God, the Creator God is present in, rather than absent from, agony, suffering, and death. And yet God is not just present in suffering and death, God also is present for us in the midst of suffering and death bringing through the death and resurrection of Christ new life to all of us in ways that we cannot fully understand. And yet the promise is clear. Nothing in all creation can separate us from the love of God in Christ Jesus our Lord.

So now I would like you to take a few moments for reflection and conversation about witnessing as part of the call to us to grow in evangelical outreach. I want you to get into groups of two or three. Do not do more than that or we will not have time. Try to vary from your conversation groups last night. There are three questions that I want you to discuss, making sure you each have time to respond. They will be on the screens; you do not have to write them down. First of all, “What person in that great cloud of witnesses that surrounds us is a model for your witness to God’s grace and mercy today?” In other words, we do not come to the call, the challenge to grow in evangelical outreach, with a blank slate in front of us. We come as people of faith because we have been the recipients of the witness of others. Think about one of those persons in your life who stands as a model for your life of witness. Secondly, what biblical text—just choose one, it may be a parable, it may be a word of promise, it may be a word of command, it may be from the Pauline letters—what biblical text shapes your witness today as you bear witness to the work of God in your life, the ministry of your congregation, your community, the world? And then, finally, where do you see God at work today? Engage in a bit of witnessing with one another, pointing to what God is up to—perhaps in your life, maybe in a distant land. Bear witness to the promise, the grace, the mercy, the activity of God. Please proceed in those conversations. It is morning, but you are awake, and I think they will be lively. We will take some time, and then I will call you back to a little more presentation.

Please be sure everyone is getting a chance to talk. We have about 90 more seconds for this.

Thank you. I hope those conversations continue. This is a good sign. I hate to call you back to order, but I am going to.

I said, if we are going to grow in evangelical outreach, there are at least three areas in which we need to grow. One is witnessing; the second is inviting. I believe we increasingly are becoming a welcoming church; I am not sure yet we are an inviting church. Welcoming is how we receive the guest who comes through the door. Inviting is what the members of

our church do as they go outside the doors to invite others to come and hear the story of Jesus.

One of my favorite biblical stories is Jesus' encounter with the Samaritan woman at the well. You will recall it begins with this very human request: "May I have a drink?" Suddenly, in that interaction, Jesus is breaking all the rules of the day. Men do not speak to women in public. Jews do not address Samaritans. Rabbis do not begin to talk about matters of faith with women. But Jesus breaks down the barriers and how did she respond? In that brief public encounter, Jesus offers her living water and then she runs to tell her friends, and what does she say? "Come and see. Come and see. Can this possibly be the Messiah?" She had a sense of urgency about inviting her friends to come and see Jesus when she was not even all that certain that he was the Messiah.

For the ELCA to become a church of five million evangelists growing in evangelical outreach, it will take us, as 1,031 leaders gathered in this assembly, to begin changing the culture of the church. The most discouraging thing I have encountered in my first two years as presiding bishop is the countless numbers of gatherings of leaders in this church in which I have asked the question, "How many of you in the last three weeks have invited and brought an unchurched or dechurched person with you to hear the story of Jesus proclaimed in Word and Sacrament?"

Well, let us try it. How many of you in the last three weeks have invited and brought with you to worship? Well, this is a better percentage than...whoa...they are coming up. This is great. Thank you. Because that is the heart of what this strategic direction is getting at. If we are going to grow in evangelical outreach, we are going to have to grow in inviting others to hear the story of Jesus.

I want you to quickly think about the patterns of your life each week, those with whom your life intersects, maybe in conversation at work, in the neighborhood, where you are working out, with your own children or grandchildren, among all the persons with whom your life intersects. In the next two weeks, after you leave Milwaukee, think of one person whom you are quite convinced is not regularly in worship. I want you to literally think of a person. Get their face in your mind. Get their name on your lips. If you can think of no one, you must obviously be living in a monastery or a convent. So, do you all have someone? Okay, I want you to turn to the person next to you and say, "I commit to invite and bring with me to worship"—speak the name of the person—"within the next three weeks." Make that commitment to one other person now, please.

I would like to offer a prayer so that the Spirit gives you courage. And in that prayer, when I say "Grant us courage, Lord, to invite," speak the name of that person out loud.

The Lord be with you. (And also with you.) Let us pray.

Gracious and living God, we thank you for the Samaritan woman, for the urgency of her invitation to come and see Jesus. We thank you for the faithful witnesses of that great cloud that have surrounded our life and have told us of your grace and mercy. We admit that sometimes we are timid, even embarrassed to tell the story of the cross of Christ for it sounds so foolish. Now we pray, send the power of your Holy Spirit so that we might have the courage to invite, to come and hear the story of Jesus. We ask this in the name of the risen Christ. Amen"

The final arena in which I think we are going to have to grow if we are going to grow in evangelical outreach is our willingness to be changed. If we are serious about inviting

others to come and hear the Good News of Jesus Christ, if we are serious about growing in evangelical outreach, then we better be ready for the change that is going to come to our communities of faith by virtue of those who hear and heed our invitation.

I have said now for two years that if historians give me two lines in the history books to describe my time as presiding bishop of this church, my greatest fear is not that they might write, “Presiding Bishop Hanson led the Evangelical Lutheran Church in America when it divided itself over issues of human sexuality.” My greatest fear is this: that they will write, “Bishop Hanson presided over the Evangelical Lutheran Church in America, a church body of 5 million people, over 90 percent of whom were the descendants of a once-immigrant people from Europe, who knew not how to share the faith or receive the faith from the new immigrants in their land, the refugees amongst them, the descendants of the immigrants who preceded their ancestors to the land made of Americans, the descendants of slaves. Rather they turned inward upon themselves, devoured themselves over their differences on sexuality and, consequently, gradually withered and died.” That is my greatest fear.

If we are serious about inviting others to come and hear the story of Jesus, if we are serious about inviting our 20-something sons and daughters and grandchildren, they are going to come with their tattoos and their piercings. They also are going to bring with them a different language, and rhythms to a different song that is going to change us. I deeply suspect that, in our hearts, we are willing to invite others to come into our congregations, but the subtle or not so subtle message we give is, “if you choose to remain here, then you better become like us.”

And yet the Pentecost Church, the Church of the Book of Acts, was a community of followers of Jesus that was being constantly, radically changed by the new people in their midst. Think of how people described Pentecost. People filled with the Holy Spirit, given the miracle of hearing one another, but, to the world outside, they seemed to be drunk.

What if our growth in evangelical outreach would so baffle the culture that they drew the conclusion that the Evangelical Lutheran Church in America was five million people seemingly drunk with the Holy Spirit? It would not be a bad conclusion, would it? So, now, as I conclude this introduction to this strategic direction, I ask: Are we ready, by the power of the Holy Spirit, to grow in evangelical outreach? Are we ready to be changed? My prayer is this: That God may grant us courage, so that, like John and Peter in the Book of Acts, we will say, “We cannot keep from speaking about what we have seen and heard.” May it be so, Lord. Amen

Wednesday, August 13, 2003

We are focusing on the strategic direction this morning that says, together “We will support congregations in their call to be faithful, welcoming, and generous, sharing the mind of Christ.” We are going to be doing that in three pieces this morning. First, with some assistance from a colleague, I will be doing my report. Then, Secretary Lowell Almen’s report really expands also on the strategic direction, and then we will bring ourselves to Scripture—to that familiar Philippians 2 text—for the very important part of this strategic direction that deals with sharing the mind of Christ.

Just like yesterday’s strategic direction on growing in evangelical outreach, this strategic direction applies to every one of us in this assembly hall because every one of us can speak from first-hand experience because we all belong to congregations. So we want to reflect today on your congregation in your context and what it will mean for your congregation to

be supported and grow in the call to be faithful, welcoming, and generous, sharing the mind of Christ.

As I reflect back on having been a parish pastor for 22 years in three very different settings, as I think about my service as a synod bishop and working with 120 congregations in the Saint Paul Area Synod, and as I move throughout this church and listen to laity and clergy discuss their congregations, it seems many congregations are struggling with three questions, and I think these three questions have a lot to do with how we grow into this strategic direction.

The first question that I hear congregations asking, or perhaps should be asking is, do we tend to view our congregation in terms of what we lack and have lost, or in terms of the gifts we have been given? So often when I invite people to describe their congregations, it does not take long before they are describing the incredible losses they have experienced in recent years: the loss of population; the loss of youth; the loss of leadership. But we know what happens to a congregation that is preoccupied with its losses rather than receiving the gifts that the Holy Spirit has been giving for the sake of ministry and mission in that context.

A second question that perhaps we do not ask as directly, but I think needs to be asked, is this: Do we tend to think of our congregation in isolation, what sets us apart, what keeps us independent in terms of our connections and relationships? Or do we think of them in our connectedness, how do we remain connected to neighboring congregations, be they Lutheran or ecumenical? How do we stay connected with the synod, the wider church? How do we stay connected with the body of Christ? And I think this is a great struggle as evident in the language of the world today. You try to define your market share by creating an identity that sets you apart from the rest, but yet, theologically, we know we are defined first and foremost in terms of what brings our connectedness as the body of Christ in the world today.

And the third question that I think at least needs to be asked and often is asked is, Do we think of our congregations with nostalgia for the past or with expectant hopefulness for the future? It is only, I think, with a sense of openness to God's future, which is God's gift to us, that we can fully immerse ourselves in our present context, in the ministry to which God is calling us, and in the mission in which God is already involved. Memories are wonderful. Memories help us to give gratitude for the past, but nostalgia is different than memory. Nostalgia is a longing to live in the past, or, if not that, to make the present look as much like the past as possible. Congregations living nostalgically want everything to be like it was in the best days of the congregations' past. Congregations with an expectant advent sense of hopefulness always will be open to the God who gives us the future.

I often ask congregation councils, "Describe your congregation 10 years from today. How will it be the same? How will it be different? How will the community around your congregation be the same? How will it be different? And how are you going to live into the changes that you know are going to occur around you?" Sadly, I often receive very little specificity about how the congregation will look different in the future. I have much more clarity and stories about how wonderful it looked in the past. We need to be as clear in our vision for the growth of our congregations into the future, as we are grateful for the strength of the ministries in the past. While I would like us to enter into some reflection this morning about your congregation, believing firmly that in every one of our 11,000 congregations, the Holy Spirit is at work. The Holy Spirit has given every member gifts: gifts for ministry, gifts for the Gospel's sake, gifts for the sake of the common good. I am going to invite a colleague to join me in leading us in this reflection about our congregations as we reflect on

building them up. That colleague is Luther Snow. I invite him to come to the podium now. Luther has worked with ELCA congregations using a tool called “Congregational Asset Mapping.” I know many of you have discovered the benefits of spiritual gifts inventories. Others are using the strengths of congregational-based organizing. Asset mapping builds on this. Inviting congregations or communities not to see the cup half empty, but half full. Looking at the gifts we are given, rather than our deficiencies. So will you join me in welcoming Luther to invite us to use asset mapping as a way of reflecting on our congregations?

Luther Snow: “Thank you, bishop. Good morning. You all are amazing. You are really lifting me up this week. Thank you. But, of course, we are amazing because we are children of God, right? Let us think about what that means for our congregations. I invite you now to think about your own congregation, back home. What are a few of the strengths, gifts, or assets of your congregation? What makes it possible for you to be, as it says, ‘faithful, generous, and welcoming, sharing the mind of Christ?’ If a stranger asks you about your congregation, how would you describe your gifts or strengths? In other words, how is your congregation blessed today? I want you to take a minute to think about that, in your own congregation, and get a piece of paper and a pencil, would you? Jot down two or three gifts of your own congregation. Take a minute now to think about that, and then write those down.

“How many gifts do we have? We could go on all day. How many gifts do we have? How much faith do we have? If you get more faith, do I get less? Does it come out of my supply? Or does your faith strengthen my faith, and my faith strengthen her faith, and our faith strengthen each other’s faith? In wider and wider circles, and on and on. In a growing movement of faith and witness. Let us see how that works in congregations. I am going to ask you to do a little small group thing here. I would like you to turn around to your neighbors in groups of three or four now. Can you do that for me? What I would like you to do is share your gifts with each other. Read to each other the gifts and strengths that you wrote down for your own congregation. Get in groups of three or four. However you can do that.

“Now you are buzzing. Is everybody in a group now? Alright, listen up for one second. I have one direction for you here. Share your gifts with each other and think about how you can connect them. How you can connect the dots. How you could put your gifts together to make something happen. How you could share your gifts with each other to take action to support each other in our calls. What actions could you take by connecting the gifts or strengths or assets of your different congregations to make something happen in partnership together. Take a minute now and share with each other and brainstorm some actions. I am going to ask you to report on that.

“Visitors in the back, you are welcome to do this, too. We are all a part of congregations, are we not? Share with each other.

“I see people smiling. I hear buzzing in the room. What’s going on? I have a good problem, which is asking you to come back together. But I am going to ask you to share something of what you have been talking about. Let us find out what you came up with, shall we? Can you come back together? I know we could do this all day. You are just getting started, right? Thank you. This is not just a voting member thing, is it?

“I have been pleased and impressed and amazed to see staff working on this and visitors and the left side of the gallery and the right side of the gallery. We can all do this. We can

do this back home. We can do this with our youth groups. We can do this with our church councils. We can do this with our community coalitions, and our synods, and our regional gatherings. What happens when we connect the dots? What happens when we support each other in our calls? I know I told you to talk. It is a good problem to have. What does our own large church body look like when we strengthen each other in our calls? What happens when we use our gifts to make connections between congregations? What ideas did you brainstorm just now? Would you be willing to come to the microphone and share one or two of your group ideas with the rest of us? You would be willing to do that? Anyone from your group? You come to the microphone. Tell us what you thought about. Tell us what you talked about. Identify yourself, of course, and come to the mike and share your discovery with us. Would you be willing to do that? I see somebody at 13. Not really, but somebody does. Or is it? 1, 4, and 8. Okay, 13, you're on, please."

"My name is Allyn Giuffre from Southwestern Pennsylvania Synod. We had three people. One from an urban congregation, one from a suburban congregation, one from a rural congregation. And we talked about becoming prayer partners and supporting each other with newsletters and visits and just connecting in that way to see what we could do to help each other out."

Luther Snow: "Wonderful. Thank you. Let us give them a hand. Microphone four, please."

"My name is Dale Nimrod from the Northeastern Iowa Synod. It is rural where I am from, and a larger kind of congregation. I think the small congregations seem to be able to emphasize a welcoming kind of strength, but, as we listened to Bishop Hanson, moving from welcoming to inviting is a problem for us. And a connectiveness, I think, could help in that regard both in terms of practicing with some people movement between us in terms of ideas."

Luther Snow: "Okay. Being from a small congregation is not a deficit, but it is a gift. It is an asset because we are welcoming, and if we link small congregations as many rural communities have done, then we can become more inviting and support each other in our efforts to be evangelical. Let us give them a hand. Okay, I had number one."

"John Mawhirter, Northwestern Ohio Synod. We have a number of congregations that are small, but at the same time they have specific ministries in which they can share. Child care, with the youth, with poor adults. We also have the ability to travel to congregations in large cities—Toledo, Sandusky, Marion—and so what we end up doing is linking those congregations within those cities with rural congregations and that way children and adults that do not have the opportunity to be around farms, to touch and to be touched at food pantries and soup kitchens, they have that opportunity to be linked to the ministry and mission of Jesus Christ in those places."

Luther Snow: "Great. To find out milk does not come from a grocery store, right? And not everybody in the city sells drugs. Let us give them a hand. Thank you. Okay, I had nine next, please."

"Jack Lester from Pacifica Synod, home of Hawaii. One of the things that we shared that we think is rather important is the invitation to children and to children's families. We have a very active pre-school in our congregation, but it is more than just a pre-school. It is a place where the pastors do chapel a couple of times a week. It is a place where the congregation has begun a family worship service in between our liturgical service and our contemporary service. The place is full of children and parents. The invitation is there."

About 65 percent of our new members come from the pre-school and the children. It is a wonderful situation. It is one that anyone can do. It is an invitation to people.”

Luther Snow: “See, this is amazing. You start with the pre-school, and it grows into worship, and that grows into a stronger, stronger congregation. Thank you for sharing that. Okay, microphone five, please.”

“Ronald Coen, from Southwestern Washington Synod: As we discussed what we were doing, we discovered we have a great deal of versatility and expertise in music, and we have a real strong potential for learning from each other, for putting on some large-scale events, especially events that are associated with our Synod Assembly. Using our expertise back and forth to teach each other new ways of worshiping, new styles of music, and even using this music for such things as fundraisers for the kinds of service projects that we are all interested in doing. So, we think we have a lot to learn from each other.”

Luther Snow: “Wonderful. Thank you very much. Okay, I see two more. Microphone eight and whatever that one is, 13 or 11 or something. Eight, please. Thank you.”

“Pastor Juan Fernandez from Saint Paul Area Synod. About a year and a half ago, we were a Hispanic ministry, and now we merged our ministry with Anglo ministry in Saint Paul, and we have worship in Spanish, English, and also bilingual services. And we are looking for mission partners. One of the things we would like to ask from mission partners is that if somebody comes to their churches and they ask, ‘Do you have services in Spanish?’ that the answer would no longer be, ‘No, we don’t.’ We want to change that answer to ‘Yes, we do, but not at this site. Go to the community of San Martin.’ We also would like mission partners to start putting signs in their churches saying that there are services in Spanish, or that there are bilingual services, and with the phone number of that different site.”

Luther Snow: “I like that. See he is changing *them* into *us*. *We*. Yeah, we have bilingual services at a different site. You see, that is what happens when you build on assets. Thank you. Eleven, and then I do see 15. I’m sorry. Okay, 11 will be the last one.”

“Good morning to you. My names is James Waller from the Delaware-Maryland Synod. Our church is in Frederick, Maryland, and we are a place which has a great, long, rich history. The church itself was, at one point in time, a civil war hospital. But during all of that transition, we found, now in the year 2003, going forward, that we are a welcoming place. We have a very dynamic pastoral staff. We are trying new things. We augment the services that we have with daycare, so that young families can, in fact, bring their children to worship, but not have the burden of missing the message, which is very, very important as is imparted by the pastors each Sunday. We also believe that we have a very strong Sunday school presence. We have a lot of volunteers and other individuals who conduct worship services and participate in other ventures which reinforce the message that Christ is part of this whole establishment. We spent a great deal of time also in a Crossways Bible Study course, which lasted about two and one-half years, and there has been so much consciousness that arose from that that I think the church itself benefitted greatly. Thanks to mission developers and the support of Bishop Knoche, we are now launching and have just recently launched a new facility in Urbana, Maryland, which is perhaps 10 miles south of the original parent church. So, thank you very much for the opportunity to speak.”

Luther Snow: “You have gifts and you are connecting them and making them work. Thank you very much. Isn’t it amazing. I just feel uplifted whenever I hear this because, you see, when needs become assets, then they become part of us. And we become a force

for the will of God, and isn't that why we congregate in the first place? Thank you for all that you do."

Presiding Bishop Hanson: Thank you, Luther. We wanted you to taste what I believe is a deep conviction of mine, and that is that, just as yesterday, I was absolutely convinced we will only grow in evangelical outreach if all five million members of this church take up the baptismal call to be evangelists. . . And that will not come by decree from the presiding bishop. That will come as we make connections supporting one another, drawing upon our gifts. I see those connections being made all over this church. I see them when I visit rural synods. Congregations that a few years ago were preoccupied with what they thought was an impending death now have found new life, and they are being drawn together. I see it in urban and metropolitan communities where congregations taking the talents and gifts of church-based organizing are finding new ways to lift up leaders, finding new ways to connect with other church bodies, not only to strengthen their own ministries, but to build supportive, generous, justice neighborhoods in metropolitan areas. I see it as you connect with global partners, not only in your companion synod program, but also as congregations begin to link with congregations all over the world. I am convinced that the ELCA is a strong, vital church body because we are learning how to support one another in our congregations as we become faithful, welcoming, and generous, sharing the mind of Christ. As a way of giving thanks to God for what God is doing in and through the ministry of our congregations, I invite you to stand and sing, "To God Be the Glory," in your Renewing Worship songbook.

Okay, you may be seated. Just a reminder that there are marvelous resources available to your congregations. One, Luther Snow's work that will be available through the Alban Institute, publishing his book later this year. Terry Boggs from the Division for Church in Society is available to help find resources in church-based organizing. Your synods, our churchwide staff, our seminaries, our colleges and universities, all stand ready to walk with you, supporting you. Thank you for how you have supported each other this morning in sharing the gifts of the Spirit.

Thursday, August 14, 2003

We literally are going to live into this strategic direction today: "Deepen, extend our global, ecumenical, and interfaith relationships for the sake of God's mission." I am going to spend a little bit of time with you setting the context of how I see the strategic direction, then we will hear from three of those global, ecumenical partners. We will enter into Scripture through the eyes of one of our global theologians. And, as the day unfolds, those of you who have been to a Global Mission Event (GME), we will literally tie the world into this day through a global celebration. It will involve a festival presentation here this afternoon, workshops, and, tonight, as often concludes GME events, we will gather for prayers around the cross.

Two images come to mind when I try to describe the ELCA's ecumenical and global work. Those images are ligaments and landscapes. The image of ligament is not mine. It was actually given to me by a colleague who heads one of our partner churches. He asked me, "Mark, how do you think it is that the Evangelical Lutheran Church in America, only 15 years of age, has become such a significant ligament in the body of Christ, helping to join various parts of the body together for the sake of our unity in Christ and for the sake of the work of the body of Christ in God's mission in the world?" And I looked a little perplexed,

but then he went on to describe why he views the ELCA as this ligament in the body of Christ and talked about our five full-communion partnerships.

He referred to the fact that with churches in the Lutheran World Federation (LWF) from throughout the world, we were signers with the Roman Catholic Church of the *Joint Declaration on the Doctrine of Justification*. He described our ongoing commitment to bilateral dialogues; our active participation in the National and World Councils of Churches. But not only was his question and metaphor appropriate to our ecumenical work, it comes right out of Scripture, Ephesians 4: “But speaking the truth in love, we must grow up in every way into him who is the head, into Christ, from whom the whole body, joined and nipped together by every ligament with which it is equipped as each part’s working properly promotes the body’s growth in building itself up in love.” So he took that image out of Ephesians, and he said, you, ELCA, are one of those ligaments in the body of Christ and one for which he was profoundly grateful.

As we look to the strategic direction, deepening and extending our global, ecumenical, and interfaith relationships for the sake of God’s mission, we do so building on the foundation of the Churchwide Assembly action in 1991 when they adopted the ELCA statement on ecumenism called “Ecumenism: The Vision of the Evangelical Lutheran Church in America.” This declares that the ELCA is an active participant in the ecumenical movement because of its desire for Christian unity. And it goes on to say that we seek full communion with all those churches that confess the triune God.

I was delighted when I asked members of the Department for Ecumenical Affairs staff to go throughout the churchwide organization and ask colleagues this question: “How are you doing ministry and mission different because of our five full-communion partnerships?” The report was 18 pages, single-spaced, of descriptions of our doing ministry and mission differently because of those five full communion partners. I know that those stories would be manifest many fold if we also went to synods and congregations and asked you to describe the fruits of our full communion relationships. Listen to just three responses that came from our churchwide units.

With ecumenical partners, we have started or will soon start 28 new ministries. Some, I think many of which, are ethnic-specific new starts. For instance, a new Latino ministry is being discussed with ELCA’s North Carolina Synod and Moravians in North Carolina. Secondly, we commit to orienting missionary personnel, training them for global service with two of our full communion partners—the Reformed Church in America and the Presbyterian Church (U.S.A.). And we are growing in our partnership with full communion partners in campus ministry. I know from my parish experience and synodical experience that many of you are publicly expressing the unity that we have in Christ with many neighboring churches.

I want to share one example which I think ties this strategic direction with the evangelical outreach one of Tuesday. There is a rural community in South Dakota of which I have been told. Each of the congregations was struggling with declining membership, focusing in on itself. And suddenly, they said, “No, this is a moment for ecumenical cooperation and evangelical outreach. So each pastor and a layperson from each of the Christian churches in town came to a common table. They took the town directory. They went through every household and coded those families that were active members of one of their churches. Then they looked at the directory and all the names that were uncoded and they said, “Now this is our common mission field as we engage in ecumenical, evangelical outreach to the unchurched people in this community.” What a fine example of ecumenical

cooperation for the sake of the Gospel. I am sure you could add many, many stories if we engaged in table talk, which to your disappointment we will not do this morning.

I am also very mindful that we as the Evangelical Lutheran Church in America continue to be a church engaged in lively theological discussion and, for some, continued profound disagreement with the ELCA's adoption of the historic episcopate by virtue of our *Called to Common Mission* agreement with The Episcopal Church. I am absolutely convinced that it is possible and, in fact, it should be the case that a church of five million people can at the same time have lively theological disagreements within the church while we continue to live more deeply in the full communion partnerships with others in the body of Christ.

The second image is landscape. The landscape of global ecumenism today is absolutely stunning. Unlike a landscape in the physical world that we stand back and behold from afar, the landscape of ecumenism in the world today invites all of us to participation in it. I hope you all read Philip Jenkins's book, *The Next Christendom: The Coming of Global Christianity*. It captures this dynamic landscape of what is happening in Southern Hemisphere churches. Churches joining out of their Pentecostal, their conservative evangelical, their Roman Catholic, their mainline Protestant, Lutheran, and Anglican traditions, coming together with a sense of urgency and excitement to proclaim the crucified and risen Christ, to build up sustainable communities of justice and peace, to respond together to the crisis of AIDS, and to bring renewal to the whole Church, one holy, catholic, apostolic. Just think, in this ever-changing ecumenical global landscape, it is now the churches of the Southern Hemisphere that are increasingly sending evangelists and missionaries to us in the North. And these churches fervently call us to stand in solidarity with those who live in poverty and together work to heed God's call for justice and peace.

The landscape of ecumenism in the United States is also changing, and you will participate in that change in this assembly as you vote whether the ELCA should become one of the founding members of Christian Churches Together in the U.S.A.

The stunning landscape of ecumenism is shaped by our continued commitment as the ELCA to bilateral dialogues, to expanding our full-communion partnerships. It is enriched by the growing experience of the LWF as a communion of 136 Lutheran churches in 76 countries. I trust that you are still experiencing something of the powerful impact of the just-completed LWF assembly in Winnipeg. You are going to learn more about the LWF in a couple of minutes from Ishmael Noko, the general secretary of the Lutheran World Federation. You can also read about it in the September issue of *The Lutheran* magazine, which you are going to receive during this assembly.

Many of you know that I was elected president of the LWF in Winnipeg for a six-year term. I accepted that honor with great humility. But I want to share with you that I think that election was not just about me becoming president, but it was really a recognition of the leadership of the Evangelical Lutheran Church in America from our global partners. It was a strong affirmation of the ELCA's understanding and articulation of the concept of accompaniment and also of this church's willingness at times to challenge our own U.S. government and its foreign policy. There are voices of Lutherans all over the world that have said to me, "It seems the only voices we hear from the United States these days are the voices of those who seem intent on dominating the world economically or militarily." I heard in this election the desire to hear the voices of Christians in the United States whose first commitment is to stand in solidarity with the whole world building this into a world of justice and peace.

But I also want to be very clear that as I accepted that election, I did so being very clear with the Lutheran World Federation that my first and primary call is to be presiding bishop of the Evangelical Lutheran Church in America and that is the primary focus of my work and energies, not incompatible with or inconsistent with, I think, our being full, active participants and members of the Lutheran World Federation.

So we ask for your prayers for the LWF, for all those members who live under very difficult circumstances. How fitting that the theme of the LWF assembly in Winnipeg was “For the Healing of the World,” and it carries over into this assembly and into the mission to which God calls us. As we “deepen and expand our global ecumenical and interfaith relationships for the sake of God’s mission in the world,” let us continue to claim and share the gifts of the continuing Lutheran Reformation as we experience and receive the gifts of others. Those gifts [are] not uniquely ours, but precious to us. Justification by grace through faith. The theology of the cross. Our understanding of the Living Word of God, law and gospel, the priesthood of all believers. Those are cherished gifts of the ongoing Lutheran Reformation which we bring to the Church catholic, even as we receive the gifts of others.

The ecumenical landscape has interfaith contours, sometimes called the wider ecumenism, as we grow to understand the diverse face of our neighbors. One example of that is this year we will begin formal dialogue with Reformed Jewish leaders in the United States—a first bilateral conversation for them and for us.

Our resolve to join with persons of other faiths for the sake of God’s creation, working for a lasting peace in the world, also with other Christians to manifest our unity in Christ. None of that diminishes our also tending to our Lutheran confessional identity. As Lutherans, we walk this stunning, ecumenical, global landscape not only with our ecumenical partners, but with our global partners as well. Remarkable things have happened in the world, in God’s global mission, since this ELCA began. The seeds of the Gospel that some of our parents and grandparents planted as missionaries in a distant land have now grown into mature churches. And those mature churches we now walk with in a spirit of accompaniment and from whom we often receive as much, if not more than, we could ever give. It is wonderful that these now maturing churches, often in the Southern Hemisphere, are sending doctors, nurses, teachers, pastors, to one another, and the ELCA becomes a third partner in that global exchange. How privileged we are to be part of that.

Two other remarkable features on this ecumenical landscape. Fifty years ago, who would have thought that the United States would welcome missionaries and partners from the Southern Hemisphere who joyfully come and tell us the story of Jesus and mentor us to more boldly share it with others? And who would have thought that every synod in this church would have at least one—and I trust we are on our way to two and three—global companions throughout the world? This church, the ELCA, has come to understand a principle of global mission as that of accompaniment. It describes companion churches, not churches dominating one another. Some of those attributes of accompaniment are this. Accompaniment means churches are walking together in Jesus Christ, in companionship, together in service in God’s mission in the world. It emphasizes relationships before resources, and it is valued for its own sake as well as for its results. Accompaniment is marked by mutual respect. It recognizes that each church has the primary responsibility for mission in its area. In our post 9/11 world, these ecumenical, global, interfaith relationships clearly must transcend the barriers that fear and violence have created and keep us separate from one another. How delightful that we do not just talk about this landscape, but we

experience its wonder and its beauty. In the richness of our Bible study leaders, we're experiencing that. In the presence of our global guests and, today, the global celebration will invite us into that as we walk, follow, participate, reshape this stunning landscape.

Friday, August 15, 2003

Today we focus on the strategic direction calling us to "step forward as a public church that witnesses boldly to God's love for all that God has created." Public church. For some this may be, perhaps, an increasingly familiar phrase. For others of you, it may beckon clarifying questions. Rather than you hearing from me today about what this might mean, I thought we might begin by asking you. During this week you have seen Tim Frakes and his staff going around with their cameras, asking people in this assembly, "What do you think it means to step forward as a public church that witnesses boldly to God's love for all that God has created?" This is what at least some of you said it means. [Videotape plays]

Woman's voice: The church's role in public life, I think, is to be a voice and to be a support for public life and just to be a part of it, and not to step out to the side.

Man's voice: Try to meet the needs of people, to reach out to them with love and concern.

Young woman's voice: A public church is a church that loves all and represents all, no matter your age, sex, race, or sexual preference.

Man's voice: The church's role in public life is to witness to the lordship of Christ in ways that serve the building up of a full and healthy humanity.

Female: The church should have a very important role and be able to influence the thinking of other people.

Female: You know, given the way things are right now, I would say, we could learn to have some respect for all people. That would go a long way.

Female: My personal opinion is we evangelize people with our faith, we will bring and invite new people to come to our church.

Female: The church's role in public life is to be a witness to the Good News that Christ gives us. To be an advocate for change.

Female: A church where everybody feels welcome and nobody feels left out and a place where there's something for everybody.

Female: For one thing, the church that I belong to has a major role. We do a lot to help the community.

Female: And certainly stay involved in the community.

Female: I think the church's role is to set a good example for folks to help them to realize what the church believes, not just through their words, but also through their actions.

Male: To serve the people. To provide them with spiritual guidance, and to provide a moral barometer.

Female: You are supposed to be there for the community. You know, help out when needed, or when asked.

Male: The role of the church is that we are like salt in the world. Our influence is to make a difference for the whole rest of public life whether or not they're aware of it.

Bishop Hanson: Thank you; we are a public church. We are a public church, I believe, because our baptismal identity calls us, Scripture compels us, and the world cries out for us to be a public church. You know when we affirm our baptism in the rite of Confirmation, we say we will, by the power of the Holy Spirit, live among God's faithful people, hear God's Word, share in the Lord's Supper, proclaim the Good News of God in Christ through word and deed, serve all people following the example of our Lord Jesus, and strive for justice and peace in all the world. I think each one of those marks of the baptized describes a church publicly active in the world.

We are a public church when we worship. We are a public church when we witness. We are a public church when we serve. We are a public church when we strive for justice and peace in all the world. We are a public church when you live out the many callings that God has come into your life with in your daily walks of life. This does not mean the Church does not cease to be deeply personal and spiritual. But I think it does challenge an increasingly prevalent concept in our culture that says the church should only be private.

Over and over again, the prophets and Jesus call us, beckon us, to go out into the world. From the Prophet Amos, who challenged us to, "Let justice roll down like waters in righteousness, like an ever-flowing stream." To a Jesus, who in Mark 8 says, "If any would follow me, let them deny themselves, pick up the cross, and follow me." Where? Into the world. "For those who would save their life, will lose it. And those who lose their life for my sake, and for the sake of the Gospel, will save it." And then to James, that straw epistle writer, who cajoles us in the second chapter, "If a brother or sister is naked and lacks daily food and one of them says to you, go in peace, keep warm, and eat your fill, and you do not supply their daily needs, what is the good of that?"

I think the world—and our culture—cries out for the Evangelical Lutheran Church in America to be a public church. Each one of us, whatever our daily life context, hears those cries for us to be public in our witness, in our service, in our making justice and peace. Chief among those cries, I think, are those that so often are muffled, the cries of those that live in poverty. I do not know how many mornings you awake and ponder in your morning prayers the reality of how many people in our society and world will die before we lay down for sleep that night—dying from lack of medication for AIDS, food, or adequate shelter. We hear the cries of those orphaned by HIV-AIDS. We hear the cries of those who simply want a place of warmth where they can lay their head. We hear the cries, as we did from Bishop Munib Younan this morning, for peace in distant lands. But that cry for peace also comes from our own neighborhoods and from our own homes in which we experience far too much violence. We hear—even as we heard yesterday in the global celebration—the very creation groaning in travail, crying for God's weaving of healing as increasing numbers of species become extinct. Our response to these cries is woven into the very fabric of the work of this assembly in the debates on the memorials and the discussions.

This church has been blessed with remarkable theologians. I quoted one in my opening homily. I want to return to him again today—Tim Lull. A few months ago we asked many of our missiologists to do a brief paper on what they believe it means for the ELCA to be in God's mission in the world today. In Tim Lull's paper, he called us back to Dietrich Bonhoeffer—as Bishop Munib Younan did in his Bible study—whose theology as a whole, Tim reminded us, has a double thrust. First, Bonhoeffer calls us to a deeper life in Christ and in the community that bears the name of Christ and, at the same time, Bonhoeffer calls us into the world, into a life of radical discipleship. Dietrich Bonhoeffer, a German theologian,

was put to death by Nazi Germany because of his part in German resistance, his faithful living out God's call to be public people of faith.

I want you to listen just to a few brief words from the very end of Bonhoeffer's life as portrayed in the 1999 film, *Bonhoeffer: Agent of Grace*. Listen to the voice of Bonhoeffer: "Thinking about what Christ will mean in the future. We will need a new form of Christianity in a time when the world has come of age. I think there is only one purpose of religion in a modern world where people must come and share each other's suffering and share the suffering of God in a Godless world. We need more than just religion in the formal sense. We need faith. And Jesus Christ at its center. Real Christianity means sharing each other's pain. It is not for us to prophesy the day when men will once more ask God that the world be changed and renewed. But when that day arrives, there will be a new language. Perhaps quite non-religious, but liberating and redeeming, as with Jesus' language. It will shock people. It will shock them by its power. It will be the language of a new truth proclaiming God's peace with men."

"Dietrich Bonhoeffer, you are to go with this man."

"Where are you taking me?"

"Flossenbürg."

Bishop Hanson: We will not be the church of the future that Bonhoeffer has described without stepping forward as a public church that witnesses boldly to God's love for all that God has created. But thanks be to God for the many signs that we see throughout the ELCA that we continue to become the church for which Bonhoeffer pleaded.

I witnessed us being a public church when I gathered with 41,000 youth at the gathering earlier this summer in Atlanta. Thousands of our youth dispersed throughout the city of Atlanta engaging in wonderfully joyful acts of volunteering, acts of service, reclaiming from neighborhoods neglected parks, building Habitat homes, bringing 16 tons of quarters for "Stand with Africa."

I witnessed us becoming a public church when we gathered in Winnipeg for the Lutheran World Federation Assembly. When we walked with sisters and brothers from throughout the world silently through the streets of Winnipeg in prayer and song and public witness, protesting immigration policies that so often exclude the poor, persons of color, refugees in search of safety.

I witnessed a public church when I participated in the graduation ceremonies of two of the Lutheran high schools of the Evangelical Lutheran Church in Jordan and Palestine. Young people who had endured occupation and check points, who had witnessed violence that brought death to Israel's people. Here they were, Christians and Muslims, graduating together from schools that taught them not the way of violence, but the way of non-violence and peace.

I witnessed our becoming a public church in the developing rural ministry alliance by which the three expressions of this church—synodical, congregational, and churchwide—are assuming increasing leadership in rural life. I witnessed us becoming a public church as I know many congregations throughout this church gathered last year for good, thoughtful conversation about what is the just and right way for the United States to respond to the horrific, terrible leadership of Saddam Hussein, and the struggling of the Iraqi people. Taking that ELCA social statement—"For Peace in God's World"—as a foundation for their deliberation.

I think it is important for us to remember we will not be a church that always agrees on the meaning of justice or the way to peace. We should be a church that invites lively disagreements about how we understand justice in a particular context or the way to peace in response to a particular violence, but we should never be a church that falls silent in our resolve to be publicly working for justice and peace.

I witnessed us becoming a public church as representatives of urban congregations gathered in Florida to talk about how they ecumenically and interfaith-wise are taking up the skills of church-based organizing to bring strength to neighborhoods and to bring economic stability to metropolitan communities that experience such fracturing of the rich from the poor.

Each of us affirms that we are a public church every week when we gather for worship and each day when we live out our faith in our vocations in the world. In worship, we are a public church. We stand before the throne of God's grace in Christ, and we stand there on behalf of the whole creation, making intercessions and hearing the promise of God's love in Christ, reconciling the whole creation to God's self.

At the table of the Eucharist, Christ comes not only to you and to me individually, but, as Luther reminds us, when Christ comes to us and Christ dwells in us, Christ also joins us in solidarity to all those who suffer throughout the world. It is fitting, I think, for us to renew our commitment to being a public church. Please stand and sing three verses of the "The Church of Christ in Every Age," *Hymns for Plenary*, page 25. We will sing verses one, two, and five.

You may be seated. We are also a public church as we communicate, telling God's story through words, pictures, and, now, electronic communication and our Web pages. You should have in front of you today the September issue of *The Lutheran* magazine. It is filled with marvelous stories about the events, activities, and people of this church.

Sunday, August 17, 2003

Although we do not have time for the question and answer session this morning, I will respond to the questions you put in the box and on-line. They reflect, in each of them, your hopes for this church and your concerns for this church.

One of them spoke very eloquently to remind us that we are still a church of 55 percent persons who live in small towns and open country. I hope that you have heard from us, and I hope we continue to hear from you who live in rural America, the deep resolve to not turn our backs on you who have been and continue to be the backbone of this church. We know that you are facing enormous changes, but you are also blessed with fantastic gifts. As I move around the synods of this church, I am so encouraged by the creativity I am seeing in rural synods, congregations coming together to develop new patterns of ministry, response to the realities of drought and the changing rural economy. I see our rural synods not in a panic mode of survival but in a renewal mode of ministry and mission proclaiming Christ. All that we can do to take what God is doing in our rural synods and cross-pollinate that around the rest of the church, we will do. We will continue the STaR Alliance, the gathering of resource persons for the sake of strengthening our rural ministries. We will continue to give our domestic grants. We will continue to support those synods that are developing new models for transformational urban ministry.

You also asked about how we can deepen our ecumenical relationships in local communities when they seem to be deepening church to church. I hope each of you are finding ways to reach across the street and down the road to sisters and brothers in Christ. Together, first and foremost, to proclaim Christ, to engage in public acts of witness, to build communities of justice and peace, and then together to share resources for ministry.

You expressed in your questions concerns about our relationship with The Lutheran Church-Missouri Synod. There are serious issues between us, and yet we as the ELCA have committed in our constitution as being in altar and pulpit fellowship with all churches that accept the teaching of the Unaltered Augsburg Confession. We regard the LCMS as being one of those church bodies, though they do not regard us thusly. So we will be holding a conversation in November wherein they have asked us to develop a theological paper that gives the confessional grounding for our ecumenical agreements, and we have asked them to develop a theological paper that undergirds the decision of their convention to deem us heterodox. There is a way that we continue the conversation, to more fully understand each other, hopefully to find our common convictions and our common confessional heritage, not to minimize the distance that divides us, but to claim our public work that still unites us.

Well, I asked in my opening sermon, "Among all the voices we hear, will we hear the voice of God this week?" I was struck by three voting members who stopped me following worship, I think it was on Thursday. They said, "Bishop Hanson, this is our first Churchwide Assembly. We knew we were coming to do the business of the church; we never thought we were coming to have a spiritual experience, and that is what it is becoming for us." That was my hope. [Applause] That was my hope, and it has been my fervent prayer for weeks coming to this assembly. You have heard me say it in the opening worship: that we would so ground ourselves in worship each day, gathering around the means of grace before the throne of God in Christ, that we would be so reminded through clear proclamation of the Good News of Jesus Christ, that we would be so clear about the gifts the Holy Spirit has given us and the unity that comes from the Holy Spirit, who through the Gospel calls, gathers, enlightens us, sanctifies us in the one holy Church; that we would be free to confront the questions and issues that divide us.

I believe that God has been at work, speaking God's voice in our daily worship. You have been an assembly fervent in prayer. We have periodically stopped to hear God's Word. We have occasionally stood to sing God's praises. And I concur with those three voting members who said this week has been a spiritual experience. And because it has been an experience grounded in the Holy Spirit, we can face these next two years that hold daunting changes for the churchwide organization, changes that will involve loss for some and great joy for others, but we can embrace those changes in the spirit of this assembly.

We can enter into this next stage of conversation about human sexuality as we take up in our congregations the study of the place of gay and lesbian people in our ministries with a new sense of confidence that the Holy Spirit is at work. I know that these next two years are going to be extremely difficult for this church, difficult because most of the five million members of this church do not know how in their own primary relationships to talk openly and faithfully about our own human sexuality, to say nothing about finding a way to talk about the sexuality of one another. But I have held the deep resolve for many months that this culture has taken sexuality away from people of faith and has trivialized it and commercialized it and objectified it. I think we as a church body are saying to the culture, "We are going to take back the gift that God gives all of us in creation, the gift of

sexuality—mysterious, powerful, wonderful gift that it is—and we are going to find a way—sometimes fumbling, sometimes with clarity, in the context of Scripture and our confessions—to talk about what it means to be faithful stewards of this gift.”

If we can be a church of five million people talking first about our own sexuality in the context of Scripture and then hearing one another talk about theirs, I trust that the Holy Spirit will guide us to 2005, and we will bring before us decisions that this church will believe are reflective of the conversation we have had.

This is a grace-centered, Christ-centered, Holy Spirit-filled church, for which I am so privileged to be called into leadership. Thank you for this most marvelous week. [Applause]

We are also the church of the future, God’s future. I will never forget Christina and Peder. I told Christina’s mother that Ione and I would make a contribution to Christina’s theological education when she comes to seminary. [Laughter] Was I ever surprised when her mother said, “Well, I’ll take one for mine because I am starting Lutheran Theological Southern Seminary in a year.” [Laughter and applause].

We did not get you to do two things yesterday. One, we had put in front of you a little flyer inviting young people to explore God’s gifts and the possibility of discerning that those gifts are for ministry in the church. We had a little post-it note attached. We wanted you to put the name of a young person in your congregation with gifts for ministry to share that with. You can still do that. And we also had a postcard to have you send to some leader for whom you pray that their vocation in the world may be undergirded by the Spirit. I encourage you to send that to a colleague whom you remember in prayer.

Exhibit D

Report of the Secretary

Part One: 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 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 constitutional 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 in 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 . . .”

Learning from History

As we look back over the past 16 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 a 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.

To Remember and Dream

Special anniversaries are important occasions in the life of any congregation. They can serve as reminders of our continuity in the faith from generation to generation. They can prompt us to pause and give thanks for the faithful witness of our forebears. The response of our forebears to the guidance of God's Spirit, their faithful confession of the Gospel, and their sacrifice for the sake of the Church have brought us to this good place in North American Lutheran history.

Anniversaries also can widen our vision for current mission needs and opportunities. God continues to call us as a church. God invites us to engage in the mission set before us—the mission to proclaim and practice the Gospel in word and deed.

Moreover, anniversaries, as reminders of God's grace, can foster in us renewed awareness of the commission to pass on the faith to those generations who will come after us.

Many congregations are celebrating anniversaries this year [2003]. Zion Lutheran Church in Athens, New York, is observing its 300th anniversary. The congregation initially was served by Pastor Justus Falckner, who was the first Lutheran to be ordained as a pastor in North America. In fact, this year, 2003, marks the 300th anniversary of Pastor Falckner's ordination. He was ordained in Philadelphia on November 24, 1703, under the authority of the Church of Sweden.

Only three ELCA congregations exceed in age the 300-year-old Zion Lutheran Church of Athens. They are:

- First Lutheran Church in Albany, New York, founded in 1649—354 years ago;
- Frederick Lutheran Church on St. Thomas in the U.S. Virgin Islands, founded in 1666—337 years ago; and
- New Hanover Lutheran Church in New Hanover, Pennsylvania, founded in 1700—303 years ago.

Eight congregations of the Evangelical Lutheran Church in America are observing bicentennial birthdays this year. Seven of those congregations are located in Pennsylvania. One is in South Carolina. They are:

St. James	Pitman, Pa.	7E
Zion	Hollidaysburg, Pa.	8C
St. Paul	New Chester, Pa.	8D
Port Royal	Port Royal, Pa.	8E
Greenville	Meyersdale, Pa.	8C
St. Paul	Gilbert, S.C.	9C
Trinity	Meadville, Pa.	8A
Sons of Zebedee	Saltsburg, Pa.	8B

By contrast to tricentennial and bicentennial celebrations, 112 ELCA congregations are observing centennial birthdays this year.

All of these anniversary celebrations remind us—in the span of the history of the whole Church—that the Evangelical Lutheran Church in America is a young church in many ways. In fact, about half the congregations of the ELCA are less than a century old.

- 2,744 are 51 to 100 years old;
- 2,112 are 26 to 50 years old;
- 815 are one to 25 years old; and
- 121 are in the process of forming as new congregations.

The settings of ELCA congregations vary dramatically. Congregations of this church are found in every state as well as Puerto Rico and the Virgin Islands. We find that congregations identify their settings in this way:

- 30 percent or 3,062 ELCA congregations in the rural countryside;
- 20 percent or 2,059 congregations in towns of 10,000 or fewer people;
- 13 percent or 1,317 congregations in small cities of 10,000 to 50,000 people;
- 20 percent or 2,084 congregations in cities of 50,000 or more people; and
- 17 percent or 1,725 congregations in suburban locations.

Regardless of the setting or situation, each congregation shares a common bond and is called to profound mutual commitment as part of the Evangelical Lutheran Church in America.

This churchly understanding undergirds a crucial sense of unity. We are bonded together in Christ. We are united, even amid the diversity of the histories, settings, and styles of the more than 10,000 congregations of the Evangelical Lutheran Church in America.

Mindful of Scope of Church

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 10,720 congregations on December 31, 2002, including congregations under development.

The record of those added to the roster of congregations is indicated in Table 1.

Congregations	1991	1992	1993	1994	1995	1996	1997	1998	1999	2000	2001	2002
Received by synodical action	22	25	22	30	20	17	25	19	29	18	31	16
Resulting from consolidations	6	5	3	6	4	8	5	4	5	2	1	0
Totals	28	30	25	36	24	25	30	23	34	20	32	16

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*.

Congregation	1991	1992	1993	1994	1995	1996	1997	1998	1999	2000	2001	2002
Withdrawn	4	4	8	8	2	4	5	2	5	12	6	17
Disbanded	31	30	36	32	34	34	40	32	29	33	42	26
Merged	4	6	7	7	5	5	9	4	5	2	2	0
Consolidated	10	11	6	13	10	18	12	15	10	4	0	0
Removed	–	–	–	–	3	–	1	–	–	–	0	0
Totals	49	51	57	60	54	61	67	53	49	51	50	43

“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.

Change of Synodical Relationships

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."

The following changes of synodical relationships for congregations have been reported by synods:

Year of Transfer	Congregation	ID Number	Location	Former Synod	Receiving Synod
2000	Union Creek	02496	Akron, IA	5E	3C
2000	St. Peter	05533	Uniontown, PA	7G	8B
2001	Trinity	05513	Sheridan, WY	2E	1F
2001	United	11732	Chester, IA	3I	5F
2002	Holy Trinity	05549	Northampton, PA	7G	7E
2002	Wolford	12540	Wolford, ND	3B	3A
2002	Shepherd of the Prairie	30506	Huntley, IL	5A	5B
2003	Redeemer	11338	Owosso, MI	6A	6B

Roster of Ordained Ministers

As of December 31, 2002, the roster of ordained ministers of this church listed a total of 17,639 ordained ministers (active and retired). Included in that number were 2,738 women, and 494 people of color or people 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 people added to and removed from the roster of ordained ministers are listed annually in the yearbook of the Evangelical Lutheran Church in America. The number of additions to the roster of ordained ministers and removals from that roster are shown in Table 3.

<i>Additions</i>	1991	1992	1993	1994	1995	1996	1997	1998	1999	2000	2001	2002
Ordained	296	315	310	298	339	336	338	361	308	315	309	279
Reinstated	26	20	20	14	13	15	17	9	20	23	19	9
Received from other churches	23	8	35	18	21	20	23	19	18	15	25	12
Totals	345	343	365	330	373	371	378	389	346	353	353	300
<i>Removals by</i>												
Death	196	154	196	182	188	210	207	211	249	211	224	213
Resignation	58	50	51	42	50	47	56	57	48	52	57	48
Removal	96	115	71	89	55	97	107	58	41	42	36	56
Transfer to ELCIC*	1	1	5	2	4	4	1	1	0	2	3	2
Totals	351	320	323	315	297	358	371	327	338	307	320	319

* Indicates Evangelical Lutheran Church in Canada

As of December 2002, the number of clergywomen in the Evangelical Lutheran Church in America was 2,738, up 165 from 2,573 a year earlier, accounting for 15.6 percent of all (17,725) 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 2002 appear in Table 4.

	1990	1991	1992	1993	1994	1995	1996	1997	1998	1999	2000	2001	2002
Whole Roster	7.5%	8.1%	8.7%	9.3%	9.7%	10.5%	11.3%	12.0%	12.7%	13.4%	14.2%	14.9%	15.6%
Active Roster	9.4%	10.3%	11.3%	12.2%	12.8%	14.1%	15.4%	16.4%	17.5%	18.7%	19.9%	21.2%	22.2%

Official Rosters of Laypeople

This church has established three rosters of laypeople. They are associates in ministry, deaconesses, and diaconal ministers.

The names of people 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 people removed from those rosters—are listed annually in the yearbook of the Evangelical Lutheran Church in America.

As of December 31, 2002, the roster of associates in ministry numbered 1,064 people (see Table 5).

The roster of deaconesses numbered 85 people as of December 31, 2002 (see Table 6).

Diaconal ministers, as of December 31, 2002, numbered 63 people (see Table 7). The roster of diaconal ministers, established by the 1993 Churchwide Assembly, was started in 1996 with the consecration of seven people.

<i>Additions</i>	1991	1992	1993	1994	1995	1996	1997	1998	1999	2000	2001	2002
Commissioning	42	40	39	33	30	34	39	25	34	34	27	33
Reinstatement	1	0	1	0	0	0	0	0	0	6	2	1
Totals	43	40	40	33	30	34	39	25	34	40	29	34
<i>Removals by</i>												
Death	9	6	5	8	6	5	8	9	12	11	2	9
Ordination	8	10	12	2	9	9	9	4	6	2	1	9
Resignation	12	9	7	18	7	12	10	9	8	10	2	3
Removal	71	79	49	36	24	30	33	11	15	29	16	17
Consecration	—	—	—	—	—	3	2	0	1	0	0	0
Totals	100	104	73	64	46	59	62	33	42	52	21	38

<i>Additions</i>	1991	1992	1993	1994	1995	1996	1997	1998	1999	2000	2001	2002
Consecration	—	—	3	1	2	1	1	1	1	1	1	3
Reinstatement	0	1	0	0	0	0	0	0	0	0	0	0
Totals	0	1	3	1	2	1	1	1	1	1	1	3
<i>Removals by</i>												
Death	2	4	2	2	6	3	3	2	8	7	4	3
Resignation	0	1	0	0	1	0	0	0	0	0	0	0
Removal	0	1	0	0	0	0	0	0	1	0	1	0
Totals	2	6	2	2	7	3	3	2	9	7	5	3

<i>Additions</i>	1996	1997	1998	1999	2000	2001	2002
Consecration	7	7	4	12	20	12	11
Reinstatement	0	0	0	0	0	0	0
Totals	7	7	4	12	20	12	11
<i>Removals by</i>							
Death			0	0	0	0	0
Resignation			0	0	0	0	2
Removal			0	0	0	1	0
Totals	0	0	0	0	0	2	2

Archives Developments Collections Growth

During the last two years, the archives had an increase of records transferred from the churchwide office mainly due to several retirements of people who had been in positions since 1987. The average amount of accessioned records, papers, and audiovisual materials for the last five years (1998-2002) has been over 350 cubic feet per year, plus about 1,000 reels of microfilm in the same five-year period.

Part of the above total are the archives of the Deaconess Community of the ELCA. In November 2002, the administrative office moved from Gladwyne, Pennsylvania, to the churchwide office in Chicago, including the archives. The records date from the mid-19th century to the 1990s. There are records from many of the mother houses that once existed, although more records need to be collected or identified within other archives collections. This collection provides a valuable resource for ELCA women's history and the history of social ministry and the ministry of the laity.

Other substantial deposits of records also came from inter-Lutheran organizations, such as Lutheran World Relief and Lutheran Immigration and Refugee Service. These archives are a component of the Helen M. Knubel Archives of Cooperative Lutheranism.

Global Mission History Research Project

The work of organizing, collecting and promoting research with the records of ELCA global mission history continued to go quite well, with the project set to end in 2003. Thus far, some of the completed projects include the development of historical bibliographies and missionary lists that are now available on-line. A "Women in Mission" exhibit was created and has been on display at numerous events and was on loan to others throughout the country. It is expected that the processing and cataloging of all pre-1987 global mission related records also will be completed before the end of the project. In addition to organizing both official global mission records and missionary papers, the records and papers of predecessor women's missionary societies have been added to the project processing total. Funding for all of this work has been provided by the Division for Global Mission.

An adjunct of the global missions project, which could not have been initiated without it, is a project funded and sponsored by the Yale Divinity School Library, Latourette Initiative. The New Haven, Connecticut, school has long had a mission history collection and has added existing microfilms whenever they are available. Since the ELCA archives mission collections were fully organized and cataloged, they could be filmed if funds were available. The Latourette Initiative, for the first time, will provide funds for filming in denominational collections. The final product will benefit not only Yale and the ELCA Archives, but, through the American Theological Library Association (ATLA), will be available for sale to libraries, individuals, or other archives. The ATLA also has become the distributor of the Knubel Archives microfilm that was completed in 2001.

The Archives completed another special project during 2001-2002 via a grant from the Division for Church in Society. The grant allowed the archives to hire a student intern to organize all of the historical records related to the ELCA and predecessors' Hunger Appeal Programs. Altogether, 29 different series of records were processed and information about the materials is included in the on-line catalog.

Ongoing Activities and Services

The archives Web page presence has been a key factor in reaching well beyond U.S. borders and now includes another enhancement for long-distance researchers. A software program, GENCAT, was purchased and installed and allows very detailed collections information, down to the folder level within each box, to be reviewed on-line, both in-house and through the Web page. If the archives has substantial materials of interest, a researcher can arrange for a visit and plan the exact length of stay required well beforehand.

Lutheran Center Library

The Lutheran Center Library seeks to provide efficient access to information at the least cost for Lutheran Center staff as well as for researchers who visit in person or via the Internet.

Partnership is the key to providing excellent library services at low cost. The ELCA Library belongs to the American Theological Library Association and the Chicago Library System. Like most full service libraries, the ELCA Library is a member of the On-line Computer Library Center (OCLC) through which we share our holdings with 42,489 libraries in 86 countries, using 50 language groups, and their 851 million holdings can be made available to us through interlibrary loan. We also retrieve cataloging records from OCLC, and we provide original bibliographic records of our ELCA publications and of our Lutheran archival collections to them, making that labor intensive task more cost effective.

In 1992, we began the process of automating the Lutheran Center Library catalog. At first, only Lutheran Center staff had access to this catalog through their local area network. In the eleven years since, the ELCA Library catalog has gone through several migrations as a World Wide Web based catalog, which now supports and indexes full-text documents, images, video, and audio files, in addition to the bibliographic records. This catalog is available to everyone on the Internet.

Circulation statistics attest to a steady demand for the materials and services of the Lutheran Center Library. In the year 2001, 2,028 items circulated; in 2002, circulation reached 2,135 items. Interlibrary loan transactions numbered 306 in 2001, and 356 in 2002. In 2001, ELCA staff downloaded 192 full-text articles from on-line periodical databases via FirstSearch; they retrieved 472 articles in 2002.

The collection of books and videotapes in the Lutheran Center Library has reached 14,163 through judicious purchases, gifts from Augsburg Fortress Publishers, subscriptions to all of the publications of the Lutheran World Federation, World Council of Churches, and the Alban Institute, among others, and through gifts from individuals and units who wish to make their material more available for themselves and to others.

In order to encourage sharing of resources and economizing on periodical subscriptions in the churchwide office, the library subscribes to 100 of the most commonly used journals.

The library has proven its value to the Lutheran Center staff—saving them both time and money—as they seek the information necessary to make decisions, develop their programs, and expand their expertise in their appointed areas. It is providing the same time and cost effective service to those outside the Lutheran Center, who have equal access to its services at www.elca.org/os/library.html.

Records Management

Information is one of the key resources necessary for the effective 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.

Almost all of this church's records—text, data, images, audio, and video files—originate electronically. Since digital information is subject to hardware and software obsolescence, today's challenge for records management is to identify the particular records that must be retained in their digital formats and develop the process that will insure long term access to these records in their electronic formats.

In keeping with the ELCA bylaws [13.41.02.f and g] and action of the Church Council [CC89.04.01.111], 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 temporary 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.

A Visual dBASE database system monitors the accession, circulation, and final disposition of records in the Lutheran Center's off-site Records Center. To fulfill the requirements of effective and economical records management, records that have passed their retention date are purged from the Records Center at the end of each fiscal year. At the end of fiscal year 2000, 270 cubic feet of records were destroyed; 93 cubic feet were transferred to the Archives; and 18 cubic feet of files were returned to active use. At the end of fiscal year 2001, 389 cubic feet of records were destroyed; 120 cubic feet were transferred to the Archives; and 20 cubic feet were returned to active use. After closing fiscal year 2002, 203 cubic feet of records were destroyed; 65 cubic feet of files were transferred to the Archives; and 10 cubic feet were returned to active use.

Records management manuals for synods 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 people concerning these policies and the issues they raise. The conversations which have resulted from these contacts have been mutually beneficial. Synod 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 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 1999 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%
2001	\$3,309,590	13,176	\$244	81%
2002	\$3,188,783	11,774	\$264	80%

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 churchwide 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 2001 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 2001 assembly minutes, 939 pages in length, took place in August 2002. That followed the process of transcribing the tapes of the assembly's plenary sessions and reviewing the texts of adopted documents. These efforts reflect the ongoing commitment to ensuring that a complete historical record of that assembly would be produced.

The 2003 Yearbook of the Evangelical Lutheran Church in America represented the sixteenth churchwide directory to be printed since the inception of this church. Published in December 2002, the current edition contains 794 pages—274 pages more than the initial 1988 volume, due in part to the increasing number of congregations and rostered people who now have included e-mail addresses.

The secretary provides for the publication of the governing documents of this church. Following adoption of various amendments by the 2001 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* also can be downloaded directly from the ELCA's Web site at www.elca.org/os/modelcon.html. A Spanish translation of the *Model Constitution for Congregations* has been prepared and is 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 2000 and 2001 Congregational Statistics

The Evangelical Lutheran Church in America (ELCA) reported a total of 5,099,877 baptized members in 10,766 congregations at the end of 2001. That figure represented a decrease of one half of one percent or a reduction of 26,042 baptized members from the 5,125,919 members listed in 2000.

Statistics submitted by ELCA congregations showed the loss primarily was due to "roll cleaning" in congregations and the disbanding of 42 congregations.

In 2001, "roll cleaning" resulted in the loss of 184,409 members, 4,263 more than in 2000 when 180,146 were removed.

Six congregations with a combined baptized membership of 2,876 withdrew from the ELCA in 2001. The average number of people in worship on Sundays increased slightly in 2001. About 1.6 million (1,573,994) or 31 percent (30.86%) of all baptized members participate in worship each week. Throughout the past 12 years, average worship attendance, an indicator of active participation by members in congregations, has fluctuated between 30 and 31 percent.

Confirmed membership in 2001 decreased by 15,816 to 3,794,969. Communing and contributing membership, which demonstrates active participation, decreased 19,833 to 2,460,496 in 2001 compared with 2,480,329 in 2000.

For 2001 in the ELCA, accessions by baptism, affirmation of faith, and transfer from other ELCA congregations were down—528 fewer baptisms of children (77,541 in 2001, down from 78,069 in 2000); 747 fewer affirmations of faith (63,072 in 2001, 63,819 in 2000); and 1,058 fewer transfers (78,660 in 2001, 79,718 in 2000).

Adult baptisms increased by 287 (8,455 in 2001 from 8,169 in 2000). Transfers from other Lutheran congregations grew to 17,328 from 17,024, and accessions from non-Lutheran congregations were up 3.4 percent (697) from 20,434 in 2000 to 21,131 in 2001.

There were 526 fewer deaths in 2001 (49,807) and 1,433 fewer transfers to other Lutheran congregations (13,986 in 2001 compared with 15,419 in 2000). Transfers to non-Lutheran congregations, however, increased 1,341 (17,286 in 2001, 15,945 in 2000) or 8.4 percent.

The number of unconfirmed children receiving the sacrament of Holy Communion continued to grow in 2001 to 283,904 (up from 281,171 in 2000).

Confirmations of youth were down 2.5 percent or 1,469 in 2001 (57,311) in comparison to 2000 (58,780).

The average number of baptized members per congregation decreased in 2001 by one person to 476, but the average confirmed membership remained the same at 355. In 2001, the average number of communing and contributing members per congregation was 231.

For 2001, 2.6 percent of ELCA baptized members were African American, Black, Asian or Pacific Islander, and American Indian or Alaska Native people. For 2000, the percentage of total ELCA members identified as people of color or whose primary language is other than English was 2.47 percent.

African American or Black membership increased to 52,848, up 290; Asian or Pacific Islander membership, 22,994, up 529; Latino membership, 38,706, up 1,166; and American Indian or Alaska Native membership, 7,161, down 279. Declaring their race or ethnic heritage as “other” were 10,281 members.

Income for the 10,766 congregations of the Evangelical Lutheran Church in America (ELCA) in 2001 reached nearly \$2.5 billion. Total receipts amounted to \$2,452,431,397, up nearly \$65 million or 2.7 percent from 2000.

Of the total congregational income, more than \$1.6 billion (\$1,662,941,149) was received in regular, unrestricted offerings, up 3.5 percent or \$56 million (\$56,291,330). For 2000, the percent increase in regular giving by members over 1999 was six percent.

Funds held by congregations in endowments and investments exceeded regular giving in 2001. Congregations held \$1.7 billion (\$1,678,014,541) in savings and investments, endowments, and memorial funds—up \$58 million (\$57,708,626) from 2000.

The average regular giving per confirmed member increased from \$506.90 in 2000 to \$526.11, up nearly four percent (3.78%) or an increase per confirmed member of \$19.21.

Growth in giving by members to congregations was significant. Congregations received a total of \$47 million (\$47,428,802) more in receipts than they spent in disbursements in 2001.

Total disbursements by ELCA congregations for local operating expenses amounted to almost \$1.6 billion (\$1,576,765,989). That represented an increase of \$77 million (\$77,771,455) or five percent (5.18%) over 2000.

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 1.7 percent (1.66%). Actual “mission-support” funding for 2001 was \$135,520,471, up \$2.2 million (\$2,214,081) from \$133,306,390 in 2000.

“Specific Mission Support,” formerly called Designated Gifts, decreased from \$11,561,014 in 2000 to \$10,839,409 in 2001 (down 6.24%). Contributions to the World Hunger Appeal and Disaster Response fund increased \$4 million, primarily in response to the September 11 attack on the New York World Trade Center towers and the Pentagon in

Washington, D.C. Total amount reported by congregations for World Hunger and Disaster Response in 2001 was \$16,689,496.

“Vision for Mission,” an annual special appeal of this church, decreased 14.5 percent from a total of \$386,655 reported by congregations in 2000 to \$330,561 in 2001.

Funding for missionary sponsorship declined one percent (1.23%) in 2001. The actual figure for missionary sponsorship was reported at \$5,807,920, down \$72,425. Mission Partners giving also decreased one percent (1.06%) in 2001 to \$4,745,232.

Synodically related “Special Benevolences” increased nearly seven percent (up 6.74%) from \$16,929,729 in 2000 to \$18,072,206 in 2001. Income for community benevolent causes was up six percent (\$1,815,393) to \$32,212,228 in 2001.

Congregations reported a 12 percent increase (12.3%) in other expenses, up \$11.4 million (\$11,430,399) to \$104 million (\$104,320,254). Nearly 64 percent (63.8%) of ELCA congregations reported that they had no debt in 2001.

The number of bequests received by congregations decreased 1,203 to 4,744 and amounted to \$91 million (\$90,543,760), down five percent (5.27%) in 2001 from 2000.

Of the total income of ELCA congregations, 90 percent was devoted to operating expenses, capital improvements, debt reduction, and other expenses. Eight percent (7.86%) 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.

**Summary of Congregational Statistics
as of December 31, 2001**

Statistical Analysis

Summary of Membership Statistics	2000	2001	Change	Averages per Percent Congregation	
Total Number of Congregations	10,816	10,766	50-	0.46-	
Baptized Members	5,125,919	5,099,877	26,042-	0.50-	476.17
Confirmed Members	3,810,785	3,794,969	15,816-	0.41-	354.83
Communing Members, Confirmed	2,772,295	2,758,507	13,788-	0.49-	258.19
Communing Members, Unconfirmed	281,171	283,904	2,733+	0.97+	26.57
Communed and Contributed	2,480,329	2,460,496	19,833-	0.79-	230.62

Analysis of Membership Gains and Losses

Baptized Members—Accessions

By Baptism—Children under Age 16	78,069	77,541	528-	0.67-
By Baptism—Adults Age 16 and above	8,168	8,455	287+	3.51+
By Affirmation of Faith	63,819	63,072	747-	1.17-
By Transfer from ELCA Congregations	79,718	78,660	1,058-	1.32-
By Transfer from Other Lutheran	17,024	17,328	304+	1.78+
From Non-Lutheran Congregations	20,434	21,131	697+	3.41+
From Other Sources and Statistical Adjustment	22,852	22,774	922+	4.21+
Total Accessions—Baptized Members	290,084	288,961	1,123-	0.39-

Baptized Members—Losses

By Death	50,333	49,807	526-	1.04-
By Transfer to ELCA Congregations	61,285	59,243	2,042-	3.33-
By Transfer to Lutheran Congregations	15,419	13,986	1,433-	9.29-
To Non-Lutheran Congregations	15,945	17,286	1,341+	8.41+
For Other Reasons and Statistical Adjustment	180,146	184,409	4,263+	2.36+
Total Losses—Baptized Members	323,128	324,731	1,603+	0.49+

Confirmed Members—Accessions

By Baptism—Adults Age 16 and above	6,465	6,523	58+	0.89+
By Affirmation of Faith	48,362	47,846	516-	1.06-
By Transfer from ELCA Congregations	58,011	57,354	657-	1.13-
By Transfer from Other Lutheran	12,169	12,184	15+	0.12+
From Non-Lutheran Congregations	14,414	14,954	540+	3.74+
From Other Sources and Statistical	18,490	21,501	3,011+	16.28+
Baptized Members Confirmed	58,780	57,311	1,469-	2.49-
Total Accessions—Confirmed Members	216,691	217,673	982+	0.45+

Confirmed Members—Losses

By Death	48,391	47,875	516-	1.06-
By Transfer to ELCA Congregations	45,540	44,216	1,324-	2.90-
By Transfer to Other Lutheran Congregations	11,357	10,152	1,205-	10.61-
To Non-Lutheran Congregations	11,292	12,280	988+	8.74+
For Other Reasons	121,034	124,638	3,604+	2.97+
Total Losses—Confirmed Members	237,614	239,161	1,547+	0.65+

**Summary of Congregational Statistics
as of December 31, 2001**

Summary of Financial Statistics

Statistical Analysis

Totals—End of Year	2000	2001	Change Percent		Averages per Congregation
Total Receipts	2,387,673,220	2,452,431,397	64,758,177+	2.71+	229,006.57
Total Disbursements	2,298,427,601	2,405,002,595	106,574,994+	4.63+	224,535.76
Assets, Value on December 31	14,048,271,234	14,805,798,779	757,527,545+	5.39+	1,382,556.61
Total Indebtedness on December 31	1,238,806,246	1,325,317,025	86,510,779+	6.98+	123,757.30
Average Giving per Baptized Member	376.84	391.49	14.65+	3.88+	Indebtedness/Assets 8.95%
Average Giving per Confirmed Member	506.90	526.11	19.21+	3.78+	Congrs. with no debt 63.80%

Detail of Financial Statistics

Receipts for Regular Operation

Regular Giving by Members	1,606,649,819	1,662,941,149	56,291,330+	3.50+
Designated Giving by Members	325,038,860	333,637,234	8,598,374+	2.64+
Earned Income, Unrestricted	70,274,894	73,375,498	3,100,604+	4.41+
Earned Income, Restricted	51,817,396	43,572,284	8,245,112-	15.91-
Grants and Subsidies	15,885,651	15,964,732	79,081+	0.49+
Cash Borrowed	161,324,041	156,514,331	4,809,710-	2.98-
Other Receipts	156,682,559	166,426,169	9,743,610+	6.21+

Statistical Analysis

Disbursements for Regular Operation

Percent of Total Disbursements

Current Operating Expenses	1,498,994,534	1,576,765,989	77,771,455+	5.18+	65.56
Capital Improvements	290,447,388	290,153,652	293,736-	0.10-	12.06
Payment on Debts	184,876,508	193,852,395	8,975,887+	4.85+	8.06
Mission Support	133,306,390	135,520,471	2,214,081+	1.66+	5.63
Designated Gifts	11,561,014	10,839,409	721,605-	6.24-	0.45
World Hunger Appeal and Disaster Response	12,579,535	16,689,496	4,109,961+	32.67+	0.69
Mission Partners	4,796,494	4,745,232	51,262-	1.06-	0.19
Vision for Mission	386,655	330,561	56,094-	14.50-	0.01
Missionary Sponsorship	5,880,345	5,807,920	72,425-	1.23-	0.24
Synodical Benevolences	16,929,729	18,072,206	1,142,477+	6.74+	0.75
Local Community Benevolences	30,396,835	32,212,228	1,815,393+	5.97+	1.33
Other Benevolences	15,382,319	15,692,782	310,463+	2.01+	0.65
Other Expenses	92,889,855	104,320,254	11,430,399+	12.30+	4.33

**Summary of Congregational Statistics
as of December 31, 2001**

Summary of Financial Statistics (continued)

Statistical Analysis

Assets, Value on December 31

Church Edifice and Lot	10,798,991,309	11,467,780,247	668,788,938+	6.19+
Parish House and Lot	606,996,624	609,304,942	2,308,318+	0.38+
Parsonage(s) and Lot(s)	446,100,374	449,652,015	3,551,641+	0.79+
Other Real Estate	329,878,831	349,433,853	19,555,022+	5.92+
Endowment and	953,145,382	984,203,013	31,057,631+	3.25+
Cash, Savings, Bonds, etc.	667,160,533	693,811,528	26,650,995+	3.99+
Other Assets	245,998,181	251,613,181	5,615,000+	2.28+

Bequests Received During Year

Number of Bequests Received	5,947	4,744	1,203-	20.22-	<i>Per 100 Deaths</i> 9.52
Total Value of Bequests Received	95,587,027	90,543,760	5,043,267-	5.27-	Ave. Value per Bequest \$ 19,085.95
Intended Mission Support	133,539,479	134,746,921	1,207,442+	0.90+	

**Summary of Congregational Statistics
as of December 31, 2001**

Worship Services	2000	2001	Change	<i>Statistical Analysis</i>	
				Percent	
Total Attendance at Worship Each Week	1,567,139	1,573,994	6,855+	0.43+	
Average Sunday Attendance per Congregation	145	146	1+	0.68+	
Percent of Baptized Members Attending Worship	30.57	30.86	0.29+	0.94+	

Congregations Reporting Ethnic Group Members					Percentage
White	10,587	10,568	19-	0.17-	98.16
American Indian and Alaska Native People	1,411	1,365	46-	3.26-	12.67
African American/Black	3,723	3,784	61+	1.63+	35.14
Asian/Pacific Islander	3,717	3,742	25+	0.67+	34.75
Latino/Spanish	3,027	3,030	3+	0.09+	28.14
Other	1,279	1,296	17+	1.32+	12.03

Total Ethnic Baptized Membership					Percent Ethnic Baptized Membership
White	4,988,085	4,953,676	34,409-	0.68-	97.13
White Latino	31,607	32,329	722+	2.28+	0.63
American Indian and Alaska Native People	7,440	7,161	279-	3.75-	0.14
American Indian and Alaska Native Latino	179	150	29-	16.20-	0.00
African American/Black	52,558	52,848	290+	0.55+	1.03
African American/Black Latino	831	1,205	374+	45.00+	0.02
Asian/Pacific Islander	22,465	22,994	529+	2.35+	0.45
Asian/Pacific Islander Latino	410	316	94-	22.92-	0.00
Other	10,587	10,281	306-	2.89-	0.20
Other Latino	4,513	4,706	193+	4.27+	0.09

Distribution of Congregations by Size: Baptized Members

	Size of Congregation	Total Congregations	Percent	Total Baptized Members	Percent
	-0-	-0-	75	0.69	0.00
Very Small	1-175	2,946	27.36	309,318	6.06
Small	176-350	2,875	26.70	737,484	14.46
Moderately Small	351-500	1,603	14.88	676,211	13.25
Medium Sized	501-700	1,219	11.32	719,282	14.10
Moderately Large	701-950	835	7.75	674,108	13.21
Large	951-1,500	745	6.91	875,632	17.16
Very Large	1,501 & over	468	4.34	1,105,526	21.67

Distribution of Congregations by Size: Confirmed Members

	Size of Congregation	Total Congregations	Percent	Total Confirmed Members	Percent
	-0-	90	0.83	-0-	0.00
Very Small	1-175	3,969	36.86	396,316	10.44
Small	176-350	3,106	28.85	787,073	20.73
Moderately Small	351-500	1,417	13.16	591,953	15.59
Medium Sized	501-700	941	8.74	551,277	14.52
Moderately Large	701-950	589	5.47	476,039	12.54
Large	951-1,500	449	4.17	523,290	13.78
Very Large	1,501 & over	205	1.90	467,335	12.31

Comparison Between 2001 and 2002 Congregational Statistics

The Evangelical Lutheran Church in America (ELCA) reports a total of 5,070,193 baptized members in 10,720 congregations at the end of 2002. That figure represents a decrease of one half of one percent or a reduction of 29,684 baptized members from the 5,099,877 members listed in 2001.

Statistics submitted by ELCA congregations showed the loss primarily was due to “roll cleaning” in congregations and the disbanding of 26 congregations.

In 2002, “roll cleaning” resulted in the loss of 183,179 members, 1,230 more than in 2001 when 184,409 were removed.

Seventeen congregations with a combined baptized membership of 15,841 withdrew from the ELCA in 2002. The average number of people in worship on Sundays decreased slightly in 2002. About 1.6 million (1,552,373) or 31 percent (30.61%) of all baptized members participate in worship each week. Throughout the past 16 years, average worship attendance, an indicator of active participation by members in congregations, has fluctuated between 30 and 31 percent.

Confirmed membership in 2002 decreased by 15,221 to 3,779,748. Communing and contributing membership, which demonstrates active participation, decreased 46,355 to 2,414,141 in 2002 compared with 2,460,496 in 2001.

The last time a gain of ELCA membership occurred was in 1991 with the addition 4,438 baptized members that year. Throughout the past decade since 1991, ELCA baptized membership has declined 180,359, about 2.9 percent. Losses in baptized membership for previous years were: 26,043 in 2001, 23,749 in 2000; 28,557 in 1999; 6,830 in 1998; 2,308 in 1997; 9,517 in 1996; 8,559 in 1995; 12,752 in 1994; 21,783 in 1993; and 10,609 in 1992.

This decrease in ELCA membership follows the pattern reported by many U.S. church bodies during this period. For example, The Lutheran Church–Missouri Synod reported in 1990 a baptized membership of 2,611,127 and 2,554,088 in 2000, a decrease of 57,039. In 1990, the Presbyterian Church (U.S.A.) listed total membership at 2,856,713 and in 2000 2,525,330, a decline of 331,383. For 2001, PCUSA membership was 2,493,781, down 31,549 from the previous year.

Contrary to the trend of decreases, however, The Episcopal Church reported baptized membership in 2000 of 2,319,844, an increase of 22,908 from the previous year. Active Episcopal communicant membership was listed in 2000 as 1,857,843, up 45,409 or 2.5 percent from 1999.

For 2002 in the ELCA, accessions by baptism, affirmation of faith, and transfer from other ELCA congregations were down—3,175 fewer baptisms of children (74,366 in 2002, down from 77,541 in 2001); 2,191 fewer affirmations of faith (60,881 in 2002, 63,072 in 2001); and 6,885 fewer transfers (71,775 in 2002, 78,660 in 2001).

Adult baptisms decreased by 914 (7,541 in 2002 from 8,455 in 2001). Transfers from other Lutheran congregations dropped to 16,364 from 17,328, and accessions from non-Lutheran congregations declined 6.8 percent (1,439) from 21,131 in 2001 to 19,692 in 2002.

There were 7 more deaths in 2002 (49,814) but 2,915 fewer transfers to other Lutheran congregations (11,071 in 2002 compared with 13,986 in 2001). Transfers to non-Lutheran congregations decreased 577 (16,709 in 2002, 17,286 in 2001) or 3.33 percent.

The number of unconfirmed children receiving the sacrament of Holy Communion continued to grow in 2002 to 327,489 (up from 283,904 in 2001).

Confirmations of youth were down 2.5 percent or 1,571 in 2002 (55,740) in comparison to 2001 (57,311).

The average number of baptized members per congregation decreased in 2002 by two people to 474, and the average confirmed membership decreased by one person at 354. In 2002, the average number of communing and contributing members per congregation was 226.

For 2002, 3.57 percent of ELCA baptized members were African American, Black, Asian or Pacific Islander, and American Indian or Alaska Native people. For 2001, the percentage of total ELCA members identified as people of color or whose primary language is other than English was 2.87 percent.

African American or Black membership increased to 54,385, up 1,537; Asian or Pacific Islander membership, 22,958, down 36; Latino membership, 41,733, up 3,027; and American Indian or Alaska Native membership, 7,300, up 139. Declaring their race or ethnic heritage as “other” were 18,351 members.

Income for the 10,720 congregations of the Evangelical Lutheran Church in America (ELCA) in 2002 surpassed \$2.5 billion.

Total receipts amounted to \$2,506,016,666, up nearly \$54 million or 2.2 percent from 2001.

Of the total congregational income, more than \$1.6 billion (\$1,690,986,854) was received in regular, unrestricted offerings, up 1.7 percent or \$28 million (\$28,045,705). For 2001, the percent increase in regular giving by members over 2000 was 3.5 percent.

Funds held by congregations in endowments and investments exceeded regular giving in 2002. Congregations held more than \$1.6 billion (\$1,633,866,735) in savings and investments, endowments, and memorial funds—down \$44 million (\$44,147,806) from 2001.

The average regular giving per confirmed member increased from \$526.11 in 2001 to \$534.69, up nearly two percent (1.63%) or an increase per confirmed member of \$8.58.

The growth in giving by members to congregations was significant, with congregations receiving a total of \$35 million (\$34,938,010) more in receipts than they spent in disbursements in 2002.

Total disbursements by ELCA congregations for local operating expenses amounted to more than \$1.6 billion (\$1,632,984,041). That represented an increase of \$56 million (\$56,218,052) or 3.6 percent (3.56%) over 2001.

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—decreased 1.3 percent (1.33%). Actual “mission-support” funding for 2002 was \$133,707,714, down \$1.8 million (\$1,812,757) from \$135,520,471 in 2001.

“Specific Mission Support,” formerly called Designated Gifts, increased from \$10,839,409 in 2001 to \$11,892,893 in 2002 (up 9.71%). Contributions to the World Hunger Appeal and Disaster Response fund increased \$3 millions dollars. Total amount reported by congregations for World Hunger and Disaster Response in 2002 was \$13,519,815.

“Vision for Mission,” an annual special appeal of this church, increased 111 percent (110.84%) from a total of \$330,561 reported by congregations in 2001 to \$696,959 in 2002.

Funding for missionary sponsorship increased nearly three percent (2.89%) in 2002. The actual figure for missionary sponsorship was reported at \$5,976,264, up \$168,344. “Mission Partners” giving also decreased one percent in 2002 to \$4,697,366.

Synodically related “Special Benevolences” decreased over 11 percent (down 11.66%) from \$18,072,206 in 2001 to \$15,964,250 in 2002. Income for community benevolent causes was up nearly four percent (\$1,207,877) to \$33,420,105 in 2002.

Congregations reported a one-quarter percent increase (0.25%) in other expenses, up \$268,185 to \$105 million (\$104,589,109). Nearly 64 percent (63.5%) of ELCA congregations reported that they had no debt in 2002.

The number of bequests received by congregations increased 91,532 to 96,276 and amounted to \$75 million (\$75,293,474), down 17 percent (16.84%) in 2002 from 2001.

Of the total income of ELCA congregations, 90 percent was devoted to operating expenses, capital improvements, debt reduction, and other expenses. Eight percent (7.86%) 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.

**Summary of Congregational Statistics
as of December 31, 2002**

Statistical Analysis

Summary of Membership Statistics	2001	2002	Change	Percent	Averages per Congregation
Total Number of Congregations	10,766	10,720	46-	0.42-	
Baptized Members	5,099,877	5,070,193	29,684-	0.58-	473.89
Confirmed Members	3,794,969	3,779,748	15,221-	0.40-	353.74
Communing Members, Confirmed	2,758,507	2,728,497	30,010-	1.08-	255.52
Communing Members, Unconfirmed	283,904	327,478	43,574+	15.34+	30.66
Communed and Contributed	2,460,496	2,414,141	46,355-	1.88-	226.23
Analysis of Membership Gains and Losses					
Baptized Members—Accessions					
By Baptism—Children under Age 16	77,541	74,366	3,175-	4.09-	
By Baptism—Adults Age 16 and above	8,455	7,541	914-	10.81-	
By Affirmation of Faith	63,072	60,881	2,191-	3.47-	
By Transfer from ELCA Congregations	78,660	71,775	6,885-	8.75-	
By Transfer from Other Lutheran Congregations	17,328	16,364	964-	5.56-	
From Non-Lutheran Congregations	21,131	19,692	1,439-	6.80-	
From Other Sources and Statistical Adjustment	22,774	25,394	2,620+	11.50+	
Total Accessions—Baptized Members	288,961	276,013	12,948-	4.48-	
Baptized Members—Losses					
By Death	49,807	49,814	7+	0.01+	
By Transfer to ELCA Congregations	59,243	52,378	6,865-	11.58-	
By Transfer to Lutheran Congregations	13,986	11,071	2,915-	20.84-	
To Non-Lutheran Congregations	17,286	16,709	577-	3.33-	
For Other Reasons and Statistical Adjustment	184,409	183,179	1,230-	0.66-	
Total Losses—Baptized Members	324,731	313,151	11,580-	3.56-	
Confirmed Members—Accessions					
By Baptism—Adults Age 16 and above	6,523	5,791	732-	11.22-	
By Affirmation of Faith	47,846	46,381	1,465-	3.06-	
By Transfer from ELCA Congregations	57,354	52,595	4,759-	8.29-	
By Transfer from Other Lutheran Congregations	12,184	11,603	581-	4.76-	
From Non-Lutheran Congregations	14,954	13,962	992-	6.63-	
From Other Sources and Statistical Adjustment	21,501	23,748	2,247+	10.45+	
Baptized Members Confirmed	57,311	55,740	1,571-	2.74-	
Total Accessions—Confirmed Members	217,673	209,820	7,853-	3.60-	
Confirmed Members—Losses					
By Death	47,875	47,839	36-	0.07-	
By Transfer to ELCA Congregations	44,216	39,275	4,941-	11.17-	
By Transfer to Other Lutheran Congregations	10,152	8,164	1,988-	19.58-	
To Non-Lutheran Congregations	12,280	11,948	332-	2.70-	
For Other Reasons	124,638	122,784	1,854-	1.48-	
Total Losses—Confirmed Members	239,161	230,010	9,151-	3.82-	

**Summary of Congregational Statistics
as of December 31, 2002**

Summary of Financial Statistics

Totals—End of Year	2001	2002	Change	Percent	Statistical Analysis Averages per Congregation
Total Receipts	2,452,431,397	2,506,016,666	53,585,269+	2.18+	234,185.27
Total Disbursements	2,405,002,595	2,471,078,656	66,076,061+	2.74+	230,877.19
Assets, Value on December 31	14,805,798,779	15,404,515,435	598,716,656+	4.04+	1,439,539.80
Total Indebtedness on December 31	1,325,317,025	1,409,334,606	84,017,581+	6.33+	131,701.20
Average Giving per Baptized Member	391.49	398.60	7.11+	1.81+	Debt/Assets 9.14%
Average Giving per Confirmed Member	526.11	534.69	8.58+	1.63+	Congrs. with no debt 63.48%

Detail of Financial Statistics

Receipts for Regular Operation

Regular Giving by Members	1,662,941,149	1,690,986,854	28,045,705+	1.68+
Designated Giving by Members	333,637,234	330,035,248	3,601,986-	1.07-
Earned Income, Unrestricted	73,375,498	75,508,228	2,132,730+	2.90+
Earned Income, Restricted	43,572,284	40,257,097	3,315,187-	7.60-
Grants and Subsidies	15,964,732	17,563,949	1,599,217+	10.01+
Cash Borrowed	156,514,331	172,413,054	15,898,723+	10.15+
Other Receipts	166,426,169	179,252,236	12,826,067+	7.70+

**Statistical Analysis
Percent of**

Disbursements for Regular Operation

				Percent of Total Disbursements
Current Operating Expenses	1,576,765,989	1,632,984,041	56,218,052+	3.56+
Capital Improvements	290,153,652	300,363,567	10,209,915+	3.51+
Payment on Debts	193,852,395	196,427,523	2,575,128+	1.32+
Mission Support	135,520,471	133,707,714	1,812,757-	1.33-
Designated Gifts	10,839,409	11,892,893	1,053,484+	9.71+
World Hunger Appeal and Mission Partners	16,689,496	13,519,815	3,169,681-	18.99-
Vision for Mission	4,745,232	4,697,366	47,866-	1.00-
Missionary Sponsorship	330,561	696,959	366,398+	110.84+
Synodical Benevolences	5,807,920	5,976,264	168,344+	2.89+
Local Community	18,072,206	15,964,250	2,107,956-	11.66-
Other Benevolences	32,212,228	33,420,105	1,207,877+	3.74+
Other Expenses	15,692,782	16,839,050	1,146,268+	7.30+
	104,320,254	104,589,109	268,855+	0.25+

Summary of Congregational Statistics as of December 31, 2002

Detail of Financial Statistics (continued)

Assets, Value on December 31

Church Edifice and Lot	11,467,780,247	12,077,218,818	609,438,571+	5.31+
Parish House and Lot	609,304,942	586,897,229	22,407,713-	3.67-
Parsonage(s) and Lot(s)	449,652,015	462,006,254	12,354,239+	2.74+
Other Real Estate	349,433,853	358,200,381	8,766,528+	2.50+
Endowment and Memorial	984,203,013	935,782,541	48,420,472-	4.91-
Cash, Savings, Bonds, etc.	693,811,528	698,084,194	4,272,666+	0.61+
Other Assets	251,613,181	286,326,018	34,712,837+	13.79+

Bequests Received During Year

Number of Bequests Received	4,744	96,276	91,532+	1929.42+	<i>Per 100 Deaths</i> 193.27
Total Value of Bequests Received	90,543,760	75,293,474	15,250,286-	16.84-	<i>Ave. Value per Bequest</i> \$ 782.05
Intended Mission Support	134,746,921	133,641,737	1,105,184-	0.82-	

Summary of Congregational Statistics as of December 31, 2002

Statistical Analysis

Worship Services	2001	2002	Change	Percent
Total Attendance Each Week	1,573,994	1,552,373	21,621-	1.37-
Average Sunday Attendance per Congregation	146	145	1-	0.68-
Percent of Baptized Members Attending Worship	30.86	30.61	0.25-	0.81-

Congregations Reporting Ethnic Group Members

					Percentage
White	10,568	10,528	40-	0.37-	98.2
American Indian and Alaska Native People	1,365	1,344	21-	1.53-	12.53
African American/Black	3,784	3,798	14+	0.36+	35.42
Asian/Pacific Islander	3,742	3,666	76-	2.03-	34.19
Latino/Spanish	3,030	3,008	22-	0.72-	28.05
Other	1,296	1,335	39+	3.00+	12.45

Total Ethnic Baptized Membership

					Percent
White	4,953,676	4,889,534	64,142-	1.29-	96.43
White Latino	32,329	34,384	2,055+	6.35+	0.67
American Indian and Alaska Native People	7,161	7,300	139+	1.94+	0.14
American Indian and Alaska Native Latino	150	142	8-	5.33-	0
African American/Black	52,848	54,385	1,537+	2.90+	1.07
African American/Black Latino	1,205	1,270	65+	5.39+	0.02
Asian/Pacific Islander	22,994	22,958	36-	0.15-	0.45
Asian/Pacific Islander Latino	316	378	62+	19.62+	0
Other	10,281	18,351	8,070+	78.49+	0.36
Other Latino	4,706	5,559	853+	18.12+	0.1

Distribution of Congregations by Size: Baptized Members

	Size of Congregation	Total Congregations	Percent	Total Baptized Members	Percent
	-0-	85	0.79	-0-	0
Very Small	1-175	2,987	27.86	311,990	6.15
Small	176-350	2,834	26.43	726,210	14.32
Moderately Small	351-500	1,567	14.61	659,854	13.01
Medium Sized	501-700	1,217	11.35	716,107	14.12
Moderately Large	701-950	834	7.77	675,236	13.31
Large	951-1,500	734	6.84	861,579	16.99
Very Large	1,501 & over	462	4.3	1,095,858	21.61

Distribution of Congregations by Size: Confirmed Members

	Size of Congregation	Total Congregations	Percent	Total Confirmed Members	Percent
	-0-	99	0.92	-0-	0
Very Small	1-175	4,006	37.36	398,584	10.54
Small	176-350	3,056	28.50	775,974	20.52
Moderately Small	351-500	1,391	12.97	581,414	15.38
Medium Sized	501-700	939	8.75	552,132	14.60
Moderately Large	701-950	587	5.47	474,973	12.56
Large	951-1,500	434	4.04	506,701	13.40
Very Large	1,501 & over	208	1.94	472,569	12.5

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 . . . (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.

Part Two:

Report presented in plenary session at the eighth Churchwide Assembly

Special anniversaries are important in the life of any congregation. They can serve as reminders of our continuity in the faith from generation to generation. They can prompt us to pause and give thanks for the faithful witness of our forebears. The response of our forebears to the guidance of God's Spirit, their faithful confession of the Gospel, and their sacrifice for the sake of the church have brought us to this good place in North American Lutheran history. Anniversaries also can widen our vision to current mission needs and opportunities. God continues to call us as a church. God invites us to engage in the mission set before us, the mission to proclaim and practice the Gospel in word and deed. Moreover, anniversaries, as reminders of God's grace, can foster in us renewed awareness of the commission to pass on the faith to those generations who will come after us. [Videotape.]

Our forebears came together in 1803 to form a congregation. The United States of America was a very young nation. Only 27 years had passed since the signing of the Declaration of Independence. And only 14 years before the birth of Zion congregation, George Washington had become the first president of the United States. In 1803, the third U.S. president, Thomas Jefferson, was in the first of his two terms. He had been chosen over the incumbent president, John Adams, in the election of 1800. Actually, 1803 would prove to be one of the most significant in U.S. history, especially for the expansion of the young nation's territory. It was the year of the Louisiana Purchase from France, that vast area primarily west of the Mississippi River stretching to the Rocky Mountains. Overnight, the country's size doubled. The price? \$15 million—about four cents an acre for 800,000 square miles. The area of the Louisiana Purchase eventually would account for 15 states or parts of states. President Jefferson immediately saw the need for an exploratory trip along the Missouri River and westward from there across the Rocky Mountains. So he sent Captain Meriweather Lewis and Captain William Clark on that historic journey of discovery. They embarked on a two-year, 8,000-mile trek. The area of the Lewis and Clark expedition eventually would be the home of many ELCA congregations.

Meanwhile, here in Pennsylvania, Pastor Frederick Haus was also on an expedition, this one to gather immigrant Lutherans into congregations. He was a circuit rider in this area. At that time in the early 1800s the young nation's population was 5.1 million; about 600,000 of them lived in Pennsylvania. In this region Pastor Haus traveled throughout a wide radius to gather groups for worship. He baptized children; he performed marriages; he conducted funerals and memorial services. Eventually he was called as pastor for several congregations that were formed two centuries ago in this region, including Zion Lutheran Church.

The first building for what is now Zion Lutheran Church was located near Frankstown. It was a two-story log structure that was about 30 feet square. Eventually, the number of people from Hollidaysburg grew to the point where the primary congregation was here. A few members remained at the Frankstown site. This congregation's sense of mission was shown both by growth within this community and also by outreach beyond here through the whole church.

The construction of the Pennsylvania Canal resulted in a significant increase in the area's population in the 1830s. A few years later the railroad arrived and brought with it further growth to the community. Zion Lutheran Church was not without its problems and controversies. Indeed, the story of this congregation, like so many others, reflects at times tension over worship patterns and theological trends. Some difficulty also was encountered with a few pastors. In fact, one of the early pastors was removed from the clergy roster of the church body. In the 1820s he was defrocked, in the term of the times. The reason for his removal? Compulsive gambling. Another pastor resigned over language issues. The problem was this: the congregation wanted preaching in English rather than German for the young people. Pastor Geroge Reikhert felt he could not do so adequately. Still another pastor, the Rev. Jacob Martin, resigned because of the revivalism controversy that touched many congregations, especially in the years from the 1820s to the 1860s.

For the congregation, money to support the work of the church was a concern too. In the early days, the challenge of collecting pew rent was an ongoing issue until such a practice ended. Yes, for a time, members paid rent on pews so that they could come to worship, a practice common in many early American congregations. Yet, even when funds were tight, this congregation looked beyond its own needs.

In 1866, for instance, the congregation contributed an amount equal to six times the pastor's annual salary to the endowment fund of the Lutheran Theological Seminary at Gettysburg. The entire amount of \$3,000 was raised in three weeks. Regular benevolence or mission support represented a strong commitment. Records for many years show benevolence contributions to the wider church of double the amount of the pastor's annual salary. The story of Zion congregation is intertwined with the history of the United States. In fact, Zion congregation was just over a half-century old when people here were touched by repeated sorrow. The same was true for so many other congregations.

It was a time when brother fought against brother during the Civil War from 1861-1865. More than half a million people died in that conflict. Among them were at least 10 members of Zion congregation. The life and work of this congregation continued. The 19th century gave way to the 20th century and then to the 21st century. Throughout all those years, people have gathered here. From experience in this place, people recalled what the Apostle Paul wrote to that congregation at Corinth so long ago. Paul reminded the Corinthians that they had come to believe through the confession of faith of others. Said Paul, "I planted, Apollos watered, but God gave the growth."

God gave the growth here, too. More than a score of pastors have served this congregation over the past two centuries. And year after year, decade after decade, people have assembled. They have come to be claimed by God in the waters of baptism. They have come to hear the Word proclaimed. They have come to be nourished at the table. And they have engaged with vigor in witness and service, witness and service not only in this community but also far beyond here. They have done so through the ministries of the

Allegheny Synod and our whole church. From the doorways of Zion Lutheran Church, people here have reached their arms around the world for the sake of the Gospel.

Many congregations are celebrating anniversaries this year. In fact, one congregation even is marking its 300th anniversary. That congregation also is named Zion, specifically Zion Lutheran Church in Athens, New York. The congregation initially was served by Pastor Justus Falckner, who was the first Lutheran to be ordained as a pastor in North America. In fact, this year, 2003, marks the 300th anniversary of Pastor Falckner's ordination. Only three ELCA congregations exceed in age the 300 years of Zion Lutheran Church of Athens, New York. They are First Lutheran Church in Albany, New York, founded in 1649, 354 years ago; Frederick Lutheran Church on St. Thomas in the U.S. Virgin Islands, founded in 1666, 337 years ago; and New Hanover Lutheran Church in New Hanover, Pennsylvania, founded in 1700, 303 years ago.

By contrast to tricentennial and bicentennial celebrations, 112 ELCA congregations are observing centennial birthdays this year. All of these anniversary celebrations remind us that, in the span of the history of the whole church, the Evangelical Lutheran Church in America is a young church in many ways. In fact, about half of the congregations of the ELCA are less than a century old: 2,744 are 51-100 years old; 2,112 are 26-50 years old; 815 are 1-25 years old; and 121 are in the process of forming as new congregations.

The settings of ELCA congregations vary dramatically. Congregations of this church are found in every state as well as Puerto Rico and the Virgin Islands. From the northeast corner of Maine to the beautiful shores of Hawaii, from St. Croix in the Caribbean to Shishmaref on the Seward Peninsula in Alaska, we find active and thriving ELCA congregations as centers of ministry and mission. We find that congregations identify their settings in this way: 30 percent, or 3,062 ELCA congregations, are in rural countryside; 20 percent, or 2,059 congregations, in towns of 10,000 or fewer people; 13 percent, or 1,317 congregations, in small cities of 10,000-50,000 people; 20 percent, or 2,084 congregations in cities of 50,000 or more people; and 17 percent, or 1,725 congregations, in suburban locations.

Regardless of the setting or situation, each congregation shares a common bond and profound commitment as part of the Evangelical Lutheran Church in America. This churchly understanding undergirds a crucial sense of unity. We are bonded together in Christ. We are united, even amid the diversity of the histories, settings, and styles of the more than 10,000 congregations of the Evangelical Lutheran Church in America. We see that commitment to unity vividly reflected in the *Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America*.

That is especially clear, for example, in constitutional provision 8.11. In one paragraph we find the most 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 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."

Just as folks here have understood throughout the years, so we see in the constitution of the Evangelical Lutheran Church in America the affirmation: "Each part, while fully the church, recognizes that it is not the whole church." That powerful, magnificent commitment to unity is underscored by the crucial responsibilities of each expression of this church.

The six basic purposes of the Evangelical Lutheran Church in America are to be a part of each congregation, each synod, and all aspects of our churchwide ministries. Those six purposes are to proclaim God's saving Gospel, to carry out Christ's great commission, to worship God, to nurture members in the Word of God for their calling in daily life, to serve in response to God's love in meeting human needs, and to manifest the unity given to the people of God. For carrying out these purposes, our church's constitution describes the central focus of each congregation 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."

"Worship and nurture for members." "Outreach in witness and service." These are the strategic tasks of each congregation. Each congregation, in turn, is undergirded by the efforts of synods. "The synods shall provide for the 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."

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 and agencies of the Evangelical Lutheran Church in America.

We also see the crucial mandate given to all parts of the Evangelical Lutheran Church in America: "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 Lutheran emphases and growing ecumenical cooperation."

Those words in our church's constitution were written long after the formation of this congregation in western Pennsylvania. But they reflect today the heritage of global awareness, demonstrated in the life and service of the people here throughout the past two centuries.

The culture of society today is very different from 1803 in what was then a very young nation. The face of rural America has changed dramatically, especially in the past half century. The character and commerce of cities, suburbs, and towns have evolved in dramatic ways. The life and concerns of many congregations have 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 private or personal spirituality. They may show little awareness of the importance of the community of faith, particularly the community of faith beyond the walls of their own congregation. As a result, they reflect limited understanding of the wider dimensions of the church. This is a grave concern.

Yet, in the archives of the Evangelical Lutheran Church in America, we can read the anniversary histories of various congregations. When we do, we make some exciting discoveries. We see the marvelous ways in which the faith and commitment of members have been manifested in the congregation's vision and vitality.

The story of Zion Lutheran congregation in Hollidaysburg, Pennsylvania, is in one sense unique to this congregation. That is, the story is this congregation's own story. But in a

deeper sense, the story of Zion congregation is also the story of your congregation, be it young or old, and all other congregations. That is, through the witness of the whole church, your congregation was planted. Through the dedication and sacrifice of many people over the years, your congregation and others like it were established and nurtured. By deep commitment to outreach for the sake of the Gospel, people were gathered together by Word and sacrament. They were nurtured throughout the years for the ongoing journey of faith. [End of videotape.]

When a milestone anniversary occurs for a congregation, that is a good time, a very good time, to pause and remember. Those special anniversaries can be important occasions in the life of any congregation. Indeed, such anniversaries can serve as reminders of our continuity in the faith from generation to generation. They can prompt us to give thanks for the faithful witness of our forebears. They can widen our vision for current mission needs and opportunities. And they can foster in us a renewed awareness of that call to pass on the faith to those generations who will follow us. After all, we sing not only of our God who was our help in ages past, we also sing of our God who is our hope for years to come.

So happy anniversary, Zion Lutheran Church. Happy anniversary to all other congregations marking important milestones this year. Indeed, happy anniversary to the whole Evangelical Lutheran Church in America. Happy anniversary to all.

**Appendix A to the
Report of the Secretary**

**Additions to the Roster of
Ordained Ministers 2001-2002**

Corrections

The following persons were added to the roster of ordained ministers prior to 2001. The additions, however, were not reported in the minutes of other Churchwide Assemblies.

Name	City, State	Admitted	Date	Region/ Synod
Stjerna, Kirsi I.	Gettysburg, Pa.	Received from	05/01/1996	8F
Radzins, Inese A.	Tallahassee, Fla.	Received from	01/05/1999	9D
		Evangelical Latvian Church in America		
Wright, Kristie H.	Clifton Park, N.Y.	Ordained	11/11/2000	7D

2001

Abarno, Eleanor Joyce	Windber, Pa.	Ordained	02/18/2001	8C
Abend, Steven Edward	Oscoda, Mich.	Ordained	08/04/2001	6B
Adams, Scott Lee	Wrangell, Alaska	Ordained	07/07/2001	1A
Antila, Christine Ruth	Saginaw, Minn.	Ordained	09/08/2001	3E
Armstrong, Patti Berry	Pasadena, Texas	Ordained	09/17/2001	4F
Armstrong-Reiner, David P.	Carrollton, Ga.	Ordained	07/01/2001	9D
Arroyo, Laurie Anne	Hawthorne, Calif.	Ordained	01/27/2001	2B
Arteaga, Rafael David	Springfield, Va.	Ordained	09/15/2001	8G
Babcock, Kenneth Sidney	Baroda, Mich.	Ordained	06/03/2001	6B
Bacon, Diane Elizabeth	Kingsville, Texas	Ordained	06/24/2001	4E
Bahr, Frank Franz Friedrich	Bowling Green, Ohio	Ordained	08/29/2001	6D
Banyay, Beverly Jo	Charleroi, Pa.	Ordained	04/29/2001	8B
Barksdale, James Lawrence	Columbus, Ga.	Ordained	05/19/2001	9D
Barnett, Leslie Allison	Bessemer City, N.C.	Ordained	05/29/2001	9B
Bartling, Sally Lynn	Keyser, W.Va.	Ordained	08/18/2001	8H
Bauerkemper, Larry Tim	Seguin, Texas	Ordained	07/15/2001	4E
Beckman, Christopher Z.	Salisbury, Mo.	Ordained	06/24/2001	4B
Belknap, Mark M.	Milwaukee, Wis.	Ordained	10/21/2001	5J
Bell, Jake	Fontana, Calif.	Ordained	06/16/2001	2C
Bender, Amy Sue	Pottstown, Pa.	Ordained	04/29/2001	7F
Bennett, Bruce	Boulder, Colo.	Ordained	09/29/2001	2E
Bents, Erin Marie	New Brighton, Minn.	Ordained	08/26/2001	3H
Bernau, William Henry	Adel, Iowa	Ordained	05/27/2001	5D
Berner, Cheryl L.	Aliquippa, Pa.	Ordained	07/28/2001	8B
Berthelsen, Christine A. Bingea	Stillwater, Minn.	Ordained	07/21/2001	3H
Best, Stephen Ernest	Taylor, Texas	Ordained	07/29/2001	4E
Binstock, Heidi LeAnn	White Bear Lake, Minn.	Ordained	07/01/2001	3H
Bintliff, Gayle Louise	Phoenix, Ariz.	Ordained	06/29/2001	2D
Birchmeier, Sandra Woodside	Bethlehem, Pa.	Ordained	09/22/2001	7E
Birkholz-Seeke, Elizabeth C.	Dahlonega, Ga.	Ordained	08/18/2001	9D
Blaess, Michael Alexander	Pocatello, Idaho	Ordained	01/07/2001	1D
Blair, Steven Glenn	Hanford, Calif.	Ordained	06/24/2001	2A
Blaker, Michael Dean	Jacksonville Beach, Fla.	Ordained	09/16/2001	9E
Block, Paul Erik	Bronx, N.Y.	Ordained	02/24/2001	7C
Blyth, Kenneth Charles	Baldwinsville, N.Y.	Ordained	02/03/2001	7D
Bodine, Danny Norman	Chester Springs, Pa.	Ordained	02/25/2001	7F
Bongfeldt, Juliet	Kingston, R.I.	Ordained	05/06/2001	7B

Bost, John Preston	Park Forest, Ill.	Ordained	02/11/2001	5A
Bowen, Christopher Michael	Lake Nebagamon, Wis.	Ordained	06/16/2001	5H
Breiner, Walter William	Weatherly, Pa.	Ordained	08/05/2001	7E
Brisson, Stephen Allen	Kendall, N.Y.	Ordained	06/08/2001	7D
Brown, Kathryn Ann	Grand Forks, N.D.	Ordained	08/26/2001	3B
Bruns, Kathleen Lorraine	Fergus Falls, Minn.	Ordained	07/16/2001	3D
Buba, Gemechis Desta	Decatur, Ga.	Ordained	03/18/2001	9D
Buffum, Kathryn Edith	Edmonds, Wash.	Ordained	07/22/2001	1B
Busch, Alexander Roberto	New Britain, Conn.	Ordained	09/16/2001	7B
Byerly, David Michael	Liberty, Pa.	Ordained	06/09/2001	8E
Campbell, Jeffrey	Kissimmee, Fla.	Reinstated	07/01/2001	9E
Campbell, Kathy Ann	Florence, S.C.	Ordained	11/11/2001	9C
Cardin, Emily Jean	Broomfield, Colo.	Ordained	02/17/2001	2E
Cardona, Jaime A.	Connell, Wash.	Received from	07/01/2001	1D
Roman Catholic Church				
Carr, Mark Lee	Lynn Center, Ill.	Ordained	06/15/2001	5B
Casci, Tonya Nicole	Irene, S.D.	Ordained	07/28/2001	3C
Castro, Alfredo	Miami, Fla.	Ordained	06/03/2001	9E
Centeno-Carazo, Alicia	Toa Baja, Puerto Rico	Ordained	04/29/2001	9F
Chapman, Paul Edward	Mahanoy City, Pa.	Ordained	07/15/2001	7E
Cheyney, Robert Dale	Uniontown, Ohio	Ordained	08/25/2001	6E
Christoffers, Joan Marie	Riga, Mich.	Ordained	07/01/2001	6A
Chung, Paul S.	Orinda, Calif.	Received from	04/15/2001	2A
Presbyterian Church of Korea				
Ciavarrri, Sarah Karon	Bloomington, Minn.	Ordained	10/20/2001	3G
Ciulla, Pamela Kay	Marquette, Neb.	Ordained	06/16/2001	4A
Coffman, David Wesley	Walhalla, S.C.	Ordained	11/10/2001	9C
Coleman, John David	Erie, Pa.	Ordained	06/17/2001	8A
Cornils, Stephen J.	Minneapolis, Minn.	Reinstated	04/10/2001	3G
Corson, Jeffrey Kent	Baltimore, Md.	Ordained	09/09/2001	8F
Cruz, Remedios	Miami, Fla.	Ordained	06/03/2001	9E
Cunningham, Gerarlynn E.	San Lorenzo, Calif.	Ordained	01/14/2001	2A
Cunningham, Lee Wynn	Minneapolis, Minn.	Ordained	08/19/2001	3G
Curl, Alice	Hickory, N.C.	Ordained	07/14/2001	9B
Dahlke Maltman, Melissa Jean	Morgan, Minn.	Ordained	08/04/2001	3F
Darling, David Mark	Bessie, Okla.	Ordained	05/19/2001	4C
Davenport, Patricia Ann	Yeadon, Pa.	Ordained	09/30/2001	7F
Davila, Vivian J.	Dorado, Puerto Rico	Ordained	04/15/2001	9F
Delzer, Steven H.	Albert Lea, Minn.	Received from	02/19/2001	3I
The Lutheran Church–Missouri Synod				
DeMars, David Douglas	Milan, Minn.	Ordained	06/16/2001	3F
Disbro, Kathy Leigh	Severna Park, Md.	Ordained	07/01/2001	8F
Dornan, Thomas Leo	Mora, Minn.	Ordained	11/25/2001	3E
Dorwick, Margaret Dianna	Batesville, Ind.	Ordained	05/04/2001	6C
Dow, Steven Lawrence	Elizabeth, Ill.	Ordained	06/15/2001	5B
Driscoll, Jeffrey Michael	Silvana, Wash.	Ordained	04/08/2001	1B
Egertson, Glen Kenneth	Glendale, Calif.	Ordained	07/28/2001	2B
Elgin, Robert S.	Ottumwa, Iowa	Reinstated	05/01/2001	5D
Ellwood, Sheri Dee	Leonardville, Kan.	Ordained	07/01/2001	4B
Engel, Elizabeth Louise	Port Orchard, Wash.	Ordained	06/03/2001	1C
Engelstad, John Eric	Story City, Iowa	Ordained	09/09/2001	5F
English, Jennifer Anne	Grand Forks, N.D.	Ordained	07/07/2001	3B
Enstad, Christopher Bruce	Edina, Minn.	Ordained	03/11/2001	3G
Eustis, Renata Elisabeth	Washington, D.C.	Ordained	09/15/2001	8G
Evers, Paige Geraldine	Edgewood, Md.	Ordained	07/07/2001	8F

Fangmeier, Kurt Joseph	Roseville, Mich.	Ordained	08/23/2001	6A
Fanslau, Cathy Ann	Burlington, N.C.	Ordained	08/26/2001	9B
Firnhaber, Norbert A.	Austin, Texas	Received from	06/18/2001	4E
		The Lutheran Church–Missouri Synod		
Fischer, Ryan David	Boyd, Minn.	Ordained	10/20/2001	3F
Flood, Roberta Jean	Austin, Minn.	Ordained	09/30/2001	3I
Foltin, Barbara Kathleen	Vallejo, Calif.	Ordained	10/28/2001	2A
Fox, Michael J.	Baltic, S.D.	Received from	02/25/2001	3C
		The Lutheran Church–Missouri Synod		
Francis, Judith Ann	St. Louis Park, Minn.	Ordained	05/20/2001	3G
Franks, Richard Nelson	Bryan, Ohio	Ordained	08/04/2001	6D
Fravel, James Scott	Freeland, Mich.	Ordained	08/25/2001	6B
Fritch-Gallatin, Jillene Ann	Scandia, Minn.	Ordained	07/22/2001	3H
Gamelin, Jeremy Robert	Norfolk, Va.	Ordained	09/22/2001	9A
Ganschow, Annette M.	Wittenberg, Wis.	Ordained	12/02/2001	5I
Garrett, Constance Jane	Kannapolis, N.C.	Ordained	04/01/2001	9B
Gates, Carol Susan	Sandwich, Ill.	Ordained	02/10/2001	5B
Gausman, Mona Jean Emilie	Ortonville, Minn.	Ordained	11/03/2001	3F
Genkinger Netland, Genelle C.	Bemidji, Minn.	Ordained	08/18/2001	3D
George, Margaret Alexandra	Minneapolis, Minn.	Ordained	03/25/2001	3G
Gibson, Elizabeth Barbara	St. Marys, Ga.	Ordained	09/23/2001	9D
Golden-Lund, Jodi Renee	San Clemente, Calif.	Ordained	12/30/2001	2C
Gorges, Dawn Marie	Edmond, Okla.	Ordained	10/21/2001	4C
Gray, Donald Keith	Frisco, Texas	Ordained	03/11/2001	4D
Gross, Scott Christopher	Baden, Pa.	Ordained	11/11/2001	8B
Guttormson, Joel Leroy	Annandale, Va.	Ordained	07/22/2001	8G
Hagmaier, Constanze	Florence, S.D.	Ordained	02/10/2001	3C
Hagmaier, Dirk Alexander	Florence, S.D.	Ordained	02/10/2001	3C
Ham, Myung Shin	Flushing, N.Y.	Ordained	09/16/2001	7C
Hander, Marc Lecil	Greenville, Texas	Ordained	02/17/2001	4D
Hannon, Theresa Rachel	Reston, Va.	Ordained	11/18/2001	8G
Happel, Heidi Suzanne	Lubbock, Texas	Ordained	12/16/2001	4D
Harbaugh, James Franklin	Forreston, Ill.	Ordained	10/21/2001	5B
Harold, Lyla Marie	Staunton, Va.	Ordained	06/09/2001	9A
Harris, Gary Alfred	Barrett, Minn.	Ordained	07/29/2001	5E
Harrison, Eric E.	Brooklyn, N.Y.	Ordained	01/21/2001	7C
Harrison, Neil Patrick	Highlands Ranch, Colo.	Ordained	07/01/2001	2E
Harrison, Shirley Redmond	Winston-Salem, N.C.	Ordained	03/10/2001	9B
Harty, T. Michael	River Falls, Wis.	Ordained	08/25/2001	5H
Havel, Mark Randall	New Palestine, Ind.	Ordained	06/24/2001	6C
Hawkins-Brinkley, Orinda W.	Columbus, Ohio	Ordained	06/24/2001	6F
Hays, J. Daniel	Superior, Neb.	Ordained	06/17/2001	4A
Hebbeler, Arthur Fred	Beltsville, Md.	Ordained	02/11/2001	8G
Hegdal, Robert Keith	Chester, Pa.	Ordained	08/26/2001	7F
Heimgartner, Heidi Cathleen	Blooming Prairie, Minn.	Ordained	07/08/2001	3I
Hermodson, Gail Susan	Sheboygan, Wis.	Ordained	12/15/2001	5J
Herz-Lane, Wolfgang Daniel	Camden, N.J.	Ordained	01/13/2001	7A
Hester, Karl Jonathan	Aberdeen, S.D.	Ordained	07/28/2001	3C
Himes, John Mark	Virginia Beach, Va.	Ordained	06/09/2001	9A
Hlavinka, Rhonda Jeanne	Andover, Minn.	Ordained	08/05/2001	3G
Hoffner, Alex Leonard	Brunswick, Ga.	Ordained	08/25/2001	9D
Howard, Liddy Joy	Tremont, Pa.	Ordained	06/23/2001	7E
Huckfeldt, Detlef	Cogan Station, Pa.	Ordained	02/11/2001	8E
Hudelson, Clarence Edward	Pontiac, Ill.	Ordained	08/26/2001	5C
Huenulef-Ortega, Ruben M.	San Antonio, Texas	Ordained	06/29/2001	4E
Ingebretsen, Carla Jean	Dunlap, Iowa	Ordained	06/17/2001	5E

Jacobson, William Dean	Rock, Mich.	Ordained	08/19/2001	5G
Jewell, Sandra J.	Kankakee, Ill.	Ordained	10/27/2001	5C
Johnson, Chad David	Vancouver, Wash.	Ordained	06/17/2001	1C
Johnson, Charles Darwin	Monticello, Iowa	Ordained	08/19/2001	5D
Johnson, Elisabeth Ann	Stillwater, Minn.	Ordained	09/30/2001	3H
Johnson, Evelyn Jean	Hill City, S.D.	Ordained	07/28/2001	3C
Johnson, Janice Jean	Austin, Colo.	Ordained	05/16/2001	2E
Johnson, Kiri Ione	Oakdale, Minn.	Ordained	12/08/2001	3H
Kasper, Deborah Louise	Ramsey, Minn.	Ordained	03/31/2001	3G
Kemmerling, Kim Ann	Magnolia, N.J.	Ordained	01/13/2001	7A
Kennedy, Erica Ellyn	Grand Prairie, Texas	Ordained	10/13/2001	4D
Kerschner, Pamela Christine	Racine, Wis.	Ordained	06/17/2001	5J
Kildea, Thomas John	Succasunna, N.J.	Ordained	06/10/2001	7A
Killings, Leonard Ross	Cleveland, Ohio	Ordained	11/04/2001	6E
Kim, Jae-Bum	Naperville, Ill.	Ordained	02/11/2001	5A
Klatt, Emil Henry	Lancaster, Ohio	Ordained	06/02/2001	6F
Kliner, Gerald Richard	Hurricane, W.Va.	Ordained	07/29/2001	8H
Klophaus, Kent Raymond	Paramus, N.J.	Ordained	09/30/2001	7A
Kochanski, Lori Ann	Allentown, Pa.	Ordained	08/05/2001	7E
Koehnke, Jaclyn	Russell, Minn.	Transferred from	08/01/2001	3F
		Evangelical Lutheran Church in Canada		
Konow, Michael James	Chelsea, Mich.	Ordained	01/28/2001	6A
Krampitz, Paul David	Stratford, Conn.	Ordained	06/08/2001	7B
Kretzmann, Sarah Elizabeth	Calamus, Iowa	Ordained	06/03/2001	5D
Lackey, Russell Lee	Westminster, Calif.	Ordained	07/29/2001	2C
Lai, Tinpo Godwin	Honolulu, Hawaii	Ordained	09/02/2001	2C
Lampert, Heather Elizabeth	La Crosse, Wis.	Ordained	09/02/2001	5L
Landrum, Timothy Scott	New Orleans, La.	Ordained	03/25/2001	4F
Larson, Kurt Douglas	Olympia, Wash.	Ordained	04/22/2001	1C
Lemonholm, Eric Paul	Eveleth, Minn.	Ordained	02/11/2001	3E
Lenahan, Matthew James	Lancaster, Pa.	Ordained	06/08/2001	8D
Lettow, Martin Laverne	Rio Linda, Calif.	Ordained	07/27/2001	2A
Line, Laura Anne	San Diego, Calif.	Ordained	05/26/2001	2C
Linn, Nancy Faye	Truman, Minn.	Ordained	12/30/2001	3F
Locke, Clifford E.	Alice, Texas	Reinstated	06/01/2001	4E
Lojewski, Pamela Lynne	Gays Mills, Wis.	Ordained	09/08/2001	5L
Lorant, Marjorie A.	Chewelah, Wash.	Ordained	07/29/2001	1D
Love, Barbara Elizabeth	Newry, Pa.	Ordained	06/14/2001	8C
MacIver Arnold, Heather Louise	Fargo, N.D.	Ordained	12/22/2001	3B
Mack, Carey Gardiner	Ann Arbor, Mich.	Ordained	10/07/2001	6A
Mackie, Sandra Rae	Dillsburg, Pa.	Ordained	04/28/2001	8D
Magee, William Jeffrey	Clearwater, Fla.	Ordained	01/14/2001	9E
Magnell, Christian Drew	Altoona, Iowa	Ordained	07/29/2001	5D
Magoon, Tara Louise	Mount Jackson, Va.	Ordained	07/27/2001	9A
Maly, Kevin R.	Denver, Colo.	Reinstated	03/05/2001	2E
Margolis, Patt	Central Nyack, N.Y.	Ordained	09/16/2001	7C
Marius, Mark Andrew	Belleville, Ill.	Ordained	02/04/2001	5C
Marshall, Yvonne Ione	Argyle, Wis.	Ordained	06/24/2001	5K
Matz, Curtis Vinton	Middle River, Minn.	Ordained	08/26/2001	3D
McCarty, Robert Dowhan	Knox, Pa.	Ordained	08/05/2001	8A
McChesney, Jane Verle	New Windsor, Ill.	Ordained	06/15/2001	5B
McDonald Coltvet, Joy Lynn	Pewaukee, Wis.	Ordained	08/25/2001	5J
McElroy, Linda Jean	Johnstown, Pa.	Ordained	07/14/2001	8C
McFarland, Kerri R.	Underwood, Minn.	Ordained	06/29/2001	3D
Mehlretter, James Paul	Indianola, Iowa	Ordained	11/18/2001	5D
Meinhardt, Bjoern Erik	Colman, S.D.	Ordained	11/10/2001	3C

Menacher, Mark D.	Au Gres, Mich.	Received from	07/22/2001	6B
		Lutheran Church in Great Britain		
Merritt, Douglas Lee	Mountain Ranch, Calif.	Ordained	01/01/2001	2A
Mesa, Esteban	Hialeah, Fla.	Ordained	06/03/2001	9E
Miklos, Dee Emmert	Norton, Ohio	Ordained	08/25/2001	6E
Milholland, Paul B.	Lindenhurst, N.Y.	Reinstated	10/01/2001	7C
Miller, Christine E.	Clinton, Md.	Reinstated	08/19/2001	8G
Miller, John Westly	Camden, N.J.	Ordained	08/05/2001	7A
Minnick, Mark Rickey	Fort Wayne, Ind.	Ordained	08/17/2001	6C
Mitchell, Jane	Fowler, Colo.	Received from	07/01/2001	2E
		Evangelical Lutheran Church in Canada		
Mittag, Lydia Juanita	Lyle, Minn.	Ordained	07/29/2001	3I
Moland-Kovash, Seth Matthew	Arlington Heights, Ill.	Ordained	06/01/2001	5A
Moll, Carl E.	Stanwood, Wash.	Reinstated	01/01/2001	1B
Moore, Richard Lee	Roslyn, Pa.	Ordained	07/21/2001	7F
Mueller, Linda Ann	Vale, Ore.	Ordained	06/09/2001	1E
Muran, Patricia Tunches	Santa Maria, Calif.	Ordained	09/16/2001	2B
Murray, Paula Leah	Glenville, Pa.	Ordained	06/09/2001	8D
Mutayoba, James N.	Hickory Hills, Ill.	Received from	04/01/2001	5A
		Lutheran Church in Tanzania		
Nate, Jeffrey Kieth	Pinehurst, Idaho	Ordained	07/31/2001	1D
Nedbalek, John David	Round Top, Texas	Ordained	11/11/2001	4F
Nelson, Karen Marie	Turtle Lake, N.D.	Ordained	10/13/2001	3A
Nelson, Layne Darynt	Rapid City, S.D.	Ordained	06/30/2001	3C
Nelson, Nolan Ryan	Blue Island, Ill.	Ordained	03/18/2001	7G
Nessel, Christine Marie	Sea Isle City, N.J.	Ordained	06/10/2001	7A
Newman, David Alan	Easton, Pa.	Ordained	12/09/2001	7E
Ng'weshimi, Andrea M.	Blair, Neb.	Received from	02/26/2001	4A
		Evangelical Lutheran Church in Tanzania		
Nickel, Elizabeth A.	Union City, Ind.	Ordained	08/26/2001	6C
Niemi, Erik R.	West Linn, Ore.	Ordained	07/15/2001	1E
Nissen, Deborah Ellen	Sagerton, Texas	Ordained	08/01/2001	4D
North, Kathryn Anne	North Aurora, Ill.	Ordained	06/01/2001	5A
Odgren, Amy Jo	Eau Claire, Wis.	Ordained	07/21/2001	5H
Oehlert, Mark Lynn	Kansas City, Mo.	Ordained	08/19/2001	4B
Olsen, Mark William	Alexandria, Va.	Ordained	08/19/2001	8G
Olson, Christine Lynne	Martinsburg, W.Va.	Ordained	10/09/2001	8H
Olson, Laura Marie	Rosenberg, Texas	Ordained	03/17/2001	4F
O'Malia, Karen Marie	Schaumburg, Ill.	Ordained	06/01/2001	5A
Osheim, Jennifer Sue	Durant, Okla.	Ordained	03/18/2001	4D
Otterman, Jeffrey Michael	Plainwell, Mich.	Ordained	07/08/2001	6B
Panamarow, Stephanie Ann	Sioux City, Iowa	Ordained	03/11/2001	5E
Pancoast, Sonja Jean Gall	Trenton, N.J.	Ordained	09/30/2001	7A
Pavuk, William Andrew	Chatfield, Ohio	Ordained	09/09/2001	6D
Perez Alvarez, Eliseo	San Juan, Puerto Rico	Received from	01/01/2001	9F
		National Presbyterian Church of Mexico		
Perez, Maria Elena	Inman, S.C.	Ordained	06/17/2001	9C
Peterson, Kent Edmond	Wilmington, N.C.	Ordained	11/03/2001	9B
Peterson, Lisa L.	Port Clinton, Ohio	Ordained	08/04/2001	6D
Pfeifle, Elizabeth Rosa	Marcus, Iowa	Ordained	06/10/2001	5E
Pierce, Willard T.	Houston, Texas	Received from	06/01/2001	4F
		United Church of Christ		
Plessner, John Hilary	Milford, Conn.	Ordained	01/14/2001	7B
Podolinski, Frank Steve	New Springfield, Ohio	Ordained	05/12/2001	6E
Powell, Matthew Alan	Baltimore, Md.	Ordained	08/05/2001	8F
Powell, Vickie	Hamlet, N.C.	Ordained	11/04/2001	9B

Quillen, Robert B.	Fremont, Ohio	Received from United Church of Christ	09/30/2001	6D
Radius, Lesley Marie	Wildwood, Mo.	Ordained	12/16/2001	4B
Ramsey, Janet L.	Roanoke, Va.	Reinstated	06/07/2001	9A
Reifschneider, Barbara Ann	Lawrence, Mass.	Ordained	09/16/2001	7B
Rhodenizer, Craig Stephen	Rochester, N.Y.	Ordained	06/10/2001	7D
Richie, David R.	Bolivar, Tenn.	Reinstated	09/28/2001	9D
Risty, Nancy J.	Holliston, Mass.	Reinstated	02/01/2001	7B
Ritter, Bruce Craig	Berkeley, Ill.	Ordained	12/09/2001	5A
Rogge, David Farris	Anoka, Minn.	Ordained	02/18/2001	3G
Rome, Jennifer Joy	Eagan, Minn.	Ordained	09/29/2001	3H
Rova-Hegener, Emily Gratia	Silverdale, Wash.	Ordained	06/02/2001	1C
Rova-Hegener, Nestor Joel	Silverdale, Wash.	Ordained	05/26/2001	1C
Russell, David Lee	Hartsburg, Ill.	Ordained	03/25/2001	5C
Russell, Pamela Sue	Shoreline, Wash.	Ordained	06/24/2001	1B
Salnitis, Daina K.	Atlanta, Ga.	Received from Evangelical Lutheran Church in Latvia	12/05/2001	9D
Samuelson, Joel Scott	Bismarck, N.D.	Ordained	11/25/2001	3A
Samuelson, Peter L.	Columbus, Ga.	Reinstated	09/01/2001	9D
Scales, Freda Suellen	Valparaiso, Ind.	Ordained	11/17/2001	6C
Scharen, Christian Albert	New Britain, Conn.	Ordained	06/08/2001	7B
Schifferdecker, Kathryn Marie	Arkdale, Wis.	Ordained	11/11/2001	5K
Schlueter, Astrid	Luckey, Ohio	Ordained	08/29/2001	6D
Schofield, Jana Marie	San Luis Obispo, Calif.	Ordained	08/26/2001	2B
Schroeder, William James	Combined Locks, Wis.	Ordained	06/02/2001	5I
Schularick, W. Joseph Jr.	Austin, Minn.	Reinstated	07/10/2001	3I
Schwarz, Allen Michael	Davis, W.Va.	Ordained	12/29/2001	8H
Seeker, Scott John	Roswell, Ga.	Ordained	07/29/2001	9D
Seibel, Christina Ann	Curtice, Ohio	Ordained	03/18/2001	6D
Seitz, Timothy Carl	San Marcos, Texas	Ordained	11/30/2001	4E
Sell, Stuart Arno	Niobrara, Neb.	Ordained	06/23/2001	4A
Servi, Patricia Lynn	Scottsdale, Ariz.	Ordained	05/21/2001	2D
Seymour, Ronald Eugene	Seatac, Wash.	Ordained	01/20/2001	1B
Shaffer, David G.	Petersburg, Va.	Reinstated	06/01/2001	9A
Shaw, Patricia Louise	Rockford, Iowa	Ordained	08/05/2001	5F
Sheldon, Ernest Bryan	Taylorsville, N.C.	Ordained	05/20/2001	9B
Short, Michael Jon	Litchfield, Minn.	Ordained	08/19/2001	3F
Sievers, John C.	Norfolk, Neb.	Received from The Lutheran Church–Missouri Synod	10/23/2001	4A
Sivesind, Harry Alan	Chowchilla, Calif.	Ordained	08/05/2001	2A
Smail, Daniel Patrick	Bethel Park, Pa.	Ordained	06/16/2001	8B
Smail, Kari Beth	Pittsburgh, Pa.	Ordained	06/16/2001	8B
Smith, Dean Edward	Owatonna, Minn.	Ordained	12/09/2001	3I
Smith, Melba Elaine	Dovray, Minn.	Ordained	09/23/2001	3F
Smith, Wesley Warren	Trenton, N.J.	Ordained	09/30/2001	7A
Snyder, Laura Lee	Heppner, Ore.	Ordained	12/02/2001	1E
Socha, Susan Zeigler	LaOtto, Ind.	Ordained	07/29/2001	6C
Spaulding, Renee Irene	Sioux City, Iowa	Ordained	01/27/2001	5E
Spicer, Robert Matthew	Groveport, Ohio	Ordained	08/05/2001	6F
Stai, Scott Allen	Brule, Wis.	Ordained	06/10/2001	5H
Stall-Ryan, Jamie John	Kenosha, Wis.	Ordained	02/15/2001	5J
Stallings, Ben Gene	Brooklyn, N.Y.	Ordained	06/25/2001	7C
Steinke, Douglas Glenn	Adams, Wis.	Ordained	02/12/2001	5L
Stevensen, Karen Anne	Bloomington, Minn.	Ordained	03/25/2001	3G
Stoen Hazelwood, Lisa Leone	Charlestown, R.I.	Ordained	11/18/2001	7B
Stone, Beth Ann	McClure, Pa.	Ordained	07/14/2001	8E
Stone, Karl-John Nordos	Troxelville, Pa.	Ordained	08/04/2001	8E

Stoneburner, Ty Shannon	Keene, N.D.	Ordained	07/14/2001	3A
Swanson, Erik Lindall	Wallace, Mich.	Ordained	09/08/2001	5G
Tafesse, Abebe	Alexandria, Va.	Ordained	05/13/2001	8G
Tanis, Cara Elizabeth	Grand Forks, N.D.	Ordained	01/13/2001	3B
Tanis, Mark Anthony	Camp Pendleton, Calif.	Ordained	01/13/2001	3B
Tarkki, Jarmo Osmo Hari	Solvang, Calif.	Received from Lutheran Church in Finland	10/01/2001	2B
Tausili, Polaia Mereane	Seattle, Wash.	Ordained	06/09/2001	1B
Thompson, Diana Lynn	Philadelphia, Pa.	Ordained	09/08/2001	7F
Tiede-Hottinger, Kathryn Ann	Greenville, S.C.	Ordained	12/23/2001	9C
Tomecek, Marianne Katherine	Massapequa Park, N.Y.	Ordained	09/16/2001	7C
Toomey, Michael John	Enderlin, N.D.	Ordained	06/17/2001	3B
Towberman, Tiffany Christine	Sterling, Va.	Ordained	03/31/2001	8G
Truelson, Sharon Kay	Kenedy, Texas	Ordained	11/11/2001	4E
Truemper, David G.	Valparaiso, Ind.	Received from The Lutheran Church--Missouri Synod	04/28/2001	6C
Ulrich, Kathryn Ann	Waupun, Wis.	Ordained	06/21/2001	5K
Udem, Thomas P.	Warren, Minn.	Reinstated	02/16/2001	3D
Van Dam, Philip Kenneth	Rouzerville, Pa.	Ordained	11/04/2001	8D
VandenHeuvel, Jeffrey M.	Madison, Wis.	Received from Roman Catholic Church	12/01/2001	5K
VanEaton, Linda Jean	Inver Grove Hgts., Minn.	Ordained	01/14/2001	3H
Vogl, Robert Allen	Virginia Beach, Va.	Ordained	07/21/2001	9A
Wahlstrom, Jason Richard	Blaine, Minn.	Ordained	07/29/2001	3G
Waters, Eric Edward	Fargo, N.D.	Ordained	07/14/2001	3B
Waters, Michelle Jay	Fargo, N.D.	Ordained	07/14/2001	3B
Watson, David Gordon	Rushford, Minn.	Ordained	07/22/2001	3I
Way, Angela Marie	Princeton, Minn.	Ordained	08/04/2001	3E
Way, Paul Jackson	Sullivan, Wis.	Ordained	08/25/2001	5K
Way, Robert Joseph	Shanksville, Pa.	Ordained	06/14/2001	8C
West, Wendie	Madison, Wis.	Ordained	03/11/2001	5K
Wilford, Dale A.	Rosholt, Wis.	Ordained	06/03/2001	5I
Willich, Dean Allen	Niagara Falls, ON	Ordained	02/11/2001	5J
Winters, Ann Marie	Franklin, Ohio	Ordained	08/04/2001	6F
Wirth, Sara Renae	Kalispell, Mont.	Ordained	07/14/2001	1F
Wolfe, Mary Elizabeth	Reading, Pa.	Ordained	08/05/2001	7E
Wu, Lit Inn	Streamwood, Ill.	Ordained	02/11/2001	5A
Young, Richard Loren	Berbice	Ordained	07/07/2001	1E
Ziems, Paula J.	New Prague, Minn.	Ordained	06/03/2001	3G
Zietlow, Amy Elizabeth	Marion, Ill.	Ordained	08/05/2001	5C
Zimmerman, Kathleen Lois	Baltimore, Md.	Ordained	01/14/2001	8F
Zolfrank, Angela	New Haven, Conn.	Received from The Evangelical Lutheran Church in Bavaria	06/07/2001	7B
Zwarich, Paul Joseph	Goliad, Texas	Ordained	07/07/2001	4E
2002				
Adams, Jana Lee	Colton, Ore.	Ordained	08/24/2002	1E
Alexander, Ryan Matthew	Westminster, Calif.	Ordained	12/21/2002	2C
Anderson, Denise Marie	Cuba City, Wis.	Ordained	06/14/2002	5K
Anderson, Jack Wayne	Sequim, Wash.	Ordained	12/15/2002	1C

Bachman, John Robert	Peoria, Ill.	Ordained	08/01/2002	5C
Bailey, Clayton John	Norfolk, Va.	Ordained	08/11/2002	9A
Bakken, Andrew Marvin	Rockford, Ill.	Ordained	06/14/2002	5B
Barnes, Kerstin	San Jose, Calif.	Ordained	07/13/2002	2A
Barnett, Lindean	Kalispell, Mont.	Ordained	09/14/2002	1F
Barrios, Kenneth W.	Port Charlotte, Fla.	Ordained	08/10/2002	9E
Barry, Lisa Dell	Stuart, Fla.	Ordained	08/02/2002	9E
Bass, Rachel Elizabeth	Rancho S. Margarita, Cal.	Ordained	09/08/2002	2C
Bastian, Michael	North Easton, Mass.	Received from	01/01/2002	7B
		Evangelische Landeskirch, Wurttemberg, Germany		
Bear, Robert L.	Longwood, Fla.	Reinstated	02/15/2002	9E
Berg, David Alton	Waseca, Minn.	Ordained	06/30/2002	3I
Berg, Jeffrey Lee	Sun City West, Ariz.	Ordained	10/27/2002	2D
Bernhardt, Gunther Harro	Montgomery, Pa.	Ordained	05/05/2002	8E
Bileck, Gregor	Pine Grove, Pa.	Ordained	09/28/2002	7E
Blaess, Kristine Anne	Rigby, Idaho	Ordained	04/21/2002	1D
Bode, Matthew David	Detroit, Mich.	Ordained	08/18/2002	6A
Boeschen, Jane Louise	Tekamah, Neb.	Ordained	08/01/2002	4A
Bosell, Mary Catherine	Burlington, Wash.	Ordained	10/21/2002	1B
Bost, Ted Roby	Lincolnton, N.C.	Ordained	06/01/2002	9B
Bowers, Diane Virginia	Fairfax, Calif.	Ordained	07/28/2002	2A
Bradshaw, Tony Ray	Lenoir, N.C.	Ordained	09/28/2002	9B
Britten, Diana Lee	Smethport, Pa.	Ordained	08/11/2002	8A
Brodin, Ryan Dennis	Fridley, Minn.	Ordained	06/02/2002	3G
Brown, Dean Robert	Red Bank, N.J.	Ordained	09/29/2002	7A
Brownson, Therese Marie	Litchfield, Minn.	Ordained	09/07/2002	3F
Buerkle, Bradn Kreg	53501 Lappeenranta	Ordained	12/01/2002	1F
Buono, Melissa Ann	Gardner, Mass.	Ordained	02/17/2002	7B
Butiku, Perucy Nyanjula	Hollis, N.Y.	Ordained	11/23/2002	7C
Bynum, Brenda Lavonne	Gastonia, N.C.	Ordained	06/01/2002	9B
Caine, Barbara Baker	Modesto, Calif.	Ordained	06/20/2002	2A
Capel, Kristen Kay	Racine, Wis.	Ordained	03/03/2002	5J
Caruana, Barbara Ann	New Holland, Pa.	Ordained	06/07/2002	8D
Chadburn, Mary Elizabeth	Benedict, N.D.	Ordained	10/13/2002	3A
Chapman, Judith Ann	Oneonta, N.Y.	Ordained	11/09/2002	7D
Cho, Sung Yong	Denver, Colo.	Ordained	09/28/2002	2E
Cohan, Gretchen Ann	Shoreline, Wash.	Ordained	11/17/2002	1B
Collins, Barbara Jeanne	Potts Grove, Pa.	Ordained	03/23/2002	8E
Collins, John Thomas	Lavallette, N.J.	Ordained	09/29/2002	7A
Connell, David Edward	Summerfield, Fla.	Ordained	09/02/2002	9E
Copeck, Joseph Samuel	Lawrenceburg, Ind.	Ordained	07/28/2002	6C
Crosby, Elvin G.	Wahoo, Neb.	Ordained	09/29/2002	4A
Culuris, Christopher Scott	Claysburg, Pa.	Ordained	08/24/2002	8C
Culuris, Heather Gail	Altoona, Pa.	Ordained	08/24/2002	8C
Dahl, Barbara Jean	Mulberry, Ind.	Ordained	03/23/2002	6C
Daniels, Mary Joy	Sprague, Wash.	Ordained	11/20/2002	1D
Davis, James Byron	Ocean City, Md.	Ordained	04/21/2002	8F
Davis, Kenneth Leslie	Scottsdale, Ariz.	Ordained	04/14/2002	2D
DePriest, Shelby Jean	Fort Valley, Va.	Ordained	06/08/2002	9A
deVeer, Marilyn Eaton	Bowdon, N.D.	Ordained	06/23/2002	3A
DeVoll-Donaldson, Jean Lee	Bentonville, Ark.	Ordained	07/07/2002	4C
Deneen, Anne Lewis	Gloucester, Mass.	Ordained	09/29/2002	7B
Dietz, John Edward	Hibbing, Minn.	Ordained	06/16/2002	3E
Dolich, Herbert Christian	Allentown, Pa.	Ordained	07/21/2002	7E
Donald, Mark James	Fergus Falls, Minn.	Ordained	05/18/2002	3D
Dorsey, Thomas E.	Fairview, N.J.	Ordained	09/29/2002	7A
Dostert, Manisha Nalin	Fayetteville, N.C.	Ordained	10/20/2002	9B

Downes, Patrick V.	Wilmington, Del.	Ordained	06/02/2002	8F
Duba, Gail Young	Spokane, Wash.	Ordained	12/22/2002	1D
Eaddy, Cornelius Duane	Philadelphia, Pa.	Ordained	01/19/2002	7F
Eckert, J. Martin	Decatur, Ill.	Ordained	01/20/2002	5C
Edwards, Denise L.	Columbus, Ohio	Ordained	07/27/2002	6F
Eide, Elizabeth Ann	Barrington, R.I.	Ordained	07/18/2002	7B
Elliott, Melinda Ruth	Aurora, Ill.	Ordained	06/07/2002	5A
Engelbose, Amy Michelle	Hustisford, Wis.	Ordained	06/30/2002	5K
Eppelsheimer, David Glen	Jamestown, N.D.	Ordained	06/16/2002	3B
Espegren, Franklin Thomas	Citrus Heights, Calif.	Ordained	05/11/2002	2A
Finegan, Katherine Ann	Republic, Mich.	Ordained	07/28/2002	5G
Fisher, Travis M.	Las Vegas, Nev.	Ordained	07/07/2002	2D
Fiumefreddo, Jeana-Marie L.	Portland, Ore.	Ordained	10/19/2002	1E
Flemr, Susan Frances	Edgemont, Ark.	Ordained	06/09/2002	4C
Fonfara, Linda Marie	Clinton Township, Mich.	Ordained	03/23/2002	6A
Formwalt, Bryce Justin	Springboro, Ohio	Ordained	08/18/2002	6F
Foss, Kari Marie	Bottineau, N.D.	Ordained	08/10/2002	3A
Frase, Connie Lynn	Colfax, Ill.	Ordained	08/11/2002	5C
Freed, Dody Star	Easton, Pa.	Ordained	10/26/2002	7E
Frerichs, David Arthur	Tulsa, Okla.	Ordained	06/16/2002	4C
Frontz, Maurice Clinton	South Williamsport, Pa.	Ordained	06/02/2002	8E
Gallagher, James William	South Range, Mich.	Ordained	09/01/2002	5G
Gallagher, Katrina Louise	Dollar Bay, Mich.	Ordained	09/01/2002	5G
Gibson, Daniel William	Los Angeles, Calif.	Ordained	03/02/2002	2B
Gifford, Judy A.	Sutherland, Neb.	Ordained	02/23/2002	4A
Glase, Thomas Matson	Girard, Pa.	Ordained	01/27/2002	8A
Gold, Jennifer Kristine	San Antonio, Texas	Ordained	07/13/2002	4E
Gonzalez y Perez, Belen	Brooklyn, N.Y.	Ordained	05/31/2002	7C
Gordon, Rebecca Irene	Wonder Lake, Ill.	Ordained	06/14/2002	5B
Gragg, Nathan Thomas	Weirton, W.Va.	Ordained	07/28/2002	8H
Graham, Paul A.	Prairie du Chien, Wis.	Ordained	09/22/2002	5L
Greenler, Michael Ray	Stuttgart, Ark.	Ordained	08/25/2002	4C
Groves, Mark Allan	Monaca, Pa.	Ordained	06/15/2002	8B
Gusaas, Rachael Ann	Windom, Minn.	Ordained	07/20/2002	3F
Haglund, Anthony Lee	Aberdeen, S.D.	Ordained	02/10/2002	3C
Hamilton, Victoria Lavonne	Jacksonville, Fla.	Ordained	04/21/2002	9E
Hamilton, William Charles	Jacksonville, Fla.	Ordained	04/21/2002	9E
Hamman, Jonathan David	Danville, Va.	Ordained	02/03/2002	9A
Hastings, Mary Jane	Morristown, N.J.	Ordained	05/02/2002	7A
Havir, Constantine Leatha	Parkersburg, W.Va.	Ordained	06/23/2002	8H
Heath, Patricia Deann	Shipman, Ill.	Ordained	01/13/2002	5C
Hendrickson, Marsha Kay	Safford, Ariz.	Ordained	10/13/2002	2D
Hepler, Jennifer Denise	Raleigh, N.C.	Ordained	02/02/2002	9B
Hepler, Noah Downing	Raleigh, N.C.	Ordained	02/02/2002	9B
Hess, Joseph Alfred	Highlands Ranch, Colo.	Ordained	08/04/2002	2E
Hewitt, Patricia Ann	Elgin, Ill.	Ordained	08/25/2002	5A
Hildreth, Sara Lynne	Madison, Neb.	Ordained	07/21/2002	4A
Hill, Jason Michael	Janesville, Wis.	Ordained	08/25/2002	5K
Hillesland, Bernt Olaf	Tacoma, Wash.	Ordained	03/02/2002	1C
Himstedt, Karin	Cleveland, Ohio	Ordained	08/24/2002	6E
Homstad, Keith Everett Olav	Kenyon, Minn.	Ordained	03/24/2002	3I
Horn, Denise Mary	Marion, Pa.	Ordained	08/25/2002	8D
Horton, Dianna Lee	Mt Crawford, Va.	Ordained	11/17/2002	9A
Hoversten, Margaret Eiben	Soldiers Grove, Wis.	Ordained	06/23/2002	5L
Howe, Elizabeth Anna	DeSoto, Wis.	Ordained	07/14/2002	5L

Hudson, Dellis Wayne	Pigeon, Mich.	Ordained	06/30/2002	6B
Huff, Kara Joy	Charleston, S.C.	Ordained	07/27/2002	9C
Indehar, Cheryl Dawn	St. Paul, Minn.	Ordained	01/19/2002	3H
Isakson, Sarah	Berkeley, Calif.	Ordained	06/22/2002	2A
Jacob, James Francis	Elmer, N.J.	Ordained	09/29/2002	7A
Javorsky, Joseph William	Bertrand, Neb.	Ordained	06/30/2002	4A
Jensen, Beverly Ann	Yakima, Wash.	Ordained	12/14/2002	1D
Johanson, David Henry	San Jose, Calif.	Ordained	06/30/2002	2A
Johnson, Gerard F. M.	Manassas, Va.	Ordained	03/17/2002	8G
Johnson, Mary Katherine	Plaza, N.D.	Ordained	04/14/2002	3A
Johnston, Kristin Kay	Arvada, Colo.	Ordained	09/07/2002	2E
Jones, Megan Jane	Atlanta, Ga.	Ordained	07/28/2002	9D
Kaan, Sze (Ronnie) Yan	Chicago, Ill.	Ordained	06/07/2002	5A
Kastelle, Roger Eugene	Luck, Wis.	Ordained	05/19/2002	5H
Kasting, Robert James	Mocksville, N.C.	Ordained	01/12/2002	9B
Kemnitz-Johnson, Kristin Ann	Aitkin, Minn.	Ordained	04/21/2002	3E
Kershner, Scott Morrison	Brooklyn, N.Y.	Ordained	11/02/2002	7C
Korsmo, Sharon Diane	Rolette, N.D.	Ordained	09/01/2002	3B
Krafft, Betty L.	Spokane, Wash.	Ordained	04/17/2002	1D
Krasneck, Richard Raymond	Mount Jackson, Va.	Ordained	06/08/2002	9A
Kuempel, Kristen Elisabeth	Axtell, Kan.	Ordained	09/08/2002	4B
Kuempel, Matthew Frisch	Axtell, Kan.	Ordained	09/14/2002	4B
Kwiatkowski, Richard Andrew	North Boston, N.Y.	Ordained	06/23/2002	7D
Lange, Dirk Gerhard	Atlanta, Ga.	Ordained	11/10/2002	9D
Lapinskas, Jennifer Anne	Green Bay, Wis.	Ordained	07/07/2002	5I
Larsen-Schmidt, Kristen L. A.	Mahnomen, Minn.	Ordained	08/03/2002	3D
Lathrop, James David	Sugarcreek, Ohio	Ordained	05/05/2002	6E
Lathrop, Justin Christian	Gaithersburg, Md.	Ordained	07/07/2002	8G
Lauterhahn, Cathy Lynn	Toledo, Ohio	Ordained	02/09/2002	6D
Lawless, John Barrie	Ozone Park, N.Y.	Ordained	04/28/2002	7C
Letscher, David Bernard	Cedarville, Mich.	Ordained	06/22/2002	5G
Lewis, Rochelle Emory	Charlotte Amalie, V I	Ordained	07/14/2002	9F
Limbong, Bimen	Anchorage, Alaska	Ordained	08/20/2002	1A
Linne, Karen Gustafson	Mahtowa, Minn.	Ordained	01/12/2002	3E
Little, Amy Christine	Monroeville, Ohio	Ordained	09/09/2002	6D
Lomen, Bonnie Kay	Walnut Grove, Minn.	Ordained	04/14/2002	3F
Loughry, Ruth Ann	Pierre, S.D.	Ordained	06/16/2002	3C
Luukkonen, Amy Yvonne	Minneapolis, Minn.	Ordained	05/19/2002	3G
Maldonado, Ivan	Cayey, Puerto Rico	Ordained	10/20/2002	9F
Malone, Steven Michael	Indianapolis, Ind.	Ordained	08/11/2002	6C
Mar, Jane Ann	Rogers, Ark.	Ordained	02/10/2002	4C
Markquart, Jeanne Marie	North Oaks, Minn.	Ordained	10/11/2002	3H
Martin, Matthew Ronald	Champaign, Ill.	Ordained	06/15/2002	5C
Martin, Vivian Annette	Los Angeles, Calif.	Ordained	12/01/2002	2B
Mason, Shari Ann	Adams, Minn.	Ordained	06/30/2002	3I
Matzek, Loriann Lorraine	McKinney, Texas	Ordained	06/30/2002	4D
Matzek, Michael Alexander	McKinney, Texas	Ordained	06/30/2002	4D
Mechsner, Michael F.	Foresthill, Calif.	Transferred from Evangelical Lutheran Church in Canada	02/01/2002	2A
Medin, Gary James	North Oaks, Minn.	Ordained	08/11/2002	3H
Mefferd, Bonnie L.	Jacksonville, Fla.	Ordained	08/04/2002	9E
Meinecke, Kimberly Irene	Goldendale, Wash.	Ordained	09/01/2002	1D
Meitzen, Fredrica Kilmer	Etters, Pa.	Ordained	11/16/2002	8D
Millum, Michael D.	Torrington, Conn.	Received from	03/01/2002	7B

United Methodist Church				
Mohr, Anita Faye	Utica, N.Y.	Ordained	12/01/2002	7D
Mohr-Kelly, Patricia Ann	Battle Creek, Mich.	Ordained	07/28/2002	6B
Muters, Matthew Glen	Mount Vernon, Iowa	Ordained	06/09/2002	5D
Mwitanti, Elijah	Marlton, N.J.	Ordained	07/07/2002	7A
Nedbalek, Robert Joe	Reeder, N.D.	Ordained	03/17/2002	3A
Nelson, John D. F.	Bloomington, Minn.	Ordained	06/23/2002	3G
Nelson-Loefke, William Lee	Niagara Falls, N.Y.	Ordained	06/08/2002	7D
Nerheim, Steven J.	Wayzata, Minn.	Reinstated	03/27/2002	3G
Nietz, Sarah Elizabeth	Goodhue, Minn.	Ordained	07/21/2002	3I
Noble, James A.	Grand Blanc, Mich.	Reinstated	05/30/2002	6A
Nybrotten, Philip Mark	Brookfield, Wis.	Ordained	08/11/2002	5J
Nygard, Lucinda Kay	Marion, N.D.	Ordained	06/29/2002	3B
Nynas, Paul Edward	Fargo, N.D.	Ordained	09/15/2002	3B
Ollikainen, Jennifer Lynn	Springfield, Pa.	Ordained	09/29/2002	7F
Ollikainen, Matthew Edwin	Norwood, Pa.	Ordained	09/29/2002	7F
Ollis, Marcus Dwight	Hudson, N.C.	Ordained	06/01/2002	9B
Olsen, Eric Olaf	New Hyde Park, N.Y.	Ordained	09/07/2002	7C
Olson, Diane Mary	Milwaukee, Wis.	Ordained	08/25/2002	5J
Orrell, Timothy Daves	Woodstock, Va.	Ordained	06/08/2002	9A
Osman, Elisa Anne	Somerset, Pa.	Ordained	06/13/2002	8C
Parker, Bonnie Lynne	Baytown, Texas	Ordained	12/08/2002	4F
Parsons, David Cameron	Brooklyn, N.Y.	Ordained	09/22/2002	7C
Pavesic, David Lars	Gibson City, Ill.	Ordained	07/27/2002	5C
Pederson, Dawn Lynnette	Grantsburg, Wis.	Ordained	06/09/2002	5H
Pejack, Karin E.	Dillsburg, Pa.	Received from	04/26/2002	8D
United Church of Christ				
Perkins, Steven Edward	Tustin, Calif.	Ordained	07/02/2002	2C
Peterson, Bradley Kent	Boyceville, Wis.	Ordained	07/13/2002	5H
Peterson, Bruce Carl	Crosby, N.D.	Ordained	09/08/2002	3A
Peterson, Harold Lewis	Red Oak, Iowa	Ordained	06/08/2002	5E
Petricka, Deborah Sue	Sumner, Iowa	Ordained	06/15/2002	5F
Pipho, Nathan DuWayne	North Quincy, Mass.	Ordained	09/29/2002	7B
Possinger, Jami Lloyd	Schnecksville, Pa.	Ordained	07/21/2002	7E
Powrie, Marianne	Wooster, Ohio	Ordained	08/03/2002	6E
Punt, Dieter W.	Pontiac, Ill.	Received from	08/01/2002	5C
Lutheran Church of South Africa				
Quinones, Nelson	Allentown, Pa.	Ordained	04/21/2002	7E
Rabell-Gonzalez, Nelson H.	Dorado, Puerto Rico	Ordained	06/23/2002	9F
Rahe, Linda Catherine	Napoleon, Ohio	Ordained	07/21/2002	6D
Rapczak, Kimberly Ann	Dravosburg, Pa.	Ordained	06/15/2002	8B
Redlin, Jeffrey Ernest	Langford, S.D.	Ordained	06/29/2002	3C
Reihman, Susan Elizabeth	Marion, Iowa	Ordained	09/22/2002	5D
Reinsch, Leland J.	Rush City, Minn.	Ordained	01/19/2002	3H
Reynolds, Timothy Gerald	Ngaoundere	Ordained	06/16/2002	9C
Rike, David Andrew Benton	Wrightsville, Pa.	Ordained	01/12/2002	8D
Roberts, Richard Everett	Nashville, Tenn.	Ordained	07/14/2002	9D
Rodgers, Carlton Eugene	Philadelphia, Pa.	Ordained	01/13/2002	7F
Rosenhagen, Ulrich S. A.t	Coral Gables, Fla.	Ordained	04/28/2002	9E
Roser, Dennis Merle	Baden, Pa.	Ordained	06/15/2002	8B
Ross, Jillian A.	Wapato, Wash.	Ordained	06/22/2002	1D
Ruggles, Susan Diana	Nazareth, Pa.	Ordained	05/11/2002	7E
Runser, Karl W.	Coudersport, Pa.	Ordained	12/15/2002	8A

Sabin, Charles Gary	Binford, N.D.	Ordained	06/01/2002	3B
Sassaman, Jeremiah Adam	Williamsburg, Pa.	Ordained	07/20/2002	8C
Schaller, Cynthia L.	Roswell, Ga.	Ordained	12/15/2002	9D
Schillack, Niklaus Christian	Belview, Minn.	Ordained	07/21/2002	3F
Schlatter, Rebecca Lynn	Santa Clara, Calif.	Ordained	02/03/2002	2A
Schlenker, Mark Robert	Jacksonville, Fla.	Ordained	06/22/2002	9E
Schmidt, Timothy A. M.	Upper Sandusky, Ohio	Ordained	07/28/2002	6D
Schmitke, Kathleen A.	International Falls, Minn.	Received from	03/01/2002	3E
		Evangelical Lutheran Church in Canada		
Schneck, Patricia Ann	Pittsburgh, Pa.	Ordained	05/24/2002	8B
Schneider, Susan Elaine	Des Moines, Iowa	Ordained	05/26/2002	5D
Schultz, Linda Marie	Davenport, Iowa	Ordained	12/07/2002	5D
Schumacher, Steven Roy	Richland, Wash.	Ordained	09/01/2002	1D
Schunke, Barbara Jo	Savannah, Ga.	Reinstated	05/02/2002	9D
Schwan, Kristen	Rutland, N.D.	Ordained	03/16/2002	3B
Scott, Brian Peter	Red Wing, Minn.	Ordained	08/11/2002	3I
Scott, Carol Louise	Inglewood, Calif.	Ordained	05/05/2002	2B
Searl, Scott H.	Excelsior, Minn.	Ordained	08/18/2002	3G
Seibenick, Kurt Brian	Sylvania, Ohio	Ordained	06/23/2002	6D
Self, Beverly DeBord	Springfield, Ohio	Ordained	06/09/2002	6F
Seymour, Rebecca Denise	Camden, S.C.	Ordained	02/02/2002	9C
Shaw, Daniel David	Kent, Wash.	Ordained	07/20/2002	1B
Sherman, Michael Ralph	Mauldin, S.C.	Ordained	06/23/2002	9C
Sijera-Grant, Maria Gracia	Ellicott City, Md.	Ordained	11/24/2002	8F
Sinclair, Susan June	Buckingham, Pa.	Ordained	01/12/2002	7F
Sinibaldo, Geoff Trent	Avon, Conn.	Ordained	07/20/2002	7B
Skoglund, Kathryn Lucinda	Hector, Minn.	Ordained	06/21/2002	3F
Smith, Matthew Arden	Bridgeport, Mich.	Ordained	07/21/2002	6B
Smith, Stephanie Ann	Amherst, Mass.	Ordained	06/07/2002	7B
Smithberger, Steven Robert	London, Ohio	Ordained	08/24/2002	6F
St. Clair, Paul William	New Market, Va.	Ordained	12/14/2002	9A
Stiegler, Gary Nelson	Lakewood, N.J.	Ordained	05/02/2002	7A
Stokke, Krista Laurie	Granville, Ill.	Ordained	06/14/2002	5B
Stone, Robert Lee	Orofino, Idaho	Ordained	07/26/2002	1D
Stott, Albert W.	San Diego, Calif.	Reinstated	05/15/2002	2C
Striegel, Leslie Jo	Scottsbluff, Neb.	Ordained	03/25/2002	4A
Striegel, Nick Jay	Scottsbluff, Neb.	Ordained	03/25/2002	4A
Swords, Kathy Ann	Hummelstown, Pa.	Ordained	01/12/2002	8D
Tan, Junfeng	Faulkton, S.D.	Ordained	06/30/2002	3C
Thomas, John David	Mesa, Ariz.	Ordained	08/18/2002	2D
Thomas, Michael Allen	Bronx, N.Y.	Ordained	05/31/2002	7C
Thorson, Eric John	Wilsall, Mont.	Ordained	07/28/2002	1F
Tillberg, Julie Marie	Plattsmouth, Neb.	Ordained	11/10/2002	4A
Trexler, David Lee	Jasper, Ind.	Ordained	05/30/2002	6C
Turley, Deborah Lee	East Amherst, N.Y.	Ordained	10/20/2002	7D
Van Gaasbeek, Tuula Elina	Louisville, Ky.	Ordained	10/27/2002	6C
VanDeBerg, Paul Alan	Racine, Wis.	Ordained	06/22/2002	5J
VanDeBerg, Sara Cristine	Racine, Wis.	Ordained	06/22/2002	5J
VandeWalle, Mary Jo	Stevensville, Mich.	Ordained	02/10/2002	6B
Vogelgesang, Linda Lyon	Piqua, Ohio	Ordained	05/19/2002	6F
Volker, Deborah Lynn	York, Pa.	Ordained	06/07/2002	8D
Wagner, Gary Joe	York, Pa.	Ordained	06/07/2002	8D
Ward, Colin Trevor	Pittsburg, Kan.	Ordained	10/30/2002	4B
Warne-McGraw, Ryan Douglas	Whittier, Calif.	Ordained	07/07/2002	2C
Warner, Amanda Leigh	Brookfield, Conn.	Ordained	06/07/2002	7B
Waterbury, Brenda Kay	Casper, Wyo.	Ordained	08/30/2002	2E

Watson, Michael Earle	Lexington, S.C.	Ordained	06/23/2002	9C
Weidmann, Frederick W.	New York, N.Y.	Ordained	11/23/2002	7C
Weitzel, Kimberly Christina	Burkittsville, Md.	Ordained	05/26/2002	8F
Welch, Patti Jean	New York, N.Y.	Ordained	05/31/2002	7C
Weller, Gretchen Evangeline	Madison, Wis.	Ordained	09/15/2002	5K
Westermeyer, Timothy Paul	Plymouth, Minn.	Ordained	10/28/2002	3G
Weston, Evelyn Jane	Renville, Minn.	Ordained	09/29/2002	3F
Widner, Michael Raymond	Brenham, Texas	Ordained	09/14/2002	4F
Wiegert, Amy Lynn	Galesburg, Ill.	Ordained	10/27/2002	5B
Williams, Tanysha Marie	Milwaukee, Wis.	Ordained	07/20/2002	5J
Wilson, Jeffrey Mark	McLean, Va.	Ordained	07/28/2002	8G
Winklepleck, Julie	Muskegon, Mich.	Ordained	07/14/2002	6B
Witkowski, Daniel Anthony	Des Moines, Iowa	Ordained	08/24/2002	5D
Wolff, Charles B. W.	Sioux City, Iowa	Reinstated	02/24/2002	5E
Yarger, Jonathan David	Fargo, N.D.	Ordained	07/21/2002	3B
Yarian, Derik Clyde	Clear Lake, Iowa	Ordained	06/16/2002	5F
Yeager, Carol Ann	Grafton, N.D.	Ordained	06/23/2002	3B
Yeager, Gregory Allen	Grafton, N.D.	Ordained	06/23/2002	3B
Yoder, Keith David	Ashfield, Pa.	Ordained	07/21/2002	7E
Young, Randall Vernon	Dalton, Minn.	Ordained	07/14/2002	3D
Youngdahl, Eric Nathaniel	Houston, Texas	Ordained	03/03/2002	4F
Ziemer, Jacqueline Ann	Welcome, Minn.	Ordained	06/16/2002	3F
Zoruba, Timothy Lewis	Brooksville, Fla.	Ordained	06/29/2002	9E

Appendix B to the Report of the Secretary

Removals from the Roster of Ordained Ministers 2001-2002

Corrections

The following person was removed from the roster of ordained ministers prior to 2001. The removal, however, was not reported in the minutes of other Churchwide Assemblies.

Name	City, State	Reason	Date	Region/ Synod
Kyler, David P.	Phillipsburg, Penn.	Resigned	07/26/1999	8C

2001

Abrahamson, Albert Leonard	Peoria, Ariz.	Deceased	02/11/2001	2D
Ackermann, Elmer Frederick	Wittenberg, Wis.	Deceased	08/16/2001	5I
Alber, Donald Frederick	Canfield, Ohio	Deceased	12/28/2001	6E
Albert, Harold Raymond	Kissimmee, Fla.	Deceased	10/07/2001	9E
Allbeck, Alton Neve	Riverside, Calif.	Deceased	07/26/2001	2C
Allen, Wilbur Myers	Mulberry, Ind.	Deceased	10/21/2001	5C
Allert, Carl William	Tigard, Ore.	Deceased	01/27/2001	1E
Amelung, Carl Henry Frederick	Fort Wayne, Ind.	Deceased	08/06/2001	6C
Anderson, Aldine Eugene	Lincoln, Neb.	Deceased	02/15/2001	4A
Anderson, Arnold Flyen	Woodinville, Wash.	Deceased	07/17/2001	1B
Anderson, Carrol Walter	Hallock, Minn.	Deceased	02/28/2001	3C
Anderson, Wilton Harold	Tacoma, Wash.	Deceased	05/04/2001	1C
Armstrong, Patti Berry	Houston, Texas	Deceased	11/28/2001	4F

Armstrong, Robert Hugh	Hillsboro, Ore.	Deceased	09/29/2001	1E
Artz, Harold Eugene	Blackwood, N.J.	Deceased	08/05/2001	7F
Battiste, Quentin Edward	Norwalk, Ohio	Deceased	04/07/2001	6D
Bauman, Scott Philip	Bismarck, N.D.	Resigned	12/18/2001	3A
Bealer, Luther Henry	Myerstown, Pa.	Deceased	08/31/2001	7E
Bellingham, John Chamberlain	Winchester, Va.	Deceased	05/13/2001	9A
Benbow, William K.	West Des Moines, Iowa	Deceased	04/28/2001	5D
Benedict, Gary Joseph	Ballwin, Mo.	Resigned	12/14/2001	5H
Bernhardt, Harvey H.	Anacortes, Wash.	Deceased	02/14/2001	1B
Billdt, Verner Luther Emanuel	Highland, Calif.	Deceased	07/22/2001	2A
Bloedow, Tinka C. D.	River Falls, Wis.	Removed	12/09/2001	5H
Boll, Thomas Earl	Monroe, Wis.	Resigned	08/01/2001	5K
Bonham, Michael Robert	Florence, Ala.	Resigned	03/07/2001	9D
Borchelt, Joel Peter	Evans, Ga.	Removed	07/19/2001	5D
Borgen, Luther S.	La Crosse, Wis.	Deceased	10/11/2001	5L
Boyce, Fred Sylvester	Estherville, Iowa	Deceased	04/15/2001	5E
Boyens, Raymond Charles	St. Paul, Minn.	Deceased	12/01/2001	5I
Braaten, Arndt Beroen	Chicago, Ill.	Removed	11/01/2001	5B
Brecke, Donald Wesley	Reno, Nev.	Deceased	04/16/2001	2A
Breda, Daniel Stephen	Prescott Valley, Ariz.	Resigned	11/05/2001	4B
Bremer, Otto Amos	Oakland, Calif.	Deceased	05/02/2001	2A
Brenna, Gary Leon	Centralia, Wash.	Deceased	08/20/2001	1C
Bringsjord, Andrea Beate	Baudette, Minn.	Removed	10/01/2001	3D
Brock, Thomas James	Minneapolis, Minn.	Removed	05/23/2001	3G
Buchholtz, Paul Harnly	Columbus, Ohio	Deceased	04/14/2001	6F
Burmeister, Wilbert Charles	Fairbury, Ill.	Deceased	05/16/2001	5C
Burns, Carole A.	Chicago, Ill.	Deceased	12/27/2001	5A
Cain, Marvin Fay	West Richland, Wash.	Deceased	12/26/2001	1D
Campbell, Harold Eugene	Milledgeville, Ga.	Removed	01/01/2001	9D
Chomitzky, Pamela Ann	Kutztown, Pa.	Deceased	11/29/2001	7E
Clark, Alton Claud	Little Mountain, S.C.	Deceased	03/24/2001	9C
Clark-Johnson, Marcia L.	Chicago, Ill.	Resigned	01/23/2001	5B
Claypool, James Peter	Largo, Fla.	Deceased	10/11/2001	3E
Click, Barry Edward	San Diego, Calif.	Removed	06/01/2001	2D
Cofer, Robert Ray	Vero Beach, Fla.	Deceased	12/24/2001	9E
Coleman, William Dawson	Lititz, Pa.	Deceased	10/22/2001	7F
Cooling, Robert Clifford	Bloomington, Ill.	Deceased	06/29/2001	5C
Coombe, David Michael	Washington, D.C.	Removed	06/01/2001	8D
Cornelius, Terram Ott	Bakersfield, Calif.	Resigned	01/01/2001	2B
Cunningham, Ray Leland	Lakewood, Colo.	Resigned	11/12/2001	2E
Dahlberg, Alfred Walter	Rochester, Minn.	Deceased	01/29/2001	3I
Danker, William J.	Arlington, Va.	Deceased	05/17/2001	5A
Davis, Stewart A.	Anchorage, Alaska	Resigned	06/06/2001	1A
Deisher, George Reuben	Topton, Pa.	Deceased	02/15/2001	7E
Deutscher, David Allen	Fresno, Calif.	Removed	09/22/2001	2A
Dirksen, Clifford A.	Bancroft, S.D.	Deceased	09/09/2001	3C
Dokmo, David Harold	St. Paul, Minn.	Resigned	05/17/2001	3G
Dunbar, Jesse Louis	Clinton, Ohio	Resigned	08/16/2001	6E
Easton, Randolph Lloyd	Camp Hill, Pa.	Removed	06/01/2001	8D
Edwins, J. Kenneth	Las Vegas, Nev.	Deceased	09/01/2001	2D
Eggerling, Mary Barbara	Williamsburg, Iowa	Deceased	07/30/2001	5D
Erickson, Allen Clifford	Willmar, Minn.	Deceased	12/13/2001	3F
Erickson, Douglas Eugene	Grand Forks, N.D.	Deceased	01/15/2001	3B
Ervin, William Edwin	McKeesport, Pa.	Deceased	11/29/2001	8B
Evert, Jack Allen	Issaquah, Wash.	Removed	09/08/2001	5A

Fahning, John E.	Minneapolis, Minn.	Resigned	10/21/2001	3G
Faust, Richard Chandler	Lawrence, Kan.	Deceased	02/09/2001	4A
Fetter, Michael David	San Antonio, Texas	Deceased	03/26/2001	4E
Feustel, Harvey G.	New London, Wis.	Deceased	06/11/2001	5I
Fietz, Eric Richard	Forest City, Iowa	Deceased	01/09/2001	5E
Findlay, Richard W.	North Canton, Ohio	Deceased	12/23/2001	6E
Fitzgibbons, Paula Marie	Crystal Lake, Ill.	Resigned	07/01/2001	2B
Flessner, Henry Andrew	Rantoul, Ill.	Deceased	03/14/2001	5C
Folkers, Norman G.	Bellingham, Wash.	Deceased	02/17/2001	1B
Folkerts, Leonard F.	Oviedo, Fla.	Deceased	09/06/2001	9E
Ford, James David	Alexandria, Va.	Deceased	08/27/2001	8G
Gardner, Jeffrey Erik	Charlotte, N.C.	Resigned	10/01/2001	9B
Garhart, John David	Oneonta, N.Y.	Deceased	01/25/2001	7D
Gies, Waldemar	Longmont, Colo.	Deceased	11/22/2001	5F
Gilbertson, Steven Gaylord	San Clemente, Calif.	Resigned	11/21/2001	2C
Goldner, Michael Baier	Sebring, Ohio	Deceased	01/26/2001	6E
Gravdal, Mark Norman	Waverly, Iowa	Resigned	03/21/2001	5F
Gray, Nathaniel Austin	Linville, Va.	Resigned	10/15/2001	9A
Groettum, Carl J.	Sun City, Ariz.	Deceased	08/03/2001	3H
Groettum, John R.	North Branch, Minn.	Deceased	06/25/2001	3H
Grorud, Arthur N.	Brandon, S.D.	Deceased	02/13/2001	3C
Groth, Erwin Edward	Tripp, S.D.	Deceased	06/11/2001	3C
Groth, Glenn O.	Eagle River, Alaska	Deceased	07/30/2001	1A
Grove, Karen	Westford, Mass.	Deceased	07/16/2001	7B
Gubsch, Timothy Ray	Leavenworth, Wash.	Resigned	08/28/2001	1D
Guldager, Joyce R.	Cedar Falls, Iowa	Deceased	03/03/2001	5F
Hackman, Bruce Edward	Yucapia, Calif.	Removed	03/24/2001	4B
Halverson, Gilbert Otto	Elmhurst, Ill.	Deceased	12/10/2001	5A
Hammer, Theodore Emanuel	Schenectady, N.Y.	Deceased	01/02/2001	7D
Hanks, John Winfield	Delmont, Pa.	Deceased	02/07/2001	8B
Hansen, James Elwood	Pace, Fla.	Resigned	12/21/2001	9E
Hansen, Paul G.	Oakhurst, Calif.	Deceased	05/27/2001	2A
Hansen, Philip Luther	Onamia, Minn.	Deceased	01/14/2001	3E
Hanson, Denise Marie	Dickinson, N.D.	Resigned	09/08/2001	3A
Hanson, Gordon B.	Port St Lucie, Fla.	Deceased	09/05/2001	9E
Hanson, Paul Adrian	Minneapolis, Minn.	Deceased	09/30/2001	3G
Harms, Caleb Dietrich	San Antonio, Texas	Resigned	08/22/2001	7F
Harrison, Eric E.	St. Albans, N.Y.	Deceased	06/20/2001	7C
Hartmann, Richard Paul	Houston, Texas	Resigned	02/15/2001	4F
Hatlestad, Merlin D.	Bismarck, N.D.	Deceased	08/21/2001	3A
Haugen-Strand, Lidvald	Duluth, Minn.	Transferred to	09/17/2001	3E
		Evangelical Lutheran Church in Canada		
Hawkinson, Vincent Luther	Minneapolis, Minn.	Deceased	12/10/2001	3G
Hawthorne, Harry David	Hickory, N.C.	Deceased	05/21/2001	9B
Heasley, Glenn Eugene	Mifflinburg, Pa.	Deceased	11/26/2001	8E
Heidmann, Kurt M.	Wayne, Mich.	Deceased	10/01/2001	6A
Hendrickson, Michael Charles	Carmel, Calif.	Removed	03/17/2001	8B
Heuser, Earl Frederick	Quincy, Ill.	Deceased	08/28/2001	5C
Hoff, Herbert Thomas	Salinas, Calif.	Removed	09/21/2001	2A
Hoff, Myron John	The Woodlands, Texas	Deceased	12/07/2001	4F
Holck, Manfred	Austin, Texas	Deceased	12/06/2001	4E
Holmer, Johan Erik	Algonia, Iowa	Deceased	12/17/2001	5B
Holmer, Paul Emil	Albuquerque, N.M.	Deceased	08/08/2001	4F
Houser, Donald Lee	Hinsdale, Ill.	Deceased	10/12/2001	8B
Hueter, Robert Frederick	Columbus, Ohio	Deceased	05/19/2001	6D
Huff, Steven R.	Milton, Wis.	Removed	05/31/2001	5K
Hundley, James Scott	Louisville, Ky.	Resigned	06/12/2001	9D

Jackson, Jerome Case	Good Hart, Mich.	Deceased	10/25/2001	6B
Jespersen, Richard A.	Big Sandy, Mont.	Resigned	12/18/2001	1F
Johnson, David Gene	Monmouth, Ill.	Deceased	04/24/2001	5B
Johnson, Donald Ray	Windsor, Colo.	Resigned	11/12/2001	2E
Johnson, Dwight Raymond	White Bear Lake, Minn.	Deceased	04/02/2001	3H
Johnson, James Robert	Tucson, Ariz.	Deceased	07/31/2001	2D
Johnston, Richard Milton	Sioux City, Iowa	Deceased	09/18/2001	3E
Jorgensen, Einar Gordon	Papillion, Neb.	Deceased	06/16/2001	4A
Judt, Theo Henry	Strawberry Point, Iowa	Deceased	03/16/2001	5F
Kalkwarf, Orville Benjamin	Seguin, Texas	Deceased	08/05/2001	4E
Kampfe, LaVern A.	Waverly, Iowa	Deceased	01/15/2001	5F
Kao, Samson S.	Flushing, N.Y.	Deceased	11/28/2001	2A
Kessel, John William	Campbell, Calif.	Removed	01/31/2001	2A
Kettlehake, Larry Edward	Greenville, Ohio	Deceased	11/08/2001	6F
Kittilstad, Richard L.	Hixton, Wis.	Removed	11/03/2001	5H
Klutz, Roger Shuford	Wytheville, Va.	Deceased	08/08/2001	9A
Knaul, John Robert	Norcross, Ga.	Deceased	07/10/2001	9E
Kniseley, Karl Eugene	Glendale, Calif.	Deceased	12/03/2001	2B
Knox, Patricia Helen	Jacksonville, Fla.	Removed	11/22/2001	5F
Knudsen, Kenneth Thom	Downers Grove, Ill.	Deceased	07/17/2001	5A
Knueppel, Jill	Lawrenceville, Ga.	Resigned	10/01/2001	4F
Koch, Alfred Aaron	Slatington, Pa.	Deceased	10/14/2001	7E
Koch, John Henry	Newberry, S.C.	Deceased	02/12/2001	9C
Koosmann, Konrad Frederick	Covina, Calif.	Deceased	03/26/2001	2B
Krahn, Julie Ann	Beaver Dam, Wis.	Resigned	06/27/2001	5K
Kromrey, Harold Gottlieb	Janesville, Wis.	Deceased	05/22/2001	5K
Krug, Harry Victor	Westminster, Md.	Deceased	04/06/2001	8F
Kulju, William R.	Cape Coral, Fla.	Deceased	05/08/2001	9E
Lahti, Reuben Edwin	Portland, Ore.	Deceased	08/14/2001	7B
Lang, Robert Leland	Spring Grove, Pa.	Deceased	01/16/2001	8D
Larsen, Allyn Richard	Hot Springs, Mont.	Deceased	01/07/2001	1F
Larsen, Ole I.	Portland, Ore.	Deceased	05/07/2001	1E
Larson, W. Douglas	Hinsdale, Ill.	Deceased	01/20/2001	5A
Laursen, Elmer	Portland, Ore.	Deceased	11/22/2001	1E
Lawver, Arthur William	Hershey, Pa.	Deceased	07/02/2001	8D
Leivstad, Edward Randolph	Oronoco, Minn.	Deceased	07/28/2001	3D
Lervik, Jeffrey Alan	Minneapolis, Minn.	Removed	02/22/2001	3G
Lilley, David Lawrence	Marble Falls, Texas	Deceased	11/11/2001	4D
Lindstrom, Larry W.	Farmersville, Ohio	Resigned	09/30/2001	6F
Little, George Emory	York, Pa.	Deceased	09/22/2001	8D
Lohmann, Michael Raymond	Washington, D.C.	Removed	12/20/2001	7B
Loken, James T.	Santa Clarita, Calif.	Resigned	03/03/2001	2B
Long, Ernest Edward	Newton, N.C.	Deceased	05/29/2001	9B
Long, Robert Waldo	Columbus, Ohio	Deceased	09/28/2001	6F
Louie, Linda R.	Randolph, Mass.	Resigned	09/17/2001	7B
Lundberg, Walter Carl	New Smyrna Beach, Fla.	Deceased	01/11/2001	9E
Lundblad, Lauren Alfred	Salem, Ore.	Deceased	07/08/2001	1E
Lundgren, Robert George	Lucas, Kan.	Removed	03/24/2001	4B
Lynch, Jerry P.	Chehalis, Wash.	Deceased	01/25/2001	1C
Malloy, Robert Anthony	San Antonio, Texas	Resigned	03/21/2001	4E
Martinez, Alberto	Caguas, Puerto Rico	Deceased	10/17/2001	9F
Martzolf, Richard Alan	Livonia, Mich.	Deceased	03/20/2001	6A
Mason, Jennifer Lee	San Bernardo	Resigned	10/08/2001	9D
Mattson, Ilene Margaret	Ishpeming, Mich.	Resigned	10/01/2001	5G
McIntyre, Terry Lee	Chicago, Ill.	Resigned	05/04/2001	5A
McWilliams, Glenn Allen	Muskegon, Mich.	Removed	12/31/2001	6B

Means, John Thomas	McDonough, Ga.	Resigned	07/03/2001	9D
Melin, John Charles	La Massana	Removed	02/22/2001	3G
Miller, Edward McPherson	Donegal, Pa.	Deceased	02/12/2001	8B
Miller, Emerson Leaming	Milwaukee, Wis.	Deceased	01/03/2001	5J
Moeller, Victor Emanuel	Pender, Neb.	Deceased	09/10/2001	4A
Morris, Larry P.	Bothell, Wash.	Removed	03/17/2001	1B
Mortensen, Loyal Eugene	Loveland, Colo.	Deceased	01/12/2001	2E
Mostul, Hilmar Erling	Eau Claire, Wis.	Deceased	01/02/2001	5H
Murphy, Edward F.	Pittsburgh, Pa.	Removed	07/18/2001	8B
Nehls, H. Michael	Toledo, Ohio	Resigned	02/01/2001	6D
Nelson, David Lynn Markley	Kodiak, Alaska	Removed	07/31/2001	1A
Nelson, David Theodore	Chicago, Ill.	Deceased	11/26/2001	5A
Nelson, Robert Leroy	Minneapolis, Minn.	Deceased	04/03/2001	3H
Nerothin, C. Ward	New Scandia Twp, Minn.	Deceased	09/29/2001	3G
Neville, Mark Wylie	Morristown, Tenn.	Resigned	02/15/2001	9D
Nordsiek, Paul Kenneth	Jacksonville, Fla.	Deceased	01/16/2001	9E
Nordvall, Robert D.	Bismarck, N.D.	Resigned	12/17/2001	3A
Oakwood, Michael Andrew	Spring Lake, Mich.	Resigned	04/16/2001	6B
Oberkehr, Charles M. L.	Cherry Hill, N.J.	Deceased	06/20/2001	7A
Oebser, Bernard Frank	Decorah, Iowa	Deceased	11/21/2001	5F
Olsenius, Evald Emanuel	Albany, Ore.	Deceased	09/16/2001	1E
Oscarson, Elder W.	Long Beach, Calif.	Deceased	09/17/2001	2B
Paetznick, Melanchton Paul	Bucyrus, Ohio	Deceased	09/16/2001	6D
Pafk, Wayne Jon	Canyon, Texas	Deceased	08/10/2001	4D
Pallesen, George A.	Lake Worth, Fla.	Deceased	01/23/2001	9E
Pearson, Carl William	Lakewood, Ohio	Resigned	09/26/2001	6A
Pearson, James Harold	Tyler, Texas	Removed	03/01/2001	2B
Pearson, Robert B.	Bloomington, Minn.	Deceased	12/01/2001	7C
Pearson, Roger Hugh	Tumwater, Wash.	Deceased	07/23/2001	4D
Pease, Gordon Alan	Puyallup, Wash.	Removed	03/17/2001	1B
Pesonen, Jorma Juhani	Berkeley, Calif.	Resigned	04/28/2001	2A
Petersen, Paul Richard	Withee, Wis.	Deceased	10/11/2001	5H
Peterson, Scott Carl	Sweetgrass, Mont.	Transferred to	11/27/2001	1F
		Evangelical Lutheran Church in Canada		
Pietan, Debra P.	Viroqua, Wis.	Resigned	03/21/2001	5F
Pladson, James D.	Thompson Falls, Mont.	Deceased	01/25/2001	1F
Plank, Uno Aleksander Andr	Rockville, Md.	Deceased	04/21/2001	8F
Plasencia, Paul H. G.	Ventura, Calif.	Removed	12/01/2001	2B
Powers, David La Mar	Rockford, Ill.	Removed	09/24/2001	5B
Pozar, Michael S.	San Francisco, Calif.	Deceased	02/07/2001	2A
Pritz, Donald David	Kerville, Texas	Deceased	06/14/2001	4E
Quill, Timothy M.	Missouri City, Texas	Resigned	10/01/2001	4F
Reiff, Gerhard Paul	Wausau, Wis.	Deceased	01/01/2001	5I
Reiner, Mark W.	Colorado Springs, Colo.	Resigned	09/15/2001	1F
Reitz, Marcus Edwin	Ankeny, Iowa	Deceased	06/09/2001	5D
Rendleman, Toby Aaron	Russiaville, Ind.	Deceased	09/09/2001	6C
Ressel, Delvin E.	Oviedo, Fla.	Deceased	01/01/2001	9E
Reusche, Robert August	Stockton, Calif.	Deceased	04/25/2001	2A
Robinson, Harry Hoover	Myrtle Beach, S.C.	Deceased	03/10/2001	9B
Robinson, Michele Linnea	Chicago, Ill.	Deceased	07/24/2001	5A
Rochelle, Jay Cooper	Allentown, Pa.	Resigned	11/04/2001	7E
Rodman, Darcie Lynn	Plymouth, Minn.	Removed	06/01/2001	8D
Roe, Kelmer Nelson	Tacoma, Wash.	Deceased	05/18/2001	1C
Roesener, Arnold H.	Rockville, Md.	Deceased	03/14/2001	8G

Rogers, David Lee	Indianapolis, Ind.	Resigned	10/31/2001	6C
Rosebrock, Steven David	Orlando, Fla.	Resigned	02/15/2001	9C
Roth, Herbert C.	Creswell, N.C.	Deceased	12/26/2001	9B
Roth, John D.	Laona, Wis.	Deceased	07/19/2001	5G
Saarisuu, Arvi Henry	60100 Seinajoki	Deceased	01/30/2001	5G
Sala, Robert Ross	Richmond, Va.	Deceased	01/15/2001	9A
Sampsell, Paul Hatch	Pittsburgh, Pa.	Deceased	11/03/2001	8B
Sand, Lloyd V.	Lake Mills, Iowa	Deceased	03/01/2001	5F
Sandgren, Ralph Curtis	Janesville, Wis.	Deceased	03/13/2001	5K
Schaar, Howard Herman	Oak Park, Ill.	Deceased	08/15/2001	5A
Schelinder, Roger Gene	Grand Forks, N.D.	Deceased	10/17/2001	3B
Schick, Jacob J.	Stockton, Calif.	Deceased	05/03/2001	2A
Schiemann, William Henry	Mount Vernon, N.Y.	Deceased	07/27/2001	7C
Schlachtenhaufen, Ervin R.	Tomahawk, Wis.	Deceased	01/15/2001	5I
Schluntz, Harold Paul	Seal Beach, Calif.	Deceased	06/09/2001	2B
Schnur, Paul Newton	Zelienople, Pa.	Deceased	01/14/2001	8B
Scholl, Titus Russell	Fremont, Neb.	Deceased	12/10/2001	2E
Schroeder, Siegfried T.	Mabank, Texas	Deceased	08/13/2001	4E
Schultz, John Anker	Mesa, Ariz.	Deceased	08/16/2001	2D
Schultz, Ralph D.	Spokane, Wash.	Deceased	04/28/2001	1D
Schulz, Martin Arthur	Mapleton, Minn.	Deceased	03/13/2001	3I
Schwabe-Fry, Peter John	Petaluma, Calif.	Resigned	02/01/2001	7E
Seiler, Lloyd Henderson	Hartsville, S.C.	Deceased	01/14/2001	9C
Seilhamer, Frank Henry	York, Pa.	Deceased	12/16/2001	8D
Sgarioto, Mary N.	Elmhurst, Ill.	Removed	04/01/2001	5A
Shockey, Ralph Irvin	Moorestown, N.J.	Deceased	06/14/2001	7A
Sieberg, David V.	Austin, Texas	Deceased	01/28/2001	4E
Sielken, Marvin F.	Holland, Ohio	Deceased	04/16/2001	6D
Singer, Walter Luther	Edmonds, Wash.	Deceased	02/10/2001	2C
Sjoblom, John Philip	Montevideo, Minn.	Removed	05/31/2001	3E
Sjostrand, Melville Asplund	Erie, Pa.	Deceased	04/19/2001	8A
Skarsten, Johannes Marius	York, Pa.	Deceased	12/02/2001	8D
Skoor, Michael L.	Encinitas, Calif.	Resigned	04/26/2001	2C
Slates, William Gotschall	Walnut Creek, Ohio	Deceased	10/18/2001	6E
Sloop, Luther Rankin	Newton, N.C.	Deceased	07/16/2001	9B
Smeal, Maurice Mc Clelland	Tipp City, Ohio	Deceased	11/17/2001	8B
Smith, Charles P.	Salem, Ore.	Deceased	06/10/2001	1E
Smith, Kenneth Lee	Fairfield, Calif.	Deceased	11/20/2001	2A
Sommer, Arnold E.	Marion, Iowa	Deceased	11/14/2001	5D
Spacht, Clyde Martin	Mount Pleasant, Mich.	Deceased	05/25/2001	6B
Speetzen, Dennis Charles	Delano, Minn.	Resigned	01/19/2001	3G
Stadtlander, John Henry	West Hartford, Conn.	Deceased	12/04/2001	7B
Stainbrook, Fred Earl	Columbus, Ohio	Deceased	04/18/2001	6F
Stalder, James K.	Westerville, Ohio	Removed	06/22/2001	6F
Steude, William Lawrence	Ann Arbor, Mich.	Deceased	12/21/2001	6A
Stratton, Jay D.	Bismarck, N.D.	Deceased	06/11/2001	3A
Studtmann, Martin P.	Austin, Texas	Deceased	08/19/2001	4E
Swavely, John Alfred	Jim Thorpe, Pa.	Deceased	06/03/2001	7E
Swensen, Viggo	Middletown, Pa.	Deceased	05/10/2001	8D
Thalacker, Arnold R. W.	Cedar Falls, Iowa	Deceased	11/21/2001	5F
Thomas, Gerald Patrick	Marshall, Texas	Resigned	05/09/2001	4D
Thompson, Conrad Mervin	Burnsville, Minn.	Deceased	07/18/2001	3H
Thompson, Randall Miles	Lake Zurich, Ill.	Resigned	03/31/2001	5A
Thomsen, Jens Harry	Elk Horn, Iowa	Deceased	12/29/2001	5E
Torcello, Leonard Thomas	Davenport, Fla.	Deceased	05/06/2001	7C
Tormala, Alden Aldrick	Florissant, Mo.	Deceased	07/16/2001	4B
Torrison, Reginald Norman	Le Roy, Minn.	Deceased	03/10/2001	3I

Ufkes, William George	Peru, Ill.	Deceased	01/18/2001	5B
Van, David Preston	Canton, Ohio	Resigned	10/17/2001	6E
Victorson, Harry Victor	Edina, Minn.	Deceased	09/04/2001	3G
Vogel, William Emil George	Cottage Grove, Minn.	Deceased	05/12/2001	3H
Wahl, John William	Cape Coral, Fla.	Deceased	11/01/2001	9E
Walker, Earl Sidney	Pittsburgh, Pa.	Deceased	06/24/2001	9F
Walker, Howard Oliver	York, Pa.	Deceased	05/04/2001	8D
Wallace, Kent W.	Grantsburg, Wis.	Resigned	09/10/2001	4D
Walton, Susan Kathleen	Fall City, Wash.	Removed	10/24/2001	6B
Wanamaker, Craig Martin	Mendota Heights, Minn.	Resigned	10/01/2001	3G
Warren, Claire Ann	Wauwatosa, Wis.	Removed	10/19/2001	5J
Wellington, Maynard Carl	St. Peter, Minn.	Deceased	09/26/2001	3F
Weltzin, H. Alfred	Viroqua, Wis.	Deceased	01/13/2001	5L
Wertz, Lester Allan	Savannah, Ga.	Deceased	09/30/2001	9D
Wick, Norman George	Sun City West, Ariz.	Deceased	08/05/2001	2D
Williams, Harry	Dayton, Ohio	Deceased	04/10/2001	6F
Williams, Michael Scott	Bonney Lake, Wash.	Resigned	06/14/2001	1C
Winters, Matthew Littleton	Mechanicsburg, Pa.	Deceased	09/17/2001	8D
Wirsing, Mary Nevitt	Manassas, Va.	Resigned	05/15/2001	8C
Witt, Elmer N.	Tacoma, Wash.	Deceased	12/24/2001	1C
Witwer, David Slayton	Mentor, Ohio	Deceased	08/22/2001	6E
Wolf, John Louis	Naples, Fla.	Deceased	05/31/2001	6E
Yarian, Willis Atlee	Celina, Ohio	Deceased	04/14/2001	6D
Yaste, Dixon Augustus	Reisterstown, Md.	Deceased	02/16/2001	8F
Ziemer, Leonard A.	Appleton, Wis.	Deceased	12/11/2001	5I
Zimmann, William Charles	Dayton, Ohio	Deceased	09/12/2001	6F
Zimmerman, Herbert	Roscoe, Texas	Deceased	07/02/2001	4D
Zulauf, Martin Joseph	Mesa, Ariz.	Deceased	02/25/2001	2D
2002				
Aarsvold, Milton Ardell	Baldwin, Wis.	Deceased	03/18/2002	5H
Alexander, Allis	Edmonds, Wash.	Removed	01/26/2002	1D
Altmann, William James	Sauk Centre, Minn.	Deceased	06/13/2002	3F
Anderson, Harry L.	Lincoln, Neb.	Deceased	07/08/2002	4A
Anderson, Luther M.	Fort Lauderdale, Fla.	Deceased	04/01/2002	9E
Anderson-Little, Linda Diane	St. Louis, Mo.	Removed	03/24/2002	4B
Assmus, David H.	Madison, S.D.	Removed	10/22/2002	3C
Athey, Arnold James	Cocoa Beach, Fla.	Deceased	05/11/2002	9E
Augst, Norbert August	Burnsville, Minn.	Deceased	07/25/2002	3H
Bakke, Allan Charles	Fulda, Minn.	Resigned	12/06/2002	3F
Bastian, Nickolaus H.	Overland Park, Kan.	Removed	09/01/2002	7F
Baur, Richard H.	Forest City, Iowa	Deceased	09/30/2002	5E
Beard, George Melvin	Kansas City, Kan.	Resigned	06/11/2002	4B
Beaver, Edmund Albert	Laporte, Minn.	Deceased	01/01/2002	3D
Becker, George Elmer	Clermont, Fla.	Deceased	05/29/2002	9E
Beckman, Axel Vilhelm	Seminole, Fla.	Deceased	06/18/2002	9E
Belter, Edgar William	Franksville, Wis.	Deceased	03/02/2002	5J
Berg, Karl Weldon	Tacoma, Wash.	Deceased	12/22/2002	1C
Bergendoff, Conrad Luther	Wilmington, N.C.	Deceased	01/22/2002	5A
Bergin, Melvin Lawrence	Roseville, Calif.	Deceased	06/27/2002	2A
Bernlohr, Jack R.	Fearrington Village, N.C.	Deceased	12/21/2002	9B
Berry, Samuel Wallace	Rockville, Md.	Deceased	07/08/2002	9A
Beutler, Howard Alan	Waukesha, Wis.	Resigned	01/01/2002	5J

Bieber, Edmund Ellis	Kintnersville, Pa.	Deceased	07/28/2002	7F
Bischoff, James Melvin	San Marcos, Calif.	Removed	04/01/2002	2C
Blank, Charles Michael	Milwaukee, Wis.	Removed	01/17/2002	5J
Blegen, Howard Melvin	Mesa, Ariz.	Deceased	03/12/2002	2D
Blilie, Philip O.	Rushford, Minn.	Deceased	02/25/2002	3I
Bluhm, Eric Harlan	Columbia Heights, Minn.	Removed	08/01/2002	3G
Boe, Thomas Christopher	Hutchinson, Minn.	Deceased	01/14/2002	3F
Borchers, Daniel W.	Aurora, Ill.	Removed	09/21/2002	5A
Braafladt, Paul	Seattle, Wash.	Resigned	07/23/2002	1B
Brandes, Lee Roy	Palm Desert, Calif.	Deceased	04/02/2002	2C
Brandner, William Albert	Lowell, Mich.	Removed	09/07/2002	6B
Bridston, Keith R.	Bemidji, Minn.	Deceased	07/27/2002	3D
Briehl, John L.	Tacoma, Wash.	Deceased	10/11/2002	1C
Bright, Dean W.	Columbus, Ohio	Removed	03/11/2002	6F
Carl, Robert Edgar	Gettysburg, Pa.	Deceased	02/10/2002	8D
Carlson, Robert Wilhelm	Omaha, Neb.	Deceased	02/03/2002	4A
Carmany, Wayne Frohner	Colorado Springs, Colo.	Deceased	02/07/2002	2E
Case, Paul Willis	New Bloomfield, Pa.	Deceased	11/04/2002	8D
Cheney, George B.	Spokane, Wash.	Deceased	01/19/2002	1D
Choi, John Jaein	Bergenfield, N.J.	Removed	06/10/2002	7A
Chung-Segre', Petunia Maureen	Oakland Park, Fla.	Removed	09/06/2002	9E
Church, Ann Norling	Newbury Park, Calif.	Removed	03/15/2002	8F
Clements, Hudson M.	New Kensington, Pa.	Deceased	10/09/2002	8B
Coad, Carl	Cedar Hill, Texas	Deceased	07/02/2002	6E
Compton, John Richard	Sykesville, Md.	Deceased	04/29/2002	8F
Cooperrider, Edward Allen	Berwyn, Pa.	Deceased	10/03/2002	5C
Cote, David Nelson	Virginia Beach, Va.	Removed	03/11/2002	7F
Cottingham, Robert L.	Roseville, Minn.	Removed	08/20/2002	3H
Creps, Earl George	Pittsburgh, Pa.	Deceased	09/23/2002	8B
Cron, Karl Edward	Plattsburgh, N.Y.	Deceased	08/16/2002	7B
Dasher, Olin Gideon	Tacoma, Wash.	Deceased	12/20/2002	1B
Donovan, John Thomas	Hesperia, Calif.	Resigned	03/02/2002	2B
Dovemuehle, Darwin Paul	Lisle, Ill.	Deceased	12/04/2002	9E
Driscoll, Carl Ashley	Union City, Ga.	Deceased	05/14/2002	9D
Drum, David Michael	Tucson, Ariz.	Removed	01/20/2002	2D
Drum, Margaret Lois	Santa Cruz, Calif.	Removed	09/21/2002	8C
Eliason, Earl Harry	Dallas, Texas	Resigned	06/07/2002	4D
Ellenson, Rebecca Ann	Duluth, Minn.	Removed	03/02/2002	3E
Ellingson, Hiram B.	Minneapolis, Minn.	Deceased	03/18/2002	3G
Emanuel, Philip Grantham	Charlotte, N.C.	Removed	03/11/2002	8F
Engen, Robert Howard	Huntley, Ill.	Deceased	08/15/2002	5B
Erb, Arthur	O'Fallon, Ill.	Deceased	08/16/2002	5C
Erickson, Richard DeForest	Elk River, Minn.	Resigned	04/11/2002	3G
Farris, Melbourne Rudisill	Salisbury, N.C.	Deceased	09/01/2002	9B
Favreau-Pysher, Arlene Marie	Newark, Del.	Removed	05/31/2002	8F
Feightner, Dorothy Lu Ann	Crown Point, Ind.	Deceased	05/29/2002	6C
Feist, Robert Martin	Goshen, N.Y.	Deceased	05/27/2002	7C
Fladland, James Henry	South Williamspor, Pa.	Resigned	03/18/2002	8E
Flaxbeard, John M.	New Orleans, La.	Deceased	02/13/2002	4F
Franker, David William	North Liberty, Iowa	Removed	02/12/2002	5D
Freidinger, George Daniel	Mount Vernon, Ill.	Deceased	10/14/2002	5C
Fretham, David Gordon	Maple Lake, Minn.	Resigned	12/31/2002	3F
Fretheim, Phillip Ardus	Northport, Mich.	Deceased	03/21/2002	5I
Gant, Robert S.	Oak Park, Mich.	Deceased	05/02/2002	6A

Gerlach, Karl Willson	D-54290 Trier	Removed	03/11/2002	4D
Gerlach, Paul R.	Butler, Pa.	Deceased	08/13/2002	8B
Gesell, Cranston Richard	Weslaco, Texas	Deceased	09/18/2002	4E
Gibbs, Mark Dale	Vickery, Ohio	Resigned	12/31/2002	6D
Gibson, Bruce A.	Zelienople, Pa.	Deceased	06/27/2002	8B
Goldenman, Samuel F.	Tacoma, Wash.	Deceased	06/22/2002	1C
Goodrich, Janine Marie	Endicott, Wash.	Removed	01/26/2002	1D
Grandahl, Donald H.	Livonia, Mich.	Deceased	03/24/2002	6A
Gravdal, Marcus	Park Ridge, Ill.	Deceased	04/09/2002	5A
Gravrock, Walter C.	Kirkland, Wash.	Deceased	04/02/2002	1B
Gronberg, Arthur L.	Seattle, Wash.	Deceased	02/13/2002	9D
Gulbis, Modris K.	Minneapolis, Minn.	Deceased	10/13/2002	3G
Gustavson, Eric John	Spring Park, Minn.	Deceased	12/17/2002	3G
Gyllstrom, Lester E.	Chicago, Ill.	Deceased	07/31/2002	5A
Hall-Niemann, Noel R.	Lansing, Mich.	Resigned	11/21/2002	6B
Halverson, Alton C. O.	Park Rapids, Minn.	Deceased	03/13/2002	3D
Hamilton, William Robert	New Castle, Ind.	Deceased	12/05/2002	6C
Hampton, Andrew William	Mason City, Iowa	Resigned	05/30/2002	5F
Hansen, John L.	Mitchell, S.D.	Resigned	05/18/2002	3C
Hansen, Rodney Vernet	Chattanooga, Tenn.	Deceased	07/04/2002	9D
Heckman, Carlton Luther	Topton, Pa.	Deceased	12/10/2002	7E
Heffner, Robert Earl	Oneonta, N.Y.	Deceased	01/19/2002	7D
Hegland, Norval G.	Lakeside, Mont.	Deceased	01/12/2002	1F
Heim, Richard Lawrence	Colorado Springs, Colo.	Deceased	06/07/2002	2E
Helmke, Kenneth J.	Dubuque, Iowa	Resigned	04/15/2002	5F
Helsel, Donald Walter	El Cajon, Calif.	Deceased	11/27/2002	2C
Henney, Mose Brock	Ottawa Lake, Mich.	Resigned	04/02/2002	5K
Henning, Troy Michael	Woodbury, Minn.	Removed	03/11/2002	3H
Herringshaw, Mark Howard	Plymouth, Minn.	Removed	01/17/2002	3G
Hershberger, Ralph William	Marysville, Ohio	Deceased	05/02/2002	6F
Herwick, David R.	Seattle, Wash.	Removed	01/20/2002	1B
Herzfeld, Will L.	Chicago, Ill.	Deceased	05/09/2002	2A
Hibbard, Gregory Russell	Sedalia, Mo.	Deceased	09/24/2002	4B
Hiiiva, Mark C.	Glendale, Ariz.	Resigned	08/01/2002	2D
Hildahl, Ronnie Ray	Stanton, N.D.	Resigned	05/22/2002	3A
Hinman, Herbert Stuart	Hilton Head Island, S.C.	Removed	06/07/2002	7A
Hinz, Fredric George	St. James, Minn.	Resigned	02/12/2002	3F
Hodges, Gene Mullins	Port Charlotte, Fla.	Deceased	10/19/2002	9E
Hoffman, Elwood George	Zelienople, Pa.	Deceased	09/21/2002	8B
Holgerson, Arnold Howard	Fletcher, N.C.	Deceased	10/12/2002	9A
Holm, Lewis Miller	Evans, Colo.	Deceased	09/27/2002	2E
Holmer, Jonathan Hilding	Albuquerque, N.M.	Resigned	01/15/2002	2E
Holt, Dale Clifford	Lincoln, Neb.	Deceased	12/23/2002	4A
Hooks, Daniel Matthew	Alberquerque, N.M.	Resigned	09/21/2002	3C
Hopp, John Nicholas Julius	Cornelius, Ore.	Deceased	03/11/2002	1E
Horn, Edward Soleliac	Allentown, Pa.	Deceased	06/28/2002	7F
Howard, Richard Wesley	Carrollton, Texas	Deceased	05/08/2002	4D
Hurnyak, Stephen C.	Charleroi, Pa.	Deceased	02/09/2002	7G
Inyamah, Nathaniel G. N.	Washington, D.C.	Removed	03/11/2002	8G
Ireland, Robert Merritt	Williamsville, N.Y.	Deceased	08/31/2002	7D
Jacobson, Joseph Woodrow	Stone Lake, Wis.	Deceased	08/26/2002	3G
Jefferies, Harold Franklin	Newberry, S.C.	Resigned	11/06/2002	9C
Jenson, Bradley C.	Duluth, Minn.	Resigned	03/13/2002	3E
Johanson, Vickie Ann	Gainesville, Fla.	Removed	01/01/2002	9C
Johnshoy, Paul G.	Longmont, Colo.	Deceased	11/09/2002	2E
Johnson, Frank Alfred	White Bear Lake, Minn.	Deceased	01/03/2002	3H

Johnson, Glenn George	Two Harbors, Minn.	Resigned	09/01/2002	3E
Johnson, Michael Francis	Bridgton, Maine	Removed	03/11/2002	7B
Johnson, Norman V.	Indianapolis, Ind.	Deceased	07/17/2002	6C
Johnson, Peter Erik	Granville, Mich.	Removed	09/21/2002	5G
Johnson, Philip Rodine	Dwight, Ill.	Deceased	06/17/2002	5C
Jordan, Philip E.	Alpena, Mich.	Removed	12/07/2002	6B
Jorgenson, Joel C.	Springdale, Ark.	Deceased	11/05/2002	4C
Kaldahl, Charles L.	Port Townsend, Wash.	Resigned	02/06/2002	2A
Kaphingst, Harold C.	Litchfield, Minn.	Deceased	07/13/2002	3F
Karst, Doyle G.	Sterling, Neb.	Resigned	04/21/2002	4A
Kaste, Omar Sheldon	Mounds View, Minn.	Deceased	12/16/2002	3D
Kendall, John Seedoff	Falcon Heights, Minn.	Deceased	07/26/2002	3H
Kinney, Keith Leroy	Brownsburg, Ind.	Deceased	04/17/2002	6C
Kirkegaard, Anton Christian	Osage, Iowa	Deceased	06/17/2002	5E
Klos, Frank William	Medford, N.J.	Deceased	07/15/2002	7A
Kobler, Robert A.	Swea City, Iowa	Resigned	06/02/2002	5E
Koehler, Robert Louis	Rio Rancho, N.M.	Deceased	12/24/2002	2E
Koengeter, Alton C.	Chelsea, Mich.	Deceased	01/24/2002	6A
Krause, Richard Van Blunk	Maple Shade, N.J.	Deceased	07/22/2002	7A
Kreider, Eugene Charles	St. Paul, Minn.	Deceased	06/03/2002	3I
Kukkonen, Walter John	Audubon, Iowa	Removed	07/01/2002	5E
Kuusisto, U. Thomas	Sisseton, S.D.	Deceased	09/01/2002	3C
LaCombe, Bernard	Lauderhill, Fla.	Deceased	07/09/2002	9E
Landwehr, Janet	Charleston, W. Va.	Deceased	05/23/2002	8H
Langholz, Douglas Foster	Seattle, Wash.	Deceased	10/24/2002	1B
Larson, Scott Allen	Lincoln, Neb.	Resigned	09/01/2002	4A
Lazarchak, Edward Richard	Bethlehem, Pa.	Removed	03/01/2002	7E
Leaf, John Adin	Sumner, Wash.	Deceased	01/27/2002	1B
Lefsrud, Sigurd Olaf	Vancouver, B.C.	Removed	04/15/2002	1F
Lenhardt, John Jacob	Montoursville, Pa.	Deceased	05/09/2002	8E
Leppich, Guy Michael	New Orleans, La.	Deceased	06/13/2002	4F
Lien, Floyd R.	Alexandria, Minn.	Deceased	11/10/2002	3D
Lieske, Henry L.	Golden Valley, Minn.	Deceased	09/13/2002	3G
Lindberg, Harold A.	Grand Rapids, Ohio	Deceased	07/23/2002	6D
Lindler, Roger Eugene	Gaffney, S.C.	Resigned	11/03/2002	9C
Lindner, Donald C.	New Richmond, Wis.	Removed	11/09/2002	5H
Luetkehoelter, Henry William	St. Paul, Minn.	Deceased	11/11/2002	5H
Lundeen, Reuben Ariel	Reston, Va.	Deceased	09/07/2002	8G
Lyon, Richard Lionel	Alton, Ill.	Deceased	01/30/2002	5C
Magnell, Christian Drew	Altoona, Iowa	Resigned	09/17/2002	5D
Maki, Armas Leonard	Wescosville, Pa.	Deceased	08/10/2002	6E
Martin, Arno Daniel	Colorado Springs, Colo.	Deceased	04/26/2002	2E
Massey, John Dwight	Madison, Wis.	Removed	03/11/2002	5E
Matchinski, Frederick Alfred	Toledo, Ohio	Deceased	10/26/2002	6D
Matern, H. Richard	Fort Defiance, Ariz.	Resigned	05/06/2002	2D
Matson, Paul Theodore	Brooklyn, N.Y.	Deceased	10/15/2002	7C
McIntyre, Ted Wayne	Lyons, Neb.	Deceased	11/15/2002	4A
Meck, Roy William	Bath, Pa.	Deceased	04/11/2002	7E
Megard, George S.	Omaha, Neb.	Removed	01/13/2002	4A
Meister, Robert Louis	Sarasota, Fla.	Deceased	01/20/2002	6F
Melheim, Raymond E.	Moorhead, Minn.	Removed	09/14/2002	3A
Metzger, Donald A.	Omaha, Neb.	Deceased	12/31/2002	4A
Meuschke, Kurt H.	Marblehead, Ohio	Deceased	05/24/2002	6D
Meyer, John Theodore	Mendota, Ill.	Deceased	12/08/2002	5B
Miller, Edward Joseph	Baltimore, Md.	Removed	04/11/2002	8F
Mock, William Francis	Granville, Ohio	Deceased	11/18/2002	6A

Moe, Ralph H.	Vacaville, Calif.	Deceased	07/02/2002	2A
Mohr, David A.	Lafayette, Calif.	Deceased	10/09/2002	2A
Mokry, Richard Michael	Stamford, Conn.	Resigned	10/22/2002	7B
Montoya, Juan Nelson	La Puente, Calif.	Deceased	04/29/2002	2B
Morales, Andres	El Centro, Calif.	Resigned	01/25/2002	2C
Mumford, David John	Marshall, Minn.	Removed	03/11/2002	4D
Musselman, Charles Edwin	Ocala, Fla.	Deceased	11/17/2002	9E
Nauschultz, James Lester	Waconia, Minn.	Removed	11/26/2002	3F
Nelson, Arnold W.	Seattle, Wash.	Deceased	07/23/2002	1B
Nelson, Selmer T.	Minneapolis, Minn.	Deceased	12/29/2002	3G
Nord, Gail Deanne	St. Paul, Minn.	Resigned	07/16/2002	3H
Norrgard, Clyde Lewis	Ottumwa, Iowa	Deceased	04/24/2002	5D
Ohrstedt, Robert J.	N Royalton, Ohio	Resigned	03/16/2002	8A
Olson, Landis Jay	Villard, Minn.	Deceased	02/18/2002	3F
Olson, Mark Alan	Eau Claire, Wis.	Deceased	11/07/2002	5H
Ontko, Milan Andrew	Toms River, N.J.	Deceased	04/27/2002	7G
Orinson, Edward Howard	Salisbury, N.C.	Deceased	04/18/2002	9B
Overvold, Carl Michael	Portland, Ore.	Deceased	10/05/2002	1E
Parks, Robert Alan	Columbus, Ohio	Resigned	04/23/2002	6F
Paul, William Edward	Gainesville, Fla.	Deceased	11/19/2002	7C
Pennington, Harold William	Fortuna, Calif.	Deceased	01/03/2002	2A
Perez, Suzanne Peter	Hagerstown, Md.	Deceased	03/14/2002	8D
Peter, Curtis Charles	Isanti, Minn.	Deceased	06/08/2002	3G
Peterson, Russell Arthur	Cannon Falls, Minn.	Deceased	02/01/2002	3G
Pfeifer, Herman Edmund	Zelienople, Pa.	Deceased	07/07/2002	8B
Picton, Dianne S.	Fremont, Neb.	Deceased	11/30/2002	4A
Piehl, Herbert Paul	Doylestown, Pa.	Deceased	08/02/2002	7A
Pierson, Waldo Allen	Mesa, Ariz.	Deceased	03/25/2002	2D
Piotter, Paul G.	Fond du Lac, Wis.	Deceased	04/23/2002	5I
Poland, Roy Dale	Denver, Colo.	Resigned	08/02/2002	8H
Raker, Conrad Weiser	Allentown, Pa.	Deceased	11/19/2002	7E
Rau, Randy Lee	Cincinnati, Ohio	Removed	03/11/2002	6F
Reeg, Orville F.	Syracuse, Neb.	Deceased	01/16/2002	4A
Reider, Charles William	Lancaster, Pa.	Deceased	03/04/2002	8D
Reisinger, Frank H.	Saginaw, Mich.	Resigned	12/01/2002	6B
Reo, Hun	Forest Hills, N.Y.	Deceased	10/29/2002	7C
Ringham, Fred Eugene	Minneapolis, Minn.	Deceased	09/08/2002	3G
Ritter, Frederick Marshall	Norfolk, Va.	Deceased	02/03/2002	9A
Romeis, Robert Sebastian	Sacramento, Calif.	Deceased	01/07/2002	2A
Roth, Samuel John	Ferguson, Mo.	Deceased	02/20/2002	4B
Russeth, Palmer Edward	Duluth, Minn.	Deceased	04/28/2002	3E
Rydquist, Lawrence Eugene	Fargo, N.D.	Deceased	06/06/2002	3B
Sale, Howard Herbert	Mt Pleasant, S.C.	Deceased	10/29/2002	9C
Sarver, F. Leroy	Oil City, Pa.	Deceased	03/27/2002	8A
Sassaman, Robert W.	East Berlin, Pa.	Deceased	06/01/2002	8D
Schaeffer, Henry Paul	Elk, Calif.	Deceased	09/20/2002	2A
Schaeffer, Thomas Frederick	Westport, Wash.	Resigned	09/20/2002	4B
Schaeffer, William Brent	Inman, S.C.	Deceased	11/08/2002	9C
Scheitlin, George Edward	Royersford, Pa.	Deceased	04/26/2002	7F
Schieber, Victor L.	Bryan, Ohio	Deceased	10/18/2002	6D
Schiff, Albert C.	San Antonio, Texas	Deceased	01/17/2002	4E
Schilling, Albert G.	Bloomington, Minn.	Deceased	02/25/2002	3G
Schlake, Derwin Lynn	Derby, Kan.	Removed	10/01/2002	4B
Schlueter, George John	Morton, Ill.	Deceased	09/11/2002	5C

Schmidt, Allan L.	Chadron, Neb.	Resigned	04/23/2002	4A
Schneck, Robert John	Orange Park, Fla.	Deceased	12/18/2002	7F
Schuette, George William	Gibson Island, Md.	Deceased	12/17/2002	6C
Schultz, Edward E.	Annapolis, Md.	Deceased	02/10/2002	8B
Seal, Merlin I.	Olympia, Wash.	Deceased	08/11/2002	1C
Seavey, Paul Joseph	Waterloo, Iowa	Deceased	02/20/2002	5F
Seilhamer, Robert Joseph	Trafford, Pa.	Deceased	09/07/2002	8B
Selid, Alvin L.	Beaverton, Ore.	Deceased	03/19/2002	1E
Shamburger, Douglas M. A.	San Diego, Calif.	Resigned	06/01/2002	2A
Shaw, Beth Anita	Leola, Pa.	Resigned	02/07/2002	5B
Shelby, Robert Fitzhugh	Hudson, N.C.	Deceased	10/26/2002	9B
Shepard, Kelli Michelle	Phoenix, Ariz.	Removed	08/30/2002	5A
Shirck, Robert Edgar	Omaha, Neb.	Deceased	06/10/2002	4A
Siegel, William Joseph	Columbia Heights, Minn.	Deceased	02/19/2002	3G
Sims, Timothy C.	Poway, Calif.	Deceased	06/10/2002	2C
Singer, Rodger Miller	Lititz, Pa.	Deceased	05/31/2002	8D
Skelbred, John Rohne	Atas Cadero, Calif.	Deceased	08/10/2002	2B
Smith, Einar Eugene	Queensland 4068	Resigned	07/01/2002	3I
Smith, John Terry	Hartsville, S.C.	Resigned	05/30/2002	6E
Smith, William Liddell	Des Plaines, Ill.	Removed	03/11/2002	3H
Solberg, Alvin Benjamin	Grand Forks, N.D.	Deceased	01/06/2002	3B
Spangler, John Robert	Bettendorf, Iowa	Deceased	11/09/2002	5D
Sparks, Lemuel Columbus	Knoxville, Tenn.	Deceased	01/09/2002	9D
St John, Gerald Wilson	LaCrescenta, Calif.	Deceased	05/28/2002	2B
Staehling, Otto C.	Northwood, Iowa	Deceased	03/09/2002	5F
Stauderman, Albert Philip	Palm Beach Garden, Fla.	Deceased	11/03/2002	9E
Stein, Samuel E.	Lorain, Ohio	Deceased	02/14/2002	6E
Stenberg, Vernon E.	Placerville, Calif.	Deceased	11/24/2002	2A
Sterner, Elmer Bertil	Rochester, Minn.	Deceased	05/05/2002	3I
Stetler, Charles Louis	Palmerton, Pa.	Resigned	08/20/2002	7E
Stout, Alvin Godfrey	Mooreville, N.C.	Removed	09/14/2002	9B
Streit, Richard James	Lubbock, Texas	Resigned	06/07/2002	4D
Sullivan, Jay Layne	Elkins, W.Va.	Resigned	08/08/2002	8H
Swanson, Eugene Samuel	Virginia Beach, Va.	Deceased	11/28/2002	9A
Swanson, John Edward	Fairfield Bay, Ark.	Deceased	08/03/2002	4C
Tange, Reynold H.	Farmington, Minn.	Deceased	01/18/2002	3F
Tangman, John W.	Seymour, Ind.	Deceased	05/27/2002	6C
Taylor, Deborah Ann	Minneapolis, Minn.	Transferred to	07/31/2002	3G
		Evangelical Lutheran Church in Canada		
Thompson, George O.	Cannon Falls, Minn.	Deceased	01/29/2002	3I
Thompson, Mikkel Christian	Tacoma, Wash.	Deceased	01/14/2002	1C
Thompson, Orin D.	Saint Louis Park, Minn.	Deceased	09/12/2002	3G
Thompson, Peter A.	Santa Maria, Calif.	Deceased	05/25/2002	2B
Tilberg, Cedric Wilbur	Gettysburg, Pa.	Deceased	05/21/2002	8D
Treptow, Charles A.	Brenham, Texas	Deceased	01/15/2002	4F
Treptow, Henry F.	Kerrville, Texas	Deceased	06/13/2002	4E
Trexler, Charles Daniel	New York, N.Y.	Deceased	02/20/2002	7C
Tyler, Kip Allan	Omaha, Neb.	Removed	01/13/2002	4A
Unks, H. Peter	Phillipsburg, N.J.	Deceased	01/24/2002	7A
Van Loon, Ralph Roland	Reno, Nev.	Deceased	08/24/2002	2A
Vander Tuig, Mark L.	Altoona, Iowa	Resigned	08/15/2002	5D
Vredenburg, David A.	Mechanicsburg, N.Y.	Resigned	01/01/2002	7C
Waag, Richard M.	Billings, Mont.	Deceased	06/21/2002	1F
Wagner, Gary Joe	Indianapolis, Ind.	Removed	06/27/2002	8D
Walker, Joseph William	Birmingham, Ala.	Resigned	07/04/2002	9D

Watne, John Theodor	Dell Rapids, S.D.	Deceased	03/12/2002	3C
Watson, Sandralea Bernice	Kingston, Mich.	Removed	03/16/2002	3A
Weeg, Albert Howard	Columbus, Ind.	Deceased	07/01/2002	6C
Werronen, Walter William	McKinleyville, Calif.	Deceased	12/20/2002	2A
Wessling, Howard Alexander	Miami, Fla.	Deceased	01/03/2002	9E
Westerberg, Robert John	Marlboro, Mass.	Deceased	01/26/2002	7B
White, Clifford Monroe	Plymouth, Minn.	Deceased	08/10/2002	3G
Wiederaenders, Arthur George	Seguin, Texas	Deceased	03/05/2002	4E
Wiese, Steven Roger	Roseville, Minn.	Removed	08/20/2002	3H
Wilder, William Bruce	Fernandina Beach, Fla.	Removed	05/02/2002	9E
Williams, Michael John	Elk Horn, Iowa	Removed	02/24/2002	5E
Wilson, Dennis Allen	Post Falls, Idaho	Removed	01/26/2002	1D
Wilson, James T.	Kent, Wash.	Removed	05/18/2002	1B
Wimmer, Terry Kent	Allentown, Pa.	Removed	11/23/2002	7A
Wiser, Michael Kent	Spokane, Wash.	Removed	01/26/2002	1D
Woytek, Clifton August	Beaumont, Texas	Deceased	06/09/2002	4F
Young, Paul Milton	Rochester, N.Y.	Deceased	03/22/2002	7D
Youngerman, Theodore Ronald	Wayne, Neb.	Deceased	08/19/2002	4A
Zaffke, Lynn H.	Rochester, Minn.	Resigned	01/15/2002	3I
Zebrun, Marie Elizabeth	Carlinville, Ill.	Deceased	02/26/2002	1F
Zentner, Elizabeth A.	Schofield, Wis.	Resigned	09/01/2002	5I
Zimmer, David LeRoy	LaPorte, Texas	Deceased	08/12/2002	4F

Appendix C of the Report of the Secretary

Additions to the Roster of Associates in Ministry 2001-2002

2001

Name	City, State	Admitted	Date	Region/ Synod
Ackerman, Nancy J.	Los Angeles, Calif.	Reinstated	03/17/2001	2B
Brigaman, Linda Ruth	Greensburg, Pa.	Commissioned	04/01/2001	8B
Bull, Tamara May	Great Falls, Mont.	Commissioned	03/25/2001	1F
Cunning, Jennelle Kay	Fairmont, Minn.	Commissioned	06/24/2001	3I
Davidson, Karen Edwina	Damon, Texas	Commissioned	02/25/2001	4F
Davis, Deborah Jean	Temperance, Mich.	Commissioned	02/18/2001	6A
Derry, Patricia Joy	Bloomington, Minn.	Commissioned	09/16/2001	3G
Diaz-Feliciano, Myrna	Guaynabo, Puerto Rico	Commissioned	09/09/2001	9F
Domines, Celia Catherine	Greensburg, Pa.	Commissioned	09/16/2001	8B
Erdmann, Cheryl Alice	Crystal Lake, Ill.	Commissioned	06/15/2001	5B

Giese, Joan M.	Butler, Pa.	Commissioned	03/11/2001	8B
Heider, Susan Maria	Marinette, Wis.	Commissioned	08/01/2001	5G
Immich, Susan Amanda	Plymouth, Wis.	Commissioned	07/01/2001	5J
Johnson, VeeAnn Sue	Lacey, Wash.	Commissioned	06/10/2001	1C
Keenan, Dawn Rene	Twin Lakes, Wis.	Commissioned	07/22/2001	5J
Klein, Winilue Pearl	Colorado Springs, Colo.	Commissioned	05/06/2001	2E
Krogstad, Deborah Ann Carl	St. Cloud, Minn.	Commissioned	06/03/2001	3F
Meyer, Gregory Steven	Deerwood, Minn.	Commissioned	05/20/2001	3E
Patrick, Ranate Dadau	Atlanta, Ga.	Commissioned	07/15/2001	9D
Pick, Nancy Jane	Queen City, Mo.	Commissioned	03/01/2001	5D
Rieniets, Jean Priscilla	Dubuque, Iowa	Commissioned	03/25/2001	5F
Roberts, Coy Gene	Los Banos, Calif.	Commissioned	03/18/2001	2A
Rogers, Helen Lynne	Camden, N.J.	Commissioned	01/13/2001	7A
Schaefer, Marcelle Ann	Auburn, Calif.	Commissioned	10/15/2001	2A
Shealy, Dallas Elizabeth	Newberry, S.C.	Commissioned	02/04/2001	9C
Terhark, Ann Louise	Paradise Valley, Ariz.	Commissioned	09/16/2001	2D
Tibbetts, Brenda Rae	Virginia, Minn.	Commissioned	03/25/2001	3E
Tobiason, Barbara Jo	Oxford Junction, Iowa	Commissioned	01/25/2001	5D
2002				
Anderson, Joshua Jacob	West Ossipee, N.H.	Commissioned	08/25/2002	7B
Bartel, Lynette Irene	Cypress, Texas	Commissioned	06/23/2002	4F
Bernhardt, Karen W.	Vineland, N.J.	Commissioned	05/02/2002	7A
Bischmann, Susan E.	Waukesha, Wis.	Commissioned	02/10/2002	5J
Clayton, Mary Ann	San Antonio, Texas	Commissioned	04/27/2002	4E
Dales, Rachael Anne	Jamestown, N.Y.	Commissioned	08/04/2002	7D
Daniels, Susan Kay	Pewaukee, Wis.	Commissioned	02/10/2002	5J
Eckert, Kathy Ann	Decatur, Ill.	Commissioned	11/10/2002	5C
Frantz, Virginia Kay	Lewisburg, Pa.	Commissioned	06/08/2002	8E
Fredricks, Mary E.	Clawson, Mich.	Commissioned	06/23/2002	6A
Golden, Dorothy E.	Greensboro, N.C.	Commissioned	05/05/2002	9B
Hanna, Donna Marie	Charlotte, N.C.	Commissioned	04/07/2002	9B
Hartfiel, Bethany Ann	Pearland, Texas	Commissioned	07/28/2002	4F
Hefner, Wendy Isenhour	Hickory, N.C.	Commissioned	01/27/2002	9B
Hokanson, Natalie Shirl	Hastings, Minn.	Commissioned	05/12/2002	3H
Hovland, Jamie Lynn	Lancaster, Calif.	Commissioned	04/21/2002	2B
Johnson, Candice Alexa	Mount Pleasant, S.C.	Commissioned	02/24/2002	9C
Kashmer, Vanette Marie	Elkhart, Ind.	Commissioned	01/27/2002	6C
Krejci, William Gary	Kingwood, Texas	Commissioned	08/25/2002	4F

Lee, Shirley Jean	Temecula, Calif.	Commissioned	02/17/2002	2C
Logghe, Susan Marie	Bellingham, Wash.	Commissioned	09/15/2002	1B
Maule, Linda Mary	Bethlehem, Pa.	Commissioned	07/21/2002	7E
McNeill, Beverly Kaye	Morris, Minn.	Commissioned	07/07/2002	3F
Nelson, Ethyl Mae	Bremerton, Wash.	Commissioned	12/29/2002	1C
Nye, Jean Marie	Wilmette, Ill.	Commissioned	06/07/2002	5A
Rismiller, Tammy Lynn	Enumclaw, Wash.	Commissioned	01/22/2002	1C
Rollis, Robert Thomas	Phoenix, Ariz.	Commissioned	08/17/2002	2D
Shannon, Marji Erin	Chicago, Ill.	Commissioned	05/08/2002	5A
Siffring, Janelle Lean	Kanawha, Iowa	Commissioned	05/26/2002	5E
Spruth, Lorraine Marie	Colorado Springs, Colo.	Commissioned	03/17/2002	2E
Tweeten, Ruth	Davenport, Iowa	Commissioned	12/22/2002	5D
Tysk, Theresa A. C.	Stevensville, Mont.	Commissioned	04/07/2002	1F
Ward, Pamela R.	Des Moines, Iowa	Commissioned	07/28/2002	5D
Wiskirchen, Shelley Marie	Jacksonville, Fla.	Commissioned	08/04/2002	9E

Appendix D to the Report of the Secretary

Removals from the Roster of Associates in Ministry 2001-2002

2001

Name	City, State	Reason	Date	Region/ Synod	Roster Identification
Bates, Marcia Jean	Everett, Wash.	Removed	03/17/2001	1B	LCA
Fisher, Kirsten E.	New Brighton, Minn.	Removed	11/26/2001	3G	ELCA
Griffin, Kathryn Elizabeth	Warren, Ohio	Removed	08/15/2001	3F	ELCA
Guard, Susan Oetgen	Lakeland, Fla.	Removed	12/19/2001	9B	LCA
Hartmann, James C.	Dallas, Texas	Removed	06/01/2001	4E	ELCA
Kelly, Katherine Fuller	Columbus, Ga.	Removed	01/01/2001	9D	LCA
Klatt, Karen	Sussex, Wis.	Removed	08/23/2001	5J	ELCA
Krull, Mary Gail	Brooklyn Park, Minn.	Removed	02/22/2001	3G	ELCA
Larson, Helen Elaine	Appleton, Minn.	Deceased	07/01/2001	3F	ALC
Peterson, Larry B.	Rock Island, Ill.	Resigned	11/12/2001	5B	ALC
Richterkessing, Suzanne L.	Morganton, Ga.	Removed	12/31/2001	9D	ELCA
Schultz, Lori Jo	Germantown, Wis.	Removed	06/01/2001	5J	LCA
Sladek, Michael William	Issaquah, Wash.	Removed	03/17/2001	1B	ELCA
Smith, Marion Jean	Youngstown, Ohio	Resigned	06/28/2001	6E	ALC
Sonday, Timothy Todd	Two Harbors, Minn.	Removed	09/22/2001	3E	ELCA
Swonger, Joanne Marie	Bismarck, N.D.	Removed	09/08/2001	3A	ELCA

Timmerman, Russ L.	Prior Lake, Minn.	Removed	02/22/2001	3G	LCA
Weber, Leslie Diane	Erie, Pa.	Removed	07/16/2001	8A	ELCA
Winn, Ila R.	Rosedale, N.Y.	Deceased	11/30/2001	7C	AELC
2002					
Arft, Joanne D.	Dexter, Mich.	Removed	09/06/2002	9E	ELCA
Baim, Holly G.	Robesonia, Pa.	Removed	03/11/2002	7E	LCA
Barrage, Luella Heineman	Natrona Heights, Pa.	Deceased	03/10/2002	8B	LCA
Berkland, Orville J.	Sioux Falls, S.D.	Deceased	09/24/2002	3C	ALC
Blinkmann, Linda Sue	Okoboji, Iowa	Removed	03/11/2002	5E	ELCA
Carlson, Richard A.	Fort Wayne, Ind.	Deceased	03/11/2002	6C	LCA
Drum, Peggy Jo	Tucson, Ariz.	Removed	01/27/2002	2D	ALC
Emig, Carol Ann	Perkasie, Pa.	Removed	03/11/2002	7F	LCA
Flanagan, Sandra	Wausau, Wis.	Resigned	07/01/2002	5I	AELC
Gran, David L.	Alexandria, Minn.	Removed	06/07/2002	3D	ALC
Holmen, Mark Arlen	Golden Valley, Minn.	Removed	10/01/2002	3G	ELCA
Jordt, Debra Lynn	Westfield, Iowa	Removed	03/11/2002	5E	LCA
Kelser, George William	Selbyville, Del.	Removed	02/26/2002	8F	ALC
Koopman, Mary Jean	Maple Grove, Minn.	Removed	03/11/2002	3G	ALC
Kor, Donna Mae	Slayton, Minn.	Removed	02/05/2002	3F	ELCA
Kritsch, Dennis W.	Davenport, Iowa	Removed	03/11/2002	5D	LCA
Larson, Helen Billings	Albert Lea, Minn.	Deceased	06/03/2002	3I	ALC
Neptun, Elsie Marie	Peoria, Ill.	Deceased	02/06/2002	5C	ALC
Otten, Elizabeth Cress	Meriden, Conn.	Deceased	02/11/2002	7B	LCA
Paulson, Holly Joy	New Effington, S.D.	Removed	03/11/2002	3C	ELCA
Rottman, Margaret L.	Massillon, Ohio	Deceased	02/28/2002	6E	ALC
Sagebiel, Jean Braulick	Fredericksburg, Texas	Deceased	01/19/2002	4F	ALC
Severson, Mary J.	St. Anthony, Minn.	Removed	03/11/2002	3H	ELCA
Steinhart, Tammy Ann	Lancaster, Pa.	Removed	01/01/2002	7D	ELCA
Vetter, Donald A.	Cedar Falls, Iowa	Deceased	01/12/2002	5F	ALC
Volkman, Philip Duane	Bellville, Texas	Removed	10/11/2002	4F	ELCA
Wibben, Linda	Ankeny, Iowa	Removed	03/11/2002	5D	LCA

Appendix E to the Report of the Secretary

Additions to the Roster of Deaconesses of the

Evangelical Lutheran Church in America 2001-2002

2001

Name	City, State	Date of Consecration	Region/Synod
McKenzie, Mary Julia	Sellersville, Pa.	06/24/2001	7F

2002

Montgomery, Diane Grace	Columbus, Ohio	09/08/2002	6F
Ramirez, Carmen Ana	Bayamon, Puerto Rico	10/27/2002	9F
Strahan, Virginia Emily	Natick, Mass.	06/07/2002	7B

Appendix F to the Report of the Secretary

Removals from the Roster of Deaconesses of the Evangelical Lutheran Church in America 2001-2002

2001

Name	City, State	Reason	Date	Region/Synod
Brandt, Anna	Regina, Saskatchewan	Deceased	06/05/2001	7F
Burroughs, Frances Louise	Gladwyne, Pa.	Deceased	04/25/2001	7F
Knutson, Ella Nellie Marie	Adams, Minn.	Deceased	03/15/2001	3G
Leitzke, Arlene	Martinsburg, W.Va.	Removed	11/01/2001	8H
Stirewalt, Catharine Amelia	Gladwyne, Pa.	Deceased	04/15/2001	7F

2002

Erickson, Ethel Cecilia	Minneapolis, Minn.	Deceased	08/25/2002	3G
Knasel, Cleone Katherine	Milwaukee, Wis.	Deceased	11/22/2002	5J
Kniceley, Joann Virginia	Gloucester City, N.J.	Deceased	11/05/2002	7A
Lyerly, Margaret Lucille	Salisbury, N.C.	Deceased	03/09/2002	9B
Winter, Mildred Isabelle	Gladwyne, Pa.	Deceased	07/29/2002	7F

Appendix G to the Report of the Secretary

Additions to the Roster of Diaconal Ministers of the Evangelical Lutheran Church in America 2001-2002

2001

Name	City, State	Date of Consecration	Region/Synod
Beckman-Yetzer, Laurie Lynn	Minneapolis, Minn.	10/07/2001	8G
Crosmer, Gayla Hope	Cedar Rapids, Iowa	06/02/2001	5D

Hoffman, Melinda Lee	Whitewater, Wis.	07/01/2001	5K
Knapp, Judy Anne	Atlanta, Ga.	02/18/2001	9D
Lasits, Mary Elizabeth	New Lenox, Ill.	06/15/2001	5B
Martyn, Barbara Lee	Fullerton, Calif.	12/09/2001	2C
McMaster, Terri Lee	Denver, Colo.	03/18/2001	2E
Myers, Marjorie Helen	Baltimore, Md.	02/17/2001	8F
Richardson, Lois Carolyn	Mundelein, Ill.	12/09/2001	5A
Schmidt, Esther Lorraine	Fond du Lac, Wis.	08/26/2001	5I
Tannas, Kirstin Anne	Detroit, Mich.	06/30/2001	6A
Urbanski, Carole Natalie	Skokie, Ill.	12/09/2001	5A
2002			
Anderson, Beth Diane	Moorhead, Minn.	10/26/2002	3D
Biles, Sharon Marie	Lebanon, Ohio	09/29/2002	6F
Gerber, Patricia Ann	Carol Stream, Ill.	10/27/2002	5A
Gilbertson, Rachelle Lee	St. Paul, Minn.	01/20/2002	3H
Henneke, Joanne Marie	Chicago, Ill.	11/24/2002	8G
Hugh, Marilyn Frances	Greencastle, Ind.	02/19/2002	6C
Johnson, Randy R.	West Valley City, Utah	06/09/2002	2E
Lepp, Janet Louise	Rockford, Ill.	04/20/2002	5B
Monroe, Patrick L.	Washington, Ill.	02/10/2002	5C
Myhre, Ann Elaine	Eagan, Minn.	06/01/2002	3H
Rooney, Judith Ann	Huntley, Ill.	10/27/2002	5B
Schulte, Eva Kathleen	Hayward, Calif.	05/10/2002	2A

Appendix H to the Report of the Secretary

Removals from the Roster of Diaconal Ministers Evangelical Lutheran Church in America 2001-2002

2001

Name	City, State	Reason	Date	Region/Synod
Rybak, Richard John	Estero, Fla.	Resigned	03/01/2001	5A

2002

Gallups, Ordice Alton	Upper Marlboro, Md.	Resigned	03/30/2002	8G
Rossman, Jay Thomas	Aberdeen, S.D.	Resigned	12/22/2002	3C

Appendix I to the Report of the Secretary

Congregations Received, Removed, Consolidated, Disbanded, Merged, or Withdrawn 2001-2003

Congregations received, removed, consolidated, disbanded, merged, or withdrawn prior to 2001 but not previously reported in minutes of churchwide assemblies are included in this list. The ELCA congregation 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 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).

State/City	Congregation and Congregation Number	Region/ Synod	Action	Date
Georgia				
Lilburn	Community of Grace (30400)	9D	Received	10/19/2000
Indiana				
Gary	Calvary (02279)	6C	Merged into Bethlehem (02277)	04/16/2000
Middletown	First (02225)	6C	Disbanded	11/14/1999
Michigan				
Grand Rapids	Emmaus (30292)	6B	Disbanded	11/05/2000
Shelby Township	Community of Hope (30420)	6A	Received	12/01/2000
Minnesota				
Beltram	Scandia (11447)	3D	Disbanded	12/30/2000
New York				
Brooklyn	Gloria Dei (03860)	7C	Disbanded	04/30/2000
	Incarnation (03864)	7C	Disbanded	10/31/1999
Flushing (Queens)	Christ the Shepherd (20294)	7C	Disbanded	10/31/1991
Flushing (Queens)	Trinity (10363)	7C	Disbanded	05/15/1995
Pennsylvania				
Philadelphia	Kings Way (07229)	7F	Disbanded	02/02/1989
Pittsburgh	Redeemer (06591)	8B	Disbanded	01/05/1997
2001-2003				
Alabama				
Fairhope	Holy Trinity (30446)	9D	Received	01/21/2001
Gulf Shores	Grace (30425)	9D	Received	11/04/2001
Huntsville	Prince of Peace (05834)	9D	Disbanded	07/21/2002
Montgomery	Our Redeemer (05806)	9D	Merged into Messiah (07732)	12/30/2001
Alaska				
Delta Junction	Faith (30568)	1A	Received	06/08/2002

Arizona

Las Vegas	New Hope (30471)	2D	Received	01/13/2002
Mesa	Celebration of Life (30447)	2D	Received	05/31/2001
	Spirit of Hope (30439)	2D	Received	11/03/2002
Tucson	Community of Hope (16350)	2D	Withdrew	01/20/2002

Arkansas

Hot Springs Village	Community of Joy (30455)	4C	Received	10/27/2001
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California

Alhambra	Agape (30577)	2B	Received	10/27/2001
Compton	San Marcos (30094)	2B	Disbanded	12/30/2001
Elk Grove	Lord of Life (30277)	2A	Received	06/09/2002
Lincoln	Grace (30416)	2A	Received	08/01/2001
North Hollywood	Valley (13895)	2B	Disbanded	01/27/2002
Ontario	Batak (30552)	2C	Received	08/15/2002
Pomona	First (13936)	2C	Merged with Rock of the Foothills (07612)	06/16/2002
Richmond	St James (05050)	2A	Disbanded	03/31/2002
Sacramento	El Camino de Bethel (30426)	2A	Received	06/15/2001
Salinas	Saint Ansgar (05156)	2A	Withdrew	09/21/2001
San Rafael	Faith (05055)	2A	Disbanded	05/31/2002
Scotts Valley	Light of Life (16347)	2A	Disbanded	03/02/2003
Southgate	Fe y Esperanza (30341)	2B	Received	04/08/2001
Stockton	Faith (05138)	2A	Disbanded	05/31/2002

Colorado

Craig	Grace (30300)	2E	Received	03/11/2001
Otis	St Paul (10195)	2E	Withdrew	05/06/2002

Delaware

Wilmington	Holy Trinity (02718)	8F	Disbanded	06/08/2003
	Spirit of Life (30180)	8F	Received	06/13/2002

Florida

Jacksonville	St James (01713)	9E	Disbanded	01/31/2002
Orange Park	Crossroad (30398)	9E	Received	09/16/2001
Pembroke Pines	Living Faith (30428)	9E	Received	11/04/2001
Pinellas Park	St Stephen (01764)	9E	Merged into Bethel (10500) now named Hope	08/18/2002
St Petersburg	Bethel (10500)	9E	Merged into St Stephen (01764) now named Hope (correction to 2003 Yearbook)	08/18/2002
Sanford	Good Shepherd (01741)	9E	Disbanded	03/17/2002
Sarasota	Peace (16054)	9E	Disbanded	07/31/2003
Tampa	Joyful Servants (30343)	9E	Received	10/28/2001

Georgia

Acworth	Christ Our Savior (30095)	9D	Disbanded	04/01/2001
Atlanta	River of Life (10509)	9D	Disbanded	01/19/2003
Ellijay	Hope (30399)	9D	Received	10/28/2001
Hiram	Holy Cross (30441)	9D	Received	02/10/2002
Kingsland	Joy (30395)	9D	Received	02/24/2002
McDonough	Abundant Grace (30302)	9D	Merged into Living Word (05790) now named St Luke	12/08/2002

Idaho

Saint Maries	St Paul's (13467)	1D	Withdrew	12/03/2001
Illinois				
Aurora	Grace (10956)	5A	Merged into Parroquia Luterana San Francisco de Asís (30303)	01/05/2003
Chicago	Bethel (01922)	5A	Consolidated with Imani (30423), Chicago to form Bethel Imani (30529)	01/07/2001
	Bethel Imani (30529)	5A	Received	01/07/2001
	Cross (10595)	5A	Disbanded	04/22/2001
	Golgotha (10600) Imani (30423)	5A 5A	Disbanded Consolidated with Bethel (01922), Chicago to form Bethel Imani (30529)	10/07/2001 01/07/2001
Decatur	St Elias Arabic (30287)	5A	Received	05/27/2001
	Christ (02072)	5C	Reinstated	06/06/2003
Elmwood Park	Westwood (01877)	5A	Merged with Grace (10601), Elmwood Park	01/01/2001
Fairview Heights	St Paul (20057)	5C	Merged with Peace (20310), Belleville	01/21/2001
Orland Park	Spirit of Joy (30358)	5A	Disbanded	08/31/2003
Rock Grove	St Paul (02186)	5B	Disbanded	12/30/2001
Streamwood	Advent (01879)	5A	Disbanded	06/10/2001
Waukegan	Vida Nueva (30273)	5A	Received	09/23/2001
Indiana				
Hammond	St John (20079)	6C	Disbanded	09/27/2002
Indianapolis	Prince of Peace (02219)	6C	Disbanded	02/23/2003
Lafayette	Prince of Peace (02376)	6C	Disbanded	08/30/2002
Michigan City	Lutheran Church of the Dunes (10723)	6C	Consolidated with St Luke (10724) to form St Luke's United (30558)	03/31/2002
	St Luke (10724)	6C	Consolidated with Lutheran Church of the Dunes (10723) to form St Luke's United (30558)	03/31/2002
	St Luke's United (30558)	6C	Received	03/31/2002
	Zion (02289)	6C	Disbanded	12/01/2002
Iowa				
Audubon	Our Savior (10844)	5E	Withdrew	07/01/2002
Des Moines	Central (10919)	5D	Consolidated with First Evangelical (02466) to form Capitol Hill (30559)	03/04/2002
	Capitol Hill (30559)	5D	Received	03/04/2002
	First Evangelical (02466)	5D	Consolidated with Central (10919) to form Capitol Hill (30559)	03/04/2002
Elk Horn	Elk Horn (10947)	5E	Withdrew	02/24/2002
Fort Dodge	Church of the Damascus Road (30386)	5E	Received	04/21/2002
Mount Vernon	Seeds of Faith (30486)	5D	Received	04/29/2001

Kansas

Garden City	St James (10103)	4B	Withdrew	09/16/2001
Kansas City	All Saints (01591)	4B	Disbanded	04/22/2001
Newton	Peace (16020)	4B	Disbanded	10/20/2002
Wamego	St John (10025)	4B	Disbanded	06/24/2001

Kentucky

Georgetown	Providence (30058)	6C	Disbanded	08/01/2001
Louisville	Grace (02350)	6C	Disbanded	03/25/2001

Maryland

Ellicott City	Epiphany (30583)	8F	Received	06/13/2002
New Market	Harvest Wind (30360)	8F	Received	06/13/2002
Stevensville	Living Water (30464)	8F	Received	06/13/2002

Massachusetts

Belmont	Christ (20100)	7B	Withdrew	11/24/2002
West Hatfield	Holy Trinity (20111)	7B	Disbanded	06/30/2002

Michigan

Allen Park	St Matthew (02785)	6A	Disbanded	08/26/2001
Detroit	Faith (11250)	6A	Withdrew	05/15/2002
	Holy Savior (11256)	6A	Disbanded	04/10/2001
Muskegon	Central (02874)	6B	Disbanded	07/29/2001
Novi	Spirit of Christ (20130)	6A	Disbanded	01/15/2002
Ottawa Lake	St Michael's (11410)	6A	Withdrew	08/18/2002
	Zion (11337)	6A	Withdrew	08/18/2002
Plymouth	New Life (30261)	6A	Disbanded	01/31/2001
Southfield	Calvary (02812)	6A	Disbanded	04/29/2001
Ypsilanti	St Philip (07170)	6A	Disbanded	03/24/2002

Minnesota

Chaska	Living Hope (07395)	3G	Disbanded	06/02/2002
Embarrass	Evangelical (02951)	3E	Consolidated with Pike (02952) to form Hope (30592)	11/16/2002
	Hope (30592)	3E	Received	11/16/2002
	Pike (02952)	3E	Consolidated with Evangelical (02951) to form Hope (30592)	11/16/2002
Evansville	St Petri (12057)	3D	Withdrew	04/28/2002
Excelsior	Holy Cross (03014)	3G	Disbanded	01/21/2001
Garfield	St Luke's (05346)	3D	Withdrew	06/23/2002
Herman	Our Savior (05334)	3D	Disbanded	06/01/2003
Hugo	Thanksgiving (30388)	3H	Merged into Hosanna (11759)	06/24/2001
Minneapolis	Bethlehem (03018)	3G	Consolidated with Zion (11870) to form River of Life (30591)	09/06/2002
	Hope (03025)	3G	Withdrew	05/23/2001
	River of Life (30591)	3G	Received	09/06/2002
	St Luke's (11858)	3G	Consolidated with Todos Los Santos (30127) to form El Milagro/The Miracle (30550)	09/16/2001
	Todos Los Santos (30127)	3G	Consolidated with St Luke's (11858) to form El Milagro/The Miracle (30550)	09/16/2001
	Zion (11870)	3G	Consolidated with Bethlehem (03018) to form River of Life (30591)	09/06/2002
Montevideo	Mandt (12155)	3F	Disbanded	09/14/2003
Oak Grove	New Life (30449)	3G	Received	10/07/2001
Plymouth	Vision of Glory (11868)	3G	Withdrew	01/17/2002
Roseville	North Heights (11927)	3H	Withdrew	08/19/2002
St Cloud	People of Hope (30405)	3H	Received	04/29/2001
St Michael	Alleluia (30421)	3G	Received	11/04/2001
St Paul	Minnesota Faith Chinese Fellowship (30429)	3H	Received	10/07/2001
	Iglesia Luterana San Martin (30365)	3H	Merged into Holy Trinity (03092)	12/02/2001
Spring Grove	Our Saviour's (11948)	5L	Disbanded	08/11/2002
Ulen	Atlanta (11677)	3D	Disbanded	08/19/2001

Missouri

Independence	King of Glory (10127)	4B	Disbanded	05/06/2001
St Louis	Faith Evangelical (02140)	4B	Disbanded	03/30/2003

Montana					
Larslan	Our Savior's (13422)	1F	Disbanded		07/06/2003
Nebraska					
North Bend	St Matthew (03330)	4A	Disbanded		06/02/2002
Omaha	Lutheran Church of the Master (10190)	4A	Withdrew		01/13/2002
Sterling	St John (10229)	4A	Withdrew		04/21/2002
New York					
Brentwood	Prince of Peace (03924)	7C	Removed		03/18/2003
Rensselaer	St Paul's (06978)	7D	Merged with St Timothy (06975)		12/02/2001
Yonkers	Christ Evangelical (20224)	7C	Disbanded		06/03/2001
North Carolina					
East Spencer	Christ (04049)	9B	Disbanded		03/25/2001
North Dakota					
Adams	Sarepta (12251)	3B	Disbanded		07/08/2001
Argusville	Osterdalen (12258)	3B	Disbanded		06/24/2001
Berwick	Berwick (12263)	3A	Disbanded		12/30/2001
Bismarck	Charity (16129)	3A	Withdrew		12/16/2001
Blaisdell	Our Savior (12579)	3A	Disbanded		12/31/2001
Buxton	Ringsaker (11461)	3D	Disbanded		06/09/2002
Heimdal	Klara (05404)	3B	Disbanded		11/04/2001
Kindred	Gol (12402)	3B	Disbanded		06/02/2002
Maddock	Immanuel (12435)	3B	Disbanded		07/01/2001
Mylo	Mylo (12462)	3B	Disbanded		10/07/2001
Plaza	Spring Valley (12696)	3A	Disbanded		06/30/2002
Rolette	Ox Creek (12502)	3B	Disbanded		08/26/2001
Tagus	St Olaf (12733)	3A	Disbanded		09/30/2001
Ohio					
Baltic	Emmanuel (04668)	6E	Disbanded		11/10/2002
Casstown	Casstown (04674)	6F	Disbanded		05/26/2002
Cleveland Heights	First (04487)	6E	Disbanded		09/01/2002
Farmersville	St Andrew (13178)	6F	Withdrew		09/30/2001
Lima	New Creation (30538)	6D	Received		07/21/2001
	Trinity (04620)	6D	Consolidated with Peace (13227), to form New Creation (30538)		07/21/2001
	Peace (13227)	6D	Consolidated with Trinity (04620), to form New Creation (30538)		07/21/2001
Lorain	Good Shepherd (04500)	6E	Merged with First Lutheran Church (04499)		06/01/2001
Sherrodsville	Bethesda (04460)	6E	Withdrew		12/30/2001
Stoutsville	Trinity (04530)	6F	Disbanded		04/01/2003
Toledo (Oregon)	Divinity (04725)	6D	Disbanded		08/19/2001
Oregon					
Salem	Good Shepherd (04965)	1E	Merged into Christ (12966) now named Christ the Good Shepherd		06/01/2003

Pennsylvania

Altoona	St Paul (00937)	8C	Merged with Temple (00938)	12/31/2002
Beaver Falls	St Paul (10287)	8B	Disbanded	12/04/2002
Burnham	St Paul (01210)	8E	Disbanded	06/30/2001
Erie	Abiding Hope (30579)	8A	Received	01/20/2002
	Our Savior's (06288)	8A	Consolidated with Zion (06297) to form Abiding Hope (30579)	01/20/2002
	Zion (06297)	8A	Consolidated with Our Savior's (06288) to form Abiding Hope (30579)	01/20/2002
Industry	Ohio View (06446)	8B	Merged with Hope (06431), Beaver	07/01/2001
McEwensvill	Messiah (01288)	8E	Consolidated with Turbotville (01289) to form Holy Spirit (30593)	11/14/2002
Monessen	St Luke's (06480)	8B	Merged with St Paul's (06481)	08/18/2002
Philadelphia	St John (00457)	7F	Disbanded	06/14/2001
Pittsburgh	Calvary (06582)	8B	Disbanded	06/30/2003
	Epiphany (06584)	8B	Disbanded	07/01/2001
	St John (10472)	8B	Merged with St Andrew (Shadyside), Pittsburgh (20251)	05/14/2001
	Zion (10480)	8B	Merged with Trinity (20253)	07/01/2003
Spring Mills	Holy Cross (01240)	8C	Merged with St Mark (01242) now New Hope	01/01/2002
	New Hope (30570)	8C	Received	01/01/2002
Turbotville	St James (01289)	8E	Consolidated with Messiah (01288) to form Holy Spirit (30593)	11/14/2002
Turtle Creek	Alpha (06596)	8B	Consolidated with Christ (06570) to form Holy Angels Evangelical (30596)	01/01/2003
West Chester	Christ the King Lutheran Church of the Deaf (30224)	7F	Received	03/18/2001
West Milton	New Columbia (01275)	8D	Consolidated with St John (01276), West Milton to form United in Christ (30530)	06/10/2001
	St John (01276)	8D	Consolidated with New Columbia (01275), West Milton to form United in Christ (30530)	06/10/2001
	United in Christ (30530)	8D	Received	06/10/2001
Wilmerding	Christ (06570)	8B	Consolidated with Alpha (06596) to form Holy Angels Evangelical (30596)	01/01/2003
	Holy Angels Ev. (30596)	8B	Received	01/01/2003

South Carolina

Chester	Prince of Peace (05595)	9C	Disbanded	05/26/2002
Gaffney	St Paul's (05583)	9C	Withdrew	11/03/2002
Spartanburg	Joy (30418)	9C	Received	02/11/2001
	Springs of Grace (30443)	9C	Received	03/18/2001
Summerville	Rejoice (07585)	9C	Disbanded	03/29/2002

South Dakota

Buffalo	Cave Hills (05376)	3C	Disbanded	06/24/2001
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Texas

Corpus Christi	Christ (14098)	4E	Disbanded	07/08/2001
El Paso	Cristo Rey (30106)	2E	Received	09/22/2001
Hitchcock	Abiding Savior (16366)	4F	Disbanded	01/28/2001
Houston	First Evangelical (30606)	4F	Received	06/05/2003
Huntsville	Prince of Peace (16273)	4F	Disbanded	12/09/2001
Spring	Lutheran Church of the Pines (16374)	4F	Disbanded	04/01/2001
Stamford	Christ (14270)	4D	Merged with Bethel (05924)	07/01/2001
Sugar Land	Holy Angels (30434)	4F	Received	03/23/2002
Weslaco	Love of Christ (30586)	4E	Received	09/14/2002

Virginia

Centreville	Holy Spirit (16446)	8G	Merged with Lord of Life (10359), Fairfax	02/18/2001
Chesapeake	Rejoice (30380)	9A	Received	10/21/2001
Chesterfield	All Saints (30137)	9A	Disbanded	09/01/2001
Covington	All Saints (06163)	9A	Disbanded	06/07/2002

Washington

Aberdeen	Amazing Grace (30590)	1C	Received	04/24/2002
	Our Saviors (12782)	1C	Consolidated with Trinity (04902) to form Amazing Grace (30590)	04/24/2002
	Trinity (04902)	1C	Consolidated with Our Saviors (12782) to form Amazing Grace (30590)	04/24/2002
Burien	Good Shepherd (04940)	1B	Disbanded	08/01/2001
	Our Saviour's (12972)	1B	Withdrew	01/20/2002
Everett	Spirit of Christ (16448)	1B	Disbanded	04/01/2002
Kennewick	Ascension (12878)	1D	Merged into Lord of Life (07518)	01/01/2003
	St John (04948)	1B	Consolidated with St Paul (04950), Seattle to form St John United (30537)	04/01/2001
Seattle	St John United (30537)	1B	Received	04/01/2001
	St Paul (04950)	1B	Consolidated with St John (04948), Seattle to form St John United (30537)	04/01/2001
	United (12833)	1D	Withdrew	04/01/2002
Waterville	United (12833)	1D	Withdrew	04/01/2002

West Virginia

Hurricane	Cross of Grace (30546)	8H	Received	11/04/2001
Newburg	Holy Trinity (06641)	8H	Disbanded	05/24/2001
St Albans	Grace (06611)	8H	Consolidated with Holy Cross (07691) to form Cross of Grace (30546)	09/28/2001
Teays Valley	Holy Cross (07691)	8H	Consolidated with Grace (06611) to form Cross of Grace (30546)	09/28/2001

Wisconsin

Milwaukee	Redeemer (06704)	5J	Disbanded	10/31/2002
Osseo	Price (14514)	5H	Merged with South Beef River (14515)	08/26/2001
South Wayne	Jordan (14806)	5K	Withdrew	01/19/2003
	Our Savior's (14807)	5K	Withdrew	01/26/2003
Superior	St Paul (11664)	5H	Merged with Our Savior's (11663)	09/09/2001

Puerto Rico

Cayey	Iglesia Luterana Cristo El Señor	9F	Received	09/23/2001
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Exhibit E

Report of the Treasurer

Statement of Purpose

The Office of the Treasurer manages the business affairs and information technologies for the churchwide organization of the Evangelical Lutheran Church in America. The constitutional mandate of this unit (ELCA 13.50. and following, and continuing resolution 15.11.D00.) is printed in the *2003 Pre-Assembly Report*, Section II, pages 26-54.

Report of the Work 2001-2003

The Office of the Treasurer serves to support the mission of ELCA congregations, synods, and the churchwide organization. I have been privileged to serve in the position of treasurer since February 2002, following the capable leadership of Mr. Richard L. McAuliffe.

Over the past two years, much effort has focused on improving our banking and accounting systems through the use of available technology, resulting in efficiencies of time and reduction of fees. The on-line banking system now being used allows for disbursements imaging, wire transfers, balance inquiry and reporting, and incoming and outgoing payments by Automated Clearing House (ACH).

Internally, we moved from a reliance on paper journals and check requests to electronically transmitted journals and payment requests. A system was developed to automate the monthly flow of financial information from each synod to the churchwide office, and synods have been encouraged to remit monthly mission-support funds by ACH transfer. These changes allow for more timely and accurate transfer of data and receipt of funds.

A significant effort to strengthen internal controls was accomplished through the reintroduction of the internal audit function, which had been vacant for three years. Foundational work in this area included the development of an Audit Committee Charter and a risk assessment model for determining prioritized areas for audit review.

Additional assignments assumed by the Office of the Treasurer include administering a new flexible benefits plan and an on-line time and attendance system. The Office of the Treasurer coordinated with the Office of the Presiding Bishop and other units to update function codes for all churchwide projects, allowing for better review and planning in the future.

Work continued on the enhancement of the Web site for the Office of the Treasurer. It can be found at www.elca.org/ot. Included in this site are the churchwide organization's 2002 financial statements; 2003 income proposals and expenditure authorizations; the 2004-2005 budget proposal; resources for congregational treasurers and bookkeepers; insurance program information; various forms and procedures for synod treasurers and bookkeepers; mileage reimbursement rates; and other resource information. These pages are intended to help the Office of the Treasurer in serving and connecting with ELCA members, congregations, and synods.

Department for Information Technology

The Department for Information Technology (IT) provides information and telecommunication services for the churchwide units as well as Internet support and network links among congregations, synods, and the churchwide organization. It helps to develop guidelines and policies for computer standards, security, application development, data storage, and data retrieval. The technical services team provides support for the churchwide staff related to software, hardware, telephones, training, and requests for new services.

Special projects undertaken during the 2001-2003 biennium include the following:

- Business Continuity Planning: collecting data and developing plans for assuring continuing operations in case of a disaster affecting our primary offices
- Acquisition and installation of a second T1 (broadband) line for Internet access due to the high visibility and usage of the ELCA Web site
- Transition to Microsoft Word as the primary word-processing software at the churchwide office
- Telecommunications: the department was assigned responsibility for managing the telephone system at the churchwide office.

Applications developed during the 2001-2003 biennium include the following:

- People and Places On-line: a Web application designed to improve the flow of information related to the mobility process for lay rostered leaders
- A Leader Update Form was developed with the Office of the Secretary to assist in the updating of all rostered leader information
- Synod Remittance Automation: to automate the monthly flow of financial information from each synod to the churchwide office
- Gift Processing System acknowledgment letters are printed on a daily basis (instead of bi-weekly) for a quicker response to the donor. This process also updates the General Ledger System daily for concurrent tracking by the Office of the Treasurer
- Congregation Database System and the Rostered Database System modifications were made to improve communications, efficiencies, and coordination between the Division for Ministry, Office of the Secretary, Department for Research and Evaluation, and the Department for Synodical Relations.

Major Directions

Some of the priorities for the Office of the Treasurer in the coming biennium included the selection of a new external auditing firm commencing with the 2003 audit of the churchwide organization, as requested by the ELCA Audit Committee; development of formal documented internal control procedures; development of an orientation process and manual for unit finance staff; completion of a business continuity plan and process for ongoing testing and review; further review of available technology that can improve collection, reporting, and transfer of funds; improved process for collection of data from synods; and continued development and expansion of the Office of the Treasurer Web site as a key resource for congregations and synods.

Exhibit F

Sermon of Presiding Bishop Mark S. Hanson Monday, August 11, 2003

Gospel: Matthew 3:13-17

Then Jesus came from Galilee to John at the Jordan, to be baptized by him. John would have prevented him, saying, "I need to be baptized by you, and do you come to me?" But Jesus answered him, "Let it be so now; for it is proper for us in this way to fulfill all righteousness." Then he consented. And when Jesus had been baptized, just as he came up from the water, suddenly the heavens were opened to him and he saw the Spirit of God descending like a dove and alighting on him. And a voice from heaven said, "This is my Son, the Beloved, with whom I am well pleased."

Grace to you and peace from God our Creator and from our crucified and risen Christ. Amen.

Welcome to this eighth Churchwide Assembly of the Evangelical Lutheran Church in America. I trust you, like me, look forward to this week, to our work together. We're certainly going to get to know one another better in the days ahead. I wonder – are there any among us who have been hearing voices lately? If you have, press 1 on your keypad; if you have not, press 2; and if you think this is absolutely a ridiculous way to begin a sermon, press 3.

Now, if I were to ask that question at the concluding worship, I would imagine that every one of us would raise our hands, because this is going to be a week of listening to voices. We will hear the voices of those who passionately plead with this church to stand fast, and we will hear equally passionate voices from those who urge us on to change. We will hear the voices of 30,000 ELCA members who have participated in the strategic planning conversations, and we may hear voices of those who distrust churchwide leadership and are worried that we have become irreconcilably divided as the ELCA. We will hear voices at the microphone calling "Point of order! Point of order! Are we voting on the amendment or the amendment to the amendment, or is this a substitute resolution?" And then you'll hear the voice of the presiding bishop saying, "David Hardy, where are you? Give us a ruling on this question. Get us out of this mess." We will hear the voices of global companions from throughout the world, who will open for us the Scriptures, and we will listen to each other's voices as we share stories of faith.

We will hear, I trust, the voices of 1,031 voting members making commitments to expand our ministry and evangelical outreach to become more courageous in our public witness for justice and peace, and to become more generous in our shared support of our shared mission.

In a planning meeting for this assembly, Secretary Lowell Almen abruptly interrupted the conversation, asking, "Mark, this is going to be your first assembly as presiding bishop; what makes you most anxious?" I said, "Nothing until you asked that question." But, as I pondered it a bit, I have a far more clear answer today. My greatest fear is that in this week

we may become so caught up in, so consumed by, the sound of our own voices that we fail to hear the voice of God.

When I asked at the beginning, "Have you heard any voices lately?" I wish I would have asked "Have you heard the voice of God recently?" I know there are countless members of this church who are praying fervently that in all that we do and say this week we will hear the voice of God, and we will experience the presence of the risen Christ, and we will receive the power of the Holy Spirit. How fitting – no, how absolutely essential – that in this opening liturgy their prayer has already been answered. For we begin this assembly not hearing our voices, but hearing the voice of God. Just as Jesus came up from the water, suddenly the heavens were opened to him. He saw the Spirit of God descending like a dove and lighting on him, and a voice from heaven said, "This is my son, the beloved, with whom I am well pleased." The voice of God announcing Jesus' identity at the beginning of his public ministry is the very voice of God spoken to you and to me in the waters of our Baptism.

Let us be very clear. I do not believe the Evangelical Lutheran Church in America is a church body in search of its identity. We know who we are because we know Whose we are. We have heard, and by the power of the Holy Spirit we have believed, the voice of God – the liberating, reconciling, forgiving, loving voice of God spoken to you and to me in our Baptisms. "Mark Stephen, I baptize you in the name of the Father, and of the Son, and of the Holy Spirit. Amen. Ione Evangeline, child of God, you are sealed with the Holy Spirit and marked with the cross of Christ forever." Take a deep breath.

Sometimes I think we as Lutherans talk so much about Baptism that we fail to grasp the magnitude of God's promise. Just think: no matter how low is your self esteem or how high is your anxiety, no matter how deep is your despair or how great your feelings of loneliness, you can, by the power of the Holy Spirit, trust the voice of God saying to you today, "You are my beloved." You are my beloved. Not by virtue of anything you or I have done, not as a result of the work we will do this week as a Churchwide Assembly, but because of God's grace and mercy! Because God's heavenly voice took on earthly flesh in Jesus the Christ, and it is into the power of his death that we have been baptized, and it is into the promise of his resurrection that we have been made the living Body of Christ.

So the center of this Churchwide Assembly is not what occurs in our plenary session, but it is when we gather for worship to hear the voice of God and to taste Christ present in bread and wine. There are times when all to which we can cling is God's promise spoken to us in our Baptism.

I have spoken often in these last two years of our son, now 20, who, thanks be to God, is doing very well, completing an architectural school drafting school program. For him, life at 12, 13 and 14 was totally out of control. I have shared that moment when I stood before a judge with tears in my eyes, begging the judge to commit our son to locked residential treatment so that he could receive the help that Ione and I could not give. He was committed; it was weeks before we could visit him, but then we were permitted to come every Sunday afternoon. We would gather up the other five children, bring snacks, games, a little TV and a VCR and rented movies. But before we could enter the room of visitation, we had to go through an incredible security check. The guard with his metal-detecting wand would have to go over each one of us. There we would stand with arms outstretched in absolute silence, feeling the weight of our shame and our failure and our guilt and our sadness.

One Sunday, as the guard was going over Ione with that wand, tears came to her eyes, and she whispered to me, "Mark, he's making the sign of the cross." How many times in

Ezra's life, in his wanting, we could only cling to the promise that God spoke to him in Baptism, when God said, "Ezra, you are my beloved child," and marked Ezra with the cross of Christ forever.

The Evangelical Lutheran Church in America is not a church body in search of its identity. We know Whose we are because, by the promise and power of the Holy Spirit, we have laid hold of the promise that we have been claimed and gathered and sent by God's grace for the sake of the world.

Perhaps it would be appropriate in the plenary sessions, if it becomes apparent that we seem to have lost our identity, for someone to go to the microphone, call for a point of personal privilege, and invite us each to make the sign of the cross, remembering that we belong to Jesus Christ, and through his death and resurrection are now Christ's living Body for the sake of the healing of the world.

Nor do I believe that the Evangelical Lutheran Church in America is a church body desperately trying to achieve or preserve unity. Let us not for one moment think that the unity of the ELCA is achieved on the basis of the outcome of this assembly's votes, by our churchwide studies, by whom we elect to churchwide leadership, or by our ecumenical agreements.

Our unity is given to us by virtue of our Baptism into Christ's body. We are one! We are one! We are one in Christ! Richly diverse! Varied in our gifts! Differing in our deeply held convictions. Yet not so severed or separate from one another, for it is the Holy Spirit who gathers us into one community of the baptized, joining us to all others who have been claimed by God's grace and marked with the cross of Christ forever.

In recent weeks, all across the world, attention went to twins named Ladan and Laleh Bijani. You remember, adults joined at the head, now risking life so that they might lead separate lives. It was fascinating to note how many news accounts ended with a comment such as this: "Their going into surgery is testimony to the driving need of humanity for independence." What was often, and I think so tragically, missed in those news accounts was the fact that each sister said, before going into surgery, "I am willing to die so that my sister might live, but I do not want to live without my sister." It was not the driving desire for independence that was the story, it was the deeper bonds of interdependence, of shared love, that they could not imagine living without – that was the story.

I ask, is the ELCA becoming a church body more consumed by the drive for independence by its individual members or the seeming desire for separateness by our congregations than it is a church body living out our interdependence, which comes to us by virtue of the unity we are given in Christ? Our interdependence is not just between congregations and synods and churchwide. It is not even interdependence with all of those with whom we share unity in the Body of Christ. It is interdependence with all of humanity. Yes, all of God's living creation. Yes, with all that God continues to make that now seems so at risk.

Could it be that the greatest challenge facing the ELCA is not our trying to achieve or preserve unity, but our need to accept and expand the diversity which comes to us when the Holy Spirit is at work through the Gospel, bringing people to faith, and claiming and joining us as one.

Read the following verse from the Acts text for today (Acts 10:45). It reads thus: "The circumcised believers who had come with Peter were astounded that the gift of the Holy Spirit had been poured out even on the Gentiles"

May we as the ELCA be known not as a church body desperately trying to achieve or preserve unity. May we be known as a people of faith absolutely astounded by and rejoicing in the incredible diversity that is coming to the Body of Christ by virtue of the Holy Spirit calling, claiming and summoning us through the Gospel of Jesus Christ.

And finally, I do not believe that the Evangelical Lutheran Church in America is a church body trying to discover its purpose. God's purpose for us permeates Scripture. It was clearly spoken in that Acts text. Jesus commanded us to preach to the people and to testify that he is the one ordained by God as judge of the living and the dead. All the prophets testify about him that everyone who believes in him receives forgiveness of sins through his name. Now we are called and sent to proclaim that same Good News of Jesus Christ.

Is God's mission to which we are called stated with any more passion and prophetic urgency than we heard it in the familiar text from Isaiah (Isaiah 42:6 ff.)? "I am the Lord, I have called *you* in righteousness. I have taken *you* by the hand and kept you; I have given *you* as a covenant to the people. . . . I have put my Spirit upon my Servant, who will bring forth justice in the nations."

Making Christ known for the healing of the world is not some passing theme for a Churchwide Assembly. It is a way of life for a people marked by the cross of Christ forever and sent by God's grace into the world. I will never forget Bishop Stephen Bouman's words immediately after September 11. That horrific act, resulting in excruciating pain, the haunting silence and deep grief. Bishop Bouman said, so clearly and so simply, "It is for this time we have been baptized." He echoed the voice of St. Francis, who said, "In Baptism we have died the only death that matters, leaving us free to risk every other death for the sake of life."

Oh, friends, may we not be so consumed by our own voices in this assembly that we fail to hear the voice of God as it comes to us through the cries of people from all over the world: the cries for healing which we heard so clearly as we gathered with the LWF assembly in Winnipeg; the cries for peace from those experiencing the violence of war, violence in neighborhoods, violence in homes; the cries for healing from HIV/AIDS; the cries for justice, for victims of racism, and for those who experience globalization of an economy not as a gift but as a crushing weight; the cries for food amidst famine; the cries for hope amidst despair; the cries of those in poverty whom we so often shun and shame into silence. Cries sometimes loud, mostly muffled. Cries for the healing of the world.

One voice I will miss deeply at this churchwide assembly is that of Timothy Lull. In preparing for this sermon, I found some notes that I had scratched out on a lecture that Tim gave on the marks of the disciple of the future. "The Christian of the future," he said, "will have to have competence in the basics of the faith – Scripture and the Catechism. A person who will be mission-minded, taking the Story to those who do not know it, or who have become stuck in a shallow understanding of it. The disciple of the future will be one whose confidence is in our living God, not in the church as a mighty fortress. This will be a calm person in an anxious world, not gloating over our successes or fretting over our setbacks, not worshipping our ancestors but our gracious and merciful God." And then he concluded by asking two questions that may be appropriate for us to ask ourselves as we enter the work of this week: "Is what we do together serving those in need?" and "Is there, in our midst, the aroma of a museum or the fragrance that comes from knowing the living Christ?"

I believe it will be the aroma of God's grace in Christ that will permeate our lives, our worship, and our work this week. For when, by the power of the Holy Spirit, we hear and believe and heed God's promise, "You are my beloved," and receive upon our brow the mark of the cross of Christ forever, then it will be clear that we have been claimed and gathered and sent for the sake of the healing of the world. Amen.

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