

Evangelical Lutheran Church in America  
2007 Churchwide Assembly

# Reports and Records: Assembly Minutes

August 6-11, 2007  
Chicago, Illinois

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The Rev. Lowell G. Almen  
Secretary (May 2, 1987-October 31, 2007)

Mr. David D. Swartling  
Secretary (November 1, 2007-present)

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# Introduction

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You have before you the historic record of the official minutes of the tenth Churchwide Assembly of the Evangelical Lutheran Church in America. The assembly was held August 6 through 11, 2007, under the theme “Living in God’s amazing grace: Thanks be to God!” The site for the assembly was Navy Pier in Chicago, Illinois.

## 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 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, *2007 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 *2007 Pre-Assembly Report*. Included in the *2007 Pre-Assembly Report* were summaries of minutes of the Church Council held during the 2005–2007 biennium, reports of churchwide units, and printed documentation from the officers.

The *2007 Pre-Assembly Report* also contained various appendices to the Report of the Secretary, including summaries of the annual parochial statistics and the number 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, *2007 Reports and Records: Assembly Minutes*, those summaries and registers have been revised according to the latest available data reported by synods, expanded to include the names of individuals added to or removed from the rosters, and are reprinted as appendices to the Report of the Secretary.

For historical purposes, financial audits for fiscal years 2005 and 2006 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, 2007; thus, “CA07.” 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 CA07.04.09 signifies that the ninth action of the assembly occurred on the fourth day of the 2007 Churchwide Assembly.

References to actions of various ELCA governing bodies also are cited by a code. For example, CC07.04.21 refers to the action taken by the Church Council (CC) at the council’s April (4th month) meeting in 2007 (07), which represented the twenty-first action (21) 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 8.31.01. (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, 16.31.A05.

## Reprint of Governing Documents

Various amendments to the governing documents of this church were adopted by the 2007 Churchwide Assembly. As a convenience to readers and for historical documentation, the full text of the 2007 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.); Ms. Catherine Lundeen (Chicago, Ill.); the Rev. Thomas E. McKee (Lower Susquehanna Synod staff); the Rev. Karl J. Nelson (Sheboygan, Wis.); the Rev. William J. Sappenfield (Austin, Texas); the Rev. Leslie G. Svendsen (Sioux Falls, S.D.); and Mr. Kai S. Swanson (Rock Island, Ill.). I am deeply grateful to each of them.

The monumental challenge of editing and preparing the minutes for publication was accomplished by Mr. N. Keith Fry, the Rev. 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 Communication Services unit and Information Technology section.

The Local Arrangements Committee was co-chaired by the Rev. Bruce D. Johnston, Ms. Nancy Johnston, and the Rev. Lawrence W. “Larry” Wick. Several sub-committee chairs and members working with them contributed diligently and graciously to the work of the assembly. Members of the committees are listed on page 43 of these minutes. I thank all of those who contributed conscientiously and faithfully to the work of the assembly.

### **Living in God’s Amazing Grace**

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 serve with vigor and love in “Making Christ Known” (1995), to be “Alive in Our Heritage and Hope” (1997), to express our “Hope for a New Century” (1999), to continue “Sharing Faith in a New Century” (2001), to pray and work “For the Healing of the World” (2003), and to witness to the world that, by God’s grace, we are “Marked with the Cross of Christ Forever” (2005), so this assembly challenged the members, congregations, synods, and churchwide ministries of the Evangelical Lutheran Church in America to recognize how we are living in God’s amazing grace. Thanks be to God!

THE REV. LOWELL G. ALMEN, *Secretary*  
Reformation Day  
October 31, 2007





Tenth Churchwide Assembly  
of the  
Evangelical Lutheran Church in America

Minutes

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August 6–11, 2007  
Chicago, Illinois

**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 6, 2007**

**7:30 P.M. – 9:30 P.M.**

## Order for the Opening of an Assembly and Welcome

The tenth Churchwide Assembly of the Evangelical Lutheran Church in America was called to order at 7:33 P.M. Central Daylight Time by the Rev. Mark S. Hanson, presiding bishop, in Exhibition Hall A at Navy Pier, Chicago, Illinois. He welcomed more than a thousand voting members plus advisory members, resource members, and visitors who had come from throughout the Evangelical Lutheran Church in America to “breathe life into the documents in the binders before us.”

Presiding Bishop Hanson invited all those present to rise to participate in the Order for Opening of an Assembly. He led in a litany and declared the assembly to be in session. The assembly then joined in singing “A Mighty Fortress Is Our God.”

The presiding bishop informed the assembly that worship services would include materials from *Evangelical Lutheran Worship*. He noted that each day the assembly would begin with the sound of bells calling to a time of silence, followed by an order for Morning Prayer. At the end of the day, there would be silence and an order for Evening Prayer, ending with the sound of the bells. He observed that “prayer would support the work of the Churchwide Assembly,” with “prayer teams” that included synodical vice presidents, synodical bishops, and members of the Church Council, who would be prepared to lead the assembly in prayer at various points throughout its deliberations. He also pointed out that the people of this church had been invited on the assembly Web site to pray for the Churchwide Assembly.

## Report of the Credentials Committee

Reference: 2007 Pre-Assembly Report, Section I, pages 9 and 33.

Bylaw 12.41.11. of the *Constitution, 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, had determined that 1,071 was the number of voting members for this assembly, including the officers. Secretary Almen, *ex officio* chair of the Credentials Committee, reported that, as of 7:20 P.M., 969 of the eligible voting members had registered with the Credentials Committee. On the basis of that report, Presiding Bishop Mark S. Hanson declared the presence of a quorum.

## Introduction to Electronic Voting Procedures

Reference: 2007 Pre-Assembly Report, Section I, pages 9–10.

For those new to the Churchwide Assembly, as well as for returning voting members, Presiding Bishop Mark S. Hanson gave a demonstration of the electronic voting system, then had voting members respond to several practice questions. He announced that most votes would be taken using the electronic system but that on occasion he would call for a voice vote. He acknowledged a generous grant from Thrivent Financial for Lutherans, which had made this equipment available to the assembly. The presiding bishop reminded members that proxy voting was not permitted under the governing documents of this church and instructed them that they were to use only the voting keypad located at their assigned seat.

## **Organization of the Churchwide Assembly: Roll of Voting Members**

Reference: *2007 Pre-Assembly Report*, Section I, pages 25–33.

Presiding Bishop Mark S. Hanson called upon Secretary Lowell G. Almen, on behalf of the Credentials Committee, to present the roll of voting members, advisory members, and resource members of the assembly. Secretary Almen presented the roll as it appeared in the *2007 Pre-Assembly Report*, stating that a revised list would be created when synodical bishops certified an absence and an alternate had been certified by the secretary. He stated that a revised listing of those registered as voting members would be included in the final minutes of the assembly.

Hearing no objection, the chair instructed the secretary to include the roll of members of the assembly in the official minutes.

## **Introduction of the Parliamentarian**

Presiding Bishop Mark S. Hanson introduced Mr. David D. Swartling of Seattle, Washington, as the parliamentarian for the assembly. Mr. Swartling is a partner in the Seattle law firm of Mills, Meyers, and Swartling and also serves as the ELCA's regional gift planner for Western Washington. The presiding bishop expressed appreciation for Mr. Swartling's superb service at the 2005 Churchwide Assembly, and assured the assembly that it would be grateful for the parliamentarian's able assistance in the course of its work.

## **Adoption of the "Rules of Organization and Procedure"**

Reference: *2007 Pre-Assembly Report*, Section I, pages 5–20.

Presiding Bishop Mark S. Hanson directed voting members' attention to the "Rules of Organization and Procedure" in Section I of the *2007 Pre-Assembly Report* and highlighted a number of the rules, giving particular attention to the deadlines that help the assembly order its business. He noted especially in the proposed rules that only voting members and those with appropriate credentials could come onto the assembly floor; that speeches during debate would be limited to three minutes; that voting members were to refrain from applause; and that a person speaking in favor of a resolution would be followed by another speaking against it.

The chair explained that those speaking in favor of a motion would need to go to a microphone with a green sign, while those speaking against a motion would go a microphone with a red sign. Those rising for other purposes could wait in line at any of the microphones, as long as they made use of their white cards. He placed special emphasis on the rules governing the use of white cards, which were to be used to offer motions that were properly in order or to interrupt debate for matters of an urgent nature, including the following: to raise a point of order, to make a parliamentary inquiry, to raise a matter of privilege, or to call for the orders of the day. He then offered examples of each of these. He further noted that members wanting to offer motions would be required to first make their motion before they began to speak to it, warning that if the speaker did not follow this rule, the motion could be ruled out of order.

Presiding Bishop Hanson pointed out that members wanting to introduce matters of new business to this assembly would have to submit proposed resolutions by 10:45 A.M., Thursday, August 9, for referral to the Reference and Counsel Committee. Such resolutions would need to be signed by two voting members, including the maker of the motion. Amendments would need to be submitted in writing to the secretary, and could be delivered to the deputy to the secretary, seated to the left of the speakers' platform.

If voting members were to offer substitute motions for a motion or resolution being debated, the assembly would first “perfect,” or finish amending, the original motion, and then would deal with all amendments to the substitute motion, if there were any. Only then would a vote be taken on the substitute motion. If the substitute motion were defeated, the main motion would then be on the floor.

The presiding bishop then explained the votes required to pass motions and resolutions. He stressed that he was speaking generally, and that his comments were not to be taken as ruling on any particular motion that might be coming before the assembly. He reminded the assembly that the procedural rules of the assembly were governed by the *Constitution, Bylaws, and Continuing Resolutions of the ELCA*, the “Rules of Organization and Procedure” currently being considered, and by *Robert’s Rules of Order, Newly Revised (10th edition)*. Motions to amend the constitution and bylaws would have to be made in accordance with the constitution and would require a two-thirds vote for passage. Motions to adopt and amend the “Rules of Organization and Procedure” for this assembly would require a two-thirds vote. The rules themselves called for two-thirds votes on certain issues. Certain parliamentary procedure motions such as moving the previous question also require a two-thirds vote. If none of the documents cited called for a two-thirds vote on a particular motion, then a majority vote ordinarily would be necessary to take action.

The chair told the assembly that 125 memorials calling for action by the Churchwide Assembly had been received from synods since the 2005 assembly. The Memorials Committee was recommending that most of these resolutions be voted *en bloc*. In its report, Section VI, page 1, the committee had identified certain resolutions that it recommended be considered separately. Presiding Bishop Hanson explained that, under the proposed rules, voting members could identify other memorials that they would like the assembly to consider separately or could offer a substitute for any of the recommendations of the Memorials Committee.

Requests for separate consideration or offers of substitute motions would have to be submitted in writing to the secretary’s deputy by 10:45 A.M., Tuesday, August 7. Substitute motions would require full text of the proposed language on a Motions Form, accompanied by the signatures of 10 additional voting members. The Memorials Committee would then schedule debate. At the time set for debate, the recommendation of the Memorials Committee would become the main motion. The voting member proposing the substitute would then be called upon to make the motion to substitute. Following any amendments to the original motion and the substitute and general discussion, the motion to substitute would be voted upon. After the vote on the substitution, the main motion—either the original motion or the substitute—would be voted upon. Such votes would require a majority of members present and voting unless the vote involved a change in the constitution and bylaws.

The chair also pointed out that a voting member’s motion or resolution dealing with the same or similar matter as a subject being reported by the Memorials Committee could not be considered prior to the committee’s recommendation and motion with respect to that matter. The exception to this would involve proposed amendments to the governing documents, which would first have to be considered by the Committee of Reference and Counsel before presentation to the assembly.

Amendments to and votes on major statements would require a two-thirds vote. Presiding Bishop Hanson stated that only one social statement, on education, would be presented to this assembly, and that bylaw 12.12.01. required that it receive a two-thirds vote for passage.

Presiding Bishop Hanson then highlighted several rules related to floor nominations for various boards, committees, and the Church Council. He emphasized that Part Eleven of the proposed rules did not relate to nominations for the offices of presiding bishop or secretary. The deadlines for all other nominations was to be 2:00 P.M., Wednesday, August 8. Nominations were to be considered in the order in which they were filed at the Nominations Desk, and would be subject to certain restrictions necessary to achieve balance in the various bodies of the organization.

The deadline for proposing amendments to the budget for the 2008–2009 biennium was to be 8:30 A.M., Friday, August 10. The chair urged members to read pages 15–16 of the proposed rules if they intended to propose budget amendments.

Proposed changes to the *Constitution, Bylaws, and Continuing Resolutions of the ELCA* that had been recommended by the Church Council were also to be considered *en bloc*, unless separate consideration were requested in writing by a voting member, with the signatures of an additional 10 voting members. Such request was to be submitted by 10:45 A.M., Wednesday, August 8.

The presiding bishop pointed out that constitutional amendments proposed by the Church Council could not be further amended since they were presented for final vote at this assembly. Any proposed changes in the constitution that were different from the text provided in the *2007 Pre-Assembly Report* would need to be presented as a main motion, which would be referred to the Committee of Reference and Counsel. This assembly would then be asked to consider the amendment for a first reading, with a subsequent assembly's vote required for ratification. Such proposed amendments would need to be submitted in writing to the secretary by 10:45 A.M., Wednesday, August 8.

Because this assembly would be asked to elect both a presiding bishop and a secretary, the chair highlighted the rules related to the use of the ecclesiastical ballot, along with rules specific to the elections of the presiding bishop and of the secretary.

The final rules that the presiding bishop mentioned related to refraining from the use of cell phones, pagers, and other electronic communication devices in the plenary hall. Members were asked to use such devices only in the corridors and common areas outside of the plenary and worship halls.

Presiding Bishop Hanson directed the voting members to the information on pages 21–24 concerning *Robert's Rules* to help guide them in doing the work of the assembly.

Having completed this general overview of the proposed rules, the chair reviewed the process for adoption of the “Rules of Organization and Procedure.” He noted that any member could request a separate vote on an individual rule. He explained that because the rules involved parliamentary issues, they would require a two-thirds vote for passage. Under *Robert's Rules of Order*, a motion to amend an individual rule required a majority vote for passage. Therefore, as a general rule, each amendment to the proposed rules would require two votes: one to amend (majority vote) and one to approve the language as amended (two-thirds vote). If a proposed rule were not adopted, the governing documents of the ELCA require that the assembly on that subject be governed by *Robert's Rules of Order*. He called upon Secretary Lowell G. Almen to present the motion for the adoption of the “Rules of Organization and Procedure.”

Secretary Almen presented the motion.

**MOVED;**

**SECONDED:** To adopt the “Rules of Organization and Procedure” for the 2007 Churchwide Assembly (exclusive of quoted and highlighted constitutional provisions and bylaws that are already in force).

Presiding Bishop Hanson asked if there were any requests to discuss a rule separately or to propose amendments.

Mr. Kevin S. Bardonner [Indiana-Kentucky Synod] asked to have the rule on speeches in Part Three, “Procedure and Quorum,” removed for separate consideration.

Hearing no other requests for amendment or separate consideration, Presiding Bishop Hanson called for a vote on all the remaining rules *en bloc*.

**ASSEMBLY**

**TWO-THIRDS VOTE REQUIRED**

**ACTION:**

**YES-985; NO-28**

**CA07.01.01** To adopt the “Rules of Organization and Procedure” for the 2007 Churchwide Assembly (exclusive of quoted and highlighted constitutional provisions and bylaws that are already in force and the material removed for separate consideration).

## **Rules of Organization and Procedure for the 2007 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.).

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

#### *Duties of the Churchwide Assembly*

The Churchwide Assembly shall:

- a. Review the work of the churchwide officers, and for this purpose require and receive reports from them and act on business proposed by them.
- b. Review the work of the churchwide units, and for this purpose require and receive reports from them and act on business proposed by them.
- c. Receive and consider proposals from synod assemblies.
- d. Establish churchwide policy.
- e. Adopt a budget for the churchwide organization.

- f. Elect officers, board members, and other persons as provided in the constitution or bylaws.
- g. Establish churchwide units to carry out the functions of the churchwide organization.
- h. Have the sole authority to amend the constitution and bylaws.
- i. Fulfill other functions as required in the constitution and bylaws.
- j. Conduct such other business as necessary to further the purposes and functions of the churchwide organization (ELCA 12.21.).

### ***Assembly Presiding Officer***

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

The vice president shall 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 5,800 baptized members in the synod. In addition, each synod shall elect one voting member for every 50 congregations in the synod. The synodical bishop, who is *ex officio* a member of the Churchwide Assembly, shall be included in the number of voting members so determined. 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 2007 Churchwide Assembly is 1,071.

***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 Voting Members Provided***

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

	<i>Additional Members</i>
<i>Synod</i>	
Caribbean .....	2

*Stipulation:* Both persons must be persons of color or whose primary language is other than English (total voting members from synod would be four: two clergy, including bishop, one lay woman and one lay man)



Alaska . . . . .	1
<i>Stipulation:</i> Must be an Alaska Native person	
Arkansas-Oklahoma . . . . .	1
<i>Stipulation:</i> Must be a person of color or a person whose primary language is other than English	
West Virginia-Western Maryland . . . . .	1
<i>Stipulation:</i> Must be a person of color or a person whose primary language is other than English	
Slovak Zion . . . . .	1
<i>Stipulation:</i> Must be a lay person	

***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, one faculty member of each seminary of the Evangelical Lutheran Church in America, appointed by the president, and one teaching theologian appointed by the Association of Teaching Theologians in the ELCA, shall serve as faculty 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.

### ***Alternating Speeches***

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

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

### ***Purpose and Use of 'White Card'***

A white card in the registration packet of voting members is to be used to identify a member who wishes to offer an amendment to the pending matter, or some other motion that would be in order. Except when authorized by *Robert's Rules of Order* or these rules, voting

members seeking to bring a motion shall line up at any microphone and await recognition by the chair.

***Motion to Rescind or Amend Something  
Previously Adopted at This Assembly***

A two-thirds vote of the voting members present and voting shall be required to rescind or to amend something previously adopted during this Churchwide Assembly.

***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.

***Departing from Agenda***

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

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

***Unfinished Business***

When the orders of the day are called for or upon adjournment of the Churchwide Assembly, all remaining unfinished items of business shall be referred to the Church Council of the Evangelical Lutheran Church in America for disposition.

***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.

### ***Various Methods of Voting***

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

Each voting member's registration packet contains a ballot pad of numbered ballots. Each voting member is responsible for this pad. No replacement of ballot pads or of any numbered ballot will be made. When directed by the chair, one of the numbered ballots from the ballot pad shall be used. The chair will announce the number of the ballot from the ballot pad that is to be used for a particular vote. Failure to use the correctly numbered ballot will result in an invalid ballot. These ballots should not be folded and will be collected at the voting member's table in accordance with instructions from the Elections Committee or from the chair.

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

### **PART SIX: Relation of Assembly to Church Council and Churchwide Units *Relationship to Church Council***

This church shall have a Church Council which shall be the board of directors of this church and shall serve as the interim legislative authority between meetings of the Churchwide Assembly (ELCA 14.11.).

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

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

### ***Responsibilities of Church Council***

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

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

The Church Council, upon recommendation of the presiding bishop, shall submit budget proposals for approval by the Churchwide Assembly and authorize expenditures within the parameters of approved budgets (ELCA 14.21.04.).

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

The Church Council shall report its actions to the Churchwide Assembly (ELCA 14.21.08.).

### ***Status of Church Council Recommendations***

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

### ***Relationship to Churchwide Units***

Each unit shall be responsible to the Churchwide Assembly and will report to the Church Council in the interim. The policies, procedures, and operation of each unit shall be reviewed by the Church Council in order to assure conformity with the governing documents of this church and with Churchwide Assembly actions (ELCA 16.12.; see also 16.31.02., 16.41.03., 17.41.05., 17.51.03., 17.61.05., 17.61.A05.e.).

### ***Relationship to the Board of Pensions***

The Churchwide Assembly shall:

- a. approve the documents governing the ELCA Pension and Other Benefits Program that have been referred by the Church Council; and
- b. refer any amendments to the ELCA Pension and Other Benefits Program initiated by the Churchwide Assembly to the Board of Pensions for recommendation before final action by the Church Council, assuring that no amendment shall abridge the rights of members with respect to their pension accumulations (ELCA 17.61.01.).

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] manage and operate the Pension and Other Benefits Program for this church and plans for other organizations operated exclusively for religious purposes, and shall invest the assets according to fiduciary standards set forth in the plans and trusts (ELCA 17.61.A05.a.).

[The Board of Pensions] 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.A05.e.).

## **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 that 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 prior to the established deadline (*see* PART SEVENTEEN: Deadlines *below*). 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 the 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 prior to the established deadline (*see* PART SEVENTEEN: Deadlines *below*) 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 Committee of Reference and Counsel, 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.

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

►On Societal Issues: In its recommendation, the Reference and Counsel Committee, following consultation with the Church in Society program unit, 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 Church in Society unit, 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.

## **PART EIGHT: Memorials from Synodical 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 in Response 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*<sup>1</sup> 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 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 prior to the established deadline (*see* PART SEVENTEEN: Deadlines *below*) 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***

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 has given written notice by the deadline. For such written notice, a voting member who desires to offer a substitute to the recommendation of the Memorials Committee must complete the form, Notice Related to Recommendations of the Memorials Committee, and submit it to the secretary of this church or the secretary's deputy prior to the established deadline (*see* PART SEVENTEEN: Deadlines *below*). 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. This rule does not apply to a motion or resolution that proposes an amendment to a constitutional provision, bylaw, or continuing resolution.

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

**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 established deadline (*see* PART SEVENTEEN: Deadlines *below*).

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

If in the opinion of the chair of the assembly the amendments to a 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.

A social statement, which is developed by the appropriate churchwide unit and presented to the Churchwide Assembly as a proposed social statement of the Evangelical Lutheran Church in America, shall require for adoption a vote of two-thirds of those voting members present and voting in a Churchwide Assembly. The text of a proposed social statement shall be approved and recommended to the assembly by the Church Council (ELCA 12.12.01.).

*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 vote of the voting members of the Churchwide Assembly present and voting shall be required to adopt recommendations from a task force report or amendments or substitute motions related to them 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 6, 2007, from NOON to 4:30 P.M. and from 6:00 P.M. to 7:30 P.M., on Tuesday, August 7, 2007, from 8:00 A.M. to 6:00 P.M., and on Wednesday, August 8, 2007, from 8:00 A.M. to 2:00 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 re-election, and with one-third of the members of the Church Council and of each board, program committee, or advisory committee 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 or committee of a churchwide unit require, in addition to the nominator, the written support of at least ten other voting members. Floor

nominations for the Church Council, the Nominating Committee, or other churchwide committee to be elected by the Churchwide Assembly require, in addition to the nominator, the written support of at least twenty other voting members (ELCA 19.61.C05.a.).

A nomination from the floor for any position (other than presiding bishop, vice president, and secretary) shall be made by filing the completed nomination form with the Nominations Desk at times prescribed in the assembly's Rules of Organization and Procedure (ELCA 19.61.C05.b.).

Nominations from the floor for any position (other than presiding bishop, vice president, secretary) shall be made by filing the completed prescribed form with the Nominations Desk on Tuesday, August 7, 2007, from 8:00 A.M. to 6:00 P.M., or on Wednesday, August 8, 2007, from 8:00 A.M. to 2:00 P.M.

Nominations will be considered made in the order in which filed at the Nominations Desk (ELCA 19.61.C05.c.).

### ***For Boards and Committees: Restrictions on Nominations***

The Nominating Committee shall nominate two persons for each board or committee position, according to the process described in continuing resolutions, for which an election will be held by the Churchwide Assembly. Nominations from the floor, where permitted in the nomination process, shall be presented as an alternative to a specific category named by the Nominating Committee and shall therefore meet the same criteria as the persons against whom the nominee is nominated. In the materials provided in advance to each member of the assembly, the Nominating Committee shall set forth the criteria applicable to each category that must be met by persons nominated from the floor (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 or committees. Among those persons elected by the assembly, no more than two persons from any one synod shall serve on any one board or committee (ELCA 19.21.04.).

Nominations from the floor for positions on churchwide boards or committees shall comply with criteria and restrictions established by the Nominating Committee and set forth in materials provided to each voting member of the assembly (ELCA 19.61.D05.a.) [*See Section VII, page 2, for details on restrictions*].

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 or committee with terms not expiring plus the number of positions on the same board or committee to which individuals from the same synod already have been nominated (whether by the Nominating Committee or from the floor) total less than the maximum number of two individuals from the same synod who may serve on that board or committee, an individual from the same synod may be nominated for another position on that board or committee, provided other criteria and restrictions are met. Individuals from the same synod may be nominated for a position on a board or committee to which individuals from the same synod already have been nominated, provided other criteria and restrictions are met (ELCA 19.61.D05.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 invite each eligible synod to submit suggested nominees and 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, according to the process described in continuing resolutions, for which an election will be held by the Churchwide Assembly. Nominations from the floor, where permitted in the nomination process, shall be presented as an alternative to a specific category named by the Nominating Committee and shall therefore meet the same criteria as the persons against whom the nominee is nominated. In the materials provided in advance to each member of the assembly, the Nominating Committee shall set forth the criteria applicable to each category that must be met by persons nominated from the floor (ELCA 19.21.02.).

Nominations for positions on the Church Council shall comply with criteria and restrictions established by the Church Council and Nominating Committee and set forth in materials provided to each voting member of the assembly (ELCA 19.61.E05.).

On behalf of the Nominating Committee, the secretary of the Evangelical Lutheran Church in America—in the first half of the biennium preceding each regular meeting of the Churchwide Assembly—shall solicit from eligible synods on a rotating basis the names of two persons in specified categories, in keeping with the representation principles of this church, for possible election to the Church Council. Upon their selection by the assemblies of the respective synods, the names of the two persons shall be presented to the Nominating Committee for submission to the Churchwide Assembly. In the event that any nominee withdraws or is disqualified from possible service, the Nominating Committee shall submit a replacement name from the same synod as the original nominee. In the event that the vacancy occurs subsequent to the preparation of the report of the Nominating Committee to the Churchwide Assembly, a floor nomination shall be provided from the same synod as the original nominee. Except as provided herein, no floor nominations for positions on the Church Council shall be permitted at the Churchwide Assembly (ELCA 19.21.B05.) [*See Section VII, page 2, for details on restrictions*].

### ***For Nominating Committee: Restrictions on Nominations***

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

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 the established deadline (*see* PART SEVENTEEN: Deadlines *below*).

On each ticket for which balloting is conducted by electronic device, the polls will remain open for a reasonable time, as determined by the chair, to permit members to record their votes (ELCA 19.61.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 the established deadline (*see* PART SEVENTEEN: Deadlines *below*).

On the second ballot, whether by common ballot or by electronic device, the first position on each ticket shall be given to the nominee who received the greatest number of votes on the first ballot. If two nominees are tied for the highest vote, the first position on the ticket shall be determined by draw by the chair of the Elections Committee (ELCA 19.61.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.A04.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.A05.).

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

The Churchwide Assembly shall adopt a budget for the churchwide organization (ELCA 12.21.e.).

Each synod shall remit to the churchwide organization a percentage 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 prior to the established deadline (*see* PART SEVENTEEN: Deadlines *below*). 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 Research and Evaluation section of the Office of the Presiding Bishop. This section, 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 Research and Evaluation section



may conclude that it cannot evaluate adequately the proposal prior to assembly adjournment and request that the Church Council be designated to receive the evaluation at a later time and determine whether or not the study or research project should be initiated. The findings of the Research and Evaluation section shall be submitted to the Reference and Counsel Committee, which may make its recommendation to the assembly. If the recommendation calls for a new appropriation, the matter also shall be referred at once to the Budget and Finance Committee for consideration and report to the Reference and Counsel Committee. If the report of the Reference and Counsel Committee is negative, a two-thirds vote of the voting members present and voting shall be required for adoption.

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

### ***Process for Initiation or Reconsideration of Social Statements***

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

## **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 the established deadline (*see* PART SEVENTEEN: Deadlines *below*).

### ***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 the established deadline (*see* PART SEVENTEEN: Deadlines *below*). 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 15.31.03., 16.31.04., 16.41.07., and 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*<sup>2</sup> 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

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

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 prior to the established deadline (*see* PART SEVENTEEN: Deadlines *below*) 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**

### ***Election Procedures***

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

### ***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.).

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 an ordained minister or a lay person.

### ***Ecclesiastical Ballot Defined***

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

- a. In which on the first ballot the name of any eligible individual may be submitted for nomination by a voting member of the assembly;

- b. Through which the possibility of election to office exists on any ballot by achievement of the required number of votes cast by voting members of the assembly applicable to a particular ballot;
- c. That precludes spoken floor nominations;
- d. In which the first ballot is the nominating ballot if no election occurs on the first ballot;
- e. In which the first ballot defines the total 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, on the first ballot, any additional accurate information identifying the nominee, such as title, synod, or residence. (ELCA 19.61.H07.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, a forum shall be held in which the seven persons (plus ties) who receive the greatest number of votes on the second ballot are invited to respond to questions submitted by voting members. From the questions submitted by voting members, the Executive Committee of the Church Council, excluding officers, shall select a sample of questions and determine the process to be followed in the forum. An individual nominee may choose to the respond to those questions he or she wishes to address. Each response shall be no longer than 90 seconds. The forum shall be limited to 60 minutes.

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

Prior to the fourth ballot for vice president, the three persons (plus ties) receiving the greatest number of votes on the third ballot will be invited to address the assembly, with each speech limited to five minutes. If any such person is not 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. Each of the seven nominees (plus ties) will be asked in rotating order to respond to three questions as determined by the Executive Committee of the Church Council. Each nominee's response to each question shall be limited to 90 seconds.

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

## **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 Committee of Reference and Counsel. That committee's decision shall be final.

## **PART SEVENTEEN: Deadlines**

August 7, 2007

10:45 A.M. Separate consideration (removal from *en bloc*) of responses to synodical memorials  
Substitute responses to synodical memorials

August 8, 2007

10:45 A.M. Amendments to the social statement  
Constitutional amendments  
Bylaw amendments  
Separate consideration (removal from *en bloc*) of recommended constitutional amendments

2:00 P.M. Nominations from the floor

August 9, 2007

10:45 A.M. Non-germane resolutions

2:00 P.M. First Common Ballot

August 10, 2007

8:30 A.M. Amendments to 2008-2009 Budget Proposal

6:00 P.M. Second Common Ballot

## **PART EIGHTEEN: 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 NINETEEN: Hearings**

Certain proposals that are scheduled for assembly action or information are the subject of hearings. Voting members, advisory members, other members, resource members, official visitors, and other categories approved by the Churchwide Assembly may attend with voice. Others may attend only if space permits and shall 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.

## **PART TWENTY: 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, "Blackberries," and other wireless electronic communication devices in the plenary hall during assembly sessions is precluded. Cell phones, pagers, and other such electronic devices must be turned off in the plenary hall and worship center throughout the course of the assembly.



Mr. Kevin S. Bardonner [Indiana-Kentucky Synod] moved the following amendment.

**MOVED;**

**SECONDED:** To amend the “Rules of Organization and Procedure,” Section I, Part Three, page 8, “Speeches” by substitution:

Unless otherwise determined by a majority vote of the assembly, all speeches during discussion shall be limited to ~~three~~ two minutes [*with the rest of the text to remain the same*].

Speaking to his amendment, Mr. Bardonner noted that a similar motion was adopted during the 2005 Churchwide Assembly and that it expedited the work of the assembly.

Hearing no further speaking to the amendment, the chair called for a vote on the amendment.

**MOVED;**

**SECONDED;**

**YES-766; NO-242**

**CARRIED:** To amend the “Rules of Organization and Procedure,” Section I, Part Three, page 8, “Speeches” by substitution:

Unless otherwise determined by a majority vote of the assembly, all speeches during discussion shall be limited to ~~three~~ two minutes [*with the rest of the text to remain the same*].

The amendment was approved. The chair then called for a vote on adoption of the amended rule, reminding the assembly that a two-thirds vote was required.

**ASSEMBLY**

**TWO-THIRDS VOTE REQUIRED**

**ACTION:**

**YES-829; NO-197**

**CA07.01.02** To adopt the amended rule, Part Three, “Speeches”:

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

Presiding Bishop Hanson declared the “Rules of Organization and Procedure” as amended to be adopted.

**Organization of the Churchwide Assembly:  
Constitution of Assembly Committees**

Reference: 2007 Pre-Assembly Report, Section I, page 3.

Presiding Bishop Mark S. Hanson asked the assembly next to address the matter of the committees that would help the assembly in its work: the Nominating Committee (elected by previous assemblies), the Committee of Reference and Counsel, and the Memorials

Committee (appointed by the Church Council as required by the bylaws). In addition, he reported, the rules just adopted provided for additional committees to aid the assembly. Hearing no objection from the assembly, the chair declared the committees authorized and constituted.

### **Memorials Committee**

Ms. Linda D. Bobbitt  
Bp. Wm. Chris Boerger  
Bp. Elizabeth “Liz” Eaton  
Ms. Norma J. Hirsch, *co-chair*  
Ms. Ester A. Johansson-Lebron  
Mr. Ronald L. Pittman  
Pr. Richard L. Ramirez

Pr. Kenneth M. Rupp, *co-chair*  
Pr. Jeffrey B. Sorenson  
Mr. James T. Stensvaag  
Pr. Darcy Tillman  
Ms. Judith Tutt-Starr  
Ms. Hannah Wallisch  
Ms. Sara C. “Sally” Williams

### **Nominating Committee**

Ms. Judith M. Bailey  
Mr. David H. Black  
Pr. Daniel B. Bollman  
Ms. Rita J. Dudley  
Ms. Bonnie J. Earp  
Ms. Virginia K. Frantz  
Pr. Kathryn J. “Kathy” Gerking  
Ms. Jeannine G. Grimm  
Mr. Larry D. Iverson

Pr. Darrel O. Lundby, *chair*  
Pr. Thomas E. McKee  
Mr. Christopher J. Mehling  
Pr. Raymond A. Miller  
Ms. Beverly A. Peterson  
Pr. Martin J. Russell  
Mr. Edward Wang  
Mr. Daniel F. Wilson  
Pr. Catherine A. Ziel

### **Committee of Reference and Counsel**

Pr. Brian E. Brandt  
Bp. Richard J. Foss  
Ms. Shirley Gangstad  
Ms. Karris Golden  
Pr. Marilyn G. Hanson  
Mr. Mark S. Helmke  
Mr. William B. Horne II  
Bp. Donald J. McCoid

Mr. Theodore Miller  
Pr. Susan E. Nagle  
Pr. John C. Richter, *co-chair*  
Mr. Tommie Robinson Jr.  
Ms. Sandra Schlesinger  
Ms. Carolyn Thomas  
Ms. Phyllis L. Wallace, *co-chair*

### **Ad Hoc Committee on “Our Calling in Education”**

The presiding bishop, acting under the authority granted him by the “Rules of Organization and Procedure,” Part Ten, page 12, named an *ad hoc* committee to consider proposed amendments to the social statement, “Our Calling in Education.” The following persons were appointed without objection:

Ms. Judy Biffle (*chair*), the Rev. Joseph G. Crippen, the Rev. Steven P. Loy, and Ms. Sandra Schlesinger, members of the Church Council; the Rev. Harold L. Usgaard, bishop of the Southeastern Minnesota Synod and member of the Conference of Bishops; the Rev. Rebecca S. Larson, executive director of the Church in Society program unit; the Rev. Roger A. Willer, director for studies for Church in Society; the Rev. Ronald W. Duty, member of the studies staff for Church and Society; and Dr. Paul J. Dovre and Ms. Kristi Lines, co-chairs of the ELCA Task Force on Education. Presiding Bishop Hanson noted that Bishop Usgaard would be unable to serve because of illness.

## Constitution of Additional Committees

The “Rules of Organization and Procedure” for the 2007 Churchwide Assembly, as adopted by this assembly [CA07.01.01], provided for additional committees. Hearing no objection, Presiding Bishop Mark S. Hanson declared those committees duly authorized and constituted.

### Staff Planning Committee

Pr. Lowell G. Almen  
Bp. Mark S. Hanson  
Ms. Kristi S. Bangert  
Mr. John R. Brooks  
Pr. Michael L. Burk  
Pr. Ruth E. Hamilton

Ms. Mary Beth Nowak  
Pr. Paul A. Schreck  
Ms. Myrna J. Sheie, *chair*  
Ms. Ava O. Martin  
Mr. Scott C. Weidler

### Local Arrangements Committee

Pr. Dennis L. Bushkofsky  
Pr. Pamela J. Challis  
Ms. Sue Cheshire  
Mr. Jeff Drake  
Pr. Bruce D. Johnston, *co-chair*  
Ms. Nancy Johnston, *co-chair*  
Pr. Wayne N. Miller  
Ms. Mary Beth Nowak, *staff*

Pr. Albert “Pete” Pero Jr.  
Pr. F. Leonard Peterson  
Pr. Michael L. Schnell  
Ms. Karen Stetins  
Pr. Ruth VanDenmark  
Ms. Kathleen West  
Pr. Lawrence W. “Larry” Wick, *co-chair*

### 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  
Mr. Carlos E. Peña  
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. Laura Starr, *registrar*

Ms. C. Loraine Shields, *secretary*  
Mr. David A. Ullrich  
Mr. Richard L. Wahl

### Elections Committee

Mr. Phillip H. Harris, *chair*  
Ms. Deborah K. Myers, *vice chair*  
Pr. Paul A. Schreck

### Minutes Committee

Pr. Lowell G. Almen, *ex officio chair*  
Mr. N. Keith Fry  
Pr. Susan L. Gamelin  
Pr. Ruth E. Hamilton, *vice chair*  
Pr. James G. Krauser  
Ms. Catherine Lundeen

Pr. Thomas E. McKee  
Pr. Karl J. Nelson  
Pr. William J. Sappenfield  
Pr. Paul A. Schreck  
Pr. Leslie G. Svendsen  
Mr. Kai Swanson

## **Adoption of the “Order of Business”**

Reference: *Order of Business*.

Presiding Bishop Mark S. Hanson asked voting members to turn to the “Order of Business” that had been distributed to them. He noted that the agenda included an initiative for study of Scripture in the life of faith of this church; affirmation of this church’s new worship resource, *Evangelical Lutheran Worship*; adoption of a social statement on education; elections for presiding bishop and secretary; numerous synodical memorials; approval of the churchwide budget; various reports and official greetings; and a celebration of the 20th anniversary of the ELCA, along with many other items. He called upon Secretary Lowell G. Almen to read the motion for approval of the “Order of Business”.

### ***Moved;***

**SECONDED:** To approve the “Order of Business” as the agenda of the 2007 Churchwide Assembly of the Evangelical Lutheran Church in America, in keeping with the provisions of the “Rules of Organization and Procedure” for the calling of items of business before the assembly.

Seeing no indication of discussion, the chair called for a vote, noting that a simple majority was required for approval.

### ***ASSEMBLY***

#### ***ACTION:***

***YES-1,011; NO-4***

**CA07.01.03** To approve the “Order of Business” as the agenda of the 2007 Churchwide Assembly of the Evangelical Lutheran Church in America, in keeping with the provisions of the “Rules of Organization and Procedure” for the calling of items of business before the assembly.

Presiding Bishop Hanson declared the *Order of Business* adopted. He then yielded the chair to Mr. Carlos E. Peña, vice president of the ELCA, to preside during the first ballot for the election of the presiding bishop.

## **Report of the Credentials Committee**

Reference: *2007 Pre-Assembly Report*, Section I, pages 9 and 33.

Vice President Carlos E. Peña called upon Mr. David A. Ullrich, vice chair of the Credentials Committee, for the report of the committee. Secretary Lowell G. Almen requested the bishops (or vice presidents in the absence of the bishop) of each synod to certify the number of voting members present from their synod prior to the conducting of the ballot. Mr. Ullrich reported that there were 1,056 voting members present for the ballot.

## **Elections:**

### **First Ballot for Presiding Bishop**

Reference: *2007 Pre-Assembly Report*, Section IV, pages 1 and 2; Section I, pages 17–19.

Vice President Carlos E. Peña read to the assembly a verse from Acts 20: “Keep watch over yourselves and over all the flock, of which the Holy Spirit has made you overseers, to shepherd the church of God that he obtained with the blood of his own Son.” He reminded the assembly of the description of the office of presiding bishop in this church’s governing documents: “This church shall have a presiding bishop who, as its pastor, shall be a teacher of the faith of this church and shall provide leadership for the life and witness of this church” (ELCA 13.21.).

He stated further that “the tasks of bishop are surely daunting, and might seem beyond any one person’s ability, if not for the commitment of the people of our ELCA to our shared mission . . . and to the workings of the Holy Spirit in our midst. This bishop—this shepherd—will care for the whole of the Evangelical Lutheran Church in America, much as a synodical bishop cares for an individual synod. The presiding bishop also represents this church ecumenically and speaks for this church on public issues in accordance with the actions this church has taken. May God bless our deliberation and our decision.”

Vice President Peña then outlined the process to elect the presiding bishop of this church. He told the assembly that the rules for an ecclesiastical ballot provide that the name of any pastor who is an ordained minister of the ELCA may be submitted for nomination by a voting member of the assembly. After the first, or nominating ballot, no additional nominations are permitted. Persons who have been nominated are permitted to withdraw their names prior to the casting of the second ballot. He also noted that the election is to a six-year term.

Before casting the ballots the assembly sang the first stanza and refrain of “Gracious Spirit, Heed Our Pleading” and were led in prayer by Secretary Lowell G. Almen. Voting members were instructed to cast their ballots. After ascertaining that all ballots had been turned in, Mr. Peña declared the first ballot for presiding bishop closed. He indicated that the results of the first ballot would be announced officially in the morning session on Tuesday. He then returned the chair to Presiding Bishop Mark S. Hanson.

## **Greeting:**

### **Metropolitan Chicago Synod (5A)**

Presiding Bishop Mark S. Hanson called upon the Rev. Paul R. Landahl, bishop of the Metropolitan Chicago Synod, to greet the assembly on behalf of the host synod.

Bishop Landahl told the members that the title “Windy City,” often used to refer to the city of Chicago, is a reference to the bluster of politicians rather than the weather. He cautioned that the Chicago tradition of “voting early and often” would not be permitted at the assembly. He acknowledged with thanks the many volunteers of his staff and synod who were acting as hosts for the assembly. Concluding his remarks, he said, “It is our prayer that God will richly bless our time together as we take seriously the call of our Lord to do the business of the Church and to make the Gospel of God a proclamation event here. In Jesus’ name, proclaim the Gospel.”

Presiding Bishop Hanson thanked Bishop Landahl, and asked the Rev. Larry W. Wick, the Rev. Bruce D. Johnston, and Ms. Nancy Johnston, co-chairs of the Local Arrangements

Committee, to come to the speakers' platform to be acknowledged and to receive a token of this church's appreciation.

### **Recess**

Secretary Lowell G. Almen made a number of announcements concerning logistics, reminding members of various deadlines related to the business of the assembly.

The Rev. Richard W. Overcash [New Jersey Synod] asked about recycling instructions and was told that information would be provided in the "Pier Review," the daily newsletter of the assembly.

Mr. Allan E. Thomas, a member of the Church Council, led the assembly in a closing hymn and prayer. At 9:25 P.M., the chair declared the assembly in recess until 8:30 A.M., Tuesday, August 7, 2007.

# Plenary Session Two

**Tuesday, August 7, 2007**

**8:30 A.M. – 11:00 A.M.**

The Rev. Mark S. Hanson, presiding bishop of the Evangelical Lutheran Church in America, called the second plenary session of the tenth Churchwide Assembly of the Evangelical Lutheran Church in America to order at 8:39 A.M. Central Daylight Time on Tuesday, August 7, 2007, in Exhibition Hall A at Navy Pier, Chicago, Illinois.

The presiding bishop rang the bells and lit a candle, then called upon the Rev. Joseph G. Crippen, member of the Church Council, to lead the assembly in opening prayer. Pr. Crippen invited the assembly to stand and sing “Golden Breaks the Dawn.” The first stanza was sung in Mandarin by a soloist, followed by the assembly singing the hymn in English. Pr. Crippen then led in a litany and prayer.

## Opening Remarks

Presiding Bishop Hanson thanked the musicians who would be leading the assembly in song throughout the week. He also expressed appreciation to the assembly for the good beginning that had been made in the first plenary session. He reminded the assembly that there would be two plenary sessions on Tuesday, a morning worship service, and hearings in the afternoon and evening.

Bishop Hanson reported that the offering for the Campus Ministry Foundation taken at opening worship on Monday totaled \$12,386.81. He thanked the assembly for its generosity. He stated that Secretary Lowell G. Almen would give more information about the Good Gifts catalog that voting members would be receiving and how they could add to this offering in the course of the assembly.

The presiding bishop asked all who had joined the Board of Pensions for the morning “Walk, Run, and Roll” to raise their hands. He noted that the number of participants was approximately the same as the number of Jesus’ disciples and exhorted members to greater participation. He then asked how many had joined the Rev. Murray D. Finck, bishop of the Pacifica Synod, for “Stretch and Pray” that morning, and observed that there were many more than the number of disciples.

Addressing the business of the day, Presiding Bishop Hanson pointed out that each day of the assembly was generally organized around one of the five strategic directions in the ELCA’s Plan for Mission. Tuesday would focus on evangelical outreach with consideration of the “Book of Faith: Lutherans Read the Bible” initiative and a greeting from the military chaplains of this church. Wednesday’s business would be related to public church, and would include a keynote address from Dr. Musimbi Kanyoro and consideration of memorials. Other days would focus on ecumenical and global perspectives, with reports from partners in mission and the World Hunger program. The emphasis on congregations would be represented by reports from the Women of the ELCA, Lutheran Men in Mission, and the Lutheran Youth Organization. A report on leadership initiatives related to multicultural ministry and evangelism would make the connection to the strategic direction on leadership.

## **Report of the Vice President and the Church Council**

Reference: *2007 Pre-Assembly Report*, Section I, pages 20, 25, and 31; Section IX, pages 1–44..

Presiding Bishop Mark S. Hanson announced that there would be a delay in the report of the first ballot for the election of a presiding bishop due to a problem with photocopying the results for voting members. He called upon Mr. Carlos E. Peña, vice president of the Evangelical Lutheran Church in America, to report on behalf of the Church Council. The presiding bishop informed the assembly that Mr. Peña, who occupies the highest elective office held by a lay person in this church, had been the most requested person to speak at Synod Assemblies over the preceding two years.

The chair reminded members that the actions taken by the Church Council over the last biennium were reported in Section IX of the *2007 Pre-Assembly Report*, while action items recommended by the council were to be found in Section IV.

Mr. Peña began by saying that Diane was his wife, Steven and Stephanie were his children, that he attended First Lutheran Church in Galveston, Texas, that he owned a business in Galveston, and “lives here.” He commented that this was how he recently had introduced himself to his wife and children because of all the traveling he has done in his role as vice president of the ELCA. He said that he got a blank stare as he walked in the back door, and that it was a wonder the dog had not bitten him. He took a moment of personal privilege to introduce his wife Diane, his children Stephanie and Steven, and his son’s fiancé. He noted that his family has given him much love and support because they, too, realize what a privilege it is for him to serve as vice president.

The vice president reported that he had attended 12 synod assemblies in the last biennium, had traveled as far south as Brazil and as far north as Winnipeg, and had met with religious leaders throughout Europe. In his travels and meetings, he said, he had seen all sorts of God’s people sharing the love of God in the world.

Vice President Peña stated that when he had first become involved in a Lutheran church 30 years before, he had felt a closeness he had not felt previously. He had known little of the work of Lutherans outside of his community, but as he became involved with his synod he began to learn what was happening synod-wide and throughout the world. He characterized his service as vice president as “a remarkable journey,” and stated that Lutherans were more united than it might appear, sharing hopes and dreams from congregations to synods to the churchwide expression. Lutherans everywhere had the same goals and were carrying out the same mission for the sake of the world, he reported.

Mr. Peña described the work of the Church Council, speaking of the time that its members devote to study and discussion of issues facing this church and discerning God’s will for it. He asked the members of the council to stand and requested that the assembly thank them for their service. The assembly responded with applause.

The vice president reminded the assembly that the Church Council serves as the interim legislative authority between Churchwide Assemblies. It had spent the last biennium responding to 2005 Churchwide Assembly actions and preparing for the 2007 assembly. He highlighted the topics of a number of actions and recommendations that would be coming to this assembly from the council:

- “Book of Faith: Lutherans Read the Bible,” an initiative to commit to hearing God’s Word and fostering a deeper use and understanding of Scripture;
- Reception of *Evangelical Lutheran Worship*, which provides guidance for the ministry of Word and Sacrament and for the renewal of the worship life of this church;



- The Blue Ribbon Committee on Mission Funding recommendation, which calls for a renewed commitment to mission support and stewardship education;
- “Our Calling in Education,” the social statement on education begun in 2003, which outlines a Lutheran vision for education at all levels;
- The World Hunger Appeal, which invites renewed efforts by members and congregations to reach and surpass a goal of \$25,000,000 in annual giving;
- A churchwide strategy on HIV and AIDS, which seeks to address this human tragedy of massive proportions, affecting people on all continents, by stating this church’s commitment to work with the Lutheran World Federation and ecumenical partners to respond to the AIDS pandemic;
- Extension of the relationship of full communion to additional provinces of the Moravian Church in America;
- Budget proposals for 2008 and 2009 to allocate financial resources to strengthen this church’s outreach in mission; and
- Proposed amendments to the *Constitutions, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America*.

The vice president closed his report by thanking the members of the assembly for all they do to make Christ known in communities throughout the world, stating that the prayers and love of this church make a difference. He reiterated that it had been a privilege to serve as vice president of this church for the previous four years, indicating that it had been a once-in-a-lifetime experience through which he had grown spiritually. He stated, “I am truly living in God’s amazing grace. Thanks be to God!” The assembly responded with sustained applause.

Presiding Bishop Hanson thanked Vice President Peña and reported that the action items Mr. Peña had described would be the subject of the assembly’s consideration in the coming days, with hearings on several of the topics taking place on Tuesday evening. He also took the opportunity to announce that the offering for World Hunger at the Worship Jubilee that had taken place at Navy Pier before the beginning of the assembly totaled \$3,472.62.

## **Reception of *Evangelical Lutheran Worship***

Reference: *2007 Pre-Assembly Report*, Section IV, page 9.

Presiding Bishop Mark S. Hanson reported that the 2005 Churchwide Assembly had affirmed the outcomes of the five-year Renewing Worship project and anticipated the 2006 publication of *Evangelical Lutheran Worship (ELW)*. The worship book was released October 3, 2006, as the primary resource in an unfolding family of new worship resources in print and electronic form. Thus far, the presiding bishop said, initial sales had been “wonderful”—approximately 725,000 copies of *ELW* had been distributed and the book was in its fifth printing.

Following applause by the assembly, Presiding Bishop Hanson called on the Rev. Michael L. Burk, executive for worship and liturgical resources in the Office of the Presiding Bishop, who had shepherded the project, to make some brief remarks. He asked the assembly to turn to section IV, page 9 of the *2007 Pre-Assembly Report*.

Pr. Burk reported that introductory events for *ELW* had been held in every synod, led by local people, and that the response had been “extraordinary,” with more than 40,000 participants in these events. He stated that it was important to note the gratitude expressed

by those who had been using *ELW*. He acknowledged that with the introduction of a new book of worship, there had been those who had expressed disappointment, but that these comments expressed a truth about this church: that its people care deeply about what happens as they gather around the means of grace. However, he added, he was confident that *ELW* upholds the teachings of this church and that it does so in ways that provide freedom and flexibility to meet worship needs throughout the ELCA.

Pr. Burk reported that materials to surround *ELW* were already unfolding. He described *ELW* as a sign of members' connection to one another and to God's own mission. He concluded by saying that a book of worship does not hold this church together, but, at its best, reminds this church that in Christ Jesus the members are both connected and held, and, to the extent that *ELW* could help in that regard, Pr. Burk declared, "Thanks be to God!"

Presiding Bishop Hanson called upon Secretary Lowell G. Almen to read the Church Council's recommendation regarding *Evangelical Lutheran Worship*.

***Moved;***

- Seconded:***
1. To remember with joy that one of the six primary purposes of the Evangelical Lutheran Church in America is to "worship God in proclamation of the Word and administration of the sacraments and through lives of prayer, praise, thanksgiving, witness, and service" (ELCA constitutional provision 4.02.d.);
  2. To applaud the 1997 statement of this church, *The Use of the Means of Grace: A Statement on the Practice of Word and Sacrament*, for the way that statement has contributed to the development of worship resources and continues to provide guidance for the ministry of Word and Sacrament;
  3. To recall with gratitude the action of the Church Council in 2000 that authorized the "ELCA Next Generation of Worship Resources," the churchwide effort that came to be known as Renewing Worship;
  4. To acknowledge the subsequent action of the 2005 Churchwide Assembly regarding the ways in which the Renewing Worship effort:
    - a. reinforced the importance of widespread participation in the ongoing work of worship renewal;
    - b. affirmed a collaborative approach to the development of worship resources, drawing on the wisdom of individuals, congregations, pastors, musicians, synodical bishops, teaching theologians, and other leaders, institutions, and agencies;
    - c. demonstrated this church's commitment to thorough liturgical and theological review of materials intended for use in worshipping assemblies; and
    - d. encouraged and allowed for the completion of the new primary book of worship, *Evangelical Lutheran Worship*;
  5. To express gratitude for:
    - a. those who have provided leadership and oversight for the various facets of the development of *Evangelical Lutheran Worship*;
    - b. the widespread participation in introductory events; and
    - c. the many individuals and synodical teams who have provided leadership in introducing *Evangelical Lutheran Worship*;
  6. To convey appreciation—through the national bishop of the Evangelical Lutheran Church in Canada—to the pastors, bishops, and many individuals and congregations throughout the Evangelical Lutheran

Church in Canada who contributed to the development and introduction of *Evangelical Lutheran Worship*;

7. To receive with thanksgiving *Evangelical Lutheran Worship* and celebrate the ways in which it:
  - a. bears the rich tradition of Christian worship practiced among Lutherans and, at the same time, seeks to renew that tradition in response to a generation of change in the Church and in the world;
  - b. reflects a body of prayer and song that are worthy to hold in common, consistent with the commitment to the treasury of Christian worship affirmed in the Lutheran confessions;
  - c. is grounded in Lutheran convictions about the centrality of the means of grace;
  - d. continues to emphasize that freedom and flexibility in worship is a Lutheran inheritance; the book, therefore, is designed to make more transparent the principle of fostering unity without imposing uniformity;
  - e. represents the gifts of the breadth of the Church of Christ, and prizes the words and songs Lutherans hold in common with other Christians, while at the same time extending the particular accents of the Lutheran heritage as gifts to the whole Church; and
  - f. reflects the understanding that worship is fundamentally about what God does, bringing to expression how God nourishes the people of the Church for mission and accompanies them as they bear the creative and redeeming Word of God, Jesus Christ, to the whole world; and
8. To commit the Evangelical Lutheran Church in America to the ongoing work of renewing worship, understanding that:
  - a. worship takes place in particular assemblies within particular contexts, yet every assembly gathered by the Holy Spirit for worship is connected to the whole Church;
  - b. each Christian assembly worships in the midst of an ever-changing world; and
  - c. worship is renewed in order to be both responsible and responsive to the world that the Church is called to serve.

Noting that there were no speakers to the motion, Presiding Bishop Hanson called for a vote. Because there was a problem with the electronic vote timer, he requested that the voting machines be reset so that voting could occur again.

**ASSEMBLY**

**ACTION:**

**YES-965; NO-71**

- CA07.02.04** 1. To remember with joy that one of the six primary purposes of the Evangelical Lutheran Church in America is to “worship God in proclamation of the Word and administration of the sacraments and through lives of prayer, praise, thanksgiving, witness, and service” (ELCA constitutional provision 4.02.d.);

2. To applaud the 1997 statement of this church, *The Use of the Means of Grace: A Statement on the Practice of Word and Sacrament*, for the way that statement has contributed to the development of worship resources and continues to provide guidance for the ministry of Word and Sacrament;
3. To recall with gratitude the action of the Church Council in 2000 that authorized the “ELCA Next Generation of Worship Resources,” the churchwide effort that came to be known as Renewing Worship;
4. To acknowledge the subsequent action of the 2005 Churchwide Assembly regarding the ways in which the Renewing Worship effort:
  - a. reinforced the importance of widespread participation in the ongoing work of worship renewal;
  - b. affirmed a collaborative approach to the development of worship resources, drawing on the wisdom of individuals, congregations, pastors, musicians, synodical bishops, teaching theologians, and other leaders, institutions, and agencies;
  - c. demonstrated this church's commitment to thorough liturgical and theological review of materials intended for use in worshiping assemblies; and
  - d. encouraged and allowed for the completion of the new primary book of worship, *Evangelical Lutheran Worship*;
5. To express gratitude for:
  - a. those who have provided leadership and oversight for the various facets of the development of *Evangelical Lutheran Worship*;
  - b. the widespread participation in introductory events; and
  - c. the many individuals and synodical teams who have provided leadership in introducing *Evangelical Lutheran Worship*;
6. To convey appreciation—through the national bishop of the Evangelical Lutheran Church in Canada—to the pastors, bishops, and many individuals and congregations throughout the Evangelical Lutheran Church in Canada who contributed to the development and introduction of *Evangelical Lutheran Worship*;

7. To receive with thanksgiving *Evangelical Lutheran Worship* and celebrate the ways in which it:
  - a. bears the rich tradition of Christian worship practiced among Lutherans and, at the same time, seeks to renew that tradition in response to a generation of change in the Church and in the world;
  - b. reflects a body of prayer and song that are worthy to hold in common, consistent with the commitment to the treasury of Christian worship affirmed in the Lutheran confessions;
  - c. is grounded in Lutheran convictions about the centrality of the means of grace;
  - d. continues to emphasize that freedom and flexibility in worship is a Lutheran inheritance; the book, therefore, is designed to make more transparent the principle of fostering unity without imposing uniformity;
  - e. represents the gifts of the breadth of the Church of Christ, and prizes the words and songs Lutherans hold in common with other Christians, while at the same time extending the particular accents of the Lutheran heritage as gifts to the whole Church; and
  - f. reflects the understanding that worship is fundamentally about what God does, bringing to expression how God nourishes the people of the Church for mission and accompanies them as they bear the creative and redeeming Word of God, Jesus Christ, to the whole world; and
8. To commit the Evangelical Lutheran Church in America to the ongoing work of renewing worship, understanding that:
  - a. worship takes place in particular assemblies within particular contexts, yet every assembly gathered by the Holy Spirit for worship is connected to the whole Church;
  - b. each Christian assembly worships in the midst of an ever-changing world; and
  - c. worship is renewed in order to be both responsible and responsive to the world that the Church is called to serve.

The motion was approved. Presiding Bishop Hanson asked that the assembly thank God for *Evangelical Lutheran Worship (ELW)* and pray for God’s blessing upon its use at this assembly and in worshiping communities throughout this church and beyond it. He invited assembly participants to hold up their copies of *ELW* as he prayed. Following the prayer, he invited the assembly to stand and sing “Voices Raised to You” from *ELW*. He instructed participants to carry the copies of *ELW* with them to worship that day, and informed them that at the end of the assembly the copies used by the assembly would be sent to mission congregations for use in their worship.

## **Elections:**

### **Report on the First Ballot for Presiding Bishop**

Reference: *2007 Pre-Assembly Report*, Section IV, pages 1 and 2; Section I, pages 17–19.

Presiding Bishop Mark S. Hanson yielded the chair to Vice President Carlos E. Peña for the report on the first ballot for the election of the presiding bishop. Mr. Peña called on Mr. Phillip H. Harris, chair of the Elections Committee, to bring the report.

Mr. Harris first apologized for the delay in delivering the report of the first ballot and said that copies of the report would be distributed within five minutes. He then reported orally, stating that 1,022 votes were cast, including nine illegal votes, and noting that 75 percent of votes cast (767 ballots) were required for an election. He reported that there was no election because no nominee had received 75 percent of the votes cast and, with the assembly’s assent, read aloud the names of nominees receiving three or more votes.

Mark S. Hanson	765	Philip Hougen	2
Karl Donfried	42	Henry G. Knoche	2
Donald J. McCoid	17	Marcus Lorhmann	2
April Larson	12	Barbara Lundblad	2
Richard J. Foss	10	A. Donald Main	2
Stephen Bouman	9	Thomas Skrenes	2
Andrea DeGroot-Nesdahl	6	Peter Strommen	2
Michael Cooper-White	6	Stephen Talmage	2
Ebert R. Riley	6	David Tiede	2
Lowell Almen	5	Rolf Wangberg	2
Jon Anderson	5	Ronald B. Warren	2
Margaret Payne	5	Roy Almquist	1
Gregory Pile	5	Edward Benoway	1
Peter Rogness	5	H. William Bixby	1
James Nestingen	4	Richard Bliese	1
Gary Wollersheim	3	Paul Blom	1
Robert Berg	3	Karen Bockelman	1
Ernie Hinojosa	3	James Capers	1
James Stuck	3	Kevin Clark	1
Alan Bjornberg	2	Michel Clark	1
Wyvetta Bullock	2	Stephen Cowen	1
Larry Clark	2	Joseph Crippen	1
Jaynan Eglund	2	David deFreese	1
Michael Foss	2	Daniel Doering	1
Jeffrey Gramza	2	Dawn Donato	1

Ralph Dunkin	1	Gary Landsness	1
Elizabeth Eaton	1	Michael Last	1
James K. Echols	1	Joseph Leon	1
Paul Egertsen	1	Jonathan Linman	1
Bruce Ewen	1	David Lose	1
Kenneth Fauty	1	Rafael Malpica-Padilla	1
Murray D. Finck	1	Gerald L. Mansholt	1
Warren Freiheit	1	Stephen Marsh	1
William Gohl	1	Charles Mays	1
John Gordier	1	Tony Metze	1
Scott Grorud	1	Marcus Miller	1
Cal Holloway	1	Dean Nelson	1
Jarrett Hansen	1	Glenn W. Nycklemoe	1
Janet L. Hansted-Meadeors	1	Mark R. Ramseth	1
Sherman Hicks	1	Barry M. Ridge	1
Ralph Hill	1	Mike Rinehart	1
Donald Homstrom	1	Glenn Schoonover	1
John Holt	1	Frank Senn	1
Todd Iverson	1	Sue Sheffer-Meyer	1
Louise N. Johnson	1	Rachel Tune	1
Mark L. Johnson	1	Harold L. Usgaard	1
Richard L. Jorgensen	1	Norman Wahl	1
Larry Jorstad	1	Michael Walters	1
Erica Kennedy	1	Martin Wells	1
Mark Kolden	1	William C. Yesse	1

Mr. Harris noted that 17 persons received two votes each, and 65 persons received one vote each. Because of the delay in reporting the results, he suggested that the deadline for nominees to withdraw their names from consideration be extended to 9:45 A.M. The assembly gave its assent. Those who wished their names removed from the ballot were then instructed to present themselves to the secretary's deputy to fill out a withdrawal form by the revised deadline. Mr. Harris also asked voting members to retain their copy of the printed report so they would have the names of remaining nominees eligible for the second ballot.

Rising to a point of personal privilege, the Rev. John S. Douglas Jr. [Lower Susquehanna Synod] asked when questions could be asked concerning the report of the Church Council. Vice President Peña responded that there would be time for questions and comments as each of the recommendations came to the floor.

While waiting for the written report of the first ballot to be passed out, the assembly stood and sang "Great is Thy Faithfulness."

Mr. Peña announced once more that nominees had until 9:45 A.M. to remove their names from the ballot. He returned the chair to Presiding Bishop Mark S. Hanson.

### **Book of Faith: Lutherans Read the Bible**

*Reference: 2007 Pre-Assembly Report, Section IV, page 6.*

Presiding Bishop Mark S. Hanson called the attention of the Churchwide Assembly to an initiative that began life as a memorial from the North Carolina Synod in 2005: "Book of Faith: Lutherans Read the Bible." He explained that this was a five-year initiative that

invited this whole church to become fluent in the first language of faith—the language of Scripture—and to be renewed for lives of witness and service as the Holy Spirit engages each person.

The presiding bishop invited the Rev. Stanley N. Olson, executive director of the Vocation and Education program unit, and Professor Diane Jacobson, professor of Old Testament at Luther Seminary, Saint Paul, Minn., to come forward, adding that Prof. Jacobson would serve as director of the “Book of Faith” initiative. The Rev. Leonard H. Bolick, bishop of the North Carolina Synod, and Ms. Beth A. Lewis, president and chief executive officer of Augsburg Fortress, Publishers, joined them on the speakers’ platform.

The presentation began with a video about the initiative. Pr. Olson explained that “Book of Faith” is about opening Scripture and joining the conversation. The initiative is designed to invite all into a renewed experience of the power of the Word of God. He invited those present to join the conversation that God initiates. Already, he stated, many congregations, synods, and other institutions and agencies were talking about joining this conversation and what that would mean to them. The first partners were members of a grass-roots group from the North Carolina Synod, who were represented by Bishop Bolick. He and others brought the resolution that Presiding Bishop Hanson had mentioned that came before the 2005 Churchwide Assembly. From that request had grown the intent to study and experience the authority of Scripture. Another set of enthusiastic supporters of the initiative were staff members of Augsburg Fortress, Publishers, who had been energetic and enthusiastic about developing resources to help carry it out.

Pr. Olson reported that Presiding Bishop Hanson had called together 90 persons from across this church for a consultation in January 2007, to discuss what it could mean to be part of the initiative. The Church Council had strongly affirmed the proposal and had put two resolutions before the assembly. The first would affirm this church’s strong confessional commitments, acknowledging that the members of this church are joyfully and intentionally subject to God’s Word. The second would establish the “Book of Faith” initiative, inviting the whole of the ELCA into broad and deep engagement with the Bible.

In anticipation of approval of the resolutions, the Vocation and Education program unit had asked Prof. Jacobson to become the half-time director of the initiative, serving as resource person, advocate, and coordinator, as well as one who would say, “Let the Word of Christ dwell in you richly.” Pr. Olson introduced Prof. Jacobson to the assembly.

Prof. Jacobson stated that she was delighted and honored to be present and looked forward to many years of fruitful engagement throughout the ELCA as the members of this church read the Bible together. The vision of the “Book of Faith” initiative is that the whole church become more fluent in the first language of faith, the language of Scripture, in order that members might live into their calling as a people renewed, enlivened, and empowered by the Word. This vision calls each person to experience more fully the power of the Word and to learn together about Lutheran approaches to Scripture, which have been so fruitful across the centuries. It also calls for a conversation that is deep and broad, including people of all ages and across many cultures that shape who the members are as people of God. The fulfillment of this vision depends on each individual, congregation, and other church-related organizations to join the conversation and make a commitment to be part of the initiative.

Prof. Jacobson pointed out ways in which persons could become involved with the initiative. First, she encouraged those present to visit the “Book of Faith” Web site (<http://www.elca.org/bookoffaith/>), where they could explore the various resources already



available. Once there, one can contribute to the “Book of Faith” blog to help build the initiative together. One also could share biblical resources. New resources will be developed. Later in the year, the Web site would allow joining as a “Book of Faith” congregation, synod, or organization. Members would be asked to identify three commitments for the year to come.

Prof. Jacobson stated that God had already blessed the undertaking richly and would, with the help of the Holy Spirit, continue to bless it as this church becomes more deeply engaged with Scripture. She said, “I can think of nothing more exciting than helping our church move into this initiative,” and invited all to open the Scripture and join the conversation.

The presiding bishop thanked Pr. Olson, Prof. Jacobson, and others for their efforts. He informed the assembly that there were two motions related to the “Book of Faith” initiative—the first in Section IV, page six, the second on page seven. Because of the length of the motions, he asked the assembly’s consent to suspend the reading of the motions. There was no objection.

***Moved;***

- Seconded:***
1. To rejoice with the whole Church of Jesus Christ in the revelation of God’s Word conveyed to the people of every generation, declaring God’s gifts of mercy and grace, forgiveness and hope, reconciliation and peace, and to confess that we often have failed to hear and heed the Word of God and to benefit from God’s gifts;
  2. To give thanks for the Bible through which the Word of God has spoken to God’s people throughout the ages;
  3. To remember with enduring esteem the multitudes throughout the ages who embraced the tradition received by the community of the faithful and passed to succeeding generations the glad news of God’s steadfast love;
  4. To recall with gratitude the work of Martin Luther and that of the other reformers whose Word-inspired renewal grew from their study of Scripture;
  5. To acknowledge with joy the power of the Word of God in the Evangelical Lutheran Church in America, evident in many ways, including:
    - a. The affirmations of the constitutional Confession of Faith that:
      - (1) “Jesus Christ is the Word of God,”
      - (2) “The proclamation of God’s message to us as both Law and Gospel is the Word of God. . . .,”
      - (3) “The canonical Scriptures of the Old and New Testaments are the written Word of God” (provision 2.02.a, b., and c.), and
      - (4) “This church accepts the canonical Scriptures of the Old and New Testaments as the inspired Word of God and the authoritative source and norm of its proclamation, faith and life” (provision 2.03.);
    - b. The empowered proclamation, study, teaching, worship, meditation, song, community, and service through which the people of this church daily hear, share, and live the witness of Scripture;
    - c. The members, congregations, synods, churchwide ministries, agencies, institutions, and networks of this church, and their planning

and programs, including the ELCA Plan for Mission adopted in 2005, which are undergirded by the Bible and seek faithfully to express God's Word;

6. To recognize that one of the six constitutionally stated purposes for the Evangelical Lutheran Church in America through its congregations, synods, churchwide ministries, and related institutions and agencies is to nurture 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" (provision 4.02.e.);
7. To embrace the passion and commitment that is richly shared among people of the Evangelical Lutheran Church in America for the witness of Scripture in forming and guiding the members of this church individually and corporately in daily life;
8. To express the hope and desire that—in the time leading up to the ELCA's 25th anniversary in 2012 and to the 500th anniversary of the Lutheran Reformation in 2017—this church will be sustained and renewed by the Word of God, thereby fostering deeper and broader use and understanding of Scripture of its members, equipping them for the life of disciples;
9. To recognize and give thanks that the Word of God speaks and is valued throughout Christ's Church and that, globally and ecumenically, there are other movements and occasions for renewed attention to the authority of the Bible that will inform and enhance our own understanding, including the work already begun and anticipated in the Lutheran World Federation, the recent proposal among the U.S. Reformed churches for a Lutheran-Reformed consultation on the authority and role of the Word of God in the life of the churches, and the Roman Catholic Church's intention to celebrate in 2015 the 50th anniversary of the Vatican II statement *Dei Verbum*; and
10. To acknowledge with gratitude the action of the 2005 North Carolina Synod Assembly in memorializing this church to undertake a renewed study of the authority of Scripture in the life of the Church.

The chair declared the first resolution to be on the floor. He pointed out that the recommendation came from the Church Council and did not require a second. Seeing no indication of debate, he called for the vote.

**ASSEMBLY**

**ACTION:**

**YES-1,000; NO-19**

- CA07.02.05** 1. **To rejoice with the whole Church of Jesus Christ in the revelation of God's Word conveyed to the people of every generation, declaring God's gifts of mercy and grace, forgiveness and hope, reconciliation and peace, and to confess that we often have failed to hear and heed the Word of God and to benefit from God's gifts;**

2. To give thanks for the Bible through which the Word of God has spoken to God's people throughout the ages;
3. To remember with enduring esteem the multitudes throughout the ages who embraced the tradition received by the community of the faithful and passed to succeeding generations the glad news of God's steadfast love;
4. To recall with gratitude the work of Martin Luther and that of the other reformers whose Word-inspired renewal grew from their study of Scripture;
5. To acknowledge with joy the power of the Word of God in the Evangelical Lutheran Church in America, evident in many ways, including:
  - a. The affirmations of the constitutional Confession of Faith that:
    - (1) "Jesus Christ is the Word of God,"
    - (2) "The proclamation of God's message to us as both Law and Gospel is the Word of God. . . .,"
    - (3) "The canonical Scriptures of the Old and New Testaments are the written Word of God" (provision 2.02.a., b., and c.), and
    - (4) "This church accepts the canonical Scriptures of the Old and New Testaments as the inspired Word of God and the authoritative source and norm of its proclamation, faith and life" (provision 2.03.);
  - b. The empowered proclamation, study, teaching, worship, meditation, song, community, and service through which the people of this church daily hear, share, and live the witness of Scripture;
  - c. The members, congregations, synods, churchwide ministries, agencies, institutions, and networks of this church, and their planning and programs, including the ELCA Plan for Mission adopted in 2005, which are undergirded by the Bible and seek faithfully to express God's Word;
6. To recognize that one of the six constitutionally stated purposes for the Evangelical Lutheran Church in America through its congregations, synods, churchwide ministries, and related institutions and agencies is to nurture 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” (provision 4.02.e.);

7. To embrace the passion and commitment that is richly shared among people of the Evangelical Lutheran Church in America for the witness of Scripture in forming and guiding the members of this church individually and corporately in daily life;
8. To express the hope and desire that—in the time leading up to the ELCA's 25th anniversary in 2012 and to the 500th anniversary of the Lutheran Reformation in 2017—this church will be sustained and renewed by the Word of God, thereby fostering deeper and broader use and understanding of Scripture of its members, equipping them for the life of disciples;
9. To recognize and give thanks that the Word of God speaks and is valued throughout Christ's Church and that, globally and ecumenically, there are other movements and occasions for renewed attention to the authority of the Bible that will inform and enhance our own understanding, including the work already begun and anticipated in the Lutheran World Federation, the recent proposal among the U.S. Reformed churches for a Lutheran-Reformed consultation on the authority and role of the Word of God in the life of the churches, and the Roman Catholic Church's intention to celebrate in 2015 the 50th anniversary of the Vatican II statement *Dei Verbum*; and
10. To acknowledge with gratitude the action of the 2005 North Carolina Synod Assembly in memorializing this church to undertake a renewed study of the authority of Scripture in the life of the Church.

The chair announced that the second of the two resolutions on “Book of Faith” was now on the floor. Again, with assent of the voting members, the reading was suspended.

**MOVED;**

- SECONDED:**
1. To invite and encourage all members, expressions, institutions, and partners of this church to commit themselves regularly and increasingly to hearing, reading, studying, sharing, and being formed by God's Word;
  2. To call members, congregations, synods, churchwide ministries, and institutions and agencies of the Evangelical Lutheran Church in America to engage in a five-year collaborative initiative—identified as “Book of Faith: Lutherans Read the Bible”—with the goal of raising to a new level this church's individual and collective engagement with the Bible and its

- teaching, yielding greater biblical fluency, deeper worship and devotion, and a more profound appreciation of Lutheran principles and approaches for the use of Scripture;
3. To urge that this initiative be designed and carried out in ways that affirm the Bible's power through the work of the Holy Spirit to speak in all settings and to all ages, with attention to individual and corporate use of the Bible by members and leaders in worship, devotion, study, proclamation, teaching, moral formation, addressing social issues, and evangelizing;
  4. To commit the churchwide organization to substantial engagement in this initiative in extensive collaboration with synods and congregations;
  5. To request that the presiding bishop of the Evangelical Lutheran Church in America—who “as its pastor, shall be a teacher of the faith of this church and shall provide leadership for the life and witness of this church” (provision 13.21.)—lead this initiative personally and through collaborative programmatic work with the Vocation and Education unit in partnership with Augsburg Fortress, Publishers, as the publishing ministry of this church, and many others;
  6. To anticipate the wide availability and use of a rich constellation of existing and new resources as well as the creative use of new means of communication, mindful of the global and ecumenical context, in exploration of the nature and authority of Scripture in the life of individuals and the whole Church;
  7. To affirm funding of the churchwide organization's share of this “Book of Faith” initiative primarily through the regular operating budget in recognition not only that this initiative is of foundational and ongoing importance, but also in confidence that support for mission will grow from congregations through synods for churchwide ministries; and
  8. To look beyond the time and scope of the “Book of Faith” initiative to what can be built on that work and to other ways in which God's Word will continually renew this church.

Mr. John D. Litke [Metropolitan New York Synod] moved to amend the motion by addition.

***MOVED;***

***SECONDED:*** To amend by addition of the following as paragraph 3, and renumbering subsequent paragraphs:

3. To call members, congregations, synods, churchwide ministries, and institutions and agencies of the Evangelical Lutheran Church in America to explore ways to reform culture and customs in this church that will open it to a new level of valuing and being shaped by the power of the Word.

Speaking to his amendment, Mr. Litke said that he applauded the initiative as a longtime teacher and stated that he saw it as an excellent goal. But, he asserted, the goal is not knowledge, but shaping each person as a servant of God through the written Word. In his opinion, the most important statement in the entire report in the *2007 Pre-Assembly Report* was the last sentence in the first paragraph under “The ‘Book of Faith’ Initiative” on page

five, second column: “The intent is to form culture and customs in this church that will open it to a new level of valuing and being shaped by the power of the Word.” The goal of reforming culture, he said, was missing from the resolution, and he saw inserting as the most important thing the assembly could do.

Hearing no further discussion, the chair called for a vote on Mr. Litke’s amendment.

**MOVED;**

**SECONDED;**

**Yes-735; No-282**

**CARRIED:**

To amend by addition of the following as paragraph 3, and renumbering subsequent paragraphs:

3. To call members, congregations, synods, churchwide ministries, and institutions and agencies of the Evangelical Lutheran Church in America to explore ways to reform culture and customs in this church that will open it to a new level of valuing and being shaped by the power of the Word.

The amendment was adopted. Discussion returned to the main motion as amended.

The Rev. Steven E. King [Southwestern Minnesota Synod] offered an amendment.

**MOVED;**

**SECONDED:**

To amend by substitution in paragraph 2:

2. To call members, congregations, synods, churchwide ministries, and institutions and agencies of the Evangelical Lutheran Church in America to engage in a five-year collaborative initiative—identified as “Book of Faith: Lutherans Read the Bible”—with the goal of raising to a new level this church’s individual and collective engagement with the Bible and its teaching, yielding greater biblical fluency, deeper worship and devotion, and a more profound appreciation of ~~Lutheran principles and approaches for the use of Scripture~~ the distinctive Lutheran focus on God’s use of Scripture to bring sinners to repentance and salvation in Christ;

Speaking to his amendment, Pr. King said that one of the greatest promises of the way Lutherans approach Scripture is that God is the user of Scripture. In Baptism, he argued, it is not a question of “how much water,” but rather is a matter of God working through water as a means to bring about God’s purpose. Similarly, God is working through Scripture. The focus is thus on God’s use, not ours, and that is what God is doing in Christ, Pr. King stated.

Ms. Katie K. Abercrombie [Florida-Bahamas Synod], speaking in favor of the amendment, said that she was a Bible teacher, confirmation mentor, and a serious student of the Bible, and was excited about Pr. King’s amendment. She said that there is a popular belief in academic circles that a text has no meaning except for the meaning a reader gives it. However, she said, Lutherans believe God has a purpose and meaning in giving us his Word to show us our need for a Savior and to draw us to him.

The Rev. David Weeks [Southwestern Minnesota Synod] spoke in favor of amendment and resolution, stating that he was excited about the initiative. He said that he had seen a resurgence of interest in Scripture in his congregation and that people want to read the Bible and hear what it says. Luther’s Reformation began when he heard Scripture speak to him.

Lutherans believe that God’s Word is a living Word that will not return empty, but will do what it sets out to do.

The Rev. Bruce H. Burnside, bishop of the South-Central Synod of Wisconsin, spoke against the amendment because he believes that Lutherans understand that Scripture is the living Word of God. In his opinion, the amendment would narrow the focus and put in place people’s own intention to determine what God’s will and purpose in Scripture is. He argued that the amendment served to undo what the language said it was doing.

Ms. Sylvia C. Bull [Montana Synod] argued that the language of the amendment narrowed the intention of the motion as a whole and urged that the assembly defeat the amendment. She stressed, however, that she was very much in favor of the initiative itself.

The Rev. Warren D. Freiheit, bishop of the Central/Southern Illinois Synod, proposed an amendment to Pr. King’s amendment by substituting the word “all” for “sinners.”

***MOVED;***

***SECONDED:***

To amend the King amendment by substitution:

2. To call members, congregations, synods, churchwide ministries, and institutions and agencies of the Evangelical Lutheran Church in America to engage in a five-year collaborative initiative—identified as “Book of Faith: Lutherans Read the Bible”—with the goal of raising to a new level this church’s individual and collective engagement with the Bible and its teaching, yielding greater biblical fluency, deeper worship and devotion, and a more profound appreciation of ~~Lutheran principles and approaches for the use of Scripture~~ the distinctive Lutheran focus on God’s use of Scripture to bring **sinners all** to repentance and salvation in Christ;

Bishop Freiheit noted that in the past the word “sinner” had been used in very unfortunate ways, so thought that his amendment would give a clearer sense of how all people are seen in God’s eyes.

Mr. Gerry Keefe [Greater Milwaukee Synod] spoke in support of Bishop Freiheit’s amendment.

The Rev. Callon W. Holloway Jr., bishop of the Southern Ohio Synod, spoke in favor of Bishop Freiheit’s amendment for its clarifying language, adding that he saw this wording as more generous and clear regarding the purposes of this church.

Presiding Bishop Hanson, seeing no further speakers, called for the vote on Bishop Freiheit’s amendment.

***MOVED;***

***SECONDED;***

***YES-887; NO-139***

***CARRIED:***

To amend the King amendment by substitution:

2. To call members, congregations, synods, churchwide ministries, and institutions and agencies of the Evangelical Lutheran Church in America to engage in a five-year collaborative initiative—identified as “Book of Faith: Lutherans Read the Bible”—with the goal of raising to a new level this church’s individual and collective engagement with the Bible and its teaching, yielding greater biblical fluency, deeper worship and devotion, and a more

**profound appreciation of Lutheran principles and approaches for the use of Scripture the distinctive Lutheran focus on God's use of Scripture to bring sinners all to repentance and salvation in Christ;**

The motion on the floor was now Pr. King's amendment as amended.

The Rev. Steven L. Ullestad, bishop of the Northeast Iowa Synod, spoke against the amendment, arguing that the word "distinctive" was not helpful. He argued further that the amendment narrowed the use of Scripture as the source and norm for all matters of faith and life.

The Rev. Michelle C. Fischer [Upstate New York Synod] spoke in favor of the amendment, but moved to amend by adding the words "and relationship".

**MOVED;**

**SECONDED:**

To amend by addition:

2. To call members, congregations, synods, churchwide ministries, and institutions and agencies of the Evangelical Lutheran Church in America to engage in a five-year collaborative initiative—identified as "Book of Faith: Lutherans Read the Bible"—with the goal of raising to a new level this church's individual and collective engagement with the Bible and its teaching, yielding greater biblical fluency, deeper worship and devotion, and a more profound appreciation of Lutheran principles and approaches for the use of Scripture the distinctive Lutheran focus on God's use of Scripture to bring all to repentance and salvation and relationship in Christ;

Pr. Fischer suggested that this addition would broaden the intent of the motion and encourage relationship with Christ.

The Rev. April C. Urling Larson, bishop of the La Crosse Area Synod, rose to a point of order to report that voting members in her section could not hear Bishop Ullestad, and asked that he restate what he had said. She further requested that adjustments be made to the audio system.

The chair responded that the assembly first had to deal with Pr. Fischer's amendment. Hearing no discussion, he called for the vote. The motion to amend was defeated.

**MOVED;**

**SECOND;**

**DEFEATED:**

**YES-444; NO-555**

To amend by addition:

2. To call members, congregations, synods, churchwide ministries, and institutions and agencies of the Evangelical Lutheran Church in America to engage in a five-year collaborative initiative—identified as "Book of Faith: Lutherans Read the Bible"—with the goal of raising to a new level this church's individual and collective engagement with the Bible and its teaching, yielding greater biblical fluency, deeper worship and devotion, and a more profound appreciation of Lutheran principles and approaches for the use of Scripture the distinctive Lutheran focus on God's use of Scripture to bring all to repentance and salvation and relationship in Christ;



Presiding Bishop Hanson asked those members at the microphones to stay where they were until the sound issues were investigated. He then asked Bishop Ullestad to repeat his earlier comments. Bishop Ullestad said that he objected to the amendment for two reasons: First, he said, any number of the ecumenical partners could take issue with the notion that the Lutheran view of Scripture is “distinctive.” Second, the bishop argued that the proposed amendment narrowed the understanding in the Lutheran Confessions that Scripture is source and norm for all of faith and life, not just for one part. He stated that he was speaking against the amendment so that the members of this church could make full use of Scripture in daily life.

The Rev. Marcus C. Lohrmann, bishop of the Northwestern Ohio Synod, voiced his support for the amendment, because he believed that it pointed to Jesus Christ, who opens the Scripture to show us the horror and evil of the crucifixion and the joy of the resurrection.

The Rev. Rani Abdulmasih [Southeast Michigan Synod] spoke in opposition, saying that God is the author of Scripture and not the user of Scripture. He added that, although he thought the amendment was well intended in its effort to vest authority in God’s Word, it nonetheless opened the way for people to “put words in God’s mouth,” to substitute their interpretation for God’s Word. He believed that the amendment emphasized humans’ use and understanding of Scripture, not God’s.

Mr. David B. Olson [Saint Paul Area Synod] spoke in favor of the amendment on the basis of the great heritage of the Lutheran tradition. He urged the assembly not to lose sight of that heritage.

The Rev. E. Roy Riley Jr., bishop of the New Jersey Synod, stated that he was less concerned about the amendment itself than about the fact that it deleted the words “Lutheran principles and approaches for the use of Scripture” because he believed that there are indeed Lutheran principles and approaches that this church should be looking to identify. He suggested that this church would lose something if the language of the amendment were adopted.

Mr. Jason Day [Delaware-Maryland Synod] proposed an amendment to replace the word “repentance” with “faith.”

***MOVED;***

***SECONDED:***

To amend by substitution:

2. To call members, congregations, synods, churchwide ministries, and institutions and agencies of the Evangelical Lutheran Church in America to engage in a five-year collaborative initiative—identified as “Book of Faith: Lutherans Read the Bible”—with the goal of raising to a new level this church’s individual and collective engagement with the Bible and its teaching, yielding greater biblical fluency, deeper worship and devotion, and a more profound appreciation of ~~Lutheran principles and approaches for the use of Scripture~~ the distinctive Lutheran focus on God’s use of Scripture to bring all to ~~repentance~~ faith and salvation in Christ;

Speaking to his amendment, Mr. Day recounted that in confirmation class, the first thing he had learned was that salvation is through faith, and that repentance is part of faith but not necessarily the means of salvation, so people needed to be encouraged to faith and not to repentance.

Responding to noise in the assembly hall, the presiding bishop asked persons on the floor to refrain from private conversations.

An unidentified voting member moved the previous question.

The chair called for a vote on the motion to end debate on the amendment.

**MOVED;** **TWO-THIRDS VOTE REQUIRED**  
**SECONDED;** **YES-853; NO-129**  
**CARRIED:** To end debate.

The Presiding Bishop instructed the assembly to vote on Mr. Day's amendment. The motion to amend was adopted.

**MOVED;** **YES-535; NO-451**  
**SECONDED;**  
**CARRIED:** To amend by substitution:

2. To call members, congregations, synods, churchwide ministries, and institutions and agencies of the Evangelical Lutheran Church in America to engage in a five-year collaborative initiative—identified as “Book of Faith: Lutherans Read the Bible”—with the goal of raising to a new level this church’s individual and collective engagement with the Bible and its teaching, yielding greater biblical fluency, deeper worship and devotion, and a more profound appreciation of Lutheran principles and approaches for the use of Scripture the distinctive Lutheran focus on God’s use of Scripture to bring all to repentance faith and salvation in Christ;

Pr. King’s original amendment, twice amended, was now on the floor.

The Rev. Melinda J. Wagner [Oregon Synod] spoke in opposition to the motion, saying that her congregation was in a highly secular setting mission setting in Oregon. She said that people were coming to her congregation not knowing the story of Scripture at all, not knowing the story of Christ or the foundational stories of the Old Testament. She said she believes that Lutherans have a unique contribution to offer those who are searching and that the interpretation of Scripture is controversial and varied in our society. She argued against deletion of the phrase concerning the more profound interpretation of Scripture.

Mr. Kevin S. Bardonner [Indiana-Kentucky Synod] moved the previous question.

**MOVED;** **TWO-THIRDS VOTE REQUIRED**  
**SECONDED:** To end debate.

The chair called for a vote on the motion to end debate on the amendment.

**MOVED;** **TWO-THIRDS VOTE REQUIRED**  
**SECONDED;** **YES-949; NO-68**  
**CARRIED:** To end debate.

Presiding Bishop Hanson directed the assembly to vote on Pr. King’s twice-amended resolution. The motion to amend was defeated.

**MOVED;**  
**SECONDED;**  
**DEFEATED:**

**YES-296; NO-725**

To amend by substitution in paragraph 2:

2. To call members, congregations, synods, churchwide ministries, and institutions and agencies of the Evangelical Lutheran Church in America to engage in a five-year collaborative initiative—identified as “Book of Faith: Lutherans Read the Bible”—with the goal of raising to a new level this church’s individual and collective engagement with the Bible and its teaching, yielding greater biblical fluency, deeper worship and devotion, and a more profound appreciation of ~~Lutheran principles and approaches for the use of Scripture~~ the distinctive Lutheran focus on God’s use of Scripture to bring all to faith and salvation in Christ;

Presiding Bishop Hanson announced that discussion on the main motion, as previously amended, would continue.

Mr. Patrick L. Monroe [Central/Southern Illinois Synod] moved the previous question.

**MOVED;**  
**SECONDED:**

**TWO-THIRDS VOTE REQUIRED**

To end debate.

The chair called for a vote on the motion to end debate.

**MOVED;**  
**SECONDED;**  
**CARRIED:**

**TWO-THIRDS VOTE REQUIRED**  
**YES-950; NO-71**

To end debate.

Presiding Bishop Hanson directed the assembly to vote on the recommendation as amended.

## **ASSEMBLY**

### **ACTION:**

**YES-956 ; NO-68**

- CA07.02.06**
1. To invite and encourage all members, expressions, institutions, and partners of this church to commit themselves regularly and increasingly to hearing, reading, studying, sharing, and being formed by God’s Word;
  2. To call members, congregations, synods, churchwide ministries, and institutions and agencies of the Evangelical Lutheran Church in America to engage in a five-year collaborative initiative—identified as “Book of Faith: Lutherans Read the Bible”—with the goal of raising to a new level this church’s individual and collective engagement with the Bible and its teaching, yielding greater biblical fluency, deeper worship and devotion, and a more profound appreciation of Lutheran principles and approaches for the use of Scripture;

3. To call members, congregations, synods, churchwide ministries, and institutions and agencies of the Evangelical Lutheran Church in America to explore ways to reform culture and customs in this church that will open it to a new level of valuing and being shaped by the power of the Word;
4. To urge that this initiative be designed and carried out in ways that affirm the Bible's power through the work of the Holy Spirit to speak in all settings and to all ages, with attention to individual and corporate use of the Bible by members and leaders in worship, devotion, study, proclamation, teaching, moral formation, addressing social issues, and evangelizing;
5. To commit the churchwide organization to substantial engagement in this initiative in extensive collaboration with synods and congregations;
6. To request that the presiding bishop of the Evangelical Lutheran Church in America—who “as its pastor, shall be a teacher of the faith of this church and shall provide leadership for the life and witness of this church” (provision 13.21.)—lead this initiative personally and through collaborative programmatic work with the Vocation and Education unit in partnership with Augsburg Fortress, Publishers, as the publishing ministry of this church, and many others;
7. To anticipate the wide availability and use of a rich constellation of existing and new resources as well as the creative use of new means of communication, mindful of the global and ecumenical context, in exploration of the nature and authority of Scripture in the life of individuals and the whole Church;
8. To affirm funding of the churchwide organization's share of this “Book of Faith” initiative primarily through the regular operating budget in recognition not only that this initiative is of foundational and ongoing importance, but also in confidence that support for mission will grow from congregations through synods for churchwide ministries; and
9. To look beyond the time and scope of the “Book of Faith” initiative to what can be built on that work and to other ways in which God's Word will continually renew this church.

The presiding bishop called upon the Rev. Leonard H. Bolick, bishop of the North Carolina Synod, to offer a prayer of thanks.

## **Greeting: Military Chaplains**

Presiding Bishop Mark S. Hanson asked the federal and military chaplains present in the plenary hall to stand so the assembly could express its support for them. The assembly stood and applauded.

Presiding Bishop Hanson thanked the Rev. Darrell D. Morton, the ELCA's executive for federal chaplaincy ministries, who helps to coordinate this important ministry of this church. The presiding bishop called to the podium Chaplain Peter K. Muschinske. The bishop noted that Pr. Muschinske, a chaplain in the Naval Reserves, had left his flock in Marshfield, Wis., when he was deployed to Iraq. He had returned to his congregation for six months, then had left again when he answered a call from the ELCA Church Council to serve as a chaplain in the United States Navy. The assembly stood and applauded as Chaplain Muschinske stood at the podium.

Chaplain Muschinske thanked the assembly on behalf of all federal chaplains for the affirmation demonstrated by the voting members. He explained that pastors of the ELCA are called to wear uniforms of all branches of the military and are sent around the world to advise commanders, to provide for the free practice of religion of all faiths, and to encourage soldiers and sailors to behave in ethical ways even during times of war. He felt it a privilege to serve Christ and represent this church at the front lines of ministry, wherever they might be. He recounted an experience with engineers in the Anbar province of Iraq, who were searching for water in the desert sands. Drawing a parallel, he stated that some deployed personnel may be seeking the living water, Jesus Christ, and chaplains might be the ones to help them find living water in many circumstances.

The chaplain said that he and his colleagues bring unique gifts and qualities to this ministry as Lutherans with their understandings of the reality of the cross, of evil and suffering, and of resurrection. He thanked Presiding Bishop Hanson and Secretary Almen for their presence with, and support of, chaplains. He also expressed gratitude to the assembly for finding ways to support service people and their families and encouraged support for those being called up from the National Guard and reserves. He encouraged voting members to be community to the families of those in military service and to be there for soldiers when they come back and readjust to their lives.

Chaplain Muschinske then spoke of an Islamic holy site where Abraham and his family are supposed to have stopped to rest on their way to the Fertile Crescent. If someone wanted a tour of that site, one of the chaplains, of whatever faith, would lead the tour to assure a sense of the sacred. That was a taste of living in God's amazing grace, the chaplain said: to walk in the midst of the desert, yet to hear birds singing, see the lush vegetation, and walk on the ground on which a father of the faith had walked.

He concluded by saying that it is a gift of grace to be allowed to continue to offer up that blessing and to keep on serving up the living water that is Jesus Christ.

In honor of military chaplains throughout the world, Bishop Hanson invited the assembly to stand and join in singing the Navy hymn, "Eternal Father, Strong to Save," then thanked Chaplain Muschinske and asked God's blessings upon him.

## **2008-2009 Budget Proposal: First Presentation**

Reference: 2007 Pre-Assembly Report, Section IV, pages 47-74; Section I, pages 6, 10, and 15-16.

Presiding Bishop Mark S. Hanson announced that the Rev. Charles S. Miller, executive for administration in the Office of the Presiding Bishop, would be retiring at the end of October. He praised Pr. Miller's gifts of leadership and his service to this church—the last six years as executive for administration. He remarked upon Pr. Miller's great gifts for overseeing churchwide staff, strategic planning, and development of the budget, and asked the assembly to join him in expressing gratitude to God for Pr. Miller. The assembly stood and applauded.

Pr. Miller thanked the assembly. He observed that there were many ways to present a budget, but that he had decided to begin with 2 Corinthians 8 and 9, which he described as the Apostle Paul's "course on mission-support funding." He spoke of Paul's collection project, his "famine relief appeal." Pr. Miller's favorite was the saint-to-saint support given by the church at Corinth to the church in Jerusalem. No matter what one calls these efforts, he said, they are essential reading for anyone associated with developing, managing, or adopting a budget. Paul's foundation course in 2 Corinthians on mission funding is both very theological and very practical. Theologically, Paul seemed to be making these points:

- Being related to God in mission evokes commitment to undergird the mission with all we are and all we have, even through funding the mission.
- Generosity in funding God's mission is founded in abundant joy, and the grace of God and our generosity produces thanksgiving to God.

The presence of the word *koinonia*, used several times in these chapters, reminds the reader that mission funding is a tangible expression of partnership in Christ and affection among those claimed, gathered, and sent by God for the sake of the world.

Pr. Miller pointed out that Paul adds some very practical thoughts about funding the mission:

- Money is needed to carry out mission.
- He is excited about mission, his zeal is evident to everyone, and his excitement is contagious.
- Paul is an advocate of planned giving and proportionate sharing of financial resources, and is genuinely committed to love of neighbor inherent in the mission, so he feels free to stir up the church because of the good that will come of it.
- Mission is always about people and their encounter with the grace and love of God in Christ.

It was in the spirit of Paul's "crash course" on funding the church, Pr. Miller said, that he presented the 2008-2009 budget proposal. He said that many of the Apostle Paul's themes would be heard as the presentation unfolded. He thanked the assembly for its faithfulness and expressed gratefulness for the many ways in which partnership in Christ had been expressed over the past biennium, mission-support gifts being one major way. He praised the zeal of the people of this church for funding the mission.

Pr. Miller reported that the 2008-2009 budget was \$100,920,000. The current fund was 81 percent (\$81,670,000) of that and 19 percent (\$19,250,000) was designated for World Hunger. The single most important source of income is mission support, which is 80 percent of the current fund budget, and is the indispensable anchor of the entire churchwide budget.

Pr. Miller stated that the budget was brought for approval with the strong conviction that it was reflective of the theological and practical vision advocated by the Apostle Paul for

funding the mission to which God sends us. It is a budget, he said, with people at the center—people in congregations, people seeking a community of faith, leaders from every corner of this church, people in companion churches across the world, people in full-communion partner churches, people in poverty, and students on campuses. It is a budget, he stated, with mission as its goal, especially related to the five strategic directions and four commitments for implementation. A complementary lens in developing the budget was the report of the Blue Ribbon Committee on Mission Funding, he added.

He stated that this was a budget reflective of this church's understanding of interdependence in partnership among congregations, synods, institutions and agencies, and global and ecumenical partners. He described it as a radical, counter cultural budget with a high reliance on gifts entrusted to the entirety of churchwide ministries, and not just a designated portion.

Pr. Miller showed slides depicting the allocation of the budget according to the five strategic directions of the churchwide Plan for Mission and other essential services of the churchwide organization:

- To support congregations in their call to be faithful and generous and assisting in their growth in evangelical outreach: \$22.2 million. This includes starting 45 new congregations in 2008 in cooperation with synods and existing congregations; sustaining new congregations already planted; assisting 300 congregations with transformational experiences; development and production of worship resources; collaboration with synods to provide evangelism resources; and advancement of the five ethnic-ministry strategies.
- To step forward as a public church that witnesses boldly to God's love for all that God has created: \$18 million in funds for hunger-related ministries and \$4.9 million for this priority from current funds. This sum will enable this church to respond generously and courageously to hungry people through relief, health care, and sustainable development efforts; to provide education for this church's members on the causes of hunger and the ways in which this church participates in global efforts to overcome hunger; to advocate in Washington, D.C., the United Nations, and many states for peace, justice, and care of creation for the common good; to undertake efforts for synods to stand with people living in poverty; to confront boldly sexism in this church and in society; to provide partnership and grant support to Lutheran Services in America, Lutheran Immigration and Refugee Service, the Lutheran World Federation, and Lutheran World Relief; and to study social issues that are of concern to this church's members, such as education, sexuality, and bioethics.
- To deepen and extend this church's global and ecumenical and interfaith partnerships: \$14.6 million. This priority comes alive, Pr. Miller said, as the people of this church together send 285 missionaries and volunteers to accompany 84 churches across the world; to accompany companion churches; to support financially and engage actively as a member of the Lutheran World Federation; to participate in this church's ecumenical vision by doing ministry with its full-communion partners and conciliar partners like the National Council of Churches and the World Council of Churches.
- To assist this church to bring forth and support faithful, wise, and courageous leaders whose vocations serve God's mission in a pluralistic world: \$12.2 million. Together with \$5 million of synodical support for this church's eight seminaries and

with \$4 million in churchwide support, to convene key leaders and nurture networks for theological education; to support the 28 colleges and universities; to stand with this church's ministry on 600 campuses and 140 outdoor ministries through grant support and leadership development; and to encourage and facilitate youth ministry across this church, working with congregations, synods, and other partners.

Woven through these five strategic directions are four commitments on how this work will be done. Pr. Miller stated that this church is committed to lively and creative exchange of ideas; the vital contributions of institutions, agencies, and Lutheran and ecumenical and interfaith partners confronting a host of scandalous realities that manifest themselves in hunger and poverty; and the growth and full inclusion in this church of youth, young adults, and people of color and those whose primary languages are other than English.

Pr. Miller pointed to several other budget elements related to the work of this church:

- Stewardship and mission funding: \$7.5 million. This money will support the World Hunger Appeal and other resource development services, including the ELCA Foundation, as well as provide for evaluation of this church's stewardship.
- Governance: \$1.7 million. These funds support expenses associated with the Churchwide Assembly, meetings of the Church Council, and program committees.
- Coordination and support: \$20 million. This figure encompasses the work of the offices of the presiding bishop, secretary, and treasurer; communication efforts; support for the Conference of Bishops; information technology; archives; research and evaluation; and expenses associated with the Lutheran Center.
- More detail is found in Section IV of the *2007 Pre-Assembly Report*.

Pr. Miller concluded by saying that his enthusiasm for this \$100 million budget proposal arose from the conviction that it would make a great difference for this church, which has been claimed, gathered, and sent for the sake of the world.

Presiding Bishop Hanson thanked Pr. Miller for his report and noted that any amendments to the budget would need to be submitted by 8:30 A.M., Friday, August 10.

The chair asked if the assembly would extend the current plenary session to allow for the second ballot for bishop and for announcements from Secretary Lowell G. Almen. Hearing no objections, the presiding bishop so ordered and yielded the chair to Vice President Carlos E. Peña.

## **Report of the Credentials Committee**

Reference: *2007 Pre-Assembly Report*, Section I, pages 9 and 33.

Vice President Carlos E. Peña called upon Mr. David A. Ullrich, member of the Elections Committee and vice chair of the Credentials Committee, who reported that 1,056 voting members were registered.

## **Elections:**

### **Second Ballot for Presiding Bishop**

Reference: *2007 Pre-Assembly Report*, Section IV, pages 1 and 2; Section I, pages 17–19.

Vice President Carlos E. Peña announced that the assembly would move to the second ballot for presiding bishop. He requested that all voting members make their credentials visible to the pages, and told members that they must be seated at their seats in the assembly hall in order to be able to vote. He reminded voting members that they had the printed report of the first ballot, and then called upon Mr. Phillip H. Harris, chair of the Elections Committee, to announce the names of those persons who had withdrawn from consideration.



Mr. Harris instructed voting members to vote only for a nominee that had not withdrawn. Those names only were considered to be on the ballot. They included:

Mark S. Hanson	Paul Egertsen	Erica Kennedy
Karl Donfried	Bruce Ewen	Mark Kolden
James Nestingen	Kenneth Fauty	Gary Landsness
Ernie Hinojosa	John Gorder	David Lose
Larry Clark	Scott Grorud	Stephen Marsh
Michael Foss	Jarrett Hansen	Glenn W. Nycklemoe
Philip Hougen	Ralph Hill	Mark R. Ramseth
Barbara Lundblad	Donald Homstrom	Glenn Schoonover
David Tiede	John Holt	Frank Senn
Roy Almquist	Todd Iverson	Sue Sheffer-Meyer
James Capers	Louise N. Johnson	Rachel Tune
Kevin Clark	Mark L. Johnson	Norman Wahl
Michel Clark	Larry Jorstad	Michael Walters
Stephen Cowen		

Mr. Peña announced that election on the second ballot would require 75 percent of the votes. He asked voting members to listen carefully to the instructions for casting their ballots. They were to take out the blue second ballot but not mark it yet. When the vote was taken, members were to write in the name of the person as it appeared on the first ballot; otherwise, the ballot would be invalid. He said that the results would be announced after the afternoon Bible study. If there were no election, the vice president asked that the seven top nominees submit biographical information immediately thereafter. He called for questions from voting members. Seeing no speakers at the microphones, Vice President Peña asked the assembly to sing “Gracious Spirit, Hear our Pleading.” He then called upon Secretary Lowell G. Almen to pray.

Following Secretary Almen’s prayer, Vice President Peña instructed voting members to vote by printing the name of the nominee on the ballot and then to pass the ballot face-down to the pages. After allowing time for the vote, he declared the second ballot for presiding bishop closed, and called on Secretary Almen for announcements.

## **Recess**

Secretary Lowell G. Almen announced that worship would follow in Assembly Hall B and asked members, as they left the hall, to take all copies of *Evangelical Lutheran Worship* with them to worship, and then to leave the books on chairs in the worship space for use throughout the rest of the week. Secretary Almen announced that, following the assembly, these books would be given to new mission starts through the ELCA. He also announced instructions for the noon meal and for various luncheons being held.

The secretary reminded voting members that the offering from the Worship Jubilee was designated for the World Hunger Appeal. He explained that members would receive Good Gifts catalogs at their tables and that gifts could then be contributed at the Registration Area. Such gifts, for example, he said, would help build a reservoir for irrigation in Peru. He told members to watch for the September issue of *The Lutheran* magazine, which would include a report on this assembly.

Secretary Almen also pointed out that some voting members had not turned in their registration forms to the cashier’s booth, and should do so as soon as possible. He announced that a reception in honor of the Rev. Munib A. Younan, presiding bishop of the

Evangelical Lutheran Church in Jordan and the Holy Land, would be held from 8:30 P.M. to 10:30 P.M. in the Comiskey Room at the Hyatt Hotel. Seminary cluster meetings also would be held that evening after hearings at the Hyatt Hotel. The third Plenary Session would begin at 2:00 P.M.

Vice President Carlos E. Peña called upon the Rev. Sarah J. Stumme, member of the Church Council, to lead the assembly in a closing prayer. At 11:14 A.M., the assembly was declared in recess until 2:00 P.M.

# Plenary Session Three

**Tuesday, August 7, 2007**

**2:00 P.M. – 4:00 P.M.**

The third plenary session of the tenth Churchwide Assembly of the Evangelical Lutheran Church in America was called to order at 2:03 P.M. Central Daylight Time on Tuesday, August 7, 2007, by the Rev. Mark S. Hanson, presiding bishop, in Exhibition Hall A at Navy Pier, Chicago, Illinois, following the singing of “Guide Me Ever, Great Redeemer” and “O Day of Rest and Gladness.”

## Bible Study

Presiding Bishop Mark S. Hanson welcomed Ms. Connie Thomas, a member of Lutheran Church of the Holy Spirit in Chicago and a member of the Task Force for Evangelical Lutheran Church in America Studies on Sexuality, to introduce the Bible studies and the day’s study leader.

Ms. Thomas introduced the Rev. David M. Rhoads, professor of New Testament at the Lutheran Theological Seminary at Chicago, who, from memory, presented a recitation of the letter to the Galatians. Following the presentation, the assembly expressed its appreciation to Prof. Rhoads through its applause.

## Acknowledgment of Bishops

Presiding Bishop Mark S. Hanson presented to the assembly the following bishops who, since the 2005 Churchwide Assembly, had completed or soon would complete their terms in office: the Rev. Roy G. Almquist, bishop of the Southeastern Pennsylvania Synod (*in absentia*); the Rev. Robert D. Berg, bishop of the Northwest Synod of Wisconsin; the Rev. Paul J. Blom, bishop of the Texas-Louisiana Synod; the Rev. George G. Carlson, bishop of the South-Central Synod of Wisconsin; the Rev. Andrea DeGroot-Nesdahl, bishop of the South Dakota Synod; the Rev. Gary L. Hansen, bishop of the North/West Lower Michigan Synod; the Rev. Carol S. Hendrix, bishop of the Lower Susquehanna Synod; the Rev. Paul R. Landahl, bishop of the Metropolitan Chicago Synod; the Rev. A. Donald Main, bishop of the Upper Susquehanna Synod; the Rev. Margarita Martinez, bishop of the Caribbean Synod, who had died March 11, 2007; the Rev. Ronald D. Martinson, bishop of the Alaska Synod (*in absentia*); the Rev. Donald J. McCoid, bishop of the Southwest Pennsylvania Synod; the Rev. Marcus J. Miller, bishop of the Northeastern Ohio Synod; the Rev. Richard R. Omland, bishop of the Montana Synod; the Rev. Robert A. Rimbo, bishop of the Southeast Michigan Synod (*in absentia*); the Rev. Theodore F. Schneider, bishop of the Metropolitan Washington, D.C., Synod; the Rev. Paul R. Swanson, bishop of the Oregon Synod; the Rev. Rolf P. Wangberg, bishop of the Northwestern Minnesota Synod; and the Rev. Ronald B. Warren, bishop of the Southeastern Synod. Presiding Bishop Hanson also thanked the Rev. Francisco L. Sosa, retired bishop of the Caribbean Synod, for his interim and acting service as bishop in the Caribbean Synod. The assembly expressed its appreciation to these bishops with a standing ovation.

Presiding Bishop Hanson introduced to the assembly those who had been elected to serve as bishop since the 2005 Churchwide Assembly: the Rev. David H. Brauer-Rieke, bishop of the Oregon Synod; the Rev. Claire S. Burkat, bishop of the Southeastern Pennsylvania Synod; the Rev. Bruce H. Burnside, bishop of the South-Central Synod of

Wisconsin; the Rev. Jessica R. Crist, bishop of the Montana Synod; the Rev. Robert L. Driesen, bishop of the Upper Susquehanna Synod; the Rev. Elizabeth A. Eaton, bishop of the Northeastern Ohio Synod; the Rev. H. Julian Gordy, bishop of the Southeastern Synod; the Rev. Richard H. Graham, bishop of the Metropolitan Washington, D.C., Synod; the Rev. B. Penrose Hoover, bishop of the Lower Susquehanna Synod; the Rev. Michael F. Keys, bishop of the Alaska Synod; the Rev. Kurt F. Kusserow, bishop of the Southwestern Pennsylvania Synod; the Rev. Felipe Lozada-Montañez, bishop of the Caribbean Synod; the Rev. Wayne N. Miller, bishop of the Metropolitan Chicago Synod; the Rev. Duane C. Pederson, bishop of the Northwest Synod of Wisconsin; the Rev. Michael W. Rinehart, bishop of the Texas-Louisiana Gulf Coast Synod; the Rev. John D. Schleicher, bishop of the North/West Lower Michigan Synod; the Rev. John H. Schreiber, bishop of the Southeastern Michigan Synod; the Rev. Stephen S. Talmage, bishop of the Grand Canyon Synod; the Rev. Lawrence R. Wohlrabe, bishop of the Northwestern Minnesota Synod; and the Rev. David B. Zellmer, bishop of the South Dakota Synod. The assembly welcomed these recently elected bishops with a standing ovation.

## **Elections:**

### **Report on the Second Ballot for Presiding Bishop**

*Reference: 2007 Pre-Assembly Report, Section IV, pages 1–2; Section I, pages 17–19.*

Mr. Carlos E. Peña, vice president of the Evangelical Lutheran Church in America, called upon Mr. Phillip H. Harris, chair of the Elections Committee, for the report of the second ballot for presiding bishop.

Mr. Harris reported that there were 1,029 ballots cast, including two illegal ballots, for a total of 1,027 legal ballots cast. The number of votes required for election was 772, or 75 percent. Nominees receiving votes were:

Mark S. Hanson	888	86.30%	Scott Grorud	1	.10
Karl Donfried	73	7.09	Philip Hougen	1	.10
Barbara Lundblad	18	1.75	Mark L. Johnson	1	.10
James Nestingen	17	1.65	Larry Jorstad	1	.10
Michael Foss	7	.68	Erica Kennedy	1	.10
Ernie Hinojosa	7	.68	David Lose	1	.10
Larry Clark	4	.39	Glen Nycklemoe	1	.10
David Tiede	2	.19	Mark Ramseth	1	.10
James Capers	1	.10	Frank Senn	1	.10
Kenneth Fauty	1	.10			

Vice President Peña announced that there was an election on the second ballot for presiding bishop. Mr. Peña declared the Rev. Mark S. Hanson elected to a six-year term as presiding bishop.

## **ASSEMBLY**

### **ACTION:**

**CA07.02.07** To declare elected the Rev. Mark S. Hanson to a six-year term, commencing November 1, 2007, as presiding bishop of the Evangelical Lutheran Church in America.

The assembly responded with a standing ovation. Vice President Peña invited Presiding Bishop Mark S. Hanson, his wife, Ione, and their daughter, Elizabeth, to come to the speakers' platform.

Presiding Bishop Hanson responded to his election by saying that, as in 2001, he understood the process not as an election won, but as a call received. He expressed his conviction that this calling is one shared first and foremost with his wife, Ione; then with other members of his family; with gifted colleagues in the churchwide organization, whom he asked to stand and receive the assembly's applause; with the other officers of this church; and with the Church Council. He continued by reflecting that, when he accepted election in 2001, he invited this church to be involved in thoughtful and prayerful discernment about a plan for mission that would shape its work. He expressed his gratitude that this church had responded to his request. He revealed that he daily draws upon a deep wellspring of faith that has been nurtured by loving Christian parents, his sisters, and his parents-in-law. He said that it is humbling to know that he is being prayed for by many people in this church. He announced that he has the best call in the ELCA, because he has the privilege of traveling throughout this church, seeing how the Holy Spirit is stirring in and through its ministries for the sake of Jesus Christ, and telling stories of his discoveries, stories that inspire great courage and hope in others. He stated that he accepted the call to be presiding bishop with deep gratitude and expectant hopefulness.

Vice President Peña invited the assembly to stand and sing "Now Thank We All Our God." Mr. Peña announced that the report of the presiding bishop would be given during the fourth plenary session. As he loosened his tie, the vice president returned the chair to Presiding Bishop Mark S. Hanson. The assembly responded with applause.

## **Report of the Nominating Committee**

*Reference: 2007 Pre-Assembly Report, Section VII, pages 1-91; Section I, pages 9, 13-15.*

Presiding Bishop Mark S. Hanson welcomed the Rev. Darrel O. Lundby, chair of the Nominating Committee, to present its report.

Pr. Lundby announced that the 18 elected members of the Nominating Committee had met on April 27–28, 2007. They did their work with great care for this church and for its particular needs for leadership and service. As required by this church's governing documents, two nominees had been submitted for each position on the Church Council, boards, and committees and would be elected by this Churchwide Assembly. The Nominating Committee faced the substantial task of considering the many people whose names had been submitted for the positions. Some factors that were examined for each nomination included the current composition of the council, board, or committee; representational requirements outlined in Chapter 5 and Chapter 19 of the ELCA's constitution and bylaws; appropriate experience; geographical and synodical distribution; and age range. Pr. Lundby indicated that the report of the committee is presented in the *2007 Pre-Assembly Report, Section VII*. He informed voting members that a change established by the 2005 Churchwide Assembly altered the nomination pattern for the Church Council and certain positions on program committees. Under that change, designated synods, through the Synod Assembly, present two nominees for Church Council. Other designated synods, also through the Synod Assembly, provide three names for positions on program committees; from those three names submitted by designated synods, the Nominating Committee selected two, based on the particular needs of the program committee. Pr. Lundby further explained that in addition to the submitted nominees for specific tickets, nominations from the floor

would be permitted for certain positions. He instructed voting members to make such nominations at the Nominations Desk in the Assembly Secretariat located in Navy Pier 302 by 2:00 P.M., Wednesday, August 8, 2007. Floor nominations for positions on the program committee or board of a churchwide unit require, in addition to the nominator, the written support of at least ten other voting members; floor nominations for the Nominating Committee, Committee on Discipline, and the Committee on Appeals require, in addition to the nominator, the written support of at least twenty other voting members, he stated.

Pr. Lundby explained the voting procedure to the assembly. Ballots would be distributed to voting members by their respective synodical bishop during the Thursday morning plenary session.

The deadline for returning the ballots to the ballot boxes at the entrance to the plenary hall was 2:00 P.M., Thursday, August 9, 2007.

### **Introduction: "Our Calling in Education"**

*Reference: 2007 Pre-Assembly Report, Section IV, pages 13–34; Section I, page 12.*

Presiding Bishop Mark S. Hanson welcomed the Rev. Rebecca S. Larson, executive director of the Church in Society unit; the Rev. Ronald W. Duty and the Rev. Roger A. Willer, churchwide studies staff; and Mr. Paul J. Dovre and Ms. Kristi Lines, co-chairs of the Evangelical Lutheran Church in America Task Force on Education, to introduce "Our Calling in Education," which, if approved by the assembly, would become the tenth social statement of this church.

Pr. Duty reported that the 2001 Churchwide Assembly called for a social statement on education. The former Division for Church in Society had named the Task Force on Education in 2003, and it had met nine times over four years. It also held listening posts in various areas of this church, and published a study in January 2005. Congregations had been invited to use this study and to return responses to the task force. The first draft of the proposed social statement, including a version prepared in Spanish, was published in March 2006. Between March and October 2006, 40 synods had held hearings, two of which were bilingual or in Spanish. A second draft of the proposed social statement had been prepared in January 2007. The Church in Society program committee, the Conference of Bishops, and the Church Council had reviewed this second draft, and the Church Council had recommended this proposed social statement to the 2007 Churchwide Assembly for adoption.

Ms. Kristi Lines, co-chair, told the assembly that from the beginning the work of this task force had been unique and rewarding. The task force was composed of persons from diverse geographic regions, with varying work experiences and opinions, all of whom shared a passion for education and for this church. They were challenged by significant issues, and they encouraged one another to think differently about those issues. They engaged in rich and lively conversations, invited others to dialogue with them, called for collaborative efforts, wrote, reread what they had written, and engaged in additional conversations. Ms. Lines asked rhetorically what this statement, if adopted, would mean for this church. She replied that it would enhance the ELCA's identity as a teaching and learning church and would help it live out its baptismal calling. It would help this church ground its discussions about education in a Lutheran understanding of the Word, and it would call this church to further collaborative efforts in education.

Mr. Dovre explained that the proposed social statement on education, "Our Calling in Education," comes at a time at which there are challenging issues in public and parochial

schools, in Lutheran colleges and public universities, and in families as they address the faith formation of their children. In his opinion, the key message of the proposed statement is, “In gratitude for God’s love, we live out our vocation in our places of responsibilities in daily life—home, congregation, work place, neighborhood, nation, and global society” (“Prologue: Education and Vocation,” lines 47-50). He added that the proposed social statement is characterized by its grounding in the Lutheran tradition of vocation, its comprehensiveness, and its incompleteness—for one statement cannot exhaust the topic of education. The themes of the proposed statement are the role of family in faith formation, the encouragement of Lutheran early childhood education centers and schools, the endorsement of access to public education for all, the affirmation of Lutheran colleges and universities and Lutheran campus ministries, and the call for financial aid for higher education. He considered the most promising theme of the proposed social statement to be collaboration, a theme consistent with the Evangelical Lutheran Church in America’s mission strategy.

Mr. Dovre thanked everyone for allowing him the privilege of serving on the task force. The assembly responded with applause.

Presiding Bishop Hanson announced that the open hearing on the proposed social statement was scheduled during the first session of hearings that evening. He also informed the assembly that the deadline for amendments to the proposed social statement was Wednesday morning, August 8, 2007, at 10:45 A.M.

### **Dwelling in the Word**

Presiding Bishop Mark S. Hanson introduced the Rev. Steven P. Loy, a member of the Church Council, to provide the first segment of “Dwelling in the Word.”

When Pr. Loy’s microphone, which was identified to the chair with a red card, failed to project properly, Presiding Bishop Hanson asked him to move to a neighboring microphone, saying, “I think that God would prefer you to stand at green microphone when speaking about dwelling in the Word.”

Pr. Loy recounted that he had experienced a typical upbringing in the Lutheran church, but, because he grew up in Florida, most of his friends were Southern Baptists, who had a different understanding of the Bible from his Lutheran brothers and sisters. He revealed that his Baptist friends knew more about the Bible than he did, and told him when he was wrong about a verse or story. He confessed that he found their knowledge irritating, and that he wished that he had paid more attention in confirmation. In an introductory course on the Old Testament at the University of South Florida, Professor James Strange opened an exciting new world for Pr. Loy. As a result, he changed his major and decided to enter seminary. Studying the Bible is not a comfortable exercise for him, he explained. While some people find peace and serenity in Bible study, he reported that he finds there the unsettling questions that keep his faith lively and hope-filled.

The assembly responded to Pr. Loy’s presentation with applause.

### **Report of the Memorials Committee**

Reference: *2007 Pre-Assembly Report*, Section VI, pages 1–74; Section I, pages 6, 9, 11–12.

Presiding Bishop Mark S. Hanson called upon the Rev. Kenneth M. Rupp and Dr. Norma J. Hirsch, members of the Church Council and co-chairs of the Memorials Committee, to begin presentation of the committee’s report.

Pr. Ruppap thanked the members of the Evangelical Lutheran Church in America for submitting 125 memorials to the Churchwide Assembly. He gave thanks to God for the faith and hard work of so many people that had led to the creation of these memorials.

Dr. Hirsch informed the assembly that the Memorials Committee is appointed by the Church Council and is given the responsibility to review memorials from Synod Assemblies and make appropriate recommendations for assembly action. The recommendations of the Memorials Committee are just that: recommendations, she explained. The purpose of the committee is to assist the assembly as it considers responses to a large number of memorials. Its goal is to make it as easy as possible for the Churchwide Assembly to engage in conversation about the memorials.

Pr. Ruppap continued by informing the assembly that memorials that address the same topic or related concerns were grouped together by the Memorials Committee in order to facilitate discussion. Some of the memorials were identical because several synods had adopted the same model memorial; other memorials present a broad range of opinions and recommended actions. The Memorials Committee used background information prepared by the churchwide staff and references to previous actions within the ELCA and its ecumenical partners as a basis for making its recommendations, he said.

### **Category A5: Support for Congregations Assisting Returning Veterans**

Reference: 2007 Pre-Assembly Report, Section VI, pages 13–14; Section I, pages 6, 9, 11–12.

#### **1. Saint Paul Area Synod (3H) [2007 Memorial]**

WHEREAS, “the Church is called to be a serving presence in society, responding with compassion in meeting human needs”<sup>3</sup>; and

WHEREAS, because the current situation of human need is that many military personnel are returning home with wounds of depression, post-traumatic stress disorder, and traumatic brain injury; therefore, be it

RESOLVED, that the Saint Paul Area Synod Office of the Bishop, with the assistance of the Joint Peace with Justice Committee of the Minneapolis and Saint Paul Area synods of the Evangelical Lutheran Church in America, take actions toward helping military personnel and their families make a healthy and successful reintegration into the civilian community by:

- providing information about resources particular to the moral and spiritual needs of returning military personnel and their families, such as pastoral counselors, spiritual guides, and other recommended area resources;
- encouraging parish pastors and congregations to educate themselves on the issues of returning military personnel and their families through workshops, written materials, and other appropriate means; and
- encouraging congregations to care for those who are impacted by the foreign military service of a family member;

and be it further

RESOLVED, that the Saint Paul Area Synod memorialize the 2007 Churchwide Assembly of the Evangelical Lutheran Church in America to encourage all congregations of this church to support returning military personnel and their families.

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<sup>3</sup> From the social statement, “For Peace in God’s World,” adopted by the 1995 Churchwide Assembly of the Evangelical Lutheran Church in America.



## **Background**

Scripture teaches us that from the beginning it has been God's intention that creation should exist in harmony and peace. The vision of the prophets in the Old Testament promises a time when peace will prevail over war and all creation will exist in harmony: "He shall judge between the nations, and shall arbitrate for many peoples; they shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more" (Isaiah 2:4); "The wolf shall live with the lamb, the leopard shall lie down with the kid, the calf and the lion and the fatling together, and a little child shall lead them. The cow and the bear shall graze, their young shall lie down together; and the lion shall eat straw like the ox. The nursing child shall play over the hole of the asp, and the weaned child shall put its hand on the adder's den. They will not hurt or destroy on all my holy mountain; for the earth will be full of the knowledge of the Lord as the waters cover the sea." (Isaiah 11:6-9)

Scripture also teaches us that because of sin, our age-old rebellion, peaceful existence in this world eludes us. Abel's death at the hands of his brother Cain (Genesis 4:1-8) foreshadows the fratricide that all war is and that we are not able to escape.

We live in a "both-and" situation. In the midst of living in the peace of God through Christ, which passes all understanding (Philippians 4:6-7), we as a race continue living in the horrors of war, and we as Christian people live our lives with this ambiguity.

This ambiguity is no more clearly illustrated than in the service of Christian people in the profession of arms. The reality of civil obligation for a Christian is recognized by the Augsburg Confession and includes the possibility of serving as a soldier. In Article XVI of the Augsburg Confession, it is stated, "Of Civil Affairs they teach that lawful civil ordinances are good works of God, and that it is right for Christians to bear civil office, to sit as judges, to judge matters by the Imperial and other existing laws, to award just punishments, to engage in just wars, *to serve as soldiers*, to make legal contracts, to hold property, to make oath when required by the magistrates, to marry a wife, to be given in marriage" (italics added). As Christian people serve in the armed forces, they are subject to experiencing the devastation that war brings upon all who are directly engaged by it.

In 1995, the Evangelical Lutheran Church in America Churchwide Assembly adopted a social statement on peace, "For Peace in God's World," which states: "We of the Evangelical Lutheran Church in America share with the Church of Jesus Christ in all times and places the calling to be peacemakers. In the liturgy of Holy Communion we pray, 'for the peace of the whole world,' asking, 'Lord, have mercy.' Our petition unites faith in the Triune God with our world's sufferings and hopes."

"For Peace in God's World" recognized the struggle we experience as Christian people who live in a broken world and yet proclaim God's Gospel of peace. "Trust in God's promise of final peace freely given in Jesus Christ alone drives us to engage fully in the quest to build earthly peace. Yet we know this quest is complex and our accomplishments provisional. Faith in the crucified and risen Lord strengthens us to persist even when God seems absent in a violent and unjust world, and when weariness and hopelessness threaten to overwhelm us. Through the cross of Christ, God calls us to serve the needs of our neighbor, especially of those groups and individuals who suffer and are vulnerable" (p. 6).

On January 26, 2007, Presiding Bishop Mark S. Hanson, in "A Call to Conversation on Iraq," asked the question, "How can we stay informed about the cost and casualties of this war for all affected, including the Iraqis, while continuing our strong and prayerful support for U.S. military, civilian personnel, and their families?"

The Saint Paul Area Synod memorial recognizes that the military members who have been directly engaged in war and their families are among those who suffer and are vulnerable and that many military personnel are returning home physically and emotionally wounded, and calls upon the Saint Paul Area Synod Office of the Bishop, with the assistance of the Joint Peace with Justice Committee of the Minneapolis and Saint Paul Area synods of the Evangelical Lutheran Church in America, to take actions to help military personnel and their families make healthy and successful reintegration into the civilian community. The resolution resolves that those actions include:

- providing information about resources particular to the moral and spiritual needs of returning military personnel and their families, such as pastoral counselors, spiritual guides, and other recommended area resources;
- encouraging parish pastors and congregations to educate themselves on the issues of returning military personnel and their families through workshops, written materials, and other appropriate means; and
- encouraging congregations to care for those who are impacted by the foreign military service of a family member.

The Saint Paul Area Synod memorial also encourages all congregations of this church to support returning military personnel and their families.

### **Churchwide Assembly Action**

Pr. Ruppar introduced the recommendation of the Memorials Committee regarding Category A5: Support for Congregations Assisting Returning Veterans.

#### **MOVED;**

**SECONDED:** To thank the Saint Paul Area Synod for its concern for the well-being and healthy reintegration of our returning military veterans; and

To urge all congregations and other expressions of the ELCA to provide a welcoming and supporting environment for returning military veterans and further urge the Conference of Bishops to partner with the ELCA Bureau for Federal Chaplaincy Ministries to explore means by which this church effectively might provide healing ministries to military veterans and their families.

The Rev. Peter Rogness, bishop of the Saint Paul Area Synod, spoke in support of the recommendation. He expressed his appreciation for the Memorials Committee's support and its recommended implementation process. He further stated that he is grateful that this church is not making the same mistake that this country made with Vietnam War veterans, when it allowed differences over the war to influence its treatment of returning veterans. Bishop Rogness called the assembly's attention to what he identified as the failure of the background material to mention this church's support of individuals who choose not to serve in military settings. He said that he presumed that an affirmative vote on the memorial also would embrace those who chose not to serve.

Ms. Glenndy L. Ose [Minneapolis Area Synod] also spoke in favor of the committee's recommendation regarding this memorial. She spoke about two nephews who serve in the military and their need for support when they return from their service. She encouraged congregations to sponsor Camp Noahs for children of persons serving in the military.

Presiding Bishop Hanson called upon the Rev. Charles W. Mays, member of the Church Council, to lead the assembly in prayer before it voted on the Memorial Committee's recommendation.

**ASSEMBLY**

**ACTION:**

**Yes-1,023; No-3**

**CA07.02.08**

**To thank the Saint Paul Area Synod for its concern for the well-being and healthy reintegration of our returning military veterans; and**

**To urge all congregations and other expressions of the ELCA to provide a welcoming and supporting environment for returning military veterans and further urge the Conference of Bishops to partner with the ELCA Bureau for Federal Chaplaincy Ministries to explore means by which this church effectively might provide healing ministries to military veterans and their families.**

**Category B2: Criminal Justice**

Reference: 2007 Pre-Assembly Report, Section VI, pages 22–24; Section I, pages 6, 9, 11–12.

**1. Rocky Mountain Synod (2E) [2006 Memorial]**

WHEREAS, Jesus instructs his disciples that ministry to those in prison is ministry to him (Matthew 25), and, as faithful disciples, the people of the Rocky Mountain Synod desire to model 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 United States, as of the end of 2005, had over 2.2 million citizens incarcerated, giving this country the highest number of people in prison of any nation of the world, with an incarceration rate of 726 per 100,000; and

WHEREAS, the rate of incarceration has increased dramatically since 1994 from 1.3 million to the present 2.2 million, an increase of over 69 percent in total prison population and an increase from 519 per 100,000 to 726 per 100,000 of population; and

WHEREAS, over 50 percent of those incarcerated in the U.S.A., especially in the federal system, have been jailed for drug offenses and are not considered violent; and

WHEREAS, the Supreme Court has ruled that many sentences handed down in recent years are actually unconstitutional but has failed to give those so imprisoned any redress for the illegality of their sentences; and

WHEREAS, all federal prisons are grossly overcrowded; and

WHEREAS, the federal government has yet to reinstate parole for federal prisoners; and

WHEREAS, there is an unconscionable disparity in the rate of incarceration of minorities in every part of the U.S.A. prison system; and

WHEREAS, the inmate population of Colorado has increased by 139 percent since 1992 and in New Mexico by 65 percent since 1994, these states continue to open new prisons, and their respective Department of Corrections General Fund appropriations have grown in Colorado from fiscal year 1985-86 to fiscal year 2005-06 at a compound annual growth rate of 11.8 percent. Over the 20-year period the state General Fund appropriation to the Department of Corrections grew from \$57 million to \$533.1 million, an increase of \$476.1 million. For fiscal year 2006-07, the Colorado Department of Corrections has requested a total budget (all funding sources) in excess of \$644 million. In New Mexico the state General Fund appropriation to the Department of Corrections grew from \$20 million in 1980 to \$223 million in 2004. These expenditures are continually diverting funds from other state programs, particularly education and human services; and

WHEREAS, the primary factors contributing to unprecedented growth in the state and federal prison population have been increased sentencing, non-violent drug related offenses, declining use of parole, recidivism rate, and increased re-incarceration due to technical violations of parole; 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 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; and

WHEREAS, Lutheran advocacy ministry at the state and national level, by policy, can only advocate for issues for which the ELCA has a social statement; 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 those who work and serve in the prison system, 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 other synods of Region 2, along with the Nebraska, South Dakota, and Central States synods, be invited to join in this emphasis; and be it further

RESOLVED, that the Rocky Mountain Synod, meeting in assembly, memorialize the 2007 Churchwide Assembly of the Evangelical Lutheran Church in America to direct the Church in Society department for studies to undertake the development of a social statement on prisons and corrections in the United States to define the role of this church in furthering prevention programs for at-risk families and youth and inmate restoration and aftercare so that this church actively engages in advancing safe and just communities for all.

## **2. South Dakota Synod (3C) [2006 Memorial]**

WHEREAS, Jesus instructs us that ministry to those in prison is ministry to him (Matthew 25:31-46), and as faithful disciples we desire to model charity and justice toward those who commit crimes, as well as to offer care and support for those who suffer the effects of crime; and

WHEREAS, the United States now incarcerates over 2.2 million of its citizens, giving it the highest *per capita* rate of people in prison of any nation in the world with an incarceration rate of 726 per 100,000<sup>4</sup>; and

WHEREAS, funding appropriations for prisons have grown, diverting funds from other state programs such as education and human services; therefore, be it

RESOLVED, that the 2006 South Dakota Synod Assembly encourage its congregations to promote education on prison issues, to pray for ministries to those in prison and for those who work and serve in the prison systems, and to advocate for sufficient funding for alternatives to incarceration, for prevention services for children and families, and for aftercare of inmates; and be it further

RESOLVED, that the 2006 South Dakota Synod Assembly memorialize the 2007 Churchwide Assembly of the Evangelical Lutheran Church in America to direct the Church in Society unit to undertake immediately the development of a social statement on criminal justice specifically concerning prisons and corrections in the United States.

## **3. La Crosse Area Synod (5L) [2007 Memorial]**

WHEREAS, Jesus instructs us that ministry to those in prison is ministry to him (Matthew 25), and as faithful disciples we desire to model 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 of Wisconsin has increased from 6,533 inmates in 1990 to 22,412 in 2006, with an additional 5,000 inmates held in private for-profit prisons in the state, and the state budget for corrections also continues to increase, diverting funds from other state programs, particularly education and human service; and

WHEREAS, Lutheran advocacy ministry at the state and national level, by policy, can advocate only for issues for which the Evangelical Lutheran Church in America (ELCA) has a social statement; therefore, be it

RESOLVED, that the La Crosse Area Synod and its member congregations continue to promote education on prison issues, pray for ministries to those in prison and those who work and serve in the prison system, and advocate sufficient funding for alternatives to

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<sup>4</sup> Source of information: American Correctional Association

incarceration, prevention services for children and families, and aftercare of inmates; and be it further

RESOLVED, that the La Crosse Area Synod, meeting in its assembly, memorialize the 2007 Churchwide Assembly of the Evangelical Lutheran Church in America (ELCA) to encourage the Church Council to commission the Church in Society studies department to undertake development of a social statement on prisons and corrections in the United States to define the role of this church in furthering prevention programs for at-risk families and youth and inmate restoration and aftercare so that this church actively engages in advancing safe and just communities for all.

### **Background**

Memorials from the Rocky Mountain Synod, South Dakota Synod, and La Crosse Area Synod call for a social statement on criminal justice. The Rocky Mountain Synod and La Crosse Area Synod called for “the development of a social statement on prisons and corrections in the United States to define the role of this church in furthering prevention programs for at-risk families and youth and inmate restoration and aftercare so that this church actively engages in advancing safe and just communities for all.” The South Dakota Synod urged this church “to undertake immediately the development of a social statement on criminal justice specifically concerning prisons and corrections in the United States.”

The Evangelical Lutheran Church in America does not have a comprehensive social statement on criminal justice. The ELCA’s 1991 social statement on “The Death Penalty” deals with one important aspect of the criminal justice system. The 1994 message on “Community Violence” also addresses issues involved in criminal justice. Yet neither of these two documents provides a complete perspective for approaching the wide-ranging current issues involved in criminal justice. The 1972 social statement from the Lutheran Church in America, “In Pursuit of Justice and Dignity: Society, the Offender, and Systems of Correction,” is the only social statement from predecessor church bodies to offer a comprehensive perspective on the topic. Clearly this church is lacking a policy basis informed by current realities for teaching and advocating on criminal justice.

The “WHEREAS” sections of the memorials make clear the significance of the topic and the importance for addressing it by means of a social statement. They note that the rate of incarceration has increased dramatically since 1994 and that in 2005 more than 2.2 million citizens were incarcerated. Funding appropriations for prisons have grown and have diverted funds from other public programs such as education and human services, and prevention programs are under-developed and under-funded. The memorials make a strong case that this is a serious social issue that society and this church should not neglect; new and creative efforts are called for to change the situation.

As the memorials point out, Jesus instructs his disciples of all times that ministry to those in prison is ministry to him (Matthew 25). In addition, the Church’s concern for the common good and just laws, the dignity of all, the protection of the innocent, justice in matters of crime and punishment, supporting those who live their callings in assuring justice, caring for those who suffer the effects of crime, and restoring those who commit crimes all support this church’s commitment to this topic. These concerns and obligations provide a normative context out of which this church could address the pressing and complex issues of criminal justice. Because of this church’s commitment to moral deliberation, the process for developing a social statement would need to provide opportunity for different views to be engaged on specific issues.

The timeline for preparing a social statement on criminal justice needs to take into account that it normally takes four to five years to develop a social statement. Furthermore, the 2009 Churchwide Assembly is scheduled to consider a social statement on sexuality, and the 2011 Churchwide Assembly is scheduled to consider a social statement on genetics. Because of staff and financial resource limitations, the earliest a social statement on criminal justice could be considered would be at the Churchwide Assembly in 2013.

A social statement on criminal justice would be developed according to the "Policies and Procedures of the Evangelical Lutheran Church in America for Addressing Social Concerns" (2006).

### ***Cost estimate***

The cost of producing a social statement is approximately \$35,000 per year for the four or five years that it takes to create one. This includes the expense of an initial consultation, meetings of the task force, consultants, and presenters, a printed study document, printing and distribution of the first draft, hearings on the first draft, and printing and distribution of the final draft. This total does not include staff time.

### ***Churchwide Assembly Action***

Pr. Rupparr introduced the recommendation of the Memorials Committee regarding B2: Criminal Justice.

### ***MOVED;***

***SECONDED:*** To thank the Rocky Mountain Synod, South Dakota Synod, and La Crosse Area Synod for their concern for this important social issue that affects those incarcerated, their families, and the broader society; and

To direct the Church in Society unit to develop a social statement on criminal justice, in accordance with "Policies and Procedures of the Evangelical Lutheran Church in America for Addressing Social Concerns" (2006), for possible consideration at the 2013 Churchwide Assembly.

The Rev. Mary K. Baum (South-Central Synod of Wisconsin) asked why the proposed social statement would not be considered until the 2013 Churchwide Assembly.

The Rebecca S. Larson, executive director of the Church in Society unit, answered that the number of social statements in process meant that a proposed social statement on criminal justice could not be prepared by 2011. The normal timeline for social statement development calls for a five-year preparatory process. A proposed social statement on human sexuality is due in 2009 and a proposed social statement on genetics is planned for 2011.

### ***ASSEMBLY***

#### ***ACTION:***

***YES-957; NO-68***

#### ***CA07.02.09***

**To thank the Rocky Mountain Synod, South Dakota Synod, and La Crosse Area Synod for their concern for this important social issue that affects those incarcerated, their families, and the broader society; and**

**To direct the Church in Society unit to develop a social statement on criminal justice, in accordance with “Policies and Procedures of the Evangelical Lutheran Church in America for Addressing Social Concerns” (2006), for possible consideration at the 2013 Churchwide Assembly.**

Mr. Gary Diers (Minneapolis Area Synod) rose to a point of inquiry. He asked that the assembly be informed about the order in which memorials would come to the floor.

The presiding bishop said that he would take this request to the Memorials Committee and provide an answer to Mr. Diers’s question during Plenary Session Four.

### **Churchwide Strategy on HIV and AIDS**

*Reference: 2007 Pre-Assembly Report, Section IV, pages 37-39.*

Presiding Bishop Mark S. Hanson introduced the consideration of the HIV and AIDS strategy by informing the assembly that both the Evangelical Lutheran Church in America and its predecessor church bodies had a long history of work related to HIV and AIDS. He called attention to the recommended action found in Section IV, pages 38 and 39. The presiding bishop announced that the assembly would consider the HIV and AIDS strategy at a later time.

### **Update: Evangelism Strategy**

Presiding Bishop Mark S. Hanson welcomed the Rev. Richard A. Magnus, executive director of the Evangelical Outreach and Congregational Mission unit, to call upon the Rev. Kathryn I. Bradley-Love, assistant director for evangelism and director for prayer and spiritual renewal, for an update on the Evangelical Lutheran Church in America’s evangelism strategy, which had been adopted by the 2001 Churchwide Assembly.

Presiding Bishop Hanson, citing personal privilege, announced the retirement of Pr. Magnus at the end of 2007. He thanked Pr. Magnus for his leadership in planting new congregations and transforming existing congregations for mission. The assembly expressed its appreciation to Pr. Magnus through a standing ovation. Pr. Magnus responded by saying that it had been an incredible privilege for him to serve in the churchwide expression of the Evangelical Lutheran Church in America. Pr. Magnus introduced Pr. Bradley-Love. The assembly greeted Pr. Bradley-Love with applause.

Pr. Bradley-Love reviewed the objectives of the evangelism strategy. The first objective was a call to prayer. She reported a dramatic increase in prayer requests on the Web site. In 2003 there was an average of 882 monthly prayer requests on the Web site; to this point in 2007 there was an average of 27,128 monthly prayer requests. There also has been an increase in prayer conferences, retreats, and workshops. The second objective of the evangelism strategy was to prepare and renew evangelical leaders, both lay and clergy. Pr. Bradley-Love announced that grants have been given in support of this objective. The third objective of the strategy was to teach disciples and train ethnic-specific leaders, especially Latino and Latina leaders. Surveys have been conducted in 398 congregations, and 52 of 65 synods have been involved in the coaching process. In addition, a biannual newsletter has been published and revival services have been hosted in a variety of regions

of this church. The evangelism strategy's fourth objective was to start and renew congregations. Pr. Bradley-Love reported that 53 percent of all new mission starts have been among people of color or primary language other than English. She declared that this church is seeking to be an evangelizing church in all its expressions, and that this church is evangelizing when it responds to Hurricane Katrina, when it spreads faith stories, when its children empty their piggy banks to feed the hungry, and when seminaries graduate evangelists. Pr. Bradley-Love invited assembly participants to become part of the evangelism strategy, and solicited their prayers.

## **Orientation to Hearings**

Reference: 2007 Pre-Assembly Report, Program 14 and Section I, page 20.

Presiding Bishop Mark S. Hanson provided voting members with an orientation to the two sets of hearings scheduled for Tuesday evening. He stated that these hearings had two main purposes: first, to help voting members become oriented to specific legislative items that they would be asked to consider and to get answers to the questions that voting members might have; and second, to provide a smaller group setting for discussion about the proposals that would be coming before this assembly. The topics of the hearings were the social statement on education; the "Book of Faith" initiative; the budget proposal; the Blue Ribbon Committee on Mission Funding; the Middle East Strategy; the World Hunger Appeal and Disaster Response; a churchwide strategy on HIV and AIDS; rural ministry; urban ministry; and an update on the Task Force for the ELCA Studies on Sexuality. The presiding bishop noted that the hearing on the update would not include debate on the recommendations of the Memorials Committee with regard to issues focusing on human sexuality. Instead, this hearing would provide an update on the preparation of the proposed social statement on human sexuality.

## **Recess**

Presiding Bishop Mark S. Hanson called upon Secretary Lowell G. Almen to make announcements.

Secretary Almen reported that hearings would be held at the Hyatt Regency Chicago Hotel. Dinner would be available for voting members in the Grand Ballroom of the Hyatt Regency Chicago Hotel between the 5:00 P.M. and 7:00 P.M. hearings.

The deadline for amendments to the constitution and bylaws, for removal of memorials from *en bloc* action, and for amendments to the proposed social statement on education would be Wednesday, August 8, 2007, at 10:45 A.M.

Seminary clusters would host receptions for voting members at Hyatt Regency Chicago Hotel in the West Tower on Tuesday evening, August 7, 2007.

The Reference and Counsel Committee would meet immediately following the plenary session. The Memorials Committee would meet on Wednesday, August 8, 2007, at 7:00 A.M. in Room 328 at the Navy Pier.

Presiding Bishop Mark S. Hanson introduced Ms. Faith A. Ashton, member of the Church Council, who led the closing worship of the plenary session. At 4:07 P.M. the chair declared the assembly to be in recess until 8:30 A.M., Wednesday, August 8, 2007.



# Plenary Session Four

**Wednesday, August 8, 2007**

**8:30 A.M. – 11:00 A.M.**

The Rev. Mark S. Hanson, presiding bishop of the Evangelical Lutheran Church in America, called the fourth plenary session of the tenth Churchwide Assembly of the Evangelical Lutheran Church in America to order at 8:30 A.M. Central Daylight Time on Wednesday, August 8, 2007, in Exhibition Hall A at Navy Pier, Chicago, Illinois. After ringing the bells and lighting the candle, Presiding Bishop Hanson called upon Ms. Jessica M. McKee, a member of the Church Council, to open the session with prayer. The assembly sang “Blessed Be the God of Israel” during Morning Prayer, which included a reading from Ephesians.

## Opening Remarks

Presiding Bishop Mark S. Hanson began his opening remarks by thanking the musicians for their service to the assembly and expressing gratitude to all participants for their excellent work in the previous day’s sessions and hearings. He offered his hope that during the hearings held Tuesday evening voting members had learned more about matters before the assembly and had had an opportunity to listen to each other’s perspectives. He noted that voting members’ careful listening and reflection would facilitate the assembly’s deliberations. Presiding Bishop Hanson observed that assembly participants had a full day ahead of them. He proposed that the schedule for the morning’s plenary session include the following items:

- Report of the Presiding Bishop
- Report of the Memorials Committee
- Keynote address by Musimbi Kanyoro
- Consideration of a resolution related to a churchwide strategy on HIV and AIDS
- Report on Justice for Women

Presiding Bishop Hanson stated that, if time permitted, the assembly would hear an update from the Committee of Reference and Counsel. He also proposed the afternoon plenary session include the following items:

- Report of the treasurer
- Report on the Mission Investment Fund
- Report of the Blue Ribbon Committee on Mission Funding
- Ecumenical greeting from the Evangelical Lutheran Church in Canada
- “Quasi committee of the whole”
- College corporation meetings
- Consideration of memorials

Presiding Bishop Hanson asked voting members to approve this agenda by unanimous consent. The assembly assented by voice vote. The presiding bishop then yielded the chair to Vice President Carlos E. Peña.

## Report of the Presiding Bishop

Reference: *2007 Pre-Assembly Report*, Section II, pages 1–6; Section I, page 20.

Vice President Carlos E. Peña introduced Presiding Bishop Mark S. Hanson, who then presented his report to the assembly. The full text of the oral report of the presiding bishop

was made available to voting members, and is included in these minutes of the assembly (Exhibit C). Presiding Bishop Hanson challenged participants to imagine this “sent” church in the future, particularly in the context of leadership and “followership.” The presiding bishop asked participants to share with one another experiences related to being a mentor and being mentored. Later he asked those gathered to share with one another a single descriptor they would use in introducing Christ to another person.

Presiding Bishop Hanson challenged this church to achieve the goal of having dedicated, designated evangelists in half of the congregations of the Evangelical Lutheran Church in America (ELCA) by 2012. He recommended a recent book by Eugene Peterson, *Eat This Book: A Conversation in the Art of Spiritual Reading*, in the context of increasing the fluency of this church in matters of faith, Scripture, and church polity. He noted that 70 percent of the members of this church are unaware that they belong to a church body beyond their own congregations.

The presiding bishop lifted up new communication tools, including new print advertisements with the theme, “Evangelical Lutheran Church in America: God’s Work, Our Hands.” The advertisements are part of a campaign designed to communicate the many ways in which this church answers its call to share God’s boundless love within the world. He then asked participants to tell one another stories from their own congregations and communities related to the theme, “God’s Work, Our Hands.” He further noted plans to redesign the ELCA Web site ([www.elca.org](http://www.elca.org)), and mentioned development of additional strategies intended to help this church step forward as a public church.

The presiding bishop challenged the assembly and this church to fund fully its many vital ministries, and to endorse wholeheartedly the report of the Blue Ribbon Committee on Mission Funding. He then discussed multicultural strategies, and called upon this church to renew its commitment to increase diversity in its membership. Presiding Bishop Hanson invited participants to share with one another activities and strategies aimed at embracing diversity within their congregations, communities, synods, and campuses.

Speaking to the interdependence of the agencies, institutions, and programs of this church, the presiding bishop described as a core strength of this church the “ecology of interdependence” both within this church and with its ecumenical and inter-Lutheran partners. He offered thanks to God for all those who are leaders in these networks of connectivity.

After noting the root meaning of the word “pontiff” as “bridge-builder,” the presiding bishop discussed the importance of building and tending bridges between communities within this church and with its full-communion partners, including, among others, the Lutheran World Federation.

Presiding Bishop Hanson challenged this church to speak the truth to situations of rampant materialism, ecocide, war, and injustice, while avoiding a “pious veneer.” He noted three social statements currently in development, including the social statement on education to be considered by the 2007 Churchwide Assembly, an anticipated social statement on human sexuality for 2009, and one on complex questions related to genetics, scheduled to come to the 2011 Churchwide Assembly.

He furthered challenged the leaders of this church to be mindful of the well-being of their whole person, and to commit to those daily disciplines that improve physical, mental, and spiritual health. He closed with a prayer asking God’s blessings on the work of this church and its members.

Presiding Bishop Hanson's report was received by the assembly with a standing ovation, following which Vice President Peña invited participants to remain standing and sing "Praise the One Who Breaks the Darkness." The report of the presiding bishop was then referred without comment to the Committee of Reference and Counsel. Vice President Peña yielded back the chair to Presiding Bishop Hanson.

## **Young Rostered Leaders**

Presiding Bishop Mark S. Hanson at this time recognized a first-ever gathering of young rostered leaders. He noted that they had been wearing lime-green "NPG" (Navy Pier Gathering) buttons and t-shirts. This group of 100 ELCA rostered leaders, all under age 32, met during the assembly to explore themes that impact their ministry, personal lives, and discernment and understanding of God's call. He invited them to stand as the assembly gave thanks to God for their ministries within this church.

## **Report of the Memorials Committee (continued)**

Reference: 2007 Pre-Assembly Report, Section VI, pages 1-74; Section I, pages 6, 9, 11-12.

Presiding Bishop Mark S. Hanson began the continued consideration of memorials by responding to the previous day's inquiry of Mr. Gary Diers [Minneapolis Area Synod] regarding the ordering of memorials. Following consultation with the chairs of the Memorials Committee, the presiding bishop reported consideration first would be given to those memorials listed for separate consideration.

Three memorials had been removed from *en bloc*: Category B6: Genocide in Darfur; one action in Category D4: Requests of Churchwide Units (to permit discussion of the resolution "Change the Policy of Lutheran Disaster Response"); and Category E3: Restraint in Discipline Proceedings. The chair reported that the Memorials Committee was continuing to evaluate the order for consideration of these memorials.

Presiding Bishop Hanson advised the assembly that memorials found in Category E, including Category E3, would be considered during Plenary Session Seven. He noted that the Memorials Committee had been asked to make recommendations related to the order in which the assembly would consider substitute motions and amendments related to this category.

The chair then directed the assembly to refer to Section VI of the 2007 Pre-Assembly Report, and invited the Rev. Kenneth M. Rupp and Dr. Norma J. Hirsch, co-chairs of the Memorials Committee, to continue consideration of the committee's report.

## **Category B5: Iraq War**

Reference: 2007 Pre-Assembly Report, Section VI, pages 28-32.

### **1. Northwest Washington Synod (1B) [2007 Memorial]**

RESOLVED, that the Northwest Washington Synod of the Evangelical Lutheran Church in America (ELCA) publicly stand in opposition to the U.S. war against Iraq; and be it further

RESOLVED, that the Northwest Washington Synod of the ELCA call upon the president of the United States and the congressional members of the state of Washington to be expeditious in bringing our troops home, while pursuing non-military political solutions with Iraq and with the rest of the nations of the region; and be it further

RESOLVED, that the Northwest Washington Synod of the ELCA memorialize the Church Council of the ELCA and the ELCA Conference of Bishops to take a similar stand in opposition to the U.S. war against Iraq; and be it further

RESOLVED, that the Northwest Washington Synod of the ELCA memorialize the 2007 Churchwide Assembly of the Evangelical Lutheran Church in America to take a similar stand in opposition to the U.S. war against Iraq.

## **2. Southwest California Synod (2B) [2007 Memorial]**

WHEREAS, the Gospel declares, “Blessed are the peacemakers” (Matthew 5:9); it calls us to repent and challenges us, “Do not be conformed to this world but be transformed” (Romans 12:2); and

WHEREAS, the biblical prophets call us in each generation to speak the truth in love to the powers and principalities of our time, for God says to us, “I have called you and given you power to see that justice is done on earth” (Isaiah 42:6); and

WHEREAS, the Evangelical Lutheran Church in America (ELCA) social statement “For Peace in God’s World” reminds us that “as a community of moral deliberation, the Church is a setting of freedom and respect where believers of different perspectives may learn from one another” and also that “the Church is a disturbing presence when it refuses to be silent and instead speaks the truth in times when people shout out ‘Peace, peace, when there is no peace’ (Jeremiah 6:14) . . . when it names and resists idols that lead to false security, injustice, and war, and calls for repentance” (page 5); and

WHEREAS, we have just marked the 100th anniversary of the birth of Dietrich Bonhoeffer, who instructs us that “The followers of Christ have been called to peace. . . . And they must not only have peace but make it . . . to renounce hatred and wrong . . . and in so doing overcome evil with good, and establish the peace of God in the midst of a world of war and hate” (*The Cost of Discipleship*); and

WHEREAS, the Southwest California Synod adopted a resolution in support of a call by Nobel laureates for a “Decade for a Culture of Non-Violence” and a “year of education for non-violence” (1999-2004), and thirty-one (31) ELCA synods adopted a resolution endorsing the U.N. Decade for a Culture of Peace and Nonviolence (2001-2010), urging education and action on every level of society; and

WHEREAS, education, health care, and social programs to help the poor and needy are neglected while enormous resources are consumed in a huge and escalating war effort, and the suffering of American military personnel and the people of Iraq has reached unimaginable proportions; and

WHEREAS, some within the ELCA subscribe to the theory that some wars are just; nevertheless, by our deepest convictions about Christian standards, the war in Iraq is morally wrong and cannot be justified with the teachings of Jesus Christ; therefore, be it

RESOLVED, that the Southwest California Synod strongly encourage its members, congregations, conferences, and other groupings to pray and work for an end to the war in Iraq; and be it further

RESOLVED, that the Southwest California Synod strongly encourage its members, congregations, conferences, and other groupings to help and support returning veterans and their families in dealing with the personal and often devastating consequences of war; and be it further

RESOLVED, that the Southwest California Synod strongly encourage its members, congregations, conferences, and other groupings to give full support to conscientious objectors; and be it further

RESOLVED, that the Southwest California Synod strongly encourage its members, congregations, conferences, and other groupings to become involved actively in studying and signing the Kairos 2006 Stand of Confession ([www.Kairos-action.org](http://www.Kairos-action.org)) as a step in being “public church,” speaking truth to powers and following God’s command to be peacemakers; and be it further

RESOLVED, that the Southwest California Synod memorialize the 2007 Churchwide Assembly of the Evangelical Lutheran Church in America to encourage the presiding bishop, the Church Council, and the Church in Society unit in their prophetic ministry and participation in any effort to change our nation’s foreign and military policy toward peaceful

and non-violent conflict resolution using the moral power of religious leaders and the help of national and international institutions committed to peace.

### **3. Northern Illinois Synod (5B) [2007 Memorial]**

WHEREAS, this nation continues to be engaged in a first strike, pre-emptive war in Iraq; and

WHEREAS, this war is based on a policy of strike first, rather than a policy of diplomacy and defense; and

WHEREAS, there has been little or no national debate about this pre-emptive war policy; and

WHEREAS, Lutheran tradition looks upon war as the last means to deal with enemies, rather than as a threatening tool of diplomacy; and

WHEREAS, the war in Iraq does not meet the criteria of a “just war”<sup>5</sup>; therefore, be it

RESOLVED, that the Northern Illinois Synod Assembly, June 15-16, 2007, memorialize the 2007 Churchwide Assembly of the Evangelical Lutheran Church in America to:

1. Challenge the policy of pre-emptive war;
2. Appeal to the Congress, executive branch, and judicial branch of the government to engage in substantive conversations to ascertain the legality of such a policy; and
3. Appeal to all leaders to engage in a national debate to determine whether the policy of pre-emptive war is the best means to achieve the peace in a post-9/11 world.

### **4. South-Central Synod of Wisconsin (5K) [2007 Memorial]**

WHEREAS, our faith teaches us to value and respect all human life and to see in each human being for whom Jesus Christ died the image of God; and

WHEREAS, taking this teaching seriously and seeking to live it out requires us to advocate that the earth’s resources be used to support and nurture human life, not destroy it; and

WHEREAS, war inflicts great suffering on human beings and destroys both human life and the earth on which human beings depend for sustenance; and

WHEREAS, the history of the 20th century has proven that there are powerful and less destructive alternatives to war that have proven their effectiveness by overthrowing dictatorial regimes, liberating oppressed groups, and furthering the cause of justice and truth; and

WHEREAS, following the horrors of World War II, the human community created the international institutions that are a part of the United Nations system to deal with problems that no longer could be solved by individual nation states; therefore, be it

RESOLVED, that this assembly oppose any escalation of the Iraq war; and be it further

RESOLVED, that this assembly urge the government of the United States to work in concert with the international community and the United Nations to support peacemaking and nation-building operations in Iraq; and be it further

RESOLVED, that this assembly urge the government of the United States to provide generous support to this international effort; and be it further

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<sup>5</sup> Just War Criteria:

- **Comparative Justice:** While there may be rights and wrongs on all sides of a conflict, to override the presumption against the use of force, the injustice suffered by one party must significantly outweigh that suffered by the other.
- **Legitimate Authority:** Only duly constituted public authorities may use deadly force or wage war.
- **Right Intention:** Force may be used only in a truly just cause and solely for that purpose; correcting a suffered wrong is considered a right intention, while material gain or maintaining economies is not.
- **Probability of Success:** Arms may not be used in a futile cause or in a case where disproportionate measures are required to achieve success.
- **Proportionality:** The overall destruction expected from the use of force must be outweighed by the good to be achieved.
- **Last Resort:** Force may be used only after all peaceful and viable alternatives have been seriously tried and exhausted.

See also the ELCA social statement “For Peace in God’s World,” p. 11.

RESOLVED, that this assembly memorialize the 2007 Churchwide Assembly of the Evangelical Lutheran Church in America to take similar action on the war in Iraq; and be it further

RESOLVED, that the bishop of this synod be requested to communicate this resolution to all members of the Wisconsin congregational delegation, to the bishops of other synods in Wisconsin, and to all congregations of this synod; and be it further

RESOLVED, that the congregations of this synod be encouraged to discuss the points made in this resolution, share arguments for and against them, and make their opinions known to their congressional representatives and senators; and be it further

RESOLVED, that the Peace through Nonviolent Action Committee be requested to report on the implementation of this resolution at the 2008 Synod Assembly.

#### **5. La Crosse Area Synod (5L) [2007 Memorial]**

WHEREAS, our faith teaches us to value and respect all human life and to see in each human being for whom Jesus Christ died the image of God; and

WHEREAS, taking this teaching seriously and seeking to live it out requires us to advocate that the earth's resources be used to support and nurture human life, not destroy it; and

WHEREAS, war inflicts great suffering on human beings and destroys both human life and the earth on which human beings depend for sustenance; and

WHEREAS, the history of the 20th century has demonstrated that there are powerful and less destructive alternatives to war that are effective in overthrowing dictatorial regimes, liberating oppressed groups, and furthering the cause of justice and truth<sup>6</sup>; and

WHEREAS, following the horrors of World War II, the human community created the international institutions that are a part of the United Nations system to deal with problems that could no longer be solved by individual nation states; therefore, be it

RESOLVED, that this assembly oppose any escalation of the Iraq war; and be it further

RESOLVED, that this assembly urge the government of the United States to work in concert with and to provide generous support to the international community and the United Nations to support peacemaking and nation-building operations in Iraq; and be it further

RESOLVED, that this assembly memorialize the 2007 Churchwide Assembly of the Evangelical Lutheran Church in America to take similar action on the war in Iraq; and be it further

RESOLVED, that the bishop of this synod be requested to communicate this resolution to all members of the Wisconsin and Minnesota congressional delegations, to the ELCA bishops of Wisconsin and Minnesota, and to all congregations of the synod; and be it further

RESOLVED, that congregations of this synod be encouraged to discuss the points made in this resolution, share arguments for and against them, and make their opinions known to their congressional representatives and senators; and be it further

RESOLVED, that the Church in Society Committee be requested to report on the implementation of this resolution at the 2008 Synod Assembly.

#### **6. Metropolitan Washington, D.C., Synod (8G) [2007 Memorial]**

WHEREAS, the Rev. Mark S. Hanson, presiding bishop of the Evangelical Lutheran Church in America (ELCA), on numerous occasions, both before the war and since, has made statements promoting alternatives to military action in Iraq, calling us to "be peacemakers, and encourage all those in authority to redouble their effort

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<sup>6</sup> For example, the fall of apartheid in South Africa and of the Iron Curtain in Eastern Europe, the liberation of Namibia and Zimbabwe, the American civil rights movement, the peaceful decline of colonialism in countries such as India, and the transition to democracy in Spain.

to work for peace with justice and the global common good” (“Call to Conversation on Iraq,” January 26, 2007); and

WHEREAS, as Christians we are called to be responsible citizens, to hold public conversation about moral challenges of the day in light of the fact that we are all children of God, and to accept the responsibility to be public church, taking action for justice and peace; and

WHEREAS, the number of casualties in Iraq continues to rise daily, both in terms of American soldiers (3,355 killed and 24,314 wounded according to the U.S. Department of Defense), and Iraqi citizens (62,770 killed according to [www.iraqibodycount.com](http://www.iraqibodycount.com)), since the war began on March 20, 2003, up until May 2, 2007; therefore, be it

RESOLVED, that the Metropolitan Washington, D.C., Synod in assembly affirm the statements and actions of Presiding Bishop Hanson in his efforts to seek peace; and be it further

RESOLVED, that the Metropolitan Washington, D.C., Synod memorialize the 2007 Churchwide Assembly of the Evangelical Lutheran Church in America, meeting in Chicago, Illinois, to direct the presiding bishop of the ELCA to communicate to all members of Congress and the president of the U.S. the deep desire of this church that they contribute to the development of an implementation plan for the stabilization of Iraq and a subsequent peace; and be it further

RESOLVED, that the Metropolitan Washington, D.C., Synod in assembly call on the members of this synod to honor through their prayers and actions the men and women who serve their country and their families, especially remembering those who have been killed or wounded.

### **Background**

The South-Central Synod of Wisconsin, Northwest Washington Synod, Metropolitan Washington, D.C., Synod, La Crosse Area Synod, Southwest California Synod, and Northern Illinois Synod memorialized the 2007 Churchwide Assembly to address the doctrine of pre-emptive military strikes, the war in Iraq, and nonviolent conflict resolution. The South-Central Synod of Wisconsin called the assembly to oppose any escalation of the war, to urge the United States government to work in concert with the international community and the United Nations to support peacemaking and nation-building operations in Iraq, and to urge the United States government to provide generous support to this international effort. The Northwest Washington Synod asked the ELCA to oppose the war by calling upon elected leaders to bring troops home while pursuing non-military political solutions. The Metropolitan Washington, D.C., Synod requested the assembly to ask the presiding bishop to communicate to the president of the United States and to members of Congress this church’s desire for a plan to stabilize Iraq and for peace. The La Crosse Area Synod asked that the ELCA oppose any escalation of the war in Iraq and urged the government of the United States to work in concert with and to provide generous support to the international community and the United Nations to support peacemaking and nation-building operations in Iraq. The Southwest California Synod asked the ELCA to encourage the presiding bishop, the Church Council, and the Church in Society unit in their prophetic ministry and participation in any effort to change this nation’s foreign and military policy toward peaceful and non-violent conflict resolution using the moral power of religious leaders and the help of national and international institutions committed to peace. The Northern Illinois Synod asked the ELCA to challenge the policy of pre-emptive war; appeal to the Congress, executive branch, and judicial branch of the government to engage in substantive conversations to ascertain the legality of such a policy; and appeal to all leaders to engage in a national debate to determine whether the policy of pre-emptive war is the best means to achieve the peace in a post 9/11 world.

In 1995 the Churchwide Assembly of the Evangelical Lutheran Church in America adopted a social statement, “For Peace in God’s World.” This statement discusses the biblical basis for seeking peace and the Church as a community of peace. It also calls on members of the ELCA to be active for peace in their role as citizens and to deliberate on decisions of war and peace. In making decisions about war, the statement notes that “. . . we face conflicting moral claims and agonizing dilemmas” (p. 11). It does not rule out the use of military force but states, “We begin with a strong presumption against all war; support for and participation in a war to restore peace is a tragic concession to a sinful world. Any decision for war must be a mournful one” (p. 11).

The social statement calls upon the ELCA to “seek guidance from the principles of the ‘just/unjust war’ tradition” (p. 11). Later, it says that “[a]nother voice with deep historical roots in the Christian tradition also speaks in our church,” namely, “. . . members who in the name of Jesus Christ refuse all participation in war, who commit themselves to establish peace and justice on earth by nonviolent power alone, and who may suffer and die in their discipleship” (p. 12). In sum, the “statement focuses on building a just peace and identifies tasks that create conditions for peace” (p. 11).

With the 1995 social statement, “For Peace in God’s World,” this church dedicated itself “anew to pray and to work for peace in God’s world.” Appealing to that social statement, Presiding Bishop Mark S. Hanson has brought forward these principles and related questions for discussion in the Church and the public arena prior to and since the U.S. decision to engage in military action in Iraq. His statements and letters on the war, all of which are available on the ELCA Web site, include:

- “Statement on Iraq Situation,” August 30, 2002
- “Statement on Iraq, U.N., U.S. Actions,” November 26, 2002
- “Peace Knows No Deadlines,” March 17, 2003
- “Statement in Response to U.S. Pre-emptive Military Strike,” March 20, 2003
- “Statement on End of Overt Hostility in Iraq War,” April 16, 2003
- “Pastoral Letter to ELCA Rostered Leaders on War with Iraq,” March 20, 2003
- “An Open Letter to Jewish, Muslim, and Christian Leaders,” August 9, 2006
- “A Call to Conversation on Iraq,” January 26, 2007

In his 2002 statement, Presiding Bishop Hanson opposed efforts by the “United States to seek to overthrow the regime of Saddam Hussein with military action” because it would have “great consequences for the people of Iraq.” In questioning “the legitimacy of unilateral use of military force to control weapons of mass destruction, [he] welcome[d] the unanimous vote in the U.N. Security Council on Nov. 8 [2002] and the efforts of President Bush to seek an international consensus on steps to ensure Iraqi disarmament.” He also expressed hope that Iraq would comply with the United Nations’ resolution.

Once military hostilities began, the presiding bishop noted that members of the “Evangelical Lutheran Church in America share with all Christians the call to be peacemakers.” He affirmed that moral deliberation needs to continue in the midst of war, in particular about “questions of how to use our power and wealth responsibly to disarm Iraq, to alleviate human suffering in the region, and to exercise leadership within the international community.” In that context, he said the ELCA “affirm[s] 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.”



In the current situation, the governments of Iraq and Afghanistan are struggling to establish peaceful and stable societies in their countries. The social statement, “For Peace in God’s World” in discussing the “agonizing dilemmas” previously referenced, but not ruling out the use of force states, “While we support the use of nonviolent measures, there may be no other way to offer protection in some circumstances than by restraining forcibly those harming the innocent” (p. 11). The statement also says, “. . . we affirm that governments may legitimately employ such measures as law and its enforcement, police protection, provisions for the common defense, and resistance to aggression” (p. 10).

The 2005 Churchwide Assembly adopted an action opposing the war (CA05.07.39d), which states:

To urge members, congregations, synods, and the churchwide organization to call upon the government of the United States of America and its allies to work with the governments of Iraq and Afghanistan to take immediate and comprehensive steps to end the violence and establish peaceful, stable, and just societies in these countries;

To commend the ongoing work of this church, in all its expressions, to engage world governments regarding peace, as the response of the Churchwide Assembly to the Caribbean Synod; and

To reaffirm the ELCA social statement “For Peace in God’s World,” which addresses the matter of seeking alternatives to war and the need for governments to “pursue less coercive measures over more coercive ones; consent over compulsion; nonviolence over violence, diplomacy over military engagement, and deterrence over war.”

In “A Call to Conversation on Iraq” issued January 2007, Presiding Bishop Hanson writes: “One of the most significant contributions we can make is to engage in this debate with intentionality, seriousness, and vigor. We must bring the best insights from our faith, our theology, our experience, and our intellect to this challenge, engaging in what will be difficult conversations in our congregations, communities, and with our elected officials. I earnestly hope that within all the congregations of this church we, the baptized, will be engaged in prayer and moral deliberation, especially in light of the escalation of violence, the growing casualties on all sides in the war in Iraq, and the urgency to seek peace. I look to the leadership of this church to assist congregations in doing so.”

The difficulty of such conversations is heightened by a desire to end the bloodshed of U.S. military personnel and Iraqi citizens, and by support for those who serve in the armed forces, many of whom bear the scars of war.

These memorials stand in continuity with the concerns of “For Peace in God’s World” and with the action of the 2005 Churchwide Assembly action. They also point to the post-war situation. In such a time, this church is guided by just war principles, which state, “The principles for conducting war include noncombatant immunity and proportionality. The principles for post-war conduct include showing mercy to the defeated and assisting them to rebuild” (“For Peace in God’s World,” page 11). In seeking to end the violence and working toward a just and stable future for Iraq, Afghanistan, and neighboring countries, governments and citizens “face conflicting moral claims and agonizing dilemmas” (“For Peace in God’s World,” page 11).

The social statement also discusses the need for governments to seek alternatives to war. Since the start of the war in Iraq, ELCA advocacy ministries such as the ELCA Washington Office and the Lutheran Office for World Community (LOWC) have not advocated with governmental bodies for an end to the war because there has been no basis in ELCA policy or direction from the ELCA Church Council to do so.

The Church in Society unit, through its online *Journal of Lutheran Ethics* ([www.elca.org/jle](http://www.elca.org/jle)) focused on “The War in Iraq: Three Years On” in June 2006. One year earlier, the publication also focused on the war in Iraq and in an article titled, “Just Peace and Just Peacemaking,” encouraged moral deliberation in the Church around these issues.

### **Churchwide Assembly Action**

Dr. Hirsch introduced the recommendation of the Memorials Committee regarding Category B5: Iraq War.

#### **MOVED;**

**SECONDED:** To acknowledge with gratitude the memorials of the Northwest Washington Synod, Southwest California Synod, Northern Illinois Synod, South-Central Synod of Wisconsin, La Crosse Area Synod, and Metropolitan Washington, D.C., Synod related to the war in Iraq;

To reaffirm the resolution of the 2005 Churchwide Assembly, “Opposition to War” (CA05.07.39d), and urge members, congregations, synods, and the churchwide organization to call upon the government of the United States of America and its allies to work with the government of Iraq to take immediate and comprehensive steps to end the violence and establish a peaceful, stable, and just society in that country;

To declare this assembly’s opposition to any escalation of the war in Iraq and “To appeal to all leaders to engage in a national debate to determine whether the policy of pre-emptive war is the best means to achieve peace in a post-9/11 world”;

To urge the government of the United States of America to work in concert with the international community and the United Nations to support peacemaking and nation-building operations in Iraq, and to provide generous support to this international effort; and

To urge members and congregations of this church to:

- pray for peace;
- pray for those who serve in the armed forces and their families;
- study and discuss the ELCA social statement “For Peace in God’s World” and the ELCA message “Living in a Time of Terrorism”;
- minister to service personnel and their families whose lives have been adversely affected by this war;
- engage in moral deliberation about the situation in Iraq and the policies and actions of the government of the United States of America in relation to them; and
- make their views known to their congressional representatives and senators.

The Rev. Daniel W. Doering [Southeastern Minnesota Synod] raised a question concerning the designation of Category E3, which the chair had misidentified as Category E2. The presiding bishop thanked Pr. Doering for the clarification.

Presiding Bishop Hanson called for discussion on the question. There being none, the chair called for a vote on the memorial.

**ASSEMBLY**

**ACTION:**

**YES-874; NO-78**

**CA07.03.10**

To acknowledge with gratitude the memorials of the Northwest Washington Synod, Southwest California Synod, Northern Illinois Synod, South-Central Synod of Wisconsin, La Crosse Area Synod, and Metropolitan Washington, D.C., Synod related to the war in Iraq;

To reaffirm the resolution of the 2005 Churchwide Assembly, "Opposition to War" (CA05.07.39d), and urge members, congregations, synods, and the churchwide organization to call upon the government of the United States of America and its allies to work with the government of Iraq to take immediate and comprehensive steps to end the violence and establish a peaceful, stable, and just society in that country;

To declare this assembly's opposition to any escalation of the war in Iraq and "To appeal to all leaders to engage in a national debate to determine whether the policy of pre-emptive war is the best means to achieve peace in a post-9/11 world";

To urge the government of the United States of America to work in concert with the international community and the United Nations to support peacemaking and nation-building operations in Iraq, and to provide generous support to this international effort; and

To urge members and congregations of this church to:

- pray for peace;
- pray for those who serve in the armed forces and their families;
- study and discuss the ELCA social statement "For Peace in God's World" and the ELCA message "Living in a Time of Terrorism";
- minister to service personnel and their families whose lives have been adversely affected by this war;
- engage in moral deliberation about the situation in Iraq and the policies and actions of the government of the United States of America in relation to them; and
- make their views known to their congressional representatives and senators.

## **Category B6: Genocide in Darfur**

Reference: *2007 Pre-Assembly Report*, Section VI, pages 32-33.

### **1. New England Synod (7B) [2007 Memorial]**

WHEREAS, the United States government has called the ongoing mass killing in Darfur by its rightful name, “genocide,” and the United Nations has called the situation in Darfur “the worst humanitarian crisis on the planet”; and

WHEREAS, in Darfur, hundreds of thousands of people have been killed, tens of thousands of women have been raped, 2.5 million people have been displaced from their homes, and 3.8 million people have been deprived of their livelihood and forced to rely on international humanitarian aid to survive; and

WHEREAS, the Sudanese government refuses to allow the deployment of a peacekeeping force that could guarantee the safety of the people of Darfur and continues to support the Janjaweed militias, who kill, rape, and brutalize the people of Darfur; and

WHEREAS, the United States and other countries could do a great deal more to pressure the Sudanese government to stop the genocide and allow peacekeepers into Darfur without resorting to military force; and

WHEREAS, the Rev. Mark S. Hanson, presiding bishop of the Evangelical Lutheran Church in America and president of the Lutheran World Federation, is in a unique position to encourage Lutherans in the United States and around the world to pray for and advocate for the people of Darfur; therefore, be it

RESOLVED, that this synod in assembly submit the following memorial for consideration by the 2007 Church-wide Assembly of the Evangelical Lutheran Church in America:

RESOLVED, that the 2007 Churchwide Assembly encourage the congregations of the Evangelical Lutheran Church in America to learn about the situation in Darfur and to pray for the people of Darfur, for the relief efforts, and for the peace process; and be it further

RESOLVED, that the 2007 Churchwide Assembly request that the congregations and individual members of the Evangelical Lutheran Church in America consider sending messages to their respective federal government leaders to take stronger measures toward achieving peace in Darfur, including supporting funding for peacekeepers, multilateral sanctions against the perpetrators of genocide, and diplomatic efforts to encourage China, Eritrea, and other countries with influence in the region to support the deployment of peacekeepers and a comprehensive and just peace in Darfur; and be it further

RESOLVED, that the 2007 Churchwide Assembly request that the presiding bishop of the Evangelical Lutheran Church in America make advocating for peace in Darfur a priority and communicate the importance of advocating for peace in Darfur and supporting relief efforts in Darfur to the members of the Evangelical Lutheran Church in America, to the members of the Lutheran World Federation, and to the heads of state and leaders of government whom he often has the opportunity to meet.

### **Background**

The memorial from the New England Synod notes the death and deprivation inflicted on the people of Darfur, Sudan and the obstruction of the Sudanese government to peacekeeping and peacemaking. It asks that the 2007 Churchwide Assembly encourage congregations and individuals to learn about this situation, pray for the people of Darfur and for peace, advocate with federal government leaders, and request the presiding bishop to prioritize Darfur advocacy and relief with ELCA members, the Lutheran World Federation, and governmental leaders.

The ELCA social statement, “For Peace in God’s World,” states:

- “. . . we oppose genocide and other grievous violations of human rights such as torture, religious and racial oppression, forced conscription, forced labor, and war crimes” (p. 14).
- “. . . denounce beliefs and actions that ordain the inherent right of one people, race, or civilization to rule over others” (p. 5).

- “We believe that God works through human culture, economics, and politics, and intends them to restrain evil and promote the common good” (p. 7), and we “recognize the awesome responsibility political leaders, policy makers, and diplomats have for peace in our unsettled time. In a democracy all citizens share in this responsibility” (p. 9).
- “. . . earthly peace is built on the recognition of the unity and goodness of created existence, the oneness of humanity, and the dignity of every person” (p. 7).
- “Faith in the crucified and risen Lord strengthens us to persist even when God seems absent in a violent and unjust world, and when weariness and hopelessness threaten to overwhelm us” (p. 6).
- The Church’s work for peace at times includes being a ‘disturbing presence’ and a ‘serving presence.’ It is “a disturbing presence when it refuses to be silent and instead speaks the truth in times when people shout out, ‘Peace, peace’ when there is no peace’ (Jeremiah 6:14).” It is a serving presence “when it holds power accountable, advocates justice, stands with those who are poor and vulnerable, provides sanctuary, and meets human need” (p. 5).
- Helping the neighbor in need “may require protecting innocent people from injustice and aggression” (p. 11).

Through the ELCA e-advocacy network and collaborative efforts with ecumenical partners and the “Save Darfur Coalition,” the Church in Society unit has been taking action to urge the U.S. government to continue to work for a comprehensive, lasting peace in Darfur and all of Sudan.

Since 2005 the ELCA churchwide organization has encouraged all e-advocacy members to communicate their concern about the conflict in Darfur with specific policy recommendations to the U.S. Congress and administration. In 2007, such action alerts were sent in April and May. Through the e-advocacy network the ELCA also encouraged Lutherans in the United States to participate in various rallies and demonstrations over the past two years, including the most recent national organizing event: “Global Action Days for Darfur” (April 23-27, 2007). Examples of ELCA congregational action and reports from churchwide staff participation in New York and the ELCA Washington Office are available online ([www.elca.org/advocacy](http://www.elca.org/advocacy)).

In addition to the e-advocacy network, the ELCA Disaster Response Web site has made information available on the situation in Darfur, including a downloadable bulletin insert.

The Lutheran World Federation issued a statement in December 2006 expressing support for the special session of the United Nations Human Rights Council on the human rights situation in Darfur for “an impartial, independent, professional, and expert human rights mission to Darfur to assess the human rights situation,” reminding that the government of Sudan has the responsibility “to protect all the people of Sudan and ensure their safety” and calling for access for humanitarian agencies to people in need.

In May 2006 Presiding Bishop Mark S. Hanson issued a statement on Darfur. In part, he stated, “While we rejoice in the hope that the Darfur peace agreement signifies, we must remain diligent in learning more about the conflict and advocating for real security and lasting peace. The situation in Sudan is politically and historically complex. These complexities can overwhelm and paralyze us, so that we do nothing. We must not let this happen. Christ died and was raised so that we might be free: free to help our neighbor; free to share God’s love with all creation; free to love one another. As children of this loving

God, we are called to relieve human suffering and work together for a just and lasting peace. Together we can and do make a difference in Darfur and all of Sudan.” The statement goes on to recommend specific ways that congregations can enter into moral deliberation on the conflict in Darfur.

In the fall of 2006, ELCA Washington Office staff members made a presentation to the Lutheran Youth Organization conference in Washington, D.C., which included a field trip to the Holocaust museum’s special display on the conflict in Darfur.

### **Churchwide Assembly Action**

Dr. Hirsch introduced the recommendation of the Memorials Committee regarding Category B6: Genocide in Darfur.

#### **MOVED;**

**SECONDED:** To thank the New England Synod for its concern for the people of Darfur and its encouragement to the ELCA to become better informed about the situation and to act on their behalf through prayer, advocacy, and relief efforts where these are possible;

To thank the presiding bishop for raising up the needs of the people of Darfur and to support the efforts both he and the Lutheran World Federation are making to address this critical situation; and

To encourage ELCA congregations and members to utilize the e-Advocacy network to advocate to federal officials on behalf of Darfur.

The Rev. Lisa C. Anderson [New England Synod] rose to speak in favor of the memorial. She called the assembly’s attention to the deterioration of the human rights situation in Darfur that has occurred since the global community began to take notice of the ongoing genocide in this region of Sudan. Specifically, Pr. Anderson noted that there were more displaced persons in Darfur than in Iraq.

Seeing no indication of further discussion, the presiding bishop called for a vote. The motion was adopted.

#### **ASSEMBLY**

##### **ACTION:**

**YES-976; NO-11**

**CA07.03.11** To thank the New England Synod for its concern for the people of Darfur and its encouragement to the ELCA to become better informed about the situation and to act on their behalf through prayer, advocacy, and relief efforts where these are possible;

To thank the presiding bishop for raising up the needs of the people of Darfur and to support the efforts both he and the Lutheran World Federation are making to address this critical situation; and

To encourage ELCA congregations and members to utilize the e-Advocacy network to advocate to federal officials on behalf of Darfur.

## **Keynote Address: Musimbi Kanyoro**

Presiding Bishop Hanson introduced Dr. Musimbi Kanyoro to present the keynote address. Dr. Kanyoro, a social scientist, educator, and activist, is the General Secretary of the World YWCA. Born in Kenya, she is the first woman in the organization's existence to hold this position, overseeing activities in 121 nations.

The assembly greeted Dr. Kanyoro with a standing ovation. She reminded participants of her appearance at the 1997 Churchwide Assembly in Philadelphia, Pennsylvania, at a time when she was moving from a position with the Lutheran World Federation working on issues related to justice for women to her leadership of the World YWCA.

The speaker discussed the history of the YWCA, and her perspective as its leader. She related her hope that this keynote address would serve as a prelude to the assembly's pending consideration of the justice for women report.

Dr. Kanyoro described hope as an inseparable component of faith, even in the face of situations that might appear devoid of hope, including those related to war, hunger, the HIV and AIDS pandemic, and the exclusion of women from full participation in churches and societies. She reported that her work has led her to recognize the image of God in every woman as well as in every man—indeed, every person, regardless of status.

Participants should consider what it means to be prophetic in the present day, Dr. Kanyoro urged. Lack of knowledge does not create the conditions of injustice, discord, and damage, and even where there is ignorance, such lack of knowledge can be addressed, she argued. What is lacking is not knowledge, she said, but courage to speak and act prophetically. "Justice delayed is justice denied," she reminded the assembly, before making reference to the book *The Church in the Round*, by the late Harvard professor Letty Russell.

Anticipating the assembly's forthcoming consideration of the report on justice for women, Dr. Kanyoro spoke to the importance of advocacy, and offered the acronym *ADVOCATE* as a means of understanding the underlying concepts: *A* for assessing situations, *D* for detailing challenges, *V* for vocalizing concerns, *O* for opposing injustice, *C* for collaborating with others, *A* for advancing the status of women, *T* for talking with elected leaders, and *E* for engaging the public on the benefits of justice for women.

She offered thanks to God for the continued work of the Evangelical Lutheran Church in America to promote justice for women, then noted four areas of special attention this church might consider: 1) continuous work on transforming power relationships between men and women, among women, and among men; 2) nurturing that which adds to the peace of women; 3) accountability to women, ensuring that no woman's story is silenced; and 4) defining and upholding the authority of women. In the course of enumerating these areas of emphasis, Dr. Kanyoro noted that the international Convention on the Elimination of All Forms of Discrimination Against Women (CEDAW) has not been signed by the government of the United States, and encouraged participants to advocate for CEDAW's adoption.

Dr. Kanyoro invited the assembly to join her in reciting a pledge being promoted by the worldwide YWCA organization, as its text was projected:

I pledge to do everything in my capacity to respond positively, proactively, and practically to the unprecedented challenges presented by the global AIDS pandemic.

IN MY OWN LIFE,

I will continually challenge my beliefs, question my negative assumptions, and confront the seeds of discrimination, prejudice, and stigma that perpetuate the spread of HIV.

I will use thoughts and words which are inclusive and respectful of others, seeking to build on what unites us and not what divides us.

I will reach out and make connections with those most disenfranchised and affected by HIV, always questioning motives for my actions and showing empathy.

**IN MY HOME, WORKPLACE, AND FRIENDSHIPS,**

I will support others to overcome negative beliefs, attitudes, and practices towards HIV and AIDS and people living with the virus.

I will increase my awareness and that of others about the presence and relevance of HIV and AIDS in all of our communities.

I will uphold the human rights of all women and girls.

I will challenge all forms of gender inequality, racism, and other forms of social, economic, political, and legal injustice.

I will confront individual behaviors and institutional strategies that place women and girls at risk of violence and HIV infection.

**IN MY COUNTRY,**

I will create meaningful spaces for the issues and views of women and girls living with HIV and their caregivers to be heard and included.

I will encourage service providers working on HIV and AIDS to prominently, openly, and conscientiously promote equality in all that they do.

I will commit my time and resources to organizations working toward a better future for women and girls, and especially those working to address the impact of HIV and AIDS on women and girls.

The assembly thanked Dr. Kanyoro with a standing ovation, after which Presiding Bishop Hanson asked participants to remain standing and to join in singing “Goodness is Stronger Than Evil.”

## **Consideration of Churchwide Strategy on HIV and AIDS**

*Reference: 2007 Pre-Assembly Report, Section IV, pages 37-39.*

Presiding Bishop Mark S. Hanson called to the speakers’ platform the Rev. Rebecca S. Larson, executive director of the Church in Society program unit; the Rev. Rafael Malpica-Padilla, executive director of the Global Mission program unit; and Ms. Josselyn N. Bennett, director for poverty ministries in the Church in Society program unit, to serve as resource persons for the discussion of the proposed Churchwide Strategy on HIV and AIDS.

***Moved;***

- Seconded:*** 1. To commit the Evangelical Lutheran Church in America to a deeper engagement in addressing the AIDS pandemic through the development of a churchwide strategy for action in the coming decade, which will:
- a. build on the experience and commitments of the past and the strength of ELCA congregations, synods, churchwide structures, institutions, and agencies;
  - b. utilize the best thinking of ELCA experts, practitioners, congregational leaders, related institutions and agencies, and people living with HIV and AIDS, as well as ecumenical and global companions, in the development of this strategy;



- c. express the ELCA's commitment to work in cooperation with the Lutheran World Federation and in tandem with ecumenical partners both in this country and throughout the world;
  - d. express the ELCA's commitment to engage proactively with others of good will in civil society and in government as they respond to the AIDS crisis; and
  - e. continue to move from crisis management to a more integrated, effective, and sustainable long-term response to the AIDS pandemic;
2. To express the solidarity of the ELCA with all people who are living with HIV and AIDS and with their families, both in this country and throughout the world:
    - a. recognizing and giving thanks for the gifts, skills, and experience that people living with HIV and AIDS bring to addressing the pandemic and committing this church to work closely with them in its response;
    - b. rejecting categorically the stigma and discrimination that are at times associated with HIV and AIDS;
    - c. working to ensure universal access both to compassionate care and to effective treatment and prevention;
    - d. engaging in education to prevent the further spread of HIV and AIDS; and
    - e. providing a welcome in all aspects of church and congregational life to people living with or affected by HIV and AIDS;
  3. To encourage ELCA members, congregations, agencies and institutions, synods, and the churchwide organization, at the same time this strategy is being developed, to:
    - a. continue and extend their ministries among and with people living with HIV and AIDS;
    - b. pray for people directly affected by HIV and AIDS and for churches, communities, and governments that they may have both the will and the wisdom to act boldly and effectively to address this crisis;
    - c. intensify their support for the second-mile "Stand with Africa" campaign as well as the broader World Hunger Appeal, which enable this church to assist companions throughout the world as they respond to the AIDS crisis; and
    - d. advocate with the U.S. government, urging it to:
      - (1) demonstrate global leadership to achieve agreed-upon international goals, including universal access to treatment, care, and prevention by 2010;
      - (2) contribute its proportionate share to fund fully the Global Fund to Fight AIDS, Tuberculosis, and Malaria; and
      - (3) abolish the extraordinary requirements that make it difficult and painful for people living with HIV to receive a visa to enter the United States for any purpose, and prohibit discrimination against people living with HIV and AIDS;
  4. To convey the deep appreciation of this church:
    - a. to all those who provide care and support for those living with HIV and AIDS and those who seek a cure for this disease, in particular those members of this church who live out their Christian vocation as nurses, doctors, health researchers, and care providers;

- b. to ELCA pastors and congregations actively engaged in ministry with people living with HIV and AIDS as they support, counsel, and advocate with them for just and compassionate action in this church and in the wider society;
  - c. to all those who have provided financial support to HIV and AIDS research and care, both in this country and throughout the world;
  - d. to all those ELCA members whose financial gifts have enabled the ELCA to walk with companion churches in their response to the AIDS crisis, in particular through their “second-mile” giving to the World Hunger Appeal’s “Stand with Africa” campaign and companion synod action;
  - e. to Lutheran social ministry organizations, hospitals, health facilities, and voluntary organizations, including the Lutheran AIDS Network (LANET), that provide assistance to people living with HIV and AIDS as well as leadership in church and society on this issue;
  - f. to the Lutheran World Federation, Lutheran World Relief, Lutheran Immigration and Refugee Service, ecumenical agencies (both domestic and global), and others with which the ELCA partners to provide care, address the impact of HIV and AIDS in communities, prevent the further spread of the disease, and advocate with governments to step up their action in addressing this pandemic; and
  - g. to companion churches in other countries, with which the ELCA is privileged to walk in ministry, as they respond to often overwhelming human need resulting from the spread of HIV; and
5. To request that the Church in Society and Global Mission program units take the lead in developing this strategy, which will be brought to the Church Council for adoption in 2008 and reported to the 2009 Churchwide Assembly.

The Rev. Paul W. Stumme-Diers, bishop of the Greater Milwaukee Synod, spoke in favor of the resolution and called on the assembly to commit resources to supporting financially the strategy’s recommendations.

The Rev. Gladys G. Moore [New Jersey Synod] rose to speak in favor of the resolution, and urged this church to fund adequately “Stand with Africa,” which, she said, has suffered decreased income.

The Rev. Lisa D. Barry [Florida-Bahamas Synod] spoke in favor of the resolution, adding that within her home community in southern Florida the fastest-growing demographic segment of those living with HIV and AIDS is elderly persons.

With no indication of further discussion, the presiding bishop called for a vote.

**ASSEMBLY**

**ACTION:**

**Yes-925; No-22**

- CA07.03.12 1. To commit the Evangelical Lutheran Church in America to a deeper engagement in addressing the AIDS pandemic through the development of a churchwide strategy for action in the coming decade, which will:**

- a. build on the experience and commitments of the past and the strength of ELCA congregations, synods, churchwide structures, institutions, and agencies;
  - b. utilize the best thinking of ELCA experts, practitioners, congregational leaders, related institutions and agencies, and people living with HIV and AIDS, as well as ecumenical and global companions, in the development of this strategy;
  - c. express the ELCA's commitment to work in cooperation with the Lutheran World Federation and in tandem with ecumenical partners both in this country and throughout the world;
  - d. express the ELCA's commitment to engage proactively with others of good will in civil society and in government as they respond to the AIDS crisis; and
  - e. continue to move from crisis management to a more integrated, effective, and sustainable long-term response to the AIDS pandemic;
2. To express the solidarity of the ELCA with all people who are living with HIV and AIDS and with their families, both in this country and throughout the world:
- a. recognizing and giving thanks for the gifts, skills, and experience that people living with HIV and AIDS bring to addressing the pandemic and committing this church to work closely with them in its response;
  - b. rejecting categorically the stigma and discrimination that are at times associated with HIV and AIDS;
  - c. working to ensure universal access both to compassionate care and to effective treatment and prevention;
  - d. engaging in education to prevent the further spread of HIV and AIDS; and
  - e. providing a welcome in all aspects of church and congregational life to people living with or affected by HIV and AIDS;
3. To encourage ELCA members, congregations, agencies and institutions, synods, and the churchwide organization, at the same time this strategy is being developed, to:
- a. continue and extend their ministries among and with people living with HIV and AIDS;

- b. pray for people directly affected by HIV and AIDS and for churches, communities, and governments that they may have both the will and the wisdom to act boldly and effectively to address this crisis;
  - c. intensify their support for the second-mile “Stand with Africa” campaign as well as the broader World Hunger Appeal, which enable this church to assist companions throughout the world as they respond to the AIDS crisis; and
  - d. advocate with the U.S. government, urging it to:
    - (1) demonstrate global leadership to achieve agreed-upon international goals, including universal access to treatment, care, and prevention by 2010;
    - (2) contribute its proportionate share to fund fully the Global Fund to Fight AIDS, Tuberculosis, and Malaria; and
    - (3) abolish the extraordinary requirements that make it difficult and painful for people living with HIV to receive a visa to enter the United States for any purpose, and prohibit discrimination against people living with HIV and AIDS;
4. To convey the deep appreciation of this church:
- a. to all those who provide care and support for those living with HIV and AIDS and those who seek a cure for this disease, in particular those members of this church who live out their Christian vocation as nurses, doctors, health researchers, and care providers;
  - b. to ELCA pastors and congregations actively engaged in ministry with people living with HIV and AIDS as they support, counsel, and advocate with them for just and compassionate action in this church and in the wider society;
  - c. to all those who have provided financial support to HIV and AIDS research and care, both in this country and throughout the world;
  - d. to all those ELCA members whose financial gifts have enabled the ELCA to walk with companion churches in their response to the AIDS crisis, in particular through their “second-mile” giving to the World Hunger Appeal’s “Stand with Africa” campaign and companion synod action;

- e. to Lutheran social ministry organizations, hospitals, health facilities, and voluntary organizations, including the Lutheran AIDS Network (LANET), that provide assistance to people living with HIV and AIDS as well as leadership in church and society on this issue;
  - f. to the Lutheran World Federation, Lutheran World Relief, Lutheran Immigration and Refugee Service, ecumenical agencies (both domestic and global), and others with which the ELCA partners to provide care, address the impact of HIV and AIDS in communities, prevent the further spread of the disease, and advocate with governments to step up their action in addressing this pandemic; and
  - g. to companion churches in other countries, with which the ELCA is privileged to walk in ministry, as they respond to often overwhelming human need resulting from the spread of HIV; and
5. To request that the Church in Society and Global Mission program units take the lead in developing this strategy, which will be brought to the Church Council for adoption in 2008 and reported to the 2009 Churchwide Assembly.

The presiding bishop deferred consideration of the report from the director for justice for women until Plenary Session Five.

The Rev. Michael A. Dubsky [Delaware-Maryland Synod] moved to amend the order of business by advancing the first ballot for secretary to Plenary Session Five.

**MOVED;**

**SECONDED:** To amend the assembly's order of business by advancing the first ballot for secretary to Plenary Session Five.

Mr. John Elmquist [Metropolitan Chicago Synod] raised a point of personal privilege, noting that there was no offering taken during morning worship. Presiding Bishop Hanson asked if he were speaking to the motion before the assembly. He was not; therefore, the chair recommended that Mr. Elmquist ask his question again after the vote on the pending motion.

Seeing no indication of any discussion, the chair called for a vote on the motion.

**ASSEMBLY**

**TWO-THIRDS VOTE REQUIRED**

**ACTION:**

**YES-748; NO-220**

**CA07.03.13** To amend the assembly's order of business by advancing the first ballot for secretary to Plenary Session Five.

Mr. John Elmquist rose to suggest that offerings from remaining worship services during the course of the assembly be designated to support work related to HIV and AIDS. Presiding Bishop Hanson thanked Mr. Elmquist for the suggestion and indicated it would be brought before the worship planning team of the assembly.

### **Recess**

The chair called upon Secretary Lowell G. Almen for announcements, which included a reminder that the deadline for nominations was 2:00 P.M.

Presiding Bishop Hanson called upon Mr. David M. Nelson, a member of the Church Council, to lead the assembly in a closing prayer. Mr. Nelson asked that God would ground this church in God's Word.

The bell was sounded, the candle was extinguished, and Plenary Session Four of the tenth Churchwide Assembly ended at 10:58 A.M., Central Daylight Time.

# Plenary Session Five

**Wednesday, August 8, 2007**

**2:00 P.M. – 5:45 P.M.**

The Rev. Mark S. Hanson, presiding bishop of the Evangelical Lutheran Church in America, called the fifth plenary session of the tenth Churchwide Assembly of the Evangelical Lutheran Church in America to order at 1:58 P.M. Central Daylight Time in Exhibition Hall A at Navy Pier, Chicago, Illinois. The presiding bishop invited those gathered to rise and sing “Be Thou My Vision.”

## Bible Study

Following the hymn, Presiding Bishop Mark S. Hanson asked Ms. Connie D. Thomas, member of Lutheran Church of the Holy Spirit in Chicago and also member of the Task Force for Evangelical Lutheran Church in America Studies on Sexuality to introduce the second Bible study. She introduced the Rev. David L. Tiede, Bernhard Christensen Professor of New Testament at Augsburg College in Minneapolis, Minnesota. She told the assembly that he had served Luther Seminary in Saint Paul, Minnesota, for more than 30 years.

Prof. Tiede told the assembly that he would greet them as Saint Paul greeted the Galatians, then spoke the words, “Grace to you and peace from God the Father and our Lord Jesus Christ” (Galatians 1:3). He noted that the letter to the Galatians had been read on the Sundays after Pentecost this year, and thus most congregations had heard it recently. Prof. Tiede pointed out that the epistle was written to Christians in a time of disagreement. He described the letter as Paul’s affirmation that people needed rules, but Paul also denounced self-righteousness.

Prof. Tiede asked how this church is to develop a statement on human sexuality in the midst of deep disputes about what is moral and what is just. He counseled the assembly not to argue over text and translation, but simply to listen to the words that Paul wrote. Prof. Tiede stated that the issue for the Galatians was to decide what would help their neighbors in a world of changing choices.

Prof. Tiede then invited Ms. Thomas to read the text of Galatians 1:1-10. When she had finished reading, the assembly was instructed to consider the reading and then to converse with one another on two questions:

1. How could the Galatians have received comfort from Paul’s fierce words in this opening section?
2. What is the difference between being a people-pleaser and a servant of Christ?

After a time of discussion, Prof. Tiede announced that the Bible study would continue on the following day.

## Opening Remarks

In response to a request from the floor, Presiding Bishop Mark S. Hanson reviewed the agenda for Plenary Session Five, amended earlier in the day. The order of business would include the following items, as time permitted:

- Report on Justice for Women
- Conversation on funding for HIV and AIDS
- First Ballot for Secretary of the ELCA
- Report of the treasurer of the ELCA
- Report of the Mission Investment Fund
- Introduction of the Blue Ribbon Committee on Mission Funding recommendations
- Greetings from the Evangelical Lutheran Church in Canada
- Dwelling in the Word
- A “quasi committee of the whole” to discuss memorials related to human sexuality
- College Corporation Meetings of four church-related colleges.

## **Report on Justice for Women**

Reference: *2007 Pre-Assembly Report*, Section V, pages 33–46.

Presiding Bishop Mark S. Hanson noted that the 2005 Churchwide Assembly had requested a report relating to justice for women. He called the assembly’s attention to the written report and invited to the platform the Rev. Rebecca S. Larson, executive director of the Church in Society program unit. Pr. Larson introduced Ms. Mary Streufert, director for justice for women.

Ms. Streufert’s report dealt first with how this church is fulfilling its mission of justice for women and then described how the justice for women program is based in the Church in Society unit. She told how the mission of justice for women is carried forward throughout the entire churchwide organization, giving several examples of the work of offices, units, and sections of offices. Ms. Streufert noted that the justice for women consulting committee was composed of the Rev. Charles S. Miller, the Rev. David A. Donges, Ms. Linda Post Bushkofsky, Ms. Jessica M. McKee, Ms. Joyce Schoulte, the Rev. Susan Candea, Ms. Antonia Clemente, Ms. Kristen Kvam, Ms. Agnes S. McClain, Ms. Mikka McCracken, and Ms. Jaime Weller-Lafavor. *Ex officio* members were the Rev. Rebecca S. Larson and Ms. Mary J. Streufert. Finally, Ms. Streufert named three goals of justice for women: to educate, advocate, and lead. She noted that the purpose statement for the program calls for work with all of the expressions of the ELCA to eradicate sexism in this church and to promote gender justice in society at large.

## **Funding for HIV and AIDS Strategy**

Reference: *2007 Pre-Assembly Report*, Section IV, pages 37–39.

Presiding Bishop Mark S. Hanson called upon the Rev. Paul W. Stumme-Diers, bishop of the Greater Milwaukee Synod, for a motion related to action the assembly took during Plenary Session Four regarding HIV and AIDS. Bishop Stumme-Diers moved the following:

***Moved;***

***Seconded:*** Resolved, that the Church Council take steps to develop an additional \$1,000,000 in funding to implement the HIV and AIDS strategy.

The motion had a potential budget implication and was therefore, according to the “Rules of Organization and Procedure” regarding “Appropriations” (*2007 Pre-Assembly Report*, Section 1, page 16), referred to the Committee of Reference and Counsel for consultation with the Budget and Finance Committee of the Church Council.



## Report of the Credentials Committee

Reference: *2007 Pre-Assembly Report*, Section I, pages 9 and 33.

Presiding Bishop Mark S. Hanson called on Mr. David A. Ullrich, vice chair of the Credentials Committee, for a report in preparation for the first ballot for secretary. He reported that as of 2:07 P.M. on Wednesday, August 8, 2007, 1,066 voting members had registered. The composition of the voting membership, at that point, was:

Ordained ministers	Female	140	Laypersons	Female	340
	<u>Male</u>	<u>272</u>		<u>Male</u>	<u>314</u>
	Total	412		Total	654

Among the voting membership were 127 persons who identified themselves as persons of color or persons who primary language was other than English:

African American	63
American Indian or Native Alaskan	5
Arab or Middle Eastern	5
Asian or Pacific Islander	21
Black	8
Latino	25

Ten voting members identified themselves as 18 years old or younger.  
Registered visitors numbered 543.

## Elections:

### First Ballot for Secretary

Reference: *2007 Pre-Assembly Report*, Section IV, pages 3–4.

Presiding Bishop Mark S. Hanson informed the assembly that it was about to become a “call committee” as it voted to elect the secretary of this church. He noted that, according to the constitution of this church, the secretary can be either lay or clergy and called the assembly’s attention to the responsibilities of the secretary in the printed materials. He explained that the term of the secretary is six years and referred members to the description of an ecclesiastical ballot, also in the printed materials. He indicated that the process included up to five ballots. Prior to the third ballot, there would be a question-and-answer session in which the seven nominees receiving the most votes would respond to three questions. In addition, prior to the fourth ballot, the final three nominees would address the assembly for five minutes each.

The presiding bishop called the assembly to sing “Come and Fill Our Hearts” and led it in prayer before asking the members to cast the first ballot in the election of the secretary.

## Reports of the Treasurer and of the Mission Investment Fund

Reference: *2007 Pre-Assembly Report*, Section II, pages 33–68; Section III, Part 2, pages 9–32.

Presiding Bishop Mark S. Hanson introduced Ms. Christina Jackson-Skelton, treasurer of the Evangelical Lutheran Church in America, and the Rev. Arnold O. Pierson, vice president for church relations and communications of the Mission Investment Fund.

Treasurer Jackson-Skelton reported that the ELCA churchwide organization completed fiscal years 2005 and 2006 with revenue exceeding expense in its current operating budget.

She said that the full consolidated and audited financial statements reflect additional consolidated entries, data and footnotes. These statements were included in the *2007 Pre-Assembly Report*.

Her report showed that revenue available for current operations increased from \$82 million in 2005 to \$82.9 million in 2006, an increase of about \$900,000. This was the third consecutive year of increases in total operating revenue. Further, operating expenses of approximately \$79.9 million in 2006 reflect an increase of \$1.8 million from 2005. These expenses were favorable to the operating budget in both years.

The treasurer reported that revenue minus expense before nonbudgeted items resulted in a surplus of approximately \$3.9 million in 2005 and \$3 million in 2006. She stated that net revenue in excess of expense, a positive bottom line, is important because it builds cash reserves, gives the flexibility to support new mission opportunities and to meet needs not anticipated in the normal operating budget, as well as encourages careful budget planning and controlled spending. Non-budgeted expenditures include Church Council designated funds.

Ms. Jackson-Skelton said that, after reviewing the 2004 favorable operating results, the Church Council took action early in 2005 to approve Presiding Bishop Hanson's proposal to designate \$4 million from current funds for additional mission and ministry priorities. This resulted in reducing the 2005 net operating results by \$4 million to an unfavorable, but planned, net expense over revenue for fiscal year 2005 of \$.1 million.

In 2006, there were no funds designated by the Church Council for specific purposes. The \$4 million designated by the Church Council in 2005 was allocated to strengthen support of core ministry commitments of this church as follows:

Leadership development: \$2,100,000

Introduction of new primary worship resources: \$900,000

New congregational development and renewal: \$500,000

Ministry among people living in poverty: \$400,000

Churchwide strategy for engagement in Israel and Palestine: \$100,000

Mission-support income, that is, the unrestricted income from congregations through synods to the churchwide organization, declined very slightly from \$65.6 million in 2004 to \$65.5 million in 2005, a decrease of \$150,000, or .2 percent.

In 2006, mission-support income increased \$65.7 million, an increase of \$200,000, or .3 percent.

Other categories of revenue, which in 2006 represented about 21 percent of total revenue available for current operations, increased from 2005 by \$.7 million, primarily due to an increase in interest earnings on short-term investments.

In 2006, 37 synods increased the dollar amount of their mission-support sharing with the churchwide organization, as compared to the prior year, while in 2005, the number of synods that increased mission-support sharing was roughly half, with 33 synods increasing their support and 32 synods decreasing in total-dollar terms.

Reporting on the World Hunger Appeal, Treasurer Jackson-Skelton noted that World Hunger is not part of the current operating revenue and expense but is instead budgeted and accounted for separately. In the past two years it has seen record income levels. In 2005, contributions to the general World Hunger Appeal reached \$17 million, an increase of \$0.8 million over the 2004 level. In 2006, members again gave very generously to support this appeal, exceeding the prior year by \$2.1 million to reach \$19.1 million in income for World Hunger.

She observed that ELCA members also gave generously to support disaster response in the Gulf Coast area and across the globe. Over a two-year period, \$46.2 million was received for disaster response. Of this, \$31.8 million was designated for the Gulf Coast hurricane response, \$27.5 million in gifts, and \$4.3 million in grants.

Treasurer Jackson-Skelton next reported on fiscal year 2007. She said that for the five months ending June 30, 2007, revenue available to cover the current budgeted expenses had increased \$800,000 from the same period in 2006, and was favorable to budget by \$100,000. Mission-support income also was favorable to budget by \$300,000, or 1.1 percent ahead of the same period one year ago. Expenses were well within the approved spending plan, resulting in a modest operating surplus that was favorable to budget expectations. World Hunger income has continued its positive trend for these past two years. For the first five months of this fiscal year, \$5.5 million was received, an increase of \$600,000 from the same period in 2006.

Ms. Jackson-Skelton voiced thanks to Presiding Bishop Hanson, Vice President Carlos E. Peña, and Secretary Lowell G. Almen for their outstanding support and collaboration, as well as to the Church Council and Conference of Bishops, other ELCA staff, and to the many ELCA members who pray for the leadership of this church on a regular basis. She also expressed gratitude to her congregation, Joy Lutheran Church in Gurnee, Illinois, and to her husband and their two children.

The Mission Investment Fund (MIF) report was introduced by a video depicting two congregations, St. Paul Lutheran Church in Decatur, Georgia, and Emanuel Lutheran Church in Dallas, Texas, which were beneficiaries of this important source of funding. Pr. Arnold O. Pierson provided a financial update on the fund. He reported that at the close of 2006, the Mission Investment Fund had 708 loans outstanding with balances of \$383 million. This represented an increase of 137 loans and \$85 million since the end of fiscal year 2004–2005.

Pr. Pierson reported that, as of July 2007, loans to ELCA ministries surpassed \$400 million, an increase of \$200 million since 2002. These loans were supported by MIF investors—ELCA members, congregations, and related ministries that invested through the fund in order to enable ministry to happen while at the same time earning a competitive return on their money.

Total investments increased over the 2005 and 2006 fiscal years, reaching a high of \$335 million and closing the year at \$327 million. This represented approximately 20,000 accounts for 11,000 investors.

The majority of investments in the Mission Investment Fund were from congregations, synods, and ELCA-related ministries. Individual members of this church had invested \$95 million. Total assets at the close of 2006 were \$491 million.

Pr. Pierson identified the mission priority of the MIF, which was to make low-interest loans to new mission congregations for the purchase of land and the construction of initial church buildings. This priority gives congregations in the process of development a place to turn for support and capital financing. Mission congregations pay no interest for the first two years for a property loan and then pay two percent for an additional five years. The interest rate for a congregation's first building was set at 3 percent for seven years.

Pr. Pierson added that the MIF also made loans to established congregations for new construction and renovation projects, as well as for refinancing debt. Loans for capital projects made to ELCA-related ministries such as seminaries, outdoor ministries and social ministry organizations are made possible through the investment of dollars of congregations and their members, synods, and ELCA-related ministries.

In conclusion, Pr. Pierson thanked the many members, congregations, and related ministries of this church who are already involved in the fund and asked those who have not chosen to invest to reflect upon his report of the important work of this fund and consider joining this vital ministry.

Presiding Bishop Hanson thanked Treasurer Jackson-Skelton and Pr. Pierson for their reports and wished Pr. Pierson well in his retirement.

## **Report of the Blue Ribbon Committee on Mission Funding**

*Reference: 2007 Pre-Assembly Report, Section V, 1-6; Section IV, page 11.*

Presiding Bishop Mark S. Hanson introduced the presenters of the report of the Blue Ribbon Committee on Mission Funding. They were the Rev. Philip L. Hougen, bishop of the Southeastern Iowa Synod; Mr. Grieg L. Anderson, member of the Church Council who co-chaired the committee following the death of Mr. Earl L. Mummert in October 2006; the Rev. Jennifer J. Thomas, member of the Church Council; and the Rev. A. Craig Settlage, director for mission support.

Bishop Hougen said that the report was grounded in the recognition of God's abundant grace in the life of the ELCA. Every facet of life belongs to God, he commented, and every facet of life was an opportunity to give in response to God's amazing grace. He explained that mission funding, sometimes known as mission support, was based on the ELCA's unique structure as one church in three expressions. Congregations, synods, and the churchwide organization were interdependent partners sharing responsibility for God's mission. He reminded the assembly that mission support is the foundation for supporting synodical and churchwide mission and ministry. He said, "the decisions made by congregations and synods make the difference in what we are able to do together as ELCA in three expressions."

Bishop Hougen described a pattern in mission-support funding that has impacted negatively the ability of synods and the churchwide organization to do their mission and ministry: members of the ELCA congregations continue to increase the amount they give to congregations; yet, giving from congregations to synods and the churchwide organization continued to decrease over a 40-year period. He stated, "What we see is that mission support as a percentage of total giving in congregations has declined from 17.7 percent in 1965 to six percent in 2006. It is this pattern that limits synods and the churchwide organization in their ability to carry out mission and ministry."

He continued, "We are a church that is rich in resources, both people and dollars. Yet, we have fallen into a pattern of sharing less and less of our financial resources beyond the local congregation. This trend could lead to the unintended consequence of weakening synodical and churchwide ministries." He stated that the synodical and churchwide mission and ministries are treasures this church cannot lose if it is to remain strong and vital.

A video illustrated several of the ministries supported through the mission-support contributions of the members of this church.

Following the video, Pr. Settlage concluded the report. He said, "The Blue Ribbon Committee report challenges us all, each baptized member of this church, to grow in faithful and generous giving. The report affirms that the dollars that we all give in the offerings in our congregations that leave the congregation enable the mission and ministry of synods and the churchwide organization. This practice of sharing continues the goal of sharing income established at the beginning of the ELCA."

The report called for stewardship education for those preparing to serve as rostered leaders in this church. It included a clear and challenging call to the leaders of this church to model personal stewardship, including the importance of tithing and giving beyond tithing. It envisioned the congregations, synods, and churchwide expressions of the ELCA to continue to work together as interdependent partners in support of the mission and ministry of this church.

## **Consideration of the Blue Ribbon Committee Recommendations for Mission Funding**

*Reference: 2007 Pre-Assembly Report, Section IV, page 11.*

Presiding Bishop Mark S. Hanson put before the assembly the recommendations of the Blue Ribbon Committee on Mission Funding as recommended by the Church Council.

### ***MOVED;***

- SECONDED:***
1. To give thanks for the manifold ways in which God has blessed richly the Evangelical Lutheran Church in America with faithful members and abundant resources;
  2. To acknowledge God's summons to be good stewards in commitment to the mission entrusted to the Church and in the responsible management of the resources entrusted to members;
  3. To receive with gratitude the report of the Blue Ribbon Committee on Mission Funding in the Evangelical Lutheran Church in America;
  4. To commend the content of the report for study and reflection throughout this church; and
  5. To foster renewed commitment to vigorous mission-support efforts throughout the congregations, synods, and churchwide ministries of the Evangelical Lutheran Church in America in a wide variety of ways, including:
    - a. examination of "best practices" for mission funding, alternative methods of generating mission-support income, and an improved consultation process for synods and the churchwide organization;
    - b. commitment by the churchwide organization to convene stewardship leaders—including synodical stewardship committees, Lutheran professional advisors, and others—to encourage greater widespread ownership of stewardship endeavors throughout this church and to provide training, motivation, and inspiration;
    - c. evaluation of stewardship education programs as well as the development and implementation of a strategy for stewardship leadership and staffing;
    - d. development of educational opportunities for all those preparing for rostered leadership in this church through seminaries, programs of theological education for emerging ministries, and lay schools of theology;
    - e. establishment of a requirement, by autumn 2009, for continuing education (6–10 hours) in financial stewardship for first-call rostered leaders to help them build upon competencies learned and practiced during their seminary education;

- f. engagement of new models for the role of the churchwide organization in financial leadership; and
- g. dissemination by the churchwide organization and synods to an increasing number of member households of regular, clear, and concise communication that is focused on mission interpretation.

Mr. John D. Litke [Metropolitan New York Synod] moved an amendment to the recommendation.

**MOVED;**

**SECONDED:** To amend by addition after Paragraph 5.c. (and to re-letter the remainder accordingly):

- d. presenting to the 2009 Churchwide Assembly a proposal for the development and implementation of a resource to help congregations assess their responsible and accountable use of God's resources commended to their care.

Speaking to his amendment, Mr. Litke noted that the assembly had heard that income had risen, but without a proportionate rise in giving to mission support. He observed that in periods of high fixed costs, variable costs such as benevolence often fall victim to reduction or elimination. He argued that his amendment was aimed at providing assistance to congregations "to help them decide among various bitter choices."

Hearing no other speaking, Presiding Bishop Hanson put the amendment before the assembly for a vote.

**MOVED;**

**SECONDED;**

**YES-811; NO-154**

**CARRIED:** To amend by addition after Paragraph 5.c. (and to re-letter the remainder accordingly):

- d. presenting to the 2009 Churchwide Assembly a proposal for the development and implementation of a resource to help congregations assess their responsible and accountable use of God's resources commended to their care.

Mr. R. Brandon James [Southwestern Pennsylvania Synod] also offered an amendment to add a new section 6 to the recommendation.

**MOVED;**

**SECONDED:**

To amend by addition:

- 6. To instruct the Church Council to continue the work begun by the Blue Ribbon Committee on Mission Funding, using methods they see as appropriate, with emphasis on the patterns and practices of how congregations determine what mission-support dollars they will offer to their respective synods:
  - a. The purpose of this process would be the development of additional strategies aimed at reducing, over a period of years, the wide variations in mission support received by the 65 synods

as measured by the percentage of congregational mission support remitted or the dollars per attending member received;

- b. Congregations would be encouraged to share with the synods and the churchwide organization a minimum of 10 percent of their mission-support dollars received, with planned annual increases to 15 percent.
- c. Preliminary reports of this effort would be shared by the Church Council and with the Conference of Bishops with the final report presented at the 2009 Churchwide Assembly.

Mr. James stated that the intent of his amendment was to produce continued investigation, dialogue, and the development of strategies to increase the awareness of members about the issues of stewardship and resource allocation as this church strives to fulfill the mission to which it is called.

The Rev. Gregory R. Pile, bishop of the Allegheny Synod, requested that the amendment be posted on all screens because some areas of the hall had obstructed views. The problem was corrected.

Mr. Jerry U. Key [Greater Milwaukee Synod] spoke against the amendment in light of his congregation's limited budget. He was concerned that it was unclear what the consequences would be should the mission-support percentage not be met.

The Rev. Martha J. Hampton [La Crosse Area Synod] offered an amendment to Mr. James's amendment to insert "at least" in the final clause of section "b."

***MOVED;***

***SECONDED:*** To amend by addition:

- b. Congregations would be encouraged to share with the synods and the churchwide organization a minimum of 10 percent of their mission support dollars received, with planned annual increases to at least 15 percent.

Pr. Hampton said that the expectation in the recommendation should not be limited to 15 percent.

There were no other speakers, so the chair put the Hampton amendment to a vote.

***MOVED;***

***SECONDED;***

***YES-686; NO-298***

***CARRIED:*** To amend by addition:

- b. **Congregations would be encouraged to share with the synods and the churchwide organization a minimum of 10 percent of their mission support dollars received, with planned annual increases to at least 15 percent.**

Presiding Bishop Hanson declared the Hampton amendment adopted. The motion on the floor was now the James amendment as amended.

Mr. John G. Munding [Montana Synod] opposed the recommendation, stating that mission support should not be a matter of law. He said the recommendation could be construed as saying "stewardship is our wallets but not our message."

The Rev. Charles R. Bade [Northwestern Minnesota Synod] did not support the amendment as he believed it complicated the proposed recommendations.

Presiding Bishop Hanson asked members at microphones to register so they would have their turn to speak when the assembly returned to the discussion of the recommendation of the Blue Ribbon Committee on Mission Funding. He called the assembly to the Orders of the Day.

## **Greeting: 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). Presiding Bishop Hanson expressed gratitude for the strong partnership of the ELCIC in joint projects and shared mission. Earlier in 2007, the Church Council had honored Bishop Schultz in recognition of his retirement. Presiding Bishop Hanson described him as “a gifted theologian, ever curious about the relationship of faith and science.”

Presiding Bishop Hanson also expressed delight as he announced that the Rev. Susan C. Johnson had been elected national bishop of the ELCIC at its assembly in June 2007. He observed that he looked forward to continuing with her the strong relationship he had experienced with Bishop Schultz.

Bishop Schulz commented that it was an honor to bring greetings one last time. He spoke of National Bishop-elect Johnson, on whose behalf he also brought greetings. He told the assembly that she had served as an assistant to the bishop in the ELCIC’s Eastern Synod and had been serving as the bishop’s commissary during his sabbatical. She also had been vice president of the ELCIC and an advisor to the Lutheran World Federation Council. He announced that with her consecration as bishop in September 2007 there would be “complete gender parity” in the ELCIC’s Conference of Bishops.

Bishop Schultz reminded the Churchwide Assembly that the ELCIC exists because of mission initiatives based in the Lutheran churches of the United States. He reported that the ELCIC, which had participated in the development of *Evangelical Lutheran Worship*, had received it enthusiastically. He said the ELCIC also had received permission to adapt and use the Bible study from the Task Force on ELCA Studies on Sexuality, “Free in Christ to Serve the Neighbor.”

Bishop Schultz continued by saying that the ELCIC participated with the ELCA in placements for missionaries, that their bishops met with ELCA bishops in the Academy for Bishops, that they shared with the ELCA a commitment to mutual prophetic stewardship, and that the two church bodies had worked together to make AIDS drugs affordable in places throughout the world where the need was great.

Bishop Schultz noted shared frustration with governmental leaders in the U.S. and Canada treating leaders of the Church “as a nuisance.” He applauded Presiding Bishop Hanson for his international work in advocacy and his courage to call leaders to justice. He observed that while the two nations are occupied with concern for border issues and national security, in many ways their economic dominance endangers the security of others.

Bishop Schultz assured the assembly that the ELCIC was praying for the ELCA and the assembly. He commended Presiding Bishop Hanson for his sermon’s theme of being a “sent church” and noted that the theme of the ELCIC convention had been “In mission for others: a people sent.”



## Dwelling in the Word

Presiding Bishop Mark S. Hanson recognized the Rev. Marcus J. Miller, president of Lutheran Theological Southern Seminary, Columbia, South Carolina, to lead the assembly to “dwell in the Word.”

Pr. Miller told of finding the *Thomson Chain Reference* Bible that had belonged to his father-in-law. He had wondered what to do with it. He noticed the wear on the edges of the pages of the Psalms and gospels. It had been given to his father-in-law by a confirmation class on the same day Pr. Miller had, himself, been confirmed: Pentecost Sunday, 1959. Pr. Miller said the Bible now occupied a place on his desk and he continued to use it for his own personal devotion. He said it reminded him he was never by himself in his reading; he was reading the Word with his deceased father-in-law, just as he was still reading it with those with whom he had shared it in many settings over the years. Through this Bible he was reminded how the Word sustains him and others in daily life.

## Quasi Committee of the Whole

Reference: 2007 Pre-Assembly Report, Section VI, Category E, pages 53–72.

Presiding Bishop Mark S. Hanson explained that under the adopted agenda the assembly would move into a time of general discussion of responses proposed by the Memorials Committee to synodical memorials on issues related to human sexuality. This would be accomplished in the form of a “committee of the whole.” He explained that, according to *Robert’s Rules of Order*, an assembly can go into a “committee of the whole” if it wants to discuss a matter more informally than in a plenary session.

Presiding Bishop Hanson indicated that since he would continue to chair the discussion, according to *Robert’s Rules* this would be a “quasi committee of the whole.” The rules of the assembly regarding speeches and applause continued to apply. He noted that this format was not legislative and that motions would not be in order, other than a motion to return to plenary.

Secretary Lowell G. Almen presented the motion to move into a “quasi committee of the whole.”

### **MOVED;**

**SECONDED:** To go into a “quasi committee of the whole” for 45 minutes for the purpose of discussing the responses proposed by the Memorials Committee to synodical memorials on issues related to human sexuality.

Presiding Bishop Hanson invited discussion on the motion. Hearing none, he asked the assembly to vote on the motion to move into a “quasi committee of the whole.”

### **MOVED;**

### **SECONDED;**

**YES-903; NO-83**

**CARRIED:** To go into a “quasi committee of the whole” for 45 minutes for the purpose of discussing the responses proposed by the Memorials Committee to synodical memorials on issues related to human sexuality.

Presiding Bishop Hanson reported that the motion had carried and at 4:23 P.M. he declared the assembly to be constituted as a “quasi committee of the whole” to discuss issues

related to human sexuality. The committee would dissolve automatically after 45 minutes. He called upon the Rev. Marie C. Jerge, bishop of the Upstate New York Synod, to lead the assembly in prayer.

Presiding Bishop Hanson gave instructions on seeking recognition to speak: those in favor of the recommendations of the Memorials Committee or who wished to speak in support of current standards for rostered leaders were to speak at green microphones; those who favored another approach, including a change in standards, were told to speak at red microphones. He also indicated that he would call upon speakers alternating between green and red microphones.

Mr. Johannes I. Olsen [Upstate New York Synod] said that it would be a mistake to dishonor the established process for considering issues of human sexuality and reverse the decision of the previous assembly. He also was concerned that a new action now would come as a surprise to the membership of this church.

The Rev. Lisa D. Barry [Florida-Bahamas Synod] supported a change in the current standards for rostered leaders. She identified herself as a bisexual person, who knew many people who have gifts for ministry but who are precluded from service.

Ms. Darcy M. Lund [Southwestern Washington Synod] supported the recommendation of the Memorials Committee to refer. She called upon the members of this church to respect the counsel of the Conference of Bishops. "We should not interrupt the process that allows all in the church to have a voice," she argued.

The Rev. Peter Rogness, bishop of the Saint Paul Area Synod, spoke against the recommendation of the Memorials Committee, favoring instead an approach like that of the memorial passed by his own synod. He explained that he was "looking for a way to open a window in this process." Bishop Rogness mentioned Anita Hill, who is engaged in a "valued ministry in his synod." He concluded by saying, "We would be well served by having fewer exclusionary rules."

Mr. Joshua Buzzard [Northeastern Pennsylvania Synod] took as an example the results of the Task Force on Education, saying that "the process can work." He said, ". . . let decisions be made in a setting that allows for easier spiritual discernment and not in the emotional rashness of a plenary floor."

Ms. Nadine R. Anderson [Northeastern Pennsylvania Synod] spoke in favor of allowing persons in committed relationships to be rostered. She argued, "We can disagree about this and still live together faithfully." She observed that there had been no consensus on the ordination of women, but the decision to ordain them did not destroy the church.

Mr. Benjamin E. Landon [Upper Susquehanna Synod] observed that the members of this church should make every effort to live together without divisiveness. Since the social statement on sexuality was scheduled for consideration in 2009, abandoning that process would create deep division, in his opinion. He called upon the assembly to avoid actions that could "rip this church apart."

Mr. Jeremy Posadas [Metropolitan New York Synod] suggested that much of the debate about human sexuality was driven by fears for the ELCA's survival. These fears could best be countered by bringing in new members, he believed, but he questioned whether keeping the current policy would help in evangelizing new members.

The Rev. Steven C. Berntson [Eastern North Dakota Synod] supported the Memorials Committee's recommendation. He expressed care for gay and lesbian family and church members, but also urged that the ELCA continue to listen to other voices in this church. He

expressed respect for the work of the Rev. Merton P. Strommen in his book, *The Church and Homosexuality: Searching for a Middle Ground*, and commended it to all.

Ms. Susan Cyr [Greater Milwaukee Synod] supported memorials requesting change. She called on the Churchwide Assembly to deliberate and vote and said that the assembly owed it to the 21 synods that had submitted memorials.

Mr. Timothy Deal [North Carolina Synod] noted that in 2005 the Churchwide Assembly had prayed for and received the Holy Spirit when it made decisions on sexuality issues in Orlando. He stated that to alter that decision would express distrust of God's guidance.

Ms. Ester A. Johansson-Lebron [New Jersey Synod] identified herself as a member of the Memorials Committee who had voted against the recommendation to refer the synodical memorials. She said that social change can be uncomfortable. Being a Lutheran is not about always being comfortable, however, but about taking a stand that is right.

Ms. Clarissa Finley [Southeastern Iowa Synod] spoke in favor of the recommendation of the Memorials Committee. She urged trust in the Task Force for Evangelical Lutheran Church in America Studies on Sexuality and called upon the members of the assembly to honor and respect the decision-making process. She asked for prayers for the task force.

Mr. Jeffery L. Herman-May [New England Synod] identified himself as a gay man. He recounted that after a time of struggle over his sexual identity he found welcome in a church as part of the body of Christ, fully able to participate in its mission. He was looking to see what the Holy Spirit was doing with Bradley E. Schmeling and with St. John's Lutheran Church in Atlanta.

Mr. Roy Gibbs [Northwestern Ohio Synod] commented that as a voting member of the 2005 Churchwide Assembly he thought the decisions made there were complete. To reopen the question now, he argued, would mean that all previous discussion and decisions had been for nothing.

The Rev. Paul D. Erickson [Saint Paul Area Synod] recalled his participation in 1982 in a Lutheran Student Movement assembly that urged "all Lutheran church bodies to ordain all qualified candidates without regard for their sexual orientation." He remarked that, after 25 years of waiting, the effect of the Memorials Committee recommendations would be to delay longer. He observed that there would always be reasons given to wait. "Meanwhile the mission of this church is being hindered by its refusal to ordain all those who are being called and gifted by God into ministry," he said.

Mr. Randy Willhite [Saint Paul Area Synod] observed that this was his first assembly, and he wanted to listen and discern. He asked, "What if this work is thrown away in two years?" He called members to honor the work of the 2005 Churchwide Assembly.

Because of a timing concern, Presiding Bishop Hanson recalled the Rev. Lisa D. Barry [Florida-Bahamas Synod] to finish her remarks. She expressed concern about further delay in changing ELCA policies.

The Rev. Jill J. Jennings [Southeastern Synod] described how Bradley Schmeling had baptized her nephew and called Mr. Schmeling an agent of grace. In light of the disciplinary action against him, she asked, "How does his relationship [with his partner] change that role?"

The Rev. Sarah A. Gausmann [Lower Susquehanna Synod] indicated that any change in policy would pull members of this church away from the treasures of its faith and heritage. She identified the *Small Catechism* as one of those treasures, basic to faith. She said that "to abandon God's created order invites chaos."

The Rev. Brian E. Brandt [Oregon Synod] stated his belief that the ELCA should change its policy because the current policy harms this church. He noted that congregations wanted pastors and pulpits stood empty. He told of two lesbian women, a couple, in his congregation. One he identified as having the gifts to be a pastor, but she would not pursue ordination because of the potential for heartbreak and humiliation.

The Rev. Deborah O. Lunde [Eastern North Dakota Synod] stated that there were declines in membership in the Episcopal and Presbyterian churches and the United Church of Christ as they have explored sexuality issues. She advocated support for the Memorials Committee recommendations.

Presiding Bishop Hanson advised the assembly that, due to timekeeping issues, the time for the “quasi committee of the whole” would be extended by two minutes and therefore would conclude at 5:10 P.M.

Mr. Randy L. Weitz [Sierra Pacific Synod] referred to Luther, who said that he would gladly give up his coat in the name of unity, but would not compromise God’s Word and sacraments. He urged the assembly not to compromise God’s Word and not to trust feelings over God’s Word.

Mr. Timothy Fisher [Minneapolis Area Synod] questioned the recommendation of referral to the task force because he saw the 2005 report of the task force as failing to give a single clear answer. He recalled that Prof. Tiede had indicated that the 2009 social statement would tend to be a deliberative piece for the purposes of facilitating discussion. He drew the conclusion that the social statement would not address policy. In conclusion he said, “A sent church doesn’t spend money keeping people out.”

The Rev. Heidi R. Kvanli [South Dakota Synod] expressed her support for the recommendation of the Memorials Committee. She said the term “committed relationship” needed to be defined. Pr. Kvanli called for careful discernment and asked the assembly not to sidestep the process.

Ms. Allison A. Guttu [Metropolitan New York Synod] disputed any contention that a change of policy would alienate persons of color. She noted that there is no uniform position among persons of color any more than there is among white persons. She suggested that persons of color more likely would be alienated by exclusionary practices.

Ms. Katie K. Abercrombie [Florida-Bahamas Synod] remarked that the social statement process is important and participatory. She called on the assembly to honor and trust the process rather than undermine it.

The Rev. William A. McKee [Southern Ohio Synod] called the assembly’s attention to the fifth chapter of Acts, in which Gamaliel warned his companions that a movement that is not of God will fail, but to oppose a movement from God is futile. The quote ended with the words “You might be found opposing God! (Acts 5:39).” Pr. McKee said, “We should let them serve and see what work God does at their hands.”

At 5:11 P.M., August 8, 2006, Presiding Bishop Hanson called the “quasi committee of the whole” to a conclusion and re-convened Plenary Session Five. The assembly sang “O Holy Spirit, Root of Life” as it moved to the next item of business.

## **Introduction of ELCA College and University Presidents**

Since the last 2005 Churchwide Assembly several of the colleges and universities of this church had welcomed new presidents. Presiding Bishop Mark S. Hanson introduced them and invited those present to stand:

- Dr. Paul Pribbenow, Augsburg College, Minneapolis, Minn.;
- Mr. Robert Oliver, Augustana College, Sioux Falls, S.D. (*not present*);
- Dr. Edward Leonard, Bethany College, Lindsborg, Kan.;
- Dr. Denvy Bowman, Capital University, Bexley, Ohio (*not present*);
- The Rev. Dr. Philip Johnson, Finlandia University, Hancock, Mich.;
- Mr. Mike Maxey, Roanoke College, Salem, Va.;
- Dr. David Anderson, St. Olaf College, Northfield, Minn.;
- The Rev. Ann Svennungsen, Texas Lutheran University, Seguin, Texas;
- Dr. Steven Fritz, interim, Midland Lutheran College, Fremont, Neb. (*not present*);
- and
- Dr. Robert Olson, interim, Thiel College, Greenville, Pa.

Following these introductions the presidents of other ELCA-affiliated colleges and universities were asked to stand and be recognized. Presiding Bishop Hanson welcomed them all and thanked them for their commitment to Lutheran education.

## **College Corporation Meetings**

Reference: College Corporation Booklet.

At 5:18 P.M. Central Daylight Time, Presiding Bishop Mark S. Hanson announced that the assembly would move into the corporation meetings for four of the ELCA colleges. He explained that the governing documents of the Evangelical Lutheran Church in America provide for a variety of relationship patterns between the ELCA and its colleges and universities and that four of this church's colleges and universities had chosen to relate to this church through the Churchwide Assembly.

Presiding Bishop Hanson declared the Churchwide Assembly in recess, pursuant to bylaw 8.32.06. of the *Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America*, to convene, sequentially, the college corporation meetings for Dana College (Blair, Nebraska), represented by President Janet S. Philip; Luther College (Decorah, Iowa), represented by President Richard L. Torgerson; St. Olaf College (Northfield, Minnesota), represented by President David R. Anderson; and Wartburg College (Waverly, Iowa), represented by President Jack R. Ohle. The minutes of those proceedings are kept in the records of those institutions.

The Rev. Stanley N. Olson, executive director of the Vocation and Education program unit, provided an overview of the corporation meetings and of the work of the colleges and universities of this church. He then introduced each of the college representatives.

At the conclusion of the college corporation meetings, Presiding Bishop Hanson declared Plenary Session Five of the 2007 Churchwide Assembly again to be in session at 5:30 P.M.

Following the resumption of the plenary session, Presiding Bishop Hanson recognized Interim President Howard Wennes of California Lutheran University, Thousand Oaks, California.

## **Recess**

Presiding Bishop Mark S. Hanson called upon Secretary Lowell G. Almen to make announcements. Secretary Almen reminded the assembly of the deadline for items not germane to the agenda, of the Lutheran Campus Ministry 100th Anniversary Celebration following the plenary session, and of the college and university receptions being held throughout the evening at the assembly hotel.

The Rev. Charles “Charlie” W. Mays, a member of the Church Council, led the order for Evening Prayer. At 5:39 P.M., Presiding Bishop Mark S. Hanson rang the bells and extinguished the candle, signifying that the assembly stood in recess.

# Plenary Session Six

**Thursday, August 9, 2007**

**8:30 A.M. – 11:00 A.M.**

Presiding Bishop Mark S. Hanson called to order Plenary Session Six of the Churchwide Assembly of the Evangelical Lutheran Church in America at 8:30 A.M., Central Daylight Time, on Thursday, August 9, 2007, in Exhibition Hall A at Navy Pier, Chicago, Illinois. He rang the bells, lit the candle, and asked the Rev. Kenneth M. Rupp, a member of the Church Council, to lead the assembly in Morning Prayer. The assembly sang “O Day of Rest and Gladness”; the Scripture reading was from Proverbs.

## Opening Remarks

Presiding Bishop Mark S. Hanson informed the assembly that it would have a busy day with a variety of matters coming before it. Referring to the Board of Pensions Wellness Wheel, he said that voting members know that part of the Wellness Wheel involves physical activity. Using the voting machines, he asked how many had done any of the following in the last two days:

1. Walked to Navy Pier or back (405);
2. “Walked, Ran, or Rolled” in the morning (21);
3. “Stretched and Prayed” with Murray Finck (7);
4. More than one of the above (100).

The presiding bishop suggested that voting members could do better in this area. He noted that part of the Wellness Wheel also involved spiritual health and asked those who had prayed outside of the plenary sessions or worship to press “yes” on their voting machines. A total of 788 indicated they had and 20 that they had not. He responded that everyone should pray for those 20.

Presiding Bishop Hanson reminded the assembly that a voting member had asked a question during Plenary Session Four about offerings at assembly worship services. He reported that he had conferred with the worship team, which had indicated that Churchwide Assembly offerings were designated in advance. For assembly participants and visitors who preferred to offer a gift each day, he announced that there would be baskets at the entrance to the worship center on Thursday and Friday, and that, unless otherwise designated, those gifts would support the World Hunger Appeal.

The presiding bishop added that, in general, gifts would be welcome at any time and could be given online or mailed to the Evangelical Lutheran Church in America. Such gifts could be designated to a specific ministry of choice or left undesignated. Special gifts—even for a rabbit or a goat—could be given through the ELCA Good Gifts catalog.

Presiding Bishop Hanson proposed the following for the morning’s agenda:

- Elections: Report of the First Ballot for Secretary (with the deadline for withdrawal of names from the ballot at 9:30 A.M.)
- Report of the Secretary
- Elections: First Common Ballot
- Greeting from the Evangelical Lutheran Church in Jordan and the Holy Land
- Consideration of Category B3: Israeli-Palestinian Conflict

- Report of the World Hunger Appeal and Lutheran World Relief
- Resolution on the World Hunger Appeal
- Elections: Second ballot for secretary
- Greeting from Lutheran Immigration and Refugee Service
- Dwelling in the Word

He further proposed the following items for the afternoon plenary session:

- Bible study
- Consideration of extension of full communion to two additional provinces of the Moravian Church in America
- Ecumenical greetings from full-communion partner churches
- Elections: Report of the Second Ballot for Secretary
- Consideration of memorials on sexuality
- Dwelling in the Word
- Nominee forum for secretary

Hearing no objection, the chair ordered the agenda set as proposed.

The Rev. Heidi W. Punt [Central/Southern Illinois Synod] announced that a document had been circulated throughout the assembly hall and asked if it had been authorized. Presiding Bishop Hanson replied that he just had been made aware of the problem. He asked members to abide by the rules that the assembly had adopted.

## **Elections:**

### **Report on the First Ballot for Secretary**

*Reference: 2007 Pre-Assembly Report, Section IV, pages 3–4; Section I, pages 17–19.*

Presiding Bishop Mark S. Hanson called on Mr. Phillip H. Harris, chair of the Elections Committee, to report on the first ballot for secretary. Mr. Harris reported that 1,004 ballots had been cast, including three illegal ballots. He indicated that no single nominee had received the 753 votes (75 percent) required for election and added that nominees who wanted to withdraw from further consideration would need to make that request to the secretary's deputy by 9:30 A.M.

Nominees on this ballot, with spellings as submitted by voting members, were:

Michael Cooper-White	162	16.14%	Raymond Miller	6	.60
Andrea DeGroot-Nesdahl	110	10.96	Carlos Pena	6	.60
Ken Rupp	95	9.46	Rolf Wangberg	6	.60
David Swartling	88	8.76	Lowell Almen	5	.50
Paul Schreck	69	6.87	Michael Dubsky	5	.50
Glenny Ose (Skully)	42	4.18	Callon Halloway	5	.50
Wm. Chris Boerger	39	3.88	James Krauser	5	.50
Mark Grorud	36	3.59	Lohrmann Marcus	5	.50
George Watson	25	2.49	Myrna Sheie	5	.50
Ruth Hamilton	17	1.69	John Dellis	4	.40
April Larson	13	1.29	Suzanne Dillahunt	4	.40
Wyvetta Bullock	12	1.20	Michael Dubsky	4	.40
Mark Werner	11	1.10	Barbara Lundblad	4	.40
Kathie Bender-Schwich	9	.90	Loren Mai	4	.40
Ronald Warren	9	.90	Margaret Payne	4	.40
Randall Lee	8	.80	Matthew Riegel	4	.40
Mark Helmke	7	.70	Roger Spencer	4	.40



David Swarthling	4	.40	Mark Foss	1	.10
Steven Ullestad	4	.40	Michael Foss	1	.10
Thomas Christell	3	.30	James Goldsmith	1	.10
Karl Donfried	3	.30	Jim Goldsmith	1	.10
Richard (Rick) Foss	3	.30	Scott Grorud	1	.10
Larry Iverson	3	.30	Christine Grumm	1	.10
John Lohre	3	.30	Rosemarie Guzman	1	.10
Gary Mills	3	.30	Mel Hammer	1	.10
John Richter	3	.30	Bill Harris	1	.10
Eric Shafer	3	.30	Donald Hayn	1	.10
Dennis Smith	3	.30	Bill Horne	1	.10
Albert Arndt	2	.20	Philip Hougen	1	.10
Edward Benoway	2	.20	Richard Johnson	1	.10
Addie Butler	2	.20	Jim Justman	1	.10
Steve Converse	2	.20	Priscilla Kinney	1	.10
Joseph Crippen	2	.20	Robert Klonowski	1	.10
Amandus Derr	2	.20	Gerard Knoche	1	.10
James Echols	2	.20	Mark Kolden	1	.10
Sue Gamelin	2	.20	Philip Krey	1	.10
Phillip Harris	2	.20	Susan Langhauser	1	.10
Robert Hofstad	2	.20	Diane Loberger	1	.10
Rebecca Larson	2	.20	David Lose	1	.10
Patricia Lull	2	.20	Kathryn Love	1	.10
Stanley Olson	2	.20	Charles Mays	1	.10
Mark Ramseth	2	.20	Donald McCoid	1	.10
Roy Riley	2	.20	Tom McKee	1	.10
Kai Swanson	2	.20	Angela Miller	1	.10
Kathryn Wicks	2	.20	Charles Miller	1	.10
Larry Yoder	2	.20	David Miller	1	.10
Dennis Allen	1	.10	John Mills	1	.10
Grieg Anderson	1	.10	Gladys Moore	1	.10
Kevin Bardonner	1	.10	Deb Myers	1	.10
Robert Berg	1	.10	Glen Nycklemoe	1	.10
Kirk Bish	1	.10	Glendy Olson	1	.10
Karen Bockelman	1	.10	Eric Peterson	1	.10
Chris Boering	1	.10	James Peterson	1	.10
Stephen Bouman	1	.10	Ronald Pittman	1	.10
Alan Buresh	1	.10	Jeremy Posadas	1	.10
Michael Burk	1	.10	Robert Rimbo	1	.10
Brent Campbell	1	.10	Michael Root	1	.10
Jeff Clements	1	.10	Pete Rudowski	1	.10
Beverly Conway	1	.10	Kenneth Rupert	1	.10
David Daubert	1	.10	Bradley Schmeling	1	.10
Dawn Donato	1	.10	Jeffrey Schook	1	.10
Barbara Dowdy	1	.10	Paul Schrecker	1	.10
Ruben Duran	1	.10	Lynn Schudy-Ziese	1	.10
John Emery	1	.10	David Schwartling	1	.10
Paul Everett	1	.10	Joel Sherer	1	.10
Mark Fitzsimmons	1	.10	Robert Shoffner	1	.10

Dennis Smith	1	.10	Janet Thompson	1	.10
Marilyn Smith	1	.10	Luther Thoreson	1	.10
Robert Smith	1	.10	David Tiede	1	.10
Jeff Sorenson	1	.10	Robert Vaage	1	.10
Jill Steichen	1	.10	Jonathan Vehar	1	.10
David Strobel	1	.10	George Watso	1	.10
Doris Strobel	1	.10	Martin Wells	1	.10
Peter Strommen	1	.10	Greg Wenhold	1	.10
Mary Struefert	1	.10	Keith Wiens	1	.10
Pedro Suarez	1	.10	Mark Wildermuth	1	.10
David Swarthmore	1	.10	William Yesse	1	.10
David Swedlin	1	.10	Jeffrey Ziegler	1	.10
David Swedling	1	.10	Catherine Ziel	1	.10
Yolanda Tanner	1	.10	Mary Zurell	1	.10
Jennifer Thomas	1	.10			

### Report of the Secretary

Reference: *2007 Pre-Assembly Report*, Section II, pages 7–32.2; Section I, page 20.

Presiding Bishop Mark S. Hanson announced that the assembly would move to the report of the secretary, the Rev. Lowell G. Almen, whose written report was in the *2007 Pre-Assembly Report*, Section II, and is printed in Exhibit D. Presiding Bishop Hanson commented that this would be Secretary Almen's tenth and final report as secretary of this church. Although the assembly would have the opportunity on Friday to thank Secretary Almen more formally for his remarkable ministry, he invited the assembly to join him now in an expression of appreciation for the secretary. The assembly stood and applauded for several minutes as Secretary Almen came to the dais. The presiding bishop announced that this was the longest continuous smile by Secretary Almen in 20 years.

Secretary Almen's report was presented by video. A printed version of the complete text was distributed later to voting members and is attached to these minutes as Exhibit D, Part 5. In the report, Secretary Almen presented an overview of his 20 years of service as the first and only secretary of the Evangelical Lutheran Church in America. As he stood in front of the oldest unaltered Lutheran church building in North America, Augustus Lutheran Church in Trappe, Pennsylvania, Secretary Almen spoke of how its pioneer pastor, the Rev. Henry Melchior Muhlenberg, had served as a model for him throughout his ministries, beginning with his first call to what was then St. Peter's Lutheran Church, Dresser, Wisconsin.

Pr. Almen went on to serve as associate campus pastor and director for communications at Concordia College, Moorhead, Minnesota, later becoming managing editor and editor of *The Lutheran Standard*, the official magazine of the American Lutheran Church. Pr. Almen was first elected secretary of the Evangelical Lutheran Church in America in 1987.

Pr. Almen spoke of his work at the Lutheran Center in Chicago as well as beyond those walls: visiting hundreds of congregations and synodical assemblies and events; being part of the Church Council; working with the Conference of Bishops; managing a dedicated staff at the churchwide offices; serving alongside three presiding bishops, three treasurers, and four vice presidents of the ELCA; and functioning as the first chair of the Lutheran-Reformed Coordinating Committee and as a member of the U.S. Lutheran-Roman Catholic Dialogue.

Speaking of the international dimensions of his work, Secretary Almen told of meeting popes, patriarchs, and other church leaders throughout the world. He recalled his participation in the Eighth Assembly of the Lutheran World Federation in 1990 and the Eighth Assembly of the World Council of Churches in 1998; his conversations with Bishop Kleopas Dumeni of the Evangelical Lutheran Church in Namibia at Namibia's independence celebration; and his attendance at the observation of the 1700th anniversary of Christianity in Armenia.

Secretary Almen observed that he found himself "with tear-filled eyes as I think of the places in many lands which I have seen firsthand the work of Lutherans and others in relief and development" through Lutheran World Federation and Lutheran World Relief, and the "marvelous ministries" of Lutheran Immigration and Refugee Service and Lutheran Services in America. He also mentioned the work of Lutheran pastors serving as military chaplains.

He described his heart as filled with gratitude for having been able to serve this church as secretary, and thanked his wife, Sally, and their children, Paul and Cassandra, for "the unbounded love they have given me so generously" throughout his years of service to the Church.

The end of the video prompted another round of vigorous applause from the assembly, which then stood and sang the hymn, "Your Hand, O Lord, Has Guided."

Presiding Bishop Hanson stated that, under the assembly's rules of procedure, the secretary's report was received and referred to the Reference and Counsel Committee without further action of the assembly.

## **Elections: First Common Ballot**

Reference: *2007 Pre-Assembly Report*, Section VII, pages 1–91; Section I, pages 9, 13–15.

Presiding Bishop Mark S. Hanson announced that the assembly would proceed to the first ballot for Church Council, various churchwide and program committees, and boards of separately incorporated churchwide units. He informed voting members that they would need the nominee list and the computer ballot form on which they could mark their choices. The forms were passed out to voting members by their synodical bishops. Presiding Bishop Hanson reminded them that the biographical descriptions of the nominees were contained in Section VII of the *2007 Pre-Assembly Report*, including information on nominations made by voting members.

The presiding bishop called upon Mr. Phillip H. Harris, chair of the Elections Committee, for a word of explanation about the various tickets. Mr. Harris pointed out that there had been an error on the first ballot for secretary. The votes for Michael Dubsy, regrettably, had been split into two entries on the ballot, and he had in fact received nine votes. Mr. Harris apologized for the mistake, which fortunately had had no effect upon the election itself. Synodical bishops were reminded that, if a voting member of their synod were absent, they would need to retain that person's ballot since the governing documents forbid voting by proxy. Mr. Harris gave voting members explicit instructions on voting procedures.

Presiding Bishop Hanson recommended that people vote over lunch and not during the business session, and added that voting members would probably need to take about a half hour to fill out the ballot. He reminded them to hand ballots in at the ballot stations located at the main doors to the plenary hall before the 2:00 P.M. deadline.

## **Greeting:**

### **Evangelical Lutheran Church in Jordan and the Holy Land**

Presiding Bishop Mark S. Hanson observed that it was his pleasure to welcome the Rev. Munib A. Younan, bishop of the Evangelical Lutheran Church in Jordan and the Holy Land (ELCJHL) and a vice president of the Lutheran World Federation. The presiding bishop mentioned that Bishop Younan would be present throughout the assembly and would be in the Augsburg Fortress bookstore later in the day for a book signing.

Presiding Bishop Hanson reminded the assembly that the 2005 Churchwide Assembly had approved a “strategy for engagement in Israel and Palestine” and that a report on the strategy could be found in Section V of the *2007 Pre-Assembly Report*, beginning on page 53. In addition, he noted that a “Peace, Not Walls” bookmark had been distributed to remind participants of the strategy. He said that the assembly later would consider memorials that addressed the ongoing conflict in Israel and Palestine.

Since 2000, he stated, this church has held a prayer vigil for peace in the Middle East. The presiding bishop referred to Bishop Younan as a contemporary Dietrich Bonhoeffer, who understood the cost of being marked with cross of Christ forever and of laying down one’s life. He reported that quite recently he had witnessed Bishop Younan’s efforts to bring Christian leaders and Muslims leaders together. He asked the assembly to extend a welcome to this prophet of Jesus Christ, peace, and justice. The assembly rose to its feet and applauded enthusiastically as Bishop Younan stepped to the podium.

Bishop Younan brought greetings from Lutherans in Jordan and the Holy Land and expressed his deep gratitude to the assembly for its commitment to mission, leadership, and support. He observed that no state or nation is independent, but rather all are interdependent. As the Church works for justice, some say it should not meddle in politics, he observed, but it was Jesus who said that his followers should speak out for the oppressed and for justice, caring for all human beings. Working for justice is not political, he said, but is biblical and spiritual. Almost 20 years ago, former U.S. President Ronald Reagan had said that the Berlin wall should come down. Who could have imagined, Bishop Younan asked, that 20 years later the world would be back to building walls? How many lives would be lost and villages demolished before the walls of hatred would be torn down? He argued that the wall would not provide security, but would promote a culture of hatred, resentment, and separation.

Bishop Younan observed that two years ago in Orlando the 2005 Churchwide Assembly had adopted the “Peace, Not Walls: Stand for Justice in the Holy Land” strategy. He could not say how much his people appreciated the support and the hope the campaign gives them. He stated that the church in Palestine teaches non-violence, and that arms, walls, weapons, and occupations would only breed more violence. He noted that this year marked 40 years of occupation by the Israelis and commented that 40 years of wilderness time was enough. He hoped that both peoples could be liberated from a culture of occupation, violence, and death into a society in which each recognizes the other.

He declared that the West must implement a single standard for justice and that the United States must become an honest broker for peace. He stated, “The road to peace is only through Jerusalem,” and urged world leaders to have the political will to stand up and say, “Mr. President, tear down that wall and use your power to free both Israelis and Palestinians and keep our children from fear and violence. Don’t send more weapons. Send us justice.”

He added that Palestinians must do their part, commenting that the internal fighting was discouraging. He stated his belief that there is one just Palestinian cause: to end the

occupation nonviolently and build a Palestinian state along the lines of the pre-1967 borders. He asked the assembly to endorse this goal and support a just solution to ending the refugee problem. He remarked that the Palestinian economy was in shambles from the occupation, and that Palestinians needed to become a modern, democratic, secular society.

Bishop Younan asserted that no religion had a monopoly on hate and extremism and that religion must become part of the solution. Christians, Muslims, and Jews must stand up for the common values of justice, peace, love, forgiveness, and community, he urged. He added that Christians must reexamine their own extremism, which he called “Christian Zionism.” Unilateral support of Israel was dangerous.

He said that this church could help in the following ways:

1. By becoming educated about the situation and teaching children to live together with mutual understanding and compassion. He proclaimed that extremism in the name of God is blasphemy and heresy.
2. By engaging in prophetic interfaith dialogue. The bishop argued that the Abrahamic religions must work together to promote their shared values of peace, justice, reconciliation, and tolerance. Bishop Younan thanked Presiding Bishop Hanson and others for their prophetic leadership, and called on religious leaders of all three faiths to be instruments of peace, brokers of justice, and workers for reconciliation.
3. By securing continuity of Christianity in the Holy Land. The bishop explained that Christians were leaving the region because of the unstable situation and harsh restrictions of the occupation, and now represented less than two percent of the population. Some have suggested, he said, that Arab Christians are the only ones who can bring stability to the region.

Bishop Younan observed that the Palestinian church is a suffering church—not persecuted or weak, but suffering. He said he believed that the Lord wants Palestinian Christians to suffer in order to carry out the mystery of salvation, and that their witness is in their suffering. He referred to St. Paul’s words to the Corinthians about deciding to know nothing but Jesus Christ and him crucified. But, he added, sometimes it is difficult to find hope; he has found none in politics or politicians but only in the living God and God’s people. He said that his church would continue to work for reconciliation so they could see God in the Israelis and they would see God in the Palestinians.

He concluded with a pledge to work to liberate the world from hate, including Islamophobia, anti-Semitism, and anti-Americanism, and to commit together to develop a culture of bridge building, where weapons will be transformed into plowshares, hatred into love, and oppression into liberation. He asked that the Holy Spirit continue to guide each person to become an instrument of healing and a broker of reconciliations.

Bishop Younan’s impassioned address evoked a standing ovation and sustained applause. Presiding Bishop Hanson expressed gratitude for Bishop Younan’s leadership and declared this church’s continued commitment to working with the ELCJHL.

### **Report of the Memorials Committee (continued)**

Reference: *2007 Pre-Assembly Report*, Section VI, pages 1–74; Section I, pages 6, 9, 11–12.

Presiding Bishop Mark S. Hanson called upon the Rev. Kenneth M. Rupp and Dr. Norma J. Hirsch, co-chairs of the Memorials Committee, to continue the committee’s report.

### **Category B3: Israeli-Palestinian Conflict**

Reference: 2007 Pre-Assembly Report, Section VI, pages 24–27.

*Three synods adopted essentially identical memorials concerning the Churchwide Strategy for Engagement in Israel and Palestine. The Model Memorial is printed here, with changes noted by synod.*

#### ***Model Memorial***

WHEREAS, a just two-state solution of the Israeli-Palestinian conflict is essential to the stability of the Middle East; and

WHEREAS, strong leadership by the United States is needed to sustain discussions to achieve a just and lasting peace between Israelis and Palestinians; and

WHEREAS, a just solution to the Israeli-Palestinian conflict is crucial for the survival of the Evangelical Lutheran Church in Jordan and the Holy Land and of Christianity in the Holy Land; therefore, be it

RESOLVED, that the [name] Synod Assembly submit the following memorial for consideration at the 2007 Churchwide Assembly of the Evangelical Lutheran Church in America; and be it further

RESOLVED, that the members, congregations, synods, churchwide organization, and agencies and institutions of the Evangelical Lutheran Church in America be encouraged to support and advocate for vigorous and urgent efforts by the United States government to provide creative and determined leadership to bring about negotiations whose purpose would be to create a just two-state solution to the Israeli-Palestinian conflict; and be it further

RESOLVED, that the members, congregations, synods, churchwide organization, and agencies and institutions of the Evangelical Lutheran Church in America be encouraged to work in their various communities to create a supportive climate within the United States for a just two-state solution to the Israeli-Palestinian conflict; and be it further

RESOLVED, that the members, congregations, synods, churchwide organization, and agencies and institutions of the Evangelical Lutheran Church in America recommit to and provide sufficient financial support for the Churchwide Strategy for Engagement in Israel and Palestine, which includes awareness-building, accompaniment with the Evangelical Lutheran Church in Jordan and the Holy Land and the Lutheran World Federation, and advocacy.

#### **1. Pacifica Synod (2C) [2007 Memorial]**

Adopted the “model memorial” printed above.

#### **2. Northern Texas-Northern Louisiana Synod (4D) [2007 Memorial]**

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

- Third WHEREAS replaces “therefore, be it” with “and”
- First RESOLVED is deleted
- Second RESOLVED becomes a WHEREAS clause
- Second RESOLVED replaces “be encouraged” with “are encouraged”
- Third RESOLVED becomes a WHEREAS clause
- Third RESOLVED replaces “be encouraged” with “are encouraged”
- Third RESOLVED replaces “and be it further” with “therefore, be it”
- Fourth RESOLVED becomes the only RESOLVED
- Fourth RESOLVED replaces “the members congregations, synods, churchwide organization, and agencies and institutions of the Evangelical Lutheran Church in America” with “the Northern Texas-Northern Louisiana Synod in assembly

memorialize the 2007 Churchwide Assembly of the Evangelical Lutheran Church in America to”

### **3. Southeast Michigan Synod (6A) [2007 Memorial]**

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

- Third WHEREAS deletes “just” before “solution”
- First RESOLVED deletes “assembly” after “synod”
- Second, third, and fourth RESOLVED are combined into one:  
RESOLVED, that the members, congregations, synods, churchwide organization, and agencies and institutions of the Evangelical Lutheran Church in America be encouraged to:
  1. support and advocate for vigorous and urgent efforts by the United States government to provide creative and determined leadership to bring about negotiations, the purpose of which would be to create a just, two-state solution to the Israeli-Palestinian conflict;
  2. work in their various communities to create a supportive climate within the United States for a just, two-state solution to the Israeli-Palestinian conflict; and
  3. recommit to and provide sufficient financial support for the Churchwide Strategy for Engagement in Israel and Palestine, which includes awareness-building, accompaniment with the Evangelical Lutheran Church in Jordan and the Holy Land and the Lutheran World Federation, and advocacy.

#### *Additional Memorials on Related Topics*

### **4. Metropolitan New York Synod (7C) [2006 Memorial]**

RESOLVED, that the Metropolitan New York Synod memorialize the 2007 Churchwide Assembly of the Evangelical Lutheran Church in America to “take appropriate action where it finds that its corporate investments<sup>7</sup> support the occupation of Palestinian lands or violence against innocent Israelis and encourage investment strategies that support the infrastructure of a future Palestinian state”; and be it further

RESOLVED, that the Evangelical Lutheran Church in America, through appropriate channels, support an implementation of U.N. Resolutions 242 and 338 directed toward peace, justice, and co-existence in the Holy Land.

### **5. Metropolitan Chicago Synod (5A) [2007 Memorial]**

WHEREAS, since June of 2005, the synod’s Working Groups on the Middle East and Religious Extremism have offered presentations throughout the synod regarding Christian Zionism; and

WHEREAS, these experiences throughout the synod have revealed congregations’ need for greater knowledge and understanding of Christian Zionism and its pernicious effect on peace efforts in the Middle East; and

WHEREAS, the term “Christian Zionism” is a self-chosen label that has entered the public discourse to describe Christians who believe that God gave the Holy Land (the geographic area of historic Palestine) exclusively to Jews and that exclusive Jewish control of the entire region is a prerequisite for and precursor to their (Christian Zionists’) ascension to heaven in the rapture; and

WHEREAS, many Christian Zionists invoke God’s Word to deny vehemently that Palestinians have any land rights in their ancestral homeland, with some going so far as to use racist language and support policies of ethnic cleansing that would “transfer” Palestinians from the region; and

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<sup>7</sup> Reference to companies that contribute to the infrastructure of Israel’s ongoing occupation of the West Bank and the Gaza Strip and companies that have connection to organizations responsible for violence against Israel.

WHEREAS, certain powerful Christian Zionists are overt, aggressive, and successful in their efforts to influence U.S. policy toward Israel and otherwise to affect the “facts on the ground” with the express purpose of excluding Palestinians from any land rights in their ancestral homeland; and

WHEREAS, a Zogby poll taken in October 2006 revealed that 31 percent of Americans believe that “Israel must have all of the promised land, including Jerusalem, to facilitate the second coming of the messiah”; and

WHEREAS, the Churchwide Strategy for Engagement in Israel and Palestine of the Evangelical Lutheran Church in America (ELCA) advocates a just solution in the Holy Land including a two-state solution and calls for “[i]ncreased engagement with conservative Christians and clearer and more forceful expression of Lutheran theology in the public debate, as differentiated from Christian Zionism and other forms of religious extremism”; and

WHEREAS, other church bodies, including the Presbyterian Church (U.S.A.), the Reformed Church in America, and the United Church of Christ, already have adopted resolutions questioning or condemning Christian Zionism; and

WHEREAS, Christians in the Middle East especially the Rev. Munib Younan, bishop of the Evangelical Lutheran Church in Jordan and the Holy Land specifically have requested that Lutherans in North America begin taking seriously the threat of Christian Zionism to peacemaking and stability in Israel and Palestine; and

WHEREAS, Lutheran confessional theology and biblical interpretation are squarely opposed to Christian Zionist teachings and approach to Scripture (i.e., the so-called rapture event), and Lutheran traditions of social ethics are squarely opposed to Christian Zionist disregard for the well-being of entire portions of humanity who are our neighbors (i.e., Palestinian Christians, or Muslims generally); therefore, be it

**RESOLVED**, that the 2007 Metropolitan Chicago Synod Assembly condemn any and all efforts by Christian Zionists to use the Bible as justification for a race-based and unjust political solution in the Middle East or for other mistreatment or disrespect toward Palestinian Christians, Muslims, and other people of Arab descent; and be it further

**RESOLVED**, that the Synod Council, in partnership with the Working Group on Religious Extremism, take steps to enhance and encourage education and advocacy within the synod that would rebut Christian Zionist teachings and perspectives by clearly and forcefully expressing Lutheran theology, with an eye toward making Lutheran perspectives part of this vital public conversation; and be it further

**RESOLVED**, that the Metropolitan Chicago Synod memorialize the 2007 Churchwide Assembly of the Evangelical Lutheran Church in America to direct the Research and Evaluation section of the Office of the Presiding Bishop to (1) implement a churchwide survey of pastors and laity that will measure the influence of Christian Zionism in the congregations of this church and (2) report the findings of the survey to the 2008 assemblies of all ELCA synods; and be it further

**RESOLVED**, that the Metropolitan Chicago Synod memorialize the 2007 Churchwide Assembly to direct the Ecumenical and Inter-Religious Relations section of the Office of the Presiding Bishop in cooperation with Global Mission and Church in Society to engage the National Council of the Churches of Christ in the U.S.A. and other ecumenical bodies for the purpose of coordinating a response to Christian Zionism.

## **6. New England Synod (7B) [2007 Memorial]**

WHEREAS, the New England Synod strives to live out the call of accompaniment and support in its companion synod relationship with the Evangelical Lutheran Church in Jordan and the Holy Land (ELCJHL); and

WHEREAS, the signers of this resolution were deeply moved by their recent spiritual pilgrimage throughout Israel and Palestine; and

WHEREAS, we believe that we must increase our support for our Palestinian brothers and sisters as they suffer continuing daily hardships, loss of freedom and land, and deprivation as a result of years of occupation and more recently as a result of the wall erected by the Israeli government; therefore, be it

**RESOLVED**, that we, the New England Synod, remain vigilant in paying attention to events in the Holy Land and that we vigorously seek to communicate a more truthful report of the “facts on the ground” in Palestine than is generally available in the news media of the U.S.A.; and be it further



RESOLVED, that we continue to pray fervently and faithfully for a just and peaceful end to the conflict there, including a withdrawal by Israel from land that it has occupied through military means since 1967; and be it further

RESOLVED, that we strongly advocate for a public policy that is committed to peace and justice, to the establishment of the state of Palestine to live in peace alongside the state of Israel, to the end of all settlements in the occupied territories, to the sharing of the city of Jerusalem by two peoples and three religions, to supporting a United Nations or multilateral-sponsored peace agreement and, if required, a multinational presence to secure that peace; and be it further

RESOLVED, that we continue to support our sisters and brothers by strongly urging and seeking financial support for steady and informed pilgrimage visits by many members of the Evangelical Lutheran Church in America (ELCA) to the Palestinian territories, its many guesthouses, hotels, and restaurants; and be it further

RESOLVED, that we provide regular and generous financial support for the ministries of the ELCJHL, the Lutheran World Federation in Jerusalem, and the Peace Not Walls campaign of the ELCA, and be it further

RESOLVED, that we memorialize the 2007 Churchwide Assembly of the Evangelical Lutheran Church in America to take similar action.

### **Background**

A “Churchwide Strategy for Engagement in Israel and Palestine” was adopted by the ELCA Church Council in April 2005. The ninth ELCA Churchwide Assembly, meeting subsequently in August 2005, urged “members, congregations, synods, the churchwide organization, and church-related agencies and institutions . . . to participate in the churchwide campaign for peace—Peace Not Walls: Stand for Justice in the Holy Land—by engaging in awareness-building, accompaniment, and advocacy activities. . . .”

To follow-up on the actions assigned the churchwide organization, an inter-unit working group was established to undertake implementation of these tasks. A report has been prepared for the tenth Churchwide Assembly about these efforts in the three areas of focus (Section V).

With reference to corporate investments in Israel and Palestine, the ELCA Advisory Committee on Corporate Social Responsibility has been reviewing the involvement of the Corporate Social Responsibility (CSR) program, a program of the Church in Society unit, in order to address this specific issue. The committee has recommended that the CSR program expand current dialogues with corporations around human rights issues to include the region where appropriate. In some instances, these corporations are operational in Israel, the occupied Palestinian territories, or both. In a number of these cases, attention is called to the impact of their business activities on the occupation and the degree to which they may or may not contribute to acts of violence. As the strategy continues to be implemented, further work with corporations is expected.

The ELCA churchwide strategy furthermore clearly addresses and advocates for the necessity of financial support for the ministries of the Evangelical Lutheran Church in Jordan and the Holy Land (ELCJHL) and the Lutheran World Federation (LWF). The strategy also notes the importance of visits to the region by members of the ELCA and the resulting development and strengthening of relationships with the ELCJHL, the LWF, other partners, and other groups and individuals in Palestine and Israel who share a commitment to peace and a just resolution of the conflict.

One aspect of the advocacy portion of the strategy titled, “Stewarding Economic Resources,” calls on various expressions of the ELCA to be involved in “promoting positive economic development in the region to help those most in need (e.g., support for Palestinian businesses, including the establishment of micro-loans).” Consequently, the CSR program is in conversation with a variety of business people and has researched possible economic development activities that the ELCA may be able to support. It also has had initial discussions with the leadership of the ELCJHL about these possibilities and has plans for further conversations about specific options that could be pursued. Should these efforts prove fruitful and consonant with the views of the ELCJHL, concrete steps would be taken to support such economic development as well as encourage ELCA members to consider doing likewise.

In terms of addressing the affects of Christian Zionism on the peace process in the Middle East, the ELCA churchwide strategy calls for “increased engagement with conservative Christians and a clearer and more forceful expression of Lutheran theology in the public debate. . . .” The Ecumenical and Inter-Religious Relations section of the Office of the Presiding Bishop (ER) administers the participation of this church in Christian Churches Together (CCT), Religions for Peace, U.S.A., and other conciliar and non-conciliar bodies where discourse with conservative Christians and inter-religious partners encourages clear and substantial articulation of Lutheran theology that contributes to public debate. Likewise, the ELCA participates on the Interfaith Commission of the National Council of the Churches of Christ in the U.S.A. (NCCC), where topics of religious extremism are addressed with ecumenical partners. For instance, the ELCA is present on an NCCC ecumenical task force convened for the purpose of addressing Christian Zionism. Members of the NCCC interfaith commission and subsequent task force look to develop and otherwise contribute to congregational and educational resources on the subject. Finally, in recent years ecumenical and inter-religious resources and toolkits for dialogue that have been developed for congregational use address religious extremism and the subsequent dangers of extremism for both North America and the peace process in Israel-Palestine.

The ELCA churchwide organization has continued its efforts to support efforts by the international community, including the United States, to realize a solution to the Israeli-Palestinian conflict that leads to justice and peace in the Holy Land with the establishment of a viable and contiguous Palestinian state co-existing alongside a secure Israel. Meetings with United States officials by the National Interreligious Leadership Initiative (a group of more than 30 leaders of the three Abrahamic faiths) and the advocacy work of Churches for Middle East Peace (a Washington, D.C.,-based coalition of Protestant, Roman Catholic, and Orthodox churches that promotes a more constructive U.S. policy toward the Middle East) are some of the contexts in which advocacy is undertaken by the ELCA churchwide organization.

### ***Cost estimate***

The implementation of this activity is currently carried out using existing and specially designated funds. While this recommendation would not necessarily require additional funds, more work could be carried out with supplementary funding.

### ***Churchwide Assembly Action***

Pr. Ruppap introduced the recommendation of the Memorials Committee regarding Category B3: Israeli-Palestinian Conflict.

**MOVED;**

**SECONDED:** To receive the memorials from the Pacifica Synod, Metropolitan New York Synod, Northern Texas-Northern Louisiana Synod, New England Synod, Southeast Michigan Synod, and Metropolitan Chicago Synod and to thank them for their support of efforts by the Evangelical Lutheran Church in America to promote peace with justice in the Holy Land;

To note the participation of the ELCA in ecumenical and inter-religious forums where religious extremism is addressed;

To acknowledge the Churchwide Strategy for Engagement in Israel and Palestine, including its call for “increased engagement with conservative Christians and a clearer and more forceful expression of Lutheran theology in the public debate . . .”; and

To call upon the ELCA, in all of its expressions, to recommit itself to the Churchwide Strategy for Engagement in Israel and Palestine through awareness-building, accompaniment, and advocacy activities, including pilgrimage visits, sustained financial support, and other forms of economic stewardship.

Ms. Glendy L. Ose [Minneapolis Area Synod] raised a question about the first common ballot. The chair asked that she hold her question until later.

An unidentified voting member rose to move to limit debate. The presiding bishop said that this would apply only to the motion which was on the floor; if he wanted it to apply to all motions, he should wait until action is completed on the current motion.

Mr. Omar L. Tesdell [Southeastern Iowa Synod] moved to amend the motion by adding a final paragraph.

**MOVED;**

**SECONDED:** To amend by addition:

To call upon the Evangelical Lutheran Church in America to underscore the call for economic initiatives by this church and its members in the “Peace, Not Walls” campaign. Such initiatives, in consultation with the Evangelical Lutheran Church in Jordan and the Holy Land, could include:

- purchasing of products from Palestinian providers; and
- exploration of the feasibility of refusing to buy products produced in Israeli settlements. Also to be explored is the entire investment activity by this church.

Speaking in support of his motion, Mr. Tesdell indicated that the actions recommended in his amendment would be a powerful testimony in support of Palestinian brothers and sisters. He said that the ELCA’s call as a sent church was a call to challenge the *status quo* and to stand in solidarity with marginalized sisters and brothers. He added that the Church is one body by virtue of faith, but is also connected economically. This church needs to explore those connections and build on the positive ones and seek to shed the destructive ones. He commented that Palestinians languish under an Israeli occupation that was accountable to no one. He urged this church to invest in the Palestinian economy, bring world pressure to bear on the situation, and step out as a courageous and sent church.

The Rev. Darrell H. Jodock, professor at Gustavus Adolphus College and faculty resource person, opposed the resolution. He spoke as one who went with a delegation of

Jews and Christian leaders to Palestine, stating that actions such as the one under discussion have proven largely ineffective and difficult to carry out. He said that the chief way in which this church could be a positive influence for peace would be to put pressure on the United States government, which for the past six years has dragged its feet in being engaged positively for peace. He stated that ELCA members should work with Jews, Muslims, and Christian brothers and sisters to bring a united voice for peace to influence government. Noting that 80 percent of both Jews and Muslims wanted a two-state solution in which they could live in peace and justice with each other, he reiterated that the actions called for in the amendment were a waste of time. This church should put efforts into doing what Bishop Younan had asked it to do.

The Rev. John H. Schreiber, bishop of the Southeastern Michigan Synod, spoke in favor of the amendment. He applauded the efforts of the ELCA, but said that it needed to match its rhetoric with the vast resources entrusted to it in order to work for peace and justice.

Mr. Jeremy P. Truelove [Indiana-Kentucky Synod] spoke in opposition. He commented that the members of this church needed to work together; the amendment would not achieve the desired goal. He added that the amendment supported Palestinians only and was against Israelis and that the church needed to support both sides in the conflict.

Mr. John Munday [Minneapolis Area Synod] observed that the point of the amendment was to add force to what Bishop Younan had asked this church to do—namely, bring justice.

The Rev. Ruth L. Hanusa [Sierra Pacific Synod] stated that she would like Bishop Younan to speak to this matter.

Presiding Bishop Hanson asked him to comment.

Bishop Younan indicated that while the decision belonged to the assembly, the actions requested were not unique. The Church of Sweden, for example, had spoken on boycotting products that are manufactured in settlements. He reiterated that settlements continued to be an obstacle for peace, noting that even the United States government had called the settlements illegal. Thus, Bishop Younan concluded, if the settlements were illegal, so were their products. He urged the members of the assembly to vote their conscience.

Mr. Mark A. Davis [Southwest California Synod] stated that he wanted to clarify that what was being proposed was not a boycott of all Israeli products but only those manufactured in the settlements.

Presiding Bishop Hanson called the orders of the day, thanking the co-chairs of the Memorials Committee for their work in the plenary session.

## **Election Committee Ballot Clarifications**

Ms. Glenndy L. Ose [Minneapolis Area Synod] asked for clarification concerning the nominees on ticket 21 of the ballot.

Presiding Bishop Mark S. Hanson called on Mr. Phillip H. Harris, chair of the Elections Committee.

Mr. Harris explained that the name in ticket 21 in the lower right-hand corner on the first common ballot should have been Terry Cole, Albuquerque, N.M. He said that the information in Section 7, page 12 of the *2007 Pre-Assembly Report* was correct. In order to vote for Terry Cole, voting members should mark space b in ticket 21 on the ballot.

Mr. Harris indicated that there was one other correction in the biographical data that had been distributed: Page 48.1 should be page 47.1.

Mr. Thomas Salber [Southeastern Pennsylvania Synod] moved that ticket 21 be eliminated from the first ballot and brought forward on the second ballot.

Seeing no indication of discussion, the presiding bishop called for a vote on the motion.

**ASSEMBLY**

**ACTION:**

**YES-563; NO-439**

**CA07.04.14 To remove ticket 21 from the First Common Ballot in order for an accurate ticket to be included in the Second Common Ballot.**

The Rev. Wayne A. Matthias-Long [Northeastern Pennsylvania Synod] asked if it would cause a problem for the scanner if voting members had already written the correct name on the ballot. Mr. Harris replied that there would be no difficulty as long as no circles had been filled.

**Report on the World Hunger Appeal and Lutheran World Relief**

Presiding Bishop Mark S. Hanson announced that the assembly would now turn to a report on one of the strongest aspects of this church's shared ministry, the ELCA World Hunger Program and Appeal, which has changed lives throughout the world. He said that this church gives thanks to God that support for the World Hunger Appeal has grown every year and in 2006 had surpassed \$20 million. He added that a resolution of support for the World Hunger Appeal would be considered at the conclusion of the report.

Presiding Bishop Hanson introduced Ms. Nancy Arnison, director for the World Hunger program, and the Rev. John A. Nunes, the newly elected president of Lutheran World Relief (LWR). He repeated what is printed at the bottom of every LWR news release: "Lutheran World Relief is a ministry of the Evangelical Lutheran Church in America (ELCA), The Lutheran Church-Missouri Synod (LCMS), individuals, and parish groups in international relief, development, advocacy, and social responsibility."

Ms. Arnison gave examples of how women and children in Tanzania, Detroit, and Chile have been helped through gifts from members of this church, which enabled it to respond to well publicized disasters in addition to the silent disasters of hunger and poverty. She reiterated that gifts to the World Hunger Appeal in 2006 totaled over \$20 million, which she called "a milestone" and a powerful commitment that has made a difference in the lives of many neighbors. She pointed out that this milestone followed an unprecedented response of over \$28 million to earlier disasters, especially the hurricanes along the Gulf Coast. Even while rejoicing at this generosity, she noted that the impact of the storms was exacerbated by poverty and hunger.

She stated that one of the most egregious causes of hunger and poverty is war, and asked the assembly to journey with her via a video to war-torn Uganda to see the work of Lutheran World Relief. The ELCA World Hunger Fund, she said, was present in Uganda through Lutheran World Relief. Ms. Arnison referred to a Ugandan saying, "The heart can see further than the head," and said that eradicating global poverty is achievable. Support for the Millennium Development Goals and the ONE campaign demonstrates this church's commitment to walk with people in poverty and to find sustainable solutions.

Pr. Nunes stated that chronic hunger and poverty continued to create a deadly and silent disaster in the global community. Lutheran World Relief was responding to that disaster by combating the root causes of hunger and poverty. He added that root causes call for root solutions that get to the bedrock of the matter and empower communities to create a future of hope, promise, and possibility. Referring to the 2004 tsunami in Indonesia, he pointed out that Lutheran World Relief stayed in that area even after other international relief agencies had left. He said that ELCA members are called by God to respond to deep human need and to act with indomitable hope, predicting that another tsunami-like disaster would strike sooner or later. Pr. Nunes added that responses to disasters, such as malaria in the sub-Saharan, must be dynamic, complex, and as reasoned as they are impassioned. He thanked the assembly for making the ministry of Lutheran World Relief possible and invited this church to continue working so that others could live in justice and peace.

Ms. Arnison pointed out that hunger was being fought in this country as well as internationally. Funding has been increased to both global and domestic partners, including over \$1 million for domestic hunger grants. Good work was being accomplished, but the task was not completed, so prayers, advocacy, and gifts were as crucial as ever. She thanked ELCA members for their generosity, saying that with God's help, hunger can be ended now.

### **Dwelling in the Word**

Presiding Bishop Mark S. Hanson called on the Rev. Ann M. Svennungsen, newly elected president of Texas Lutheran University, for a Dwelling in the Word moment.

Pr. Svennungsen told about being called to the hospital in the middle of the night when her husband, who was recovering from surgery, had taken a turn for the worse and had been put on a respirator. During that night in the ICU waiting room, she had read psalm after psalm. It was as if she was starved for the Word of God: "Make haste to help me, O Lord." The psalms place our lives before God, the heights of joy and the depths of despair. Her husband recovered, she said, and they both still loved the Psalms. She commented that as bodies cannot survive without food, neither can the human spirit survive without the Word. So individuals need help from others to read and dwell in the Word as well as reflect on it. She added that she prayed the Spirit would encourage everyone to dwell in the Word and be nourished every day.

### **Consideration of Resolution on the World Hunger Appeal**

Reference: *2007 Pre-Assembly Report*, Section IV, page 35.

Presiding Bishop Hanson indicated that the assembly would move directly into consideration of the resolution on the World Hunger Appeal, found on page 35 of Section IV of the *2007 Pre-Assembly Report*.

#### ***MOVED;***

- SECONDED:***
1. To celebrate the milestone of more than \$20 million contributed in one year during fiscal 2006 to the World Hunger Appeal of the Evangelical Lutheran Church in America (ELCA);
  2. To give thanks to God for the generosity of members in reaching for the first time this new level in annual giving to the World Hunger Appeal;
  3. To remember with thanksgiving the vision and commitment of ELCA predecessor church bodies in initiating the World Hunger Appeal in 1974;
  4. To rejoice in the fruitful efforts of churches as well as governmental and non-governmental agencies in the battle against hunger, resulting in fewer

- people numerically going to bed hungry in the world today than in 1974, in spite of the substantial increase in the population of the globe;
5. To express abiding appreciation to the 1999 Churchwide Assembly for establishing the annual goal of \$25 million for World Hunger giving and for those who have used wisely and effectively the funds provided through the World Hunger Appeal of this church and its predecessors throughout the past 33 years, especially:
    - a. the Lutheran World Federation, the 140-member communion of churches through which the ELCA joins in coordinated international efforts to respond to crises and engage in long-term, sustainable development work;
    - b. Lutheran World Relief, a ministry of the Evangelical Lutheran Church in America (ELCA), The Lutheran Church–Missouri Synod (LCMS), individuals, and parish groups in international relief, development, advocacy, and social responsibility;
    - c. missionaries of the ELCA who witness to God’s grace through their service and advocacy on behalf of persons living in extreme poverty;
    - d. ecumenical partners and others of good will with whom this church serves in response to God’s love in meeting human needs; and
    - e. those who serve through congregations, synods, churchwide ministries, community organizations, and Lutheran agencies and institutions advocating for persons experiencing hunger and living in poverty;
  6. To call upon each congregation of the ELCA to participate in the World Hunger Appeal and to invite members to contribute; and
  7. To invite renewed efforts by members and congregations to reach and surpass, as soon as possible, the goal of \$25 million in annual giving by individuals and congregations to the World Hunger Appeal of the Evangelical Lutheran Church in America.

The Rev. John A. Hulden [Northwestern Minnesota Synod] pointed to the “really cool” cash card he received upon arriving at the assembly. He asked if there was a way the balance on the cards could be used to fight hunger. Presiding Bishop Hanson replied that an answer would be supplied at a subsequent plenary session.

Mr. Monte C. Albert [Western Iowa Synod] stated that he and his wife had set up a charitable remainder trust that, after it took care of his children for awhile, would go to the World Hunger Appeal. He said he wished his wife could have seen the video on how World Hunger funds were being used. He concluded by saying that charitable remainder trusts were a great tool for giving.

Seeing no indication of further discussion, Presiding Bishop Hanson called for a vote.

**ASSEMBLY**

**ACTION:**

**YES-984; NO-5**

- CA07.04.15 1. To celebrate the milestone of more than \$20 million contributed in one year during fiscal 2006 to the World Hunger Appeal of the Evangelical Lutheran Church in America (ELCA);**

2. To give thanks to God for the generosity of members in reaching for the first time this new level in annual giving to the World Hunger Appeal;
3. To remember with thanksgiving the vision and commitment of ELCA predecessor church bodies in initiating the World Hunger Appeal in 1974;
4. To rejoice in the fruitful efforts of churches as well as governmental and non-governmental agencies in the battle against hunger, resulting in fewer people numerically going to bed hungry in the world today than in 1974, in spite of the substantial increase in the population of the globe;
5. To express abiding appreciation to the 1999 Churchwide Assembly for establishing the annual goal of \$25 million for World Hunger giving and for those who have used wisely and effectively the funds provided through the World Hunger Appeal of this church and its predecessors throughout the past 33 years, especially:
  - a. the Lutheran World Federation, the 140-member communion of churches through which the ELCA joins in coordinated international efforts to respond to crises and engage in long-term, sustainable development work;
  - b. Lutheran World Relief, a ministry of the Evangelical Lutheran Church in America (ELCA), The Lutheran Church–Missouri Synod (LCMS), individuals, and parish groups in international relief, development, advocacy, and social responsibility;
  - c. missionaries of the ELCA who witness to God’s grace through their service and advocacy on behalf of persons living in extreme poverty;
  - d. ecumenical partners and others of good will with whom this church serves in response to God’s love in meeting human needs; and
  - e. those who serve through congregations, synods, churchwide ministries, community organizations, and Lutheran agencies and institutions advocating for persons experiencing hunger and living in poverty;
6. To call upon each congregation of the ELCA to participate in the World Hunger Appeal and to invite members to contribute; and



7. **To invite renewed efforts by members and congregations to reach and surpass, as soon as possible, the goal of \$25 million in annual giving by individuals and congregations to the World Hunger Appeal of the Evangelical Lutheran Church in America.**

## **Report of the Credentials Committee**

*Reference: 2007 Pre-Assembly Report, Section I, pages 9 and 33.*

Presiding Bishop Mark S. Hanson called on Mr. David A. Ullrich, vice chair of the Credentials Committee, for a credentials report prior to the first ballot for secretary. Mr. Ullrich reported that 1,068 voting members were registered.

## **Elections:**

### **Second Ballot for Secretary**

*Reference: 2007 Pre-Assembly Report, Section IV, pages 3–4; Section I, pages 17–19.*

Presiding Bishop Mark S. Hanson asked all voting members to take their seats, reminding them that they must be seated at their place on the floor of the assembly in order to vote. He stated that voting members had before them the printed report of the results of the first ballot for secretary, indicating that the number of nominations received for each person was included for information only. He called on Mr. Phillip H. Harris, chair of the Elections Committee, for his report.

Mr. Harris instructed voting members to add the name of Miller, Theodore (6 votes) on the first page of the ballot at about line 19. He then read the names of those who had withdrawn from consideration and instructed voting members to vote only for the nominees that remained. Nominees for consideration on the second ballot were:

Michael Cooper-White	David Swarthling	Mark Fitzsimmons
Andrea DeGroot-Nesdahl	Thomas Christell	Mark Foss
Ken Rupp	Karl Donfried	Michael Foss
David Swartling	Gary Mills	Scott Grorud
Paul Schreck	Dennis Smith	Christine Grumm
Glenn Ose (Skully)	Albert Arndt	Rosemarie Guzman
Wm. Chris Boerger	Steve Converse	Bill Harris
Mark Grorud	Amandus Derr	Donald Hayn
George Watson	Sue Gamelin	Richard Johnson
Ruth Hamilton	Patricia Lull	Robert Klonowski
Mark Werner	Kai Swanson	Mark Kolden
Kathie Bender-Schwich	Kathryn Wicks	Susan Langhauser
Randall Lee	Dennis Allen	Diane Loberger
Raymond Miller	Kevin Bardonner	David Lose
Theodore Miller	Chris Boering	Kathryn Love
Michael Dubsky	Alan Buresh	Angela Miller
Callon Halloway	Brent Campbell	David Miller
James Krauser	David Daubert	John Mills
John Dellis	Barbara Dowdy	Gladys Moore
Loren Mai	Ruben Duran	Glen Nycklemoe
Matthew Riegel	Paul Everett	Glendy Olson

James Peterson	Dennis Smith	Jonathan Vehar
Jeremy Posadas	Robert Smith	George Watso
Robert Rimbo	David Swarthmore	Greg Wenhold
Michael Root	David Swedlin	Keith Wiens
Pete Rudowski	David Swedling	William Yesse
Kenneth Rupert	Yolanda Tanner	Jeffrey Ziegler
Bradley Schmeling	Janet Thompson	Catherine Ziel
Paul Schrecker	Luther Thoreson	Mary Zurell
David Schwartling	David Tiede	
Joel Sherer	Robert Vaage	

Mr. Harris explained that any nominee receiving three-fourths of the votes cast on the second ballot would be elected secretary.

Presiding Bishop Hanson stated that the results of the second ballot would be reported following the Bible study in the afternoon plenary session. He stated that if there were not an election, the seven persons who received the highest number of votes should promptly submit biographical data to the deputy secretary's desk.

An unidentified voting member asked if names number four and number 35 were the same person. Mr. Harris answered that this was one of the difficult issues faced by the Elections Committee. He explained that when there are different spellings of a name, the committee could not be sure that there was not a member of the ELCA somewhere who had a slightly different spelling than the name of someone else. The reason voting members were asked to include additional information was to help confirm identification of nominees. He noted that the nominee at line number 35 did not have additional information, so those votes could not be given to someone else.

Presiding Bishop Hanson asked the assembly to sing "Come and Fill our Hearts" and to pray before voting. He instructed voting members to write in the name of the nominee for secretary of the Evangelical Lutheran Church in America for whom they wished to vote, then to pass the ballots face down and unfolded to the aisle to be picked up by the pages. After several minutes, Presiding Bishop Hanson declared the second ballot for secretary to be closed.

## **Greeting: Lutheran Immigration and Refugee Service**

Presiding Bishop Mark S. Hanson informed the assembly that it next would hear from Lutheran Immigration and Refugee Service (LIRS), whose name, he said, described its remarkable work among immigrants and refugees. He commented that he recently had heard Mr. Ralston H. Deffenbaugh Jr., president of LIRS, described as a "moral compass" in the debate on immigration.

An unidentified voting member asked if there was biographical information on nominee number 21 and if a DVD of Secretary Almen's report would be available. Presiding Bishop Hanson responded that he would get an answer to the first question and that there would be a DVD of Secretary Almen's report. Another voting member asked if balloting materials should be taken out of the assembly hall. Ms. Kimberley B. Craven [Lower Susquehanna Synod] asked if the assembly would reconvene at 2:30 P.M. Presiding Bishop Hanson replied that he would answer all questions after Mr. Deffenbaugh spoke. He welcomed Mr. Deffenbaugh.

Mr. Deffenbaugh remarked that he wished he could bring an upbeat report, but these have been tough times for refugees and immigrants. He stated that this is a nation that, since September 11, 2001 (9/11), has been filled with fear. He pointed out that the number of immigrants allowed into this country had been cut from 100,000 a year before 9/11 to less than 50,000 in 2007. He said that the fastest growing group of refugees was from Iraq, but that the United States has resettled fewer than 500 of the millions of Iraqi refugees. Referring to the failure of the U.S. Congress to enact immigration reform, he said that the immigration system was broken. People come to the United States to be reunited with families, for work, or for freedom, but, in this broken system, they are locked up when they arrive, he commented.

Mr. Deffenbaugh reiterated that this nation was paralyzed by fear, fear of the 12 million undocumented persons living here and even of Iraqi refugees, even those who took the side of the United States at the time of the invasion. He explained that this fear means that more refugees will be apprehended and deported and the need for legal services will grow. LIRS will do its best, he said, to provide education about the current laws and what things congregations can do to assist immigrants and refugees. He noted that congregations would need to be prepared to give pastoral care to the families left behind by deported persons.

Mr. Deffenbaugh concluded by stating that the ELCA was pro-immigration because it was an immigrant church, that this country was an immigrant nation, and that LIRS would continue to welcome the stranger and encourage this country to be as welcoming as church bodies. Finally, he said, he would remind the assembly of the words of Jesus in this time of fear: "Be not afraid."

In response to questions asked earlier, Presiding Bishop Hanson stated that information about ticket 21 had been distributed earlier, that the afternoon plenary session would convene at 2:00 P.M., but that the assembly hall would be open at 1:00 p.m. to accommodate voting members. He also noted that Ms. Kathryn Sime, director for the World Hunger Appeal and the Disaster Appeal, would have loved to be at the assembly, but was at home tending to a new baby.

## **Recess**

Secretary Almen made a number of miscellaneous announcements. He reminded voting members of the deadline for the common ballot. He added that the deadline for submitting amendments to the budget was 8:30 A.M. Thursday. He also stated that the balance on cash cards would be used for churchwide ministries.

Mr. Grieg L. Anderson, a member of the Church Council, led the closing prayer.

Presiding Bishop Mark S. Hanson announced that the assembly was in recess, effective 11:08 A.M., until 2:00 P.M.

# Plenary Session Seven

Thursday, August 9, 2007

2:00 P.M. – 5:30 P.M.

The seventh plenary session of the tenth Churchwide Assembly of the Evangelical Lutheran Church in America (ELCA) was called to order by Presiding Bishop Mark S. Hanson in Exhibition Hall A at Navy Pier, Chicago, Ill., on Thursday, August 9, 2007, at 2:02 P.M. Central Daylight Time. The session opened with the singing of “We are Called.”

## Opening Remarks

Presiding Bishop Mark S. Hanson introduced the Rev. H. George Anderson, presiding bishop of the ELCA from 1995-2001. He invited him to come to the speakers’ platform so that the assembly could thank him for his leadership. Presiding Bishop Hanson related that during the first 18 months of his call as presiding bishop, Pr. Anderson was the one to whom he came repeatedly with questions and by whom he was nourished continually with wisdom. Pr. Anderson was greeted with a standing ovation from the assembly. Presiding Bishop Hanson thanked Pr. Anderson for his leadership as church historian, former seminary and college president, and one of this church’s wise elders. Presiding Bishop Hanson recalled his shared work with Pr. Anderson and the Rev. Herbert W. Chilstrom, former bishop of the ELCA, in the 2006 Hein-Fry Lectures. During the lecture series as they visited each of the ELCA’s eight seminaries, Presiding Bishop Hanson related, they all became very good friends. He observed that he and this church were blessed with the perspectives of Pr. Chilstrom and Pr. Anderson on the Gospel, this church, and this church’s role in the Church catholic. He presented Pr. Anderson a framed photograph of the mosaic displayed at the churchwide office in Chicago, Ill., which commemorates his leadership as presiding bishop.

Presiding Bishop Hanson reviewed the agenda for the plenary session. The assembly would be led in Bible study by the Rev. David L. Tiede. It would hear greetings from this church’s full communion partners; spend significant time in discussion of memorials related to the blessing of same-sex relationships, standards for rostered leaders, restraint in discipline proceedings, and referrals to the Task Force for ELCA Studies on Sexuality; and hear from the remaining nominees for the office of secretary of the ELCA as they participated in a question-and-answer forum. Presiding Bishop Hanson related to the assembly that during the afternoon they also would hear the report of the *ad hoc* committee constituted to consider amendments and substitute motions to “Our Calling in Education.”

## Bible Study

Presiding Bishop Mark S. Hanson welcomed the Rev. David L. Tiede, Bernhard M. Christensen Chair in Religion, Augsburg College, Minneapolis, Minnesota, to lead the assembly in the afternoon’s Bible study, “Clothed in Christ: Galatians 3:15–29.” Professor Tiede commended the assembly for its good work in discussing issues related to sexuality. He reminded the assembly that while the Lord did not promise them life without contention, Christ did promise to be with them. He noted that the apostle Paul had moved beyond contending with adversaries to a profound vision of life in Christ Jesus. In the first portion of the passage in Galatians, Paul developed the contrast between a relationship based on a legal contract and one built on a promise or gift.

Prof. Tiede asked assembly members whether they hoped to receive their birthright as children of God by claiming their rights before God or as an unmerited gift. He related that the richest gift of all is a living Christ with them, among them, and for them, noting that in his letter, Paul wrote that persons were drawn into the faith, love, and law of Christ. Paul was encouraging his readers' faith in Christ Jesus, their love of Jesus, and their obedience to their Lord, but he was also disclosing a deeper mystery: faith in Christ was in fact Christ's faithfulness to them. Professor Tiede observed that the love of Christ is Jesus' profound compassion for the frail mortals and love for sinners as they are, and the law of Christ actually was fulfilled in Christ's death on the cross establishing his reign.

Prof. Tiede asked participants to consider how the traditional table blessing might be read in the context of Galatians. "Come, Lord Jesus" is taken as an authentic invitation offered with a child's confidence, he said. "Be our guest" serves as a reminder that Jesus was often a guest of others and yet questioned the household and its hospitality, making it necessary to be cautious about assuming Jesus is "on your side" in any conversation. "Bless these gifts" highlights the truth that Jesus' blessing of gifts doesn't stop within the household wherein the blessing is asked; rather, the gifts are blessed in order to themselves become blessings to the world God loves.

Prof. Tiede related that his prayer for the assembly and its participants was that the Word of Christ would dwell in them richly, that the love of Christ would enfold them, and that the love of Christ may be formed in them, as Paul testified.

In asking the assembly what vision the living Christ would give it, Prof. Tiede referred to the study material prepared by the Task Force for ELCA Studies on Sexuality, and offered two insights that would aid the assembly's listening for God's word of promise in their lives. First, he said, "It's all about the promises." Paul indicates that God began with the promise, then brought in the rules, and ultimately made it possible through Christ to live in the promise and not just by the rules. Secondly, "It's all about Christ Jesus," by which the apostle expresses his conviction that faith is not simply about believing in something; trusting in Jesus creates the bond by which Christ's own faithfulness, Christ's love, and Christ's law comes alive.

Prof. Tiede then called upon Ms. Connie D. Thomas, a member of the Lutheran Church of the Holy Spirit, Chicago, Illinois, to read from Galatians 3:15–29. After the reading participants were invited to share with one another the meanings of the text within their own experiences by addressing the following questions:

When are your relationships not just running by the rules but alive with promise?

When have you sensed Christ living in your relationships?

After several minutes of discussion among assembly participants, Prof. Tiede closed the study with a prayer that the Word of Christ would dwell in all participants richly.

## **Full Communion with Additional Provinces of the Moravian Church in America**

Reference: *2007 Pre-Assembly Report*, Section IV, pages 41–42.

Presiding Bishop Mark S. Hanson opened consideration of a proposal related to the full communion agreement that the ELCA had established in 1999 with the Northern and Southern Provinces of the Moravian Church in America. Directing the assembly to the recommendation as printed in the *2007 Pre-Assembly Report*, Section IV, page 42, the chair noted the resolution would extend the full communion relationship to the Alaska Province and the Eastern West Indies Province of the Moravian Church in America.

The chair invited the following persons to the speakers' platform to assist with the assembly's consideration of the recommendation: the Rev. Paul A. Schreck, Office of the Secretary; Mr. Michael R. Trice, Ecumenical and Inter-Religious Relations; and the Rev. Gary L. Harke, the Moravian Church in America.

Mr. Trice provided a brief introduction to the matter before the assembly. He explained that the 1999 Churchwide Assembly, by a vote of 1007–11, had approved entering into a full communion agreement with the Northern and Southern Provinces of the Moravian Church in America. It also had created the Lutheran-Moravian Coordinating Committee to discuss ways these church bodies might continue their cooperation, facilitate inter-church activities, and serve as a forum for mission possibilities. Mr. Trice offered examples of the work in which the coordinating committee has been engaged, and lifted up the leadership of a Lutheran pastor, the Rev. Frederick J. Lehr, who is serving as the director for church planting for the Moravian Church in America. Mr. Trice also noted that the Rev. Michael F. Keys, bishop of the Alaska Synod, was working to create opportunities for Lutheran and Moravian young adults to study together. The coordinating committee had observed that the lack of participation of the Alaska Province and the Eastern West Indies Province in the full communion agreement created a lack of geographic parity between this church and the Moravian Church in America, an observation that was the impetus for the proposed action. He noted that the Eastern West Indies Province had voted on August 17, 2006, to adopt "Following Our Shepherd to Full Communion," the full communion agreement, and that the Alaska Province, in January 2007, had voted to study the text further.

The presiding bishop dispensed with the reading of the full recommendation:

***MOVED;***

***TWO-THIRDS VOTE REQUIRED***

- SECONDED:***
1. To continue to rejoice in the relationship of full communion between this church and the Northern Province and the Southern Province of the Moravian Church in America;
  2. To recognize that these two provinces of the Moravian Church in America do not cover all the geographical territory encompassed by this church;
  3. To acknowledge that by extending the relationship of full communion as outlined in "Following Our Shepherd to Full Communion" to the Alaska Province and to the Eastern West Indies Province, more people can participate in the closer working relationship allowed by full communion;
  4. To rejoice in the action of the Eastern West Indies Province, which approved a relationship of full communion with this church by adopting "Following Our Shepherd to Full Communion";
  5. To encourage the Alaska Province to take a similar action;
  6. To invite the Alaska Province and the Eastern West Indies Province to appoint members to the Lutheran-Moravian Coordinating Committee in order to live into this relationship of full communion more effectively; and
  7. To declare that a relationship of full communion exists between the Evangelical Lutheran Church in America and the Eastern West Indies Province of the Moravian Church in America and between the Evangelical Lutheran Church in America and the Alaska Province of the Moravian Church in America, pending approval by the Alaska Province.

The chair called for discussion. There being none, he called for the vote, noting that a two-thirds vote was required for adoption.

**ASSEMBLY****TWO-THIRDS VOTE REQUIRED****ACTION:****YES-999; NO-23**

- CA07.04.16**
1. To continue to rejoice in the relationship of full communion between this church and the Northern Province and the Southern Province of the Moravian Church in America;
  2. To recognize that these two provinces of the Moravian Church in America do not cover all the geographical territory encompassed by this church;
  3. To acknowledge that by extending the relationship of full communion as outlined in “Following Our Shepherd to Full Communion” to the Alaska Province and to the Eastern West Indies Province, more people can participate in the closer working relationship allowed by full communion;
  4. To rejoice in the action of the Eastern West Indies Province, which approved a relationship of full communion with this church by adopting “Following Our Shepherd to Full Communion”;
  5. To encourage the Alaska Province to take a similar action;
  6. To invite the Alaska Province and the Eastern West Indies Province to appoint members to the Lutheran-Moravian Coordinating Committee in order to live into this relationship of full communion more effectively; and
  7. To declare that a relationship of full communion exists between the Evangelical Lutheran Church in America and the Eastern West Indies Province of the Moravian Church in America and between the Evangelical Lutheran Church in America and the Alaska Province of the Moravian Church in America, pending approval by the Alaska Province.

Presiding Bishop Hanson invited the assembly to express the welcome of this church to the Alaska Province and the Eastern West Indies Province. Members of the assembly did so with sustained applause.

**Greeting:****Full Communion Partners**

Presiding Bishop Mark S. Hanson invited the Rev. Gary L. Harke to remain on the speakers’ platform and called upon the representatives of other full communion partner churches to join them there and be welcomed as friends and colleagues in mission. These representatives included the Rev. Harold M. Delhagen, pastor of Pultneyville Reformed Church, Williamson, New York, and the Right Rev. C. Christopher Epting, deputy for ecumenical and interfaith relations of The Episcopal Church.

Pr. Harke presented greetings on behalf of the Northern Province and its president, the Rev. David L. Wickman; the Southern Province and its president, the Rev. Wayne Burkette; the Alaska Province; and the Eastern West Indies Province. He noted the selection of the Rev. Christopher M. Thomfoerde, an ELCA pastor, as the new president of Moravian College and Theological Seminary. While there is much to celebrate, Pr. Harke noted that there will continue to be challenges within the full communion process until clergy and congregations of these bodies come to view each other less as colleagues and more as full partners and collaborators in witness to the Gospel. He observed that, like politics, all ecumenism is ultimately local. In addressing the place of Scripture in the life of the Moravian Church, he highlighted the publication and use of *Daily Texts*, a devotional guide, now in its 276th year, with a circulation of 1.5 million copies and available in 51 languages and dialects. Pr. Harke referenced a recent statement on Scripture issued by the Interprovincial Faith and Order Commission that underscores the Moravian tradition of relational considerations, which allow for diversity in Scriptural approaches. Pr. Harke noted that many Moravians look forward to the inspiration they will receive from the ELCA's new Book of Faith Initiative. He closed by asking God's blessing on the continued partnership of these churches.

Presiding Bishop Hanson then called upon the Rev. Harold M. Delhagen, pastor of Pultneyville Reformed Church in Williamson, New York, to present greetings on behalf of the Reformed Church in America, the United Church of Christ, and the Presbyterian Church (U.S.A.). Further, Pr. Delhagen brought greetings from the Reformed Church in America's general secretary, the Rev. Wesley Granberg-Michaelson, and the Rev. Douglas Fromm, associate for ecumenical relations. He gave thanks for the "Formula of Agreement," which established the full communion partnership and through which the churches of the Reformed tradition have experienced God's grace locally, nationally, and internationally. Pr. Delhagen highlighted ways in which the ELCA and the Reformed Churches have worked together at both local and international levels. In noting the tenth anniversary of the "Formula of Agreement," which will be observed in October 2008, Pr. Delhagen offered thanks and hope for the mutual efforts of these church bodies to live out together the unity of Christ.

The Rt. Rev. C. Christopher Epting, deputy for ecumenical and interfaith relations of The Episcopal Church, brought greetings from Presiding Bishop Katherine Jefferts Schori, President Bonnie Anderson of the House of Deputies, other staff members of the presiding bishop's office, and the people of The Episcopal Church. He also brought greetings from members of the Lutheran-Episcopal Coordinating Committee. Pr. Epting noted that the coordinating committee continues its work of encouraging joint congregations, ministry with young people, and theological education. He highlighted the role of the *Book of Common Prayer* in the relationship of Episcopalians to Scripture, noting that often the *Book of Common Prayer* has been described as the Bible arranged for prayer. He also observed that in the latter half of the last century and the beginning of this century, Episcopalians have become more comfortable with, engaged in, and challenged by Holy Scripture in personal devotions, small groups, and formal study. He saluted this church for its efforts in Christian education for all ages, and he thanked the assembly for giving him its attention.

Presiding Bishop Hanson invited the assembly to stand and sing "We Are All One in Mission."



## **Elections:**

### **Report on the Second Ballot for Secretary**

Reference: 2007 Pre-Assembly Report, Section IV, pages 3-4; Section I, pages 17-19.

Presiding Bishop Mark S. Hanson called upon Mr. Phillip H. Harris, chair of the Elections Committee, to provide a report on the second ballot for secretary of this church. Mr. Harris reported that 1,046 votes were cast, including two invalid ballots. With seventy-five percent of the vote required, no person had received the 785 votes needed for election. He read the following vote tallies for the eight nominees who had received the most votes:

Michael Cooper-White	277	26.48%
Andrea DeGroot-Nesdahl	227	21.70
David Swartling	114	10.90
Ken Rupp	108	10.33
Paul Schreck	70	6.69
Glenn Ose (Scully)	57	5.45
Wm. Chris Boerger	32	3.06
Mark Grorud	32	3.06

Also receiving votes on the second ballot were:

Ruth Hamilton	23	Sue Gamelin	1
George Watson	19	Scott Grorud	1
Kathie Bender-Schwich	11	Robert Klonowski	1
Michael Dubsky	10	Randall Lee	1
Callon Halloway	6	David Lose	1
Raymond Miller	6	Loren Mai	1
David Tiede	6	Gary Mills	1
Theodore Miller	4	John Mills	1
Bradley Schmeling	4	Gladys Moore	1
Albert Arndt	3	Glen Nycklemoe	1
Patricia Lull	3	Robert Rimbo	1
Matthew Riegel	3	Pete Rudowski	1
Kai Swanson	3	Joel Sherer	1
Mark Werner	3	Dennis Smith	1
David Miller	2	Yolanda Tanner	1
Tom Christell	1	Janet Thompson	1
John Dellis	1	Kathryn Wicks	1
Michael Foss	1	Jeffrey Ziegler	1

Mr. Harris explained that the third ballot for secretary would be conducted by electronic voting machine. Presiding Bishop Hanson invited the eight nominees to come forward in order to draw numbers for the sequence in which they would respond to questions at a forum later in the afternoon.

## **Greeting:**

### **Lutheran World Federation, World Council of Churches, and National Council of the Churches of Christ in the U.S.A.**

Presiding Bishop Mark S. Hanson called upon representatives of three of this church's ecumenical partners to greet the assembly. He introduced first the Rev. Ishmael Noko,

general secretary of the Lutheran World Federation (LWF), telling the assembly about the LWF's role in connecting this church with 140 other Lutheran church bodies with a combined membership of more than 66 million Lutherans in 78 nations. Presiding Bishop Hanson noted that the LWF this year marked its 60th anniversary. In welcoming General Secretary Noko, the chair also recognized the strong partnership between the LWF and this church represented by Ms. Kathy J. Magnus, regional officer for the LWF in North America, whose office was located in the Lutheran Center in Chicago, Illinois. Noting Ms. Magnus's upcoming retirement, Presiding Bishop Hanson asked the assembly to express its appreciation for her work.

General Secretary Noko was greeted with a standing ovation from the assembly. Commenting that this was the fourth Churchwide Assembly he had attended, Pr. Noko expressed his admiration for the manner in which this church conducts God's business and the caring way members relate to one another and the world. As examples of the latter, General Secretary Noko mentioned the involvement of this church in companion synod programs, Lutheran World Relief, and Lutheran Immigration and Refugee Service, as well as the work of the Church in Society and Global Mission program units. He expressed his appreciation to the ELCA and the Church of Sweden for their financial support of an ecumenical effort with global Anglican and Reformed church bodies to address HIV, AIDS, and malaria. He thanked this church for its openness in offering educational resources to emerging leaders from LWF-member churches in other parts of the world. The general secretary noted that by its action of extending full communion more broadly with the Moravian Church in America, the assembly was acting in harmony with the LWF, which includes in its membership the Moravian Church of Southern Africa. All of these activities, he noted, were signs of this church's serious engagement in ecumenical affairs. Pr. Noko concluded that God is doing amazing things, and extraordinary things in ordinary ways within the ELCA.

As this church celebrated its twentieth anniversary in 2007, Pr. Noko reminded the assembly that the LWF observed its 60th anniversary. He directed the assembly's attention to maps detailing the global activity of the LWF, which had been distributed to all participants. He recalled the difficulty in arranging and holding the LWF's formative assembly in 1947 in Lund, Sweden, given the exigencies of life in post-war Europe. Although a participant in that gathering had invited the LWF to meet next in mainland China, Pr. Noko noted that it was not until 1997 that the assembly was able to meet in Hong Kong, just days after that city's incorporation into mainland China. This is evidence, he said, of the amazing things God does, and the fact that God does them in God's time.

He proceeded to note some of the important decisions made by the LWF Council at its 60<sup>th</sup>-anniversary meeting, held in Lund in March 2007. The decisions include the Lund Statement on the role of the episcopate within global Lutheranism and the adoption of guidelines enabling and encouraging churches throughout the Lutheran communion to discuss questions related to marriage, family, and human sexuality. The general secretary noted that the next LWF assembly will be held in 2010 in Stuttgart, Germany, with the theme, "Give Us This Day Our Daily Bread," which, he suggested, represents an invitation to discuss engagement in matters of social justice.

Pr. Noko lifted up many current concerns related to social justice, including the increasing gap between the haves and have-nots and the failure in many parts of the world of those called to public service to discharge their stewardship of the public good. Concerns related to Darfur, the Middle East, Central America, Asia, the elderly, youth, and women all call the churches of the world to a ministry of justice and reconciliation, he remarked. He

closed by wishing the assembly Godspeed and God's courage to be a missionary church and a sent church.

Following Pr. Noko's report, the chair invited the assembly to join in singing "By Grace God Calls Us."

Presiding Bishop Hanson next called on the Rev. Deborah DeWinter, program executive for the United States for the World Council of Churches (WCC), representing Dr. Samuel Kobia, general secretary of the WCC. He noted that Pr. DeWinter is a minister in the United Church of Christ, a full communion partner of this church.

Pr. DeWinter brought greetings from Dr. Kobia, her staff colleagues in Geneva, Switzerland, and the member churches of the WCC, which represent a combined 580 million Christians around the world. She noted that the Rev. Walter Altmann of the Evangelical Church of the Lutheran Confession in Brazil, was elected moderator of the WCC at its 2006 assembly in Porto Alegre, Brazil. Pr. DeWinter offered thanks for the ways in which the ELCA contributes to the WCC's ecumenical mandate and for the commitment of this church in nurturing young adult leaders through its involvement in the WCC. She offered as an example Ms. Jennifer L. Nagel, who had been selected by the ELCA as a rostered representative of this church to the Central Committee of the WCC, and is now co-chairing the Young Adult Task Force for the WCC and the U.S. Council of the WCC.

Pr. DeWinter reported on the WCC's commitment to heeding Christ's call that "they all might be one," and mentioned that at its ninth assembly in 2006, the following five areas of emphasis were agreed upon for action by the WCC and its member bodies: unity, mission, evangelism and spirituality; public witness; global justice and responsibility for the stewardship of creation; ecumenical formation; and interreligious dialogue and cooperation. She closed by offering thanks to God and to the assembly.

Presiding Bishop Hanson then called upon Ms. Clare J. Chapmann, deputy general secretary for administration and finance for the National Council of Churches of Christ in the U.S.A. (NCCC), to bring greetings from that organization.

Ms. Chapmann noted that the member churches of the NCCC were holding the assembly in prayer as it deliberates. She congratulated Presiding Bishop Hanson on his re-election, and gave thanks for his steadfast support of ecumenism. She saluted the Rev. Charles S. Miller for his years of engagement with the NCCC as a member of its administration and finance committee. She thanked Pr. Miller and offered best wishes upon his retirement.

In discussing the NCCC's perspective on the importance of Scripture, Ms. Chapmann offered the allegory of a porch light, reminiscent of one's return to home, welcome, and safety. The Psalmist, she noted, says God's Word is like a lamp to one's feet and a light to one's path. She thanked Augsburg Fortress, the publishing ministry of this church, for its partnership in promoting the accessibility of Scripture in an array of media. Ms. Chapmann said Scripture is a "porch light" which shows where home is and provides a record of the steadfast presence of God. She recalled that Presiding Bishop Hanson, in October 2002, had said, "We cannot see with any clarity where God is leading us if we do not know from whence we have come and to whom we belong."

Ms. Chapmann then recounted several programs of the NCCC, including "Benefit Bank," a program geared toward economic justice and thanked this church for its participation in a national living wage initiative and other efforts aimed at eliminating institutional poverty. She closed by giving thanks for the partnership of the ELCA in mission, vision, and faithful witness along with the 35 member communions of the NCCC.

## **Parliamentary Matters**

Presiding Bishop Mark S. Hanson asked the assembly for permission to adjust the afternoon schedule and received it. He then called upon the Rev. A. Donald Main, bishop of the Upper Susquehanna Synod, to lead the assembly in prayer prior to its return to consideration of memorials.

The Rev. Robert B. Ierien [Northeastern Minnesota Synod] rose to move that during the forthcoming discussion on matters related to sexuality, at intervals of twenty minutes, the assembly stop for one minute of silent prayer for the unity of this church, to be concluded by a prayer for that unity led by the presiding bishop.

**MOVED;**

**SECONDED:** To ask that the assembly stop for one minute of silent prayer for the unity of this church, concluded by a prayer for that unity led by the chair, at intervals of twenty minutes during the debate of the recommendations related to the memorials on ministry issues concerning same-sex relationships.

Upon receipt of a second, Presiding Bishop Hanson offered Pr. Ierien the opportunity to speak to the motion. Stating that he did not have the answer to the questions about sexuality before the body and that he envied those who did, Pr. Ierien expressed concern over the tenor of discourse on these issues and his hope that voting members would speak with each other rather than at each other.

Mr. James M. Morrell [Oregon Synod] rose to amend the motion by stipulating that time given to prayer would not be counted against the allotted time for the discussion.

**MOVED;**

**SECONDED:** To amend the motion by addition:

To ask that the assembly stop for one minute of silent prayer for the unity of this church, concluded by a prayer for that unity led by the chair, at intervals of twenty minutes during the debate of the recommendations related to the memorials on ministry issues concerning same-sex relationships. The one-minute intervals will not be included in the time allotted for debate.

Seeing no signs of further discussion, the chair asked the assembly to vote on the amendment to the motion.

**MOVED;**

**SECONDED;**

**YES-737; NO-256**

**CARRIED:**

To amend the motion by addition:

**To ask that the assembly stop for one minute of silent prayer for the unity of this church, concluded by a prayer for that unity led by the chair, at intervals of twenty minutes during the debate of the recommendations related to the memorials on ministry issues concerning same-sex relationships. The one-minute intervals will not be included in the time allotted for debate.**

There being no one who wished to speak, the chair then called for a vote on the motion as amended.

**ASSEMBLY**

**TWO-THIRDS VOTE REQUIRED**

**ACTION:**

**YES-773; NO-190**

**CA07.04.17**

**To ask that the assembly stop for one minute of silent prayer for the unity of this church, concluded by a prayer for that unity led by the chair, at intervals of twenty minutes during the debate of the recommendations related to the memorials on ministry issues concerning same-sex relationships. The one-minute intervals will not be included in the time allotted for debate.**

**Report of the Memorials Committee (continued)**

Reference: 2007 Pre-Assembly Report, Section VI, pages 1–74; Section I, pages 6, 9, 11–12.

Presiding Bishop Mark S. Hanson invited the co-chairs of the Memorials Committee, the Rev. Kenneth M. Rupp and Dr. Norma J. Hirsch, to lead the assembly in its continued consideration of responses to synodical memorials.

**Category E1: Blessing of Same-Sex Relationships**

Reference: 2007 Pre-Assembly Report, Section VI, pages 59–61.

*Three synods adopted essentially identical memorials concerning the blessing of same-sex relationships. The Model Memorial is printed here, with changes noted by synod.*

***Model Memorial***

WHEREAS, the congregations, synods, and churchwide organization of the Evangelical Lutheran Church in America (ELCA) are interdependent partners sharing responsibility in God’s mission (provision 5.01.c. of the *Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America*); and

WHEREAS, the Churchwide Assembly is the highest legislative authority of the Evangelical Lutheran Church in America (provision 12.11.); and

WHEREAS, the 2009 Churchwide Assembly will consider a proposed social statement on human sexuality; and  
WHEREAS, the 2005 Churchwide Assembly adopted Recommendation One by 851-127, an action that urges this church to “concentrate on finding ways to live together faithfully in the midst of disagreements, recognizing the God-given mission and communion we share as members of the body of Christ”; and

WHEREAS, in 1993 the Conference of Bishops adopted a statement of guidance for this church that states, “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” (Conference of Bishops, October 5-8, 1993, CB93.10.25); and

WHEREAS, the 2005 Churchwide Assembly adopted by 670-323 Recommendation Two as amended, the action that asks that this church continue to respect the guidance of the 1993 statement of the Conference of Bishops, which found no basis for establishing an official ceremony for the blessing of a homosexual relationship; and

WHEREAS, the New England Synod Council on December 1, 2006, adopted a statement providing “Guidance for Pastors and Congregations of the New England Synod, ELCA, Regarding the Blessing of Unions of Same-Sex Couples,” which provides an outline for public services of blessing same-sex couples; therefore, be it

**RESOLVED**, that the [name] Synod of the Evangelical Lutheran Church in America memorialize the 2007 Churchwide Assembly to reaffirm that the 1993 Conference of Bishops statement as endorsed by the 2005 Churchwide Assembly does not approve the “official” blessing of homosexual relationships, which includes any blessing for which approval is given by a synod or congregation; and be it further

**RESOLVED**, that the [name] Synod memorialize the 2007 Churchwide Assembly to direct the Church Council and the Office of the Secretary to notify all synods, pastors, and congregations of this church that they must refrain from blessing same-sex unions pending the decisions made at the 2009 Churchwide Assembly.

### **1. Eastern North Dakota Synod (3B) [2007 Memorial]**

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

- Deletes all WHEREAS paragraphs and replaces them with the following:
  - WHEREAS, the 2005 Churchwide Assembly of the Evangelical Lutheran Church in America (ELCA) in Orlando passed a resolution to “continue to respect the guidance of the 1993 statement of the Conference of Bishops” regarding the blessing of homosexual relationships; and
  - WHEREAS, the text of the 1993 Conference of Bishops statement states, “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
  - WHEREAS, any ceremony approved by a synod or congregation of the Evangelical Lutheran Church in America is an official action of this church’s ministry; and
  - WHEREAS, any attempt to use the “pastoral care provision” as a basis for providing official blessings of same-sex unions would be to use the phrase in an unintended way; and
  - WHEREAS, the New England Synod has promulgated “Guidelines for the Blessing of Same-Sex Unions” that officially endorse the public blessing of homosexual relationships, thereby directly contradicting the 1993 Conference of Bishops statement and the action of the 2005 Churchwide Assembly to endorse the 1993 statement; and
  - WHEREAS, these actions that directly violate the decisions of the 2005 Churchwide Assembly make it more difficult for all of us to heed that assembly’s other guidance that all in the ELCA “live together faithfully”; therefore, be it
- First RESOLVED replaces “any blessing” with “any blessings”
- Second RESOLVED replaces “to notify all synods, pastors, and congregations of this church that they must refrain from blessing same-sex unions pending the decisions made at the 2009 Churchwide Assembly” with “to notify all ELCA synods and congregations to refrain from such public blessings that imply approval of same-sex sexual relationships”

### **2. Southwestern Pennsylvania Synod (8B) [2007 Memorial]**

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

- First RESOLVED is replaced with the following:
  - RESOLVED, that the Southwestern Pennsylvania Synod in assembly memorialize the 2007 Churchwide Assembly of the Evangelical Lutheran Church in America that the Southwestern Pennsylvania Synod believes the action of the New England Synod Council prevents this church from being able to live together faithfully in the midst of disagreements, recognizing the God-given mission and communion we share as members of the body of Christ because it denies the principle of interdependence and is in violation of the decision of the 2005 Churchwide Assembly; and be it further”
- Second RESOLVED replaces “memorialize” with “urge”
- Second RESOLVED replaces “that they must refrain from blessing same-sex unions pending the decisions made at the 2009 Churchwide Assembly” with “to urge them to refrain from public blessings of same-sex unions unless and until such blessings are approved by the Churchwide Assembly”

### **3. Lower Susquehanna Synod (8D) [2007 Memorial]**

Adopted the “model memorial” printed above.

#### *Additional Memorial on Related Topic*

### **4. Metropolitan Washington, D.C., Synod (8G) [2007 Memorial]**

WHEREAS, we charitably respect one another as we examine our understandings and practices, speaking the truth in love, practicing the [CA01.06.28] “mutual conversation and consolation of the saints” (*Smalcald Articles*, III.4); and

WHEREAS, the Evangelical Lutheran Church in America (ELCA) has neither affirmed nor prohibited the blessing of committed same-gender relationships in the past; and

WHEREAS, the Metropolitan Washington, D.C., Synod has acknowledged that pastors and congregations, based upon their understanding of Scripture, tradition, and the guiding of the Spirit, are asking God's blessing on permanent, faithful, committed same-gender relationships (Gettysburg 2003); and

WHEREAS, God creates us to be in relationships with one another, as expressed in Scripture, and both Scripture and society sanction faithful committed relationships in which human sexuality is only one dimension of human intimacy and relationship ("A Message on Sexuality: Some Common Convictions"); and

WHEREAS, people in this church who call Jesus Lord and honor the authority of Scripture often differ on many issues, including issues of sexuality; and

WHEREAS, many pastors and congregations in the ELCA are involved already in surrounding gay and lesbian persons with prayers seeking God's blessing on permanent, committed same-gender relationships; and

WHEREAS, the development of worship materials for the use by Lutherans in North America as shared rites has a significant history in the ELCA and its predecessor bodies for the purpose of strengthening unity and providing liturgical resources for the praise and prayer of the Church and for the use of congregations, laypersons, pastors, and theologians, as well as ecumenical partners; therefore, be it

RESOLVED, that the Metropolitan Washington, D.C., Synod in assembly memorialize the 2007 Churchwide Assembly of the Evangelical Lutheran Church in America, meeting in Chicago, Illinois, to acknowledge that there are pastors and congregations who—based on their understanding of Scripture, tradition, and the guiding of the Spirit—are asking God's blessing on permanent, faithful, committed same-gender relationships, and to encourage such pastors and congregations to do so; and be it further

RESOLVED, that the Metropolitan Washington, D.C., Synod in assembly memorialize the 2007 Churchwide Assembly to direct the Worship and Liturgical Resources section of the Office of the Presiding Bishop to create liturgies for the blessing of same-gender unions for use by pastors and congregations of this church.

*[Note: Some of the synodical memorials included in Category E4 also addressed the topic of same-sex blessings, but are not included here because they also recommended referral of matters to the Task Force on ELCA Studies on Sexuality.]*

## **Background**

*Thirty-six synods approved 61 memorials on topics that relate to the work of the Task Force for ELCA Studies on Sexuality. These memorials, some of which were model memorials, have been organized into separate categories according to topic. This background information, which relates to all categories within Section E, is presented here at the outset and is not subsequently repeated for each category.*

Several of these memorials speak to this church's expectations and policies concerning those of its pastors, associates in ministry, deaconesses, and diaconal ministers who are homosexual in their orientation. This church's current policies are included in two documents that also address many additional areas of faithfulness. The relevant portions of "Vision and Expectations" and "Definitions and Guidelines for Discipline" on the subject of these memorials are the following:

*Sexual Conduct.* The expectations of this church regarding the sexual conduct of its ordained ministers are grounded in the understanding that human sexuality is a gift from God and that ordained ministers are to live in such a way as to honor this gift. Ordained ministers are expected to reject sexual promiscuity, the manipulation of others for purposes of sexual gratification, and all attempts of sexual seduction and sexual harassment, including taking physical 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.<sup>8</sup>

*Sexual Matters.* The biblical understanding which this church affirms is that the normative setting for sexual intercourse is marriage. In keeping with this understanding, chastity before marriage and fidelity within marriage are the norm. Adultery, promiscuity, the sexual abuse of another, or the misuse of counseling relationships for sexual favors constitute conduct that is incompatible with the character of the ministerial office. Practicing homosexual persons are precluded from the ordained ministry of this church.<sup>9</sup>

The issues surrounding human sexuality have been discussed and debated from the beginning of the Evangelical Lutheran Church in America (ELCA). A process for developing a social statement on human sexuality was begun in 1989. The appointed task force first produced a study and then in October 1993 published a first draft of a social statement called “The Church and Human Sexuality: A Lutheran Perspective.” Widely voiced concerns about this draft altered plans for bringing a proposed social statement to the 1995 Churchwide Assembly and led instead to the crafting of “A Message on Sexuality: Some Common Convictions,” which was adopted by the Church Council of the ELCA in 1996. Because that statement was to be of common convictions, the controverted matter of homo-sexuality was not addressed.

### ***Churchwide Assembly and Church Council Actions 1999-2001***

The 1999 Churchwide Assembly considered a resolution that requested, in part, that “. . . a full study be undertaken under the guidance of the Division for Ministry, the Department for Synodical Relations, and the Conference of Bishops to propose strategies that might allow for the ordination of non-celibate lesbian and gay people.” The Churchwide Assembly voted [CA99.06.29] to receive the resolution as information. After subsequent consideration, the Church Council voted [CC00.04.17]: “To continue thoughtful, deliberate, and prayerful conversations throughout the ELCA about human sexuality, including homosexuality, and the inclusion of gay and lesbian persons in our common life and mission . . . ; To decline to initiate a study on the ordination of non-celibate gay and lesbian persons”; and to request annual reports from churchwide units “on the nature and extent of their activities and conversations regarding these issues.”

At its meeting in November 2000 the Church Council declined a request from the Saint Paul Area Synod to permit exceptions to the standards articulated by “Vision and Expectations” and reaffirmed its call for broad conversations in the ELCA [CC00.11.67]. It requested annual reports to the Church Council and biennial reports to the 2001 and 2003 Churchwide Assemblies. The Inter-unit Working Group on Homosexuality prepared a report to the 2001 Churchwide Assembly.

At the 2001 Churchwide Assembly, memorials from synods initiated three assembly actions that led directly to the establishment of the Task Force for ELCA Studies on Sexuality.

In response to memorials from a number of synods calling for both definition and blessing of committed same-sex relationships, the 2001 Churchwide Assembly voted [CA01.06.28]:

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<sup>8</sup> “Vision and Expectations: Ordained Ministers in the Evangelical Lutheran Church in America,” p. 13, adopted by the Church Council in October 1990. A corresponding document uses identical language to describe the expectations of associates in ministry, deaconesses, and diaconal ministers.

<sup>9</sup> “Definitions and Guidelines for Discipline of Ordained Ministers,” p. 4, adopted by the Church Council in November 1989 and revised in December 1993. A corresponding section of the document uses identical language to apply to associates in ministry, deaconesses, and diaconal ministers.



To respond to the memorials of the Metropolitan Chicago Synod, the Southeast Michigan Synod, the Upstate New York Synod, the Metropolitan Washington, D.C., Synod, and the Virginia Synod by directing the Division for Ministry and the Division for Church in Society, in consultation with the Conference of Bishops, ELCA seminaries, colleges and universities, and other churchwide units, to implement jointly a churchwide study on homosexuality;

To provide that the process include creation of a study document on homosexuality for use in congregations, synods, and in sponsored hearings and focus groups across this church. This document shall include study of the Lutheran understanding of the Word of God and biblical, theological, scientific, and practical material on homosexuality. The document shall address issues related to blessing committed same-gender relationships, and rostering of approved candidates who are in committed same-gender relationships. This study shall provide for the sharing of information from and among members of this church;

To authorize the Church Council to approve the parameters and expense budget of this process and identify the revenue source(s) to provide for this study;

To direct that reports on the study process shall be presented to each of the regular meetings of the Church Council, and to synod assemblies beginning in 2002 with response requested. A first edition report shall be brought to the 2003 Churchwide Assembly along with initial or interim recommendations. A final report, complete with action steps for full implementation, shall be presented to the 2005 Churchwide Assembly;

To respect charitably one another as we examine our understandings and practices, speaking the truth in love, practicing the “mutual conversation and consolation of the brothers and sisters” (Luther, *Smalcald Articles*, III.4); and

To request that the Division for Ministry, in consultation with the Division for Congregational Ministries and the Conference of Bishops, identify and make available materials to assist and support pastors as they provide pastoral care and counseling for persons concerned with these issues.

In response to memorials from the Saint Paul Area Synod and the Metropolitan Chicago Synod calling for suspension of existing standards and guidelines for discipline to permit ordained ministry and rostered leadership by gay or lesbian persons who are in an active sexual relationship, the 2001 Churchwide Assembly voted [CA01.06.36]:

To respond to the memorials of the Saint Paul Area and Metropolitan Chicago synods by requesting that the Church Council, the Conference of Bishops, and the Division for Ministry create a specific plan and timeline leading to a decision concerning the rostering of homosexual persons who give expression to sexual intimacy only in a relationship that is mutual, chaste, and faithful, including but not limited to:

1. changes in “Vision and Expectations”;
2. changes in “Definitions and Guidelines for Discipline”;
3. amendments to the ELCA constitution and bylaws; and
4. changes in all other related governing documents.

In the event any of the above mentioned changes require approval of the ELCA Churchwide Assembly, such actions shall be placed before the 2005 Churchwide Assembly for adoption or ratification.

In response to a memorial from the South Dakota Synod, the 2001 Churchwide Assembly voted [CA01.06.45]:

To initiate a process within the Evangelical Lutheran Church in America to develop a social statement on human sexuality.

### ***Establishment of the Task Force and Timeline***

When the former Division for Church in Society and the former Division for Ministry requested the 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” (Church Council, November 9-11, 2001, Exhibit M, Part 1, p. 3). The council voted [CC01.11.103]:

To receive the report on the proposed process for response by this church to the actions of the 2001 Churchwide Assembly related to the development of a social statement on human sexuality (CA01.06.45) and a study on homosexuality (CA01.06.28), including the issues of the blessing of same-gender relationships and the possible rostering of homosexual persons in committed same-gender relationships (CA01.06.36);

To affirm that this church is in a time of discernment regarding matters of human sexuality and that we pray for God’s guidance during this time;

To affirm that there are no preconceived conclusions on the content of the recommendations that will be submitted to the 2005 and subsequent Churchwide Assemblies;

To continue thoughtful, deliberate, and prayerful conversation throughout the Evangelical Lutheran Church in America about human sexuality, including homosexuality and the inclusion of persons who are gay and lesbian in our common life and mission, and to anticipate the participation of all members, congregations, synods, seminaries, and churchwide units in this process of deeper biblical study and conversation;

To encourage the Division for Ministry and the Division for Church in Society to continue refining the proposed options for this church’s response by:

- a) beginning the process with an exploration of the Lutheran understanding of the Word of God to serve as a foundation for the entire process; and
- b) developing a congregational study guide to the ELCA “Message on Sexuality: Some Common Convictions”;

To affirm the plan to hire a staff director for this project;

To recommend that the Church Council, at its April 2002 meeting, receive a refined proposal combining options 2<sup>10</sup> and 3,<sup>11</sup> with a request that the final proposal include:

- a) a communication plan that provides for frequent updates available to members and congregations;
- b) a process for feedback that utilizes existing meetings (synod assemblies, gatherings of lay and rostered people, and other events) as well as hearings and focus groups; and
- c) a recommendation related to funding the process; and

To ask that the executive directors of the Division for Ministry and the Division for Church in Society consult with the Executive Committee of the Church Council throughout the coming months related to the anticipated parameters of the study and other factors that will contribute to the decisions that the Church Council will need to consider at the April 2002 meeting.

The April 2002 Church Council meeting established [CC02.04.10] “a six-year time line for the studies on sexuality, with focus on two time periods: 2002-2005, with greater attention to the issues surrounding homosexuality, while discussion of sexuality proceeds in tandem; and 2006-2007, with attention to the development of a draft of a social statement on sexuality for presentation to the 2007 Churchwide Assembly” and a total budget.

The 2003 Churchwide Assembly received a report from the Task Force for ELCA Studies on Sexuality. It also considered a number of memorials on the timeline for the

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<sup>10</sup> This option, according to the exhibit provided to the Church Council, “is to proceed with the study in the fullest possible manner, with a full-time study director, an appointed task force of 12-15 persons, and a broad churchwide discussion of materials . . . [with] hearings, focus groups, and other venues of consultation. . . .”

<sup>11</sup> This option “is a modified version of option two, including a full-time study director and an appointed task force of six to ten persons. Instead of designated hearings and focus groups there would be a greater reliance on already existing meetings, e.g. synod assemblies, to involve discussion and feedback.”

studies, which it declined to alter [CA03.06.27]. Other memorials on aspects of the studies were referred to the task force [CA03.06.52]. Similarly, the Church Council, throughout the study process consistently has referred synodical resolutions on topics related to the studies to the task force (e.g., CC04.11.68c).

The April 2005 meeting of the Church Council voted [CC05.04.20] to grant the task force's request that the time line for the social statement on human sexuality be extended, with a report and recommendations to be brought before the 2009 Churchwide Assembly.

### ***2005 Report and Recommendations of the Task Force***

In its "Report and Recommendations," dated January 13, 2005, the task force made three recommendations to this church:

Because the God-given mission and communion we share is at least as important as the issues about which faithful conscience-bound Lutherans find themselves so decisively at odds, the Task Force for ELCA Studies on Sexuality recommends that the Evangelical Lutheran Church in America concentrate on finding ways to live together faithfully in the midst of our disagreements.

The Task Force for ELCA Studies on Sexuality recommends that the Evangelical Lutheran Church in America continue to respect the pastoral guidance of the 1993 statement of the Conference of Bishops.<sup>12</sup>

The Task Force for ELCA Studies on Sexuality recommends that the Evangelical Lutheran Church in America continue under the standards regarding sexual conduct for rostered leaders as set forth in "Vision and Expectations" and "Definitions and Guidelines for Discipline," but that, as a pastoral response to the deep divisions among us, this church may choose to refrain from disciplining those who in good conscience, and for the sake of outreach, ministry, and the commitment to continuing dialogue, call or approve partnered gay or lesbian candidates whom they believe to be otherwise in compliance with "Vision and Expectations" and to refrain from disciplining those rostered people so approved and called.<sup>13</sup>

### ***2005 Churchwide Assembly Actions***

The 2005 Churchwide Assembly received three recommendations from the Church Council based on the report of the Task Force for ELCA Studies on Sexuality. On Recommendation One the assembly voted [CA05.05.17]:

RESOLVED, that the Evangelical Lutheran Church in America—its members, congregations, synods, churchwide organization, and agencies and institutions—be urged to concentrate on finding ways to live together faithfully in the midst of disagreements, recognizing the God-given mission and communion that we share as members of the body of Christ.

Concerning Recommendation Two, after debate that included consideration of several amendments, the assembly voted [CA05.05.18]:

RESOLVED, that the Evangelical Lutheran Church in America continue to respect the guidance of the 1993 statement of the Conference of Bishops; and be it further

RESOLVED, that this church welcome gay and lesbian persons into its life (as stated in Churchwide Assembly resolutions from 1991, 1995, and 1999), and trust pastors and congregations to discern ways to provide faithful pastoral care for all to whom they minister.

The assembly voted not to approve Recommendation Three, which would have established processes for ordination or approval for particular service by "a candidate who

<sup>12</sup> The statement of the Conference of Bishops, October 5-8, 1993, "Blessing of Homosexual Relationships," (CB93.10.25) is quoted at the end of this background material.

<sup>13</sup> "Report and Recommendations from the Task Force for the Evangelical Lutheran Church in America Studies on Sexuality," January 13, 2005, p. 5

provides evidence of intent to live in a life-long, committed, and faithful same-sex relationship, and has been approved through the synodical candidacy process.”

### ***Social Policy Documents Relevant to These Memorials***

Following the Church Council’s action to extend the time line for study and drafting, the task force proceeded with the normal steps in work on a social statement. A study document was produced and published for this church December 4, 2006. Responses are requested by November 1, 2007. A first draft of the social statement will be published in early spring 2008 with comment invited through mid-fall of the same year via formal hearings within synods as well as other means. The final draft of a proposed Social Statement on Sexuality will be made available by the Church Council by mid-April 2009.

“Policies and Procedures of the Evangelical Lutheran Church in America for Addressing Social Concerns,” which was adopted by the first Churchwide Assembly in 1989 and most recently revised by the Church Council in 2006, explains the role social statements play in this church, their guiding principles, and the process for developing and adopting them:

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. . . . 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 (pp. 9-10).

The “Policies and Procedures” document makes clear that “Social statements guide the institutional life of this church” (p. 12). Since there is as yet no ELCA social statement on human sexuality, the social statements of the predecessor church bodies, where they are in agreement, continue to express this church’s teachings.<sup>14</sup> They are the policy base for discussion of sexuality in current ELCA social statements, such as the 1991 “Social Statement on Abortion,” and for the message on “Sexuality: Some Common Convictions,” as adopted by the Church Council in 1996.

A 1980 social statement from The American Lutheran Church, “Human Sexuality and Sexual Behavior,” affirms: “We believe that Scripture sets the standard of a lifelong monogamous marriage of man and woman. We believe that sexual intercourse reaches its greatest potential only within the committed trust relationship of marriage” (p. 5). “Sex, Marriage, and Family,” a 1970 social statement from the Lutheran Church in America, states: “it is within the permanent covenant of marital fidelity that the full potential of coitus to foster genuine intimacy, personal growth, and the responsible conception of children is realized. Because the Lutheran Church in America holds that sexual intercourse outside the context of marriage is morally wrong, nothing in this statement on ‘Sex, Marriage, and Family’ is to be interpreted as meaning that this church either condones or approves premarital or extra-marital sexual intercourse” (pp. 3 and 4).

The documents “Vision and Expectations” and “Definitions and Guidelines for Discipline” were developed on the basis of these social statements and the policies of the

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<sup>14</sup> The constituting convention of the Evangelical Lutheran Church in America resolved to “receive the social statements of the existing churches as historical documents.” The board of the Commission for Church in Society voted “that the term ‘historical documents’ in the resolution of the constituting convention to the Commission for Church in Society regarding AELC, ALC, and LCA social statements be interpreted to mean that common elements of the former statements be utilized as the interim contextual basis and guiding principles for present advocacy work until such time as the ELCA develops and adopts new social statements” (minutes of board meeting, September 17–19, 1987).

predecessor church bodies and were adopted by the Church Council in 1990 and 1989, respectively.

Consistent with this understanding from the social teachings of the ELCA's predecessor bodies, the 1991 social statement on abortion states: "Marriage is the appropriate context for sexual intercourse. This continues to be the position of this church."<sup>15</sup>

The message adopted in 1996 by the Church Council, "Sexuality: Some Common Convictions," also was built on the foundation of the social statements of the predecessor church bodies. The message affirms that ". . . human sexuality was created good for the purposes of expressing love and generating life, for mutual companionship and pleasure" (p. 1). It states that ". . . marriage is a lifelong covenant of faithfulness between a man and a woman. In marriage, two persons become 'one flesh' (Genesis 2:24, Matthew 19:4-6, Mark 10:6-9, Ephesians 5:31), a personal and sexual union that embodies God's loving purpose to create and enrich life" (p. 3). The message, in speaking of the implications for sexuality of the Sixth Commandment, says that ". . . marriage is upheld and supported as a sacred union and social institution" (p. 2). The message notes that Christians ". . . are called to a life of responsible freedom in God's new creation, while still struggling with how our sexuality is captive to sin." The message also speaks frequently of God's forgiveness.

The study documents "Journey Together Faithfully, Part One" and "Journey Together Faithfully, Part Two" contain extensive relevant material for considering these questions. Both are available from Augsburg Fortress, Publishers, and online at [www.elca.org/faithfuljourney](http://www.elca.org/faithfuljourney). Also available is the study document, "Free in Christ to Serve the Neighbor: Lutherans Talk about Human Sexuality," which was produced as part of the process to prepare a new social statement.

### ***Statement of the Conference of Bishops 2007***

At its March 2007 meeting, the ELCA Conference of Bishops considered the possibility that there would be calls for a change in policies related to the blessing of same-sex unions and ordination and service of non-celibate gay and lesbian candidates and adopted (CB07.03.15) the following pastoral message:

This pastoral message of the Conference of Bishops is offered as we prepare for upcoming Synod Assemblies and the Churchwide Assembly.

We remind this church that the 2005 Churchwide Assembly resolved that the "members, congregations, synods, churchwide organization, and agencies and institutions [of this church] be urged to concentrate on finding ways to live together faithfully in the midst of disagreements, recognizing the God-given mission and communion that we share as members of the body of Christ" (CA05.05.17).

This church is engaged in a careful study of issues related to human sexuality with the intention of adopting a social statement at the 2009 Churchwide Assembly. We urge the members of this church to engage fully and faithfully in the study process as part of our "living together faithfully" during this time.

We trust the Holy Spirit to guide us and have confidence in the constitutional process that orders our conversation as we engage together in moral deliberation at Synod Assemblies and the Churchwide Assembly. The Conference of Bishops of the Evangelical Lutheran Church in America commits itself to faithful leadership as, together, we seek the mind of Christ on these matters.

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<sup>15</sup> "Abortion," a social teaching statement adopted by the 1991 Churchwide Assembly of the Evangelical Lutheran Church in America.

### **Rationale for the Recommendations**

The Evangelical Lutheran Church in America is in the midst of an eight-year process of discussing and studying human sexuality initiated by the 2001 Churchwide Assembly and extended by the 2005 Churchwide Assembly. The Task Force for ELCA Studies on Sexuality is leading a multi-year study process for this church. This is intended to be a time to:

- 1) offer opportunities for learning and discerning that would increase awareness of how Lutherans understand the Word of God and interpret the Bible;
- 2) provide reflection on the teachings of our theological heritage;
- 3) pursue greater clarity on the findings and contribution of social and scientific research;
- 4) help members to understand each other better as we explore with one another the diverse views we hold on questions of homosexuality and the Church; and
- 5) assist this church to discern what is a faithful response to the question of blessing same-sex unions and admitting people in such committed unions into the rostered ministries of the ELCA.

This study process builds on earlier conversations in this church and its predecessor church bodies. The conversation, judging from feedback provided to the task force and from the discussion at the assemblies, has been healthy and widespread. It has revealed, however, that the issues related to decisions about the blessing of same-sex relationships and the ordination of approved candidates in committed same-sex relationships continue to perplex and challenge the members of this church. Faithful people differ in their positions on various aspects of these issues. The members of the task force read and heard thousands of comments from throughout this church and concluded in its 2005 report, "It has become clear to the task force that the disagreement over these issues before the church is deep, pervasive, multi-faceted, and multi-layered. This church is not of one mind."

Noting that there is no longer a theological consensus on these matters, the task force expressed concern for the consciences of the faithful:

When Christians disagree about an ethical issue of this magnitude, one important category for determining the policy of the church may be the recognition that participants in this debate are disagreeing not out of pride or selfish desires, but because their consciences are bound to particular interpretations of Scripture and tradition. The careful way Luther approached moral dilemmas (e.g., in *The Estate of Marriage* [Luther's Works 45: 17-49] or *Whether Soldiers, Too, Can Be Saved* [Luther's Works 46: 93-137]) showed a genuine concern for the integrity of conscience. Indeed, in his own defense at the Diet of Worms he declared himself bound in conscience by the Word of God and further stated that, "it is neither safe nor right to go against conscience" (Luther's Works 32: 112). In this concern for conscience, Luther reflected the same respect for conscience reflected in the Bible.

In the responses of our sisters and brothers in this church we heard articulate, good-faith statements of consciences bound to the Word of God. For some this meant profound respect for the boundaries they understand the Bible to have set regarding sexual conduct. For others the radical inclusivity of the Gospel of Jesus Christ is decisive in the face of serious questions about how biblical statements apply to today's understanding of sexual orientation. At stake here is the deeply serious question of whether or not all homosexual sexual conduct is inherently sinful. Some read the Bible as saying it is. Others read the Bible as saying that sinfulness in sexual relations is a matter of the quality of that relationship: Is it committed, loving, and just, or not?<sup>16</sup>

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<sup>16</sup> "Report and Recommendations from the Task Force for the Evangelical Lutheran Church in America Studies on Sexuality," January 13, 2005, p. 11.

With awareness of the continuing disagreements, the task force chose not to recommend changes in church policy but to “appeal for respect for one another’s bound consciences as a matter of pastoral concern.”<sup>17</sup>

The very diversity of the memorials submitted to this 2007 Churchwide Assembly demonstrates that this church is still not of one mind on these matters. To respect that diversity of opinion and the processes that have been established according to the normal procedures of this church, the Memorials Committee recommends that this church continue with its previously approved timeline by which a social statement and possible recommendations will be proposed to the 2009 Churchwide Assembly.

### ***Standards for Rostered Leaders***

Social statements “guide the institutional life of this church,” and in the arena of sexuality, the operative social statement is the areas of agreement between predecessor church statements articulated in the ELCA’s social policy documents mentioned in the previous section. That area of agreement grounds the standards on sexuality for ordained and lay rostered ministry as articulated in “Vision and Expectations” and “Definitions and Guidelines for Discipline.” In the absence of a new social statement, there is no basis for changing policies concerning the institutional life of this church. Therefore, the Memorials Committee recommends that no changes be made in the policies concerning the rostering of homosexual persons in committed same-sex relationships. But, to further the ongoing conversation and recognize the diversity of opinion, the committee recommends that all these memorials be referred to the Task Force for ELCA Studies on Sexuality.

### ***Calls for Refraining from or Restraint in Discipline***

Some of the synodical memorials call for restraint in matters of discipline or call for refraining from discipline. Provision for discipline policies and procedures related to rostered leaders exists in the *Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America*. The applicable policies are spelled out in “Definitions and Guidelines for Discipline.” The synodical bishop is responsible for administering the discipline process. The synod memorials relating to this process propose to add an additional element of guidance for the bishop and synod leaders without changing the governing documents.

The Memorials Committee finds relevant here the determinations of the Church Council [CC06.04.16] in response to a question from the Metropolitan New York Synod concerning similar action proposed within that synod:

If the resolution is understood as expressing only the opinion of those who voted in favor of it and is understood as not binding on any disciplinary action, which it cannot be, then it may be seen as somewhat of a sense motion—a statement of opinion but not a binding decision. If the resolution is understood as adding to the constitutional description and policies related to the discipline process—or a vacating of some of those applicable policies—then it must be judged as not in concurrence with the governing documents of this church.

The Church Council’s rationale also included summaries of various ELCA constitutional provisions, bylaws, and policies that are relevant here:

The roster of ordained ministers of the Evangelical Lutheran Church in America is a roster of this whole church. Therefore, the constitutional provisions, bylaws, and policies

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<sup>17</sup> Ibid.

concerning ordained ministers in this church apply to the entire roster. Likewise, such provisions, bylaws, and policies guide and govern the candidacy process of this church in its implementation through the respective synods.

The same is the case in regard to those on the official lay rosters (diaconal ministers, deaconesses, and associates in ministry) and candidates for those rosters.

Synods do not have the authority to establish their own rosters and their own standards for such rosters. Further, synods do not have the authority to adopt their own policies and guidelines for discipline, nor do Synod Assemblies or Synod Councils have the authority to preempt decisions of any duly constituted discipline hearing committee.

The Metropolitan New York Synod cites parenthetically one constitutional provision and five bylaws as being “all of the relevant provisions and bylaws.” The reference to provision 9.23. and bylaw 20.21.21. appear to be accurate. At the same time, however, 20.23.01. is not a relevant citation, since it relates solely to the limited discipline process that would not be applicable in regard to the issue addressed in the resolution. There is no bylaw 20.21.09., so that reference is clearly inaccurate. Bylaw 20.31.04., which relates to discipline of congregations, has some applicability but does not seem to fit the context of the resolution.

There are other constitutional provisions and bylaws relevant to the disciplinary process that are not listed in the resolution. In particular, attention needs to be given to constitution provision 20.11. and, specifically, the concluding phrase of that provision, which reads, “. . . the disciplinary process shall be a responsibility of the synod *on behalf of this church and jointly with it*” (*emphasis added*).

The synod does have responsibility for the pastoral care of ordained ministers, those on the official lay rosters, and the congregations on its territory. Further, the synod has responsibility to exercise discipline as specified in the *Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America* and in applicable policy documents.

Except for “Limited Discipline” (provision 20.23.), synodical discipline committees do not unilaterally decide cases or impose discipline. Discipline hearing committees are made up of six members of the synod discipline committee and six members of the churchwide discipline committee, with a hearing officer appointed by the presiding bishop from the Committee of Hearing Officers elected by the ELCA Church Council. The relevant bylaws in that regard are 20.21.08., 20.21.13., and 20.21.14.

Discipline hearing committees are charged by the constitution with determining whether a rostered person is subject to discipline under bylaw 20.21.01. or 20.22.01., or whether a congregation is subject to discipline under 20.31.01. No synod, by assembly resolution, can require a discipline hearing committee to make additional determinations. In fact, oversight and review of the decision of a discipline hearing committee is vested solely in the Committee on Appeals, which is elected by the ELCA Churchwide Assembly. In this regard, see constitutional provisions 20.61., 20.62., 20.64., and 20.66, as well as bylaws 20.62.01., 20.21.22., 20.22.05., and 20.31.05.

In regard to such discipline, the word “may” is used in bylaw 20.21.04. The “may” reference, however, does not imply that a synodical bishop or synod has the latitude to ignore the bylaws of this church or “Definitions and Guidelines for Discipline.” In that bylaw, “may” relates to the need to gather information before determining that “cause for discipline may exist.”

Ordained ministers, according to bylaw 20.21.01., “shall be subject to discipline” for the following:

- a. preaching and teaching in conflict with the faith confessed by this church;
- b. conduct incompatible with the character of the ministerial office;
- c. willfully disregarding or violating the functions and standards established by this church for the office of Word and Sacrament;
- d. willfully disregarding the provisions of the constitution or bylaws of this church;  
or
- e. willfully failing to comply with the requirements ordered by a discipline hearing committee under 20.23.08.

Further, under bylaw 20.21.02. in regard to ordained ministers:



The disciplinary actions which may be imposed are:

- a. private censure and admonition by the bishop of the synod;
- b. suspension from the office and functions of the ordained ministry in this church for a designated period or until there is satisfactory evidence of repentance and amendment; or
- c. removal from the ordained ministry of this church.

In regard to rostered lay persons, see bylaws 20.22.01. and 20.22.02. In regard to congregations, see bylaws 20.31.01. and 20.31.02.

When there are indications that a cause for discipline may exist, and before charges are filed with the secretary of this church, the synodical bishop must seek to resolve the matter by consultation as required by bylaw 20.21.04. in the *Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America*. Information that a rostered person is allegedly a non-celibate homosexual is under “Definitions and Guidelines for Discipline” an indication of a potential cause for discipline. Information that a congregation has called someone not on the clergy roster is similarly such an indication. In an effort to resolve the matter by consultation, the bishop may appoint an advisory or consultation committee to provide advice as described in bylaw 20.21.05.

It is in the bishop’s discretion how much investigation to do. In order to make a decision or to try to reach a resolution, however, it is necessary to gather as much information as possible about the situation. Every case is different, and these cases can be particularly difficult. It would be important to know, for example, exactly what the “committed relationship” entails and what evidence exists that it violates “Definitions and Guidelines for Discipline.”

Except for the attempted resolution under bylaw 20.21.04., the synodical bishop has discretion about the following:

- 1) Whether to censure and admonish under ELCA constitutional provision 20.18.
- 2) Whether to appoint an advisory or consultation committee.
- 3) Whether to file formal disciplinary charges against the pastor, rostered layperson, or a congregation.
- 4) Whether to request resignation from call or from the roster.

### ***Memorials on Blessings of Same-Sex Unions***

Some of these memorials address the blessing of same-sex unions. The ELCA has no policy statement adopted by the Church Council or the Churchwide Assembly on such blessings. In 1993, the Conference of Bishops made the following statement on the “Blessing of Homosexual Relationships” (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 to 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.<sup>18</sup>

Statements of the Conference of Bishops do not establish policy for this church, but do help shape its understanding and practice. The 2005 Churchwide Assembly, however, voted [CA05.05.18] to “continue to respect the guidance of the 1993 statement of the Conference of Bishops. . . .”

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<sup>18</sup> This statement was quoted in the “WHEREAS” preface to the action of the 2005 Churchwide Assembly [CA05.05.18].

### **Churchwide Assembly Action**

Dr. Hirsch introduced the recommendation of the Memorials Committee regarding Category E1: Blessing of Same-Sex Relationships.

#### **Moved;**

#### **Seconded:**

To receive with gratitude the memorials of the Eastern North Dakota Synod, Southwestern Pennsylvania Synod, Lower Susquehanna Synod, and Metropolitan Washington, D.C., Synod of the Evangelical Lutheran Church in America on matters related to the blessing of same-sex relationships;

To acknowledge that, as the Task Force for ELCA Studies on Sexuality stated, “the disagreement over these issues before the church is deep, pervasive, multi-faceted, and multi-layered. This church is not of one mind”<sup>19</sup> and that it is appropriate, therefore, that matters of human sexuality continue to be the subject of ongoing study and conversation in this church;

To recognize the resolution of the 2005 Churchwide Assembly [CA05.05.17] that urged “the Evangelical Lutheran Church in America—its members, congregations, synods, churchwide organization, and agencies and institutions—to concentrate on finding ways to live together faithfully in the midst of disagreements, recognizing the God-given mission and communion that we share as members of the body of Christ”;

To affirm that, in the polity of the Evangelical Lutheran Church in America, policies and practices, as well as any revisions of them, must be congruent with this church’s social teachings, Confession of Faith, the process established in the *Constitutions, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America*, and that revision of policies must be developed and approved according to the process described in the *Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America* and other relevant governing documents;

To recognize the action of the 2005 Churchwide Assembly [CA05.05.18] to “. . . respect the guidance of the 1993 statement of the Conference of Bishops” and to “. . . trust pastors and congregations to discern ways to provide faithful pastoral care for all to whom they minister”;

To underscore the March 2007 statement of the Conference of Bishops, which said, “This church is engaged in a careful study of issues related to human sexuality with the intention of adopting a social statement at the 2009 Churchwide Assembly. We urge the members of this church to engage fully and faithfully in the study process as part of our ‘living together faithfully’ during this time . . .”; and

To refer these memorials and a verbatim record of this assembly’s committee of the whole discussion of these issues to the Task Force for ELCA Studies on Sexuality, urging that it consider this information in its ongoing discernment and deliberation.

Presiding Bishop Hanson opened discussion of this recommendation at 3:50 P.M.

Mr. David Lillehaug [Minneapolis Area Synod] raised a white card for a privileged motion and moved that the assembly postpone discussion of memorials in Category E1 until those in Categories E2, E3, and E4 were considered.

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<sup>19</sup> “Report and Recommendations from the Task Force for the Evangelical Lutheran Church in America Studies on Sexuality,” January 13, 2005.

**MOVED;**

**SECONDED:** To postpone consideration of memorials in Category E1 until consideration of those in Categories E2, E3, and E4.

Mr. Lillehaug observed that there were four memorials in Category E1 and 57 memorials in Categories E2, E3, and E4. He believed that the latter dealt with a subject of primary concern to synods and that those in Category E1 already had been addressed by the 2005 Churchwide Assembly. He believed that the voting members should deal directly with the issues in Categories E2, E3, and E4 before returning to the matters addressed in Category E1.

The Rev. James F. Mauney, bishop of the Virginia Synod, spoke in opposition to the motion, stating that he was at the 2005 Churchwide Assembly and that his understanding of what had occurred was quite different. He would rather the assembly discuss same-gender blessings first.

There being no further discussion, Presiding Bishop Hanson called for a vote on the motion.

**MOVED;**

**SECONDED;**

**YES-455; NO-561**

**DEFEATED:** To postpone consideration of memorials in Category E1 until after consideration of those in Categories E2, E3, and E4.

Presiding Bishop Hanson then indicated that the Memorials Committee recommendation for Category E1 was before the voting members and called for discussion.

Mr. Edward C. Cool [Northeastern Pennsylvania Synod] moved the following:

**MOVED;**

**SECONDED:** To limit time for debate on memorials to 20 minutes for each amendment to a memorial and to limit time for debate to 20 minutes on the main motion or main motion as amended.

Mr. Cool stated that the proposed rule was similar to one in place at the 2005 Churchwide Assembly in Orlando, Florida, which had proven to be effective and efficient while enabling both sides to speak to a motion.

Presiding Bishop Hanson noted that since this amendment was made with a pending motion on the floor, if adopted, it would apply only to the motion pending. The chair observed that if Mr. Cool's intention were to apply this rule to all matters in this section, then the motion would have to be made following the present consideration. Upon discerning from Mr. Cool that he intended his motion to be applicable to the entire discussion, the chair suggested Mr. Cool consider withdrawing his motion until the motion on the floor was decided, a proposal to which Mr. Cool assented.

Presiding Bishop Hanson informed voting members that consideration of the recommendation on Category E1 once again was before them.

Mr. Patrick L. Monroe [Central/Southern Illinois Synod] raised a point of information, contending that since Mr. Cool had been at the point of making his motion at the outset of consideration, the motion should be applicable to the entire discussion. The chair reiterated

that Mr. Cool had the option of testing the body on his motion, and again asked Mr. Cool if he wished to do so. When Mr. Cool responded in the affirmative, the chair proceeded to invite speaking to the motion to further limit debate.

Mr. James M. Morell [Oregon Synod] rose to speak against the motion, saying that this church was in careful consideration on a serious matter. He stated his opinion that if this church is to be a sent church and not a settled church, the assembly ought not limit debate.

Presiding Bishop Hanson announced that the parliamentarian had ruled that the matter was not subject to debate, apologized for the error, and informed voting members that the matter required a two-thirds' majority for approval because it represented a change in the rules.

**MOVED;  
SECONDED;  
DEFEATED:**

**TWO-THIRDS VOTE REQUIRED  
YES-490; NO-522**

To amend the rules for debate by limiting time to debate on memorials to 20 minutes for each amendment on a memorial and to limit time to debate to 20 minutes on the main motion or main motion as amended.

Presiding Bishop Hanson reminded the body that the recommendation on Category E1 was still before it and called for debate.

The Rev. Carol S. Hendrix, bishop of the Lower Susquehanna Synod, spoke in favor of the Memorials Committee recommendation. A member of the Task Force for the ELCA Studies on Sexuality, she asked the assembly to pray with and for the task force members as they engage in the process of discernment on the subject. She also encouraged widespread participation in the task force's study. She urged referral of this and other related memorials to the task force.

Mr. Jeffrey A. Mason [Northeastern Iowa Synod] spoke in favor of the recommendation because its approval would support the orderly structure of this church and the work of the task force.

The Rev. Nancy N. Bence [Minneapolis Area Synod] opposed the motion, lifting up a traditional African American image of the Holy Spirit as a rabbit. This, she said, indicated that rather than invoking the Holy Spirit, this church should wait and watch for where the Holy Spirit emerges. She contended that the rabbit is bounding through the ELCA on the subject of full inclusion for gay and lesbian persons, and discouraged this church from trying to cage the Holy Spirit with a calendar or time table; rather, she urged the ELCA to put on its running shoes and chase the rabbit to see where it is leading this church.

Presiding Bishop Hanson then called upon another person speaking against the pending action since he had inadvertently called upon two consecutive speakers who were in favor.

Ms. Donna M. Treaster [Upper Susquehanna Synod] rose to speak against the recommendation, noting that memorials from many synods indicated strong support for action on the subject.

The Rev. Leonard H. Bolick, bishop of the North Carolina Synod, rose to speak in favor of the recommendation for referral to the task force. He stated that a "yes" or "no" at the current assembly would not be helpful to this church because a social statement on human sexuality should guide this church's decisions on such matters. He held that waiting until the 2009 social statement would enhance the level of trust within this church.

The Rev. Daniel W. Doerring [Southeastern Minnesota Synod] rose to ask what would happen if the motion failed. Presiding Bishop Hanson replied that it would simply fail.

The Rev. William E. Baum [Metropolitan New York Synod] called the question.  
The chair called for a vote on ending debate.

**MOVED;**  
**SECONDED;**  
**CARRIED:**

**TWO-THIRDS VOTE REQUIRED**  
**YES-914; NO-123**

To end debate.

Presiding Bishop Hanson called for a vote on the recommendation of the Memorials Committee.

**ASSEMBLY**

**ACTION:**

**YES-773; NO-278**

**CA07.04.18**

To receive with gratitude the memorials of the Eastern North Dakota Synod, Southwestern Pennsylvania Synod, Lower Susquehanna Synod, and Metropolitan Washington, D.C., Synod of the Evangelical Lutheran Church in America on matters related to the blessing of same-sex relationships;

To acknowledge that, as the Task Force for ELCA Studies on Sexuality stated, “the disagreement over these issues before the church is deep, pervasive, multi-faceted, and multi-layered. This church is not of one mind”<sup>20</sup> and that it is appropriate, therefore, that matters of human sexuality continue to be the subject of ongoing study and conversation in this church;

To recognize the resolution of the 2005 Churchwide Assembly [CA05.05.17] that urged “the Evangelical Lutheran Church in America—its members, congregations, synods, churchwide organization, and agencies and institutions—to concentrate on finding ways to live together faithfully in the midst of disagreements, recognizing the God-given mission and communion that we share as members of the body of Christ”;

To affirm that, in the polity of the Evangelical Lutheran Church in America, policies and practices, as well as any revisions of them, must be congruent with this church’s social teachings, Confession of Faith, the process established in the *Constitutions, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America*, and that revision of policies must be developed and approved according to the process described in the *Constitution, Bylaws, and Continuing Resolutions of the of the Evangelical Lutheran Church in America* and other relevant governing documents;

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<sup>20</sup> “Report and Recommendations from the Task Force for the Evangelical Lutheran Church in America Studies on Sexuality,” January 13, 2005.

**To recognize the action of the 2005 Churchwide Assembly [CA05.05.18] to “. . . respect the guidance of the 1993 statement of the Conference of Bishops” and to “. . . trust pastors and congregations to discern ways to provide faithful pastoral care for all to whom they minister”;**

**To underscore the March 2007 statement of the Conference of Bishops, which said, “This church is engaged in a careful study of issues related to human sexuality with the intention of adopting a social statement at the 2009 Churchwide Assembly. We urge the members of this church to engage fully and faithfully in the study process as part of our ‘living together faithfully’ during this time . . .”; and**

**To refer these memorials and a verbatim record of this assembly’s committee of the whole discussion of these issues to the Task Force for ELCA Studies on Sexuality, urging that it consider this information in its ongoing discernment and deliberation.**

A voting member indicated her voting machine did not work. After determining that the malfunction had affected only one row of voting members and, as such, would not have changed the result of the vote, Presiding Bishop Hanson asked for and received unanimous consent to rule the recommendation adopted. Since debate had reached 20 minutes, time was taken for silent prayer, followed by the presiding bishop leading the assembly in prayer.

Mr. John M. Mills [Southeastern Minnesota Synod] moved that the assembly remove all issues related to sexuality from its agenda. After consultation with the parliamentarian, Presiding Bishop Hanson determined that the motion was out of order since no such question was before the body at that time.

The Rev. Paul E. Stone [Western Iowa Synod] inquired what a “no” vote would do on any of the recommendations on Categories E2, E3, and E4. Presiding Bishop Hanson responded that if a “no” vote prevailed, the body would have stated that the recommendations simply did not exist as actions of the assembly. Presiding Bishop Hanson promised to make clear the implications of each vote.

### **Category E2: Standards for Rostered Leaders**

Reference: *2007 Pre-Assembly Report*, Section VI, pages 61–67.

*Twenty-one synods adopted essentially identical memorials concerning a response to the decision of the Discipline Hearing Committee in the Southeastern Synod (9D). The Model Memorial is printed here, with changes noted by synod.*

#### ***Model Memorial***

WHEREAS, the 2005 Churchwide Assembly of the Evangelical Lutheran Church in America (ELCA) urged every part of the ELCA to “concentrate on finding ways to live together faithfully in the midst of disagreements, recognizing the God-given mission and communion that we share as members of the body of Christ”; and

WHEREAS, the discipline hearing committee constituted to consider charges against Pr. Bradley E. Schmeling suggested that synod assemblies memorialize the 2007 Churchwide Assembly to request that the Committee on

Appeals reconsider and revise the document “Definitions and Guidelines for Discipline” and that the appropriate churchwide unit reconsider and revise the document “Vision and Expectations” and the policy on reinstatement to the rosters of this church (Decision of the Discipline Hearing Committee, p. 13); and

WHEREAS, if permitted to decide the case only under the standards in Chapters 7 and 20 of the *Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America*, the discipline hearing committee “would find almost unanimously that Pastor Schmeling is not engaged in conduct that is incompatible with the ministerial office, and would find with near unanimity that no discipline of any sort should be imposed against him” (Decision of the Discipline Hearing Committee, p. 12); and

WHEREAS, “Definitions and Guidelines for Discipline” may be amended by the Committee on Appeals, subject to approval by the Church Council, while “Vision and Expectations” and the policy on reinstatement to the rosters of this church may be amended by the Vocation and Education unit, with review by the Conference of Bishops and adoption by the Church Council (in accordance with bylaws 7.31.11., 7.31.13.f., 7.31.15., 7.51.03.b., 7.52.13., 20.71.11., and 20.71.12. and continuing resolution 16.12.C05.d.2.); and

WHEREAS, the Churchwide Assembly, as the highest legislative authority of the ELCA, can “request or direct” that the steps be taken for the development by the Committee on Appeals and adoption by the Church Council of an amendment to “Definitions and Guidelines for Discipline”; and for the development by the appropriate churchwide unit, review by the Conference of Bishops, and adoption by the Church Council of an amendment to “Vision and Expectations” (ELCA Church Council, Minutes of April 9-11, 2006, p. 90, explanation by Secretary Almen); therefore, be it

**RESOLVED**, that the [name] Synod Assembly submit the following memorial for consideration by the 2007 Churchwide Assembly of the Evangelical Lutheran Church in America:

**RESOLVED**, that the 2007 Churchwide Assembly of the Evangelical Lutheran Church in America direct the Committee on Appeals to develop an amendment to the definitions and guidelines established under bylaws 20.71.11. and 20.71.12. that removes provisions precluding “practicing homosexual persons” from the rosters of this church; and be it further

**RESOLVED**, that this Churchwide Assembly direct the Vocation and Education unit, in consultation with the Conference of Bishops, to develop an amendment to the policies established under bylaws 7.31.11., 7.31.13., and 7.51.03.b. that removes provisions requiring persons who are “homosexual in their self-understanding” to “abstain from homosexual sexual relationships”; and be it further

**RESOLVED**, that this Churchwide Assembly direct the Vocation and Education unit, in consultation with the Conference of Bishops, to develop an amendment to the policies established under bylaws 7.31.15. and 7.52.13. that permits the reinstatement to the rosters of this church, without the usual requirement of five consecutive years without call, of persons who have resigned or been removed from the rosters solely because they are in a mutual, chaste, and faithful committed same-gender relationship; and be it further

**RESOLVED**, that this Churchwide Assembly direct the Church Council to take the necessary steps to amend the definitions and guidelines established under bylaws 20.71.11. and 20.71.12., the policies established under 7.31.11., 7.31.13., and 7.51.03.b., and the policies established under bylaws 7.31.15. and 7.52.13. in conformity to the preceding directions to the Committee on Appeals and Vocation and Education unit.

**1. Northwest Washington Synod (1B) [2007 Memorial]**

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

- Deletes all WHEREAS paragraphs

**2. Southwestern Washington Synod (1C) [2007 Memorial]**

Adopted the “model memorial” printed above.

**3. Oregon Synod (1E) [2007 Memorial]**

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

- Second WHEREAS is replaced with:

WHEREAS, a discipline hearing committee was constituted in the Southeastern Synod of the ELCA (January 18-24) to consider charges against Pr. Bradley E. Schmeling of St. John’s Lutheran Church,<sup>1</sup> who is in a loving, mutual, chaste, and faithful lifelong same-gender partnership (Decision of the Discipline Hearing Committee, pp. 1-2);

- Third WHEREAS inserts “the discipline hearing committee declared that,”
- New WHEREAS inserted after third WHEREAS:
 

WHEREAS the discipline hearing committee suggested that synod assemblies memorialize the 2007 Churchwide Assembly<sup>2</sup> for the reconsideration and revision of the documents “Definitions and Guidelines for Discipline” and “Vision and Expectations” and the policy on reinstatement to the rosters of this church (Decision of the Discipline Hearing Committee, p. 13); and
- Footnotes 1 and 2 are inserted:
 

<sup>1</sup>The discipline hearing committee found as facts that Pastor Schmeling had informed the congregation of his sexual orientation when he was called, and informed them and the synodical bishop when he entered a lifelong partnership. Moreover, the committee found that, during Pastor Schmeling’s tenure, the congregation has grown in membership (52%), worship attendance (31%), participation in congregational life, and stewardship (70%).

<sup>2</sup>The discipline hearing committee, in fact, delayed the imposition of any discipline until after the 2007 Churchwide Assembly, to allow for consideration of such memorials from synod assemblies.

#### **4. Sierra Pacific Synod (2A) [2007 Memorial]**

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

- Deletes all WHEREAS paragraphs
- Second RESOLVED replaces “the definitions and guidelines established under bylaws 20.71.11. and 20.71.12.” with “the document known as ‘Definitions and Guidelines’”
- Third RESOLVED replaces “the policies established under bylaws 7.31.11., 7.31.13., and 7.51.03.b.” with “the document known as ‘Vision and Expectations’”
- Fourth RESOLVED replaces “the policies established under bylaws 7.31.15. and 7.52.13. that permits the reinstatement to the rosters of this church” with “the policies on reinstatement to the rosters of this church that permits the reinstatement,”
- Fifth RESOLVED is replaced by the following:
 

RESOLVED, that the 2007 Churchwide Assembly direct the Church Council to take the actions necessary to amend “Definitions and Guidelines,” “Vision and Expectations,” and the policies on reinstatement to the rosters of this church in conformity with the amendments developed (pursuant to the preceding directions) by the Committee on Appeals and the Vocation and Education unit.

#### **5. Southwest California Synod (2B) [2007 Memorial]**

Adopted the “model memorial” printed above.

#### **6. Grand Canyon Synod (2D) [2007 Memorial]**

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

- Fourth WHEREAS is replaced with:
 

WHEREAS, the document known as “Definitions and Guidelines”<sup>1</sup> may be amended by the Committee on Appeals, subject to approval by the Church Council, while the document known as “Vision and Expectations,”<sup>2</sup> as well as the policies on reinstatement to the rosters of this church<sup>3</sup>, may be amended by the Vocation and Education unit, with review by the Conference of Bishops and adoption by the Church Council; and
- Two additional WHEREAS paragraphs are added after the fifth WHEREAS:
 

WHEREAS, the 2005 Grand Canyon Synod Assembly adopted a resolution memorializing the 2005 Churchwide Assembly to “create a process for the sake of outreach, ministry, and the commitment to continuing dialogue, which may permit exceptions to the expectations regarding sexual conduct for gay and lesbian candidates and rostered leaders in life-long, committed, and faithful same-sex relationships who otherwise are determined to be in compliance with “Vision and Expectations”; and



WHEREAS, the 2006 Grand Canyon Synod Assembly adopted a sense of the assembly resolution that endorsed an “open stance” on the “rostering of otherwise-qualified persons in mutual, chaste, and faithful same-gender partnerships” and stated that “those congregations . . . that choose to call . . . otherwise-qualified persons in a same-gender partnership shall not be subject to discipline”;

- Second RESOLVED replaces “the definitions and guidelines established under bylaws 20.71.11. and 20.71.12.” with “the document known as ‘Definitions and Guidelines’”
- Third RESOLVED replaces “the policies established under bylaws 7.31.11., 7.31.13., and 7.51.03.b.” with “the documents known as ‘Vision and Expectations’”
- Fourth RESOLVED replaces “the policies established under bylaws 7.31.15. and 7.52.13. that permits the reinstatement to the rosters of this church” with “the policies on reinstatement to the rosters of this church that permits the reinstatement,”
- Fifth RESOLVED is replaced with:

RESOLVED, that this Churchwide Assembly direct the Church Council to take the actions necessary to amend “Definitions and Guidelines,” “Vision and Expectations,” and the policies on reinstatement to the rosters of this church in conformity with the amendments developed (pursuant to the preceding directions) by the Committee on Appeals and Vocation and Education unit.
- Footnotes 1-3 are inserted:

<sup>1</sup>See provisions 20.71.11. and 20.71.12. of the *Constitutions, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America.*  
<sup>2</sup>See provisions 7.31.11., 7.31.13., 7.51.03.b., and 16.12.C05.d.2.  
<sup>3</sup>See provisions 7.31.15., 7.52.13., and 16.12.C05.d.2.

## **7. Rocky Mountain Synod (2E) [2007 Memorial]**

Adopted the “model memorial” printed above.

## **8. Northeastern Minnesota Synod (3E) [2007 Memorial]**

Adopted the “model memorial” printed above.

## **9. Minneapolis Area Synod (3G) [2007 Memorial]**

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

- Second WHEREAS inserts “Ordained Ministers in the Evangelical Lutheran Church in America” after “‘Vision and Expectations’”
- Fourth WHEREAS is replaced with:

WHEREAS, the document known as “Definitions and Guidelines”<sup>1</sup> may be amended by the Committee on Appeals, subject to approval by the Church Council, while the document known as “Vision and Expectations,”<sup>2</sup> as well as the policies on reinstatement to the rosters of this church<sup>3</sup> may be amended by the Vocation and Education unit, with review by the Conference of Bishops and adoption by the Church Council; and
- First and second RESOLVED paragraphs are combined
- Second RESOLVED replaces “the definitions and guidelines established under bylaws 20.71.11. and 20.71.12.” with “the document known as ‘Definitions and Guidelines’”
- Second RESOLVED inserts “professional” before “rosters”
- Third RESOLVED replaces “this” with “the 2007”
- Third RESOLVED replaces “the policies established under bylaws 7.31.11., 7.31.13., and 7.51.03.b.” with “the document known as ‘Vision and Expectations’”

- Fourth RESOLVED replaces “this” with “the 2007”
- Fourth RESOLVED replaces “established under bylaws 7.31.15. and 7.52.13. that permits the reinstatement to the rosters of this church,” with “on reinstatement to the rosters of this church that permits the reinstatement,”
- Fifth RESOLVED is replaced with:
 

RESOLVED, that the 2007 Churchwide Assembly direct the Church Council to take the actions necessary to amend “Definitions and Guidelines,” “Vision and Expectations,” and the policies on reinstatement to the rosters of this church in conformity with the amendments developed (pursuant to the preceding directions) by the Committee on Appeals and Vocation and Education unit.
- Footnotes 1-3 are inserted:
 

<sup>1</sup>See provisions 20.71.11. and 20.71.12. of the *Constitutions, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America*.

<sup>2</sup>See provisions 7.31.11., 7.31.13., 7.51.03.b., and 16.12.C05.d.2.

<sup>3</sup>See provisions 7.31.15., 7.52.13., and 16.12.C05.d.2.

#### **10. Saint Paul Area Synod (3H) [2007 Memorial]**

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

- First WHEREAS inserts a footnote:
 

\*Decision of the Southeastern Synod of the Evangelical Lutheran Church in America Discipline Hearing Committee, February 7, 2007.

#### **11. Metropolitan Chicago Synod (5A) [2007 Memorial]**

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

- Second WHEREAS replaces “Pr.” with “the Rev.”
- Fourth WHEREAS replaces “and adoption by the Church Council” with “also subject to approval”

#### **12. Northern Illinois Synod (5B) [2007 Memorial]**

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

- Fourth WHEREAS replaced with:
 

WHEREAS, the document known as “Definitions and Guidelines for Discipline”<sup>1</sup> may be amended by the Committee on Appeals, subject to approval by the Church Council, while the document known as “Vision and Expectations,”<sup>2</sup> as well as the policies on reinstatement to the rosters of this church,<sup>3</sup> may be amended by the Vocation and Education unit, with review by the Conference of Bishops and adoption by the Church Council; and
- Second RESOLVED replaces “the definitions and guidelines established under bylaws 20.71.11. and 20.71.12.” with “the document known as ‘Definitions and Guidelines for Discipline’”
- Second RESOLVED inserts “professional” before “rosters”
- Third RESOLVED replaces “the policies established under bylaws 7.31.11., 7.31.13., and 7.51.03.b.” with “the document known as ‘Vision and Expectations’”
- Fourth RESOLVED replaces “the policies established under bylaws 7.31.15. and 7.52.13. that permits the reinstatement to the rosters of this church,” with “the policies on reinstatement to the rosters of this church that permits the reinstatement,”
- Fifth RESOLVED replaced with:
 

RESOLVED, that this Churchwide Assembly direct the Church Council to take the actions necessary to amend “Definitions and Guidelines for Discipline,” “Vision and Expectations,” and the policies on reinstatement to

the rosters of this church in conformity with the amendments developed (pursuant to the preceding directions) by the Committee on Appeals and Vocation and Education unit.

- Footnotes 1-3 are inserted:

<sup>1</sup>See provisions 20.71.11. and 20.71.12. of the *Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America*.

<sup>2</sup>See provisions 7.31.11., 7.31.13., 7.51.03.b., and 16.12.C05.d.2.

<sup>3</sup>See provisions 7.31.15., 7.52.13., and 16.12.C05.d.2.

### **13. Southeastern Iowa Synod (5D) [2007 Memorial]**

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

- Second WHEREAS deletes “(Decision of the Discipline Hearing Committee, p. 13)” and moves it to footnote 1
- Third WHEREAS replaces “*Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America*,” with “ELCA constitution”
- Third WHEREAS deletes “(Decision of the Discipline Hearing Committee, p. 12)” and moves it to footnote 2
- Fourth WHEREAS replaces ““Definitions and Guidelines for Discipline”” with “the document known as ‘Definitions and Guidelines’<sup>3</sup>”
- Fourth WHEREAS replaces ““Vision and Expectations,’ and” with “the document known as ‘Vision and Expectations,’<sup>4</sup> as well as”
- Fourth WHEREAS deletes “(in accordance with bylaws 7.31.11., 7.31.13.f., 7.31.15., 7.51.03.b., 7.52.13., 20.71.11., and 20.71.12. and continuing resolution 16.12.C05.d.2);” and inserts reference number for footnote 5 after “rosters of this church”
- Fifth WHEREAS inserts reference number for footnote 6 after ““Vision and Expectations””
- Second through fifth RESOLVED paragraphs become numbered points 1-4 under first RESOLVED; each replaces “RESOLVED, that this Churchwide Assembly direct” with “to direct”
- Second RESOLVED replaces “the definitions and guidelines established under bylaws 20.71.11. and 20.71.12.” with “the document known as ‘Definitions and Guidelines’”
- Second RESOLVED inserts “and be it further” at the end of the paragraph
- Third RESOLVED replaces “the policies established under bylaws 7.31.11., 7.31.13., and 7.51.03.b.” with “the documents known as ‘Vision and Expectations’”
- Fourth RESOLVED replaces “established under bylaws 7.31.15. and 7.52.13. that permits the reinstatement to the rosters of this church,” with “on reinstatement to the rosters of this church that permits the reinstatement,”
- Fifth RESOLVED replaced with:
  4. To direct the Church Council to take the actions necessary to amend “Definitions and Guidelines,” “Vision and Expectations,” and the policies on reinstatement to the rosters of this church in conformity with the amendments developed (pursuant to the preceding directions) by the Committee on Appeals and Vocation and Education unit.
- Footnotes 1-6 are inserted:

<sup>1</sup>Decision of the Discipline Hearing Committee, p. 13.  
<sup>2</sup>Ibid., p. 12.  
<sup>3</sup>See provisions 20.71.11. and 20.71.12. of the *Constitutions, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America*.

<sup>4</sup>See provisions 7.31.11., 7.31.13., 7.51.03.b., and 16.12.C05.d.2.

<sup>5</sup>See provisions 7.31.15., 7.52.13., and 16.12.C05.d.2.

<sup>6</sup>ELCA Church Council, Minutes of April 9-11, 2006, p. 90, explanation by Secretary Almen.

#### **14. Greater Milwaukee Synod (5J) [2007 Memorial]**

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

- Fourth WHEREAS replaces “and adoption” with “also subject to approval” before “by the Church Council” in the second instance

#### **15. South-Central Synod of Wisconsin (5K) [2007 Memorial]**

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

- Fourth WHEREAS replaced with:  
WHEREAS, the document known as “Definitions and Guidelines for Discipline”<sup>1</sup> may be amended by the Committee on Appeals, subject to approval by the Church Council, while the document known as “Vision and Expectations,”<sup>2</sup> as well as the policies on reinstatement to the rosters of this church,<sup>3</sup> may be amended by the Vocation and Education unit, with review by the Conference of Bishops and adoption by the Church Council; and
- Second RESOLVED replaces “the definitions and guidelines established under bylaws 20.71.11. and 20.71.12.” with “the document known as ‘Definitions and Guidelines for Discipline’”
- Third RESOLVED replaces “the policies established under bylaws 7.31.11., 7.31.13., and 7.51.03.b.” with “the documents known as ‘Vision and Expectations’”
- Fourth RESOLVED replaces “the policies established under bylaws 7.31.15. and 7.52.13. that permits the reinstatement to the rosters of this church,” with “the policies on reinstatement to the rosters of this church that permits the reinstatement.”
- Fifth RESOLVED replaced with:  
RESOLVED, that this Churchwide Assembly direct the Church Council to take the actions necessary to amend “Definitions and Guidelines for Discipline,” “Vision and Expectations,” and the policies on reinstatement to the rosters of this church in conformity with the amendments developed (pursuant to the preceding directions) by the Committee on Appeals and Vocation and Education unit.
- Footnotes 1-3 are inserted:  
<sup>1</sup>See provisions 20.71.11. and 20.71.12. of the *Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America*.  
<sup>2</sup>See provisions 7.31.11., 7.31.13., 7.51.03.b., and 16.12.C05.d.2.  
<sup>3</sup>See provisions 7.31.15., 7.52.13., and 16.12.C05.d.2.

#### **16. New Jersey Synod (7A) [2007 Memorial]**

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

- Fourth WHEREAS is replaced with:  
WHEREAS, under bylaws 20.71.11. and 20.71.12. of the *Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America*, “Definitions and Guidelines” may be amended by the Committee on Appeals, subject to approval by the Church Council; while under bylaws 7.31.11., 7.31.13.f., and 7.51.03.b. and continuing resolution 16.12.C05.d.2, “Vision and Expectations” may be amended by the Vocation and Education unit, with review by the Conference of Bishops and adoption by the Church Council; and under bylaws 7.31.15. and 7.52.13. and continuing resolution 16.12.C05.d.2, the policies on reinstatement to the rosters of this church likewise can be amended by the Vocation and Education unit, with review by the Conference of Bishops and adoption by the Church Council; and
- Second RESOLVED replaces “the definitions and guidelines established under bylaws 20.71.11. and 20.71.12.” with “the document known as ‘Definitions and Guidelines’”

- Third RESOLVED replaces “the policies established under bylaws 7.31.11., 7.31.13., and 7.1.03.b.” with “the document known as ‘Vision and Expectations’”
- Third RESOLVED inserts “and instead requires ministers ‘partnered with a person of the same gender’ to ‘live in fidelity to their partners within a relationship that is mutual, chaste, and faithful’;” after “sexual relationships”
- Fourth RESOLVED replaces “established under bylaws 7.31.15. and 7.52.13. that permits the reinstatement to the rosters of this church,” with “on reinstatement to the rosters of this church that permits the reinstatement,”
- Fifth RESOLVED is replaced with:
 

RESOLVED, that this Churchwide Assembly direct the Church Council to take the actions necessary to amend “Definitions and Guidelines,” “Vision and Expectations,” and the policies on reinstatement to the rosters of this church in conformity with the amendments developed (pursuant to the preceding directions) by the Committee on Appeals and Vocation and Education unit.

### **17. New England Synod (7B) [2007 Memorial]**

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

- Second WHEREAS replaced with:
 

WHEREAS, the discipline hearing committee convened and constituted in Atlanta in January 2007 to consider charges against Pr. Bradley E. Schmeling, an ELCA pastor living in a mutual, chaste, and faithful committed same-gender relationship, suggested that synod assemblies memorialize the 2007 Churchwide Assembly to reconsider and revise policies prohibiting such persons from serving on this church’s rosters of professional leaders; and
- Third WHEREAS inserts “the discipline hearing committee in the Pr. Schmeling case,” before “if permitted” and deletes “the discipline hearing committee” before “would find”
- Fourth and fifth WHEREAS deleted
- First RESOLVED deleted
- Second and third RESOLVED replaced with:
 

RESOLVED, that the New England Synod Assembly memorialize the 2007 Churchwide Assembly of the Evangelical Lutheran Church in America to direct that the Committee on Appeals develop an amendment to the document known as “Definitions and Guidelines for Discipline” and that the Vocation and Education unit develop an amendment to the document known as “Vision and Expectations” to allow for the rostering of otherwise qualified gay and lesbian persons who are in a mutual, chaste, and faithful committed same-gender relationship; and be it further
- Fourth RESOLVED replaced with:
 

RESOLVED, that the New England Synod Assembly memorialize the 2007 Churchwide Assembly of the Evangelical Lutheran Church in America to direct the Vocation and Education unit, in consultation with the Conference of Bishops, to develop an amendment to the policies on reinstatement to the rosters of this church that would permit the immediate reinstatement to the rosters of this church, without the usual requirement of five consecutive years without call, of persons who have resigned or been removed from the rosters solely because they are in a mutual, chaste, and faithful committed same-gender relationship; and be it further
- Fifth RESOLVED replaced with:
 

RESOLVED, that the New England Synod Assembly memorialize the 2007 Churchwide Assembly of the Evangelical Lutheran Church in America

to amend “Definitions and Guidelines for Discipline,” “Vision and Expectations,” and the policy on reinstatement to the rosters of this church in conformity with the amendments developed (pursuant to the preceding directions) by the Committee on Appeals and Vocation and Education unit.

### **18. Metropolitan New York Synod (7C) [2007 Memorial]**

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

- Fourth WHEREAS replaced with:

WHEREAS, the document known as “Definitions and Guidelines for Discipline”<sup>1</sup> may be amended by the Committee on Appeals, subject to approval by the Church Council, while the document known as “Vision and Expectations,”<sup>2</sup> as well as the policies on reinstatement to the rosters of this church,<sup>3</sup> may be amended by the Vocation and Education unit, with review by the Conference of Bishops and adoption by the Church Council; and
- Second RESOLVED replaces “the definitions and guidelines established under bylaws 20.71.11. and 20.71.12.” with “the document known as ‘Definitions and Guidelines for Discipline’”
- Third RESOLVED replaces “the policies established under bylaws 7.31.11., 7.31.13., and 7.51.03.b.” with “the documents known as ‘Vision and Expectations’”
- Fourth RESOLVED replaces “the policies established under bylaws 7.31.15. and 7.52.13. that permits the reinstatement to the rosters of this church,” with “the policies on reinstatement to the rosters of this church that permits the reinstatement.”
- Fifth RESOLVED replaced with:

RESOLVED, that this Churchwide Assembly direct the Church Council to take the actions necessary to amend “Definitions and Guidelines for Discipline,” “Vision and Expectations,” and the policies on reinstatement to the rosters of this church in conformity with the amendments developed (pursuant to the preceding directions) by the Committee on Appeals and Vocation and Education unit.
- Footnotes 1-3 inserted:

<sup>1</sup>See provisions 20.71.11. and 20.71.12. of the *Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America*.  
<sup>2</sup>See provisions 7.31.11., 7.31.13., 7.51.03.b., and 16.12.C05.d.2.  
<sup>3</sup>See provisions 7.31.15., 7.52.13., and 16.12.C05.d.2.

### **19. Upstate New York Synod (7D) [2007 Memorial]**

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

- Replaces second, third, fourth, and fifth RESOLVED with numbered points 1-4, as follows:
  1. To direct the Committee on Appeals to develop an amendment to the document known as “Definitions and Guidelines” (established under bylaws 20.71.11. and 20.71.12.) that removes provisions precluding “practicing homosexual persons” from the rosters of this church; and
  2. To direct the Vocation and Education unit, in consultation with the Conference of Bishops, to develop an amendment to the document known as ‘Vision and Expectations’ (established under bylaws 7.31.11., 7.31.13., and 7.51.03.b.) that removes provisions requiring persons who are ‘homosexual in their self-understanding’ to ‘abstain from homosexual sexual relationships’; and
  3. To direct the Vocation and Education unit, in consultation with the Conference of Bishops, to develop an amendment to the policy on reinstatement to the rosters of this church (established under bylaws

7.31.15. and 7.52.13.) that permits the reinstatement to the rosters, without the usual requirement of five consecutive years without call, of persons who have resigned or been removed from the rosters solely because they are in a mutual, chaste, and faithful committed same-gender relationship; and

4. To direct the Church Council to take the actions necessary to amend “Definitions and Guidelines,” “Vision and Expectations,” and the policy on reinstatement to the rosters of this church in conformity to the preceding directions to the Committee on Appeals and Vocation and Education unit.

## **20. Northeastern Pennsylvania Synod (7E) [2007 Memorial]**

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

- First RESOLVED inserts “to:” at the end of the paragraph
- Second, third, fourth, and fifth RESOLVED delete “RESOLVED, that the 2007 Churchwide Assembly of the Evangelical Lutheran Church in America” or “RESOLVED, that this Churchwide Assembly” and numbers the paragraphs 1-4

## **21. Southeastern Pennsylvania Synod (7F) [2007 Memorial]**

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

- Inserts a new WHEREAS after the first WHEREAS:

WHEREAS, the Southeastern Pennsylvania Synod Lutheran Youth Organization passed the following resolution unanimously at their convention in February of 2007 and requested that it be forwarded to the Synod Assembly and to the Churchwide Assembly; and
- Second WHEREAS replaced with:

WHEREAS, the discipline hearing committee constituted to consider charges against Pr. Bradley E. Schmeling suggested that Synod Assemblies memorialize the 2007 Churchwide Assembly to direct that the Committee on Appeals reconsider and revise the document known as “Definitions and Guidelines for Discipline” and the document known as “Vision and Expectations” and that the appropriate churchwide unit reconsider and revise the document known as “Definitions and Guidelines for Discipline” and the document known as “Vision and Expectations,” and the policy on reinstatement to the rosters of this church (Decision of the Discipline Hearing Committee, p. 13); and
- Fourth WHEREAS replaced with:

WHEREAS, the document known as “Definitions and Guidelines for Discipline” and the document known as “Vision and Expectations” may be amended by the Committee on Appeals, subject to approval by the Church Council, while the document known as “Definitions and Guidelines” and the document known as “Vision and Expectations” and the policy on reinstatement to the rosters of the church may be amended by the Vocation and Education unit, with review by the Conference of Bishops and adoption by the Church Council (in accordance with ELCA bylaws 7.31.11., 7.31.13.f., 7.31.15., 7.51.03.b., 7.52.13., 20.71.11., and 20.71.12. and continuing resolution 16.12.C05.d.2); and
- Fifth WHEREAS inserts “the document known as” before “‘Definitions and Guidelines for Discipline’” and inserts “the documents known as” before “‘Vision and Expectations’”
- Second RESOLVED replaces “the definitions and guidelines established under bylaws 20.71.11. and 20.71.12.” with “the documents known as ‘Definitions and Guidelines for Discipline’ established under ELCA bylaws 20.71.11. and 20.71.12.”
- Third RESOLVED inserts “ELCA” before “bylaws”
- Fourth RESOLVED inserts “ELCA” before “bylaws”
- Fifth RESOLVED replaces “the definitions and guidelines” with “the document known as ‘Definitions and Guidelines for Discipline’” and inserts “bylaws” before “7.31.11.”

### *Additional Memorials on Related Topics*

#### **22. Metropolitan Washington, D.C., Synod (8G) [2006 Memorial]**

WHEREAS, we charitably respect one another as we examine our understandings and practices, speaking the truth in love, demonstrating the (CA01.06.28) “mutual conversation and consolation of the saints” (Luther, *Smalcald Articles*, III.4); and

WHEREAS, the Metropolitan, Washington, D.C., Synod has affirmed the principles of Reconciling in Christ, making public affirmation that gay and lesbian persons are welcome in our congregations and are invited to participate fully in congregational life and ministry; and

WHEREAS, the Evangelical Lutheran Church in America (ELCA) has neither affirmed nor prohibited the blessing of committed same-gender unions in the past; and

WHEREAS, the Metropolitan Washington, D.C., Synod Assembly passed a resolution in 2003 recognizing that there are congregations in this synod that affirm the blessing of committed same-gender unions; therefore, be it

RESOLVED, that the Metropolitan Washington, D.C., Synod in assembly memorialize the 2007 Churchwide Assembly of the Evangelical Lutheran Church America to remove the sentence “Practicing homosexual persons are precluded from the ordained ministry of this church” from “Definitions and Guidelines for Discipline”; and be it further

RESOLVED, that the Metropolitan Washington, D.C., Synod in assembly memorialize the 2007 Churchwide Assembly of the Evangelical Lutheran Church America to remove the sentence “Ordained ministers who are homosexual in their self-understanding are expected to abstain from homosexual sexual relationships” from “Vision and Expectations” to be in compliance with “Definitions and Guidelines for Discipline.”

#### **23. Northeastern Iowa Synod (5F) [2007 Memorial]**

RESOLVED, that the 2007 Northeastern Iowa Synod Assembly memorialize the 2007 Churchwide Assembly of the Evangelical Lutheran Church in America (ELCA) to make no changes to “Vision and Expectations: Ordained Ministers in the ELCA” or “Definitions and Guidelines for Discipline of Ordained Ministers.”

*[Note: Thirteen additional synodical memorials were adopted that called for no changes at this time (see Category E4); they were not included in this category because they also recommended referral of matters to the Task Force on ELCA Studies on Sexuality.]*

### **Background**

The extensive background material provided for the memorials included in the categories of Section E is printed on pages 159–169 above.

### **Churchwide Assembly Action**

Dr. Hirsch introduced the recommendation of the Memorials Committee regarding Category E2: Standards for Rostered Leaders.

### **MOVED;**

**SECONDED:** To receive with gratitude the memorials of the Northwest Washington Synod, Southwestern Washington Synod, Oregon Synod, Sierra Pacific Synod, Southwest California Synod, Grand Canyon Synod, Rocky Mountain Synod, Northeastern Minnesota Synod, Minneapolis Area Synod, Saint Paul Area Synod, Metropolitan Chicago Synod, Northern Illinois Synod, Northeastern Iowa Synod, Southeastern Iowa Synod, Greater Milwaukee Synod, South-Central Synod of Wisconsin, New Jersey Synod, New England Synod,



Metropolitan New York Synod, Upstate New York Synod, Northeastern Pennsylvania Synod, Southeastern Pennsylvania Synod, and Metropolitan Washington, D.C., Synod of the Evangelical Lutheran Church in America on matters related to policy documents regarding standards for rostered leaders;

To acknowledge that, as the Task Force for ELCA Studies on Sexuality stated, “the disagreement over these issues before the church is deep, pervasive, multi-faceted, and multi-layered. This church is not of one mind”<sup>21</sup> and that it is appropriate, therefore, that matters of human sexuality continue to be the subject of ongoing study and conversation in this church;

To recognize the resolution of the 2005 Churchwide Assembly [CA05.05.17] that urged “the Evangelical Lutheran Church in America—its members, congregations, synods, churchwide organization, and agencies and institutions—. . . to concentrate on finding ways to live together faithfully in the midst of disagreements, recognizing the God-given mission and communion that we share as members of the body of Christ”;

To affirm that, in the polity of the Evangelical Lutheran Church in America, policies and practices, as well as any revisions of them, must be congruent with this church’s social teachings, Confession of Faith, the process established in the *Constitutions, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America*, and that revision of policies must be developed and approved according to the process described in the *Constitution, Bylaws, and Continuing Resolutions of the of the Evangelical Lutheran Church in America* and other relevant governing documents;

To underscore the March 2007 statement of the Conference of Bishops, which said, “This church is engaged in a careful study of issues related to human sexuality with the intention of adopting a social statement at the 2009 Churchwide Assembly. We urge the members of this church to engage fully and faithfully in the study process as part of our ‘living together faithfully’ during this time . . .”; and

To refer these memorials and a verbatim record of this assembly’s committee of the whole discussion of these issues to the Task Force for ELCA Studies on Sexuality, urging that it consider this information in its ongoing discernment and deliberation.

Mr. John M. Mills [Southeastern Minnesota Synod] rose to object to consideration:

**Moved:**

**Two-Thirds Vote Required**

To not consider this topic at this assembly.

Presiding Bishop Hanson advised voting members that a motion to object to consideration did not require a second, was not debatable, and required a two-thirds vote for adoption. In order to make clear what a vote for or against would mean, he rephrased the motion to answer the question, “Should this recommendation be considered by this assembly at this time?” With this question in mind, voting members that wanted to consider the recommendation just read were to vote yes; voting members that did not believe it should be considered were to vote no. Presiding Bishop Hanson repeated that two-thirds of the voting members would need to vote “no” to not consider this action at this time.

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<sup>21</sup> “Report and Recommendations from the Task Force for the Evangelical Lutheran Church in America Studies on Sexuality,” January 13, 2005, p. 5.

**MOVED:**

**TWO-THIRDS VOTE REQUIRED**

To consider the Memorials Committee's recommendation on Category E2 at the present time.

Several voting members expressed confusion about what was before them.

Mr. Jeremy Posadas [Metropolitan New York Synod] clarified that a "no" vote would cease consideration of the matter before the assembly and any substitutes as well.

Presiding Bishop Hanson replied that such was the case, and repeated that if voting members wanted to consider this recommendation or any substitutes to it they needed to vote "yes"; if voting members did not want to consider it or any matters related to it they needed to vote "no." Two-thirds of the voting members would need to vote "no" to cease consideration.

**MOVED;**

**TWO-THIRDS VOTE REQUIRED**

**SECONDED;**

**YES-753; NO-280**

**CARRIED:**

To consider the Memorials Committee's recommendation on Category E2 at the present time.

Presiding Bishop Hanson stated that the assembly had decided to continue consideration of the matter.

The Rev. Paul W. Stumme-Diers, bishop of the Greater Milwaukee Synod, moved a substitute for the recommendation of the Memorials Committee on Category E2: Standards for Rostered Leaders.

**MOVED;**

**SECONDED:**

To substitute the following resolution for the recommendation of the memorials Committee on Category E2: Standards for Rostered Leaders:

RESOLVED, that the 2007 ELCA Churchwide Assembly direct the Committee on Appeals to develop an amendment to the documents known as "Definitions and Guidelines" that removes provisions precluding "practicing homosexual persons" from the rosters of this church; and be it further

RESOLVED, that this Churchwide Assembly direct the Vocation and Education unit, in consultation with the Conference of Bishops, to develop an amendment to the documents known as "Vision and Expectations" that removes provisions requiring persons who are "homosexual in their self-understanding" to "abstain from homosexual sexual relationships"; and be it further

RESOLVED, that this Churchwide Assembly direct the Vocation and Education unit, in consultation with the Conference of Bishops, to develop an amendment to the policies on reinstatement to the rosters of this church that permits the reinstatement, without the usual requirement of five consecutive years without call, of persons who have resigned or been removed from the rosters solely because they are in a mutual, chaste, and faithful committed same-gender relationship; and be it finally

RESOLVED, that this Churchwide Assembly direct the Church Council to take the actions necessary to amend "Definitions and

Guidelines,” “Vision and Expectations,” and the policies on reinstatement to the rosters of this church in conformity with the amendments developed (pursuant to the preceding directions) by the Committee on Appeals and Vocation and Education unit.

In speaking to the motion, Bishop Stumme-Diers noted that this is a great church, a strong church, a mature church, a faithful church, and a church that can be trusted to have vigorous and healthy deliberations in assembly. He observed that 21 synods through memorials had called upon this church to take the actions outlined in his substitute motion at the 2007 Churchwide Assembly, and stated that their request should be honored by giving them consideration rather than deferring or delaying them.

Presiding Bishop Hanson clarified for voting members that, under the rules adopted for this assembly, it would have both the recommendation of the Memorials Committee on Category E2 and the substitute motion before it simultaneously; however, should a voting member wish to amend, the body would first perfect the main motion before moving on to any substitute motions.

A voting member asked if the prior question about removing the subject from the agenda took time from the debate. Presiding Bishop Hanson replied in the affirmative. He also clarified that those who wished to speak in favor of the recommendation of the Memorials Committee should speak at a green microphone and those in favor of the substitute or opposed to the main recommendation should speak at a red microphone.

The Rev. James T. Lehmann [Central/Southern Illinois Synod] inquired if it were possible to have a written copy of the substitution distributed to voting members so they would be able to compare the two recommendations. The presiding bishop replied that, logistically, it would not be feasible to do so, then asked Bishop Stumme-Diers if his substitute were similar to any of the memorials in the material available to voting members. Bishop Stumme-Diers replied that it was very close to the memorial on Section VI, page 61, column two, in the *2007 Pre-Assembly Report*, noting that his motion did not have the “WHEREAS” statements from that page, but did have the resolved portion.

The Rev. Gladys G. Moore [New Jersey Synod] moved to amend the substitute motion.

***MOVED;***

***SECONDED:*** To amend the substitute motion by addition of a new paragraph after the second resolved statement:

RESOLVED, that this Churchwide Assembly direct the Vocation and Education unit, in consultation with the Conference of Bishops, to develop an amendment to the documents known as “Vision and Expectations” that inserts this provision: “Ministers in a same-gender partnership are expected to uphold the same standard as all ministers, namely, to live in fidelity to their partner within a relationship that is mutual, chaste, and faithful; and be it further . . . .”

Pr. Moore then spoke to her motion to amend by stating that this church’s current policy excludes people whom God has called into Word and Sacrament ministry. She added, in response to those who claimed that a change in the policy would alienate African Americans and global partners, that colonialism and racism were more offensive and that interdependence in this church’s global and ecumenical relationships does not mean capitulation.

Presiding Bishop Hanson noted that before perfecting the substitute motion, he wanted to see if there were any amendments to the main motion.

At this time, the assembly spent one minute in silent prayer, after which the chair led the assembly in prayer.

The Rev. David A. Weeks [Southwestern Minnesota Synod] inquired as to the margin required for adoption of the substitute. Presiding Bishop Hanson responded that it would take a simple majority. Pr. Weeks then asserted a discrepancy existed from the two-thirds majority required of similar questions considered at the 2005 Churchwide Assembly, and further inquired from whence “Visions and Expectations” derived its authority.

Presiding Bishop Hanson conferred with the parliamentarian, then announced that he would defer his answer to Pr. Weeks’s question until the chair could determine that no one in the queue was planning on amending the main motion. After determining such was the case, he declared that Pr. Moore’s motion to amend the substitute was in order. Presiding Bishop Hanson then responded to Pr. Weeks’s inquiry by saying that the action requiring a two-thirds vote at the 2005 Churchwide Assembly would have changed this church’s governing documents. Changes in the church’s governing documents require a two-thirds vote. The presiding bishop determined that the motions under consideration did not require a change in the governing documents; hence, only a simple majority would be required for passage. The chair then ruled the second part of Pr. Weeks’s question to be out of order and suggested he wait until it could be restated in the course of the debate and not as a privileged question.

Presiding Bishop Hanson directed the assembly’s attention to the amendment to the substitute motion, which was on the floor. There being no further debate, he called for the vote on the motion to amend the substitute motion.

**MOVED;**

**SECONDED;**

**YES-739; NO-268**

**CARRIED:**

**To amend the substitute motion by addition of a new paragraph after the second resolved statement:**

**RESOLVED, that this Churchwide Assembly direct the Vocation and Education unit, in consultation with the Conference of Bishops, to develop an amendment to the documents known as “Vision and Expectations” that inserts this provision: “Ministers in a same-gender partnership are expected to uphold the same standard as all ministers, namely, to live in fidelity to their partner within a relationship that is mutual, chaste, and faithful; and be it further. . . .”**

Debate returned on the substitute motion as amended.

The Rev. Donald J. McCoid, bishop of the Southwestern Pennsylvania Synod, spoke in favor of the original recommendation offered by the Memorials Committee. He related that while the Conference of Bishops is not of one mind on the issues under discussion, it had issued a pastoral statement calling for delay in any such considerations until all study and deliberation by the Task Force on ELCA Studies on Sexuality is completed. He urged that no decisions on policy or practice be made until the foundation of a social statement was in place.

Ms. Anna K. Lindquist [South-Central Synod of Wisconsin] spoke in favor of the substitution. She believed that since twenty-one synods had adopted the memorials, it would

not do those synods justice if the assembly referred them to the task force. She said that in order to be a listening church, this church should listen to the synods.

The Rev. Gregory R. Pile, bishop of the Allegheny Synod, noted that throughout eighteen years, this church has continued thorough and broad consideration of matters related to human sexuality. This church regularly has called for conversation leading to a social statement before any policy changes. He stated his belief that this church should continue its Spirit-led, deliberate, thoughtful, and prayerful process of discernment.

Ms. Sharon R. Bost [Southeastern Synod] spoke in favor of the substitute motion. She related that her son loved his church, family, and friends, and tried each day to hold himself to a high standard of behavior. Her child had perceived the call to ministry nearly all of his life, but because he was loyal to his Lutheran tradition, this church said he must choose between the call he has discerned and a complete life with a partner.

Presiding Bishop Hanson called for the orders of the day, the 60-minute time limit for debate having been reached.

### **Parliamentary Matters**

The Rev. Richard W. Overcash [New Jersey Synod] raised a point of inquiry, asking if it were possible to postpone the secretary nominees' question-and-answer forum until the next day in order to continue the discussion. Presiding Bishop Hanson replied that the decision was up to the body.

Pr. Overcash moved the following:

***MOVED;***

***SECONDED:*** To postpone the introduction and questions of the nominees for secretary until tomorrow.

Presiding Bishop Hanson noted that the motion was not debatable.

The Rev. James T. Lehman [Central/Southern Illinois Synod] inquired if the previous speaker was out of order because he used a white card to make a motion. Presiding Bishop Hanson determined, after consultation with the parliamentarian, that the motion was in order because the chair had called for the orders of the day. He stated that it would require a two-thirds majority to be adopted. Presiding Bishop Hanson requested all persons in the microphone queue to take note of their places in line, then return to their seats to vote on the question at hand.

An unidentified voting member asked whether the debate should have ended with a speaker at a green microphone since it had commenced with a speaker at a red microphone. Presiding Bishop Hanson explained that what controlled the debate was the 60-minute time limit. He then called for a vote on the motion to alter the agenda. The motion failed for lack of a two-thirds vote.

***MOVED;***

***SECONDED;***

***DEFEATED:*** To postpone the introduction and questions of the nominees for secretary until tomorrow.

***TWO-THIRDS VOTE REQUIRED***

***YES-570; NO-478***

Presiding Bishop Hanson returned to the orders of the day, and requested that those in line for the microphones to return to register their places with the pages. He then invited the assembly to join in singing “Come Now, O Prince of Peace.”

## **Forum for Nominees for Secretary**

Reference: 2007 Pre-Assembly Report, Section IV, pages 3-4; Section I, pages 17-19.

Presiding Bishop Hanson invited to the speakers’ platform the eight remaining nominees for the position of secretary of the Evangelical Lutheran Church in America, then turned the chair over to Vice President Carlos E. Peña to lead the question-and-answer forum.

Vice President Peña informed the assembly that each of the nominees would take turns responding to three questions, in an order determined earlier by lot. He asked that each nominee introduce herself or himself as part of the first-round responses, and noted that each response would be limited to ninety seconds. The first question to which the nominees were to respond was the following: “The responsibilities of the secretary of this church are substantive and widely varied. What in your past experience has prepared you for the responsibilities of the secretary? What gifts do you bring to this position?”

Ms. Glenndy L. Ose, associate to the bishop of the Minneapolis Area Synod, stated: “It is a deep privilege to stand before you this day. I think that I hear Bishop Hanson’s words in that first question. When I was on his staff, that was a question that we were asked often: ‘What has prepared you for this?’ And many days we said, ‘Nothing.’ But I think that I have a variety of experience in the church and in my life. In the church I have worked in the Department for Synodical Relations in the ELCA, where I did work with long-range planning, with synod conflicts. I did a lot of planning activities. In my ministry on a synod staff I have worked with our constitutions and with the constitutions of congregations. I have worked in conflicted situations and in situations that are highly anxious. None of those things actually appear in the body of the text of what the secretary is called to do, but I think that the tasks before the secretary are tasks that call for us to understand and to inhabit our life as a church. To understand and inhabit the role of secretary as we inhabit the role of the clay jars in which the presence of God and the glory of God is held. Those are the tasks of the secretary, and my work in the church has given me the privilege to carry them out in many ways.”

Mr. David D. Swartling said: “I am anxious to talk to you about mission and ministry and not *Robert’s Rules of Order*. I have spent 30 years as a practicing lawyer. I do trial work. I represent people in court. I advocate for them. I advocate for plaintiffs and defendants. I write. I craft legal documents. But that is not the vocation that I would like to talk to you about. For much of the last 30 years, I have worked with this glorious church that we call the ELCA in each of its expressions. I started out as a congregational officer, a president, then went to the synod planning group and helped plan this wonderful church that we know as the ELCA. I worked on the constitution of the Northwest Washington Synod. I was elected to the first Synod Council, and then I became a synod vice president. I chaired the regional council at the Region 1 level. I then went to the ELCA Foundation and was the chairman of its board of trustees. In each of these positions I learned to appreciate the unique polity of the ELCA. It is unique, sometimes difficult to explain, but from a lawyer’s perspective, it is elegant. The secretary is the interpreter of those documents. The secretary cannot interpret those documents without a basic understanding of what the role of this church is, and I want to work with you in developing that mission and ministry.”

The Rev. Kenneth M. Rupp answered: “Good afternoon. I am Ken Rupp, pastor of the Lutheran Church of Our Savior in Richmond, Va. I have been in the ministry now for

just over 35 years, but it has not been all stateside nor all within the ELCA. My journey began early in . . . I think it was a ULCA [United Lutheran Church in America] church, then ALC [American Lutheran Church], then it went to Missouri [The Lutheran Church–Missouri Synod] and AELC [Association of Evangelical Lutheran Churches], and finally it came home to the ELCA. In all of those sorts of places, I think that I shared some positions of great responsibility, particularly at Concordia Seminary in Exile as a financial director. I created that office without a financial background, and we were very successful with that. I joined the U.S. Army as a military chaplain, and if you have been in that position before, or even connected to the military, you know that you deal with a variety of policies, procedures. You deal with sensitive issues; you deal with not-so-sensitive issues, and you deal as a chaplain with very pastoral issues. All of those kinds of experiences do not necessarily relate into the church at home in terms of various committees, but they do take a strong sense of pastoral ministry and a sense to be able to take a task, whether you understand it or not, and be able to get through it by calling upon good people to assist you in that process. I think I can do that.”

The Rev. Pr. Michael L. Cooper-White responded: “I serve as the president of the Lutheran Theological Seminary at Gettysburg. It is a great honor and a privilege and I am humbled to stand before you today in the company of these extraordinary servants of the church who are my colleagues. It has been my privilege for the past 31 years to serve as an ordained pastor of our church in a wide variety of ministries. I began as a parish pastor in urban ministry in the inner city of Los Angeles, working in a bilingual ministry. I have had the privilege of serving as an assistant to two synodical bishops and to our first two presiding bishops. For seven years I was the director of synodical relations for our church, chief staff person for the Conference of Bishops. For the past seven years it has been my great privilege to serve as the 12<sup>th</sup> president of our oldest and most historic seminary at Gettysburg. I have been able to serve from coast to coast to see this great church in its length and breadth, to serve in each of the expressions—congregational ministry, synodical, churchwide—and now in one of our historic, marvelous institutions. I would bring fluency in Spanish, a bilingual capacity to this office. It has been my privilege to serve in administrative capacities, to write and consult throughout our church.”

The Rev. Wm. Chris Boerger replied: “I serve as bishop of the Northwest Washington Synod. I have spent my entire ministry within the confines of the Northwest Washington Synod, having graduated from Christ Seminary–Seminex in 1975, and then starting what was then an independent Lutheran congregation, which later became part of the American Lutheran Church. At that point we started from scratch. We had no models; we had to write the constitution from the beginning. We did, and the congregation was eventually accepted into the ALC. That is how I come to be part of this church body. I was a speech and drama major in college and had to take a class in parliamentary law—why I do not know. But as the result of that class, I served as parliamentarian for district conventions for years and for the synod assemblies until I was elected bishop. I served on the synod planning group. I have been involved in conflict management, both before my election as bishop and in the past six years I have served as bishop of the Northwest Washington Synod, serving primarily with congregations dealing with issues of ‘How are we a part of this larger church?’ We in the West like to be independent, and the question of how our polity works, both synodically, churchwide, and congregation, to the expressions of one church is constantly before us. That would be the task of the secretary: to hold the polity under our mission and to help our congregations, synods, and churchwide.”

The Rev. Andrea F. DeGroot-Nesdahl remarked: “I serve as bishop of the South Dakota Synod. I have a cross-stitch hanging in a room in my home that says, ‘I can handle any

crisis. I have children.’ One of the gifts that have been given to my husband and I is the parenting of three young adult children. That trains you in a variety of ways. I am good at hospitality. I bring the gift of planning children’s birthday parties as well as synod assemblies to any endeavor I take part in. I have been involved in synod ministry for these 12 years as synod bishop and prior to that as an assistant to the bishop for five other years. So I have been deeply involved in the life of the church, in problem-solving and in relationship-building, but I think more importantly involved in change, in casting a vision for the mission of this church and for building the strategies and the goals that would be needed to carry out that vision for the future. I would look forward to continuing to do that in my next call.”

The Rev. Mark A. Grorud commented: “God’s peace to all of you. My name is Mark Grorud. I am the ELCA director for relationships with large-membership congregations. I live in Fremont, Nebraska; I work in Chicago. How can that be? My wife asks that a lot, as do my superiors here in Chicago. That comes to the point of where I think some of my gifts lie. I am neither place probably often enough. I am on the road. I am visiting congregations and synod offices and bishops and utilizing the gifts that God has given me with groups of congregations, and visiting with pastors across this great country and across this great church. The gifts I bring to this opportunity have much to do with my past experience. I was 26 years pastor of a large congregation. In that position I worked with a large staff, and I organized the details that go with that position, as many of you know. Congregations are the lifeblood of the church. In our congregations things happen, programs develop, decisions are made. We need to understand our congregations. That is not congregationalism. That is just a celebration of who we are. We need to appreciate and know and give thanks for the gift of all of our congregations. I do believe that that experience will support me in this future work. Thank you so much.”

The Rev. Paul A. Schreck said: “I am Paul Schreck, executive assistant to the secretary of this church for rostering and constitutional interpretation and oversight, and I have served in the Office of the Secretary for the past nine and one-half years. I have had an excellent mentor, and I have been paying close attention. During the course of that nine and one-half years, I have prepared minutes for the Churchwide Assembly, the Church Council, the Conference of Bishops, the Cabinet of Executives, and sundry other meetings at the churchwide organization. I have drafted new policy for roster manual matters and shepherded them through the adoption and implementation procedures. I regularly am involved in consultations with congregations and the bishops and synod staff members about interpreting the constitution, helping to resolve conflict in congregations. I also, for a number of years, was seconded to the Ecumenical Affairs Department and staffed a number of ecumenical dialogues, and so I would also bring that component of experience. Among my gifts, though, I would say relationship-building, collaboration, and an impulse to team-building are the chief gifts I would bring.”

The second question was: “The Principles of Organization, in Chapter 5 of this church’s constitution, lift up servant leadership as one of the high expectations that this church places on its leaders. What does that mean to you as you would assume this office?”

Ms. Ose responded: “I think servant leadership is on the one hand an easy principle to grasp and on the other an incredibly difficult principle to grasp. I believe that we work carefully to hold those two realities together in a kind of leadership. So servant leaders lead. They do not wait and follow the flow and hear what everyone is saying and decide, but they listen carefully and they hear what everyone is saying and they decided. Both of those things are critically, critically important to us in leadership in the church. I exercise those roles of



servant and leader in my ministry now on the Minneapolis Area Synod staff. I exercised those roles on the churchwide staff. I think that we are servant of all and slave to none. We are called by God to serve one another, to be caring and tending our relationships, to understand, and to hear. But we are also called to lead, to speak with boldness and passion and vigor about the work of this church, about the work that God has placed before us, about these clay jars that we hold for ourselves that contain the surpassing glory of God. Servant leadership is what it is about for us.”

Mr. Swartling replied: “Each morning I drive to the ferry terminal, and I get out of the car, and I have the luxury of getting on a ferry boat. And before I do that I stop and I pause and I pray to God for the gifts of the Spirit, for wisdom and understanding and counsel and might, in fear of the Lord and joy in his presence. I try to take that attitude to work with me, and I try to take that attitude in the activities that I participate in with the church. It does involve both a servant model and a leadership. To me, a servant means treating people with dignity and respect and, as Glenndy said, listening, really listening to what they have to say. But it also involves leading by example. I was hoping I would get a chance to say this to you: ‘Do you have a will?’ I do. I have an estate plan. I have a directive to physicians. I can be your servant and communicate those things which are so important to us. I believe in collaborative leadership. I believe that when you mine down that concept, the collaboration part means facilitating wise decisions. That means not always agreeing with those you are in dialogue with, but it means seeking wise decisions, and once you make those decisions, you move forward faithfully to carry them out.”

Pr. Ruppard stated: “I believe that at the heart of leadership within the church is a strong sense of calling and pastoral ministry for the church. I believe that leadership in the church in the ELCA requires an understanding of the three expressions of the church and a willingness to walk between those and among those expressions, sharing information, stories, encouragement, and so forth. I believe that leadership in our church also involves representing the whole church, listening to the whole church, and being able to tell the stories within our context of our church and across the globe into other churches as well. I believe I model this, in part, in my work in the congregation as I continually share the stories of the churchwide and synod and congregation up and down that chain. I share the stories of my congregation with my colleagues on the Church Council and others. I share what is going on across the globe with the synod and with congregations as well. I believe we need leadership that continues to do that. I also believe that my experiences the past six years on the Church Council have given me a deeper understanding of not only the documents of our church but the wonderful leadership that we have in our churchwide offices and the caring for the church across the globe.”

Pr. Cooper-White answered: “St. Paul calls us to the ministry of encouragement. He says, ‘Encourage one another in the Lord.’ I think that servant leadership involves the constant effort to encourage: to give the encouraging word, the pat on the shoulder, to engage each person one to one with the word of encouragement and support and hope. I think servant leadership is carried out collegially, and yet finally there comes a time when leaders often must make tough decisions, make the tough calls, and do so in a timely way so that the rest of the community can get on with its work. A seminary president learns quickly servant leadership when he or she sits before a faculty of tenured faculty members. You do not have command and control. You did not choose most of those. You cannot release them. The ministry is one of encouragement, of serving, of recognizing the rich gifts that each person brings to the table, and working together to deploy those for the sake of the mission of all.”

Bp. Boerger said: “The question of servant leadership first asks the question, ‘servant of whom?’ We are servants of God first, and as servants of God, those who are called into

leadership then are to be servants of the servants. We are all involved in service, and the question now is, 'How can we enable everyone to use their gifts in that service of God?' It strikes me that the Office of the Secretary is one that records the story of how we have done it in the past and what we have decided for the future, and then begins to ask the question, 'What gifts exist in our congregations amongst our rostered leaders, and how might they mutually be used to build up the body of Christ?' It is always a question of 'Whom am I serving?' Am I serving myself, am I serving the church, am I serving my God? And it is in that last question, 'How am I serving my God?' that a leader can begin to point the way to say, 'Here is where we are going. God is calling us in this direction. God has given us these resources. God has enabled us to do these things together.' Oftentimes the leader has to stand up and point when everyone else is running the opposite direction. It is important for us to remember whose we are and whom we serve. We serve each other in the name of Christ, and even in parliamentary procedure and constitutions, 'How do we serve Christ?'—that is our question and that is our challenge."

Bp. DeGroot-Nesdahl commented: "The question about servant leadership reminds me of a word I have sought to instill in our staff as I have worked in synodical ministry, and that word is 'ensemble,' working together, each having a particular instrument. If you use it in a musical connotation, each having a particular note and line to play. But when all the instruments are playing in tune and in the same rhythm, then you have a beautiful piece of music. That kind of ensemble experience as a team and a staff is what I think of when I think of my own experience of being a servant leader. To try to stand where people are, to listen for each of the instruments, the voices, the gifts that they bring, to find the music that best lifts up all of those gifts and can be played at a rhythm that all of us can find the beat for and move forward with. Being a servant leader is certainly being a servant of Christ in that leadership, but it is also listening well to where Christ's voice and presence is, among those that we serve with."

Pr. Grorud observed: "'Servant leadership'—it is an oxymoron. It is something like 'dry ice,' or a few years ago 'Nebraska football.' They just do not go together, at least not the way we would like them to. But the connecting point, the connecting point in servant leadership, for me at least, is the word 'relationships' because regardless of which direction you work, as a servant or as a leader, it is built on relationships. For me being a servant is to be in relationship with those around me, building teams, building trust. For me, being a leader is being in relationship with those around me, building the trust and the community to the point where I am allowed to make those steps forward that can be followed as a leader. Through it all, servant leadership there is the relationship, both as servant and as leader, to Jesus Christ. We are servants, Christ's servants; we are called to lead in the name of Christ. That is a task for each and every one of us."

Pr. Schreck remarked: "You have heard much wisdom. I hope you have been taking notes. I know I have, and will add only one perspective, and that is the unique perspective of being in the Office of the Secretary. The motto, not only of the secretary but of the entire staff, is that 'We are servants of the servants of Christ.' The telephones call all day. E-mails arrive day and night, and it is chiefly from you—not you maybe individually; well, some of you—but you as a representative body. The Office of the Secretary is there to facilitate your ministry and mission and sort those things out that you find to be difficult. The secretary is there to assist the presiding bishop, who casts a vision for this church and maybe needs consultation on how to utilize the constitutional policies and governance patterns to make that happen. Synodical bishops, the Conference of Bishops, Church Council meetings are all facilitated in many ways by the Office of the Secretary. I would love for you to see

behind the curtain some time the many hours and sweat that are poured out so that this meeting can be facilitated as you serve Christ.”

Vice President Peña asked the final question: “During this assembly, we have heard from several people about ‘Dwelling in the Word.’ What has the Word of God meant to you in your life? How have you dwelled in the Word?”

Ms. Ose commented: “That is the best question yet—easiest. I was privileged to be in Dr. Rhoads’ class, who did Galatians for us, the first year he taught at LSTC [Lutheran School of Theology at Chicago] “Scripture by Heart” the course was called. We memorized Scripture. Now I did that as a small child because I grew up Pentecostal, so I memorized Scripture as a child. But I convinced myself as an adult that it was probably beyond my capacities to memorize like that. In Dr. Rhoads’ class I learned that it was not and that, in fact, it transforms your life, once you start memorizing the Scriptures. For my final exam I memorized John 14 and half of John 15, and I cannot tell you how those words, having taken root in my life, have changed it. ‘You believe in God,’ Jesus says. ‘Believe also in me.’ ‘In my Father’s house there are many dwelling places.’ Dwelling in the Scriptures is a daily piece of my life, and it is not only reading the Word and being fed by the Word, but it is letting that Word dwell in me so that in me it lives and from me it comes. It sustains my life and it sustains my ministry and then it allows me to help others sustain their ministry. It is so critical, this Word of God, to our lives of faith.”

Mr. Swartling said: “Two weeks ago I was in San Diego visiting my 91-year-old father, who lives in a retirement community of the Covenant Church. I walk in, after not having seen him for a month, and the first words out of his mouth are, ‘Rejoice in the Lord. I say to you, rejoice.’ He is a frail 91-year-old person, and whenever I see him or talk to him, he grounds me in what is important. For more years than I like to remember, I have worn these funny glasses that have two parts on them. As you can imagine, most of my work day is spent looking out of the bottom part of those glasses intensely at document after document. You can become even more myopic doing that. The Word of God provides an opening, a way, a method for me to look out through the top of my glasses and remind me that I am part of a Christian community, a child of God, someone who is loved and is required to love those around him. It is a difficult, difficult task sometimes, given the requirements of daily life. But even my glasses, the ability to look out the top of them, lets me ground myself in the Word of God so that I might be his disciple.”

Pr. Ruppard responded: “I think for those of us who preach the Word, sometimes dwelling in it is difficult. So it has to take a conscious effort to say, ‘This is a Word I need to listen to. This is a Word that I need to meditate on, and not just because it might come up as a sermon text one day, but listen to the Word.’ I frankly found for myself that the best way for me is reading portions of the Scripture through the use of a wonderful series of booklets called *For All the Saints*. It is a daily devotional booklet. It provides readings from the Scriptures and from contemporary literature as a way to share insights into that and then to sit quietly and think about those. I also believe that I receive the gifts of God in dwelling in the Word as I sit with other pastors and we read Scripture together every other week, and we talk about it, not to design a sermon but to ask, ‘How does this Word touch your life and how does it touch mine?’ I believe that dwelling in the Word is a gift I receive from others as I visit them in their homes, and they share with me what the Scriptures meant for them over 80 or 90 or 60 years or so. And I believe that all of those ways we come to dwell in the Word of God as we listen to that Word wherever God places us.”

Pr. Cooper-White answered: “Some of my earliest memories of reading the Scriptures are terrifying memories because I sat alone in my room on the farm in Minnesota and read

some of those apocalyptic texts in the Gospel that talked about the coming of the end of the world, and I looked around me in the 1960s at the height of the nuclear crisis and thought that it was all going to end, and there was no one beside me to comfort me. So I have valued in the course of my life and ministry working with the Scriptures together, coming to the Word of God with guides, seeking to be a guide so that other young people will not experience Scripture as a terrifying word but as a word of comfort. Some of my richest experiences delving into the Word of God were when I did so in the years I served in Latino ministry and regularly read and proclaimed the Word of God in Spanish. I came face to face with the ‘otherness’ of Scripture as I read, as I proclaimed it in another language. Scripture points us to the ultimate Word of God, which is Jesus Christ. He interprets it for us. For us as a church it stands as our role and norm for faith and life.”

Bp. Boerger stated: “I live in the Pacific Northwest. Biblically illiterate; 94 percent of the people in Seattle do not attend church on Sunday morning. So when we say ‘the Word,’ we are talking about more than just throwing the Bible down in front of someone. We are talking about how do we live the Word, dwell in the Word? When I was confirmed at Immanuel Lutheran Church, Riverview, Michigan, my pastor, Norman Ritterling gave me a verse, ‘For by grace you have been saved through faith. It is a gift of God, not of works, lest anyone should boast.’ Now I am not sure which translation I am using because there have been so many, but I still remember the content. The content is ‘For by grace you have been saved.’ That is what makes us Lutherans: understanding the grace note amidst all the other notes in the Christian symphony. That is the one we need to play. So as I begin studying the Scripture, I am always asking, ‘So where is the grace of God?’ When I find that grace, it is usually in response to something that God has pointed out to me, ‘That is where you are failing, Chris. This is the law of God, and that is where you need the forgiveness of God.’ That is a daily process, a daily process of saying, ‘What is God up to?’ and ‘How is Christ’s grace sufficient for me and for those I will see this day?’ That verse from Pastor Ritterling has shaped my life and my ministry. That is what I believe it is to dwell in the Word.”

Bp. DeGroot-Nesdahl answered: “Thank you for that question. It reminds me as a young girl of my dad being asked to be a Bethel Bible series teacher in our home congregation, and that Bible study class came with a two-year commitment and with concepts to learn and mark in your Bible and these marvelous intense pictures that showed symbolically the main concepts of those biblical stories. And I would get to quiz my dad on how well he had memorized those concepts. It was a great way to turn those relationships around between a father and a daughter, to see my dad learn the faith in those ways. He had certainly learned it before, but in that new way, and to learn it along with him as a student just past confirmation. Then as a seminarian, another vivid time of learning about the Word dwelling richly within me, I confess to hearing upperclassmen, all of them, talking about important biblical passages from the book of Hezekiah and going back to my dorm room and searching fervently for Hezekiah. I bought a new Bible. I thought I lacked the book of Hezekiah. But the process—there is no Hezekiah, in case you are going to go back to your room tonight and look for it—the process taught me that the Word is both on the page and it rises off the page and that dwelling in the Word means dwelling in the person and the reality of Jesus Christ as God’s Word in the flesh. That was a powerful lesson to learn about that kind of dwelling in the Word as well.”

Pr. Grorud remarked: “I hope you are pleased and amazed at these people up here. The church is going to be very well served. I am a Lutheran pastor. I did not wear my clerical collar today. I wore a blue tie. I am not angry. I am not protesting. I am not making some

statement about child labor practices in the plastics industry. This was a little surprise to me. This was God saying, ‘Oh, you of little faith, put on the blue tie.’ This was God saying, ‘You forgot your confirmation verse, didn’t you? Put on the blue tie.’ But for me, dwelling in the Word is a surprise. That is what it is all about: being constantly surprised by a God who loves us, who graces us, who gifts us with that love and that forgiveness and that salvation. I am surprised by God constantly. I told my congregation when I arrived that I would be there for three years; 26 years later I told myself I would be there until retirement. That was the year that I took a call here at churchwide. Dwelling in the Word for me means being surprised by the constant presence of God, who lives, who breathes, who works among us, who calls us into life together. Dwelling in the Word—that is what makes us alive.”

Pr. Schreck replied: “I wish I could say that I read Scripture daily. I am an extrovert, however, and the thought of sitting alone anywhere by myself reading is excruciating. So I thank God that so much of our liturgy comes from the Scriptures, not just the Episcopalian hymns but ours as well, and the texts of our liturgy. Because it is when I am in the gathered community that I am truly feel I am dwelling in the Word or rather that the Word of Christ dwells in me. I give thanks for that opportunity, and I hope the Book of Faith initiative people will remember us extroverts and not design everything to be on your own, quiet, and in a room.”

Vice President Peña concluded the forum by asking the assembly to stand and thank the nominees. He then turned the chair back to Presiding Bishop Mark S. Hanson, who invited Secretary Lowell G. Almen to return to the podium for announcements.

## **Recess**

In response to questions from several assembly participants, Secretary Lowell G. Almen enumerated numerous ways in which contributions might be made to various activities of this church, and offered the reminder that the offering from the closing worship service would be used in support of the Lutheran World Federation on the occasion of its 60th anniversary. After several other announcements, Secretary Almen concluded by noting that voting members should expect to receive at their places by the start of the next day’s plenary session both the report of the *ad hoc* committee on proposed changes to the social statement on education and the text of the substitute for the Memorials Committee’s recommendation on Category E2.

The chair called upon Ms. Phyllis L. Wallace, a member of the Church Council, to lead the assembly in a hymn and prayer. After the assembly sang “Go My Children With My Blessing,” Ms. Wallace prayed.

The bell was sounded, the candle extinguished, and Plenary Session Seven of the tenth Churchwide Assembly of the Evangelical Lutheran Church in America ended at 5:52 P.M. Central Daylight Time.

# Plenary Session Eight

**Friday, August 10, 2007**

**8:30 A.M. – 11:00 A.M.**

The eighth plenary session of the tenth Churchwide Assembly of the Evangelical Lutheran Church in America was called to order by Presiding Bishop Mark S. Hanson in Exhibition Hall A at Navy Pier, Chicago, Ill., on Friday, August 10, 2007, at 8:32 A.M. Central Daylight Time.

The presiding bishop invited Ms. Judy Biffle, a member of Church Council, to lead Morning Prayer. The presiding bishop rang the bell to call participants to worship and lighted the candle. Ms. Biffle announced the hymn, “Drawn to the Light,” introduced the responsive reading, read from the Gospel of Luke, and led the assembly in prayers.

## Opening Remarks

Presiding Bishop Mark S. Hanson thanked Ms. Judy Biffle for leading Morning Prayer. He also expressed his gratitude to voting members for their commitment to the work of the assembly and their lively involvement in the process. He told the assembly members that they had done well, but shared with them the weighty agenda for the eighth plenary session and his concern about the backlog of work yet to be done. Presiding Bishop Hanson asked for unanimous consent to extend the eighth plenary session until 11:15 A.M. The assembly granted its consent by voice vote.

Presiding Bishop Hanson outlined the items on the agenda for the session: consideration of the social statement on education; the third ballot for secretary; greetings from Lutheran Men in Mission; election report on the third ballot for secretary and the first common ballot; the second common ballot; and continued consideration of the memorials regarding sexuality and the Israeli-Palestinian conflict.

Presiding Bishop Hanson further proposed that the agenda for the ninth plenary session include Bible study; speeches by the nominees for secretary; consideration of memorials, the Blue Ribbon Committee recommendations, constitution and bylaw changes, and the budget; greetings from the Lutheran Youth Organization, The Lutheran Church–Missouri Synod, and Women of the ELCA; the report of the youth convocation and the Reference and Counsel Committee; and presentation of the *Servus Dei* Medal to the Rev. Lowell G. Almen, secretary of the Evangelical Lutheran Church in America. The session would conclude with recitation of a litany of thanksgiving for 20 years of this church. The presiding bishop asked voting members whether the assembly would give unanimous consent for the changes. The assembly granted the presiding bishop’s request.

## Consideration of “Our Calling in Education”

Reference: *2007 Pre-Assembly Report*, Section IV, pages 13–34; Section I, page 12.

Presiding Bishop Mark S. Hanson announced consideration of the proposed social statement “Our Calling in Education.” He reminded participants that they had been introduced to the proposed statement through the printed text in the *2007 Pre-Assembly Report*, an overview in the third plenary session, and a hearing on Tuesday afternoon. He called attention to the fact that the assembly would consider two actions, one on the social statement itself and one on its implementing resolutions.

Presiding Bishop Hanson reminded the assembly about the importance of social statements in the life of the ELCA. He explained that social statements guide this church as it steps forward as a public church, forming the basis for its public policy and the public speech of the presiding bishop, especially in response to requests for statements on a variety of public policy issues.

The presiding bishop summarized the process for considering the social statement and implementing resolutions. The assembly would begin with a report and recommendations from the *ad hoc* committee, which had received the amendments that had been submitted, met with those who had proposed amendments, and prepared the report that had been distributed to the assembly. The *ad hoc* committee, he said, had recommended first acting on amendments to the social statement and then acting on amendments to the implementing action. He indicated that after the adoption of the social statement had been moved by the secretary, the assembly would discuss and act on the *ad hoc* committee's recommendations, after which it would consider any additional amendments. Then the assembly would vote on the adoption of the proposed social statement as amended. Adoption of the social statement would require a two-thirds vote. After that vote, the assembly would act on the implementing resolutions, considering first the amendments recommended by the *ad hoc* committee and then other amendments proposed by the assembly. The adoption of the implementing resolutions would require a majority vote.

Presiding Bishop Hanson welcomed to the speakers' platform as resource persons the Rev. Rebecca S. Larson, executive director of the Church in Society unit; Mr. Paul J. Dovre, co-chair of the task force; Ms. Christy Lines, co-chair of the task force; the Rev. Roger A. Willer, director for studies in the Church in Society unit; the Rev. Ronald W. Duty, associate director for studies in the Church in Society unit; and Ms. Judy Biffle, a member of Church Council and chair of the *ad hoc* committee.

Presiding Bishop Hanson acknowledged the critical role in education played by this church's seminaries, colleges and universities, schools, and other institutions. He introduced the presidents of the eight seminaries: the Rev. Michael L. Cooper-White, Lutheran Theological Seminary at Gettysburg; the Rev. Phillip D.W. Krey, Lutheran Theological Seminary at Philadelphia; the Rev. Marcus J. Miller, Lutheran Theological Southern Seminary, all part of the Eastern Cluster; the Rev. James K. Echols, Lutheran School of Theology at Chicago; the Rev. Mark R. Ramseth, Trinity Lutheran Seminary (*in absentia*); and the Rev. Duane H. Larson, Wartburg Theological Seminary, the Covenant Cluster; the Rev. Richard H. Bliese, Luther Seminary; and the Rev. Phyllis B. Anderson, Pacific Lutheran Theological Seminary (*in absentia*), Western Mission Cluster. The assembly responded with applause.

The presiding bishop asked those who are involved in one of this church's preschools, parochial schools, or early childhood education centers to stand and to receive the assembly's gratitude. The assembly expressed its gratitude with applause.

Presiding Bishop Hanson asked Secretary Lowell G. Almen to read the recommended action on the social statement.

**MOVED;**

**SECONDED:** To adopt "Our Calling in Education" 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" (2006).

Presiding Bishop Hanson called on Ms. Judy Biffle, chair of the *ad hoc* committee, to provide an overview of the committee's process and recommendations. Ms. Biffle stated that the committee had received 12 motions; two were withdrawn, and two were merged into one. Several were divided to allow action on portions of them as implementing resolutions. On behalf of the committee, Ms. Biffle expressed gratitude for the collegial working relationship with the authors of the proposed amendments and for their commitment in every case to enhancing the strength of the social statement.

The Rev. Dean W. Nelson, bishop of the Southwest California Synod, moved the amendments contained in section I.A.1. of the committee's report.

**MOVED;**

**SECONDED:**

- To amend the social statement on education by addition of the following:
- p. 17, line 50      Insert new sentence: "The needs of students with differing abilities are not always being met effectively."
  - p. 19, line 84      Insert new sentence after "this church's outdoor ministries" as follows: "Congregations should also encourage outdoor ministries to offer programs to those with disabilities."
  - p. 20, line 50      Insert ", including those with disabilities," after "children, youth, and adults"
  - p. 20, line 71      Insert "all" after "welcome and educate."
  - p. 21, line 19      Change "violence, and poverty" to "violence, poverty, and disability."
  - p. 22, line 19      After the paragraph that ends on this line, insert new paragraph as follows: "In recognition of the differing ability and needs of students, this church is committed to the education of students with disabilities. This entails the provision of needed technical and adaptive technology, qualified teachers and staff, appropriate curricula and programs, and support services."
  - p. 23, line 96      Insert "and special education" after "poverty."
  - p. 25, line 109      Insert ", and special needs." after "cultural, ethnic, religious, and economic backgrounds." Insert new sentence after "and special needs." as follows: "As they are able, Lutheran schools (sometimes in cooperation with public schools) are expected to make provision for students with special learning needs."
  - p. 27, line 58      Add bullet point after "church" as follows:  
"make adequate provision to meet the needs of students with disabilities, and"

The rationale provided by the *ad hoc* committee for these amendments was that the proposed statement did not adequately address the education of persons with disabilities; these amendments address the issue.

Mr. James T. Stensvaag [Virginia Synod] spoke in favor of these amendments. He acknowledged that working through the amendments to a social statement was not easy and that those engaging in compromise do not get everything that they want.



Ms. Donna M. Treaster [Upper Susquehanna Synod] asked whether the needs of gifted children would be addressed by the proposed social statement. The task force responded that students of differing needs are addressed consistently throughout the statement; in doing so, the task force had responded adequately to the needs of gifted children.

Ms. Constance Kilmark [South-Central Synod of Wisconsin] spoke in support of these amendments, and cited her role as the mother of an autistic child. She informed the assembly that her child had been an integral part of the life of their congregation because of the warm welcome he had been given there. She said that the proposed amendments do a better job of welcoming those people with special needs to educational systems.

Mr. Earl G. Knitt [East-Central Synod of Wisconsin] expressed his support for the amendment on page 25, line 109 because the amendment clarified that the term “special needs” included both handicapped and gifted persons.

Ms. Nadine R. Anderson [Northeastern Pennsylvania Synod] also supported the amendment. As a school psychologist, she understands that the term “special needs” is interpreted differently in different school districts and states. She stated that sometimes difficult students with special needs are expelled from private schools into public schools. In her experience, parents have not offered the same support to public schools that they offer to private schools, and this places an undue burden on public schools.

Mr. Jason Day [Delaware-Maryland Synod] moved the previous question.

The chair called for a vote on the motion to end debate.

**MOVED;**  
**SECONDED;**  
**CARRIED:**

To end debate.

**TWO-THIRDS VOTE REQUIRED**  
**YES-964; NO-51**

Debate having been ended, the chair called for a vote.

**MOVED;**  
**SECONDED;**  
**CARRIED:**

To amend the social statement on education by addition of the following:

**YES-984; NO-18**

- p. 17, line 50      Insert new sentence: “The needs of students with differing abilities are not always being met effectively.”
- p. 19, line 84      Insert new sentence after “this church’s outdoor ministries” as follows: “Congregations should also encourage outdoor ministries to offer programs to those with disabilities.”
- p. 20, line 50      Insert “, including those with disabilities,” after “children, youth, and adults”
- p. 20, line 71      Insert “all” after “welcome and educate.”
- p. 21, line 19      Change “violence, and poverty” to “violence, poverty, and disability.”
- p. 22, line 19      After the paragraph that ends on this line, insert new paragraph as follows: “In recognition of the differing ability and needs of students, this church is committed to the education of students with

- disabilities. This entails the provision of needed technical and adaptive technology, qualified teachers and staff, appropriate curricula and programs, and support services.”
- p. 23, line 96 Insert “and special education” after “poverty.”
- p. 25, line 109 Insert “, and special needs.” after “cultural, ethnic, religious, and economic backgrounds.” Insert new sentence after “and special needs.” as follows: “As they are able, Lutheran schools (sometimes in cooperation with public schools) are expected to make provision for students with special learning needs.”
- p. 27, line 58 Add bullet point after “church” as follows:  
 “make adequate provision to meet the needs of students with disabilities, and”

Bishop Nelson moved the amendments contained in section I.A.2. of the committee’s report.

**MOVED;**

**SECONDED:** To amend the social statement on education by substitution:  
 p. 18, lines 10-11 Substitute for this sentence the following: “Faith formation is a gift of the Holy Spirit that continues throughout life.”

The *ad hoc* committee provided a rationale for the amendment, pointing out that it emphasized the freedom of the Holy Spirit in forming faith whenever and however it wills, and that it remains faithful to believers in doing so throughout their lives.

Ms. Marlane E. Druckenmiller [Northeastern Pennsylvania Synod] supported the amendment, noting that pre-baptismal conversations are part of faith formation.

The Rev. Beth A. Schlegel [Lower Susquehanna Synod] moved to amend the amendment:

**MOVED;**

**SECONDED:** To amend the amendment by addition:  
 “Faith formation is a gift of the Holy Spirit given at baptism that continues throughout life.”

The Rev. Gregory W. Frey [Northeastern Pennsylvania Synod], citing his experience with the adult catechumenate, expressed his view that faith formation begins prior to baptism.

Mr. Jayesh S. Hines-Shah [Sierra Pacific Synod] told the assembly that he had been a participant in the adult catechumenate and baptized at age 30. He spoke in opposition to the motion because he recognized the work of the Holy Spirit in his life before he was baptized.

The Rev. Heidi W. Punt [Central/Southern Illinois Synod] moved the previous question.

Presiding Bishop Hanson called for a vote on the motion to end debate.

**MOVED;**  
**SECONDED;**  
**CARRIED:** To end debate.

**TWO-THIRDS VOTE REQUIRED**  
**YES-897; NO-105**

Debate having ended, the presiding bishop called for a vote on the amendment to the amendment.

**MOVED;**  
**SECONDED;**  
**DEFEATED:** To amend the amendment by addition:

**YES-159; NO-847**

“Faith formation is a gift of the Holy Spirit given at baptism that continues throughout life.”

There being no further discussion, Presiding Bishop Hanson called for the vote on the amendment.

**MOVED;**  
**SECONDED;**  
**CARRIED:** To amend the social statement on education by substitution:

**YES-955; NO-45**

**p. 18, lines 10-11 Substitute for this sentence the following: “Faith formation is a gift of the Holy Spirit that continues throughout life.”**

Bishop Nelson moved the amendments contained in section I.A.3. of the committee’s report.

**MOVED;**  
**SECONDED:** To amend the social statement on education by addition:

p. 19, line 81 Insert a sentence at the end of the paragraph as follows:  
“Parents and congregations may also encourage lifelong growth in faith through Lutheran schools, lifelong learning centers, Lutheran campus ministries, and Lutheran colleges and universities.”

The rationale provided by the committee for the amendment was that it enhanced the statement’s treatment of the importance of lifelong learning.

Ms. Diana J. Sickles [Southeastern Iowa Synod] spoke in favor of the amendment. She was grateful for the way that the committee had worked collegially with her. She had been concerned about the gap between the baptismal call to be a light to the world and adult lifelong learning. She was pleased that lifelong learning had been incorporated into the amendment.

There being no further discussion, the presiding bishop called for a vote on the amendment.

**MOVED;**  
**SECONDED;**  
**CARRIED:** To amend the social statement on education by addition:

**YES-955; NO-33**

**p. 19, line 81**     **Insert a sentence at the end of the paragraph as follows: “Parents and congregations may also encourage lifelong growth in faith through Lutheran schools, lifelong learning centers, Lutheran campus ministries, and Lutheran colleges and universities.”**

Bishop Nelson moved the amendments contained in section I.A.4. of the committee’s report.

**MOVED;**

**SECONDED:**     To amend the social statement on education by addition and substitution:  
p. 23, line 24     Rewrite line with insertion as follows: “. . . need the most support from their schools, for example, educational funding from the federal government to American Indian and Alaska Native communities, both on and off reservations.”  
p. 23, line 87     Insert after “rural areas” “, and on American Indian reservations and in Alaska Native communities.”

The rationale from the *ad hoc* committee for this amendment was that it helped to raise awareness of the particular needs and unique status of American Indians and Alaska Native communities in education, while providing an example of a more general problem.

Ms. Kathryn J. Jennie Lightfoot [Saint Paul Area Synod] introduced herself as Standing Deer Woman in her native language. She spoke about the strength of the National Indian Educational Association (NIEA). The NIEA had seen problems in meeting the criteria of the No Child Left Behind legislation as it moved away from an emphasis on culture and language as an important part of education.

The Rev. Ruth M. Peterson [Pacifica Synod] sought the permission of the assembly to make an amendment that she had not submitted by the stated deadline for amendments to the proposed social statement.

Presiding Bishop Hanson asked if the assembly would grant its consent for her to move an amendment at this time.

**MOVED;**

**SECONDED;**     **YES-787; NO-209**

**CARRIED:**     **To permit an additional amendment to the social statement, which had not met the announced deadline, to be moved.**

Pr. Peterson then moved to amend the proposed amendment to the social statement on education by addition:

**MOVED;**

**SECONDED:**     To insert the words “and Native Hawaiian communities” as follows:  
p. 23, line 24     Rewrite line with insertion as follows: “. . . need the most support from their schools, for example, educational funding from the federal government to American Indian and Alaska Native communities, both

on and off reservations, and Native Hawaiian communities.”

p. 23, line 87

Insert after “rural areas” “, and on American Indian reservations and in Alaska Native communities and Native Hawaiian communities.”

Pr. Peterson spoke to her motion. She said that the Native Hawaiian communities are facing all the same challenges and problems as the American Indian and Alaska Native communities. She added that many Native Hawaiians are part of vibrant Lutheran communities of faith; they would be encouraged by their inclusion in this social statement.

Mr. Robert W. Radtke [Metropolitan Chicago Synod] spoke in opposition to the amendment, saying that he preferred to keep the statement more general in nature since there were so many groups that could be specifically named, including those interested in deaf education.

Ms. Kathryn J. Jennie Lightfoot [Saint Paul Area Synod] stated that there is an alliance among American Indian and Alaskan Native and Hawaiian Native people, who have a special relationship with the United States government that protects their tribal sovereignty.

Mr. Jeremy P. Truelove [Indiana-Kentucky Synod] spoke “lightly” against the amendment to the amendment, saying that he wanted to learn more about the issue. He expressed his concern that not all members of the Hawaiian Native community are in the special needs category.

The Rev. Ruth M. Peterson [Pacifica Synod] supported the amendment she had proposed. She expressed her conviction that no blanket statement is accurate but that the overwhelming majority of Native Hawaiians have special educational needs.

Mr. Chad J. Beckius [Nebraska Synod] spoke against the amendment. As a public school teacher, he desired a focus on equitable funding for all. While group after group could be added to the amendment, such addition actually detracts from those who truly have special needs in education, he said.

Mr. Jason Day [Delaware-Maryland Synod] moved to close debate on the amendment to the amendment and on the amendment itself.

The presiding bishop called on the assembly to vote on the motion to end debate.

***MOVED;***

***TWO-THIRDS VOTE REQUIRED***

***SECONDED;***

***YES-932; NO-68***

***CARRIED:***

**To end debate on the amendment to the amendment and the amendment itself.**

Debate having been closed, the presiding bishop called for a vote on the amendment to the amendment.

***MOVED;***

***YES-647; NO-377***

***SECONDED;***

***CARRIED:***

**To insert the words “and Native Hawaiian communities” as follows:  
p. 23, line 24 Rewrite line with insertion as follows: “. . . need the most support from their schools, for example, educational funding from the federal government to**

American Indian and Alaska Native communities, both on and off reservations, and Native Hawaiian communities.”

p. 23, line 87 Insert after “rural areas” “, and on American Indian reservations and in Alaska Native communities and Native Hawaiian communities.”

Presiding Bishop Hanson called for the vote on the amended amendment.

**MOVED;**

**SECONDED;**

**YES-647; NO-359**

**CARRIED:**

To amend the social statement on education by addition and substitution:

p. 23, line 24 Rewrite line with insertion as follows: “. . .need the most support from their schools, for example, educational funding from the federal government to American Indian and Alaska Native communities, both on and off reservations, and Native Hawaiian communities.”

p. 23, line 87 Insert after “rural areas” “, and on American Indian reservations and in Alaska Native communities and Native Hawaiian communities.”

Bishop Nelson moved the amendments contained in section I.A.5. of the committee’s report.

**MOVED;**

**SECONDED:**

To amend the social statement on education by substitution:

p. 24, lines 77-80 Substitute the following language for the current text of the statement: “Whether or not these reform proposals will improve education may vary from one context to another. In each context citizens must ask the basic questions suggested above under ‘Evaluating Education Reforms.’”

The rationale that the committee gave for the amendment is that it clarified the intent of the language in the text.

There being no discussion on the proposed substitution, the presiding bishop called for a vote.

**MOVED;**

**SECONDED;**

**YES-909; NO-65**

**CARRIED:**

To amend the social statement on education by substitution:

p. 24, lines 77-80 Substitute the following language for the current text of the statement: “Whether or not these reform proposals will improve education may vary from one context to another. In each context citizens

**must ask the basic questions suggested above under  
'Evaluating Education Reforms.'**

Bishop Nelson moved the amendments contained in section I.A.6. of the committee's report.

**MOVED;**

**SECONDED:**

To amend the social statement on education, as follows:

p. 29, lines 66-78 Move this entire paragraph and insert it as a paragraph at line 31.

The paragraph currently at lines 31-37 would then follow this insertion.

p. 29, new line 31 Begin sentence with "Today campus ministries . . ."

p. 29, new line 32 Delete sentence that begins "On campuses . . ." and insert substitute sentence that reads as follows: "On campuses where other ministries sometimes attract more students, Lutheran campus ministries can question their relevance and vitality."

The rationale given by the *ad hoc* committee for these amendments was that the relocation of the paragraph places it more appropriately in the section discussing the history and contemporary challenges of campus ministry. The changes in text specify the challenges to campus ministry.

Ms. Candice M. Rosin [Eastern North Dakota Synod], citing her experience as an English teacher, asked if the pronoun "their" referenced "Lutheran campus ministries" or "other ministries."

Mr. Ralph G. Barrett [Virginia Synod] expressed his concern over the wording, which seemed to him to be fearful and competitive.

Mr. Monte C. Albert [Western Iowa Synod] rose for a point of personal privilege. He said that he could not hear, nor could he read the video screen. The presiding bishop referred Mr. Albert's concern to the technical team.

The Rev. D. Paul Coen [Nebraska Synod] stated that there were more students at public universities than on Lutheran college campuses. Lutheran campus ministry has served a vast number of students, he commented.

Ms. Candice M. Rosin [Eastern North Dakota Synod] moved to amend the amendment.

**MOVED;**

**SECONDED:**

To amend the amendment to the social statement on education by addition:

p. 29, new line 32 Delete sentence that begins "On campuses . . ." and insert substitute sentence that reads as follows: "On campuses where other ministries sometimes attract more students, Lutheran campus ministries can question their own relevance and vitality."

There being no discussion on the amendment to the amendment, the presiding bishop called for the vote.

**MOVED;**  
**SECONDED;**  
**CARRIED:**

**YES-845; NO-88**

To amend the social statement on education by addition:  
p. 29, new line 32 Delete sentence that begins “On campuses . . .” and  
insert substitute sentence that reads as follows: “On  
campuses where other ministries sometimes attract  
more students, Lutheran campus ministries can  
question their own relevance and vitality.”

The Rev. Robert D. Dotzel [Southeastern Iowa Synod] spoke in favor of the amendment. There were many struggles and tensions in campus ministry, but the struggles have not defined campus ministry. The struggles have grown out of the diversity of campus ministry experiences.

The Rev. Anne L. Morawski [Rocky Mountain Synod] moved to amend the amendment:

**MOVED;**  
**SECONDED:**

To amend the amendment to the social statement on education by deletion:  
p. 29, new line 32 Delete sentence that begins “On campuses . . .” ~~and  
insert substitute sentence that reads as follows: “On  
campuses where other ministries sometimes attract  
more students, Lutheran campus ministries can question  
their own relevance and vitality.”~~

Pr. Morawski spoke to her amendment, saying that longevity is not a concern for all campus ministries, thus the statement would be stronger if this sentence were deleted.

Mr. Jason Day [Delaware-Maryland Synod] moved the previous question on the amendment to the amendment, and on the amendment itself.

Presiding Bishop Hanson called for a vote on the motion to end debate on the amendment to the amendment, and on the amendment itself.

**MOVED;**  
**SECONDED;**  
**CARRIED:**

**TWO-THIRDS VOTE REQUIRED**  
**YES-893; NO-61**

To end debate on the amendment to the amendment, and on the  
amendment itself.

Ms. Joyce A. Partyka [Indiana-Kentucky Synod] rose for a point of personal privilege. She asked where she would find the full text of what was being discussed.

Ms. Judy Biffle, chair of the *ad hoc* committee, answered that it would be found in the proposed social statement, page 29, column 2, end of line 27.

Debate having ended, the presiding bishop called for the vote on the amendment to the amendment.

**MOVED;**  
**SECONDED;**  
**CARRIED:**

**YES-559; NO-383**

To amend the amendment to the social statement on education by  
deletion:



p. 29, new line 32 Delete sentence that begins “On campuses . . .” and insert substitute sentence that reads as follows: “On campuses where other ministries sometimes attract more students, Lutheran campus ministries can question their own relevance and vitality.”

Presiding Bishop Hanson called for the vote on the amended amendment.

**MOVED;**

**SECONDED;**

**Yes-796; No-148**

**CARRIED:**

To amend the amendment to the social statement on education, as follows:

p. 29, lines 66-78 Move this entire paragraph and insert it as a paragraph at line 31.

The paragraph currently at lines 31-37 would then follow this insertion.

p. 29, new line 31 Begin sentence with “Today campus ministries . . .”

p. 29, new line 32 Delete sentence that begins “On campuses . . .”

Bishop Nelson moved to substitute I.B.1 in the *ad hoc* committee’s report for the amendment that had been proposed by Mr. Monte C. Albert [Western Iowa Synod] with regard to school funding reform.

**MOVED;**

**SECONDED:**

To amend the social statement on education, as follows:

p. 24, lines 8-9 Insert a period after “funding system” in line 8 and delete “and tie such reforms to measurable outcomes.” Place footnote 24 after “system.”

p. 24, line 9 Add the following sentence immediately after “funding system.” in the preceding change: “Reforms should be evaluated in terms of their effectiveness in improving student learning.”

The committee’s rationale for recommending this substitute motion was to clarify the intent of the language in the text.

Mr. Monte C. Albert [Western Iowa Synod] expressed his gratitude to the committee and to the chair for the respect he had shown the assembly. He moved to amend the amendment.

**MOVED;**

**SECONDED:**

To amend the amendment to the social statement on education by deletion:

p. 24, lines 8-9 Insert a period after “funding system” in line 8 and delete “and tie such reforms to measurable outcomes.” Place footnote 24 after “system.”

~~p. 24, line 9 Add the following sentence immediately after “funding system.” in the preceding change: “Reforms should be evaluated in terms of their effectiveness in improving student learning.”~~

Mr. Albert spoke in favor of his motion to amend the amendment. He said that equity in funding for students is a justice matter and has nothing to do with measurable outcomes.

Mr. Jeremy Posadas [Metropolitan New York Synod] rose to request a point of clarification, inquiring of the chair if the remaining amendments could be considered *en bloc*. He expressed his concern that the assembly was spending too much time on the details of the amendments rather than on the actual proposed social statement. The presiding bishop responded that the amendment currently on the floor was the last one coming to the assembly from the *ad hoc* committee. Then Mr. Posadas asked if the proposed social statement's implementing resolutions could be considered *en bloc* when they came before the assembly. The presiding bishop replied that a motion to consider the implementing resolutions *en bloc* would be germane at the time when the implementing resolutions were moved.

Mr. Paul J. Dovre said that the rationale of the task force for retaining the sentence had its foundation in the 39 legal initiatives in the 50 states that tied funding to improved educational results for students. The task force had agreed that reforms should be measured by how effective they were.

Mr. Walter Rehwaldt [Central/Southern Illinois Synod] urged defeat of the amendment. Identifying himself as a retired teacher and school administrator, he stated that the more funding is linked to outcomes, the more loopholes people try to find.

Since there was no additional discussion on the amendment to the amendment, the presiding bishop called for the vote.

**MOVED;**

**SECONDED;**

**YES-337; NO-591**

**DEFEATED:**

To amend the amendment to the social statement on education by deletion:  
p. 24, lines 8-9 Insert a period after "funding system" in line 8 and delete "and tie such reforms to measurable outcomes."  
Place footnote 24 after "system."  
p. 24, line 9 — ~~Add the following sentence immediately after "funding system." in the preceding change: "Reforms should be evaluated in terms of their effectiveness in improving student learning."~~

Discussion continued on the amendment as proposed by the committee.

Mr. Barry O. Smith [Lower Susquehanna Synod] said that as a member of the Task Force on Education, he was opposed to tying reforms to measurable outcomes. However, he continued, this issue already was addressed in lines 62-68. He urged the assembly to vote "no" on the amendment.

There being no further discussion on the amendment, the presiding bishop called for a vote on the substitute found in I.B.1. of the report of the *ad hoc* committee.

**MOVED;**

**SECONDED;**

**YES-796; NO-148**

**CARRIED:**

To amend the amendment to the social statement on education, as follows:

p. 24, lines 8-9 Insert a period after "funding system" in line 8 and delete "and tie such reforms to measurable outcomes." Place footnote 24 after "system."

**p. 24, line 9      Add the following sentence immediately after “funding system.” in the preceding change: “Reforms should be evaluated in terms of their effectiveness in improving student learning.”**

Ms. Judy Biffle, chair, reported that the *ad hoc* committee, did not recommend adoption of an amendment proposed by Mr. James C. Stromberg [Southeastern Minnesota Synod] with regard to the role of pastors as resources in public schools. Therefore this amendment would not come to the floor.

The Rev. Mary K. Baum [Metropolitan New York Synod] expressed her desire to propose an amendment to page 22, line 56. Presiding Bishop Hanson replied that the assembly first must decide if it would hear Pr. Baum’s proposed amendment. Her request would come before the assembly when discussion of the proposed social statement on education resumed.

The presiding bishop invited all who are involved in campus ministries, preschools, and Sunday church schools to stand and receive the assembly’s appreciation for their ministry. The assembly expressed its gratitude with applause.

Presiding Bishop Hanson called for the orders of the day.

### **Report of the Credentials Committee**

Reference: 2007 Pre-Assembly Report, Section I, page 9; Section I, page 13.

Presiding Bishop Mark S. Hanson invited Mr. David A. Ullrich, vice chair, to present an updated report from the Credentials Committee.

Mr. Ullrich announced to the assembly that as of 8:30 A.M. on Friday, August 10, 2007, there were 1,067 voting members registered for the assembly. Of the 410 ordained ministers, 137 were female and 273 were male. The 657 lay voting members were composed of 341 females and 316 males. Of the voting members, 127 had identified themselves as persons of color or persons whose primary language is other than English. Ten have identified themselves as 18 years of age or younger. There were 541 registered visitors. The presiding bishop thanked Mr. Ullrich for bringing the report of the Credentials Committee.

### **Elections:**

#### **Third Ballot for Secretary**

Reference: 2007 Pre-Assembly Report, Section IV, pages 3–4; Section I, pages 17–19.

Presiding Bishop Mark S. Hanson prepared the assembly for the third ballot for secretary of this church. The presiding bishop explained that a nominee needed to receive two-thirds of the votes cast on the third ballot to be elected secretary. He indicated that the third and subsequent ballots would be cast using the electronic voting machines.

Presiding Bishop Hanson called for a display of the names of the nominees on the video screen, noting that they were listed in order of vote totals received on the second ballot. The nominees were:

Michael Cooper White  
Andrea DeGroot-Nesdahl  
David Swartling  
Kenneth Rupp

Paul Schreck  
Glendy Ose (Sculley)  
Wm. “Chris” Boerger (*tie*)  
Mark Grorud (*tie*)

Presiding Bishop Hanson indicated that results would be reported as soon as they were available. At the invitation of the presiding bishop, the assembly joined in singing, “Come and Fill Our Hearts.” The presiding bishop led the assembly in prayer.

An unidentified voting member rose for a point of order, asking voting members to note the position of the numbers on the voting pad. After voting members had the opportunity to cast their votes, the presiding bishop declared the third ballot for secretary closed.

## **Greeting: Lutheran Men in Mission**

Presiding Bishop Mark S. Hanson invited Mr. Heber Rast, president of Lutheran Men in Mission, to bring a greeting from his organization to the assembly.

Mr. Rast said that it was his privilege to bring the assembly greetings from Lutheran Men in Mission. He stated that it was the goal of the organization for every man to have a relationship with Jesus Christ, strengthened through the men’s organization in every congregation. The men’s organization of this church is building men’s faith and building men’s ministry, he stated. Mr. Rast announced that the Church Council recently had approved Lutheran Men in Mission’s articles of incorporation. He reassured the voting members, however, that even as a separately incorporated ministry, Lutheran Men in Mission would continue to relate to this church through the Evangelical Outreach and Congregational Mission unit.

Mr. Rast thanked Mr. Douglas D. Haugen, director for Lutheran Men in Mission and men’s ministry specialist in the churchwide organization, for his work with the organization. The assembly responded with applause. Mr. Rast added that Mr. Haugen worked to further ongoing programs such as Bible ministry, the emphasis on young men, and men’s events. Mr. Rast indicated that over 40,000 copies of the Master Builder’s Bibles had been placed in the hands of men. He noted that the board of Lutheran Men in Mission had endorsed unanimously the “Book of Faith” initiative because Bible study was at the heart of the organization.

Mr. Rast announced a number of other programs and news items:

- collaborative work with the Youth and Family Institute, including pilot conferences on inter-generational events for young men;
- a men’s ministry summit, held just prior to the assembly;
- a national gathering in Omaha on August 1-3, 2008;
- receipts of close to \$1,000,000 for the endowment fund; and
- a “One Year to Live” retreat.

Mr. Rast concluded by saying that men constituted a mission field for this church, and the goal of his organization was to encourage more men to be active in congregations by strengthening them in their faith and equipping them for service. He reiterated Lutheran Men in Mission’s vision for each person to have a growing relationship with Jesus Christ.

The assembly responded to Mr. Rast’s presentation with applause.

## **Elections: Report on the Third Ballot for Secretary**

Reference: *2007 Pre-Assembly Report*, Section IV, pages 3–4; Section I, pages 17–19.

Presiding Bishop Mark S. Hanson called on Mr. Phillip H. Harris, chair of the Elections Committee, to report on the third ballot for secretary and the first common ballot.

Mr. Harris announced that on the third ballot for secretary, 1,043 votes had been cast, two-thirds of which or 696 votes were necessary for election. No one had received the required number of votes. The results of the third ballot were as follows:

Michael Cooper-White	267 (25.6%)
David Swartling	241 (23.1%)
Paul Schreck	157 (15.1%)
Andrea DeGroot-Nesdahl	124 (11.9%)
Mark Gorud	78 (7.5%)
Kenneth Rupp	77 (7.4%)
Wm. Chris Boerger	50 (4.8%)
Glenny Ose (Sculley)	49 (4.7%)

Mr. Harris indicated that the nominees on the fourth ballot would be Michael Cooper-White, David Swartling, and Paul Schreck.

Presiding Bishop Hanson asked the assembly to thank those who were open to election but were no longer in the process: Andrea DeGroot-Nesdahl, Kenneth Rupp, Glenny Ose, Chris Boerger, and Mark Gorud. The assembly responded with applause.

## **Elections:**

### **Report on the First Common Ballot**

Reference: 2007 Pre-Assembly Report, Section VII, pages 1-91; Section I, pages 9, 13-15.

Mr. Harris continued with a report on the first common ballot. He stated that there were elections on all except four tickets. He asked that elections be declared for all tickets except 21, 26, 36, and 65.

Presiding Bishop Hanson declared elected all persons who received a majority of the votes cast. The complete report of the first common ballot appears in Exhibit B.

## **ASSEMBLY**

### **ACTION:**

**CA07.05.19** To declare elected all those who received greater than a majority on the First Common Ballot for Church Council, boards, and committees.

#### *Church Council*

**Pr. David W. Peters, Billings, Mont. (1F)**

**Pr. José Pablo Obregon, Willmar, Minn. (3F)**

**Pr. Rachel L. Connelly, Wilmington, N.C. (9B)**

**Pr. Susan Langhauser, Olathe, Kan. (4B)**

**Ms. Deborah L. Chenoweth, Hood River, Ore. (1E)**

**Ms. Rebecca Jo "Becky" Brakke, Dallas, Texas (4D)**

**Ms. Karin Lynn Graddy, DeKalb, Ill. (5B)**

**Mr. Mark E. Johnson, Seattle, Wash. (1B)**

**Mr. Mark W. Myers, Las Vegas, Nev. (2D)**

**Mr. John S. Munday, Isanti, Minn. (3G)**

**Mr. John R. Emery, Fond du Lac, Wis. (5I)**

*Evangelical Outreach and Congregational Mission*

Pr. Marda-Ruth F. Roberts, Hemet, Calif. (2C)  
Ms. Judith H. “Judy” Smith, Stafford, Va. (9A)  
David A. Dearhamer, Tulsa, Okla. (4C)  
Pr. William O. “Will” Voss, Scottsbluff, Neb. (4A)  
Ms. Deborah Covin Wilson, Decatur, Ga. (9D)

*Global Mission*

Pr. Paula M. Stecker, York, Pa. (8D)  
Mr. Henry T. Tkachuk, Moorhead, Minn. (3D)  
Mr. George T. “G.T.” Johnson, Xenia, Ohio (6F)  
Pr. Dennis M. Maurer, Findlay, Ohio (6D)

*Vocation and Education*

Pr. Donald C. “Don” Jukam, Poulsbo, Wash. (1C)  
Ms. Carolyn J. Butts, Evansville, Wis. (5K)  
Mr. Robert N. Corley III, Tuskegee, Ala. (9D)  
Pr. Megan J. Jones, Atlanta, Ga. (9D)

*Church in Society*

Pr. Erbey Gonzalez, Tomball, Texas (4F)  
Ms. Julia H. Accola, Rochester, Minn. (3I)  
Ms. Sheila Welch, Stafford Springs, Conn. (7G)  
Pr. Anna K. Terman-White, Omaha, Neb. (4A)  
Mr. Kevin V. Lotz, New York, N.Y. (7C)

*Multicultural Ministries*

Pr. Rani R. Abdulmasih, Dearborn, Mich. (6A)  
Pr. Jackie D. Russell, Oaks, Okla. (4C)  
Ms. Angela R. Miller, Chicago, Ill. (5A)  
Ms. Fumei Liang, Huntington Beach, Calif. (2C)

*Publishing House*

Pr. Beth Marie Halvorsen, The Woodlands, Texas (4F)  
Ms. Mary L. Butler, Durango, Colo. (2E)  
Ms. Linda J. Brown, Moorhead, Minn. (3D)  
Mr. Richard Parker Klau, Naperville, Ill. (5A)

*Board of Pensions*

Ms. Kelly LuAnne Birch, Arlington Heights, Ill. (5A)  
Ms. Ruby M. Joy, Jamaica, N.Y. (7C)

Mr. Greg Smith, Freeport, Bahamas (9E)  
Mr. Michael J. McCoy, Fort Myers, Fla. (9E)  
Mr. Roger A. Saylor, New Canaan, Conn. (7B)

*Mission Investment Fund*

Ms. Barbara A. Swartling, Bainbridge Island, Wash. (1B)  
Mr. Harold C. Mueller, Chesterfield, Mo. (4B)  
Mr. Robert A. Sandoval, Albuquerque, N.M. (2E)

*Nominating Committee*

Pr. Jonathan L. Eilert, Loveland, Ohio (6F)  
Pr. Loren D. Mai, Hutchinson, Kan. (4B)  
Ms. Gwen E. Arneson, Cottonwood, Minn. (3F)  
Ms. Linda N. Lovell, Ellicott City, Md. (8F)  
Mr. James M. Hushagen, Edgewood, Wash. (1C)  
Mr. Jeremy D. Posadas, New York, N.Y. (7C)

*Committee on Discipline*

Pr. Kenneth M. Rupp, Richmond, Va. (9A)  
Pr. Lee J. Griess, Omaha, Neb. (4A)  
Pr. Mary W. Anderson, Columbia, S.C. (9C)  
Pr. Nancy J. Goede, Oak Lawn, Ill. (5A)  
Pr. Lawrence J. Clark, Chicago, Ill. (5A)  
Ms. Faith A. Ashton, Chapel Hill, N.C. (9B)  
Ms. Gayle Gordon Bouzard, Wimberley, Texas (4E)  
Ms. Meghan E. Smith, Chicago, Ill. (5A)  
Ms. Yvonne A. Wells, St. John, Virgin Islands (9F)  
Mr. Larry D. Moeller, Sacramento, Calif. (2A)  
Mr. Alan W. Chen, Forest Hills, N.Y. (7C)

*Committee on Appeals*

Pr. A. Donald Main, Sunbury, Pa. (8E)  
Pr. Leah K. Schafer, Reston, Va. (8G)  
Ms. Rebecca J. Poppe, Fremont, Neb. (4A)  
Mr. Gary A. Dahlke, Spokane, Wash. (1D)

**Elections:**

**Second Common Ballot**

Reference: 2007 Pre-Assembly Report, Section VII, pages 1–91; Section I, pages 9, 13–15.

Since there were so few remaining tickets, Presiding Bishop Mark S. Hanson announced that the second common ballot would be taken electronically.

Mr. Phillip H. Harris, chair of the Elections Committee, explained that each of the remaining four tickets would be voted upon individually. As each ticket was determined, Presiding Bishop Hanson declared elected the person receiving a majority of the votes cast. The complete report of the second common ballot appears in Exhibit B.

## **ASSEMBLY**

### **ACTION:**

**CA07.05.20** To declare elected all those who received greater than a majority of votes on the second common ballot.

#### *Global Mission*

Ms. Terry E. Cole, Albuquerque, N.M. (2E)

#### *Vocation and Education*

Mr. Robert S. Schroeder, Overland Park, Kan. (4B)

#### *Publishing House*

Pr. Scott J. Suskovic, Charlotte, N.C. (9B)

#### *Committee on Discipline*

Mr. Mark A. Betley, Utica, N.Y. (7D)

Presiding Bishop Hanson called for applause for all who had been elected to leadership positions. The assembly responded enthusiastically. He asked the assembly to stand and sing “Signs and Wonders.”

## **Report of the Memorials Committee (continued)**

Reference: 2007 Pre-Assembly Report, Section VI, pages 1–74; Section I, pages 6, 9, 11–12.

Presiding Bishop Mark S. Hanson invited to the podium the co-chairs of the Memorials Committee, the Rev. Kenneth M. Rupp and Dr. Norma Hirsch, to lead the assembly’s continued discussion of Category E2: Standards for Rostered Leaders.

## **Category E2: Standards for Rostered Leaders (continued)**

Reference: 2007 Pre-Assembly Report, Section VI, pages 61–67.

Presiding Bishop Hanson asked those who previously had been waiting in line to speak to return to their places.

To respond further to the question asked in Plenary Session Seven about the margin of votes required for passage of the substitute motion, Presiding Bishop Hanson called on Secretary Lowell G. Almen.

Secretary Almen said, “I will try to be clear, but this is not necessarily simple, so listen carefully. The required margin of votes for any particular matter before the Churchwide Assembly is determined in one of three ways. First, by any specific requirements stated in the constitution or bylaws of the Evangelical Lutheran Church in America. Second, by the “Rules of Organization and Procedure” that this assembly adopted. And third, by *Robert’s Rules of Order*.

“Now to a greater extent than was the pattern in our predecessor churches, the Evangelical Lutheran Church in America in the proceedings of the Churchwide Assembly



has followed a pattern of a two-thirds vote required for the passage of major issues. For example, for the adoption of any social statement, a two-thirds vote is required. That is specified in bylaw 12.12.01. in the *Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America*. For the approval of a full-communion relationship with another church body, a two-thirds vote is necessary. That requirement is specified in constitutional provision 8.71. And further, any matter that required and was adopted by a two-thirds vote for adoption at a previous assembly requires a two-thirds vote for amendment or repeal at a subsequent assembly, according to constitutional provision 12.12.

“The required vote for amendment of any constitutional provision or bylaw is two-thirds. That is specified in the constitution. And offering still another example, *Robert’s Rules of Order* indicates that a two-thirds vote is required for adoption of standing rules or the rules of procedure for an assembly. Otherwise, the margin in all matters is a majority. That is true except where the constitution and bylaws require a higher margin of votes or the rules of procedure specify a higher margin or *Robert’s Rules of Order* specify a higher margin.

“One of the questions that has been asked, both on the floor and off the floor, is ‘What is the difference from Orlando?’ The Orlando proposal on Recommendation 3 involved the amendment of the bylaws. The constitution specifies that to amend the bylaws of this church, we must have at least a two-thirds vote.

“Another question that has been asked indicates some impression that the documents referenced in the substitute motion yesterday, namely ‘Vision and Expectations’ and ‘Definitions and Guidelines’ are either in the constitution or bylaws or were adopted by a previous Churchwide Assembly. Neither document is in the constitution or bylaws. Both documents are provided for in the constitution and bylaws. ‘Vision and Expectations’ is the responsibility, under Chapter 7 in the constitution and bylaws, for development by what we now call the Vocation and Education unit, with review by the Conference of Bishops and subsequent adoption by the Church Council. In the case of ‘Definitions and Guidelines,’ that is not a document in the governing documents itself. That document is the responsibility of the Committee on Appeals for submission to the Church Council for adoption. As indicated, neither of those documents was adopted by a previous Churchwide Assembly.”

Presiding Bishop Hanson offered prayer.

The Rev. Wayne A. Matthias-Long [Northeastern Pennsylvania Synod] indicated that the area in which he was sitting had not received a copy of the amended substitute motion. Presiding Bishop Hanson asked that those who had not received the substitute raise their hands so that the pages could distribute it to them.

Presiding Bishop Hanson explained that the assembly had two motions before it. One was the recommendation of the Memorials Committee, found on pages 66–67 of the *2007 Pre-Assembly Report*. The other was a substitute motion that had been proposed by the Rev. Paul W. Stumme-Diers, bishop of the Greater Milwaukee Synod, and subsequently amended. Both motions were being debated and perfected.

The Rev. Paul R. Landahl, bishop of the Metropolitan Chicago Synod, spoke in favor of the substitute. He noted that, while a number of speakers had referenced the March 2007 statement of the Conference of Bishops, he and a number of other bishops had voted against it. He had done so because it did not take a social statement to rectify a situation that goes against the Gospel and welcoming posture of our Lord. “Our expectation of celibacy thwarts the movement of the Spirit. Double standards in the church of Jesus Christ must go. Now is the time for action. The Gospel is our reason for change.”

The Rev. Thomas A. Skrenes, bishop of the Northern Great Lakes Synod, opposed any change in the current standards for rostered ministry. He reported attending numerous congregational meetings, answering questions for hours about this church's studies on sexuality study, and assuring members that this church had put in place a deliberative process that would culminate in a proposed social statement brought to the Churchwide Assembly in 2009. He had encouraged members and congregations to participate in that process, offering their input, reflection, and prayer. If decisions were made outside of that process, members and congregations would lose trust in him and in this church.

The Rev. Dean W. Nelson, bishop of the Southwest California Synod, commented that his synod had been asking this church for change in the rostered leaders policy for years because it had experienced the gifts of partnered leaders. He urged the assembly not to be afraid of them, to acknowledge them as brothers and sisters in Christ, and to welcome and affirm their gifts. When Christians have no fear, God does a new thing, and that new thing brings a blessing, he concluded.

The Rev. Timothy A. Whiteman [Northwest Washington Synod] expressed concern that this church was sending a mixed message, claiming to be a biblically based church and then ignoring passages of Scripture. He pointed out that full participation in this church was not measured by those on the clergy roster. Full participation was marked by receiving the Word and Sacrament. Pr. Whitehead added that 44 synods, or two-thirds, did not send memorials encouraging change in the rostered leaders policies. He asked that this church remain committed to the sexuality study process that was in place.

Ms. Karen J. Jolly [Oregon Synod] spoke of how the current policies were affecting her family, especially her daughter, who had discerned a call to ordained ministry in college but realized that she could not answer it because she was a lesbian. She has left the Lutheran church, and it was hard for the rest of the family to stay, Ms. Jolly stated. Waiting two more years would result in the loss of more potential leaders. Changing the policy now could result in a fuller discussion of human sexuality in 2009.

The Rev. Jon V. Anderson, bishop of the Southwestern Minnesota Synod, supported the Memorials Committee's recommendation and its concern for process. What he has learned, particularly in meetings where people disagree, is that process really matters. He pointed out that this church was divided on the issue largely along sociological grounds, with urban areas for change in the policies and rural against. He urged that any decision be built on the foundations of theology, Scripture, and a social statement based on the work of the Task Force for ELCA Studies on Sexuality.

The Rev. Katrina D. Foster [Metropolitan New York Synod] shared her life story, which included ordination in 1994, an exchange of vows with a partner in 1998, and the birth and baptism of their daughter in 2002. She indicated that God had called her to be ordained and to be part of a family. She urged this church to change its policy so that her family could live together openly.

The Rev. E. Roy Riley Jr., bishop of the New Jersey Synod, commented that he was speaking in opposition to the substitute motion, even though his was one of the synods that had passed a memorial encouraging change. Many people in this church have counted on having a social statement in place to help shape their perspective on these matters, so this church must honor its process. At the same time, he called for the creation of space in this church, particularly in those places where the ministry of partnered people is valued. He noted that the Conference of Bishops would be meeting with the task force in October 2007, providing advice about what matters the social statement needs to address.

The Rev. Jill J. Henning [Southeastern Synod] raised the point that campus ministry policies had been changed before this church adopted a social statement on education. She wondered what the difference was in the case of policies on rostered leaders. Secretary Almen replied that Lutheran campus ministry had been in existence for 100 years, with a variety of documents in place providing oversight. The revisions in campus ministry policies were based on previous patterns of operation and identified needs. Those changes did not need to be grounded in a social statement because they related to functional operations.

Mr. Ronald L. Pittman [Oregon Synod] commented that, after much thought and prayer, he had concluded that all people, regardless of their sexual orientation, were equally children of God and deserved his respect. He noted that since three years previously, when the Oregon Synod had become a Reconciling in Christ synod, he had experienced new examples of Christian love and acceptance.

The Rev. Abera B. Hellemo [Northeastern Pennsylvania Synod] acknowledged that God is a God of justice, calling all to acts of justice and loving-kindness. He cautioned, however, against any decision, based on sentiments or emotions, that would undermine the authority of the Word of God. Such an action would send away the very people this church wanted to attract.

The 20-minute mark of the discussion having been reached, the assembly paused for prayer.

Ms. Constance Kilmark [South-Central Synod of Wisconsin] spoke in favor of the amended substitute, saying that she had been impressed by how much gay and lesbian clergy love this church. She remarked that celibacy is a gift given to only a few people and that serving as a pastor can be a lonely calling. She called on this church to grant full citizenship in God's kingdom on earth to gay and lesbian rostered clergy.

Mr. Brandon A. Johns [Southwestern Pennsylvania Synod] spoke to the divisiveness of this issue, pointing out that some young people supported the recommendations of the Memorials Committee. While he was not certain about his position on all matters related to sexuality, he was sure that decisions must be deferred until the social statement was adopted. To do otherwise would undermine the authority of past and future Churchwide Assemblies.

The Rev. Vernon A. Victorson [Upstate New York Synod] contended that, underneath the surface issues, what people really were talking about was sex, the physical relations between two human beings in loving, faithful, and lifelong relationships. In that context, the issue was just the speck in the neighbor's eye, about which Jesus cautions his followers not to worry.

Mr. Eric M. Peterson [South-Central Synod of Wisconsin] inquired about the mandate and scope of the Task Force for ELCA Studies on Sexuality. He understood that the task force viewed its work on rostering matters as completed after its recommendations to the 2005 Churchwide Assembly. He desired assurance that the task force would address rostering in the social statement and wondered how it would include implementation for any proposed change. Presiding Bishop Hanson responded by asking resource people to prepare to respond to Mr. Peterson's question shortly.

Ms. Joyce A. Partyka [Indiana-Kentucky Synod] asked for clarification regarding the definitions of "chastity" and "celibacy." Presiding Bishop Hanson replied that since hers was not a privileged motion, she would need to wait in line to ask her question.

The Rev. Larry M. Cantu [Western Virginia-Western Maryland Synod] observed that as a son of a Mexican immigrant worker and one called to serve in Word and Sacrament

ministry for 45 years, he could not view the matter under debate as a justice issue. For him, it was a biblical matter, and he could not find in the Word a blessing of God on sexual same-sex relationships. The people of the Book of Faith constantly were placing themselves against prevailing cultures, he concluded.

The Rev. Mary R. Halvorson [Minneapolis Area Synod] indicated that changing the rostering policies was important for keeping the infrastructure of this church strong. Against this church's policies she lifted up the "theological corrective" of baptism: "We cannot stop the flow of God's grace, which rests equally on all dripping foreheads, gay and straight," she said. The infrastructure of her congregation would be weakened greatly without its gay and lesbian members.

The Rev. Richard J. Foss, bishop of the Eastern North Dakota Synod, spoke in favor of referral to the task force. He encouraged the assembly to see itself as part of an ongoing church, called to consider the implications of its decisions. He commended Presiding Bishop Hanson for his efforts to build trust throughout this whole church. The process developed to study and make decisions about sexuality has deepened that trust, he said. The process is nearly completed, but the social statement is yet to be adopted. To move ahead without the social statement would destroy that hard-won trust, he concluded.

Mr. James M. Morrell [Oregon Synod] reported that his faith had grown when God provided him with a partner, when they worshiped together every Sunday, when he knelt in communion, knowing that none should be excluded from the banquet of God's grace. He prayed that this church would act in the inclusive love of Christ.

The Rev. Roger A. Willer, director for studies in the Church in Society unit, responded to Mr. Peterson's earlier question on the relationship of a social statement to church policies. Pr. Willer said, "In the 'Policies and Procedures' document that guides the whole process for social statements and, in fact, spells out how this church addresses social issues, it indicates that social statements govern the internal and external practices of this church. The current social policy in relation to these issues is not stated in a document of the ELCA, but we operate on the basis of our predecessor body social statements, insofar as they are in agreement. It is on that basis that 'Vision and Expectations' and so forth have articulated the understanding that is there. The social statement process is our opportunity as a church to do the kind of theological work that would allow us to consider this kind of understanding. The task force, their primary role is to listen and to think with this church, and it is very clear to the task force that this is an issue on which this church would like matters to be addressed. That being said, it is on the general issue of sexuality and in particular on homosexuality in terms of theological, biblical, and confessional matters that we would do our work. That would not directly address ministry policy. However, the basis of ministry policy is to be governed by social statements. It is also possible that implementing resolutions of a social statement could direct this church to indicate changes for ministry policy based on the understanding of that social statement. So in many ways it would give us an opportunity to call for changes in ministry policy once we have agreed as a church on our understanding of sexuality in general."

Presiding Bishop Hanson added, "Perhaps an example would be what we are doing on education. First we adopt the social statement on education. Should that be adopted, there are a set of implementing resolutions that would reflect actions based upon that social statement. And I heard Pr. Willer to say it is possible . . . to adopt a statement on human sexuality and, should that provide the basis for recommended changes in the rostering of persons in this church, those recommendations would be in that set of implementing resolutions."

Ms. Kolloh A. Nimley [Southeastern Minnesota Synod] expressed sorrow that this church was so greatly divided on the issue under discussion. If this church is based on Scripture, then it must listen to Scripture, she stated. It must listen to God and not be in a hurry. She advocated allowing the task force to complete the work with which it had been entrusted.

Presiding Bishop Hanson instructed people who were waiting in line to speak to remember their positions.

### **Recess**

Secretary Almen called attention to the service of Holy Communion that would begin at 11:30 A.M., followed by lunch in the Grand Ballroom.

Presiding Bishop Hanson encouraged all those present to participate in worship. Following prayer, he said, the assembly would be in recess until 2:00 P.M.

The Rev. Jennifer J. Thomas, a member of the Church Council, led the assembly in the closing prayer.

The eighth plenary session of the tenth Churchwide Assembly of the Evangelical Lutheran Church in America recessed at 11:14 A.M. Central Daylight Time.

# Plenary Session Nine

Friday, August 10, 2007

2:00 P.M. – 5:30 P.M.

The ninth plenary session of the tenth Churchwide Assembly of the Evangelical Lutheran Church in America was called to order by Presiding Bishop Mark S. Hanson in Exhibition Hall A at Navy Pier, Chicago, Ill., on Friday, August 10, 2007, at 2:01 P.M. Central Daylight Time. He invited the assembly to rise and sing “Behold, How Pleasant.”

## Opening Remarks

Presiding Bishop Mark S. Hanson asked the assembly to approve some changes to the agenda for the session. He proposed the following sequence: Bible study, a greeting from The Lutheran Church–Missouri Synod, speeches by the three remaining nominees for secretary, the fourth ballot for secretary, a Dwelling in the Word moment, the report on the fourth ballot for secretary, continuation of consideration of the social statement on education, consideration of memorials, action on the budget, a greeting from the Lutheran Youth Organization, a report from the young adult convocation, a greeting from the Women of the ELCA, presentation of the *Servus Dei* medal to Secretary Lowell G. Almen, and a litany of thanksgiving for 20 years of this church. The assembly gave its unanimous consent to the proposed changes in the agenda.

## Bible Study

Presiding Bishop Mark S. Hanson invited Ms. Connie D. Thomas, a member of the Church of the Holy Spirit in Chicago, to return to the speakers’ platform to introduce the Bible study leader for Plenary Session Nine, the Rev. Timothy J. Wengert, Ministerium of Pennsylvania professor at the Lutheran Theological Seminary at Philadelphia. Ms. Thomas recounted a number of Prof. Wengert’s accomplishments, including his service as a member of the Lutheran-United Methodist Church dialogue, the Lutheran World Federation conversation with the world Mennonite churches, and the Task Force for ELCA Studies on Sexuality. Ms. Thomas announced that the focus of Prof. Wengert’s Bible study would be Galatians 5. As preparation, Ms. Thomas read Galatians 5:1-2, 6-7, 13-16, and 18-24.

Prof. Wengert began the Bible study by saying, “We confess that we are in bondage to sin or captive to sin. We have all said those words as part of the service for confession and forgiveness. Well, Paul and I have good news for those of you captive and in bondage to sin. In Christ you are free. Free from sin, free from law, free from death, free from the devil and evil, free from guilt and shame, free from doubt and despair, free from working your way into God’s good graces. You are free.”

Prof. Wengert pointed out that Paul begins Galatians chapter 5 with these words: “For freedom Christ has set us free.” This verse meant so much to Martin Luther that he changed his name to “Luther” from “Ludher,” thus making reference to the Greek word for a free man, *elutherius*. We are “Elutherians,” Prof. Wengert declared. We are free. But now that we are free from doing anything, what are we going to do? This question, he said, is the key to Galatians chapter five and to truly Christian ethics.

Paul’s first answer to the question of what to do is “Stand firm, therefore, and do not submit again to a yoke of slavery.” Prof. Wengert argued that the world always has been, and still is, full of people who want to make Christians captive to some law or other. In

Paul's case, it was those who wanted to make Christians captive to the biblical law of circumcision. In Luther's time, leaders wanted to keep people captive through guilt, making them earn forgiveness. Today, according to a recent poll, almost half of U.S. Lutherans believe that they are saved by their works and moral rectitude. Luther's insight was that Christians are saved by God's grace alone through faith alone because of Christ alone. Prof. Wengert reminded the assembly. Christian freedom never can be used as an excuse to impose any law on Christians as a means of salvation.

Paul's second response to the question can be found in verse 13, Prof. Wengert indicated: "For you were called to freedom, brothers and sisters. Only do not use your freedom as an opportunity for self-indulgence." Freedom is not an excuse for Christians to harm their neighbors; instead freedom allows Christians to be slaves to one another through love. This verse, Prof. Wengert stated, became the theme of Luther's essay, "The Freedom of a Christian." In the essay he articulated a seeming paradox: "A Christian is a perfectly free lord of all, subject to none. A Christian is a perfectly dutiful servant of all, subject to all." In other words, Christians are free to imitate Christ by serving their neighbors.

Prof. Wengert went on to say that Paul's third insight into the Christian life of freedom contrasts the works of the flesh with the fruits of the Spirit, comparing examples of self-indulgence with Christ's own life of love, joy, peace, patience, kindness, faithfulness, gentleness, generosity, and self-control. These fruits arise not from commands and coercion but from faith and trust in Christ alone.

Prof. Wengert referred to section six of the *Formula of Concord* in regard to works: "However, when people are born again through the Spirit of God, and set free from the law, that is, liberated from its driving powers and driven by the Spirit of Christ, they do everything, insofar as they are reborn, from a free and merry spirit."

Prof. Wengert reiterated: "Now that you are free, what are you going to do—now that you do not need to do anything?" He posed some questions for assembly members to discuss:

1. How are you captive to sin? "You are free in Christ!" This is freedom from law and also from guilt, sin, death, evil, and trying to earn God's favor. In what aspects of your life is this freedom hardest to believe?
2. Paul outlines three things we can do now that we do not have to do anything. Discuss how you have been tempted to be legalistic (#1), have fallen into the trap of making God's grace an excuse to sin (#2), or have experienced the "free and merry spirit" and fruits of faith in your life (#3).

## **Greeting: The Lutheran Church–Missouri Synod**

Presiding Bishop Mark S. Hanson introduced the president of The Lutheran Church–Missouri Synod (LCMS), the Rev. Gerald B. Kieschnick, who had been re-elected at his church body's July 2007 convention.

President Kieschnick offered congratulations to Presiding Bishop Hanson on his re-election and described it as a blessing for the ELCA. President Kieschnick prayed for God's blessing on Presiding Bishop Hanson, his wife, and this church. He also indicated that he had been praying for the assembly and its theme, "Living in God's amazing grace. Thanks be to God." God's grace, President Kieschnick continued, is made manifest in his Son, revealed in his Word, and received by his gift of faith through the power of the Holy Spirit.

The theme of the 2007 LCMS convention was “One Message: Christ.” That message provides direction for the mission of his church, defines who and what it is, and motivates it, President Kieschnick said. He expressed interest in the actions on the ELCA Churchwide Assembly’s agenda, particularly those related to mission, outreach, and discipleship, as well as Book of Faith and Master Builder’s Bible for Men. Every initiative must be guided by the Word of God, he said. The goal of the LCMS is to share the message of Christ with 100,000,000 people by 2017, the 500th anniversary of the Reformation.

President Kieschnick expressed the hope that the Gospel would be proclaimed through the ministries shared by the two church bodies, such as Lutheran Services in America, Lutheran Disaster Response, Lutheran Immigration and Refugee Service, and Lutheran World Relief. Scripture must guide the work of these agencies, he stated.

He noted the differing positions on the interpretation and authority of Scripture held by the two church bodies, as well as internally in the ELCA. The difference has implications for continued work, he observed, and he prayed that everyone would live daily in God’s amazing grace and that everything be ascribed to God’s glory.

Presiding Bishop Hanson thanked President Kieschnick for his remarks.

### **Addresses by Nominees for Secretary**

*Reference: 2007 Pre-Assembly Report, Section IV, pages 3–4; Section I, pages 17–19.*

Presiding Bishop Mark S. Hanson explained that the three nominees for secretary who had received the highest number of votes on the third ballot would address the assembly for five minutes each, having drawn lots for the order of their presentations.

The Rev. Paul A. Schreck said: “Oops. Let me assure you, those of you who saw my e-mail projected on the screens, that I attend to this meeting and debate with respectful attentiveness. We are also, however, used to an “other duties as assigned” clause in our job descriptions, of which I have several, and sometimes they collide. While I am used to multi-tasking in the job, I obviously am not used to publicly displayed screens. And if that got in the way of this meeting, I apologize. I am not a machine; I will make mistakes, and then I will take responsibility for them and I will do my best to correct them.

“When Secretary Almen announced his intention to retire at the end of this term, I was asked by someone if I would be open to the call. And my response, jokingly, was ‘If nominated, I will flee to Mexico. If elected, I will fight extradition.’ Because I know only too well what the job entails. But, of course, I could not withdraw from the election process. Scripture shows us again and again that if God calls you to do something, God will pursue you. Sometimes it is Christ who knocks at our door at midnight after we are comfortably in bed, and persistently knocks until we are roused, our plans are upset, and we answer the door. I know. I have done it already once. I used to be a school teacher.

“When I resigned my call at St. Mark in Butler, Pennsylvania, we had a farewell and Godspeed service to send me on my way. At the end of the service, I greeted everyone as they went into the reception—that I never personally got to—and the wife of a former pastor came up to me, held my face in her hands. She kind of shook her head and cheerfully said, ‘But you’ve got a pastor’s heart’—as if questioning why in the world I would go to Chicago and become part of the bureaucracy. As I was hugging her, I said, ‘Marvalene, isn’t that the point?’

“I would bring to this office experience with constitutions, with the rosters, with policies, annual reports, minutes, and archiving, church-to-church diplomacy, churchwide



polity and governance, but I also bring a pastor's heart. Theologically trained, Scripturally grounded, liturgically shaped, ecumenically opened, longing for the reign of God among us. If that is not what you want in a secretary, please do not call me. I do not know how to be anything else. But if this is what you desire in your next secretary, I will serve Christ and this church with courageous humility. Thank you."

The Rev. Michael Cooper-White said: "Sisters and brothers in Christ, thank you for this opportunity to share what is on my heart. I will confess to you that in recent days there have been many moments when I have been on the verge of closing the door and walking away from the possibility of this call. For more than two decades of our marriage, my wife, Pamela, my wonderful wife, has spent more nights alone than any husband should ask. Likewise, our teen-age daughter, Katrina, has been deprived of too many times with her dad. The possibility of my move to Chicago would further complicate our life together, but we are prepared to make that sacrifice to make it work, to even make it fun. Once in a while my wife says she likes having me gone so much of the time.

"I serve in a wonderful call with a wonderful community, our seminary at Gettysburg. Its short history is written in a book called *On the Glorious Hill*, and it is a glorious place with a dynamic faculty, wonderful students, a great board of directors, dedicated staff, and such a broad constituency throughout the world. For seven years I served in an office on the 11<sup>th</sup> floor of the Lutheran Center in Chicago. It was about 50 feet away from the office of the secretary, and from that vantage point I gained a close perspective on the work, on the burdens of office, on the dimensions of the workload that are carried out. No matter how early I would get to my office in the morning, and often it was very early indeed, the light would be on and Secretary Almen would be at his desk to fulfill the responsibilities of that office.

"But each time I have tried to close the door and to walk away from this call, there have been images in my heart and in my mind. I think they have come close to what the Bible talks about when it talks about people having a vision. I have a vision of the secretary of the Evangelical Lutheran Church in America as an evangelist and a theologian of the cross. The first secretaries of the church—Matthew, Mark, Luke, and John—were called to keep a faithful record and to pass along an account of the mighty acts of God within a people of God at a particular place and time. The secretary today is called likewise to be an evangelist, always looking at our documents and our policies through the cross of Jesus Christ.

"A second image comes from the childhood of my father. Bennie Cooper arrived as a penniless orphan to study at the West Central School of Agriculture in Morris, Minnesota. He had to work his way through school. In the winter he shoveled coal into the great furnaces of the heating plant there at Morris. While his classmates slept cozily in their beds at night, Bennie was down in the furnace room tending the fires. The secretary of this church tends the fires on which so many others depend for their work: our presiding bishop and his staff, the Church Council, the Conference of Bishops, this assembly, and leaders in synods and congregations throughout this great church.

"The third vision is of the secretary as a midwife who stands watch and coaches through a long, dark night of labor. And then when the miracle happens, slips quietly out in the morning hours before the family arrives and the celebration of birth begins. I believe that our church is involved now and is going to be involved in the years ahead in a great birthing process, for God is at work among us, birthing anew. God is at work in this incredibly rich and diverse world, calling us to become a church of the whole global community. God is at work among us birthing new ways in which we relate to one another and embrace the gifts

of all of God's people. If you call me to be your secretary, I pledge to be a faithful evangelist and theologian of the cross, a dedicated tender of the fires, and a faithful midwife."

Mr. David D. Swartling said: "In those quiet times, in those precious moments before worship begins I find myself opening up the *ELW* and reading these words to myself: 'I believe that I cannot by my own understanding or strength believe in Jesus Christ my Lord or come to him. But instead the Holy Spirit has called me to the Gospel, enlightened me with his gifts, made me holy and kept me in the true faith, just as he calls, gathers, enlightens, and sanctifies the whole Christian church on earth and keeps it with Jesus Christ in the one common true faith.' Those words are a core part of my belief system. They give me strength when I am consumed by my weakness and I question who I am. They provide me solace at times like this, and they inspire me to be able to stand before you in this discernment process we are both about.

"I am honored but awed and also awkward standing before you. I am honored because so many of you have said so many kind things and expressed your confidence in me. I am also honored because of the quality of the seven other leaders who spoke to you yesterday, and I am proud to be one of them. I am awed because we are all standing in the shadow of Lowell Almen, and I am awed because of the implications of this election for you and for me. I also must express that I am a little bit awkward because a year ago, a month ago, and even a week ago I told you, many of you, that I did not aspire to this position, and I did not and do not. But I had a prophetic conversation about which you need to be aware. It was with Jan Nesse, assistant to Bishop Chris Boerger. I was advocating that he go through this process because it is a process of discernment for the church, and she said, 'Isn't it hypocritical for you to urge him to go forward and for you to withdraw?' So here I am. Never argue with a theologian.

"Now I want to talk to you about ministry. I want to talk to you about the World Hunger efforts of the ELCA. I want to talk to you about disaster relief. I would love to talk with you about campus ministry at the places in our synod. But those are conversations for another day. We are here to talk about discernment and to facilitate your wise decision-making. So what attributes would I bring to you and to this marvelous church, the ELCA, as your secretary? I have many weaknesses, undeniably, but let me just focus for a few minutes on strengths and talk to you about knowledge, about skills, and about style.

"As I indicated yesterday to you, for 30 years I have been involved in the marvelous ministry of this church at each expression. I understand the concept of vocation. I understand and appreciate in my brain and in my heart the polity of the ELCA. I understand and appreciate in my brain and my heart the concept, the elegant concept, of interdependence. Skills: I have been a litigation lawyer for 30 years. If you scratch the surface, you will find that to be a successful litigation lawyer, you need to analyze, you need to communicate, and you need to know when to advise and when to advocate. Successful litigation lawyers have a sense of fairness and an understanding of the importance of process, process for all.

"A word about style. I started my professional life as a naval officer on a submarine. I learned to get along with people at close quarters. As a litigator I value my reputation as being ethical and civil and hard-working, and I want you to know that I work very, very hard at relationships and team-building. I have practiced law with some people for more than 20 years. I work with a staff, some of whom have been with me for more than a decade. I work with them. They do not work for me. I believe in collaborative leadership, and I tell new clients when they come to me that I wear two hats. I wear a counseling hat, and I wear an

advocacy hat. And when I am wearing the counseling hat, I will try to tell the truth, even if they do not like to hear it. If you elect me secretary, Bishop Hanson will hear from me sometimes things he does not want to hear. But that is only one hat. The second hat is the hat of advocacy. When a decision is made, you need to move forward.

“Now I am not a theologian. I am not a church historian. I do not use the word ‘ecclesiology’ often. But I can tell you that, at some point, this church deserves to have a lay person as secretary. Is this the time? Is this the place? I do not know, but I am willing to serve if you call me.”

Presiding Bishop Hanson asked the assembly to express its gratitude to all three candidates, and the assembly did so with vigorous applause.

### **Report of the Credentials Committee**

Reference: *2007 Pre-Assembly Report*, Section I, pages 9 and 33.

Presiding Bishop Mark S. Hanson called on Mr. David A. Ullrich, vice chair of the Credentials Committee, for an updated report.

Mr. Ullrich announced that, as of 1:54 P.M., 1,069 voting members were registered.

The written report of the Credentials Committee indicated the following:

Ordained ministers	Female	138	Laypersons	Female	342
	<u>Male</u>	<u>274</u>		<u>Male</u>	<u>315</u>
	Total	412		Total	657

### **Elections:**

#### **Fourth Ballot for Secretary**

Reference: *2007 Pre-Assembly Report*, Section IV, pages 3–4; Section I, pages 17-19.

Prior to the fourth ballot for secretary, Presiding Bishop Mark S. Hanson asked for a moment of silence. He indicated that a nominee would need to have 60 percent of all legal votes cast in order to be elected. He asked for the names of the nominees to appear on the screens in the order determined by greatest number of votes on the third ballot and read them:

Michael Cooper-White

David Swartling

Paul Schreck

Presiding Bishop Hanson asked that the assembly sing three times, “Come and Fill Our Hearts.” He prayed, then opened voting. After a brief time, he declared the voting closed.

#### **Dwelling in the Word**

Presiding Bishop Mark S. Hanson invited Ms. Andrea L. Dubler, vice president of the Southwestern Pennsylvania Synod, to share with the assembly her reflection on Dwelling in the Word.

Ms. Dubler revealed that she was by nature anxious, quiet, and fearful. She commented that it was not easy for her to be on the front lines. She was more comfortable as a follower in the background rather than a leader. God decided, however, to call her to various arenas of ministry, service, and leadership. When fears and anxieties threatened to drive her back into her shell, Scripture provided her with the assurance she needed to step forward in faith. Psalm 46 is one of her favorite passages of Scripture. It begins “God is our refuge and

strength, a very present help in trouble; therefore, we will not fear.” Those words direct her to put her trust in God and find strength in him. The latter part of the Psalm helps center her in God and find the assurance she seeks: “Be still and know that I am God.”

Ms. Dubler led the assembly in a meditation on those words that she had received from her bishop, the Rev. Donald J. McCoid:

Be still and know that I am God.

Be still and know that I am.

Be still and know.

Be still.

Be.

## **Elections:**

### **Report on the Fourth Ballot for Secretary**

*Reference: 2007 Pre-Assembly Report, Section IV, pages 3–4; Section I, pages 17-19.*

Presiding Bishop Mark S. Hanson called upon Mr. Phillip H. Harris, chair of the Elections Committee, to report on the fourth ballot for secretary.

Mr. Harris announced that 1,043 votes had been cast; 626 votes (60 percent) were necessary for election. There was no election on the fourth ballot, he indicated. The results were as follows:

David Swartling	528 (50.6%)
Paul Schreck	304 (29.2%)
Michael Cooper-White	211 (20.2%)

Mr. Harris stated that David Swartling and Paul Schreck would move on to the fifth ballot.

Presiding Bishop Hanson asked the assembly to thank President Michael L. Cooper-White for his participation in the process, and the assembly did so with applause.

### **Consideration of “Our Calling in Education” (continued)**

*Reference: 2007 Pre-Assembly Report, Section IV, pages 13–34; Section I, page 12.*

Presiding Bishop Mark S. Hanson announced to the assembly that it was resuming discussion of the social statement on education. He recalled for voting members that as debate was concluding in the previous plenary session, the Rev. Mary K. Baum of the Metropolitan New York Synod had expressed her desire ask the assembly’s permission to introduce an amendment to page 22, line 56. He told the assembly that, because the proposed amendment was not submitted by the established deadline, voting members needed to decide whether or not to hear the amendment.

***MOVED;***

***SECONDED;***

***Yes-177; No-723***

***DEFEATED:***

To consider an additional amendment to the social statement on education.

Presiding Bishop Hanson indicated that the parliamentarian had reversed himself and decided it was proper to hear the amendment before deciding whether to consider it.

The Rev. Mary Kay Baum [South-Central Synod of Wisconsin] read her proposed amendment:

**MOVED:** To amend the social statement on education as follows:  
p. 22, line 56 Insert before the end of the sentence, “and how it may have developed and is changing.”

In support of her amendment, Pr. Baum stated that the change would strengthen the last clause so that it would read: “We do not claim that religion provides a scientific account of how the natural world functions and how it may have developed and is changing.”

Presiding Bishop Hanson indicated to the assembly that it would vote again on whether to consider the amendment, having heard its content.

**MOVED;**  
**SECONDED;** **YES-162; NO-737**  
**DEFEATED:** To consider an additional amendment to the social statement on education.

Mr. Jerry U. Key [Greater Milwaukee Synod] pointed out that he thought the assembly had to vote on whether to take any further amendments. Presiding Bishop Hanson explained that the assembly had just done so. Mr. Key expressed confusion over what had just taken place. Presiding Bishop Hanson stated that the parliamentarian had suggested that the amendment be heard before a decision on whether to consider it formally was made.

The Rev. Kevin G. Frey [Northeastern Iowa Synod] moved the previous question.

Presiding Bishop Hanson clarified that the motion on the floor was the recommendation to adopt the social statement as amended. He read the action, which was printed on page 13 of the *2007 Pre-Assembly Report*, then reminded voting members that they first were going to vote on whether to end debate.

**MOVED;** **TWO-THIRDS VOTE REQUIRED**  
**SECONDED;** **YES-806; NO-77**  
**CARRIED:** To end debate.

Debate having ended, Presiding Bishop Hanson called on Ms. Mary R. Hock, vice president of the Nebraska Synod, for prayer. Following the prayer, he reminded voting members that social statements require a two-thirds vote for adoption.

**ASSEMBLY** **TWO-THIRDS VOTE REQUIRED**  
**ACTION:** **YES-949; NO-35**  
**CA07.05.21** To adopt “Our Calling in Education,” as amended, as a social statement of the Evangelical Lutheran Church in America in accordance with the “Policies and Procedures of the Evangelical Lutheran Church in America for Addressing Social Concerns” (2006).

## **Our Calling in Education**

### **Prologue: Education and Vocation**

The calling of Lutherans and of the Evangelical Lutheran Church in America in education is closely tied to a Lutheran understanding of vocation. While many understand vocation as a job or career or as the call to be a pastor or priest, Lutherans understand vocation as a calling from God that encompasses all of life for all the faithful.

Vocation involves God's saving call to us in baptism and life lived in joyful response to this call. In Jesus Christ we are loved by a gracious God who frees us to love our neighbor and promote the common good; in gratitude for God's love, we live out our vocation in our places of responsibility in daily life—home, congregation, work place, neighborhood, nation, and global society.

Education belongs to our baptismal vocation. Our particular calling in education is two-fold: to educate people in the Christian faith for their vocation and to strive with others to ensure that all have access to high quality education that develops personal gifts and abilities and serves the common good. This calling embraces all people in both Church and society.

We of the Evangelical Lutheran Church in America express gratitude for homes and congregations that carry out this calling in education. We give thanks to God for other institutions and individuals in all of education's varied settings: for public, Lutheran, and other private early childhood education centers, schools, colleges, and universities; for outdoor ministries and for campus ministries; and for all who live out their vocation as students, parents, pastors, lay professionals, teachers, administrators, staff members, directors, board members, and trustees in these educational settings.

The ELCA's calling in education recognizes special responsibilities and accountability in certain specific areas:

- It affirms the essential role of parents and congregations in the faith formation of young people and urge revitalization of the baptismal commitment to educate in the faith for vocation, a commitment that continues throughout life.
- In light of the essential role of public education in serving the common good of the society and in the face of continuing concern for the effectiveness of some public schools, the lack of equitable access for many students to high quality schools, and the often inadequate provision of financial resources, the ELCA affirms and advocates for the equitable, sufficient, and effective funding of public schools.
- In view of the expanding role of ELCA early childhood education centers and schools in providing outreach and distinctive religious educational opportunities to growing numbers of children, this church affirms these schools and encourage synods, pastors, congregations, and members to claim and support this unique mission opportunity.
- In gratitude for the extraordinary work of ELCA colleges and universities in preparing students for vocation in the Church and world and for ELCA seminaries in their preparation of leaders for our church, this church affirms the role of these institutions and encourages them to sustain and strengthen those elements that distinguish the Lutheran tradition in higher education and theological education.
- In gratitude for public higher education and the vital role of ELCA campus ministries in public and private universities and in recognition of the special cultural, missional, and financial challenges they face, the ELCA affirms these ministries and urges new and creative collaborative efforts in their support.

- In recognition of the growing costs of Lutheran, public, and private higher education, which limit access for many students, the ELCA affirms foundations, corporations, congregations, institutions, and individuals who provide financial assistance to students and urge both state and federal governments to expand grant funding for low- and middle-income students who need it.

## 1. What Does God Have to Do with Education?

Education, as understood in this social statement, refers in a broad sense to learning, teaching, and knowing as a dimension of human life. It is a lifelong activity that permeates all that we do. In a narrower sense, education refers to intentional activity in which we engage one another in learning. People create institutions and situations whose purposes are to encourage, transmit, and advance human learning and to shape and equip new generations. Through education human beings are formed as people, acquiring knowledge, wisdom, attitudes, beliefs, skills, and abilities to think, feel, and act in particular ways.

When the Christian church talks about education, it does so in the light of its faith in God: Father, Son, and Holy Spirit. Christians believe that God creates human beings with ability to learn, teach, and know and that God is active in and through education. God's creative activity encompasses all people and their education, and the redeeming gospel of Jesus Christ gives the Church a distinctive mandate in education.

### The Lutheran Legacy

From the time of the Reformation, the Lutheran church has been a teaching and learning church. Martin Luther, a university professor, pursued the reform of education on all levels as an integral part of his reform of Church and society. With his teaching on vocation, Luther understood the Christian life to be one of service to God and neighbor in one's everyday places of responsibility; education equipped Christians for this vocation. He taught that education served the common good of Church and society: In a move unusual for his day, he taught that schools for all—both those who were wealthy and those who were poor, both boys and girls—were necessary so that the Church would have learned and faithful pastors and the civil community would have wise and good rulers.<sup>22</sup> He insisted that Christians learn to read, understand, and interpret the Bible and know the content of their faith. He stressed the importance of teaching faith and love in the home by word and example, writing "The Small Catechism" to assist parents in this task.<sup>23</sup>

Lutherans in North America and the Caribbean followed Luther's call to educate in home, Church, and society. They prayed and held devotions in the home, taught the faith in Sunday school and through catechetical instruction, founded schools, colleges, and seminaries of all sorts, and established campus ministries and outdoor ministries. They strongly supported public education, and many Lutherans have carried out their calling as educators in a wide array of educational institutions. This legacy lives on in the Evangelical Lutheran Church in America as one of its defining characteristics.

<sup>22</sup> "To the Councilmen of All Cities in Germany That They Establish and Maintain Christian Schools," 1524, ed. Walther I. Brandt, *Luther's Works*, 45 (Philadelphia: Muhlenberg Press, 1962), 339-378. See also, "A Sermon on Keeping Children in School," 1530, ed. Robert C. Schultz, *Luther's Works*, 46 (Philadelphia: Fortress Press, 1967), 207-258.

<sup>23</sup> *The Book of Concord. The Confessions of the Evangelical Lutheran Church*, eds. Robert Kolb and Timothy J. Wengert (Minneapolis: Fortress Press, 2000), 345-375.

## **The God Who Calls Us**

In baptism Christians are called to live in faith and hope in God and in love to neighbor in the ordinary relationships of daily life. God's wondrous and awesome call to us gives joy, confidence, seriousness, and purpose to all of life. It holds together faith and love, God and neighbor, the individual and community, and a person's gifts and the needs of others and of the earth. In our places of responsibility in family, work, society, and Church, God's living call comes to us to serve others, seek justice, promote the common good, and care for creation competently and creatively with our gifts and abilities. This Lutheran understanding of vocation is especially important for our approach to education today.

Faith in the God who calls provides a critical and constructive perspective to guide Christians in their calling in education today.<sup>24</sup>

### ***The God Who Calls Us Is “the Father almighty, creator of heaven and earth”***

God's good creation, with its amazing variety and diversity, presents the context for vocation. A patterned and structured reality that is reliable and knowable, creation is also changing, open, and inexhaustible in what it discloses to human knowledge. Dependent on the one who calls it into existence out of nothing (cf. Romans 4:17), creation's purpose is to glorify and be in communion with the triune God. Education belongs to the goodness of creation through which Christians praise the Creator.

Education depends on and should reflect who people are as creatures of God. Humanity is one, and all are of equal worth before God. Education is always to respect the dignity we receive in being created in “the image of God.” The Creator gives us responsibility for the life and education of new generations and for making the earth a fitting home for human beings and other creatures (Genesis 1:26-28). To carry out these divine mandates we are enabled to learn, teach, and know in a world that can be known, at least in part.

Because God creates all people as embodied minds and spirits, education involves us as whole persons. Our affections, will, and intellect interact in our learning and teaching. We come to know in a variety of ways. We are limited creatures, subject to death, who learn, teach, and know with particular perspectives, assumptions, and commitments. Our knowledge is always partial and we cannot know everything, so we are always compelled to select what we should learn and teach. As social beings who rely on other people, we are created for living in love with God and others and for caring for the earth on which we depend. We accept personal responsibility to learn and know throughout our lives with and for others.

The necessity, capacity, love, and delight to learn, teach, and know come from God. Human beings are blessed with the gifts of memory, self-consciousness, and anticipation. We marvel at the divinely given abilities to communicate, reason, explore new realities, discover meaning and truth, create art, technology, and complex societies, enjoy beauty, and discern what is right and good. We approach education with awe, wonder, and gratitude to the triune God.

The God who calls all people continues to preserve and bless a good but fallen creation. The Bible identifies the root of what corrupts creation as human sin, the rupture in our

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<sup>24</sup> The quotations in the text are from the Apostles' Creed, *Book of Concord*, 21-22. The social statement follows the Apostles' Creed and Luther's explanations of this creed in his catechisms in connecting one of the persons of the Trinity—Father, Son, and Holy Spirit—with a particular work of God: creation, redemption, and sanctification. The Christian tradition also teaches that the whole Trinity and all three persons of the Trinity in communion with one another are agents of creation, redemption, and sanctification.



relationship with God. Instead of loving God with all our being, we turn away from our Creator and center our lives on ourselves, consistently loving ourselves more than we do God and our neighbor. Sin profoundly disrupts and distorts human community, penetrating the heart of individuals and entangling human institutions.

Sin's power persistently warps and corrupts human learning and educational institutions. Our lives are marked by ignorance—the opposite of knowledge—and by folly—the opposite of wisdom. In a society of inequalities, our school systems often reinforce privilege, denying equitable access to a high quality education for all. In pride humans claim too much for our limited grasp of intellectual or moral truth, and in despair we think that there is no truth and no right and wrong. We use knowledge to dominate or harm others, to deny them their humanity, and to ravish the earth rather than to serve the neighbor. We put our trust in our knowledge or wisdom to justify our existence before God.

Although creation is bound in sin and death, God continues to preserve, create, bless, and govern the world, bringing forth ever-new wonders. People and institutions are “masks of God,” in Luther's phrase. That is, God provides for the health and well-being of the earth and its creatures through the actions of people and the working of human institutions, as well as by the processes of nature. At the same time, God holds all people accountable to act responsibly in human affairs and enables them to strive for and achieve degrees of “civil righteousness,” that is, a peace and justice necessary and possible in a sinful world.<sup>25</sup>

All people share the need and responsibility to be educated in civil righteousness and the matters of earthly life. We see God at work when people dedicate themselves to this responsibility and in the good they accomplish through their efforts. God's continuing creative activity calls us to support governments and other institutions that enact just education policies and create schools that foster human flourishing, serve the common good, and care for creation.

### ***The God Who Calls Us Is “Jesus Christ, God's only Son, our Lord”***

Through the gospel, the saving news of God's love in Jesus Christ for sinners, Christians are freed to care for education as an arena for service to the neighbor. The gospel forgives us, liberates us from the power of sin, death, and evil, and empowers us to amend our lives to love the neighbor, seek justice, and care for the earth. Education is not a means to secure our personal salvation but a way to benefit the neighbor.

Justified before God by grace alone, through faith alone, on account of Jesus Christ alone, Christians do not look to human learning, teaching, and knowing as means to reconcile us with God. Our lives do not receive ultimate meaning by how much learning or academic recognition we have. The gospel frees us from judging our human worth and that of others by their education or any other accomplishment.

Christians live the paradox of being sinners and saints at the same time, struggling with the realities of imperfection, ambiguity, and evil in and around us; yet we are people on the way, constantly transformed by God's grace and awaiting the resurrection of the dead and the fulfillment of the whole creation in God's eternal reign. Confident of the gospel's

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<sup>25</sup> See “The Augsburg Confession,” Article XVI, for how the Lutheran confessions affirm civil affairs and distinguish the justice and goodness of civil affairs from “the eternal righteousness of the heart” transmitted by the gospel. *The Book of Concord*, 49. In the *Apology to the Augsburg Confession*, Philip Melancthon speaks often of civil righteousness in distinction from the righteousness before God given in the gospel. “Civil righteousness that reason understands” deals with “the commandments of the second table” of the Ten Commandments. *Ibid.*, 125.

promise of God’s final victory, we live out our calling in education now under the cross as forgiven sinners, turning daily to God to confess our sin and receive forgiveness and new life.

The one who saves us is also our teacher. By his life and teachings, Jesus of Nazareth teaches us what it means to be truly human, living and dying for others. He teaches us to love God with our whole being—including with all our mind—and our neighbor as ourselves (Luke 10:27). He bids us to care for “the least of these who are members of my family” (Matthew 25:31-46; 40).

### ***The God Who Calls Is “the Holy Spirit”***

By means of the gospel the Holy Spirit calls us into the Church, the community of believers that gathers around Word and Sacrament. The risen Lord Jesus instructs his followers to “go . . . make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and *teaching* them to obey everything that I have commanded you” (Matthew 28:19-20; italics added). Christians teach and learn in the Church so that we will not be conformed to the world but instead be disciples who are transformed by the renewing of our minds (Romans 12:2).

The Church has been given the distinctive mandate to educate in the faith for vocation—to instruct, form, and bring forth faithful, courageous, and wise disciples to live out their baptismal vocation in Church and world. In baptism, believers are buried with Christ into death and freed to “walk in newness of life” (Romans 6:4), to a new way of being in the world marked by faith, hope, and love.

In educating for our vocation given in baptism, Christians rely on the Holy Spirit to work through us to shape our character and to produce “the fruit of the Spirit[:] . . . love, joy, peace, patience, kindness, generosity, faithfulness, gentleness, and self-control” (Galatians 5:22-23). The same Spirit gives us varieties of gifts “for the common good” (1 Corinthians 12:4-7). Sharing one hope, “one Lord, one faith, one baptism, one God and Father of all,” we members of the body contribute in different ways “to equip the saints for the work of ministry, for building up the body of Christ” (Ephesians 4:5, 12). We build up life in community by discerning and nurturing members’ gifts, receiving them in gratitude, and sharing our gifts joyfully.

Dependent on the Holy Spirit, education in the Church centers in worship—in Word and Sacrament—and permeates all of congregational life and mission. It addresses us as whole people in our relationships, shaping the way we think, feel, and act. It strengthens our trust in the gospel, cultivates the gifts of the Spirit, and teaches us what is true about God’s relationship with creation on the basis of the Bible and the Church’s doctrines. It encourages us to understand and affirm the content of our faith in ways that invite us into the wondrous mystery of God’s love for the world that passes all understanding.

The Church in education confesses and gives voice to God’s ultimate truth for humankind and creation revealed in the gospel. In seeking to discern and understand God’s truth and its meaning for life, the Church teaches the knowledge of faith boldly and in a spirit of humility, knowing “now we see in a mirror, dimly” (1 Corinthians 13:12). At the same time the Church in education learns from and is challenged by knowledge and insight coming from all people. Instead of dismissing this learning in the name of faith or faith in the name of such learning, Christians say “yes” both to faith and its knowledge and to God’s gift of reason. Confident that the God revealed in Jesus Christ is the source of all truth, we affirm and value the discovery and transmission of true knowledge wherever and however it occurs.

Paul's admonition voices our open, discerning attitude toward human learning: "Whatever is true, whatever is honorable, whatever is just, whatever is pure, whatever is pleasing, whatever is commendable, if there is any excellence and if there is anything worthy of praise, think about these things" (Philippians 4:8).

The ELCA's calling in education energetically pursues excellent education in this church and society. If we neglect teaching the faith for vocation, we betray our distinctive mandate and are unprepared to serve our neighbor in the world. If we neglect our responsibilities for the education of all people in earthly matters and civil righteousness, we close our eyes to God's continuous creating activity and fall short in loving our neighbor and serving the common good. Education in both society and Church is God-pleasing, for the God who calls us in vocation is both Creator and Preserver and Redeemer and Sanctifier.

### **Our Calling in Education Today**

The ELCA lives its calling in education today in a world that is increasingly interconnected and in a society that is becoming more pluralistic. Contemporary culture brings new marvels yet also conveys messages that hinder learning and clash with the Church's beliefs. Science and technology continuously reshape our world, bringing new benefits as well as new dangers and creating new moral dilemmas and theological challenges. Many voices point to the crucial significance of early childhood education as well as to the need for and the possibilities of lifelong learning. Millions of men, women, and children in our affluent society live in poverty, and most young people who live in poverty do not have fair access to good schools. The needs of students with differing abilities are not always being met effectively. Recognizing how essential formal education is for living in today's world, our society has developed an elaborate array of public and private schools from preschool through post-graduate. Yet performance of educational institutions in this society is often criticized, and many reform proposals are advanced.

Within this complex, changing, and challenging context the Evangelical Lutheran Church in America claims and aspires to renew its calling in education. We are grateful for and challenged by the legacy we have received, and we are aware that we too often fall short in our calling. We pledge to sustain, renew, and where need be, reform our calling in education for this time and place so that we will be a stronger, livelier, and more faithful teaching and learning church.

This calling in education belongs to this whole church. Individuals, families, congregations, early childhood education centers and schools, colleges and universities, seminaries, outdoor ministries, campus ministries, lifelong learning centers, publishing ministry, social ministry organizations, synods, and the churchwide organization all participate in this calling. It involves lifelong learning in formal and informal settings. It includes pastors and bishops as teachers of the faith who speak to heart and mind and who address public issues of education. In this calling in education we learn from ecumenical partners, other churches, and the Church throughout the world and ages as well as from other religions and secular knowledge. We honor and support parents, pastors, students, educators, citizens, and all who carry out their callings in education.

This social statement calls the ELCA in light of our faith to engage, deliberate, and act with respect to four contexts: home and congregation, public education, this church's educational institutions, and public colleges and universities. Our calling in education is to:

- communicate the faith to children and youth with power and conviction in home and congregation where lifelong learning in the faith is expected and encouraged;

- advocate equitable access to excellent education for all young people;
- sustain and strengthen early childhood education centers, schools, colleges and universities, and seminaries as an integral and integrated part of this church's mission in education; and
- support public higher education to serve the common good and rejoice in the faithful presence of campus ministry in public colleges and universities.

## **2. What Faith Will Our Children Have?**

### **Faith Formation from Generation to Generation**

Luther taught, "Anything on which your heart relies and depends, I say, that is really your God."<sup>26</sup> All have faith in something; the question is, is it trust in the living God or in something else? Will our children be nurtured and transformed by the faith and community that trust and confess the God who calls us?

Few questions are more urgent and significant for this church's life and mission. The answers will depend in large part on whether or not we nurture our children and encourage adults to grow in faith throughout their entire lives. Children brought to the baptismal font often become distant from the community of faith as they move toward becoming adults. Many adults do not consider their own ongoing and intentional faith formation to be vital to their lives as Christians.

Each generation faces its own challenges in maintaining, nurturing, and passing on the faith. In our time these challenges are profound and pervasive. Attempts to communicate the faith face the demands and the fragmentation of modern life, numerous religions and ideologies competing for our loyalty, and the ever-present messages that tell us that success and happiness come from consuming goods and pursuing individual desires and pleasures. The disconnect between home and congregation, the hesitance of Christians to witness to the gospel, and their lack of commitment to be lifelong learners impair continued faith formation.

### **Lifelong Learning**

Faith formation is a gift of the Holy Spirit that continues throughout life. This truth shapes the ELCA's understanding and practice of educating in the faith for vocation. A teaching and learning church invites the baptized of all ages—from infants to older adults—into a continuous discipline of learning and faith formation.

As Christians mature in their knowledge and experience in the world, their faith also should deepen and mature. If their knowledge of the faith fails to keep up with their knowledge of the world, then their understanding of God will be affected. As people grow older, a changing world presents new questions and dilemmas to them, and based on their continuing life experience, they raise new questions about their world and faith. Continued growth and learning in the faith enable Christians to see how their faith gives direction and sheds light on their changing lives.

Because learning and being formed in the faith are lifelong opportunities and tasks, the ELCA urges Christians throughout their lives to assume personal responsibility to grow in their faith by:

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<sup>26</sup> "The Large Catechism," *The Book of Concord*, 386.

- deepening their relationship with God through worship and prayer;
- maturing in their knowledge of the Bible and the Church's doctrines;
- learning by doing, practicing their faith in daily living, service, and justice;
- learning and using the art and skills of speaking the truth in love and discerning together the gospel's meaning for life;<sup>27</sup> and
- connecting their baptismal vocation and their specific callings in daily life.

Where adults are vigorous learners in the faith, children and young people will have models and companions for their own learning, adults will learn from children and young people, and all generations will grow together in their faith.

### **“Let the little children come to me.”**

While adults are responsible for their own lifelong learning, they also bear a particular responsibility to nurture the faith of the next generation. The Bible communicates a keen sense of how generations are bound together in networks of mutual obligation. The elder generation is to transmit its knowledge, wisdom, and faith, and the younger generation is to honor the blessings it receives. “Train children in the right way, and when old, they will not stray” (Proverbs 22:6). The Bible as well as church history testifies to the significance of educating children in the faith. Experience and contemporary studies confirm the importance of early childhood education. Passing on the faith to a new generation begins in infancy and continues through adulthood.

Jesus invited the children (Mark 10:13-16; cf., Matthew 19:13-15; Luke 18:15-17), and so we are to welcome children, teaching and learning from them in ways that recognize their dignity and complexity. The Church's traditions on children help us to understand children from different perspectives and to hold these diverse ways together in tension.<sup>28</sup>

For example, children are both:

- *gifts of God*. God entrusts parents, the Church, and society to welcome and care for children as full participants of their communities. As gifts of God, children are sources of hope, joy, delight, and also obligation.
- *and sinful creatures and moral agents*. Children, “re-born” in baptism, share in the solidarity and equality of sin common to all (Romans 3:10). Furthermore, children are moral agents who have growing degrees of responsibility for what they do and who may act in ways that are self-centered and harmful to themselves and others. Recognizing that children are sinful is never a warrant to abuse and treat them

<sup>27</sup> *Church in Society: A Lutheran Perspective*, the first ELCA social statement, called on this church to be “a community of moral deliberation,” 5-6, 7-8. That social statement was adopted by the 1991 Churchwide Assembly. The seven subsequent social statements adopted by the ELCA as well as the 11 messages adopted by the ELCA Church Council provide resources and guidance on various societal topics that are often the subject of education in this church. This social statement assumes what these social statements and messages say on topics related to education, such as economic justice, care for creation, racism, and health care. ELCA social statements and messages are online ([www.elca.org/socialstatements](http://www.elca.org/socialstatements)).

<sup>28</sup> For a more complete development of the following six themes on which the text depends, see Marcia J. Bunge, “Rediscovering the Dignity and Complexity of Children: Resources from the Christian Tradition,” *Journal of Lutheran Ethics* 4, 1 (January 2004). Online at [www.elca.org/jle/article.asp?k=165](http://www.elca.org/jle/article.asp?k=165). These major themes were published in Bunge's articles, “The Child, Religion, and the Academy: Developing Robust Theological and Religious Understandings of Children and Childhood,” *Journal of Religion* 84, 4 (October 2006), and “A More Vibrant Theology of Childhood,” *Christian Reflection* 8 (2003), 11-19.

inhumanely; rather it is a caution against an idealistic view of children as primarily innocent beings who automatically love God and others. Children, therefore, need to be formed for their vocation and that with gentleness and love.

Children are both:

- *fully human and made in the image of God.* Children, therefore, are worthy of the dignity and respect due to all human beings. Jesus reinforced the dignity of all children by welcoming and blessing them and saying that to them belongs the kingdom of heaven (Matthew 19:14, 15).
- *and developing beings who need instruction and guidance.* Children require nurture and guidance to develop into intellectually, morally, and spiritually mature adults.

Children are both:

- *models and teachers of faith.* In striking ways, Jesus held up children as teachers of adults. “Truly I tell you, unless you change and become like children, you will never enter the kingdom of heaven. Whoever becomes humble like this child is the greatest in the kingdom of heaven” (Matthew 18:3, 4).
- *and orphans, neighbors, and strangers in need of justice and compassion.* The Bible also reminds us that children may be among the most vulnerable members of society. Many are impoverished, neglected, abandoned, and abused. They need protection, justice, and compassion. Children are our neighbors whom we are called to love.

Christians enrich our welcoming of children to a life of faith by holding together these diverse perspectives on whom they are. Because they are gifts of God, for example, we will respect their dignity and bring joy, laughter, and a sense of obligation into teaching and forming them in home and congregation. Because they—like all the baptized—are sinners as well as saints and in need of instruction, we will emphasize the vital role of families in instilling the habits and practices of faithful living, and we will develop substantial congregational programs of faith formation. We will introduce them to good examples, mentors, and stories of faith and service and help them discern their callings. Remembering that Jesus saw children as teachers of the faith, we will listen attentively to them, honor their insights and questions, and learn from them. We will give special attention to children who are most vulnerable and those who have been wounded, and we will become stronger advocates for them.

### **A Mutual Environment of Living Faith**

Both home and congregation are responsible for passing on the faith to children and youth. Where each carries out its responsibility faithfully and is engaged in a fruitful partnership with the other—trusting in the Holy Spirit to bless their faithfulness—children and youth are baptized, grow, and dwell in an environment of living faith.

In such an environment, both home and congregation anchor their teaching in the Bible and in Luther’s “The Small Catechism.” They nurture in children and youth faith, hope, and love. They teach and discuss the Church’s doctrines, creeds, the liturgy, and moral beliefs. They live out together Christian practices, such as praying, worshiping, singing, visiting people who are sick, seeking justice with people who experience poverty or discrimination, and caring for the earth.

Many children and youth, however, do not experience a mutually supportive environment in home and congregation. Most baptized children grow up in homes where

faith formation is not part of everyday living, even among families who are active in congregational life.<sup>29</sup> Adolescent youth who identify themselves as Christians often have great difficulty explaining what they believe. Many have a vague concept of God and view religion as merely an instrument to make them happy and morally good.<sup>30</sup> After catechetical instruction many young people begin to lose interest in participating in congregational life. Parents and other caregivers often do not educate their children in the faith for vocation, and congregations often do little to encourage and assist them. We dare not ignore the seriousness of this state of affairs.

Reform begins at baptism, where congregations and sponsors and home meet. At baptism, through which God grants us new life, parents and sponsors commit themselves before God and the congregation to educate children in the faith.<sup>31</sup> Pastors, associates in ministry, diaconal ministers, deaconesses, and the community of faith need to remind parents, caregivers, and sponsors of their pledge and help them fulfill it, and parents need to remind pastors and the community of faith to help them.

Parents nurture and instruct in the faith by offering a good example to their children. They do so by modeling prayer, hymn singing, Bible study, and private devotional reading; attending worship and Sunday school with their children and participating in the life of the congregation; serving the poor and caring for creation, and witnessing to the gospel and faithfully living out their callings. Providing a good example, however, is not enough. Parents' awesome responsibility also includes encouraging their children to pray publicly and privately, read devotions, witness to their faith, deepen their knowledge of their faith, and take part in activities of generosity, service, and justice. Families have unique opportunities to talk together about matters of faith and vocation. As parents teach the faith, they learn from their children and are themselves more deeply formed in the faith. The home itself is to be a domestic church for the whole family.

Parents cannot undertake this important task unsupported. In baptizing children, congregations also accept responsibility for forming children and youth in the faith. Equipping parents for their vocation as parents belongs among a congregation's chief priorities. This begins by teaching persistently and boldly that it is the calling and obligation as well as the delight of parents to educate their young people in the faith. Where parents are not involved in educating in the faith, congregations have heightened responsibility to take on this challenge.

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<sup>29</sup> See Merton P. Strommen and Richard Hardel, *Passing on the Faith: A Radical New Model for Youth and Family Ministry* (Winona, Minn.: St Mary's Press, 2000), 14. According to one survey of youth and adults cited in the book, for example, "only 9 percent reported holding family devotions with any degree of regularity."

<sup>30</sup> In studying the religious lives of teenagers, Christian Smith concludes that at the level of consciousness, "adolescent religious and spiritual understanding and concern seem to be generally very weak. Most U.S. teens have a difficult to impossible time explaining what they believe, what it means, and what the implications of their beliefs are for their lives" (262). Most Protestant teens in effect discard the belief of salvation by grace and faith alone to voice the idea that they are saved by living a morally good life (136). Smith suggests that the dominant religion among contemporary teens is what he calls "Moralistic Therapeutic Deism" (162ff). Christian Smith with Melinda Lundquist Denton, *Soul Searching: The Religious and Spiritual Lives of American Teenagers* (New York: Oxford Press, 2005).

<sup>31</sup> In the liturgy for Holy Baptism, parents and sponsors pledge that they will "faithfully bring [their children] to the services of God's house, and teach them the Lord's Prayer, the Creed, and the Ten Commandments. As they grow in years, you should place in their hands the Holy Scriptures and provide for their instruction in the Christian faith, that, living in the covenant of their Baptism and in communion with the Church, they may lead godly lives until the day of Jesus Christ." *Lutheran Book of Worship* (Minneapolis: Augsburg Publishing House, 1978), 121.

Congregations' responsibility includes providing strong programs of faith formation for children and youth that involve parents and other adults. Through classes, parenting groups and mentoring programs, congregations provide opportunities to study the Scriptures, to discuss fears and hopes, to learn new ideas, and to become acquainted with resources to support those responsible for the task of forming children in the faith.

Congregations should welcome children and youth of all ages in worship, Sunday school, catechetical instruction, and youth ministry and be attentive to the changes going on in young peoples' lives. They will give special attention to engaging post-confirmation youth in the congregation's life. Parents and congregations may also encourage lifelong growth in faith through Lutheran schools, lifelong learning centers, Lutheran campus ministries, and Lutheran colleges and universities.

Congregations also can strengthen the faith formation of children, youth, and adults by encouraging them to take part in this church's outdoor ministries. Congregations also should encourage outdoor ministries to offer programs to those with disabilities. Numerous conference centers, camps, and retreat centers positively shape the faith and lives of people of all ages. Many young people, families, and leaders of this church testify to the important role of these outdoor ministries in their faith formation and spiritual development.<sup>32</sup>

ELCA seminaries provide important support for those involved in the faith formation of all ages. The Lutheran tradition has long valued the teaching role in the congregation of those trained in theological education, and we look to pastors, deaconesses, diaconal ministers, associates in ministry, and lay leaders to work with congregations and parents in the crucial task of forming the faith of all generations. This church, therefore, expects seminaries to take seriously the importance of Christian education and youth and family ministry and to educate all students for excellence in leadership in these areas.

We also call upon the ELCA to continue and expand the provision of creative and comprehensive resources necessary to enable parents and congregations to help form the faith of all generations.

### **Equipping Faithful and Discerning Students**

During their formative years, young people face the challenge of learning to discern and pursue what is good and right amid conflicting ideas and enticing alternative ways of living. An environment of living faith equips them to grow and mature in their baptismal calling in a pluralistic culture that exhibits both God's goodness and sin's corruption. In such an environment parents willingly accept their obligation for their children, create the structure and climate for children to grow in freedom, and set parameters on how the culture will be allowed to influence their children.

Especially important during these formative years is their schooling experience. Parents as well as congregations will teach their children and young people that being a student is a calling—a way to serve God and others. They will convey to them a love for learning that opens youthful minds to the exciting quest for knowledge. Faith inspires us to understand God's world and to delight in the discovery of truth. Students are called to take the wonderful opportunity and demanding responsibility of learning with utmost seriousness, showing diligence, discipline, lively interest, honesty, creativity, and respect for their teachers.

In fulfilling their baptismal pledge, parents will carefully consider where their children attend school and the education they receive. Whether they send their children to a public

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<sup>32</sup> For information about ELCA Outdoor Ministry see [www.elca.org/camps](http://www.elca.org/camps).



school, a Lutheran school, other Christian school, private school, or home school them, parents will be concerned that their children receive a high quality education and develop a vibrant faith active in love. Parents weigh many factors in selecting a school. Some of these factors are the gifts and needs of the child, the schooling options available, the desire or not for a faith-based education, and the cost. Pastors, other rostered leaders, and other congregational members can help parents think through their possibilities, and congregations can support them in their options.

Schools rightly expose their students to a wide variety of ideas, beliefs, and values but often find it difficult to provide a basis on which to evaluate moral and belief systems. When schools do not teach about religion, students may conclude that religion is not important for “real life” or that what is right and wrong is only a “matter of opinion.” Some schools, including religious ones, may promote beliefs and attitudes that denigrate certain racial, ethnic, religious, or other groups of people.

Attentive to what their children are learning in school, home and congregation will seek to deepen their young people’s understanding of their faith and vocation. Pastors, other educational leaders, and parents will seize opportunities to listen carefully to their questions, to explore openly their struggles and concerns, to help them make sense of their faith and learning, and to discern what is good and true in a contested world.

### **Guidelines for the Ministry of Faith Formation**

How congregations carry out their educational responsibilities for children, youth, and adults of all ages takes many forms. The following guidelines are designed to help congregations focus intentionally on faith formation:

Educational ministries will:

- rely on the Holy Spirit to work through education to form, guide, and enlighten learners in the faith;
- inspire, inform, and challenge children, youth, and adults, including those with disabilities, with faithful, interesting, and effective teaching and learning;
- implement educational materials and programs that are rooted in the triune God, the Bible, and the Lutheran Confessions;
- plan and assure that the education ministry of the congregation is centered in and flows out of worship;
- encourage Christians to be lifelong learners in the faith, providing opportunities for all to grow in their faith and to be equipped for their vocation in the Church and the world;
- provide opportunities for discussing and studying social issues, ethics, science, and other religions in light of faith;
- incorporate the best teaching and learning methods available with a willingness to try new approaches; and
- incorporate educational programs and practices appropriate to the age, interest, learning abilities, and other characteristics of the people for whom they are intended.

Children, youth, and family ministries will:

- welcome and educate all children and youth in ways that recognize their wonderful complexity and dignity;

- give priority to the ministries of children, youth, and families through trained leadership, finances, and resources; and
- work to strengthen the family and to create an intentional partnership between the congregation and the home.

Educational ministry leadership will:

- support the pastors and other leaders who are called to be teachers of the faith;
- provide for the ongoing education of teachers;<sup>33</sup> and
- draw on the resources and people available in this church including ELCA program units and take advantage of opportunities offered by our seminaries, colleges, and lifelong learning centers.<sup>34</sup>

A vibrant congregational ministry in education for children, youth, and adults carries out the biblical mandate “to equip the saints” (Ephesians 4:12) and prepares them for their vocation in daily life. It gives us hope that all of the generations will have a living faith in the God who calls us.

### **3. Will All Children and Youth Have Access to High Quality Education?**

#### **Schools for All**

“A city’s best and greatest welfare, safety, and strength consist in its having many able, learned, wise, honorable, and well-educated citizens.”<sup>35</sup> So wrote Luther in his appeal to city governments to establish schools. Then as now, effective schools are a blessing to society, preparing students for their future callings and responsibilities. In order that students will be prepared for their callings and responsibilities, the ELCA expects all schools—public, private, Lutheran, other religious or home schools—to fulfill at least four purposes for students in age-appropriate ways. Schools should:

- 1) prepare students academically;
- 2) encourage their personal flourishing, developing their knowledge and wisdom and instilling a delight in learning;
- 3) prepare students for productive work and financial responsibility; and
- 4) equip them to live and serve in a complex, diverse, and interdependent global society and to be responsible and civil citizens.

High quality schools excel in accomplishing these purposes.

While public, religious, and private schools, as well as home schooling, contribute to the common good of our society, public schools remain the principal educational institutions for children and youth from kindergarten through high school. Most students in our

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<sup>33</sup> Visit the Christian Education page on the Web site of the Evangelical Outreach and Congregational Mission unit for resources and support for congregational teachers ([www.elca.org/christianeducation](http://www.elca.org/christianeducation)). See also the book written by Christian education professors in our seminaries: *The Ministry of Children’s Education: Foundations, Contexts, and Practices*, with an Introduction by Margaret A. Krych (Minneapolis: Fortress Press, 2004).

<sup>34</sup> For more information on these resources and opportunities, visit the ELCA Web page ([www.elca.org](http://www.elca.org)) and the Web page of the ELCA Publishing House ([www.augsburgfortress.org](http://www.augsburgfortress.org)). For information on lifelong learning and links to ELCA colleges and seminaries, go to [www.elca.org/vocationeducation](http://www.elca.org/vocationeducation).

<sup>35</sup> “To the Councilmen of All Cities in Germany That They Establish and Maintain Christian Schools,” *Luther’s Works*, 45, 356.

society—nearly 90 percent—are enrolled in public schools. These government-run and tax-supported schools represent the most significant public commitment to provide formal education for all young people.

The American and Puerto Rican societies rightly place high expectations on public schools. In providing access to education for all, public schools are to generate a more equitable society. By bringing together students from all sectors of society, they are to help nurture shared values, cultural understanding, and social harmony. By developing the potential of each student, they are to prepare students for work, family life, and citizenship and thereby promote economic well-being and the common good. Some also expect public schools to help solve pressing social issues such as poor health, violence, poverty, and disability. Yet resources to support these expectations compete with the demands of other public responsibilities such as health, human services, and public safety.

While public schools historically have enjoyed widespread public support, in recent decades public discourse about them often has been shaped by criticism and discontent. The ELCA reaffirms its commitment to the concept and work of public schools, and joins with others in seeking change where they do not live up to expectations. Especially do we call for public attention and action on behalf of those children and youth who are not receiving a good education. The ELCA urgently presses the question: Will all children and youth have access to high quality education?

### **The Commitment to Public Schools**

Public schools vary in size, culture, and quality. The challenges and opportunities they face differ according to their context, and people's experiences with them vary. Recognizing both this diversity and what is common about public schools, and drawing upon our theology, the ELCA sets out certain attitudes, guidelines, and expectations to inform its commitment to public schools.

We of the Evangelical Lutheran Church in America view public schools with *gratitude*. We are grateful for the educational achievements of public schools in the past and present. We rejoice in the opportunity for education that public schools offer to all children, including children who suffer the effects of poverty and discrimination and to children with special learning needs. We recognize how public schools in various situations bring together children and youth from many different social, economic, and ethnic backgrounds—including those from new immigrant populations—for a common education in a spirit of civic equality. We are thankful for all who teach and work in and for public schools with dedication, ability, and care.

The ELCA views public schools with *realism, hope, and wisdom*. Because we recognize human limitations and the power of sin, we are prepared to be critical where public schools fall short, and we seek to be conscious of our own limitations and how our self-interest may influence and distort our views. Our faith in God keeps alive our hope to seek workable solutions to seemingly insolvable problems, including those in public education. This is a tough hope that calls for sustained effort, not easy answers. It treasures wisdom and knowledge in discerning what actions best serve the education of children and youth.

This church understands the education of young people to be *a shared responsibility*. Parents and schools as well as religious bodies and community all share this responsibility. A responsibility requires a corresponding right or authority to fulfill it. Parents have primary, but not exclusive, responsibility for the education of their children. This responsibility obligates them to be involved in their children's education in home, school, and

congregation. It also gives parents the right to select whether to send their children to public, religious, or private schools or to home school them.

Because children are God's gifts to society and the Church as well as to parents, society through government also has responsibility and authority to provide for young people's education. This responsibility and right are derived both from parents' consent and from government's mandate to provide for the common good and the well-being of those in its jurisdiction. This responsibility gives government the right to levy taxes for education, enact compulsory attendance laws, set educational standards, and operate public schools. The shared responsibility between parents and public schools and their teachers should be one of partnership.

### ***Expectations for Public Schools***

We of the Evangelical Lutheran Church in America expect schools to be *communities of learning and teaching*. Schools—all schools—should strive above all to be communities in which people with distinct roles join together in mutual respect around the common concern for learning, teaching, and knowing. Communities of learning and teaching ought to be places of thoughtful and civil instruction and dialogue. In addressing social needs (to reduce poverty or improve health, for example), schools should do so principally as an educational community, as occasions for learning and teaching. When public schools perform other social functions for the best interest of children (for example, providing breakfast or caring for children after school), government should ensure they have adequate resources in addition to resources supporting their primary educational purpose. Their extracurricular opportunities in sports, the arts, and forensics should develop healthy leadership and encourage strong academic performance. School organization should facilitate schools' identity as communities of learning and teaching.

In a community of learning students should learn to think and read critically, write and speak clearly, and understand math and science competently. They will know how to analyze, reformulate, synthesize, and solve problems. They will become acquainted with a wide variety of humanistic, scientific, artistic, and practical subject matters. They will be introduced both to the broadly accepted content of different disciplines and to the processes and methods by which these disciplines arrive at their conclusions. They will come to think on their own, to ask questions, and to be creative in their learning. They will learn to care for their health and how to stay physically fit.

To prepare their students, schools require competent leadership from principals and boards, good teachers and counselors, research-based teaching methods and curricula, adequate facilities and resources; parental and community support and involvement; and eager students. When public schools are not accomplishing these purposes adequately, citizens have a responsibility to work to improve them. Public attention to social and economic influences on student readiness is also essential so that students are not hungry, in ill health, or victims of violence or abuse.

The ELCA expects communities of learning and teaching to be safe places. We recognize that school safety is an issue for all students, staff, and teachers. Unfortunately, incidents of bullying, intimidation, and other forms of violence are not unusual. We affirm that personal safety and security are essential for optimal teaching and learning.

In recognition of the differing ability and needs of students, this church is committed to the education of students with disabilities. This entails the provision of needed technical and adaptive technology, qualified teachers and staff, appropriate curricula and programs, and support services.

This church affirms that public schools have a role in *teaching and forming students to live morally in society*, what Lutherans call “civil righteousness.” This task raises many dilemmas in our pluralistic society. Yet no education is morally neutral, and public schools do communicate moral beliefs and values. Public schools, therefore, ought to teach the principles and virtues of living together in responsible freedom in a democratic society, which includes respect for the diverse cultures and beliefs of their students. Moral education suited for public schools will draw upon what the community holds in common and teach in a fair and impartial way on those issues on which the community is divided.<sup>36</sup>

This church expects public schools *to teach about religion* as a vital part of human life and culture. When they do not teach about religion, public schools leave students with a distorted picture of the world. Public schools as government institutions should not sponsor religious exercises such as prayer or devotional reading of religious texts nor advocate for or against any particular religion.<sup>37</sup> They should, however, help their students understand the importance of religion for individuals, history, and contemporary life by teaching about the beliefs, practices, and history of different religions in fair and informative ways. This will require competent teachers and good curricula.

The ELCA affirms the search for truth and meaning in its many different forms. Public schools, therefore, should address the full scope of human knowing, including the arts, humanities, social and natural sciences, mathematics, and technology. The curricula should present the best current knowledge and method in each discipline. *In teaching the natural and physical sciences*, we expect public schools *to acknowledge the distinctions between them and religion*. Both ways of knowing have their own integrity and limits in method and purpose. While religion and faith provide subject matter and methods to speak of God’s role in the origin and purpose of creation, we do not claim that they provide a scientific account of how the natural world functions. While the natural and physical sciences have tested methods to describe and explain the natural world and we learn from them, we do not look to science to answer religious questions. Schools and teachers should respect the distinct approaches to truth and knowledge in the natural and physical sciences and religion, explore the philosophical issues in their relationship, and recognize moral questions that may arise from them and various proposed answers to these questions.

### ***Expectations of this Church***

The ELCA encourages its congregations and pastors *to develop strong connections with their public schools* for the sake of the children in their communities. While respecting the other’s purpose and character, congregations and public schools should understand themselves to be allies in serving children and youth.

- Congregations can join with public schools in affirming the importance of education and countering views that devalue or denigrate education.
- Congregations can ask their public schools how they can assist students and provide space and volunteers for after-school activities such as tutoring.

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<sup>36</sup> Among other possibilities, the character education movement offers various models for consideration (see [www.character.org](http://www.character.org)).

<sup>37</sup> We reaffirm the position of the social statements of the Lutheran Church in America and The American Lutheran Church that supported the U.S. Supreme Court’s decisions in 1962 and 1963 declaring it unconstitutional for states to require religious exercises in public schools and permitting public schools to teach about religion. See *Prayer and Bible Reading in the Public Schools*, social statement of the Lutheran Church in America (1964), and *Church-State Relations in the USA*, social statement of The American Lutheran Church (1966). They are online at the Web site of *Journal of Lutheran Ethics* ([www.elca.org/jle](http://www.elca.org/jle)).

- Pastors and other rostered leaders can make themselves available as resource people in teaching about religion, and they and Lutheran social ministry organizations can be of assistance when schools experience a crisis where counseling and support are needed.
- In communities with release-time programs, congregations and public schools have special opportunities to work together in providing religious instruction for those families who want it.
- Congregations should encourage members to be involved in their schools, willing to serve in volunteer and elected positions, and support teachers and students in their calling.
- Congregations and public school officials can meet to discuss scheduling of activities and events and other issues of mutual interest.
- Lutheran and public schools can enter into mutually beneficial relationships.
- Congregations and public schools can cooperate in instructing teachers and students about how students may appropriately exercise their religious freedom in public schools, including the right of equal access for student-led religious groups. Public schools are not “religion-free zones”; voluntary and non-disruptive religious expressions by students are permissible.<sup>38</sup>

### **Equitable Access to High Quality Education for All**

Because all are created in God’s image, all have equal worth and dignity and should be treated accordingly. This belief stands behind our strong support for our society’s expectation that all young people have equitable access to high quality schools. All students are entitled to good schools, and when they receive a high quality education, society benefits. In educating millions, public schools continue to achieve notable successes in fulfilling this expectation.

Public schools have provided a widespread, high level of education as the country’s scientific, technological, cultural, and economic leadership demonstrates. Researchers differ, however, on the quality of public school education. Some argue that given the nature of public support and the resources provided, public schools do well when compared to public education systems in other countries. Others argue that public schools are not meeting the challenges of an increasingly complex and competitive global economy.<sup>39</sup> All agree that

<sup>38</sup> The Web site of The First Amendment Center ([www.fac.org/rel\\_liberty/publicschools/Index.aspx](http://www.fac.org/rel_liberty/publicschools/Index.aspx)) provides helpful resources on religious liberty in public schools. It includes the important consensus document developed by individuals representing very different views, “Public Schools and Religious Communities.”

<sup>39</sup> For those who argue that public schools are doing well compared to other countries, see Gerald W. Bracey, *The War Against America’s Public Schools: Privatizing Schools, Commercializing Education* (Needham Heights, Mass.: Allyn and Bacon, 2002) and Bruce J. Biddle and Lawrence J. Saha, *The Untested Accusation: Principals, Research Knowledge, and Policy Making in Schools* (Westport, Conn.: Ablex Publishing, 2002). Those who do not think that public schools are meeting today’s challenges argue: “Having reviewed trends in the United States and abroad, the committee is deeply concerned that the scientific and technical building blocks of our economic leadership are eroding at a time when many other nations are gathering strength.” *Rising Above the Gathering Storm: Energizing and Employing America for a Brighter Economic Future*, Committee on Prospering in the Global Economy, created by the National Academy of Sciences, National Academy of Engineering, and Institute of Medicine of the National Academies, “Executive Summary” (2005), 4 ([www.nap.edu/execsumm\\_pdf/11463.pdf](http://www.nap.edu/execsumm_pdf/11463.pdf)). Among the “worrysome indicators” the committee noted are: “US 12th graders recently performed below the international average for 21 countries on a test of general knowledge in mathematics and science.” And “In 1999, only 41% of US 8th grade (continued...)”

public schools face the enormous task of offering high-quality education to prepare citizens and workers for today's knowledge-based global world.

The ELCA's commitment to equitable access for all calls us to attend to the glaring inequities in this country's schooling. The disturbing reality persists that too many young people do not have access to good public schools. This reality is most pervasive in poor communities, especially where poverty is intertwined with a history of racism and discrimination. More than a half-century after the Supreme Court's *Brown v. Board of Education* decision, many schools remain racially separate and unequal,<sup>40</sup> often in connection with residential segregation. Schools where a substantial majority of students live in poverty consistently represent schools with the fewest resources and some of the lowest performances.<sup>41</sup> Federal, state, and district funding often shortchange schools that serve students who need the most support from their schools, for example, educational funding from the federal government to American Indian and Alaska Native communities, both on and off reservations.<sup>42</sup>

The connection between persistent poverty along with discrimination and lack of equitable access to high quality schools means that many factors contribute to this society's failure to educate all young people. People who are poor face daily a vast assortment of interlocking hardships related to low-paying jobs, inadequate housing in dangerous and unhealthy environments, poor health and physical disabilities, disrupted families, language barriers, unwise personal choices, as well as inadequate schools. One of this society's greatest challenges is to attend to all the factors that contribute to poverty. Good schools alone cannot break the cycle of generational poverty, yet they have an indispensable role in doing so. American and Puerto Rican societies have an obligation to do all they can to realize the dreams of children and youth who live in poverty that education will improve their lives.

We of the Evangelical Lutheran Church in America, therefore, commit ourselves to work with others for public policies that boldly and consistently push toward ensuring that all students have equitable access to high quality schools. We oppose all forms of invidious or harmful discrimination. We affirm that public schools and their teachers should set high expectations for all students, challenge them all to achieve these expectations, and have the means to meet these expectations. Commitment to equitable access to high quality schools

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<sup>39</sup> (...continued)

students received instruction from a mathematics teacher who specialized in mathematics, considerably lower than the international average of 71%."

<sup>40</sup> "One-sixth of the country's black students now attend virtually all non-white schools, many of which are impoverished, and only one-seventh of the whites attend multiracial schools, defined as those with 10 percent or more minority enrollment." David K. Shipler, *The Working Poor: Invisible in America* (New York: Alfred A. Knopf, 2004), 294.

<sup>41</sup> For example, according to the National Center for Educational Statistics' publication "Dropout Rates in the United States: 2001": "In 2001, students living in low-income families were six times more likely than their peers in high-income families to drop out of high school over the one-year period of October 2000 to 2001 (table 1). (Low income is defined as the lowest 20 percent of all family incomes, while high income refers to the top 20 percent of income distribution.)" While the national dropout rate from high school is 10.7 percent, more than 25 percent of young people in virtually every large city leave high school without graduating ([www.nces.ed.gov/pubs2005/dropout2001](http://www.nces.ed.gov/pubs2005/dropout2001)).

<sup>42</sup> A new study, *Funding Gaps 2006*, documents how school financial policy at the federal, state, and district levels systematically stacks the decks against schools that serve low-income students and students of color. The study was prepared by The Education Trust ([www2.edtrust.org](http://www2.edtrust.org)).

for all, along with commitment to combat poverty in all its dimensions, has great potential to improve the academic performance of students who do not now have opportunity to benefit from good education.<sup>43</sup>

As a church body, the ELCA has the calling to focus public attention on the vast inequities in our educational system, to voice the hope and obligation of achieving equitable access to high quality schools for all students, and to help create conditions to deliberate about and act on that calling. As individual Christians in our calling as citizens, we have responsibility and competence to determine what specific measures will most improve equitable access for all students to high quality schools in our communities, states, and nation.

### **Evaluating Educational Reforms**

Citizens, political officeholders, educators, and researchers representing a wide range of attitudes toward public schools recognize that public schools should and can do better in improving the performance of their students. When they are considering any proposed school reform, we encourage all citizens to evaluate it in terms of its appropriateness, effectiveness, and cost. They should ask of a proposal:

- Does it improve educational quality for all students?
- Is it effective in enhancing student learning?
- Does it assist educators in their work?
- Is it affordable and sustainable?
- Does it protect students from invidious discrimination?
- Is it supported by reliable research?
- Is there a means to evaluate the results of the program and decide if the program should be continued, modified, or ended?

### **Moving Toward Equitable Access**

The ELCA calls upon its members to consider the following measures:

#### ***Countering the Negative Effects of Poverty and Discrimination***

Because poverty and discrimination have such a large and negative impact on student learning, this church calls for public policies that give top priority to children and youth who do not have equitable access to good education, both in large cities and rural areas, and on American Indian reservations and in Alaska Native communities. This requires compensatory measures for children and young people who are encumbered by social disadvantages to increase their chances of equal opportunity for a good education. This includes:

- providing resources and opportunities to overcome the negative effects of poverty and injustice;
- broadening the tax base and funding strategies to achieve adequate funding for every school;

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<sup>43</sup> See the 1999 ELCA social statement *Sufficient, Sustainable Livelihood for All* for a comprehensive perspective for combating poverty. For the ELCA's stance against racism, see the 1993 social statement, *Freed in Christ: Race, Ethnicity, and Culture*.



- expanding and funding good early childhood education for children in poverty and special education, which increases the possibilities of later educational success. Such education is a model for developing other programs for students who live in poverty and suffer discrimination;
- creating incentives to attract high quality teachers, administrators, and staff to schools where most students live in poverty. Such incentives will go beyond higher salaries to include providing a supportive climate for teachers to innovate and be more effective in their instruction;
- involving parents and care givers in their children's education through parental classes and other means; and
- creating opportunities for education that cross ethnic, social, economic, and jurisdictional lines.

### ***Equity in Funding***

Large discrepancies in per pupil funding in school districts within the same state are a major barrier to equitable access to high quality schools for all students. While increased funds by themselves do not ensure better educational results, their strategic investment can make a difference.<sup>44</sup> Moreover, equity in funding among school districts is a matter of justice and is mandated in most state constitutions. In states where per pupil funding is vastly unequal (usually where school districts rely on local property taxes for their revenue), citizens should work actively to reform the funding system.<sup>45</sup> Reforms should be evaluated in terms of their effectiveness in improving student learning.

### ***School Choice***

A growing number of school districts and states seek to increase the range of schools students can attend through policies that establish magnet schools, open enrollment, charter schools, tax credits, and vouchers. Research on this whole range of options continues.<sup>46</sup> Many families and communities are encouraged by the experiences of their children with these options, particularly in urban neighborhoods. Increasing school options appeals to the idea that parents and students can choose among schools and to the belief that competition among schools improves educational quality. It also recognizes that there are diverse ways to educate young people. Others argue that some of these options will increase racial segregation, weaken public schools, benefit principally the privileged sectors of society, and leave too many students in poor-performing schools. The effects of each of these policies—or proposed policies—need to be evaluated in the local context with a special focus on whether or not the option improves educational quality and offers greater opportunities for children and youth living in poverty. ELCA members considering these choice options are encouraged to study the ELCA's 2001 social policy resolution on school voucher

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<sup>44</sup> See Eric A. Hanushek, "The Alchemy of 'Costing Out' an Adequate Education." Unpublished paper, 2005, Program on Education Policy and Governance, Harvard University. This paper can be found at <http://edpro.stanford.edu/hanushek/admin/pages/files/uploads/alchemy.revision.pdf>

<sup>45</sup> "In 2005 funding systems had been challenged in 36 states on the basis that inter-district funding was *inequitable*. Increasingly, cases are focusing on the *inadequacy* of funding in achieving learning goals." *Education Next*, 21 (Winter, 2007). (Online at [www.educationnext.org](http://www.educationnext.org)).

<sup>46</sup> Examples of different perspectives and research on these options may be found online ([www.educationnext.org](http://www.educationnext.org), [www.ksg.harvard.edu/pepg](http://www.ksg.harvard.edu/pepg), [www.aft.org/pubs-reports](http://www.aft.org/pubs-reports), [www.nea.org](http://www.nea.org)).

proposals<sup>47</sup> as well as to use the questions listed above under “Evaluating Education Reforms.”<sup>48</sup>

### ***Accountability***

Public schools should be held accountable for educating all their students, but how to do so is a source of ongoing contention. What should the standards be? Who should set them? What is their impact on student learning? What should be the consequences for schools that fail to meet them? What policies and funding exist to improve schools that do not reach standards? Intended to spur academic achievement, federal and state legislation holds public schools accountable by means of standards and regular testing and by requiring change in low-performing schools. The effects of such laws require continuing assessment. Policies to implement accountability, therefore, should address the whole education agenda, including to:

- provide for appropriate periodic adjustment in outcome goals;
- evaluate academic progress with both qualitative and quantitative measures;
- take into account the individual situation of students, especially those who are negatively affected by language, disabilities, or social disadvantages;
- provide, where indicated, adequate resources to implement remediation and improve the quality of education in the schools where students attend;
- offer, as a last resort, adequate alternatives for students attending schools that consistently do not meet performance standards; and
- give careful and comprehensive assessment to measure the impact on student learning.

### ***Improving Educational Quality***

In addition to the above-mentioned reforms, efforts to improve educational quality focus on every other aspect of public schools. Proposals include:

- changing who controls public schools;
- restructuring school administration and organization;

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<sup>47</sup> Churchwide Assembly action CA01.06.26 (adopted in 2001), online at [www.elca.org/socialpolicyresolutions/resolution.asp?id=83&ref=hts](http://www.elca.org/socialpolicyresolutions/resolution.asp?id=83&ref=hts).

<sup>48</sup> In its Churchwide Assembly in 2001, the ELCA adopted a social policy resolution on school vouchers. This resolution neither favors nor opposes all voucher proposals, but sets out a number of goals by which to evaluate specific legislative proposals. These goals, set forth as questions, ask to what degree proposals

- provide public schools the support and resources necessary to fulfill their tasks?
- increase equal access to high quality education for all, especially for children and youth who live in poverty or are otherwise disadvantaged?
- enhance the ability of families—especially families living in poverty and other situations of hardship—to select the right high quality education for their children?
- allow participating schools, including religious ones, to maintain their distinctive character and mission?
- protect against all forms of invidious discrimination against students?
- ensure just, equitable, and long-term viable sources of funding?
- provide eligible families sufficient and accurate information of students in participating schools?
- ensure ways for measuring the educational achievements of students in participating schools?
- establish means to evaluate the positive and negative results of the program and in light of these results

to consider if the program should be continued, modified, or ended?

The complete text of the resolution is online ([www.elca.org/socialpolicyresolutions/resolution.asp?id=83&ref=hts](http://www.elca.org/socialpolicyresolutions/resolution.asp?id=83&ref=hts)).

- creating smaller schools in urban areas or consolidating smaller schools in rural areas;
- reducing class size;
- extending school calendars or school hours;
- improving teacher and administrator education and development;
- introducing merit pay;
- improving teaching methods and classroom environments; and
- changing curricula.

Whether or not these reform proposals will improve education may vary from one context to another. In each context citizens must ask the basic questions suggested above under “Evaluating Education Reforms.”

### **Counsel to Parents**

In some circumstances parents may be able to choose from among a number of options to meet the educational needs of their children, including public, magnet, private, charter, religious schools, and home schooling. In these cases we urge parents to be aware of the options and to consider:

- the special needs and gifts of their child;
- whether or not they desire a faith-based education for their child;
- how well each option will achieve the purposes of education (see page );
- how well the options prepare the student for life with and for service to others in a complex, diverse, global society; and
- the affordability of each option.

Because education is a shared responsibility, the ELCA encourages parents to consult with others who may be of assistance in making their decision.

## **4. Will Our Church Have Schools and Colleges? Will Our Schools and Colleges Have a Church?**

### **The Commitment to Lutheran Educational Institutions**

In a living tradition devoted to educating in the faith for vocation in the Church and world, it is not surprising to find that institutions of learning and teaching have been integral and vital to its life and mission. “When schools flourish,” Luther was recorded as saying, “then things go well and the church is secure. Let us have learned citizens and teachers. The youth furnish recruits for the church; they are the source of its well-being. If there were no schools, who would there be to take our place when we die? In the church we are forced to have schools. God has preserved the church through schools; they are its conservatories.”<sup>49</sup> Since the Reformation Lutherans have taken on the demanding task of establishing and maintaining educational institutions in hope and commitment to equip a new generation to witness to the gospel and carry out their vocation in society.

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<sup>49</sup> *Conversations with Luther*, translated and edited by Preserved Smith and H.P. Gallinger (Boston: The Pilgrim Press, 1915), 96. Quoted from *A Compend of Luther's Theology*, edited by Hugh T. Kerr (Philadelphia: The Westminster Press, 1966), 192-193.

A steward of this tradition, the Evangelical Lutheran Church in America has an extensive network of educational institutions to benefit Church and society. In 2006, ELCA congregations owned and operated 267 elementary schools, 18 high schools, and 1722 early childhood centers, involving more than 225,000 students.<sup>50</sup> Twenty-eight colleges and universities are affiliated with this church, which enrolled nearly 58,000 students in 2007.<sup>51</sup> There are eight ELCA seminaries, and dozens of centers and programs for continuing education.<sup>52</sup> Under the auspices of the three seminary clusters, other educational programs and institutions of the ELCA are joining as interdependent lifelong learning partners with the seminaries to expand access to lifelong learning in the faith for all the baptized by building a theological education network. The ELCA's Study of Theological Education, adopted by the Churchwide Assembly in 1995, guides the building of this new network.<sup>53</sup>

What are the ELCA's hopes for and commitment to the future of its schools (early childhood education centers through high school), colleges, and universities? All are highly prized by the constituencies that directly support and benefit from them, yet they are too often not well known or appreciated by many ELCA members. For the most part all must find their own financial support. Yet we face an opportune moment. The number of schools is growing, and many colleges and universities are reclaiming their Lutheran connections. This situation provokes the question: Will our schools and colleges and universities have a church—laity, pastors, bishops, congregations, synods, seminaries, and churchwide organization—that affirms and supports them?

This church's fervent hope is that it be so. We affirm anew our historic commitment to Lutheran schools and colleges and universities and encourage its deepening and extension. If we follow through on this commitment, then, yes, this church will have vibrant schools and colleges and universities, benefitting both Church and society and valued as indispensable educational arms of this church's mission.

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<sup>50</sup> These statistics were provided by Donna Braband, director for schools and early childhood centers, Vocation and Education unit. They are for the 2005-2006 school year. For more information on ELCA centers and schools see the Web page of the ELCA Schools and Early Childhood Ministries of the Vocation and Education unit ([www.elca.org/schools](http://www.elca.org/schools)).

<sup>51</sup> Information on ELCA colleges and universities is found on the Web page of ELCA Colleges and Universities of the Vocation and Education unit ([www.elca.org/colleges](http://www.elca.org/colleges)). At the beginning of the 2006-2007 school year, there were 50,088 full-time undergraduate students, 2,271 full-time graduate students, 3,892 part-time undergraduate students, 1,670 part-time graduate students, for a total head count of 57,921 and a full-time equivalent of 55,224 in ELCA colleges and universities. These figures were provided by Arne Selby, director for colleges and universities in the Vocation and Education unit.

<sup>52</sup> ELCA seminaries are an integral part of this church's network of educational institutions, and references are made to them in relation to our schools and colleges and universities. The 1995 Churchwide Assembly adopted a report on them and theological education. See "Faithful Leaders for a Changing World: Theological Education for Mission in the ELCA. Evangelical Lutheran Church in America Study of Theological Education. Report to the 1995 Churchwide Assembly." Available from the ELCA's Vocation and Education unit.

<sup>53</sup> "Lifelong learning partners" refers to education programs for lifelong learning in theology that have joined in a collaborative association with the Vocation and Education unit to form the ELCA Lifelong Theological Education Partnership. This partnership is an association for planning, programming, and advocacy for lifelong theological education for ministry in daily life. As of January 2007 34 programs are members of the partnership. Lifelong learning partners include programs sponsored by a variety of accredited and non-accredited institutions, including colleges, conference centers, seminaries, synods, congregations, and other institutes and organizations.

## **Lutheran Schools and Centers**

ELCA congregations are becoming increasingly involved in offering preschool, elementary, and secondary education to their surrounding neighborhoods. From 1995 to 2006 the number of schools and centers grew by 15 percent, and many congregations continue to express interest in beginning a school or center.<sup>54</sup> This remarkable development means that today nearly one of every five ELCA congregations operates some type of school.

Through their schools and centers, congregations aim to offer a strong academic education in a caring Christian environment. By word and example, teachers, administrators, and pastors seek to motivate students to learn and nurture their gifts in service to others in response to God's love for them. Students learn in a setting where they pray, sing, and worship, and where they study the Bible, the Church's beliefs, and Christian moral teachings. Families who send their children to Lutheran schools and centers take on an extra financial burden. Often families desire that their children be firmly educated in the faith to prepare them for engaging aspects of a culture that they perceive to be indifferent to or in conflict with the Christian faith.

Lutheran schools and centers enroll students of different religious, ethnic, cultural, and economic backgrounds. At least 17 percent of children who attended Lutheran schools in 2005 were people of color other than white, a percentage more than five times higher than ELCA congregations as a whole.<sup>55</sup> Students and teachers are especially diverse in urban settings. Through the care and witness of faculty, staff, pastor, and congregational members, Lutheran schools and centers offer students and their families opportunity to hear the gospel and, if desired, to become part of the congregation. In so doing they have proven to be a significant means of evangelizing unchurched families. They also have been important in educating many children who later became leaders in this church and in society.

Lutheran schools and centers face many challenges in offering excellent education in a caring Christian environment. They work, for example, to maintain low tuition while providing fair and adequate salaries for their staffs, to find rightly qualified teachers and administrators, and to develop a wholesome relationship between congregation and school and center. Schools and centers serving the poorest neighborhoods are often the most fragile, under resourced, and in need of the most improvement.

We of the Evangelical Lutheran Church in America view Lutheran centers and schools as a significant part of this church's mission; commend congregations that sponsor them; and honor the teachers, administrators, staff, and pastors who work in them. Wherever they exist, Lutheran schools and centers should be an integral part of a congregation's witness to the gospel and public service to the community. Congregations should fulfill their responsibility to provide oversight, support, and direction for their educational institutions.

### ***Expectations of Lutheran Centers and Schools***

The ELCA expects our early childhood education centers and schools to continue serving this church's mission by:

- promoting academic excellence in age-appropriate ways according to accepted standards;

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<sup>54</sup> Web page of the ELCA Schools and Early Childhood Ministries ([www.elca.org/schools](http://www.elca.org/schools)). The Web page reports that during the last year 100 congregations had expressed interest in beginning a school or center.

<sup>55</sup> For data on the diverse ethnic and racial composition of ELCA schools and centers, see "Summary: ELCA Schools and ECE Centers Survey 2004-2005" ([www.elca.org/education/survey](http://www.elca.org/education/survey)).

- reaching out to others with the good news of Jesus Christ;
- educating in the faith for vocation; and
- serving their community.

Lutheran schools and centers will offer a secure, welcoming, and caring learning environment for children of all cultural, ethnic, religious, and economic backgrounds, and special needs. As they are able, Lutheran Schools (sometimes in cooperation with public schools) are expected to make provision for students with special learning needs. They will provide scholarships for low-income students and involve families in their children's education. Lutheran schools and centers will offer service education and prepare students to be responsible citizens and productive members of society. They will work in partnership with other schools in their community.

### ***Expectations of this Church***

In order to provide a more supportive climate for enacting this vision, the ELCA calls for renewed efforts to assist schools and centers in areas that include:

- expecting churchwide and synodical leadership and ELCA publications to promote Lutheran centers and schools;
- encouraging members to consider sending their children to Lutheran centers and schools;
- preparing pastors, associates in ministry, deaconesses, and diaconal ministers for service in congregations with centers and schools;
- encouraging our seminaries, colleges, and universities to prepare teachers, principals, pastors, and other staff for Lutheran centers and schools both in their degree programs and through in-service training;
- encouraging alliances for financial support for struggling centers and schools, such as pairing congregations in affluent areas with congregations in low-income areas;
- providing seed money to ensure that Lutheran centers and schools have a good foundation in areas of defining purpose, education, faith formation, governance, administration, and finance;
- strengthening the network among Lutheran schools to meet common opportunities and needs; and
- disseminating information on and ensuring equity in public funding for all children as laws require and the United States Constitution permits.

### **Lutheran Colleges and Universities**

#### ***A Tradition of Academic Excellence and Service***

“A Christian cobbler makes good shoes, not poor shoes with little crosses on them,” Luther was reported to have said.<sup>56</sup> Likewise, Lutherans, out of commitment to the common good, have insisted that their colleges and universities have a first duty to be excellent schools. This has been and continues to be the case. Following the example of Luther's and Philip Melancthon's leadership at the time of the Reformation, Lutheran colleges and

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<sup>56</sup> This statement is widely attributed to Luther although scholars seem unable to locate where he said it. For one effort to track down its source in Luther, see William A. Decker, “In Search of Quotes,” *Lutheran Partners* 20, 2 (March/April 2004), online at [www.elca.org/lp](http://www.elca.org/lp).

universities have conceived of education in holistic terms and shaped their academic programs in the liberal arts tradition. Today they appear regularly in lists of the best regional and national colleges.

ELCA colleges and universities perform valuable service to Church and society. At their best, they offer an excellent curriculum that aims at educating the whole person. Their emphasis on broad and integrated learning and critical thinking equips students for a whole life. Within this liberal arts context they prepare students for professions in education, health care, science, technology, social work, the arts, business, law, and other specific callings, and they provide many future pastors and other future leaders in this church with a well-rounded education.

Furthermore, ELCA colleges and universities find excellent ways to introduce their students to the essential questions of meaning and purpose. Many prominently feature the Lutheran teaching on vocation—that the purpose of life is to serve God and the neighbor in one’s callings in everyday life. More specifically, many ELCA colleges and universities also educate students in the faith by offering—and often requiring—courses in Bible, theology, church history, and ethics. They help students engage the intellectual claims of the faith with the claims of other disciplines.<sup>57</sup> They sustain strong programs of service to the neighbor in both local and global settings. They offer opportunities for worship, Bible study, mentoring, and participation in strong music programs that praise God. When they take their heritage seriously, they impart a vision of the world in which Christian faith plays the central integrating role. Graduates testify and a comprehensive national survey confirms that Lutheran colleges and universities have a positive and lasting impact on students in matters related to academic quality, faith, ethics, civic engagement, and church affiliation and leadership.<sup>58</sup>

### ***The Changing Context***

In the history of higher education in the United States, many church-founded institutions of higher learning have disengaged from their sponsoring churches—some totally, some partially. Nearly all church-related colleges have experienced some measure of disengagement from both the institutional church and from the religious heritage that once influenced nearly every facet of the college’s life. ELCA colleges and universities represent a broad range on the spectrum of engagement. Most have maintained a significant

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<sup>57</sup> Robert Benne, Marcia Bunge, Tom Christenson, Paul Dovre, Mark Edwards, Darrell Jodock, DeAne Lagerquist, Mark Schwehn, and Ernest Simmons are among ELCA scholars who have been particularly active in thinking through Lutheran approaches to the engagement of faith and learning.

<sup>58</sup> A recent survey compared a large sample of Lutheran graduates from Lutheran colleges and universities and from public flagship universities on a number of key issues. Compared to Lutheran alumni of flagship public universities, for example, Lutheran alumni of Lutheran colleges and universities

- said their colleges placed more emphasis on personal values and ethics (90% to 41%);
- discovered more opportunities to develop spiritually (87% to 20%);
- experienced more help in integrating faith into other aspects of life (72% to 11%);
- were more likely to have been engaged in church or religious activities (74% to 31%);
- felt there was a greater sense of community among students (88% to 57%);
- found more faculty who were interested in students personally and academically (85% to 41%);
- reported that their colleges were more effective in developing moral principles for careers and leadership (90% to 36%); and
- were more likely to be “completely satisfied” with the quality of education they received (59% to 35%).

The survey was done under the auspices of the Lutheran Education Conference of North America in 2005 ([www.lutherancolleges.org](http://www.lutherancolleges.org)). The alumni who were surveyed had graduated between 1991-1999.

connection with their Lutheran heritage, and many are giving renewed attention to their Christian identity in a world of many faiths and cultures.

ELCA colleges and universities persist in their mission as church-related colleges in the midst of a sharply changing environment that brings both opportunity and challenge. The major opportunity is that they will continue to be excellent schools that bring the Lutheran voice to bear in an increasingly global, ecumenical, diverse, and competitive educational scene. This church's colleges and universities can continue to embody in a vastly new environment a persuasive vision of Christian higher education that is embedded in the Lutheran tradition. Especially encouraging are the vigorous global outreach programs on many campuses, the affirmation of Lutheran distinctiveness in a changing and sometimes hostile culture, and the growing cultural and ethnic diversity in many settings. Among the challenges are that our colleges and universities might lose their connection with the Christian heritage completely, that they may lose their academic vitality due to inadequate resources, that their costs might exceed the financial resources of most Lutherans, or that they may not achieve the diversity they seek.

### ***Life in Relationship***

A strong and vibrant relationship between this church and its institutions of higher learning assumes mutual commitments. In shaping the future of that relationship, this church may ask whether or not its colleges and universities are authentically and recognizably Christian in the Lutheran tradition, urging them to manifest that identity. Conversely, colleges and universities that are faithful to their Christian character may ask whether or not this church vigorously supports them: Will congregations encourage students to consider an ELCA college or university? Will pastors and bishops promote them? Will ELCA high school graduates attend our colleges and universities? In these matters the ELCA will need to manifest its commitment to its colleges and universities.

Due to shrinking resources and competing priorities, there has been a forty-year decline in churchwide and synodical financial support for colleges and universities. The ELCA is grateful that Lutheran colleges and universities have developed alternative sources of financial support, and many individual Lutherans are generous and faithful benefactors. It has provided advocacy and support, maintained a strong network among college leaders, provided leadership development opportunities for faculty and staff, nurtured the conversation between faith and learning, and provided valuable research to assist the colleges and universities in their mission. Fortress Press, the academic arm of this church's publishing ministry, continues to publish texts in biblical studies, theology, ethics, and pastoral care that are used widely in ELCA colleges and universities as well as in this church's seminaries.

In the future as in the past, the survival and flourishing of ELCA colleges and universities will depend on a delicate ecology of school, church, and family. Where the colleges and universities live out their calling as significant ventures in Lutheran education, churches and families demonstrate interest and confidence in those institutions. Without the churches and families that give important support to Lutheran ventures in education, the colleges and universities may re-define themselves and their missions for people who will support them. The ecology that once made Lutheran colleges, churches, and families a viable interdependent organism must be shaped in ways that respond to these new realities and opportunities.

The ELCA, therefore, urges its colleges and universities and this church in all its expressions to maintain their connections where they are strong, strengthen them where they



are weak, and rebuild them where they are lacking. It calls for mutually beneficial relationships built on trust, commitment, and collaboration.

### ***Expectations of ELCA Colleges and Universities***

In such a relationship the ELCA expects that its colleges and universities will:

- reaffirm their commitment to maintain a living connection with the Christian faith;
- offer excellent, broad education in service to Church and society in a setting of academic freedom;
- educate in the faith with courses in Bible, Lutheran theology, church history, and ethics;
- serve as incubators for the discovery of knowledge, preserve it in scholarly collections, and communicate it through scholarly publications;
- nurture an ongoing dialogue between the claims of the Christian faith and the claims of the many academic disciplines as well as explore issues at the crossroads of life;
- feature prominently the Lutheran teaching on vocation;
- embody important elements—worship, music and the arts, service, personal moral standards, international education—as part of the ongoing Lutheran ethos;
- maintain programs that serve as a liaison between the college or university and the various expressions of this church;
- make adequate provision to meet the needs of students with disabilities; and
- continue to attempt to make it financially possible for qualified students—especially Lutheran students—who desire to attend a Lutheran college or university to do so.

### ***Expectations of this Church***

To make the relationship a mutual one, this church also expects that:

- the presiding bishop and synodical bishops will voice persistently and persuasively their commitment to our colleges and universities;
- the churchwide organization will demonstrate persistently and persuasively its commitment to this church's colleges and universities;
- the churchwide organization will continue its consultative and informative roles with ELCA colleges and universities and foster contact and collaboration among them;
- synods will support colleges and universities on their territory in intentional and visible ways;
- colleges and universities, seminaries, synods, schools, and other ELCA institutions and ministries will initiate and welcome partnerships with one another;
- congregations will support colleges in helping them recruit students and in aiding students financially who attend ELCA colleges and universities;
- ELCA youth and their parents will give careful consideration to Lutheran colleges and universities; and

- advocacy ministries will call on lawmakers to find means of public support for students to attend private and religious colleges and universities and urge lawmakers in those states that make grants to students going to private colleges to maintain them at the highest level possible.

This church individually and corporately should give its schools, colleges, and universities its full loyalty and support so that they faithfully and competently exercise their calling in education.

### **Supporting Lifelong Learning**

Education is a lifelong process and takes a variety of forms, involving non-formal learning experiences as well as each person's own more formal discipline and study. This ongoing learning may occur in museums, art galleries, planetariums, aquariums, theaters, concert halls, zoos, botanical gardens, nature preserves, book clubs, travel programs, and lecture series. We of the ELCA value and support these non-formal institutions and activities. We also affirm the more formal role of public universities, colleges, and other educational institutions in providing a broad range of extension and continuing education programs that serve an increasingly diverse adult population. We welcome the opportunities for learning provided by new forms of electronic communication.

Just as many congregations offer quality educational experiences for people of all ages to continue to grow in their faith, our Lutheran colleges and universities, seminaries, lifelong learning partners, and outdoor ministries also offer opportunities for lifelong learning in knowledge of the faith as well as in knowledge of the world. The ELCA commends Lutheran colleges and universities for expanding their academic programs to serve the needs of non-traditional students for both graduate and undergraduate studies. We also commend our seminaries and other study centers of this church for responding to the learning needs of both lay and rostered leaders in congregations as well as to the desire of adults of all ages for personal growth in faith and knowledge through lifelong learning.

We urge the churchwide organization to continue to provide leadership and support to the institutions and agencies of the church that provide these essential educational services and to encourage them to deepen their interdependent partnership in a network that educates for vocation. In order that lifelong learning be encouraged and well-resourced, the full range of teaching institutions and programs in this church should continue their progress toward fulfillment of the vision of the ELCA's Study of Theological Education, deepening their emerging partnerships with the three seminary clusters to form an interdependent network of education providers throughout this church. Only such a network for lifelong learning is adequate both to our calling in education and the callings of all learners.

## **5. Will Public Higher Education Serve the Common Good?**

### **Expectations for Public Universities and Colleges**

Higher education in the United States embraces a broad range of religious, private, and public colleges and universities. These academic institutions vary in their philosophy of education, history, culture, quality, specialties, cost, size, and status. This variety gives vitality to higher education, making it one of our country's strongest assets.

Public institutions are the most numerous institutions of higher education and serve the most students. Public four-year colleges and universities, public community colleges, and technical colleges provide the primary access point to higher education for millions of people

of all economic classes and every racial and ethnic group, including thousands of international students. As public institutions, we as citizens share responsibility for them. Their future is vital to the common good, which we are to serve and promote as part of our vocation.

Institutions providing technical education make important contributions to the common good by preparing skilled professionals for careers in a wide range of trades and professions. Individuals prepared for these occupations are enabled to make their way in society and to serve their neighbors in practical ways.

We of the Evangelical Lutheran Church in America look to all colleges and universities to transmit knowledge through teaching, advance knowledge through research, preserve knowledge in scholarly collections, and communicate knowledge through publications.<sup>59</sup> They thereby contribute to the common good by connecting their knowledge to the world in which we live. Public universities and colleges do these things across a wide spectrum of disciplines. They teach undergraduate students the humanities, arts, languages, and sciences; and their post-graduate programs educate professors and other professions such as doctors, lawyers, and scientists. Public universities along with many private universities are centers of basic scientific research and technological development. Their libraries and Internet resources make vast learning available, and publications by their professors profoundly influence our culture. They also sponsor continuing education for adults who have concluded formal degree programs but wish to continue learning throughout their lives.

### **The Commitment to Public Higher Education**

Lutherans have long had a commitment to public higher education. The ELCA is grateful for the role public universities and colleges play in preparing people—including most Lutherans who attend college—to act competently in their callings and responsibilities. Because knowledge of how the world functions and learning how to learn continue to benefit both individuals and society, we encourage vigorous public support for the many institutions of higher learning. As society's expectation increases about how many years of schooling people should have, the importance of public universities and colleges also increases.

The ELCA honors and supports the broad network of community and technical colleges and their students, faculties, and staffs. These institutions of higher education provide strategic opportunities for many students who wish to continue their education and obtain training in sought-for practical skills. In addition to preparing students for their careers, these educational institutions often invigorate the economies of their communities.

The Evangelical Lutheran Church in America expects all universities and colleges to be places of free inquiry that exhibit intellectual honesty, the disciplined search for knowledge and truth, and civility. We support the academic freedom of public higher education and oppose its restriction for ideological or political reasons. We expect that the diversity of perspectives among professors will enable public universities and colleges to be settings for genuine dialog on the major ideas and values that shape and often create controversy in our society.

Universities and colleges are charged to engage in ongoing discussion about what counts as knowledge in contrast to ignorance and misunderstanding. The boundaries and shape of this discussion change as new discoveries are made. This has led to new areas of inquiry such as the history of religion. It also has led to the study of peoples and cultures that may

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<sup>59</sup> Jaroslav Pelikan, *The Idea of the University: A Reexamination* (New Haven: Yale University Press, 1992), 16-17.

have been ignored or excluded, in the past. This church challenges and encourages public universities and colleges to take up the full range of religious traditions and their intellectual content as legitimate participants in their search for knowledge and truth.

The extraordinary growth of higher education since World War II is closely tied to the increased emphasis it gives to occupational education.<sup>60</sup> College and university education has become the principal—almost exclusive—way for people to gain access to higher earnings and occupational or professional status. Most students today look to their college education chiefly as a means for them to become well-off financially.<sup>61</sup> The danger is that occupational purposes will overwhelm moral, civic, and intellectual goals.

Concern for the purpose of life, justice and neighbor, and the common good are central to nearly all religions and intrinsic to our civic values. We, therefore, commend and encourage renewal of disciplines in which these matters are examined, such as the humanities, the arts, and the social sciences. We commend efforts in higher education to engage students in service learning, and we applaud student-led groups that struggle with questions of life's purpose and society's good. On campuses where many students ask such questions,<sup>62</sup> Lutheran campus ministry takes on special significance.

### ***This Church's Presence and Campus Ministry***

The ELCA is present in public universities and colleges, as well as private ones, through students, professors, administrators, and staff living out their calling in these institutions. More Lutherans teach at public and non-Lutheran private universities and colleges than do at Lutheran institutions. Many of them not only perform their callings with excellence but also provide models of Christian teaching and the engagement of faith and learning. All have opportunities to witness to their faith. We celebrate those who carry on these tasks and encourage this church to support them.

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<sup>60</sup> “In 1900 only 2.3 percent of those aged eighteen to twenty-four went to college; in 2000, 36 percent of this group attended college. In 1940, only 4.5 percent of the entire population had completed four years of college; by the end of the century it was 25.2 percent” (56). About two-thirds of graduating students in 2000 received their college degrees in occupational or professional fields (57). The authors argue for the following point: “As higher education became a mass institution by exalting its public purposes—its benefits to the nation's economy, the protection of national defense, the creation of new knowledge, and the promise of equal educational opportunity—its private benefits in helping individuals gain access to professional status and earnings became its dominant rationale” (56). They claim that “the ethos of a moral and civic purpose to higher education has never disappeared, but it has become a minority view in the world of scholarly research and in the vocational preparation of students” (61). W. Norton Grubb and Marvin Lazerson, *The Education Gospel: The Economic Power of Schooling* (Cambridge, Massachusetts: Harvard University Press, 2004).

<sup>61</sup> “While the post-World War II expansion drew on a rhetoric of public purposes, students attended college because of the possibilities for individual gain. One measure of advancing vocationalism was the attitude of students, reflected in an annual survey of freshmen. In the late 1960s, developing a meaningful philosophy of life was the most important goal of freshmen, rated “essential” or “very important” by 80 percent of respondents, while fewer than 45 percent thought it important to be well-off financially. At the end of the century these two values had traded places: developing a meaningful philosophy was most important for only 42 percent of freshmen, while 74 percent cited being well-off financially.” *Ibid.*, 65.

<sup>62</sup> See “The Spiritual Life of College Students: A National Study of College Students' Search for Meaning and Purpose,” Higher Education Research Institute (Graduate School of Education & Information Studies, University of California, Los Angeles, 2005). This extensive survey of first-year students at colleges and universities across the country found high levels of interest in spiritual and religious questions. For example, more than three-fourths of students say that they are “searching for meaning/purpose in life.” Pages 4-5. While this report seems to differ from the one referred to in the previous endnote, it may indicate the complexity of contemporary students, or perhaps differences in methodologies between the two studies.

### ***Lutheran Campus Ministry***

This church also is present in these institutions of learning through campus ministries. Lutherans launched their first foray into intentional ministry on public campuses in 1907 at the University of Wisconsin–Madison Campus. A century later there are nearly 200 recognized ELCA campus ministries that receive churchwide and/or synodical annual operating grants. In addition, more than 400 Cooperating Congregations in Campus Ministry carry on some form of outreach to a nearby campus.<sup>63</sup> In some places, this ministry is ecumenical and carried on in partnership with other denominations.

Today campus ministries face the challenge of both nurturing Lutheran students and reaching out to seekers. Campus ministries sometimes face the tension of addressing controversial issues on campus while being communities that welcome individuals with different viewpoints. While some students may consider a certain attitude as prophetic, others who disagree may feel unwelcome, perceiving that promoting the issue has come to define the ministry more than the gospel that unites them. Limited resources may often mean campus ministries are unable to meet the diverse expectations and opportunities presented to them.

Campus ministry in this church “invites people in academic settings more deeply into Jesus Christ and the community that bears his name, so that they discover and fulfill their vocation as disciples.”<sup>64</sup> This ministry gives young adults on campus opportunity to participate in the life of the Church and deepen their faith during an important time of their lives when they are experiencing change, growth, and challenge.

### ***Expectations of Campus Ministry***

Lutheran campus ministry is an integral part of our calling in education. Many former students testify to ways in which campus ministry helped them grow in their understanding of their faith and vocation as they gained new knowledge. As it has done for decades, this ministry continues to provide leaders for Church and society. The ELCA expects its campus ministries to:

- be worshiping communities that proclaim the gospel and celebrate the sacraments;
- educate in the faith, teaching the Bible and Christian doctrine, exploring Christian perspectives on ultimate questions, and creating settings for students, staff, and professors to ask questions and to discuss their concerns;
- call students to live out their baptismal vocation, challenging them to regard their learning itself as a worthy calling and providing them with theological wisdom to accompany their growing learning and technical competence;
- engage faith and learning, showing how faith and its knowledge deepen and enliven learning in the classroom, library, and laboratory and how that learning deepens and enlivens faith and its knowledge;
- model thoughtful and respectful dialogue on controversial issues;
- provide opportunities for service in Church and society; and
- offer opportunities for friendships, fun, and community life.

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<sup>63</sup> For more information visit the Web site of ELCA Lutheran Campus Ministry in the Vocation and Education unit ([www.elca.org/campusministry](http://www.elca.org/campusministry)).

<sup>64</sup> “Policies and Procedures for Campus Ministries,” approved by the ELCA Church Council (November 15, 2003), 4 ([www.elca.org/campusministry/policies](http://www.elca.org/campusministry/policies)).

### ***Expectations of This Church***

Lack of financial support threatens campus ministries in many places. Most depend almost entirely on funds from outside sources, primarily from synods and the churchwide organization, which have been in a forty-year decline. Let us be fully aware of the growing crisis in this church's ministry to a large, influential segment of young adults living and studying at public (and private) universities and colleges. In reaffirming its ministry on these campuses, the ELCA calls for creative action to support campus ministry that takes into account opportunities, challenges, and resource constraints. This action includes:

- calling upon the presiding bishop, synodical bishops, pastors, and other leaders to support this church's campus ministry;
- urging congregations to alert their students on non-Lutheran campuses about Lutheran campus ministry;
- encouraging congregations near colleges and universities to reach out to professors, students, and staff of these institutions; and
- thinking in new ways about how we establish and maintain campus ministries which may involve new models of ministry, of partnership, and of staffing and support.

### **Will Students Have Access to Higher Education?**

Higher education in the United States has long been seen as the portal of opportunity to upward mobility and the realization of the American dream. Following World War II, the GI Bill provided educational opportunity for millions of veterans and fueled a vigorous postwar economy and a growing middle class. Higher education, then and now, enables individuals to transcend the boundaries of class and race and contributes to the economic and civic well being of the nation.

The high cost borne by students and their families, however, is limiting access to higher education, depriving many individuals of opportunity and depriving society of highly educated citizens. The cost of higher education has grown substantially in recent years, significantly outpacing inflation in the rest of the economy. This cost is funded from four sources:

- tuition paid by students and their families;
- charitable contributions of individuals, corporations, and foundations;
- financial assistance in the form of grants, loans, and work; and
- in the case of public education, direct appropriations from state or local government.

In recent years financial assistance and direct appropriations have declined in relationship to the growth in the cost of education, and charitable contributions have not made up the difference. As a result, the burden upon students and their families has grown. This high and growing cost to students prevents many, including people who live in poverty, from pursuing a college degree.<sup>65</sup>

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<sup>65</sup> "Pervasively dismal grades in affordability show that for most American families college is less affordable now than it was a decade ago. The rising cost of attending college has outpaced the growth of family income. Although financial aid has increased, it has not kept pace with the cost of attendance. Every state should reexamine college tuition and financial aid policies, and each should formally link future tuition increases to gains in family income.

(continued...)

In spite of the general acknowledgment that educated citizens are key to this country's economic vitality and that more needs to be done to provide equitable access for all, public investment in higher education has been declining for some time relative to its rising cost. Funding for federal and state grants to students lags behind increases in educational costs, and state subsidies to public colleges and universities fail to keep pace with increased costs.<sup>66</sup> In addition, college- and university-funded aid has increased for middle and upper-income students at the expense of students from low-income families.<sup>67</sup>

The consequences of this trend limit equitable access and jeopardize academic quality. Specifically:

- Students are carrying increasingly larger debt loads and requiring more time to complete their education.<sup>68</sup>
- While college completion rates have improved among all income groups over the past thirty years, the gaps in completion rates between students who are affluent and those who are poor have increased.<sup>69</sup>

Although the growth of community colleges is a promising development, lack of funding weakens our country's leadership in higher education and compromises our capacity to meet the educational requirements of an increasingly knowledge-based world. Colleges and universities are being stretched thin in their capacity to provide high quality education, and, most importantly, equity in educational opportunity.

ELCA colleges and universities have responded to this situation with a variety of scholarship and grant programs of their own, several with considerable success as seen in the relatively strong enrollment of people of color and from low- and middle-income families. For most colleges and universities, however, it is impossible to close the opportunity gap created by inadequate state and federal funding for students' financial aid. As a consequence, many low- and middle-income families find it difficult if possible to access this church's colleges, and the colleges struggle to extend financial aid while maintaining academic quality and financial viability.

In light of this situation, the ELCA calls upon its advocacy ministry to support adequate funding for higher education to increase equitable access, and urges members as citizens to

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<sup>65</sup> (...continued)

In the meantime, the conclusion from *Measuring Up 2004* is clear: The vast majority of states have failed to keep college affordable for most families" (8). "The nation's gap in college participation between affluent and poor students has widened. The college-going gap between white, African-American, and Latinos persists" (10). *Measuring Up 2004*, The National Center for Public Policy and Higher Education (2004), 8 ([http://measuringup.highereducation.org/\\_docs/2004/NationalReport\\_2004.pdf](http://measuringup.highereducation.org/_docs/2004/NationalReport_2004.pdf)). The report evaluates and grades the 50 states in their higher education performance in four categories: preparation, participation, affordability, and completion.

<sup>66</sup> The federal Higher Education Act of 1965 carried the hope and promise of ensuring access to higher education for low- and middle-income students. It created the Pell grants, which enabled millions of students to receive a higher education who would not otherwise have received one. In addition, several states initiated grant and scholarship programs with similar objectives. Funding for these federal and state grants, however, has fallen behind educational costs. "For example, in 1975 the average Pell grant covered 84% of the cost of college and in 2006 it covers only 36% of the cost." Kati Haycock, "Promise Abandoned" ([www2.edtrust.org](http://www2.edtrust.org)).

<sup>67</sup> Kati Haycock, "Promise Abandoned" ([www2.edtrust.org](http://www2.edtrust.org)).

<sup>68</sup> National Conference on State Legislatures, *Transforming Higher Education: National Imperative—State Responsibility*, 2006 ([www.ncsl.org](http://www.ncsl.org)) documents both the heavier debt load and the more time required to complete students' education.

<sup>69</sup> "For example, in 1975 40% of students in the top income quartile completed college by age 24 compared to 6% of the lower quartile students. By 2003 the completion rates were 75% and 9% for the two groups" (Haycock).

consider how public policy can improve equitable access to higher education. The ELCA urges the following public policy remedies:

- increase state and federal funds for need-based financial assistance;
- support targeted incentive programs for low-income and under-represented groups;
- increase state subsidies to public institutions as a way of ameliorating tuition increases; and
- increase efficiency wherever feasible.

We also:

- urge ELCA colleges and universities to continue to seek ways to help redress the growing opportunity gap;
- encourage members to help fund scholarships for low-income students and congregations to provide scholarship assistance to their students who attend ELCA colleges;
- affirm this church's practice of providing financial assistance to ELCA colleges and universities as a sign of continuing commitment to them; and
- call upon the churchwide organization to work with synods to expand scholarships for United States and international students who need assistance.

### **Living Our Calling**

We of the Evangelical Lutheran Church in America give thanks to God whose gracious gift of new life in baptism frees us for the vocation to love our neighbor and contribute to the common good in our places of responsibility in daily life. We are grateful that God, who has created humans with ability to learn, teach, and know, blesses human life through education. We pray that the Holy Spirit will sustain, renew, and transform us as we live our calling in education in this church and society with its many amazing opportunities and daunting challenges. May we in this calling exhibit the character of our new life in Christ, to which St. Paul summons us: "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" (Romans 12:2). May we faithfully and boldly be a teaching and learning church, educating in the faith for vocation and striving with others so that all people have equitable access to a high quality education.

### **Implementing Resolutions for "Our Calling in Education"**

*Reference: 2007 Pre-Assembly Report, Section IV, pages 33–34; Section I, page 12.*

Presiding Bishop Hanson declared the social statement on education adopted. The assembly responded with applause. He thanked all those who had worked on the statement. He directed voting members' attention to the implementing resolutions on pages 33-34 of the *Pre-Assembly Report* and to the amendments in the report from the *ad hoc* committee. He asked the assembly's permission to dispense with the reading of the implementing resolutions. There was no objection.



Presiding Bishop Hanson expressed the gratitude of the Churchwide Assembly to all who served on the task force, and to the staff colleagues as well, who worked to prepare this social statement. He then directed voting members to page 33 of Section IV of the *2007 Pre-Assembly Report* to begin consideration of the implementing resolutions. He added that voting members also should have the report of the *ad hoc* committee's recommendations for amending the implementing resolutions.

***Moved;***

***Seconded:*** To adopt the following implementing resolutions:

*Faith Formation and Lifelong Learning*

1. To embrace our legacy as a teaching and learning church with gratitude and new vigor and to pray for God's guidance and power to renew and live boldly our calling in education for a new century;
2. To call upon congregations and families to educate all generations in the faith and to be partners in creating and funding compelling and creative curricula and programs for all ages (children, youth, and adults), thus forming an environment of living faith;
3. To call upon members of the Evangelical Lutheran Church in America to renew their calling in education as students, parents, educators, and citizens and to live out their baptismal vocation as lifelong learners in the faith and in their knowledge of the world;
4. To call upon the Evangelical Outreach and Congregational Mission and the Vocation and Education program units to collaborate with Augsburg Fortress, Publishers, to continue to expand the provision of creative and comprehensive resources necessary to enable parents and congregations to help form the faith of all generations;
5. To call upon the presiding bishop, synodical bishops, and the Evangelical Outreach and Congregational Mission and the Vocation and Education program units to work with Augsburg Fortress, Publishers, and other churchwide units persistently and persuasively to ensure that Christian education for all ages (adult, children, youth, and family ministry) is a priority in congregational life, seminary education, and synodical planning;
6. To call upon the Evangelical Outreach and Congregational Mission, Vocation and Education, and Augsburg Fortress program units to work with synods, regions, congregations, rostered leaders, the Lutheran Association of Christian Educators, Lutheran outdoor ministries, seminaries, and other groups and organizations to share best practices for Christian education and faith formation and to encourage their use in congregations and other ministries;
7. To call upon ELCA seminaries and other teaching institutions of this church to continue their emphasis on preparing pastors, diaconal ministers, deaconesses, associates in ministry, and lay people for excellence in the practice of teaching Christian education and faith formation in service of lifelong learning;
8. To give thanks to God for and to recognize members who are educators in public, Lutheran, and other private schools at all levels of education, to

encourage congregations to support them in their callings as educators, and to urge members and all expressions of this church to encourage youth and others to enter these callings;

*Public Educational Institutions*

9. To call upon all schools to prepare students for living in a complex and global society as persons who are capable of critical thinking, continuing personal growth and concern for others, family responsibility, civic participation, artistic appreciation, productive work, and financial responsibility;
10. To call upon members of this church to advocate for equitable access to an excellent education for all children and youth and to support early childhood education, their public schools, colleges, and universities, advocating for policies that provide adequate resources and their fair distribution for these educational institutions;
11. To call upon members and congregations to develop strong connections with their public schools and to work with others to ensure high quality education for all students;
12. To call upon this church's advocacy ministries to support legislative initiatives that improve public schools and ensure excellent education for all students in ways that are consistent with this social statement and to support financial aid and tuition policies that provide more equitable access to higher education for low- and middle-income students;

*Lutheran Institutions*

13. To recognize and affirm early childhood education centers, elementary and secondary schools, colleges and universities, seminaries, campus ministries, and outdoor ministries of the Evangelical Lutheran Church in America as part of this church's mission, and to call upon this church's leaders to support them publicly and actively;
14. To call upon this church's colleges, universities, seminaries, and lifelong learning partners to prepare and sustain leaders for schools and early childhood education centers of the Evangelical Lutheran Church in America and to provide ongoing professional development opportunities for them; to expect sponsoring congregations to ensure that their schools and early childhood education centers provide high quality Lutheran education; to encourage non-sponsoring congregations as well as synods to be in partnership with them; and to call upon the Vocation and Education unit to convene consultations throughout this church for the purpose of addressing the challenges and opportunities facing ELCA schools and early childhood education centers;
15. To call upon synods and congregations to support ELCA colleges and universities in their ministry of preparing people to fulfill their vocations in church and world; to call upon the Vocation and Education unit to continue its support of ELCA colleges and universities through the convening of administrators and faculty; and to call upon the Vocation and Education unit to convene consultations throughout this church for the purpose of furthering the respective and mutual ministries of ELCA colleges and universities and this church;

16. To call upon synods and congregations to support campus ministries and to call upon the Vocation and Education unit to convene consultations throughout this church for the purpose of addressing the challenges and opportunities facing Lutheran campus ministry and developing a strategy to increase financial support, build new and stronger partnerships, and take such additional actions as may enhance the effectiveness and sustainability of this vital ministry;
17. To affirm the Study of Theological Education, as approved by the 1995 Churchwide Assembly, and its continuing value as a guide for the strengthening of the ELCA's theological education network;

*Social Statement Reception*

18. To call upon the Church in Society, Evangelical Outreach and Congregational Mission, and Vocation and Education units, in cooperation with other churchwide units, to provide leadership and consultation for synods, seminary clusters and networks, and congregations on the basis of this social statement;
19. To call upon the Vocation and Education and the Evangelical Outreach and Congregational Mission units, in consultation with the Church in Society unit, to collaborate with Augsburg Fortress, Publishers, to develop educational resources to study and act upon this social statement;
20. To call upon teaching theologians, bishops, pastors, diaconal ministers, associates in ministry, deaconesses, educators, and others to continue to deepen the theoretical and practical understanding of our calling in education through intellectual discourse and continued reflection;
21. To call upon all congregations, synods, early childhood education centers, elementary and secondary schools, colleges and universities, seminaries, campus ministries, outdoor ministries, social ministry organizations, public policy advocacy ministries, and churchwide units to carry out the substance and spirit of this statement; and
22. To call upon the Vocation and Education, Church in Society, Evangelical Outreach and Congregational Mission units, and Augsburg Fortress, Publishers, to oversee a process of implementation and accountability for this social statement and to report on implementation of this social statement to the Church Council in 2009.

At Presiding Bishop Hanson's request, Ms. Judy Biffle, chair of the *ad hoc* committee on amendments to the social statement, indicated that amendments to the implementing resolutions were located on the last page of the committee's report. A fourth amendment had been recommended by the committee. She read that amendment to the assembly: "To add a new implementing resolution, number 13, and renumber subsequent resolutions to read: 13. To call upon this church's advocacy ministry to support legislative initiatives that ensure adequate funding and support for students with disabilities."

Ms. Biffle explained that the committee recommended the amendment because it supported the amendments to the social statement regarding students with disabilities.

The Rev. Dean W. Nelson, bishop of the Southwest California Synod, moved the amendments to the implementing resolutions.

**MOVED;**

**SECONDED:** To amend the implementing resolutions of the social statement on education as follows:

- p. 33, #5: To add “and abilities” after “all ages” prior to parenthesis.
- p. 33, #6: To add “lifelong learning centers,” after “seminaries.”
- p. 34, #15: To add after “universities and this church;” at the end of the resolution, the following: to call upon parents and prospective students to consider ELCA colleges and universities when choosing an institution of higher education; and to call upon all members of this church to remember these institutions in their ongoing giving and estate planning.
- p. 34, #13: To add a new implementing resolution as number 13, and to renumber subsequent resolutions, to read:
  - 13. To call upon this church’s advocacy ministry to support legislative initiatives that ensure adequate funding and support for students with disabilities.

Presiding Bishop Hanson called for discussion on the amendments to the implementing resolutions.

The Rev. Roger W. Spencer [New Jersey Synod] moved to amendment to the proposed new paragraph 13 by substitution.

**MOVED;**

**SECONDED:** To amend the new paragraph 13 by substitution:

- 13. To call upon this church’s advocacy ministry to support legislative initiatives that ensure adequate funding and support for students with ~~disabilities~~ differing abilities.

Pr. Spencer commented that the change reflected contemporary usage.

Mr. James T. Stensvaag [Virginia Synod], the author of the amendment objected, saying that while the term “disabilities” was understood widely, “differing abilities” was subject to considerable interpretation.

Mr. Monte C. Albert [Western Iowa Synod] remarked that in Iowa such people were identified as “special needs” children. He opposed the amendment to the amendment.

Mr. Arthur E. Murphy [Texas-Louisiana Gulf Coast Synod] pointed out that the social statement itself used the term “disabilities,” so he advocated that the implementing resolutions use the same terminology.

Mr. Thomas Salber [Southeastern Pennsylvania Synod] inquired what the recommendation from the legislative team was regarding a preference for “disabilities,” “differing abilities,” or “special needs.” Presiding Bishop Hanson referred the question to Dr. Paul Dovre, co-chair of the task force for the social statement on education, who replied that the counsel the task force had received was to use “disabilities.”

Ms. Ester A. Johansson-Lebron [New Jersey Synod] desired to amend the amendment to the amendment, substituting “special needs” for “differing abilities.” Presiding Bishop Hanson advised her that amending the amendment to the amendment was not in order. She

would need to wait until the body voted on the amendment to the amendment before moving another amendment.

Mr. Jason Day [Delaware-Maryland Synod] moved to close debate on all matters before the house. Presiding Bishop Hanson explained that if the motion were approved, the assembly would conclude discussion on both the amendments to the implementing resolutions recommended by the *ad hoc* committee and the amendment to those amendments.

**MOVED;** **TWO-THIRDS VOTE REQUIRED**  
**SECONDED;** **YES-929; NO-67**  
**CARRIED:** To end debate on all matters before the house.

Presiding Bishop Hanson instructed the assembly that, debate having ended, the next vote was on whether to substitute “differing abilities” for “disabilities” in the proposed implementing resolution 13.

**MOVED;**  
**SECONDED;** **YES-123; NO-893**  
**DEFEATED:** To amend the new paragraph 13 by substitution:  
13. To call upon this church’s advocacy ministry to support legislative initiatives that ensure adequate funding and support for students with ~~disabilities~~ differing abilities.

Presiding Bishop Hanson indicated that the next vote concerned the adoption of the amendments to the implementing resolutions recommended by the *ad hoc* committee.

**MOVED;**  
**SECONDED;** **YES-972; NO-29**  
**CARRIED:** To amend the implementing resolutions of the social statement on education as follows:  
p. 33, #5: To add “and abilities” after “all ages” prior to parenthesis.  
p. 33, #6: To add “lifelong learning centers,” after “seminaries.”  
p. 34, #15: To add after “universities and this church;” at the end of the resolution, the following: to call upon parents and prospective students to consider ELCA colleges and universities when choosing an institution of higher education; and to call upon all members of this church to remember these institutions in their ongoing giving and estate planning.  
p. 34, #13: To add a new implementing resolution as number 13, and to renumber subsequent resolutions, to read:  
13. To call upon this church’s advocacy ministry to support legislative initiatives that ensure adequate funding and support for students with disabilities.

Presiding Bishop Hanson indicated that the next vote would be to approve the implementing resolutions to the social statement on education as amended.

**ASSEMBLY**

**ACTION:**

**YES-996; NO-17**

**CA07.05.22**

To adopt the following implementing resolutions:

*Faith Formation and Lifelong Learning*

1. To embrace our legacy as a teaching and learning church with gratitude and new vigor and to pray for God's guidance and power to renew and live boldly our calling in education for a new century;
2. To call upon congregations and families to educate all generations in the faith and to be partners in creating and funding compelling and creative curricula and programs for all ages (children, youth, and adults), thus forming an environment of living faith;
3. To call upon members of the Evangelical Lutheran Church in America to renew their calling in education as students, parents, educators, and citizens and to live out their baptismal vocation as lifelong learners in the faith and in their knowledge of the world;
4. To call upon the Evangelical Outreach and Congregational Mission and the Vocation and Education program units to collaborate with Augsburg Fortress, Publishers, to continue to expand the provision of creative and comprehensive resources necessary to enable parents and congregations to help form the faith of all generations;
5. To call upon the presiding bishop, synodical bishops, and the Evangelical Outreach and Congregational Mission and the Vocation and Education program units to work with Augsburg Fortress, Publishers, and other churchwide units persistently and persuasively to ensure that Christian education for all ages and abilities (adult, children, youth, and family ministry) is a priority in congregational life, seminary education, and synodical planning;
6. To call upon the Evangelical Outreach and Congregational Mission, Vocation and Education, and Augsburg Fortress program units to work with synods, regions, congregations, rostered leaders, the Lutheran Association of Christian Educators, Lutheran outdoor ministries, seminaries, lifelong learning centers, and other groups and organizations to share best practices for Christian education and faith formation and to encourage their use in congregations and other ministries;

7. To call upon ELCA seminaries and other teaching institutions of this church to continue their emphasis on preparing pastors, diaconal ministers, deaconesses, associates in ministry, and lay people for excellence in the practice of teaching Christian education and faith formation in service of lifelong learning;
8. To give thanks to God for and to recognize members who are educators in public, Lutheran, and other private schools at all levels of education, to encourage congregations to support them in their callings as educators, and to urge members and all expressions of this church to encourage youth and others to enter these callings;

*Public Educational Institutions*

9. To call upon all schools to prepare students for living in a complex and global society as persons who are capable of critical thinking, continuing personal growth and concern for others, family responsibility, civic participation, artistic appreciation, productive work, and financial responsibility;
10. To call upon members of this church to advocate for equitable access to an excellent education for all children and youth and to support early childhood education, their public schools, colleges, and universities, advocating for policies that provide adequate resources and their fair distribution for these educational institutions;
11. To call upon members and congregations to develop strong connections with their public schools and to work with others to ensure high quality education for all students;
12. To call upon this church's advocacy ministries to support legislative initiatives that improve public schools and ensure excellent education for all students in ways that are consistent with this social statement and to support financial aid and tuition policies that provide more equitable access to higher education for low- and middle-income students;

*Lutheran Institutions*

13. To call upon this church's advocacy ministry to support legislative initiatives that ensure adequate funding and support for students with disabilities.
14. To recognize and affirm early childhood education centers, elementary and secondary schools, colleges and universities,

seminaries, campus ministries, and outdoor ministries of the Evangelical Lutheran Church in America as part of this church's mission, and to call upon this church's leaders to support them publicly and actively;

15. To call upon this church's colleges, universities, seminaries, and lifelong learning partners to prepare and sustain leaders for schools and early childhood education centers of the Evangelical Lutheran Church in America and to provide ongoing professional development opportunities for them; to expect sponsoring congregations to ensure that their schools and early childhood education centers provide high quality Lutheran education; to encourage non-sponsoring congregations as well as synods to be in partnership with them; and to call upon the Vocation and Education unit to convene consultations throughout this church for the purpose of addressing the challenges and opportunities facing ELCA schools and early childhood education centers;
16. To call upon synods and congregations to support ELCA colleges and universities in their ministry of preparing people to fulfill their vocations in church and world; to call upon the Vocation and Education unit to continue its support of ELCA colleges and universities through the convening of administrators and faculty; and to call upon the Vocation and Education unit to convene consultations throughout this church for the purpose of furthering the respective and mutual ministries of ELCA colleges and universities and this church; to call upon parents and prospective students to consider ELCA colleges and universities when choosing an institution of higher education; and to call upon all members of this church to remember these institutions in their ongoing giving and estate planning.
17. To call upon synods and congregations to support campus ministries and to call upon the Vocation and Education unit to convene consultations throughout this church for the purpose of addressing the challenges and opportunities facing Lutheran campus ministry and developing a strategy to increase financial support, build new and stronger partnerships, and take such additional actions as may enhance the effectiveness and sustainability of this vital ministry;



18. To affirm the Study of Theological Education, as approved by the 1995 Churchwide Assembly, and its continuing value as a guide for the strengthening of the ELCA's theological education network;

*Social Statement Reception*

19. To call upon the Church in Society, Evangelical Outreach and Congregational Mission, and Vocation and Education units, in cooperation with other churchwide units, to provide leadership and consultation for synods, seminary clusters and networks, and congregations on the basis of this social statement;
20. To call upon the Vocation and Education and the Evangelical Outreach and Congregational Mission units, in consultation with the Church in Society unit, to collaborate with Augsburg Fortress, Publishers, to develop educational resources to study and act upon this social statement;
21. To call upon teaching theologians, bishops, pastors, diaconal ministers, associates in ministry, deaconesses, educators, and others to continue to deepen the theoretical and practical understanding of our calling in education through intellectual discourse and continued reflection;
22. To call upon all congregations, synods, early childhood education centers, elementary and secondary schools, colleges and universities, seminaries, campus ministries, outdoor ministries, social ministry organizations, public policy advocacy ministries, and churchwide units to carry out the substance and spirit of this statement; and
23. To call upon the Vocation and Education, Church in Society, Evangelical Outreach and Congregational Mission units, and Augsburg Fortress, Publishers, to oversee a process of implementation and accountability for this social statement and to report on implementation of this social statement to the Church Council in 2009.

Presiding Bishop Hanson declared the implementing resolutions, as amended, had been adopted. The assembly responded with applause.

**Report of the Memorials Committee (continued)**

Reference: 2007 Pre-Assembly Report, Section VI, pages 1–74; Section I, pages 6, 9, 11–12.

Presiding Bishop Mark S. Hanson called to the podium the co-chairs of the Memorials Committee, Dr. Norma J. Hirsch and the Rev. Kenneth M. Rupp. He indicated to the assembly would return to consideration of Category E2: Standards for Rostered Leaders.

## **Category E2: Standards for Rostered Leaders (continued)**

Reference: *2007 Pre-Assembly Report*, Section VI, pages 61–67.

Presiding Bishop Hanson reminded voting members that the recommendation of the Memorials Committee as well as the substitute moved by Bishop Paul W. Stumme-Diers of the Greater Milwaukee Synod as amended by the Rev. Gladys G. Moore [New Jersey Synod]. He asked that those voting members who had been in line to speak take their previous places. Presiding Bishop Hanson announced that the discussion would begin with a moment of silence, concluded by a spoken prayer.

Mr. John O'Malia [Metropolitan Chicago Synod], whose wife is an ELCA pastor, recalled when the American Lutheran Church in 1970 nearly voted to ordain women. He stated that it seemed that every time the church voted to become more inclusive, it became stronger. He decried the inconsistent application of the current policy, and recommended a new, more open policy.

The Rev. Callon W. Holloway Jr. [Southern Ohio Synod] expressed his hope that, although the issue was an emotional one, speakers would refrain from generalizations about what others might do if particular resolutions were or were not adopted. He supported the Memorials Committee's recommendation to refer the memorials, which would honor the process established for the task force.

Mr. Miguel Hernandez [Rocky Mountain Synod] reminded the assembly that Christ is strong and will keep his church calm at sea, and the waves of threat will be ignored.

The Rev. Beth A. Schlegel [Lower Susquehanna Synod] stated that sexual orientation does not disqualify anyone from full participation or service in this church. There are many gay and lesbian rostered leaders already in this church, she asserted. What was at issue were matters of behavioral decisions, which every rostered leader makes on a daily basis in obedience to the Lord Jesus Christ.

The Rev. Donald F. King [Northeastern Ohio Synod] contended that the Task Force for ELCA Studies on Sexuality had no intention of addressing the matter of rostering partnered homosexuals in the proposed 2009 social statement. Therefore, he urged the assembly to act now on the issue.

Ms. Ester A. Johannson-Lebron [New Jersey Synod] asked whether adoption of the substitution would preclude the task force from addressing the issue of the rostering of partnered homosexuals. Presiding Bishop Hanson referred her question to the task force, saying that a response would follow.

Ms. Rosemary I. Amato [Oregon Synod] spoke of being deeply troubled about the possibility that this church would change its doctrine and practice on marriage and sexuality. Many were questioning whether they could continue membership in the ELCA if it did not remain faithful to God's Word, to its predecessors, and to the Lord Jesus Christ.

Mr. Mark Betley [Upstate New York Synod] reflected on a number of biblical stories that both supported and contradicted changing practices. He stated his identity as a baptized child of a God who is both steadfast and fresh, both unchanging and new. His best option was to support and witness to this God. The substitute would honor God, yet allow for something new.

Mr. John M. Mills [Southeastern Minnesota Synod] called for the orders of the day.

**MOVED;**

**TWO-THIRDS VOTE REQUIRED**

**SECONDED:** To move to the orders of the day.

Presiding Bishop Hanson explained that the assembly was working on the appropriate order of the day. Mr. Mills replied that, according to *Robert's Rules of Order*, calling for the orders moved the assembly to the next item of business. The chair consulted with the parliamentarian, then called for the assembly to vote on whether to continue debate on the issue on the floor or move on. He explained that a "yes" vote would signal the desire to move on, a "no" vote would mean continuing the current discussion. It would take a two-thirds vote in the negative to continue the current discussion.

The Rev. Rafaela H. Morales-Rosa [New England Synod] commented that she had thought the order of the day was the discussion on memorials. Presiding Bishop Hanson indicated that Mr. Mills desired to go to the next agenda item, which was consideration of the 2008-2009 budget.

An unidentified voting member commented that questions of procedure should not decrease the time available for discussion. Presiding Bishop Hanson responded that his task was to help the assembly make the best and appropriate decisions, so when he needed to consult with the parliamentarian, he would do so. The voting member inquired whether a motion should be made to increase the time for debate. Presiding Bishop Hanson answered that another motion currently was before the assembly.

The Rev. Richard J. Foss, bishop of the Eastern North Dakota Synod, asked whether the vote would close debate permanently or merely postpone it. Presiding Bishop Hanson replied that the discussion would remain on the agenda. He reiterated the meaning of the motion, then called for a vote.

**MOVED;**

**TWO-THIRDS VOTE REQUIRED**

**SECONDED;**

**YES-152; NO-874**

**DEFEATED:** To move to the orders of the day.

Presiding Bishop Hanson promised to make certain the rules were clear at all times so as to aid debate.

The Rev. Theodore F. Schneider, bishop of the Metropolitan Washington, D.C., Synod, observed that his synod was a Reconciling in Christ Synod and had for years been asking this church to change its rostering policies. He agreed with his synod. Nonetheless, he was concerned about the process, wanting it to be one that gave any change in policy a good chance of success. Referring the memorials to the task force and continuing the social statement process would build trust and promote acceptance of decisions.

Presiding Bishop Hanson called for a moment of silence, concluded by a spoken prayer.

Presiding Bishop Hanson announced that the debate could continue for another 20 minutes.

Ms. Hannah Wallisch [South-Central Synod of Wisconsin] moved the previous question.

Presiding Bishop Hanson clarified that the vote was to end debate on the motion to substitute.

**MOVED;**

**TWO-THIRDS VOTE REQUIRED**

**SECONDED;**

**YES-880; NO-144**

**CARRIED:** To end debate on the motion to substitute.

Presiding Bishop Hanson asked Ms. Judith Anne Bunker to lead the assembly in prayer. After she had done so, Presiding Bishop Hanson explained that approval of the motion to

substitute meant that the substitute motion would become the main motion and would be subject to debate. He asked the assembly to respond to the upcoming votes not with emotion but with prayer.

Ms. Kristen K. Phillips [Florida-Bahamas Synod] asked what a “yes” or “no” vote meant in this instance. The chair replied that a “yes” vote meant that the assembly wanted to substitute the motion made by Bishop Stumme-Diers and amended by Pr. Moore for the recommendation of the Memorials Committee as the main motion.

The Rev. James T. Lehmann [Central/Southern Illinois Synod] clarified that a “yes” vote meant that the recommendation of the Memorial Committee would disappear. Presiding Bishop Hanson concurred with this interpretation.

**MOVED;**

**SECONDED;**

**YES-450; NO-581**

**DEFEATED:**

To substitute the following resolution for the recommendation of the memorials Committee on Category E2: Standards for Rostered Leaders:

RESOLVED, that the 2007 ELCA Churchwide Assembly direct the Committee on Appeals to develop an amendment to the documents known as “Definitions and Guidelines” that removes provisions precluding “practicing homosexual persons” from the rosters of this church; and be it further

RESOLVED, that this Churchwide Assembly direct the Vocation and Education unit, in consultation with the Conference of Bishops, to develop an amendment to the documents known as “Vision and Expectations” that removes provisions requiring persons who are “homosexual in their self-understanding” to “abstain from homosexual sexual relationships”; and be it further

RESOLVED, that this Churchwide Assembly direct the Vocation and Education unit, in consultation with the Conference of Bishops, to develop an amendment to the documents known as “Vision and Expectations” that inserts this provision: “Ministers in a same-gender partnership are expected to uphold the same standard as all ministers, namely, to live in fidelity to their partner within a relationship that is mutual, chaste, and faithful”; and be it further;

RESOLVED, that this Churchwide Assembly direct the Vocation and Education unit, in consultation with the Conference of Bishops, to develop an amendment to the policies on reinstatement to the rosters of this church that permits the reinstatement, without the usual requirement of five consecutive years without call, of persons who have resigned or been removed from the rosters solely because they are in a mutual, chaste, and faithful committed same-gender relationship; and be it finally

RESOLVED, that this Churchwide Assembly direct the Church Council to take the actions necessary to amend “Definitions and Guidelines,” “Vision and Expectations,” and the policies on reinstatement to the rosters of this church in conformity with the amendments developed (pursuant to the preceding directions) by the Committee on Appeals and Vocation and Education unit.

Presiding Bishop Hanson declared that since the motion to substitute had been defeated, the recommendation from the Memorials Committee was before the assembly.

The Rev. Craig E. Johnson, bishop of the Minneapolis Area Synod, moved a substitute motion.

***MOVED;***

***SECONDED:*** To substitute the following for the recommendation of the Memorials Committee on Category E2:

RESOLVED, that the 2007 Churchwide Assembly direct the Committee on Appeals, Vocation and Education unit, in consultation with the Conference of Bishops, and Church Council to take the steps necessary to amend “Vision and Expectations,” “Definitions and Guidelines for Discipline,” and the policy on reinstatement to the rosters of this church, so that, for pastoral reasons and for the sake of mission and ministry, a synodical bishop, in consultation with the Synod Council and the presiding bishop, may grant an exception and permit the rostering of otherwise qualified persons in a same-gender committed relationship that is mutual, chaste, and faithful, and that once an exception has been granted, that person shall not be subject to discipline based on the same set of facts.

Speaking to his motion, Bishop Johnson called the substitute a “pathway to service.” He commented that there were great leaders available, but they were precluded from service because of current policies. The substitute would permit congregations and bishops, in consultation with the presiding bishop, to enable them to serve the mission of this church. Bishop Johnson cited the accommodations made in the adoption of “Called to Common Mission” as a precedent.

Presiding Bishop Hanson clarified for voting members where they should stand at the microphones, depending on their support for the main motion or the substitute.

Mr. Chris R. Hardie [La Crosse Area Synod] proposed an amendment to the recommendation from the Memorials Committee.

***MOVED;***

***SECONDED:*** To amend the recommendation of the Memorials Committee by the addition of a final paragraph:

To direct the Task Force for ELCA Studies on Sexuality specifically to address and make recommendations to the 2009 Churchwide Assembly on changes to any church policies that preclude practicing homosexual persons from the rosters of this church.

Mr. Thomas Salber [Southeastern Pennsylvania Synod] asked whether Mr. Hardie’s motion was in order. Presiding Bishop Hanson explained that it was since the assembly’s procedure was to perfect both the main motion and any substitutes at the same time.

Mr. Eric M. Peterson [South-Central Synod of Wisconsin] requested clarification concerning the amendment. His concern was addressed as Mr. Hardie clarified his motion.

Mr. Hardie, speaking to his amendment, stated it was necessary for the well-being of this church that the task force address specifically the issue of rostering in its recommendations to the 2009 Churchwide Assembly.

Presiding Bishop Hanson announced that it was time to move to the orders of the day and promised that when discussion resumed on the next day, copies of Bishop Johnson's substitute motion and Mr. Hardie's amendment would be available.

An unidentified voting member inquired about the next day's agenda. Presiding Bishop Hanson replied that he would try to provide a general overview later in the current plenary session. He reminded voting members waiting at microphones to remember their places, adding that the first item discussed would be Mr. Hardie's amendment.

The Rev. Gregory W. Frey [Northeastern Pennsylvania Synod] moved the following:

**MOVED;** **TWO-THIRDS VOTE REQUIRED**  
**SECONDED:** To suspend the rules in order to continue debate.

Presiding Bishop Hanson indicated that approval of the motion to suspend the rules would require a two-thirds vote.

**MOVED;** **TWO-THIRDS VOTE REQUIRED**  
**SECONDED;** **YES-555; NO-425**  
**DEFEATED:** To suspend the rules in order to continue debate.

The Rev. David A. Weeks [Southwestern Minnesota Synod] complained that the microphone cuing system did not seem to be working properly. Presiding Bishop Hanson explained the process, pointing out the necessity of pages registering those waiting to speak as soon as possible.

Presiding Bishop Hanson asked the assembly to stand and sing, "I Love to Tell the Story."

## **2008-2009 Budget Proposal**

Reference: 2007 Pre-Assembly Report, Section IV, pages 47-74; Section I, pages 6, 10, 15-16.

Presiding Bishop Mark S. Hanson turned the chair over to Vice President Carlos E. Peña for consideration of the 2008-2009 budget proposal. Vice President Peña called to the podium Treasurer Christina Jackson-Skelton, Ms. Phyllis L. Wallace, chair of the Church Council's Budget and Finance Committee, and the Rev. Charles S. Miller, executive for administration. He reminded voting members that they previously had received an introduction to the budget and had an opportunity to ask questions at about it at a hearing. He called on Secretary Lowell G. Almen to read the recommendation:

**MOVED;**  
**SECONDED:** *2008 Budget Proposal*  
To approve a 2008 current fund income proposal of \$81,670,000; and  
To approve a 2008 World Hunger income proposal of \$19,250,000.  
*2009 Budget Proposal*  
To approve a 2009 current fund income proposal of \$81,920,000;  
To approve a 2009 World Hunger income proposal of \$20,000,000; and  
To authorize the Church Council to establish a spending authorization after periodic review of revised income estimates.

Vice President Peña called for discussion of the budget proposal. There being no indication of discussion, he called for a vote.

**ASSEMBLY**

**ACTION:**

**YES-800; NO-7**

**CA07.05.23 2008 Budget Proposal**

To approve a 2008 current fund income proposal of \$81,670,000; and

To approve a 2008 World Hunger income proposal of \$19,250,000.

*2009 Budget Proposal*

To approve a 2009 current fund income proposal of \$81,920,000;

To approve a 2009 World Hunger income proposal of \$20,000,000; and

To authorize the Church Council to establish a spending authorization after periodic review of revised income estimates.

**Greeting:**

**Lutheran Youth Organization**

Reference: 2007 Pre-Assembly Report, Section III, Part I, page 12.

Vice President Carlos E. Peña noted that there were many anniversaries to celebrate at this assembly. One of them was the 20th anniversary of the Lutheran Youth Organization (LYO). He invited to the speakers' platform the president of the Lutheran Youth Organization, Mr. Nathaniel Viets-VanLear, and Mr. Walter M. L. Hampton II, first vice president.

Mr. VanLear spoke of the role of the Lutheran Youth Organization in developing leadership for this church. Mr. Hampton told of the 4:24 campaign, based on Acts 4:24: "When they heard it, they raised their voices together to God. . . ." The campaign encourages everyone to pause at 4:24 P.M. in silent prayer. Both men reviewed programs and emphases of the LYO. The LYO was examining its structure so that it was organized in the best way possible for its ministry. It was emphasizing networking and working inter-generationally in this church. They encouraged more participation in the Churchwide Assembly by youth and invited members to contact them through the LYO Web site.

Vice President Peña introduced a preview of the next ELCA Youth Gathering, to be held in New Orleans July 22-26, 2009, under the theme, "Jesus, Justice, Jazz." The entire gathering would be centered around service, with participants learning what it means to live as people marked by the cross of Christ for the sake of the world.

The assembly expressed its appreciation for the Lutheran Youth Organization through applause.

## **Report of the Youth Convocation**

Vice President Carlos E. Peña invited the members of the Youth Convocation to come to the speakers' platform, noting that the convocation included 36 young people from 25 states and Puerto Rico.

Individual members of the convocation engaged the assembly in the following:

- standing and participating in a “call and response” version of “Jesus Loves Me”;
- locking hands with their neighbors and joining in the Lord’s Prayer, recited in English and Spanish simultaneously; and
- listening to a reading of Jeremiah 1:4-9 and 1 Timothy 4:12.

They also described the convocation, advocated for youth leadership, thanked members of the assembly, and promised to pray for them.

Vice President Peña thanked the members of the Youth Convocation for bringing their greeting. The assembly responded with applause.

## **Greeting: Women of the ELCA**

*Reference: 2007 Pre-Assembly Report, Section III, Part I, page 51.*

Vice President Carlos E. Peña introduced Ms. Carmen Richards, president of the Women of the Evangelical Lutheran Church in America, who brought a greeting from the women’s organization to the assembly.

Ms. Richards expressed her appreciation for her role as an advisory member of the Church Council. She noted that Secretary Lowell G. Almen and the Rev. Charles S. Miller, executive for administration, both of whom were retiring, had served as advisors to the board of Women of the ELCA. She asked them to stand and receive the gratitude of the assembly.

Ms. Richards read for the assembly the purpose statement of Women of the ELCA: “As a community of women created in the image of God, called to discipleship in Jesus Christ and empowered by the Holy Spirit, we commit ourselves to grow in faith, affirm our gifts, support one another in our callings, engage in ministry and action, and promote healing and wholeness in the church, this society, and the world.” She recalled the many projects that the women of the ELCA had carried out in light of this statement of purpose. She summarized the work of the organization in the current triennium.

She called attention to the disease of suicide. Then she lifted up the need to share stories of ministry and the need for change and flexibility in the women’s organization.

The assembly responded with applause to Ms. Richards’ report.

Vice President Peña thanked Ms. Richards for her leadership and the work of Women of the ELCA. He then returned the chair to Presiding Bishop Mark S. Hanson.

## **Announcements**

Presiding Bishop Mark S. Hanson called on Secretary Lowell G. Almen for announcements.

Secretary Almen reviewed the schedules for the evening banquet and the shuttle buses. He detailed procedures for checking out from the hotel the next day and taking the airport shuttle. He asked for prayers for the family and friends of Mr. Charles Schwartz, past president of Lutheran Men in Mission, who had died that morning.



Secretary Almen recited an ode to secretaries: “And now as the great ones go off to dinner, the secretary remains, growing thinner and thinner, as he tries to construct from out of his head what he thinks that they think they ought to have said.”

Presiding Bishop Hanson provided a brief overview of the next day’s plenary schedule. On the morning’s agenda were the following: morning prayer, brief overview of the day, fifth ballot for secretary, update on leadership, 75 minutes on memorials (E2, E3, E4, B3, D4), multicultural ministries report, and Reference and Counsel Committee report. The afternoon session would include Bible study, consideration of the remaining memorials, Reference and Counsel Committee report, consideration of the mission funding initiative, a Dwelling in the Word reflection, consideration of amendments to governing documents, and greetings from Lutheran Services in America.

### **Presentation of the *Servus Dei* Medal**

Presiding Bishop Mark S. Hanson called to the podium members of the family of Secretary Lowell G. Almen. The assembly greeted them and Secretary Almen with a standing ovation. Presiding Bishop Hanson indicated that the *Servus Dei* medal honors officers of the Evangelical Lutheran Church in America at the completion of their terms and continues a tradition that was begun in our predecessor church bodies. The *Servus Dei* medal was being presented to Secretary Almen in recognition of his leadership within this church and in thankfulness for his twenty years of service as secretary, he said.

Presiding Bishop Hanson continued by describing the medal: “The *Servus Dei* medal, approximately five inches in diameter and slightly irregular in its circular form, resembles an ancient coin. It is pictured on the cover of the program that has been distributed to you. The obverse side depicts a profile of Christ. The features are intended to convey the sensitivity, purpose, and tranquility of Christ. The crown of the head reveals—ever so slightly—the symbolism of the crown of thorns. Arranged in low relief around the lower edges are many symbols which are described in the program.”

Presiding Bishop Hanson read: “In its action to confer this medal upon Secretary Almen, the Church Council approved the following citation:

*The position of secretary of the Evangelical Lutheran Church in America was established on April 30, 1987, when the Evangelical Lutheran Church in America officially was constituted. Elected on May 2, 1987, as the first—and thus far only—person to hold the office of secretary was the Rev. Dr. Lowell Gordon Almen. Coming to the position with a uniquely appropriate background, Secretary Almen has served this church and shaped the office in ways that will continue to guide the Evangelical Lutheran Church in America for years to come. In honor of his distinguished service as the secretary of this church, his leadership is acclaimed with gratitude and his contributions to the well-being of the Evangelical Lutheran Church in America are embraced with thanksgiving. Therefore, it is hereby declared and acknowledged:*

*The responsibilities of the secretary of the Evangelical Lutheran Church in America are manifold and various. One constant that you have emphasized amidst this variety is service. You have insisted that the purpose of the Office of the Secretary is to be the servant of the servants of Christ, aiding the members of this church and others with promptness, courtesy, and friendliness.*

*You came to this position having served previously as a parish pastor, campus pastor, director of communications for Concordia College, Moorhead, managing editor and then editor of The Lutheran Standard, and observer of the Commission for a New Lutheran Church as it carefully constructed what became the Evangelical Lutheran Church in America. All of these experiences have enriched your service as secretary.*

*For your continual reminders that the Evangelical Lutheran Church in America is one church in three interdependent expressions;*

*For your stewardship and knowledge of the history, polity, and ecclesiology both of this church and American Lutheranism and your ability to utilize that knowledge for the present and future mission and ministries of the Evangelical Lutheran Church in America;*

*For your encyclopedic knowledge of the Constitutions, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America and the other governing documents of this church and your dedication to their foundational and unifying roles in this church;*

*For your untiring efforts to answer questions accurately, clearly, and thoroughly and to apply and interpret the constitutions and policies of this church fairly;*

*For your ecumenical sensibility and endeavors, linking this church to the Church catholic, particularly your roles as chair of the Lutheran–Reformed Coordinating Committee and co-chair of the eleventh round of the Lutheran–Roman Catholic dialogue;*

*For connecting the various dimensions of this church through your travel to congregations and synods, through your care for this church's military chaplains, and through service as the representative of the presiding bishop with the boards of Augsburg Fortress, Publishers; Women of the ELCA; and the Board of Pensions;*

*For your attention to the smallest detail, including the welfare of voting members as they enter and exit escalators;*

*For your dry humor and occasional smile;*

*For your pastoral leadership throughout this church and particularly in the Conference of Bishops, the Church Council, and the churchwide organization; and*

*For forty years of ordained service to God and the body of Christ, the people of the Evangelical Lutheran Church in America offer their heartfelt gratitude to you and raise a loud shout, "Thanks be to God."*

*May the years to come be filled for you, Secretary Lowell Almen, with much joy and enduring hope.*

*Upon approval and action by the Church Council of the Evangelical Lutheran Church in America, the Servus Dei medal is conferred upon the Reverend Dr. Lowell G. Almen, secretary of the Evangelical Lutheran Church in America (1987-2007).*

The assembly stood and gave its enthusiastic assent to the presentation.

A video about Secretary Almen and his career, “*Ad Multos Annos*,” was shown.

Offering tributes to Secretary Almen were the Most Rev. Richard J. Sklba, auxiliary bishop of the Archdiocese of Milwaukee; the Rev. E. Roy Riley, bishop of the New Jersey Synod and chair of the Conference of Bishops; Ms. Kathy J. Magnus, North America Regional Officer for the Lutheran World Federation; the Rev. Samuel H. Nafzger, executive director of the Committee on Theology and Church Relations of The Lutheran Church–Missouri Synod; and, by video on behalf of military chaplains, Commander Karla M. Seyb-Stockton of the U.S. Navy.

Following the tributes, Presiding Bishop Hanson presented Secretary Almen with a book of letters.

Secretary Almen, in response, introduced members of his family and staff of the Office of the Secretary, thanking them for their support. He expressed his gratitude to this church for allowing him to serve it.

The presentation concluded with another ovation.

### **Litany of Thanksgiving for the ELCA**

Presiding Bishop Mark S. Hanson turned from recognition of Secretary Lowell G. Almen’s service to celebration of this church’s 20<sup>th</sup> anniversary. He led the assembly in a litany of thanksgiving:

Let us give thanks for the whole church, and especially for God’s faithfulness to the Evangelical Lutheran Church in America:

For the life and ministry of the Evangelical Lutheran Church in America, sent to proclaim the good news of Jesus Christ in word and deed;

*Thanks be to God.*

For the gifts of Word and sacrament that awaken and confirm our faith. For worship that draws us into prayer, praise, and thanksgiving and forms us for life in the world;

*Thanks be to God.*

For a renewed commitment to broaden and deepen the rich diversity of this church and for the blessing of the many members of the one Body of Christ;

*Thanks be to God.*

For the many and varied gifts of each expression of this church. For congregations, synods and the churchwide organization, and for the unifying way our lives and ministries are woven together;

*Thanks be to God.*

For agencies and institutions. For global and ecumenical communities of faith. For all the partnerships by which we accompany one another in our calling to serve in Christ’s name for the sake of the whole world;

*Thanks be to God.*

For studies and conversations, for decisions made and for actions taken that embody the ways of the Lord;

*Thanks be to God.*

For the forgiveness of our sins. For perseverance in difficulty. For disappointments and failures that lead us to acknowledge our dependence on God alone;

*Thanks be to God.*

For these twenty years of ministry, for faithful leaders past, present and yet to come, and for a hope-filled vision of the future into which we are being called;

*Thanks be to God.*

For the daily bread that sustains us, for the kingdom already breaking in, and for the gift of living in God's amazing grace;

*Thanks be to God.*

Draw your church together, O God, into one great company of disciples, together following our teacher Jesus Christ in every walk of life, together serving Christ's mission to the world, and together witnessing to your love wherever you will send us; for the sake of Jesus Christ our Lord.

*Amen.*

## **Recess**

The plenary session closed with the assembly singing "Amazing Grace." Presiding Bishop Hanson rang the bell and extinguished the candle.

The ninth plenary session of the tenth Churchwide Assembly of the Evangelical Lutheran Church in America recessed for the day at 5:57 P.M.

# Plenary Session Ten

**Saturday, August 11, 2007**

**8:30 A.M. – 11:00 A.M.**

The tenth plenary session of the tenth Churchwide Assembly of the Evangelical Lutheran Church in America (ELCA) was called to order by Presiding Bishop Mark S. Hanson in Exhibition Hall A at Navy Pier, Chicago, Ill., on Saturday, August 11, 2007, at 8:31 A.M. Central Daylight Time. At the conclusion of the gathering hymn, “Goodness is Stronger Than Evil,” Presiding Bishop Mark S. Hanson rang the bell and lit the candle. At the chair’s request, Vice President Carlos E. Peña called upon the assembly to join in singing “Morning Has Broken.” He then led the assembly in prayer.

## Personal Privilege

Before Presiding Bishop Mark S. Hanson began his opening remarks, he recognized Ms. Katie K. Abercrombie [Florida-Bahamas Synod], who wished to make a privileged motion before the fifth ballot for secretary. Presiding Bishop Hanson agreed to her request. Ms. Abercrombie moved that the texts of any further substitute motions that might be moved regarding the memorials in Category E3: Restraint in Discipline Proceedings be distributed to voting members.

### ***MOVED;***

***SECONDED:*** To have the text of any substitute motion related to Category E3 memorials distributed to voting members immediately.

Speaking to her motion, Ms. Abercrombie noted that the assembly had deliberated on a substitute motion for Category E2, defeated that motion, and then found itself confronted with a second substitute motion. She stated that the assembly was not informed in advance of the text of the second substitute or the existence of a second substitute motion. She requested that voting members be provided with the text of possible substitute motions in order to deliberate effectively.

Presiding Bishop Hanson responded that from the chair’s perspective hers was a difficult request. To distribute a possible substitute motion before it was made presupposed the intent of the maker to actually move the motion. It was up to the maker to decide if he or she wished to move the substitute. To distribute possible substitutes not yet before the assembly would encourage voting members to think about what might occur before it had occurred. The presiding bishop consulted the parliamentarian on whether or not it was possible to adopt a rule on something that had yet to be moved. The parliamentarian informed the chair that a voting member had the right to make the request, but logistically it could be a challenge to suspend debate until copies for distribution were made.

Discussion was suspended while problems with the sound in the exhibition hall were attended to by the technical crew. While waiting, Presiding Bishop Hanson asked the assembly how many of them the previous night had counted bottles instead of sheep, referring to the performance of the St. Luke’s Bottle Band at the banquet celebrating the 20<sup>th</sup> anniversary of the Evangelical Lutheran Church in America. While technical difficulties were addressed, Presiding Bishop Hanson requested that the music team sing a selection.

It sang “Jesus Is a Rock.” Presiding Bishop Hanson called upon the assembly to express appreciation to the music team for its work throughout the week. He recognized the music team leadership of Mr. Mark Mummert, director, Mr. Scott C. Weidler and Mr. Kevin E. Anderson, and asked the assembly to show its appreciation for their work.

With sound difficulties somewhat resolved, Presiding Bishop Hanson continued with the motion on the floor. He recognized Ms. Abercrombie, who clarified that her motion applied only to substitute motions. With that clarification, Presiding Bishop Hanson reminded voting members that the matter before them was the motion to distribute to voting members the text of any substitute motions in Category E prior to consideration of the motion. He informed voting members there was only one more substitute motion to be considered and that pertained to Category E3.

**MOVED;**

**SECONDED;**

**YES-416; NO-522**

**DEFEATED:** To have the text of any substitute motion relating to Category E3 memorials distributed to voting members immediately.

Mr. Brandon A. Johns [Southwestern Pennsylvania Synod] offered a motion to reduce the day’s lunch hour by 30 minutes in order to restart at 1:30 P.M. to be able to attend to additional business. After an inquiry by Presiding Bishop Hanson, who stated he already was going to propose that idea, Mr. Johns said he was willing to withdraw his motion if what the presiding bishop proposed for the orders of the day was acceptable. The presiding bishop proposed the following order of business for the morning plenary session:

- Fifth Ballot for Secretary
- Consideration of Amendments to ELCA Governing Documents
- Report of the Fifth Ballot for Secretary
- Report of the Memorials Committee
- Report on Multicultural Ministries
- Report of the Reference and Counsel Committee

The presiding bishop noted that no leadership initiative update would be given orally, but that members could refer to the written report found in the *2007 Pre-Assembly Report*, Section V, page 19. Presiding Bishop Hanson proposed that worship start at 11:15 A.M. instead of 11:00 A.M., that the morning plenary be extended from 10:45 A.M. to 11:00 A.M., and that the assembly reconvene at 1:45 P.M. for the afternoon plenary. The presiding bishop also outlined the schedule for the afternoon plenary session:

- Bible study
- Update on Lutheran Disaster Response,
- Report of the Memorials Committee
- Dwelling in the Word
- Report of the Reference and Counsel Committee
- Greetings from Lutheran Services in America
- Consideration of Recommendations from the Blue Ribbon Committee on Mission Funding
- Announcement of the eleventh Churchwide Assembly
- Closing of the assembly

Presiding Bishop Hanson asked for unanimous consent from voting members to adopt the revised agenda. Voting members assented by voice vote.

Mr. Timothy Deal [North Carolina Synod] offered a motion to limit debate on all matters regarding Category E3 to 20 minutes and debate on all matters regarding Category E4 to 20 minutes.

**MOVED;** **TWO-THIRDS VOTE REQUIRED**  
**SECONDED:** To limit debate on all matters related to memorials in categories E3 and E4 to 20 minutes for each category.

Speaking to his motion, Mr. Deal observed that during previous debates and the quasi-committee of the whole, many different viewpoints had been shared. He observed that there was much work to accomplish and that limiting debate would ensure that more viewpoints could be heard and that there would be more time for business. Presiding Bishop Hanson asked whether Mr. Deal intended the limitation to apply only to debate on E3 and E4 and not E2. Mr. Deal replied that if it could apply to E2, he would like to move that also. The presiding bishop responded that since there were no motions before the voting members, Mr. Deal could move whatever he wished.

The Rev. Steven L. Ullestad, bishop of the Northeastern Iowa Synod, moved the previous question.

Presiding Bishop Hanson called for the vote to end debate.

**MOVED;** **TWO-THIRDS VOTE REQUIRED**  
**SECONDED;** **YES-849; NO-123**  
**CARRIED:** To end debate.

Debate being closed, the presiding bishop asked the assembly to vote on the motion to limit debate time.

**MOVED;** **TWO-THIRDS VOTE REQUIRED**  
**SECONDED;** **YES-799; NO-193**  
**CARRIED:** To limit debate on all matters related to memorials categories E2, E3, and E4 to 20 minutes for each category.

An unidentified voting member offered a motion to move the report on multicultural ministries and the report of the Reference and Counsel Committee to the afternoon session.

**MOVED;** **TWO-THIRDS VOTE REQUIRED**  
**SECONDED:** To delay until the afternoon session the report on multicultural ministries and the report of the Reference and Counsel Committee to allow for continued debate on the Memorials Committee recommendations.

Speaking to this motion, the Rev. Wm. Chris Boerger, bishop of the Northwest Washington Synod raised a concern that a change in the schedule would move forward the memorials related to Lutheran Disaster Response without voting members first being able to hear the report from Lutheran Disaster Response (contained within Category D4). Presiding Bishop Hanson responded that he would not call for consideration on a memorial on which no report had yet been heard. The presiding bishop continued that if voting

members finished with the memorials on the agenda for the morning, he would ask for unanimous consent to revise the agenda to include the memorial on disaster response and any report related to it.

An unidentified voting member noted that the report from the Reference and Counsel Committee also had important business the voting members needed to consider that day. Presiding Bishop Hanson clarified that the report from the Reference and Counsel Committee was not a report for information's sake, but presented actions submitted by voting members that the committee was bringing to the assembly for its consideration.

The Rev. Arlyn J. Tolzmann [Rocky Mountain Synod] requested a point of clarification. He stated that he thought voting members had already approved the orders of the day. Presiding Bishop Hanson responded that members had given him unanimous consent to alter the orders of the day, but that at any time the body could, with two-thirds vote, change the orders of the day.

**MOVED;**  
**SECONDED;**  
**DEFEATED:**

**TWO-THIRDS VOTE REQUIRED**  
**YES-453; NO-520**

To delay until the afternoon session the report on multicultural ministries and the report from the Reference and Counsel Committee to allow for continued debate on the Memorials Committee recommendations.

The Rev. Glen A. VanderKloot [Central/Southern Illinois Synod] moved that each speaker be limited to 90 seconds during that day's debate on memorials.

**MOVED;**  
**SECONDED:**

**TWO-THIRDS VOTE REQUIRED**

To limit each speaker to 90 seconds during debate on memorials.

Speaking to his motion, Pr. VanderKloot observed that since debate on each memorial category was limited to 20 minutes, a limit on individual speeches would allow for more speakers in the 20-minute period.

Mr. Jerry U. Key [Greater Milwaukee Synod] spoke in opposition to the motion. He believed limiting time would be contrary to what the assembly had originally agreed to in terms of debate rules. He noted people had prepared for two minutes, so they should be able to speak for that time.

The Rev. Peter Rogness, bishop of the Saint Paul Area Synod, rose in opposition to the motion. He noted that analysts have observed that this country had become a sound-bite society instead of a thoughtful and reflective society. Two minutes was still a very short time.

Mr. Michael P. Reitz [Northeastern Pennsylvania Synod] moved the previous question, and Presiding Bishop Hanson called for a vote on the motion.

**MOVED;**  
**SECONDED;**  
**CARRIED:**

**TWO-THIRDS VOTE REQUIRED**  
**YES-935; NO-49**

To end debate.

Debate being closed, the presiding bishop asked the assembly to vote on the motion to limit each speaker to 90 seconds during the debate on memorials.



**MOVED;**  
**SECONDED;**  
**DEFEATED:**

**TWO-THIRDS VOTE REQUIRED**  
**YES-572; NO-413**

To limit speaker to 90 seconds during debate on memorials.

### **Recognition of the Rev. Charles S. Miller**

Presiding Bishop Mark S. Hanson called to the podium the Rev. Charles S. Miller, executive for administration in the churchwide organization. Presiding Bishop Hanson expressed words of gratitude for Pr. Miller's service. He noted that Pr. Miller had served as the executive for administration from 2001-2007. He compared Pr. Miller's role in the churchwide organization to that of a chief operating officer in a corporation. The presiding bishop observed that voting members' unanimous approval of the 2008-2009 budget proposal was a testament to Pr. Miller's leadership in development of the budget, which he oversaw on behalf of the presiding bishop. Presiding Bishop Hanson also noted that at assemblies in 2003 and 2005 voting members overwhelmingly adopted and mandated the restructuring of the churchwide organization for the sake of the Plan for Mission and that was affirmation of Pr. Miller's work as one of the architects of the Plan for Mission and the strategic planning process.

The presiding bishop pointed out that Pr. Miller was also instrumental in the creation of Lutheran Services in America when he was the executive director of the former Division for Church in Society. Presiding Bishop Hanson commented that upon his retirement, Pr. Miller would leave an incredible legacy of work that included development of social statements of this church which he oversaw until undertaking his current position in 2001. As the executive for administration, Pr. Miller was responsible for the daily supervision of program unit directors and other staff of the churchwide organization.

Prior to his service in the churchwide organization of the ELCA in Chicago, beginning in late 1987, Pr. Miller served in New York on the staff of the Division for Mission in North America of the predecessor Lutheran Church in America.

The presiding bishop presented Pr. Miller with a gift and invited the assembly to express its gratitude to God for a gifted servant of the Gospel. Pr. Miller received a standing ovation from the assembly.

### **Elections:**

#### **Fifth Ballot for Secretary**

*Reference: 2007 Pre-Assembly Report, Section IV, pages 3-4; Section I, pages 17-19.*

Presiding Bishop Mark S. Hanson told the assembly that it would proceed to the fifth ballot for election of secretary of the Evangelical Lutheran Church in America. The presiding bishop indicated that if a nominee received a majority of votes on the fifth ballot, he would be elected. The names of the two final nominees appeared on the screen in order of the vote total received on the fourth ballot.

David Swartling  
Paul Schreck

Presiding Bishop Hanson read aloud the names of the nominees and indicated that voting members would vote, when requested to do so, by electronic device. He was hopeful that voting results would be reported after the completion of work regarding amendments to the constitution and bylaws.

## Report of the Credentials Committee

Reference: 2007 Pre-Assembly Report, Section I, pages 9, 33.

Before the vote for secretary, Presiding Bishop Mark S. Hanson called upon the Rev. Lowell G. Almen, secretary of the ELCA, to present the final report of the Credentials Committee. Secretary Almen reported that registered on site as of 8:15 A.M., Saturday, August 11, 2007, were 1,069 voting members.

Ordained ministers	Female	136	Laypersons	Female	347
	<u>Male</u>	<u>271</u>		<u>Male</u>	<u>315</u>
	Total	407		Total	662

Among the voting membership were 125 persons who identified themselves as persons of color or persons who primary language was other than English:

African American	63
American Indian or Native Alaskan	4
Arab or Middle Eastern	5
Asian or Pacific Islander	20
Black	8
Latino	25

Ten voting members identified themselves as 18 years old or younger.  
Registered visitors numbered 548.

## Elections:

### Fifth Ballot for Secretary (continued)

Reference: 2007 Pre-Assembly Report, Section IV, pages 3–4; Section I, pages 17–19.

Presiding Bishop Mark S. Hanson called upon voting members, as they collected their thoughts and prayers, to sing three times the hymn “Come and Fill Our Hearts.” At the conclusion of the hymn, Presiding Bishop Hanson led assembly participants in prayer. The presiding bishop informed voting members they could begin voting. After a time, he declared the voting closed.

## Amendments to the ELCA Governing Documents

Reference: 2007 Pre-Assembly Report, Section IV, pages 43–46; Section I, pages 16–17.

Presiding Bishop Mark S. Hanson reminded voting members they were considering *en bloc* the proposed amendments except for the one that had been removed from the *en bloc* action. Proposed amendments were not debatable, except for the one that had been removed from *en bloc*.

At the chair’s request, Secretary Lowell G. Almen indicated that the one item removed from the *en bloc* proposal by voting member Mr. Kevin S. Bardonner [Indiana-Kentucky Synod] was the amendment to constitutional provision 17.51. He indicated the amendment was in Section IV, page 45 of the 2007 Pre-Assembly Report.

Secretary Almen placed the *en bloc* items on the floor.

## MOVED;

## TWO-THIRDS VOTE REQUIRED

**SECONDED:** To adopt *en bloc* the following amendments to the *Constitutions, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America*:

*To amend bylaw 7.31.13. to permit the seminary residency requirement to be satisfied also at a seminary of the Evangelical Lutheran Church in Canada:*

7.31.13. Preparation and Approval. Except as provided below, a candidate for ordination as a pastor shall have:

...

- d. completed at least one year of residency in a seminary of this church or of the Evangelical Lutheran Church in Canada, except when waived by the appropriate committee in consultation with the faculty of a seminary of this church or of the Evangelical Lutheran Church in Canada;
- e. been recommended for approval by the faculty of a seminary of this church or of the Evangelical Lutheran Church in Canada; (with the remainder unchanged).

*To amend bylaw 7.51.03. to describe more fully the role of associates in ministry on the lay roster of this church:*

7.51.03. Associates in Ministry. This church shall maintain a lay roster of associates in ministry of those commissioned – according to the standards, criteria, policies, and procedures of this church – for such service within the life of this church in positions of Word and service on behalf of all of God’s people. Associates in ministry are to be faithful to Jesus Christ, knowledgeable of the Word of God and the Confessions of this church, respectful of the people of God, and responsive to needs in a changing world as they serve in congregations and other ministry settings...(with remainder unchanged).

*To amend bylaw 7.51.04. to describe more fully the role of deaconesses on the lay roster of this church:*

7.51.04. Deaconesses of the Evangelical Lutheran Church in America. This church shall maintain a lay roster of the deaconesses of the Evangelical Lutheran Church in America of those consecrated – according to the standards, criteria, policies, and procedures of this church – for such service within the life of this church in positions of Word and service on behalf of all of God’s people. Deaconesses are to be faithful to Jesus Christ, knowledgeable of the Word of God and the Confessions of this church, respectful of the people of God, and responsive to needs in a changing world. They are to be theologically trained to serve in congregations and other ministry settings... (with the remainders unchanged).

*To amend bylaw 7.51.05. to include the basic standards related to those on the roster of diaconal ministers of this church:*

7.51.05. Diaconal Ministers. This church shall establish and maintain a lay roster of diaconal ministers of those consecrated—according to the standards, criteria, policies, and procedures of this church—for service on behalf of who shall be called by this church to in positions of Word and service that exemplify the

servant life and that seek to equip and motivate others to live it. Diaconal ministers are to be faithful to Jesus Christ, knowledgeable of the Word of God and the Confessions of this church, respectful of the people of God, and responsive to needs in a changing world. Such diaconal ministers shall seek in a great variety of ways to empower, equip, and support all the baptized people of God in the ministry of Jesus Christ and the mission of God in the world.

*To amend bylaw 7.52.23. to make it consistent with †S14.31.c. in the Constitution for Synods:*

- 7.52.23. d. The call of a congregation, when accepted by an associate in ministry, deaconess, or diaconal minister, shall constitute a continuing mutual relationship and commitment which, except in the case of the death of the individual, shall be terminated only following consultation with the synodical bishop in accordance with policy developed by the appropriate churchwide unit, reviewed by the Conference of Bishops, and adopted by the Church Council of the Evangelical Lutheran Church in America.

*To amend bylaw 7.47.01. to delete the now unnecessary introductory phrase:*

- 7.47.01. ~~After the organization of this church, n~~ No person who belongs to any organization other than the Church... (with remainder of bylaw unchanged).

*To adopt a new bylaw 10.33.01. parallel to the constitutional requirement that pastors of congregations are obliged to “respect the integrity of the ministry of congregations which they do not serve...” (†S14.14.):*

- 10.33. Integrity of ministry.  
10.33.01. Ordained ministers previously under call to the churchwide organization or to a synod shall respect the integrity of the ministry in which they no longer serve and shall not interfere with or exercise the functions of the office or position in which they no longer serve unless invited to do so by the presiding bishop or Church Council in the churchwide organization or, in the synods, by the bishop or the Synod Council.

*To amend bylaw 12.41.31. to correct an omission in the revision of bylaws as part of the 2005 reorganization process of the churchwide organization:*

- 12.41.31. Members of the Church Council, unless elected as voting members, shall serve as advisory members of the Churchwide Assembly. ~~In addition~~ Likewise, program committee chairpersons and board chairpersons or their designees, unless elected as voting members, shall serve as advisory members of the Churchwide Assembly. ~~E~~ In addition, executive directors of churchwide program units, executive directors of churchwide service units, executives for sections related to the officers,

presidents of separately incorporated churchwide units, the executive for administration, and executive assistants to the presiding bishop shall serve as advisory members of the Churchwide Assembly.

*To amend bylaw 14.32.02. related to the length of the term for youth advisory members of the Church Council:*

14.32.02. The Church Council shall have two youth advisory members, each elected by the board of the youth organization of this church to a ~~two~~ three-year term ~~beginning at the first meeting of the Church Council following each regular meeting of the Churchwide Assembly.~~

*To amend bylaw 14.32.03. to recognize the formation of a European-American Association in the ELCA in connection with the Multicultural Ministries unit.*

14.32.03. The Church Council shall have as advisory members each president, or the designated representative of the president, of the African American Lutheran Association in the ELCA, the Association of Lutherans of Arab and Middle Eastern Heritage, the Association of Asians and Pacific Islanders in the ELCA, the Association of Latino Ministries in the ELCA, ~~and~~ the American Indian and Alaska Native Association in the ELCA, and the European-American Association in the ELCA.

*To amend bylaw 17.31.01. to omit the duplication of text that exists in the listing of responsibilities of the advisory committee of the church periodical in continuing resolution 17.31.B05.*

17.31.01. An advisory committee for *The Lutheran* shall have the responsibility for the church periodical. The advisory committee, in consultation with the presiding bishop of this church, shall nominate the editor for the church periodical ~~and shall arrange, together with the presiding bishop, for an annual review of the editor.~~

*To amend bylaw 17.31.11. to simplify the pattern followed for the advisory committee of the church periodical and to make provision for the representative of the Church Council consistent with program committees:*

17.31.11. The advisory committee of the church periodical shall be composed of ~~eleven~~ nine members elected by the Church Council.

a. ~~The members of the advisory committee of the church periodical shall be nominated by the Church Council's nomination process. Not more than one person shall be a member of the Church Council and not more than one person shall be a member of the board of the publishing house. The members of the advisory committee of the church periodical, who shall be nominated through the Church Council's nomination process, shall include persons chosen for their understanding of periodical publishing.~~

~~cb. With the exception of a member of the Church Council selected to serve on the advisory committee and with the exception of a member of the board of this church's publishing house selected to serve on the advisory committee, each~~ Each member of the advisory committee for *The Lutheran* shall be elected for one six-year term, with no consecutive reelection and with one-third of the members elected every two years. ~~A member of the Church Council and a member of the board of the publishing house shall serve two-year terms on the advisory committee, with the possibility of biennial reelection to a maximum of six years.~~

*To amend bylaw 19.51.02. to include the European-American Association in the ELCA in the nomination pattern for members of the Multicultural Ministries Program Committee:*

19.51.02. The program committee for the Multicultural Ministries unit shall consist of 15 persons, 14 of whom shall be elected to six-year terms by the Churchwide Assembly. The committee shall include two persons from each of the following communities: African American or Black; Arab and Middle Eastern; Asian and Pacific Islanders; Latino; American Indian and Alaska Native; European-American; and multiracial or biracial, ~~and Caucasian~~. One person shall be elected to a three-year term on the committee by the Multicultural Advisory Committee of the Lutheran Youth Organization.

*To amend bylaw 19.61.02. to simplify the wording of the first part of that bylaw:*

19.61.02. No member of the Church Council, a committee of the Church Council, a board, a program committee, ~~an advisory committee,~~ or other committee of the churchwide organization shall receive emolument for such service, nor shall any member be simultaneously an officer of this church, an elected member of the Church Council, or a voting member of a committee or board of the churchwide organization... (*with remainder unchanged*).

*To amend bylaw 19.61.05. to delete unnecessary language on matters addressed elsewhere in the governing documents:*

19.61.05. ~~No voting member of a board shall be simultaneously an officer of this church, a voting member of the Church Council, or a voting member of another board or committee of this church, except the advisory committee of the church periodical that has representation from the Church Council and the board of the Publishing House of the ELCA. Further, no~~ No person employed by an entity, agency, or institution supervised by ~~that~~ a board or committee of the churchwide organization shall be a member of that supervising board or committee, except the full-time salaried officers as specified in the Constitutions, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America.

To amend provision †S8.12.e. in the Constitution for Synods to clarify the phrasing:

- †S8.12. e. Attest letters of call for persons called to serve congregations in the synod, letters of call for persons called by the Synod Council, and letters of call for persons on the rosters of this synod called by the Church Council ~~on the rosters of this synod~~.

To amend provision †S10.01.a. in the Constitution for Synods to provide for representation under the partner synod design for nominations to and service on the Church Council:

- †S10.01.a. (*First part unchanged*.) ...A member of the Church Council of the Evangelical Lutheran Church in America ~~from this synod~~, unless otherwise elected as a voting member of the Synod Council, may serve as an advisory member of the Synod Council with voice but not vote.

To amend provision \*C8.02.c. in the Model Constitution for Congregations to ensure the protection of the voting rights of members of congregations:

- \*C8.02. c. Voting members are confirmed members. Such confirmed members, during the current or preceding calendar year, shall have communed in this congregation and shall have made a contribution of record to this congregation. Members of this congregation who have satisfied these basic standards shall have the privilege of voice and vote at every regular and special meeting of the congregation.

To amend provisions \*C17.01. and \*C17.04. in the Model Constitution for Congregations regarding incorporation of amendments adopted by the Churchwide Assembly:

- \*C17.01. Unless provision \*C17.04. is applicable, those ~~Those~~ sections of this constitution that are not required, in accord with the *Model Constitution for Congregations of the Evangelical Lutheran Church in America*, may be amended in the following manner. Amendments may be proposed by at least \_\_\_\_\_ voting members or by the Congregation Council... (*with the remainder of the provision unchanged*).

- \*C17.04. ~~Whenever the Model Constitution for Congregations is amended by the Churchwide Assembly, this~~ This constitution may be amended to incorporate such amendment bring any section into conformity with a section or sections, either required or not required, of the Model Constitution for Congregations of the Evangelical Lutheran Church in America – as most recently amended by the Churchwide Assembly – by a simple majority vote of those voting members present and voting at any subsequent legally called 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. Upon the request of \_\_\_\_\_ voting members of the congregation, the Congregation Council shall submit such notice. Following the adoption of an amendment, the secretary of the congregation shall submit a copy thereof to the synod. Such provisions shall become effective immediately following a vote of approval.

*To amend provisions \*C18.01. and \*C18.02. in the Model Constitution for Congregations regarding adoption of continuing resolutions:*

\*C18.01. The congregation in a legally called meeting or the Congregation Council may enact continuing resolutions. Such continuing resolutions may not conflict with the constitution or bylaws of this congregation.

\*C18.02. Continuing resolutions shall be enacted or amended by a majority vote of the congregation or a two-thirds vote of all voting members of the Congregation Council.

Presiding Bishop Hanson recognized a point of inquiry from the Rev. Rolf P. Wangberg, bishop of the Northwestern Minnesota Synod. Bishop Wangberg informed the chair that two members of the Northwestern Minnesota Synod voting representation had to leave. There were two people at the assembly who could take their places, but according to the rules of the assembly, they could not do so because they played under contract as worship musicians and as such for the duration of the assembly were employees of the ELCA churchwide organization. Bishop Wangberg requested a ruling from the chair as to whether or not an exception could be made to the rules of the assembly so the substitutes could become voting members. Presiding Bishop Hanson asked Bishop Wangberg if he wanted the body to take action on that issue before taking action on the *en bloc* recommendations to the constitution and bylaws resolutions. The presiding bishop ruled the request out of order because the rule in question was contained in bylaw 12.41.15.

**ASSEMBLY**

**TWO-THIRDS VOTE REQUIRED**

**ACTION:**

**YES-914; NO-37**

**CA07.06.24**

**To adopt *en bloc* the following amendments to the Constitutions, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America:**

***To amend bylaw 7.31.13. to permit the seminary residency requirement to be satisfied also at a seminary of the Evangelical Lutheran Church in Canada:***

**7.31.13. Preparation and Approval. Except as provided below, a candidate for ordination as a pastor shall have:**

...

**d. completed at least one year of residency in a seminary of this church or of the Evangelical**



Lutheran Church in Canada, except when waived by the appropriate committee in consultation with the faculty of a seminary of this church or of the Evangelical Lutheran Church in Canada;

- e. been recommended for approval by the faculty of a seminary of this church or of the Evangelical Lutheran Church in Canada; (with the remainder unchanged).

*To amend bylaw 7.51.03. to describe more fully the role of associates in ministry on the lay roster of this church:*

**7.51.03. Associates in Ministry.** This church shall maintain a lay roster of associates in ministry of those commissioned – according to the standards, criteria, policies, and procedures of this church – for such service within the life of this church in positions of Word and service on behalf of all of God’s people. Associates in ministry are to be faithful to Jesus Christ, knowledgeable of the Word of God and the Confessions of this church, respectful of the people of God, and responsive to needs in a changing world as they serve in congregations and other ministry settings...(with remainder unchanged).

*To amend bylaw 7.51.04. to describe more fully the role of deaconesses on the lay roster of this church:*

**7.51.04. Deaconesses of the Evangelical Lutheran Church in America.** This church shall maintain a lay roster of the deaconesses of the Evangelical Lutheran Church in America of those consecrated – according to the standards, criteria, policies, and procedures of this church – for such service within the life of this church in positions of Word and service on behalf of all of God’s people. Deaconesses are to be faithful to Jesus Christ, knowledgeable of the Word of God and the Confessions of this church, respectful of the people of God, and responsive to needs in a changing world. They are to be theologically trained to serve in congregations and other ministry settings... (with the remainders unchanged).

*To amend bylaw 7.51.05. to include the basic standards related to those on the roster of diaconal ministers of this church:*

**7.51.05. Diaconal Ministers.** This church shall establish and maintain a lay roster of diaconal ministers of those consecrated—according to the standards, criteria, policies, and procedures of this church—for service on behalf of who shall be called by this church to in positions of Word and service that exemplify the servant life and that seek to equip and motivate others to live it. Diaconal ministers are to be faithful to Jesus Christ, knowledgeable of the Word of God and the Confessions of this church, respectful of the people of God, and responsive to needs in a changing world. Such diaconal ministers shall seek in a great variety of ways to empower, equip, and support all the baptized people of God in the ministry of Jesus Christ and the mission of God in the world.

*To amend bylaw 7.52.23. to make it consistent with †S14.31.c. in the Constitution for Synods:*

**7.52.23. d.** The call of a congregation, when accepted by an associate in ministry, deaconess, or diaconal minister, shall constitute a continuing mutual relationship and commitment which, except in the case of the death of the individual, shall be terminated only following consultation with the synodical bishop in accordance with policy developed by the appropriate churchwide unit, reviewed by the Conference of Bishops, and adopted by the Church Council of the Evangelical Lutheran Church in America.

*To amend bylaw 7.47.01. to delete the now unnecessary introductory phrase:*

**7.47.01.** ~~After the organization of this church, n~~ **No person who belongs to any organization other than the Church... (with remainder of bylaw unchanged).**

*To adopt a new bylaw 10.33.01. parallel to the constitutional requirement that pastors of congregations are obliged to “respect the integrity of the ministry of congregations which they do not serve...” (†S14.14.):*

**10.33. Integrity of ministry.**

**10.33.01. Ordained ministers previously under call to the churchwide organization or to a synod shall respect the integrity of the ministry in which they no longer serve and shall not interfere with or exercise the functions of the office or position in which they no longer serve unless invited to do so by the presiding bishop or Church Council in the churchwide organization or, in the synods, by the bishop or the Synod Council.**

*To amend bylaw 12.41.31. to correct an omission in the revision of bylaws as part of the 2005 reorganization process of the churchwide organization:*

**12.41.31. Members of the Church Council, unless elected as voting members, shall serve as advisory members of the Churchwide Assembly. ~~In addition~~ Likewise, program committee chairpersons and board chairpersons or their designees, unless elected as voting members, shall serve as advisory members of the Churchwide Assembly. ~~E~~ In addition, executive directors of churchwide program units, executive directors of churchwide service units, executives for sections related to the officers, presidents of separately incorporated churchwide units, the executive for administration, and executive assistants to the presiding bishop shall serve as advisory members of the Churchwide Assembly.**

*To amend bylaw 14.32.02. related to the length of the term for youth advisory members of the Church Council:*

**14.32.02. The Church Council shall have two youth advisory members, each elected by the board of the youth organization of this church to a ~~two~~ three-year term ~~beginning at the first meeting of the Church Council following each regular meeting of the Churchwide Assembly.~~**

*To amend bylaw 14.32.03. to recognize the formation of a European-American Association in the ELCA in connection with the Multicultural Ministries unit.*

**14.32.03. The Church Council shall have as advisory members each president, or the designated**

representative of the president, of the African American Lutheran Association in the ELCA, the Association of Lutherans of Arab and Middle Eastern Heritage, the Association of Asians and Pacific Islanders in the ELCA, the Association of Latino Ministries in the ELCA, and the American Indian and Alaska Native Association in the ELCA, and the European-American Association in the ELCA.

*To amend bylaw 17.31.01. to omit the duplication of text that exists in the listing of responsibilities of the advisory committee of the church periodical in continuing resolution 17.31.B05.*

**17.31.01.** An advisory committee for *The Lutheran* shall have the responsibility for the church periodical. The advisory committee, in consultation with the presiding bishop of this church, shall nominate the editor for the church periodical ~~and shall arrange, together with the presiding bishop, for an annual review of the editor.~~

*To amend bylaw 17.31.11. to simplify the pattern followed for the advisory committee of the church periodical and to make provision for the representative of the Church Council consistent with program committees:*

**17.31.11.** The advisory committee of the church periodical shall be composed of ~~eleven~~ nine members elected by the Church Council.

a. ~~The members of the advisory committee of the church periodical shall be nominated by the Church Council's nomination process. Not more than one person shall be a member of the Church Council and not more than one person shall be a member of the board of the publishing house.~~ The members of the advisory committee of the church periodical, who shall be nominated through the Church Council's nomination process, shall include persons chosen for their understanding of periodical publishing.

~~cb.~~ **cb.** ~~With the exception of a member of the Church Council selected to serve on the advisory~~

~~committee and with the exception of a member of the board of this church's publishing house selected to serve on the advisory committee; each Each member of the advisory committee for *The Lutheran* shall be elected for one six-year term, with no consecutive reelection and with one-third of the members elected every two years. A member of the Church Council and a member of the board of the publishing house shall serve two-year terms on the advisory committee, with the possibility of biennial reelection to a maximum of six years.~~

*To amend bylaw 19.51.02. to include the European-American Association in the ELCA in the nomination pattern for members of the Multicultural Ministries Program Committee:*

**19.51.02.** The program committee for the Multicultural Ministries unit shall consist of 15 persons, 14 of whom shall be elected to six-year terms by the Churchwide Assembly. The committee shall include two persons from each of the following communities: African American or Black; Arab and Middle Eastern; Asian and Pacific Islanders; Latino; American Indian and Alaska Native; European-American; and multiracial or biracial; ~~and Caucasian~~. One person shall be elected to a three-year term on the committee by the Multicultural Advisory Committee of the Lutheran Youth Organization.

*To amend bylaw 19.61.02. to simplify the wording of the first part of that bylaw:*

**19.61.02.** No member of the Church Council, a committee of the Church Council, a board, a program committee, ~~an advisory committee~~, or other committee of the churchwide organization shall receive emolument for such service, nor shall any member be simultaneously an officer of this church, an elected member of the Church Council, or a voting member of a committee or board of the churchwide organization... *(with remainder unchanged)*.

*To amend bylaw 19.61.05. to delete unnecessary language on matters addressed elsewhere in the governing documents:*

**19.61.05. ~~No voting member of a board shall be simultaneously an officer of this church, a voting member of the Church Council, or a voting member of another board or committee of this church, except the advisory committee of the church periodical that has representation from the Church Council and the board of the Publishing House of the ELCA. Further, no~~ No person employed by an entity, agency, or institution supervised by that a board or committee of the churchwide organization shall be a member of that supervising board or committee, except the full-time salaried officers as specified in the Constitutions, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America.**

*To amend provision †S8.12.e. in the Constitution for Synods to clarify the phrasing:*

**†S8.12. e. Attest letters of call for persons called to serve congregations in the synod, letters of call for persons called by the Synod Council, and letters of call for persons on the rosters of this synod called by the Church Council ~~on the rosters of this synod.~~**

*To amend provision †S10.01.a. in the Constitution for Synods to provide for representation under the partner synod design for nominations to and service on the Church Council:*

**†S10.01. a. (First part unchanged.) ...A member of the Church Council of the Evangelical Lutheran Church in America ~~from this synod~~, unless otherwise elected as a voting member of the Synod Council, may serve as an advisory member of the Synod Council with voice but not vote.**

*To amend provision \*C8.02.c. in the Model Constitution for Congregations to ensure the protection of the voting rights of members of congregations:*

**\*C8.02. c. Voting members are confirmed members. Such confirmed members, during the current or**

preceding calendar year, shall have communed in this congregation and shall have made a contribution of record to this congregation. Members of this congregation who have satisfied these basic standards shall have the privilege of voice and vote at every regular and special meeting of the congregation.

*To amend provisions \*C17.01. and \*C17.04. in the Model Constitution for Congregations regarding incorporation of amendments adopted by the Churchwide Assembly:*

\*C17.01. ~~Unless provision \*C17.04. is applicable, those~~ ~~Those~~ sections of this constitution that are not required, in accord with the *Model Constitution for Congregations of the Evangelical Lutheran Church in America*, may be amended in the following manner. Amendments may be proposed by at least \_\_\_\_\_ voting members or by the Congregation Council... *(with the remainder of the provision unchanged).*

\*C17.04. ~~Whenever the Model Constitution for Congregations is amended by the Churchwide Assembly, this~~ ~~This~~ constitution may be amended to ~~incorporate such amendment~~ bring any section into conformity with a section or sections, either required or not required, of the *Model Constitution for Congregations of the Evangelical Lutheran Church in America* – as most recently amended by the Churchwide Assembly – by a simple majority vote of those voting members present and voting at any subsequent legally called 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. Upon the request of \_\_\_\_\_ voting members of the congregation, the Congregation Council shall submit such notice. Following the adoption of an amendment, the secretary of the congregation shall submit a copy thereof to the synod. Such provisions shall become effective immediately following a vote of approval.

*To amend provisions \*C18.01. and \*C18.02. in the Model Constitution for Congregations regarding adoption of continuing resolutions:*

**\*C18.01. The congregation in a legally called meeting or the Congregation Council may enact continuing resolutions. Such continuing resolutions may not conflict with the constitution or bylaws of this congregation.**

**\*C18.02. Continuing resolutions shall be enacted or amended by a majority vote of the congregation or a two-thirds vote of all voting members of the Congregation Council.**

Secretary Almen moved the amendment to provision 17.51., which had been removed from *en bloc* for consideration.

**MOVED;**

**TWO-THIRDS VOTE REQUIRED**

**SECONDED:**

To adopt the following amendment to the *Constitutions, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America*:

17.51. This church shall have a fund, known as the Mission Investment Fund of the Evangelical Lutheran Church in America, to provide investment opportunities to individuals, congregations, synods, institutions, agencies, and organizations, and administer loans to congregations, synods, ~~and~~ the churchwide organization ~~of this church~~, and to other organizations and institutions that are ~~affiliated with~~ related to this church. The Mission Investment Fund of the Evangelical Lutheran Church in America ~~will provide investment opportunities for congregations, institutions, and ELCA members and~~ shall be incorporated.

Presiding Bishop Hanson asked if there was anyone who wished to speak to the amendment.

Speaking against the proposed amendment, Mr. Kevin S. Bardonner, [Indiana-Kentucky Synod] focused on the language “related to this church” in the proposed amendment. He indicated he was both an account holder with the Mission Investment Fund and also a member of a congregation that had a mortgage with the Mission Investment Fund. His concern was the way this church continued to broaden the purpose of the fund. He recalled that at the 2005 Churchwide Assembly, the constitutional language relating to the Mission Investment Fund was broadened to provide loans to entities other than congregations and to provide investment opportunities for congregations, institutions, and ELCA members. He believed that the intended purpose of the fund, reflected in the film shown earlier in the week, was to make loans to congregations. He cautioned voting members not to lose focus of what the Mission Investment Fund was all about as they voted on the amendment.

Presiding Bishop Hanson called upon Ms. Christina Jackson-Skelton, treasurer of the ELCA and president of the Mission Investment Fund, to address the concern. Ms. Jackson-



Skelton, stated the primary missional purpose of the Mission Investment Fund was to support this church's new congregational growth. Ten years ago, the fund began decreasing loans to new mission starts because the fund did not have enough liquidity. As this church grew the fund, it was able to provide loans to established congregations. Approximately four years ago, the fund gave its first loan to a seminary, and in recent years the Mission Investment Fund lent funds to outdoor ministries. Ms. Jackson-Skelton noted that the vision for the Mission Investment Fund was to be a partner and the primary lending resource in the creation and growth of ELCA ministries. She explained that by having a more diverse portfolio, this church's risk decreased. She indicated that new mission starts were the most risky type of loan in terms of loan repayment. She went on to say that it would always be the goal of the fund to provide loans to congregations first, but with additional funds available, it could continue to provide services to other units of this church. Ms. Jackson-Skelton stated that in the constitutional language pertaining to services offered by the fund, the word "affiliated" had always been confusing and unclear. In consultation with the board of trustees of the Mission Investment Fund and the Office of the Secretary, it was agreed upon to use "institutions, agencies, and organizations related to this church" as language around which it would be easier for the board of trustees of the Mission Investment Fund to build new loan policies.

Ms. Ruth Lauerson [Eastern Washington-Idaho Synod] spoke in favor of the proposed amendment. She noted that her congregation had recently joined with three other congregations to create Spokane Urban Ministries, which was in the process of affiliating with the ELCA to become a social ministry organization one of whose primary goals was to build low-income housing. She believed that their organization might one day need a loan and that the Mission Investment Fund could be one possible lending agency.

Mr. Jason Day [Delaware-Maryland Synod] moved the previous question.

Presiding Bishop Hanson called for a voice vote to consider the motion to end debate.

**MOVED;  
SECONDED;  
CARRIED:**

**TWO-THIRDS VOTE REQUIRED  
VOICE VOTE**

**To end debate.**

The presiding bishop asked the assembly to vote on motion to adopt the proposed amendment to 17.51.

**ASSEMBLY**

**TWO-THIRDS VOTE REQUIRED**

**ACTION:**

**YES-903; NO-71**

**CA07.06.25**

**To adopt the following amendment to the *Constitutions, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America*:**

**17.51. This church shall have a fund, known as the Mission Investment Fund of the Evangelical Lutheran Church in America, to provide investment opportunities to individuals, congregations, synods, institutions, agencies, and organizations, and administer loans to congregations, synods, and the churchwide organiza-**

~~tion of this church, and to other organizations and institutions that are affiliated with~~ related to this church. The Mission Investment Fund of the Evangelical Lutheran Church in America ~~will provide investment opportunities for congregations, institutions, and ELCA members and shall be incorporated.~~

After the vote, Presiding Bishop Hanson recognized Secretary Almen, who came to the podium to provide additional explanation regarding the inquiry of Bishop Wangberg as it related to not being able to have two replacement voting members for his synod that were participating in the assembly as worship musicians. Secretary Almen reported there was a bylaw (12.41.15.) in the *Constitutions, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America* that explicitly precluded persons serving as contract staff of the churchwide organization of the ELCA as voting members for the Churchwide Assembly. Secretary Almen noted that it would not be possible for the assembly to suspend the bylaw, only amend it, and the assembly was past the point in its deliberations where it could address that issue.

## **Elections:**

### **Report on the Fifth Ballot for Secretary**

Reference: 2007 Pre-Assembly Report, Section IV, pages 3–4; Section I, pages 17–19.

Presiding Bishop Mark S. Hanson called upon Mr. Phillip H. Harris, chair of the Elections Committee, to report the results of the fifth ballot for the secretary of the Evangelical Lutheran Church in America. Mr. Harris reported that on the fifth ballot, 977 votes were cast; 489 votes were needed for election. He reported the following results:

Mr. David D. Swartling	611	62.54%
Pr. Paul A. Schreck	366	37.46%

Presiding Bishop Hanson declared Mr. David D. Swartling elected as secretary of the Evangelical Lutheran Church in America.

## **ASSEMBLY**

### **ACTION:**

**CA07.06.26** To declare elected as secretary of the Evangelical Lutheran Church in America Mr. David D. Swartling to a six-year term beginning on November 1, 2007, and expiring October 31, 2013.

After Presiding Bishop Hanson declared an election, he invited Mr. Swartling and his wife Barbara to the come to the speakers' platform for recognition by the assembly. The presiding bishop then led members in the hymn "Holy God, We Praise Your Name." At the conclusion of the hymn, the presiding bishop invited Secretary-elect Swartling to address the assembly.

Mr. Swartling told the assembly that he stood before them as this church's humble servant. He noted that he had much to say, but that he had visions of white cards and motions for the orders of the day, so he would be brief. He related that, as the Rev. Paul A. Schreck knew, there were two books he had with him while sitting in the plenary sessions serving as parliamentarian. He showed the assembly a copy of *Robert's Rules of Order* and said that its content was important because it told this church that process and fairness was important. Mr. Swartling pledged to the assembly that he would hold that principle as a mantra of the Office of Secretary as he served this church, because he wanted to be scrupulously fair to everyone.

The more important book, he added, was the Bible. It was why the assembly gathered together in Word and Sacrament and prayed for wisdom. It was because Christ gave his life for the Church that this church gathered together. He related that while in the discernment process for the call to become secretary, as he and voting members had experienced in the last week, he spent time reflecting on the Bible, and he found great solace in the fact that there were many people in its stories who changed geographical direction and their vocations, many of them late in their lives. He commented that when all was said and done, the world was changed by someone who started out as a carpenter.

Mr. Swartling had many people he wished to thank, but only named a few. He thanked the Rev. Wm. Chris Boerger, bishop of the Northwest Washington Synod, and the Rev. Robert D. Hofstad, bishop of the Southwestern Washington Synod, for being friends and mentors and for praying with him. He recognized the ELCA's synodical vice presidents because, he said, they are leaders, sometimes untapped, that have great things to do for this church. He also was grateful to his mutual ministry and discernment committees. He thanked the other nominees and remarked that, in their time together, they along with the assembly were able to see a glimpse of this wonderful church called the ELCA. He pledged to work with staff of the Office of the Secretary to make the office a successful one.

He related that he looked down at the ground and saw the huge footprint that is the Rev. Lowell G. Almen. He told Pr. Almen that he would have his phone number on speed dial and he would not let him get away. He acknowledged that he could not fill the footprints of Pr. Almen, and he asked for the patience, understanding, and prayers of the assembly. He related that the presiding bishop changed his life two years prior when he invited him to serve as parliamentarian.

To the presiding bishop, Mr. Swartling pledged to bring his wisest counsel and give the best advice he could. And in the future when a decision of this church was made, he would implement it. He wished to be the presiding bishop's colleague in the Gospel and partner in prayer. Mr. Swartling related that he wanted to be a faithful leader for the presiding bishop and for the congregations, synods, and churchwide organization of the ELCA.

Although he wished to talk to the assembly about legacy and wills, he acknowledged that he would have to leave that conversation for another day. But he did wish to thank the Foundation of the ELCA and its ministry. Mr. Swartling had hoped that someone would ask him what was his favorite Bible story. It was the first miracle from the book of John where Jesus changed water into wine. In that story, Jesus acted at an unexpected time and took something ordinary and turned it into something extraordinary. Mr. Swartling hoped his life in a subtle and profound way would turn into something extraordinary for all the members of the ELCA. He wished to reach out beyond the assembly to those in congregations where ministry was occurring at the local level in this church's name and Christ's name.

He stated that the Office of the Secretary was about service. He pledged to all members of the ELCA to be this church's faithful servant. He closed by saying, "These hands are for

God's work. God's work, our hands." Mr. Swartling then received a standing ovation from the assembly.

Presiding Bishop Hanson then members of the assembly to remain standing and express their gratitude to the Rev. Paul A. Schreck for being a part of the discernment process for the office of secretary.

Before proceeding with the next item on the agenda, the presiding bishop wished to acknowledge the Rev. Donald M. Hallberg, executive director of Development Services and president of the Foundation of the ELCA, who would be retiring at the end of the month. Presiding Bishop Hanson noted that Pr. Hallberg had shaped the future of the ELCA more than other person in this church. He observed that Pr. Hallberg had the most passionate conviction about the mission and ministry of the ELCA of anyone he had ever met and that Pr. Hallberg conveyed that passion and caused people to want to support generously the mission and ministry of the ELCA. The presiding bishop asked Pr. Hallberg to step forward so the assembly could recognize his contribution to the ministry of the ELCA. Pr. Hallberg received a standing ovation from the assembly.

### **Report of the Memorials Committee (continued)**

*Reference: 2007 Pre-Assembly Report, Section VI, pages 1-74; Section I, pages 6, 9, 11-12.*

Presiding Bishop Mark S. Hanson directed the assembly to turn its attention to consideration of memorials. Joining him on the speakers' platform were the Rev. Kenneth M. Ruppard and Dr. Norma J. Hirsch, co-chairs of the Memorials Committee. The recommendation currently under consideration was Category E2: Standards for Rostered Leaders.

### **Category E2: Standards for Rostered Leaders (continued)**

*Reference: 2007 Pre-Assembly Report, Section VI, pages 61-67.*

Presiding Bishop Hanson reminded voting members that already on the floor were the recommendation of the Memorials Committee, an amendment to that recommendation moved by Mr. Chris R. Hardie, and a substitute proposed by the Rev. Craig E. Johnson, bishop of the Minneapolis Area Synod. The presiding bishop noted that members should have before them printed copies of the substitute motion and the proposed amendment.

Pr. James T. Lehmann [Central/Southern Illinois Synod] raised a point of inquiry. He believed the new substitute was essentially the same as the substitute considered and rejected the day before by the assembly. He judged that although the wording was different, the meaning essentially was the same. Thus, he considered the proposed substitute out of order. After consulting with the parliamentarian, the presiding bishop ruled that the proposed substitute was different enough to be in order. The substitute considered the day before was to direct change in policy documents; the current substitute would create the possibility for exceptions to be made to this church's rostering policies.

The chair noted that there needed to be a change in the language of the proposed substitute so that it would be consistent with this church's governing documents. The change would insert the phrase "upon the approval of" into the third line: "in consultation with the Conference of Bishops and upon the approval of the Church Council." Presiding Bishop Hanson asked the author of the proposed substitute, Bishop Johnson, if he were willing to have the additional language inserted into the proposed substitute. Bishop Johnson agreed to the change.

The chair clarified for voting members they were debating the amendment authored by Mr. Chris R. Hardie [La Crosse Area Synod] to the Memorials Committee's recommendation for E2.

The Rev. Clifton L. Suehr [Southwestern Pennsylvania Synod] moved the previous question on all matters before the house. Presiding Bishop Hanson informed members the motion was not debatable. The chair clarified that all matters before the house included the amendment to the Memorials Committee's recommendation, the substitute motion, and the original recommendation from the Memorials Committee for Category E2.

The Rev. Peter Rogness, bishop of the Saint Paul Area Synod, objected that calling of the question was not a privileged motion. He asked if Pr. Suehr was next in the queue or if he was recognized because he was signaling his intent with a white card. After consultation, the chair determined that Pr. Suehr was out of order and needed to make his motion again when it was his turn in line.

In keeping with an earlier action of the assembly regarding debate, the assembly paused for one minute of silence. After one minute, Presiding Bishop Hanson led the assembly in prayer, after which debate resumed.

Mr. Kevin S. Bardonner [Indiana-Kentucky Synod] moved the previous question on all matters before the house.

**MOVED;** **TWO-THIRDS VOTE REQUIRED**  
**SECONDED;** **YES-670; NO-303**  
**CARRIED:** To end debate on all matters before the house.

Presiding Bishop Hanson indicated that the assembly would vote next on Mr. Hardie's amendment to the Memorials Committee recommendation.

**MOVED;** **YES-692; NO-303**  
**SECONDED;**  
**CARRIED:** To amend the recommendation of the Memorials Committee by the addition of a final paragraph:

To direct the Task Force for ELCA Studies on Sexuality specifically to address and make recommendations to the 2009 Churchwide Assembly on changes to any church policies that preclude practicing homosexual persons from the rosters of this church.

Presiding Bishop Hanson informed the assembly that the next vote would be on whether to substitute Bishop Johnson's motion for the Memorials Committee's recommendation for Category E2.

**MOVED;** **YES-472; NO-520**  
**SECONDED;**  
**DEFEATED:** To substitute the following for the recommendation of the Memorials Committee on Category E2:

RESOLVED, that the 2007 Churchwide Assembly direct the Committee on Appeals, Vocation and Education unit, in consultation with the Conference of Bishops and upon the approval of the Church Council, to take the steps necessary to amend "Vision and Expectations," "Definitions and Guidelines for Discipline," and the policy on reinstatement to the rosters of this church, so that, for pastoral reasons and for the sake of mission and ministry, a synodical bishop, in consultation

with the Synod Council and the presiding bishop, may grant an exception and permit the rostering of otherwise qualified persons in a same-gender committed relationship that is mutual, chaste, and faithful, and that once an exception has been granted, that person shall not be subject to discipline based on the same set of facts.

Since the motion to substitute had failed, the chair stated that the next vote would be on the Memorials Committee's recommendation for Category E2 as previously amended.

**ASSEMBLY**

**ACTION:**

**YES-819; NO-171**

- CA07.06.27**
- 1. To receive with gratitude the memorials of the Northwest Washington Synod, Southwestern Washington Synod, Oregon Synod, Sierra Pacific Synod, Southwest California Synod, Grand Canyon Synod, Rocky Mountain Synod, Northeastern Minnesota Synod, Minneapolis Area Synod, Saint Paul Area Synod, Metropolitan Chicago Synod, Northern Illinois Synod, Northeastern Iowa Synod, Southeastern Iowa Synod, Greater Milwaukee Synod, South-Central Synod of Wisconsin, New Jersey Synod, New England Synod, Metropolitan New York Synod, Upstate New York Synod, Northeastern Pennsylvania Synod, Southeastern Pennsylvania Synod, and Metropolitan Washington, D.C., Synod of the Evangelical Lutheran Church in America on matters related to policy documents regarding standards for rostered leaders;**
  - 2. To acknowledge that, as the Task Force for ELCA Studies on Sexuality stated, "The disagreement over these issues before the church is deep, pervasive, multi-faceted, and multi-layered. This church is not of one mind,"<sup>70</sup> and that it is appropriate, therefore, that matters of human sexuality continue to be the subject of ongoing study and conversation in this church;**
  - 3. To recognize the resolution of the 2005 Churchwide Assembly [CA05.05.17] that urged "the Evangelical Lutheran Church in America—its members, congregations, synods, churchwide organization, and agencies and institutions—. . .to concentrate on finding ways to live together faithfully in the midst of disagreements, recognizing the God-given mission and communion that we share as members of the body of Christ";**

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<sup>70</sup> "Report and Recommendations from the Task Force for the Evangelical Lutheran Church in America Studies on Sexuality," January 13, 2005, p. 5.

4. To affirm that, in the polity of the Evangelical Lutheran Church in America, policies and practices, as well as any revisions of them, must be congruent with this church's social teachings, Confession of Faith, the process established in the *Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America*, and other relevant governing documents;
5. To underscore the March 2007 statement of the Conference of Bishops, which said, "This church is engaged in a careful study of issues related to human sexuality with the intention of adopting a social statement at the 2009 Churchwide Assembly. We urge the members of this church to engage fully and faithfully in the study process as part of our 'living together faithfully' during this time. . .";
6. To refer these memorials and a verbatim record of this assembly's committee of the whole discussion of these issues to the Task Force for ELCA Studies on Sexuality, urging that it consider this information in its ongoing discernment and deliberation; and
7. To direct the Task Force for ELCA Studies on Sexuality specifically to address and make recommendations to the 2009 Churchwide Assembly on changes to any policies that preclude practicing homosexual persons from the rosters of this church.

### **Category E3: Restraint in Discipline Proceedings**

Reference: 2007 Pre-Assembly Report, Section VI, pages 67–69.

*Fourteen synods adopted essentially identical memorials encouraging refraining from discipline. The Model Memorial is printed here, with changes noted by synod.*

#### ***Model Memorial***

WHEREAS, there is currently no consensus in this church regarding the rostered service of persons in committed same-gender relationships (Report of the Task Force for the Evangelical Lutheran Church in America (ELCA) Studies on Sexuality, p. 5); and

WHEREAS, the 2005 Churchwide Assembly of the Evangelical Lutheran Church in America urged every part of the ELCA to "concentrate on finding ways to live together faithfully in the midst of disagreements, recognizing the God-given mission and communion that we share as members of the body of Christ"; therefore, be it

RESOLVED, that [name] Synod Assembly submit the following memorial for consideration by the 2007 Churchwide Assembly of the Evangelical Lutheran Church in America:

RESOLVED, that in order to live together faithfully in the midst of disagreements, synods, synodical bishops, and the presiding bishop of this church be encouraged to refrain from disciplining those who—in good conscience and for the sake of outreach, ministry, and commitment to continuing dialogue—call, approve, ordain, commission, or consecrate otherwise-qualified candidates for rostered service who are in a mutual, chaste, and faithful committed same-gender relationship; and be it further

RESOLVED, that synods, synodical bishops, and the presiding bishop of this church be encouraged to refrain from disciplining those rostered leaders in a mutual, chaste, and faithful committed same-gender relationship who have been thus called, approved, ordained, commissioned, or consecrated.

**1. Northwest Washington Synod (1B) [2007 Memorial]**

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

- Deletes WHEREAS paragraphs

**2. Oregon Synod (1E) [2007 Memorial]**

Adopted the “model memorial” printed above.

**3. Grand Canyon Synod (2D) [2007 Memorial]**

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

- Inserted two additional WHEREAS paragraphs after the second WHEREAS:

WHEREAS, the 2005 Grand Canyon Synod Assembly adopted a resolution memorializing the 2005 Churchwide Assembly to “create a process for the sake of outreach, ministry, and the commitment to continuing dialogue, which may permit exceptions to the expectations regarding sexual conduct for gay and lesbian candidates and rostered leaders in life-long, committed, and faithful same-sex relationships who otherwise are determined to be in compliance with ‘Vision and Expectations’”; and

WHEREAS, the 2006 Grand Canyon Synod Assembly adopted a sense of the assembly resolution that endorsed an “open stance” on the “rostering of otherwise-qualified persons in mutual, chaste, and faithful same-gender partnerships” and stated that “those congregations . . . that choose to call . . . otherwise-qualified persons in a same-gender partnership shall not be subject to discipline”; therefore, be it

**4. Rocky Mountain Synod (2E) [2007 Memorial]**

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

- Third RESOLVED inserts “because” before “they are in a”

**5. Northeastern Minnesota Synod (3E) [2007 Memorial]**

Adopted the “model memorial” printed above.

**6. Minneapolis Area Synod (3G) [2007 Memorial]**

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

- First and second RESOLVED paragraphs are combined
- Second RESOLVED adds quotation marks around “live together faithfully in the midst of disagreements”
- Third RESOLVED inserts “through their councils and” before “synodical bishops”
- Third RESOLVED replaces “the presiding bishop of this church” with “the ELCA, through its Church Council and presiding bishop,”

**7. Saint Paul Area Synod (3H) [2007 Memorial]**

Adopted the “model memorial” printed above.

**8. Texas-Louisiana Gulf Coast Synod (4F) [2007 Memorial]**

Adopted the “model memorial” printed above.

**9. Southeastern Iowa Synod (5D) [2007 Memorial]**

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

- Second and third RESOLVED deletes “RESOLVED,” and numbers the paragraphs 1 and 2



#### **10. Southeast Michigan Synod (6A) [2007 Memorial]**

WHEREAS, the 2005 Churchwide Assembly of the Evangelical Lutheran Church in America (ELCA) urged every part of the ELCA to “concentrate on finding ways to live together faithfully in the midst of disagreement, recognizing the God-given mission and communion that we share as members of the body of Christ”; and

WHEREAS, the resolution was passed in light of our differences over the blessing of same-sex relationships and the ordination of individuals who are “homosexual in their self-understanding”; and

WHEREAS, since that assembly, rostered leaders and congregations with varied opinions have taken positions and actions, because of conscience, that could subject them to charges of discipline if we live within the letter of the law; therefore, be it

RESOLVED, that this Synod Assembly submit the following memorial for consideration by the 2007 Churchwide Assembly of the Evangelical Lutheran Church in America; and be it further

RESOLVED, that the 2007 Churchwide Assembly encourage restraint in all matters of discipline as defined in the constitution and bylaws of the Evangelical Lutheran Church in America and in “Definitions and Guidelines for Discipline” of rostered leaders and congregations, except in cases that involve abuse or the misuse of power; and be it further

RESOLVED, that the bishops of this church be encouraged to work through pastoral care, consultation, and admonition before filing discipline charges that would seek, among other things, removal of a rostered leader or congregation.

#### **11. New Jersey Synod (7A) [2007 Memorial]**

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

- All RESOLVED paragraphs are deleted and replaced with:

RESOLVED, that in furtherance of the goal of “finding ways to live together faithfully in the midst of our disagreements,” the 2007 New Jersey Synod Assembly memorializes the 2007 Churchwide Assembly of the Evangelical Lutheran Church in America to encourage its bishops in the practice of prophetic witness and disciplinary restraint in the administration of policies that impede the full service of partnered gay and lesbian persons in rostered ministry in order that the ministry of such persons to and with our congregations may be seen, and we may discern how God “prosper the work of their hands” (Psalm 90:17), and “they may be [known] by their fruit” (Matthew 7:16-20).

#### **12. New England Synod (7B) [2007 Memorial]**

Adopted the “model memorial” printed above.

#### **13. Northeastern Pennsylvania Synod (7E) [2007 Memorial]**

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

- First RESOLVED replaces “submit the following memorial for consideration by the 2007 Churchwide Assembly of the Evangelical Lutheran Church in America:” with “memorialize the 2007 Churchwide Assembly of the Evangelical Lutheran Church in America to adopt the following resolution:”

#### **14. Metropolitan Washington, D.C., Synod (8G) [2007 Memorial]**

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

- First RESOLVED is combined with second RESOLVED
- Second RESOLVED replaces “otherwise-qualified candidates for rostered service who” with “otherwise approved candidates for rostered service who are not qualified solely because they”; paragraph reads as follows:

RESOLVED, that the Metropolitan Washington, D.C., Synod in assembly memorialize the 2007 Churchwide Assembly of the Evangelical Lutheran Church in America, meeting in Chicago, Illinois, to affirm that, in order to live together faithfully in the midst of disagreements, synods, synodical bishops, and the presiding bishop of this church are encouraged to refrain from disciplining those who—in good conscience and for the sake of outreach, ministry, and commitment to continuing dialogue—call, approve, ordain, commission, or consecrate otherwise approved candidates for rostered service who are not qualified solely because they are in a mutual, chaste, and faithful committed same-gender relationship; and be it further”

- Second RESOLVED replaces “that synods, synodical bishops, and the presiding bishop of this church be encouraged” with “that the Metropolitan Washington, D.C., Synod in assembly memorialize the 2007 Churchwide Assembly of the Evangelical Lutheran Church in America, meeting in Chicago, Illinois to encourage synods, synodical bishops, and the presiding bishop of this church”

### ***Additional Memorials on Related Topic***

*Seven synods adopted essentially identical memorials endorsing restraint in discipline. The Model Memorial is printed here, with changes noted by synod.*

### ***Model Memorial***

WHEREAS, there is currently no consensus in this church regarding the rostered service of persons in committed same-gender relationships (Report of the Task Force for the Evangelical Lutheran Church in America (ELCA) Studies on Sexuality, p. 5); and

WHEREAS, the ELCA policy documents “Definitions and Guidelines for Discipline” and “Vision and Expectations” are separate from the *Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America* and pertain to rostered service in the ELCA; and

WHEREAS, the 2005 Churchwide Assembly of the Evangelical Lutheran Church in America urged every part of the ELCA to “concentrate on finding ways to live together faithfully in the midst of disagreements, recognizing the God-given mission and communion that we share as members of the body of Christ”; therefore, be it

RESOLVED, that the [name] Synod Assembly submit the following memorial for consideration by the 2007 Churchwide Assembly of the Evangelical Lutheran Church in America:

RESOLVED, that the Churchwide Assembly of the ELCA endorse and call for restraint in the application of provisions relating to the rostered service of persons who, in policies separate from the constitution, are referred to as “practicing homosexuals” or as “homosexual in their self-understanding.”

### **15. Northwest Washington Synod (1B) [2007 Memorial]**

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

- All WHEREAS paragraphs deleted
- Second RESOLVED replaces “constitution” with “*Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America*”

### **16. Oregon Synod (1E) [2007 Memorial]**

Adopted the “model memorial” printed above.

### **17. Rocky Mountain Synod (2E) [2007 Memorial]**

Adopted the “model memorial” printed above.

**18. Southeastern Iowa Synod (5D) [2007 Memorial]**

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

- First and second RESOLVED combined into a single RESOLVED
- Second RESOLVED deletes “in policies separate from the constitution,”

**19. New Jersey Synod (7A) [2007 Memorial]**

Adopted the “model memorial” printed above.

**20. New England Synod (7B) [2007 Memorial]**

Adopted the “model memorial” printed above.

**21. Metropolitan Washington, D.C., Synod (8G) [2007 Memorial]**

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

- First and second RESOLVED combined into a single RESOLVED

**Background**

The extensive background material provided for the memorials included in the categories of Section E is printed on pages 159–169 above.

**Churchwide Assembly Action**

Pr. Ruppert introduced the recommendation of the Memorials Committee regarding Category E3: Restraint in Discipline Proceedings.

**MOVED;**

**SECONDED:** To receive the memorials of the Northwest Washington Synod, Oregon Synod, Grand Canyon Synod, Rocky Mountain Synod, Northeastern Minnesota Synod, Minneapolis Area Synod, Saint Paul Area Synod, Texas-Louisiana Gulf Coast Synod, Southeastern Iowa Synod, Southeast Michigan Synod, New Jersey Synod, New England Synod, Northeastern Pennsylvania Synod, and Metropolitan Washington, D.C., Synod of the Evangelical Lutheran Church in America on matters related to exercising restraint in applying the policies regarding the discipline of rostered leaders;

To note that, in the polity of the Evangelical Lutheran Church in America, established in the *Constitutions, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America*, the responsibility for discipline resides with synodical bishops and the presiding bishop of this church; and

To refer these memorials as information to the Conference of Bishops.

Mr. Kevin S. Bardonner [Indiana-Kentucky Synod] moved the previous question. The presiding bishop called for the vote on the motion to close debate.

**MOVED;**

**SECONDED;**

**DEFEATED:**

To end debate.

**TWO-THIRDS VOTE REQUIRED**

**YES-620; NO-367**

The Rev. Paul R. Landahl, bishop of the Metropolitan Chicago Synod, moved a substitute for the recommendation of the Memorials Committee on Category E3.

**MOVED;**

**SECONDED:** To substitute the following for the recommendation of the Memorials Committee recommendation on Category E3:

RESOLVED, that in an effort to continue as a church in moral deliberation without further strife and pain to its members, the Churchwide Assembly prays, urges, and encourages synods, synodical bishops, and the presiding bishop to refrain from and demonstrate restraint in disciplining those congregations and persons who call into the rostered ministry otherwise-qualified candidates who are in a mutual, chaste, and faithful committed same-gender relationship; and be it further

RESOLVED, that the Churchwide Assembly prays, urges, and encourages synods, synodical bishops, and the presiding bishop to refrain from and demonstrate restraint in disciplining those rostered leaders in a mutual, chaste, and faithful committed same-gender relationship who have been called and rostered in this church.

Speaking to his motion, Bishop Landahl stated that the 21 of the 65 synods that had submitted memorials speaking to the issue of change in policies had been ignored thus far by the assembly. He did not believe that the hospitality this church claimed and the walking together that this church professed had been carried through. He prayed that voting members would listen to the concerns of the 21 synods and would give those dealing with these issues some breathing space to do what God had called them to do.

Mr. Jason Day [Delaware-Maryland Synod] called the question on all matters before the house.

Mr. Jeremy Posadas [Metropolitan New York Synod] asked for a point of clarification about the appropriateness of the motion to end debate. The chair responded that since there was a new matter before the house, it was an appropriate motion.

**MOVED;**

**SECONDED;**

**DEFEATED:**

To end debate on all matters before the house.

**TWO-THIRDS VOTE REQUIRED**

**YES-521; NO-473**

The Rev. David P. Gleason [Southwestern Pennsylvania Synod] spoke in favor of the Memorial Committee's recommendation. He pointed out, with some dismay, that all of the substitute motions for Category E had been introduced by bishops. In so doing, Pr. Gleason believed that the bishops had asked the assembly to negate decisions of previous assemblies calling for action on these matters at the 2009 Churchwide Assembly. He believed that it was distressing to the faithful to see bishops, called to be signs and servants of Christian unity, promoting dissension. He observed that the fact this was happening indicated a far greater problem for the ELCA than sexuality.

Mr. Eric M. Peterson [South-Central Synod of Wisconsin] spoke in favor of the substitution. He stated that the 2005 Churchwide Assembly, this assembly, and numerous bishops had urged this church to journey together faithfully as this church moved toward the 2009 Churchwide Assembly. Mr. Peterson urged voting members adopt the substitute that prayerfully encouraged the bishops of this church to refrain from and demonstrate restraint in disciplining rostered leaders in faithful committed same-gender relationships. He noted that this church continued to ask bishops and congregations to wait while this church studied

the issue. He stated that if people must wait two more years, this church needed to refrain from disciplining them. He believed that if restraint was not shown, the mission and ministry of the ELCA were in danger of being injured. He asked “how much more money, time, and people this church was going to squander on disciplinary trials instead of mission.” He stated that this church needed to refrain from harming good leaders and instead focus on mission and ministry.

Mr. Arthur E. Murphy [Texas-Louisiana Gulf Coast Synod] spoke in favor of the Memorials Committee recommendation. He underscored the process engaged in by voting members and objected to what he characterized as attempts to institute changes by circumventing the actions taken on previous days. He urged voting members not to make haphazard, piecemeal policy. He spoke against giving relief to rostered leaders if this church was not willing to give relief to the laity, in terms of the blessing of same-sex unions. He requested that the 2009 Churchwide Assembly act on a comprehensive solution.

Mr. Timothy Fisher [Minneapolis Area Synod] spoke in favor of the substitute motion. He noted that seeking restraint meant asking ELCA bishops to emphasize relationships over rigid systems. He believed that moderation in discipline was a demonstrative example of living together faithfully.

Mr. Dean P. Richards [Southwestern Pennsylvania Synod] raised a point of inquiry about the language of the substitution. He was unclear what was meant by “refrain from and demonstrate” since those verbs appeared to contradict each other. He was concerned that if it was unclear, someone might interpret it incorrectly.

Presiding Bishop Hanson called upon Bishop Landahl to clarify the language. Bishop Landahl responded that the phrase meant to insert some restraint into the discipline process.

Pr. Judith A. McKee [Lower Susquehanna Synod] spoke in favor of the Memorial Committee’s recommendation. She believed that if voting members approved the substitute, they would be adopting a practice that had not yet been determined to be faithful or permitted in this church.

The Rev. Stephen P. Bouman, bishop of the Metropolitan New York Synod, spoke in favor of the substitution by raising two points. First, he told the assembly of the congregation in his synod served by the Rev. Katrina D. Foster, who had shared her story with the assembly the day previously. Fordham Lutheran Church in the Bronx, New York, was a congregation that served people in poverty and included people in poverty. He wondered what good it would do this church to do anything other than support that ministry. Second, he noted that a child was baptized, catechized, hopes for the child were put forth, the child went into the world, came to New York, and also happened to be gay. In order to be able to minister to that child, he urged that he and others involved in the issues of discipline be given room.

The Rev. Timothy A. Whiteman [Northwest Washington Synod] spoke in favor of the Memorial Committee’s recommendation. He believed that this church was not following its own teachings. It was very important for this church to go back, wait, and do its work, he said. He noted that continuing to try and find a way around what this church should be doing was not the way to accomplish anything. He stated that it was very important that any restraint in disciplining ought to be accompanied by restraint in the ordination and placement of persons who could be subject to the discipline practices of this church. He observed that if the substitute motion were passed, it would be seen as permission for a bishop to continue to place persons who do not meet the requirements of the “Vision and Expectations” document.

Presiding Bishop Hanson recognized Bishop Landahl, who proposed the following to add clarity to his motion: substituting the word “or” for “and”: “refrain from ~~and~~ or demonstrate.” The change in language was agreed to by voice vote.

The Rev. Christopher D. Berry [Northwest Washington Synod] spoke in favor of the substitution. He noted that people of all faiths used the campus ministry center in which he served. He and others were in need of time and resources that they could not get because this church was using those time and resources disciplining pastors. He observed that the substitute allowed bishops the chance to do their jobs and freed them for other matters. He urged voting members to adopt the substitute so this church could get on with its ministry.

Mr. Gary Diers [Minneapolis Area Synod] spoke in favor of Memorials Committee recommendation. He noted that the debate was breaking his heart. He did not believe this church could exist without boundaries. He observed that because he loved his children, he had to impose boundaries on them for their own best interests. He believed that, in the same way, the Creator gave this church boundaries within which to live.

Mr. Dean P. Richards [Southwestern Pennsylvania Synod] raised a point of clarification in regards to the phrase in question. Mr. Richards read “refrain from and demonstrate” as being two separate actions. He did not believe inserting the replacement word “or” would clarify it. Presiding Bishop Hanson responded that he did not regard the point as a privileged motion and if the speaker wished to raise the point, he would have to wait for his turn in line.

Mr. Chad J. Beckius [Nebraska Synod] raised a point of order, noting that he thought the 20 minutes allotted for debate had passed. Presiding Bishop Hanson checked with the timekeeper and stated that there was one minute left in debate.

Mr. Jeremy Posadas [Metropolitan New York Synod] spoke in favor of the substitute motion, asking how many leaders were not in compliance with this church’s policies. He commented that many members of this church benefitted from the services those leaders provided. He inquired how many of these leaders this church could afford to lose and how much could the Gospel afford their loss.

Presiding Bishop Hanson called for the assembly to observe a minute of silence. He then led the assembly in prayer. Following prayer, he indicated that the assembly would proceed to vote on whether to substitute Bishop Landahl’s motion for the recommendation of the Memorials Committee on Category E3: Restraint in Discipline Proceedings.

Mr. Jerry U. Key [Greater Milwaukee Synod] raised a point of inquiry and asked the chair if the assembly could reconsider the rule limiting debate to 20 minutes. Presiding Bishop Hanson responded that he would note the request for the secretary upon completion of the vote.

***MOVED;***

***SECONDED;***

***YES-536; NO-467***

***CARRIED:***

**To substitute the following for the recommendation of the Memorials Committee recommendation on Category E3:**

**RESOLVED, that in an effort to continue as a church in moral deliberation without further strife and pain to its members, the Churchwide Assembly prays, urges, and encourages synods, synodical bishops, and the presiding bishop to refrain from or demonstrate restraint in disciplining those congregations and persons who call into the rostered ministry otherwise-qualified candidates who are in a**

**mutual, chaste, and faithful committed same-gender relationship; and be it further**

**RESOLVED, that the Churchwide Assembly prays, urges, and encourages synods, synodical bishops, and the presiding bishop to refrain from or demonstrate restraint in disciplining those rostered leaders in a mutual, chaste, and faithful committed same-gender relationship who have been called and rostered in this church.**

Presiding Bishop Hanson informed voting members the matter before them was the adoption of the substitute motion.

Presiding Bishop Hanson asked if there was any further debate.

Mr. Benjamin E. Landon [Upper Susquehanna Synod] raised a parliamentary inquiry. He believed that the action being considered by voting members would require a bylaw be negated and as such would require a two-thirds vote for approval.

Mr. John R. Emery [East-Central Synod of Wisconsin] raised a point of order, saying that, depending on the response of the chair, he would consider moving to suspend the rules and require a two-thirds vote for adoption. He agreed to wait for the chair's response to Mr. Landon's inquiry.

Presiding Bishop Hanson called upon Secretary Lowell G. Almen to respond to the point raised by Mr. Landon. Secretary Almen stated: "The question as we heard it relates to whether the motion on the floor before us in effect amends the bylaws of this church. The answer to that would be 'no.' The bylaws of this church remain in place in chapter 20, in relation to matters of discipline. What is being addressed in the motion on the floor relates to the application of policies that are adopted under the bylaws and provided for under the bylaws of this church. So we are not dealing here with the *de facto* or direct amendment of the bylaws of this church."

Presiding Bishop Hanson informed the assembly that he would rule that the motion would take a majority to be adopted.

Mr. Emery moved to suspend the rules and request that, because of the profound implications of passing the resolution, the vote on it require a two-thirds majority.

**MOVED;**

**TWO-THIRDS VOTE REQUIRED**

**SECONDED:** To suspend the rules in order to require a two-thirds vote to pass the motion on the floor.

Mr. Posadas clarified that the suspension of the rules would not create automatically the requirement of a two-thirds vote for adoption. Presiding Bishop Hanson responded that Mr. Emery's motion had two parts: to suspend the rules in order to require a two-thirds vote.

The Rev. Rafaela H. Morales-Rosa [New England Synod] raised a point of clarification. She wondered to which votes the two-thirds requirement would apply. Presiding Bishop Hanson responded that if the motion made by Mr. Emery were approved, then a two-thirds vote would be required to adopt the main motion on the floor at that time, which was Bishop Landahl's motion.

The Rev. Paul B. Milholland [Metropolitan New York Synod] raised a point of clarification. He asked whether, if voting members approved the two-thirds vote requirement and then did not adopt the resolution, the Memorials Committee's recommendation would

come back to the floor. The chair responded that if the motion failed to receive approval, the assembly would move on to consider the next set of memorials.

**MOVED;**

**TWO-THIRDS VOTE REQUIRED**

**SECONDED;**

**YES-434; NO-541**

**DEFEATED:**

To suspend the rules in order to require a two-thirds vote be required to pass the main motion before the floor.

Presiding Bishop Hanson noted that the 20 minutes allotted for debate had expired. He directed the assembly to vote on the motion proposed by Bishop Landahl.

**ASSEMBLY**

**ACTION:**

**YES-538; NO-431**

**CA07.06.28**

**RESOLVED, that in an effort to continue as a church in moral deliberation without further strife and pain to its members, the Churchwide Assembly prays, urges, and encourages synods, synodical bishops, and the presiding bishop to refrain from or demonstrate restraint in disciplining those congregations and persons who call into the rostered ministry otherwise-qualified candidates who are in a mutual, chaste, and faithful committed same-gender relationship; and be it further**

**RESOLVED, that the Churchwide Assembly prays, urges, and encourages synods, synodical bishops, and the presiding bishop to refrain from or demonstrate restraint in disciplining those rostered leaders in a mutual, chaste, and faithful committed same-gender relationship who have been called and rostered in this church.**

#### **Category E4: Referrals to the Task Force for ELCA Studies on Sexuality**

Reference: 2007 Pre-Assembly Report, Section VI, pages 69–72.

*Four synods adopted essentially identical memorials concerning referral to the Task Force for ELCA Studies on Sexuality of any memorials related to the blessing of same-sex unions and the ordination of “practicing gay and lesbian persons.” The Model Memorial is printed here, with changes noted by synod.*

#### **Model Memorial**

WHEREAS, the 2005 Churchwide Assembly of the Evangelical Lutheran Church in America (ELCA) affirmed the 1993 statement of the Conference of Bishops regarding the blessing of same-sex unions and declined to approve the ordination of gay and lesbian persons in committed same-sex relationships; and

WHEREAS, the ELCA is developing a proposed social statement on sexuality for consideration at the 2009 Churchwide Assembly; and

WHEREAS, some synods have adopted memorials to the 2007 Churchwide Assembly that call for the ELCA to initiate processes that may reverse the actions of the 2005 Churchwide Assembly regarding the blessings of same-sex unions and the ordination of gay and lesbian persons; and

WHEREAS, the Conference of Bishops has urged “the members of this church to engage fully and faithfully in the study process as part of our ‘living together faithfully’ during this time” (March 2007); therefore, be it



RESOLVED, that the [name] memorialize the 2007 Churchwide Assembly of the Evangelical Lutheran Church in America, urging that all memorials and resolutions that will be submitted to the Churchwide Assembly regarding the blessing of same-sex unions and the ordination of practicing gay and lesbian persons be referred to the Task Force for ELCA Studies on Sexuality for information as the task force prepares a possible social statement on sexuality for consideration at the 2009 Churchwide Assembly.

**1. Northwestern Pennsylvania Synod (8A) [2007 Memorial]**

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

- RESOLVED deletes “urging”
- RESOLVED deletes “that will be” after “resolutions”
- RESOLVED inserts “2007” before “Churchwide Assembly”
- RESOLVED replaces “for information” with “as information”

**2. Southwestern Pennsylvania Synod (8B) [2007 Memorial]**

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

- Second WHEREAS replaces “actions” with “action”
- RESOLVED replaces “urging” with “requiring”
- RESOLVED replaces “referred” with “transmitted”

**3. Lower Susquehanna Synod (8D) [2007 Memorial]**

Adopted the “model memorial” printed above.

**4. Upper Susquehanna Synod (8E) [2007 Memorial]**

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

- RESOLVED deletes “urging”
- RESOLVED deletes “that will be” after “resolutions”
- RESOLVED inserts “2007” before “Churchwide Assembly”
- RESOLVED replaces “for information” with “as information”

***Additional Memorials on Related Topic***

*Four synods adopted essentially identical memorials calling for waiting to re-open the question of ordination of non-celibate gay and lesbian persons until the 2009 social statement on sexuality has been received. The Model Memorial is printed here, with changes noted by synod.*

***Model Memorial***

WHEREAS, the Evangelical Lutheran Church in America concluded a four-year study and debate over ordination of non-celibate homosexual persons at its 2005 Churchwide Assembly in Orlando by declining to change current policies; and

WHEREAS, the continuing conflict over matters of sexuality is divisive and distracting from the mission of the Evangelical Lutheran Church in America; and

WHEREAS, the Task Force for ELCA Studies on Sexuality is scheduled to present a social statement on human sexuality to the 2009 Churchwide Assembly; and

WHEREAS, the disciplinary case of Pastor Bradley Schmeling in the Southeastern Synod has been used as a pretext for reopening this question; and

WHEREAS, the Schmeling disciplinary committee heard no evidence supporting the current guidelines and exceeded its authority by improperly recommending that this year’s synod assemblies seek to overturn the decisions made at the 2005 Churchwide Assembly in Orlando; therefore, be it

RESOLVED, that the [name] Synod Assembly memorialize the 2007 Churchwide Assembly of the Evangelical Lutheran Church in America not to reopen the issue of

ordination of non-celibate homosexual persons before the report of the Task Force for ELCA Studies on Sexuality is received in 2009.

**5. Eastern North Dakota Synod (3B) [2007 Memorial]**

Adopted the “model memorial” printed above.

**6. Northwestern Ohio Synod (6D) [2007 Memorial]**

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

- Fourth WHEREAS replaces “disciplinary” with “discipline”
- Fourth WHEREAS replaces “has been used as a pretext for reopening this question;” with “has publicly reopened the question of ordination of non-celibate homosexual persons”;
- Inserts four additional WHEREAS paragraphs:

WHEREAS, the New England Synod has published the document “Guidance for Pastors and Congregations of the New England Synod, ELCA, Regarding the Blessing of Unions of Same-Sex Couples,” which provides for the blessing of monogamous, committed same-sex relationships in those New England states where there is no legal recognition of such, and blessing of civil union or marriage in those New England states where there is legal recognition of such; and

WHEREAS, neither of these actions appears to be consistent with the vote of the 2005 Churchwide Assembly; and

WHEREAS, these actions make it difficult for the members of the Evangelical Lutheran Church in America to heed the 2005 Churchwide Assembly’s guidance that all in the Evangelical Lutheran Church in America “concentrate on finding ways to live together faithfully in the midst of disagreements”; and

WHEREAS, the Conference of Bishops of the Evangelical Lutheran Church in America has offered a pastoral message on March 6, 2007, reminding the church that:

This church is engaged in a careful study of issues related to human sexuality with the intention of adopting a social statement at the 2009 Churchwide Assembly. We urge the members of this church to engage fully and faithfully in the study process as part of our “living together faithfully” during this time. . . ;

therefore, be it

- RESOLVED replaces “memorialize” with “urge”
- Inserts two additional RESOLVED paragraphs:

RESOLVED, that the Northwestern Ohio Synod urge the 2007 Churchwide Assembly to reaffirm that the 1993 Conference of Bishops Statement as endorsed by the 2005 Churchwide Assembly does not approve the “official” blessing of homosexual relationships, which includes any blessings for which approval is given by a Synod Council, synod, or congregation; and be it further

RESOLVED, that the Northwestern Ohio Synod Assembly urge the 2007 Churchwide Assembly to direct the Church Council and the Office of the Secretary to notify all ELCA synods and congregations to refrain from public blessings that imply approval of same-sex sexual relationships.

**7. Northeastern Pennsylvania Synod (7E) [2007 Memorial]**

Adopted the “model memorial” printed above.

**8. Southwestern Pennsylvania Synod (8B) [2007 Memorial]**

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

- First WHEREAS inserts “an exhausting” before “four-year study”
- Second WHEREAS replaces “matters of sexuality” with “this matter”
- Third WHEREAS deletes “human” before “sexuality”
- Fifth WHEREAS deletes “the 2005 Churchwide Assembly in”

### ***Additional Memorials on Related Topics***

#### **9. South Dakota Synod (3C) [2007 Memorial]**

WHEREAS, the 2005 Churchwide Assembly of the Evangelical Lutheran Church in America (ELCA) resolved that the “members, congregations, synods, churchwide organization, and agencies and institutions [of this church] be urged to concentrate on finding ways to live together faithfully in the midst of disagreements, recognizing the God-given mission and communion that we share as members of the body of Christ” [CA05.05.17]; and

WHEREAS, this church is engaged in a careful study of issues related to human sexuality with the intention of proposing a social statement to the 2009 Churchwide Assembly; and

WHEREAS, the Conference of Bishops has urged the members of the ELCA “to engage fully and faithfully in the study process as part of our ‘living together faithfully’ during this time”; therefore, be it

RESOLVED, that the South Dakota Synod of the Evangelical Lutheran Church in America memorialize the 2007 Churchwide Assembly to

1. honor the commitment of this church to engage fully and faithfully in a study process leading to a social statement on human sexuality, and to
2. decline to act on any legislative matters that may come before it that are related to human sexuality, and to
3. acknowledge the actions of the 2005 Churchwide Assembly of the Evangelical Lutheran Church in America related to the recommendations of the Task Force for ELCA Studies on Sexuality, as its response to those matters; and be it further

RESOLVED, that the 2007 South Dakota Synod Assembly direct the South Dakota Synod Council to forward a copy of this resolution to the Church Council of the Evangelical Lutheran Church in America with the request that no changes be made to policy on the sexual behavior of ordained ministers before the Evangelical Lutheran Church in America has adopted a social statement on human sexuality; and be it further

RESOLVED, that the 2007 South Dakota Synod Assembly encourage members of this church to pray for the Task Force for ELCA Studies on Sexuality as it completes its work and brings recommendations to the 2009 Churchwide Assembly of the Evangelical Lutheran Church in America.

#### **10. Northern Texas-Northern Louisiana Synod (4D) [2007 Memorial]**

WHEREAS, the Evangelical Lutheran Church in America (ELCA) concluded an exhaustive four-year study and debate over ordination of non-celibate homosexual persons at its 2005 Churchwide Assembly in Orlando by declining to change current policies; and

WHEREAS, the continuing conflict over this matter is divisive in the ELCA; and

WHEREAS, the Task force for ELCA Studies on Sexuality is scheduled to present a social statement on sexuality to the 2009 Churchwide Assembly; and

WHEREAS, we wish to do nothing that would injure the current study process, as indicated in the March 6, 2007, Message from the Conference of Bishops; therefore, be it

RESOLVED, that the Northern Texas-Northern Louisiana Synod in assembly memorialize the 2007 Churchwide Assembly to continue with the present sexuality study and time line and not consider the issue of ordination of non-celibate homosexual persons, pending the possible adoption of a social statement on human sexuality at the 2009 Churchwide Assembly.

#### **11. Allegheny Synod (8C) [2007 Memorial]**

WHEREAS, the 2005 Churchwide Assembly of the Evangelical Lutheran Church in America (ELCA) affirmed the 1993 statement of the Conference of Bishops regarding the blessing of same-sex unions and declined to approve the ordination of gay and lesbian persons in committed same-sex relationships; and

WHEREAS, the ELCA is developing a proposed social statement on sexuality for consideration at the 2009 Churchwide Assembly; and

WHEREAS, some synods have adopted memorials to the 2007 Churchwide Assembly that call for the ELCA to initiate processes that may reverse the actions of the 2005 Churchwide Assembly regarding the blessing of same-sex unions and the ordination of gay and lesbian persons; and

WHEREAS, the Conference of Bishops has urged “the members of this church to engage fully and faithfully in the study process of our ‘living together faithfully’ during this time” (March 2007); therefore, be it

RESOLVED, that the Allegheny Synod memorialize the 2007 Churchwide Assembly of the Evangelical Lutheran Church in America, urging that all memorials and resolutions that will be submitted to the Churchwide Assembly regarding the blessing of same-sex unions and the ordination of practicing gay and lesbian persons be transmitted to the Task force for ELCA Studies on Sexuality for information, as the task force prepares a possible social statement on sexuality for consideration at the 2009 Churchwide Assembly.

## **12. Virginia Synod (9A) [2007 Memorial]**

WHEREAS, the 2001 Churchwide Assembly of the Evangelical Lutheran Church in America (ELCA) voted “To initiate a process within the Evangelical Lutheran Church in America to develop a social statement on human sexuality”; and

WHEREAS, the Task force for ELCA Studies on Sexuality is in the process of developing a social statement on human sexuality to be considered by the 2009 Churchwide Assembly; and

WHEREAS, the 2009 social statement on human sexuality will be important in considering and clarifying particular ELCA policies and practices related to sexuality; therefore, be it

RESOLVED, that the 2007 Virginia Synod Assembly not consider resolutions concerning human sexuality; and be it further

RESOLVED, that the 2007 Virginia Synod Assembly memorialize the 2007 Churchwide Assembly of the Evangelical Lutheran Church in America, urging that no resolutions concerning human sexuality be considered until the 2009 Churchwide Assembly acts on the proposed social statement on human sexuality.

## **13. North Carolina Synod (9B) [2007 Memorial]**

WHEREAS, the North Carolina Synod Council has adopted and forwarded the following resolution to the Church Council of the Evangelical Lutheran Church in America (ELCA):

WHEREAS, the Evangelical Lutheran Church in America has been involved in a study process (Journey Together Faithfully) since 2001; and

WHEREAS, the decisions of the 2005 Churchwide Assembly were the result of that study process; and

WHEREAS, the 2005 Churchwide Assembly resolved that the “members, congregations, synods, churchwide organization, and agencies and institutions [of this church] be urged to concentrate on finding ways to live together faithfully in the midst of disagreements, recognizing the God-given mission and communion that we share as members of the body of Christ” [CA05.05.17]; and

WHEREAS, the study process adopted in 2001 is ongoing, leading to a social statement on human sexuality to be presented at the 2009 Churchwide Assembly; therefore, be it

RESOLVED, that the North Carolina Synod Council ask the Church Council to continue the current process and consider no changes to “Vision and Expectations” and “Definitions and Guidelines for Discipline” pending completion of the study process and adoption of a human sexuality social statement.

therefore, be it

RESOLVED, that the North Carolina Synod Assembly memorialize the 2007 Churchwide Assembly of the Evangelical Lutheran Church in America to continue the current process and consider no changes to “Vision and Expectations” and “Definitions and Guidelines for Discipline” pending completion of the study process and adoption of a human sexuality social statement; and be it further

RESOLVED, that the congregations of the North Carolina Synod be encouraged to participate in the third part of the sexuality study, *Free in Christ to Serve the Neighbor: Lutherans Talk about Human Sexuality*, and send in their comments and responses to the Task force for ELCA Studies on Sexuality by the November 1, 2007, deadline.

[Note: Twenty-two additional synodical memorials were adopted that called for changes at this time (see Category E2). The memorials in Category E1 also addressed an aspect of this topic.]

### **Background**

The extensive background material provided for the memorials included in the categories of Section E is printed on pages 159–169 above.

### **Churchwide Assembly Action**

Pr. Ruppap introduced the recommendation of the Memorials Committee regarding Category E4: Referrals to the Task Force for ELCA Studies on Sexuality.

#### **MOVED;**

- SECONDED:**
1. To receive the memorials of the Eastern North Dakota Synod, South Dakota Synod, Northern Texas-Northern Louisiana Synod, Northwestern Ohio Synod, Northeastern Pennsylvania Synod, Northwestern Pennsylvania Synod, Southwestern Pennsylvania Synod, Allegheny Synod, Lower Susquehanna Synod, Upper Susquehanna Synod, Virginia Synod, and North Carolina Synod of the Evangelical Lutheran Church in America on matters related to referring concerns to the Task Force on ELCA Studies on Sexuality;
  2. To acknowledge that, as the Task Force for ELCA Studies on Sexuality stated, “the disagreement over these issues before the church is deep, pervasive, multi-faceted, and multi-layered. This church is not of one mind,” and that it is appropriate, therefore, that matters of human sexuality continue to be the subject of ongoing study and conversation in this church;
  3. To recognize the resolution of the 2005 Churchwide Assembly [CA05.05.17] that urged “the Evangelical Lutheran Church in America—its members, congregations, synods, churchwide organization, and agencies and institutions—. . . to concentrate on finding ways to live together faithfully in the midst of disagreements, recognizing the God-given mission and communion that we share as members of the body of Christ”;
  4. To affirm that, in the polity of the Evangelical Lutheran Church in America, policies and practices, as well as any revisions of them, must be congruent with this church’s social teachings, Confession of Faith, the process established in the *Constitutions, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America*, and that revision of policies must be developed and approved according to the process described in the *Constitutions, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America* and other relevant governing documents;
  5. To underscore the March 2007 statement of the Conference of Bishops, which said, “This church is engaged in a careful study of issues related to human sexuality with the intention of adopting a social statement at the 2009 Churchwide Assembly. We urge the members of this church to engage fully and faithfully in the study process as part of our ‘living together faithfully’ during this time. . . .”; and

6. To refer these memorials and a verbatim record of this assembly's committee of the whole discussion of these issues to the Task Force for ELCA Studies on Sexuality, urging that it consider this information in its ongoing discernment and deliberation.

Mr. Jerry U. Key [Greater Milwaukee Synod] moved that the assembly reconsider the 20-minute time limit for debate.

**MOVED;**

**TWO-THIRDS VOTE REQUIRED**

**SECONDED:** To reconsider the 20-minute time limit for debate.

Presiding Bishop Hanson invited Mr. Key to speak to his motion. Mr. Key commented that, with the parliamentary inquires and procedural motions offered, he estimated that the time for actual debate was reduced to five minutes. Presiding Bishop Hanson asked Mr. Key if he originally had voted for limiting debate. Mr. Key responded that he voted against it. The presiding bishop informed Mr. Key that to be able to move to reconsider the rule, he would have to have been on the prevailing side. The motion was ruled out of order.

The Rev. Daniel W. Doerring [Southeastern Minnesota Synod] raised a point of inquiry, asking if it would be possible to receive before the assembly concluded a printed copy of whatever action was approved for Category E4 so that members would be able to report to their congregations on what occurred. Presiding Bishop Hanson responded that it would be possible.

Mr. Timothy Mumm [South-Central Synod of Wisconsin] rose to speak against the recommendation of the Memorials Committee. As a person who would be affected in two years by the study results and the votes of the 2009 Churchwide Assembly, he asked this church for its intentional, ongoing prayer during the next two years. If the members expected him to live his life celibate, he asked them to offer their sincere prayer beginning that day to accept advice from Paul and abstain from intimate relations with their spouses over the next two years and he asked that members pray for his ability to do the same for his entire life. He noted he did not have the right to tell members what they could do with their private lives or with their prayer lives. He simply asked that their prayer be an intentional living out of that which members demanded of him.

Presiding Bishop Hanson clarified for the assembly that what was before them was the Memorials Committee's recommendation on Category E4.

Ms. Kimberly D. McCoid [Southwestern Pennsylvania Synod] spoke in favor of the Memorials Committee recommendation. She believed that members needed to allow this church the time and support to do what members had entrusted it to do: to interpret the Scriptures and ascertain the will of God. She stated that this church first needed to complete the study process. She noted that the church had waited before for any and all major changes. She held up as examples of that waiting the ordination of women and the "Called to Common Mission" agreement with The Episcopal Church. She commented that with those issues, careful study and consideration had taken place. She stressed that while waiting, this church needed to do so in love and tolerance for each other.

Mr. Jayesh S. Hines-Shah [Sierra Pacific Synod] moved the previous question.

Ms. Alison Guttu [Metropolitan New York Synod] raised a point of clarification, asking whether the recommendation would disappear if the assembly voted it down. The presiding bishop responded that if the recommendation was defeated, there would be no action to report.

**MOVED;**  
**SECONDED;**  
**CARRIED:**

**TWO-THIRDS VOTE REQUIRED**  
**YES-806; NO-117**

To end debate.

Mr. Randy Willhite [Saint Paul Area Synod] raised a point of clarification as to which memorials would go away if defeated. The presiding bishop clarified that the action being taken only pertained to the recommendation on Category E4, not the other memorials on which voting members already had taken action.

**ASSEMBLY**

**ACTION:**

**YES-697; NO-245**

**CA07.06.29**

1. To receive the memorials of the Eastern North Dakota Synod, South Dakota Synod, Northern Texas-Northern Louisiana Synod, Northwestern Ohio Synod, Northeastern Pennsylvania Synod, Northwestern Pennsylvania Synod, Southwestern Pennsylvania Synod, Allegheny Synod, Lower Susquehanna Synod, Upper Susquehanna Synod, Virginia Synod, and North Carolina Synod of the Evangelical Lutheran Church in America on matters related to referring concerns to the Task Force on ELCA Studies on Sexuality;
2. To acknowledge that, as the Task Force for ELCA Studies on Sexuality stated, “the disagreement over these issues before the church is deep, pervasive, multi-faceted, and multi-layered. This church is not of one mind,” and that it is appropriate, therefore, that matters of human sexuality continue to be the subject of ongoing study and conversation in this church;
3. To recognize the resolution of the 2005 Churchwide Assembly [CA05.05.17] that urged “the Evangelical Lutheran Church in America—its members, congregations, synods, churchwide organization, and agencies and institutions—. . .to concentrate on finding ways to live together faithfully in the midst of disagreements, recognizing the God-given mission and communion that we share as members of the body of Christ”;
4. To affirm that, in the polity of the Evangelical Lutheran Church in America, policies and practices, as well as any revisions of them, must be congruent with this church’s social teachings, Confession of Faith, the process established in the *Constitutions, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America*, and that revision of policies must be developed and

**approved according to the process described in the *Constitutions, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America* and other relevant governing documents;**

- 5. To underscore the March 2007 statement of the Conference of Bishops, which said, “This church is engaged in a careful study of issues related to human sexuality with the intention of adopting a social statement at the 2009 Churchwide Assembly. We urge the members of this church to engage fully and faithfully in the study process as part of our ‘living together faithfully’ during this time...”; and**
- 6. To refer these memorials and a verbatim record of this assembly’s committee of the whole discussion of these issues to the Task Force for ELCA Studies on Sexuality, urging that it consider this information in its ongoing discernment and deliberation.**

Presiding Bishop Hanson invited the assembly to sing “O Holy Spirit, Enter In.”

At the conclusion of the hymn, the Rev. William A. Schaefer [Southwestern Pennsylvania Synod] rose to a point of personal privilege and thanked the presiding bishop and his staff for the way he had led voting members through the debate. The assembly applauded Presiding Bishop Hanson’s chairing of the assembly’s discussion.

### **Report on Multicultural Ministries**

*Reference: 2007 Pre-Assembly Report, Section V, page 43.*

Presiding Bishop Mark S. Hanson invited the Rev. Sherman G. Hicks, executive director of the Multicultural Ministries program unit, to bring a report on this church’s multicultural ministries strategy.

The report began with a video on the history of the immigration of Lutherans to the United States and on where the ELCA was today in becoming a multicultural, inclusive church. After the video presentation, Pr. Hicks rose to address the assembly. He noted that the report being given was the result of an action of the 2005 Churchwide Assembly. He informed the assembly that there also was a written report of the Multicultural Ministries program unit activities from 2005-2007 in Section III of the *2007 Pre-Assembly Report*.

Pr. Hicks began his report by noting that 20 years ago at the ELCA’s constituting convention, this church had set a goal of having at least 10 percent of its membership be people of color or whose primary language is other than English. The baptized membership of this church 20 years later included only 3 percent people of color or whose primary language was other than English. He noted that, in the United States of America, approximately 33 percent of the population was people of color or whose primary language was other than English. He indicated that the ELCA was far from mirroring the demographic context in which it existed. He then showed the assembly graphs detailing ELCA membership and leadership demographics. The graphs charted the race or ethnicity of ELCA members and of active, rostered leaders. He commented that in the latter graph, the only



roster near the 10 percent goal was that of the deaconesses. He did point out that between 2000-2006 there was an increase in the ordination of people of color or those persons whose primary language was other than English.

Pr. Hicks stated that to aid the ELCA in achieving its 10 percent goal of membership of people of color or whose primary language was other than English, five ethnic-specific strategies had been adopted by churchwide assemblies. At the 1997 Churchwide Assembly in Philadelphia, this church adopted the American Indian and Alaska Native Strategic Plan. In 2001 at the Churchwide Assembly in Indianapolis, this church adopted the Latino Ministry Strategy and the Asian and Pacific Islanders Ministry Strategy. In 2005 at the Churchwide Assembly held in Orlando, this church adopted the Arab and Middle Eastern Ministry Strategy as well as the African Descent Ministry Strategy. Pr. Hicks reported that the text of these strategies was available at the ELCA Web site ([www.elca.org/multicultural](http://www.elca.org/multicultural)).

Pr. Hicks commented that while each strategy reflected its distinct community within the ELCA, the strategies addressed some or all of the following: (1) development and support of leadership within the community; (2) development or distribution of language- or ethnic-specific congregational resources; (3) strengthening the abilities of congregations to engage in evangelism, discipleship, stewardship and Lutheran identity; (4) contextualizing the outreach strategies of this church; (5) starting new congregations or transforming existing congregations; (6) heightening concern for social justice throughout this church; (7) strengthening congregations' abilities to engage in social ministry; (8) helping this church to be more aware of and sensitive to the cultures of these communities; (9) addressing racism within church and society; (10) pursuing unity within each of the communities; and (11) strengthening ecumenical connections.

Pr. Hicks remarked that while this church still had a distance to go to attain its goals related to inclusivity, the restructuring of the churchwide organization undertaken in 2005 should contribute greatly to the implementation of the ethnic-specific ministry strategies. He observed that Multicultural Ministries was now a program unit working directly with other program units and that "the four Cs"—cooperation, collaboration, coordination, and communication—were guiding principles for Multicultural Ministries' work within the churchwide organization. He related that a significant aspect of the leadership initiative established by the Church Council in 2005 was the coordination of the leadership development components of the ethnic-specific strategies, including the creation of a churchwide leadership table. He noted that the Evangelical Outreach and Congregation Mission program unit and the Vocation and Education program unit had added staff directly responsible for advancing the multicultural ministry work of this church. The churchwide organization, he said, was beginning a systematic evaluation of the effectiveness of the multicultural ministry strategies of this church. As a part of that evaluation, outcomes for each strategy were being defined more clearly, those responsible for achieving the outcomes were being held accountable, and because of limited resources outcomes were being prioritized.

Pr. Hicks revealed that the Multicultural Ministries program unit had completed outlining its strategic ministry goals for 2007-2009: to increase the number of ethnic-specific and multicultural congregations and deepen the discipleship of congregation members; to increase and strengthen cohesiveness within and among ethnic-specific communities; to equip congregations, synods, seminaries, and the churchwide organization to become an anti-racist, multicultural church; and to increase the number of rostered and lay leaders from the ELCA's ethnic-specific communities in congregations, synods, seminaries, and the churchwide organization.

Pr. Hicks observed that to move this church forward as a multicultural church required participation beyond the churchwide organization. He noted that it required the commitment and participation of synods, congregations, and agencies and institutions in partnership with the churchwide organization. He emphasized that this church was being called to be faithful to what God had already done in the coming of the Holy Spirit: the creation of the church of Jesus Christ as multicultural, multiracial, and multilingual. At the conclusion of his report, Pr. Hicks thanked the assembly. Presiding Bishop Hanson thanked Pr. Hicks for his report.

Presiding Bishop Hanson indicated that in regards to the orders of the day, there was not enough time to consider the report from the Committee of Reference and Counsel. He informed the assembly that the morning session would close after Secretary Lowell G. Almen read the announcements and led the assembly in closing prayer. The presiding bishop said that at the worship service following the plenary session, Mr. David D. Swartling would be installed as secretary of the Evangelical Lutheran Church in America. The assembly would reconvene for its afternoon session at 1:45 P.M.

## **Recess**

Presiding Bishop Mark S. Hanson called upon Secretary Lowell G. Almen for the morning's announcements. Secretary Almen announced the worship service would take place at 11:15 A.M. and that the offering taken at that service would be designated for the Lutheran World Federation in thanksgiving for its 60th anniversary. He noted that many people had inquired as to why the Rev. Herbert W. Chilstrom, bishop of the ELCA from 1987-1995, was not in attendance at the assembly. Secretary Almen informed the assembly that Pr. Chilstrom and his wife, the Rev. E. Corinne Chilstrom, were traveling in Europe. He asked the assembly to remember in prayer voting member Ms. Marguerite L. Emery [Oregon Synod], who had undergone surgery at Northwestern Hospital in Chicago the previous day. Secretary Almen supplied logistical information about shuttle times and departure locations and noted that voting members should have received at their desks an evaluation form pertaining to the Churchwide Assembly. He urged voting members and others to complete that evaluation form.

Secretary Lowell G. Almen led the assembly in closing prayer. The tenth plenary session of the tenth Churchwide Assembly of the Evangelical Lutheran Church in America recessed at 11:03 A.M.

# Plenary Session Eleven

**Saturday, August 11, 2007**

**2:00 P.M. – 4:30 P.M.**

The eleventh plenary session of the tenth Churchwide Assembly of the Evangelical Lutheran Church in America (ELCA) was called to order by Presiding Bishop Mark S. Hanson in Exhibition A at Navy Pier, Chicago, Ill., on Saturday, August 11, 2007, at 1:47 P.M. Central Daylight Time, following the singing of “Baptized and Set Free.”

## Opening Remarks

Presiding Bishop Mark S. Hanson announced that the offering received at the morning’s worship service, which was designated for the Lutheran World Federation (LWF), totaled \$11,382.82. The presiding bishop expressed appreciation for the assembly’s generosity.

## Bible Study

Presiding Bishop Mark S. Hanson called upon Ms. Connie D. Thomas, a member of the Church of the Holy Spirit, Chicago, to introduce the leader of the final assembly Bible study, Professor Marit Trelstad, a faculty member at Pacific Lutheran University. Ms. Thomas read from Galatians 6:1-5, the focus of the study. The assembly greeted Prof. Trelstad with applause.

Prof. Trelstad announced that these are turbulent times in society, in personal lives, and in this church’s deliberations about human sexuality. The same was true in both Paul’s and Luther’s times, where division and schism were key problems. Christians in all of these times struggled and continue to struggle with morality and the role of religious laws in their lives. Some may be tempted to abandon all laws. Others may be tempted to begin ethics with laws because they provide a safe and easy harbor. Prof. Trelstad commented that Luther and Paul both seek to create a framework for Christian ethics, one which may aid this church in its deliberations about human sexuality. Luther’s “The Freedom of the Christian” and Paul’s letter to the Galatians demonstrate four parallels concerning ethical deliberations about sensitive matters, she pointed out.

First, Luther and Paul seek to address the ethical deliberations of baptized Christians as they engage pressing issues in turbulent times. Second, each employs an evangelical approach to ethical questions that asserts that one’s foundational Christian identity is rooted in the promises of God, preparing one to enter into ethical deliberations. Furthermore, Prof. Trelstad said, both Paul and Luther claim that the law of love is the most fundamental ethical principle, rather than strict adherence to religious moral laws. Fourth, each claims that the freedom in Christ calls Christians to service to the neighbor to a greater extent than any law ever could. Paul makes this clear in Galatians 5:14: “The whole law is summed up in a single commandment: You shall love your neighbor as yourself.” Similarly, Luther says, “Obedience of God is first defined as believing God’s promises, and second as loving service to the neighbor.”

In creating a social statement on human sexuality, Prof. Trelstad continued, this church may ask what Paul and Luther as well as Lutheran tradition might propose as a starting place for Christian ethics. Lutheran ethics begins not with set of legal codes, but with the baptismal font. Lutherans first must remember who they are. Paul wants the Galatians to

claim their shared Christian identity, rather than defining themselves through legal codes and practices alone. Luther's formulation of a Christian as both lord and slave sums up his understanding of Christian ethics. Being a Christian means being free in Christ to love and serve both God and neighbor, Prof. Trelsted summarized.

Prof. Trelsted stated that Lutheran theologian Dietrich Bonhoeffer also said that Christian ethics begins and ends in Christians' understanding of their identity, not in a set of fallible legal codes. Even contemporary sociological understandings of human sexuality point out that sexuality is integral to human identity from birth. Ethical deliberations about sexual behavior discuss what humans do with their sexuality, she stated.

The current study on sexuality follows Lutheran tradition in urging that the foundation for ethics is Christian identity, an understanding that Christians are united at the baptismal font through the promises and grace of God, Prof. Trelsted explained. Ethics does not begin with codes or principles but with the knowledge that Christians are radically free through the love of God, free to love and serve their neighbors.

Prof. Trelsted observed that Paul is making a radical claim, that freedom in Christ means that Christians are no longer slave or free, Greek or gentle, man or female. Perhaps gay and straight, right and left, conservative and liberal should be added, she suggested. All are united in the Gospel. To reinforce this shared identity, participants in the study are asked to gather around water and Scripture, symbols that help them remember whose and who they are, she indicated.

Prof. Trelsted asked assembly members to look around and see with whom they share identity and to whose service they are called. With identity and call clear, Christians begin their ethical deliberations by looking at themselves, not at the "other," she said. That is the focus of the third study. The Lutheran tradition makes clear that ethical deliberations are aided by dwelling in Scripture, appealing to reason and tradition, and considering experience, with Scripture having priority. An evangelical approach to ethics holds in tension contemporary knowledge and questions with what has been thought and believed in the past. The goal is to construct a relevant, healthy understanding of sexuality where health is understood as cultivating a love of God, neighbor, and self. A statement and standards on sexuality for this church must be created together because of members' common identity and call. The question was how to create a statement that loves the neighbor as ourselves and thus fulfill God's law of love.

Prof. Trelsted posed the following questions for members' individual and collective consideration:

1. In terms of this study and current church deliberation, how can we as sexual beings best understand what it means to love our neighbor as ourselves and thus fulfill God's law of love?
2. What would a social statement on human sexuality look like if it were shaped by God's promises, our common identity, and our call to love and serve the neighbor?

Prof. Trelsted encouraged members to respond in writing to the current study. Ms. Thomas urged participants to continue to consider the questions as they left the assembly. The assembly expressed its appreciation to Prof. Trelstad with its applause.

## **Order of Business**

Presiding Bishop Mark S. Hanson reviewed the agenda for the afternoon. He announced that the order for business would include:

- Consideration of the Memorial on the Israeli-Palestinian Conflict
- Update on Lutheran Disaster Response
- Consideration of Recommendations from the Blue Ribbon Committee on Mission Funding
- Dwelling in the Word
- Consideration of the Memorial on Lutheran Disaster Response
- Greeting from Lutheran Services in America
- Report of the Reference and Counsel Committee
- Announcement of the 2009 Churchwide Assembly
- Formal closing of the Churchwide Assembly

Mr. Henry L. Howe [Northern Texas-Northern Louisiana Synod] asked for a copy of the questions asked at the end of the Bible study. He was informed that they were available on the task force's page on the ELCA Web site.

Presiding Bishop Hanson asked for and received the consent of the assembly to the proposed changes in the agenda.

### **Report of the Memorials Committee (continued)**

Reference: *2007 Pre-Assembly Report*, Section VI, pages 1–74; Section I, pages 6, 9, 11–12.

Presiding Bishop Mark S. Hanson directed the attention of voting members to the Report of the Memorials Committee, Section VI of the *2007 Pre-Assembly Report*.

### **Category B3: Israeli-Palestinian Conflict (continued)**

Reference: *2007 Pre-Assembly Report*, Section VI, pages 24–27.

Returning discussion to the recommendation of the Memorials Committee on Category B3: Israeli-Palestinian Conflict, Presiding Bishop Hanson reminded the assembly that Mr. Omar L. Tesdell [Southeastern Iowa Synod], in an earlier plenary session, had moved to amend the recommendation:

#### ***MOVED;***

#### ***SECONDED:***

To amend by addition:

To call upon the Evangelical Lutheran Church in America to underscore the call for economic initiatives by this church and its members in the “Peace, Not Walls” campaign. Such initiatives, in consultation with the Evangelical Lutheran Church in Jordan and the Holy Land, could include:

- purchasing of products from Palestinian providers and
- exploration of the feasibility of refusing to buy products produced in Israeli settlements. Also to be explored is the entire investment activity by this church.

The Rev. Margaret G. Payne, bishop of the New England Synod, spoke of the companion synod relationship that the New England Synod has with the Evangelical Lutheran Church in Jordan and the Holy Land. She supported the amendment, calling for prayer, advocacy, and dialogue as well as financial and physical accompaniment with Palestinian brothers and sisters.

Ms. Jessica M. McCallum [North/West Lower Michigan Synod] spoke in opposition, observing that the amendment would create conflict with Israel, which would not help the situation. This church needed to help build bridges between Israel and Palestine, she said.

An unidentified voting member moved the previous question. Presiding Bishop Hanson reminded voting members that a motion to end debate required a two-thirds vote for adoption.

**MOVED;**  
**SECONDED;**  
**CARRIED:**

**TWO-THIRDS VOTE REQUIRED**  
**YES-566; NO-180**

To end debate on the amendment.

Debate having ended, Presiding Bishop Hanson called for a vote on the amendment.

**MOVED;**  
**SECONDED;**  
**CARRIED:**

**YES-385; NO-368**

To amend by addition:

To call upon the Evangelical Lutheran Church in America to underscore the call for economic initiatives by this church and its members in the “Peace, Not Walls” campaign. Such initiatives, in consultation with the Evangelical Lutheran Church in Jordan and the Holy Land, could include:

- purchasing of products from Palestinian providers and
- exploration of the feasibility of refusing to buy products produced in Israeli settlements. Also to be explored is the entire investment activity by this church.

Presiding Bishop Hanson explained that the Memorials Committee’s recommendation as amended was before the assembly.

The Rev. Bruce H. Burnside, bishop of the South-Central Synod of Wisconsin, commented that he had visited the Holy Land 13 times in the last 12 years and that his congregation had developed strong relationships with Israelis and Palestinians, Jews, Christians, and Muslims there. This church can address the issue economically without its becoming explosive, he stated, if it follows Jesus’ model. He drew a distinction between refusing to purchase products made in the territories and those made in Israel.

The Rev. Elizabeth A. Eaton, bishop of the Northeastern Ohio Synod, asked how the recommendation as amended corresponded to current strategy. The Rev. Rebecca S. Larson, executive director of the Church in Society unit, responded that the recommendation is consistent with the churchwide strategy adopted by the 2005 Churchwide Assembly, particularly its economic stewardship section. The emphasis, she explained, is on positive economic investment to help those most in need.

The Rev. Bruce D. MacLaughlin [Northeastern Pennsylvania Synod] stated that as a parish pastor, he has been working against anti-Semitism in his community and towards building bridges with the Jewish community. The proposed recommendation as amended will confuse them about whether this church supports them, he observed.

The Rev. John H. K. Schreiber, bishop of the Southeast Michigan Synod, pointed out that the churchwide strategy involved a just two-state solution, including a shared Jerusalem. Passage of the Memorials Committee’s recommendation would be an action in solidarity with Christians in the Holy Land, he remarked.

The Rev. Bishop H. Gerard Knoche [Delaware-Maryland Synod] moved to amend the recommendation:

**MOVED;**  
**SECONDED:**

To amend by addition to the last line:

Examination of investments would exclude the option of divestiture.

Bishop Knoche reported that, following the 2005 Churchwide Assembly, the Jewish community in Baltimore had affirmed the fact that this church had not voted for divestiture. As a result, the community had worked with Bishop Knoche on the Augusta Victoria Hospital's tax situation. He did not want to sacrifice the assistance that the American Jewish community could offer.

Presiding Bishop Hanson and Bishop Knoche clarified the language of the proposed amendment.

Bishop Burnside inquired whether the proposed amendment contradicted the amendment previously adopted. Bishop Knoche responded that the intent of his amendment was to limit the examination of investments called for in the previous amendment.

Presiding Bishop Hanson expressed concern about whether the amendment interfered with the fiduciary responsibilities of the Board of Pensions. After consultation, he ruled that the proposed amendment was consistent with the assembly's responsibility to the Board of Pensions and with the strategy adopted by Churchwide Assembly in 2005.

Ms. Nadia S. Stannes-Spidahl [La Crosse Area Synod] asked for an explanation of the amendment. Bishop Knoche explained divestiture as a severe form of economic boycott.

Ms. Stephanie A. Sandvick [Western North Dakota Synod] moved the previous question on all matters before the house.

**MOVED;**  
**SECONDED;**  
**CARRIED:**

**TWO-THIRDS VOTE REQUIRED**  
**YES-695; NO-35**

**To end debate on all matters pending.**

Presiding Bishop Hanson called for the vote on Bishop Knoche's amendment.

**MOVED;**  
**SECONDED;**  
**CARRIED:**

**YES-472; NO-261**

**To amend by addition to the last line:**  
**Examination of investments would exclude the option of divestiture.**

The chair then called for a vote on the Memorials Committee's recommendation as twice amended.

#### **ASSEMBLY**

##### **ACTION:**

**YES-697; NO-245**

- CA07.06.30**
- 1. To receive the memorials from the Pacifica Synod, Metropolitan New York Synod, Northern Texas-Northern Louisiana Synod, New England Synod, Southeast Michigan Synod, and Metropolitan Chicago Synod and to thank them for their support of efforts by the Evangelical Lutheran Church in America to promote peace with justice in the Holy Land;**
  - 2. To note the participation of the ELCA in ecumenical and inter-religious forums where religious extremism is addressed;**

3. **To acknowledge the Churchwide Strategy for Engagement in Israel and Palestine, including its call for “increased engagement with conservative Christians and a clearer and more forceful expression of Lutheran theology in the public debate . . .”; and**
4. **To call upon the ELCA, in all of its expressions, to recommit itself to the Churchwide Strategy for Engagement in Israel and Palestine through awareness-building, accompaniment, and advocacy activities, including pilgrimage visits, sustained financial support, and other forms of economic stewardship; and**
5. **To call upon the Evangelical Lutheran Church in America to underscore the call for economic initiatives by this church and its members in the “Peace, Not Walls” campaign. Such initiatives, in consultation with the Evangelical Lutheran Church in Jordan and the Holy Land, could include:**
  - **purchasing of products from Palestinian providers and**
  - **exploration of the feasibility of refusing to buy products produced in Israeli settlements. Also to be explored is the entire investment activity by this church. Examination of investments would exclude the option of divestiture.**

**Update:  
Lutheran Disaster Response**

Presiding Bishop Mark S. Hanson invited to the podium Ms. Heather K. Feltman, director for ELCA Domestic Disaster Response, part of Lutheran Disaster Response (LDR), a joint ministry of the ELCA and The Lutheran Church–Missouri Synod. Prior to Ms. Feltman’s report, a video was shown surveying the work of disaster response, focusing on the ministries of volunteers. LDR coordinates their service, among its other duties. The work of LDR case managers also was highlighted. The video closed by expressing gratitude for the generous support of members of this church for the work of LDR.

Ms. Feltman informed the assembly that the Gulf Coast hurricanes exposed this country’s problems in caring for its poor and responding to disasters. While many have forgotten the tragedy and want to move on, others realize that the tragedy is still occurring, she said. LDR is committed to the ministry of long-term recovery, she affirmed. The response of this church has been miraculous:

- more than \$27,000,000 in relief for victims of Hurricanes Katrina and Rita had been donated;
- over 33,000 volunteers have given 1,550,585 hours of service;
- more than 9,000 families have been returned to their homes;



- over 8,000 families have received comprehensive case manager services, both in the Gulf Coast and across the country;
- throughout the last year more than \$600,000 has been expended for 18 other disasters in this country;
- congregations, synods, and social ministries have focused on preparing for future disasters. This year over \$800,000 in disaster preparedness grants have been distributed.

Ms. Feltman encouraged every congregation to develop a disaster preparedness plan. She concluded by expressing once again the gratitude of those whom this church's contributions have aided. She challenged this church to remember the great need that still exists in the Gulf Coast. The assembly responded with applause.

### **Dwelling in the Word**

Ms. Judith Tutt-Starr, a member of the Church Council, read from Psalm 133: "How good and pleasant it is when brothers and sisters live together in unity. It is like precious oil poured on the head, running down on the beard, running down on Aaron's beard, down upon the collar of his robes. It is as if the dew of Hermon were falling on Mount Zion, for there the Lord bestows his blessing, even life forevermore."

Ms. Tutt-Starr recounted her life story, telling of a family whose father left when she was 10. Shortly after her parents' divorce, her father married a woman with four daughters and one son. Ten years later, she and her sisters decided to confront their father. Although they were persons of faith, they had not learned how to forgive. A total of 26 people from both families gathered at her father's ranch, and soon the talk became ugly, full of unresolved hurt. Ms. Tutt-Starr picked up her father's Bible, which opened at Psalm 133. She repeated the verse over and over, shouting the words. Others joined her. It was as if the Holy Spirit were present, moving from person to person, Ms. Tutt-Starr recounted. Then the room was quiet. Finally people began to speak to one another with words of love and compassion. They parted, promising that they never again would be outside of the family circle of love and understanding: "How good it is when brothers and sisters live together in unity . . . for there the Lord bestows a blessing, even life forevermore."

### **Consideration of the Blue Ribbon Committee Recommendations for Mission Funding (continued)**

*Reference: 2007 Pre-Assembly Report, Section V, pages 1-6; Section IV, page 11.*

Presiding Bishop Mark S. Hanson explained to the assembly where the discussion on the recommendations from the Blue Ribbon Committee on Mission Funding stood. He reminded voting members that they had approved an amendment proposed by Mr. John D. Litke [Metropolitan New York Synod], which constituted a new section d, with the remaining sections re-lettered. Another proposed amendment, introduced by Mr. R. Brandon James [Southwestern Pennsylvania Synod], to which an amendment authored by the Rev. Martha J. Hampton [La Crosse Area Synod] had been approved, was on the floor:

***MOVED;***

***SECONDED:*** To amend by addition:  
6. To instruct the Church Council to continue the work begun by the Blue Ribbon Committee on Mission Funding, using methods they see as

appropriate, with emphasis on the patterns and practices of how congregations determine what mission-support dollars they will offer to their respective synods:

- a. The purpose of this process would be the development of additional strategies aimed at reducing over a period of years the wide variations in mission support received by the 65 synods as measured by the percentage of congregational mission support remitted or the dollars per attending member received.
- b. Congregations would be encouraged to share with synods and the churchwide organization a minimum of 10 percent of their mission-support dollars received, with planned annual increases to at least 15 percent.
- c. Preliminary reports of this effort would be shared by the Church Council with the Conference of Bishops, with the final report presented at the 2009 Churchwide Assembly.

Mr. Kevin J. Boatwright [Central States Synod] opposed the amendment because it was not congruent with the other recommendations of the committee. The focus of those recommendations was on “growing the pie” while the amendment concerned “carving up the pie.”

The Rev. Clifton J. Suehr [Southwestern Pennsylvania Synod] spoke in support of the amendment because it encouraged stewardship. He offered biblical parallels to the process outlined in the amendment, saying that it was exhortation, not law.

Ms. Ruth Lauersen [Eastern Washington-Idaho Synod] commented that she could not go back to her home congregation if the amendment were passed. Her small congregation could not afford to increase its mission-support contributions, let alone give 10 percent. The congregation was working on its stewardship, but could not comply with the amendment. She favored the original recommendation.

Ms. Julie L. Baird [Southeastern Iowa Synod] requested that someone from the Blue Ribbon Committee speak to the amendment. Mr. Grieg L. Anderson, a member of the Church Council and the Blue Ribbon Committee, replied that the committee had looked at the issue. On page five of the report the committee had encouraged an increase in percentage of giving. The committee had rejected specific targets for a number of reasons: they felt like Law rather than Gospel; they seemed to arise from a sense of scarcity rather than rejoicing in abundance; and targets could discourage rather than encourage giving. The committee chose to emphasize increasing percentages rather than providing specific targets. Mr. Anderson added that increasing congregational support was consistent with the recommendations of the committee.

The Rev. Peter Rogness, bishop of the Saint Paul Area Synod, opposed the amendment. He quarreled with some of the assumptions contained in section a of the amendment. He acknowledged that his synod was the lowest in percentage of mission support. He commented that *per capita* giving was not an accurate measure of stewardship. The upper Midwest traditionally had been low in direct mission support, but strong in giving to particular ministries. In addition, the structure of synod budgets varied widely, so comparison was impossible.

Ms. Sylvia C. Bull [Montana Synod] moved the previous question on all matters before the house.

Presiding Bishop Hanson reviewed which matters were pending, then called for a vote on the motion to end debate.

**MOVED;**  
**SECONDED;**  
**CARRIED:**

**TWO-THIRDS VOTE REQUIRED**  
**YES-609; NO-54**

**To end debate on all matters before the house.**

The chair indicated that the next vote was on the amendment.

**MOVED;**  
**SECONDED;**  
**DEFEATED:**

**YES-139; NO-539**

To amend by addition:

6. To instruct the Church Council to continue the work begun by the Blue Ribbon Committee on Mission Funding, using methods they see as appropriate, with emphasis on the patterns and practices of how congregations determine what mission-support dollars they will offer to their respective synods:

- a. The purpose of this process would be the development of additional strategies aimed at reducing over a period of years the wide variations in mission support received by the 65 synods as measured by the percentage of congregational mission support remitted or the dollars per attending member received.
- b. Congregations would be encouraged to share with synods and the churchwide organization a minimum of 10 percent of their mission-support dollars received, with planned annual increases to at least 15 percent.
- c. Preliminary reports of this effort would be shared by the Church Council with the Conference of Bishops, with the final report presented at the 2009 Churchwide Assembly.

Presiding Bishop Hanson stated that the assembly would proceed to vote on the recommendations, as previously amended, of the Blue Ribbon Committee on Mission Funding:

**ASSEMBLY**

**ACTION:**

**YES-623; NO-52**

- CA07.06.31**
1. **To give thanks for the manifold ways in which God has blessed richly the Evangelical Lutheran Church in America with faithful members and abundant resources;**
  2. **To acknowledge God's summons to be good stewards in commitment to the mission entrusted to the Church and in the responsible management of the resources entrusted to members;**
  3. **To receive with gratitude the report of the Blue Ribbon Committee on Mission Funding in the Evangelical Lutheran Church in America;**

4. To commend the content of the report for study and reflection throughout this church; and
5. To foster renewed commitment to vigorous mission-support efforts throughout the congregations, synods, and churchwide ministries of the Evangelical Lutheran Church in America in a wide variety of ways, including:
  - a. examination of “best practices” for mission funding, alternative methods of generating mission-support income, and an improved consultation process for synods and the churchwide organization;
  - b. commitment by the churchwide organization to convene stewardship leaders—including synodical stewardship committees, Lutheran professional advisers, and others—to encourage greater widespread ownership of stewardship endeavors throughout this church and to provide training, motivation, and inspiration;
  - c. evaluation of stewardship education programs as well as the development and implementation of a strategy for stewardship leadership and staffing;
  - d. presentation to the 2009 Churchwide Assembly of a proposal for the development and implementation of a resource to help congregations assess their responsible and accountable use of God’s resources commended to their care;
  - e. development of educational opportunities for all those preparing for rostered leadership in this church through seminaries, programs of theological education for emerging ministries, and lay schools of theology;
  - f. establishment of a requirement, by autumn 2009, for continuing education (6-10 hours) in financial stewardship for first-call rostered leaders to help them build upon competencies learned and practiced during their seminary education;
  - g. engagement of new models for the role of the churchwide organization in financial leadership; and
  - h. dissemination by the churchwide organization and synods to an increasing number of member households of regular, clear, and concise communication that is focused on mission interpretation.

Presiding Bishop Hanson called on the assembly to thank all those who worked on the Blue Ribbon Committee on Mission Funding. Voting members responded with applause.

## **Greeting: Lutheran Services in America**

Presiding Bishop Mark S. Hanson observed that for generations, this church, its predecessors, and its people have responded to human suffering in remarkably tangible and effective ways. The assembly had already heard about the ministries of Lutheran World Relief and Lutheran Immigration and Refugee Service. It would now have an opportunity to hear about Lutheran Services in America (LSA) from the perspective of a board member and an executive of one of the social ministry organizations. He noted that LSA celebrates its tenth anniversary this year and has become a strong “umbrella” organization for the social ministry organizations of the ELCA and The Lutheran Church–Missouri Synod (LCMS). Presiding Bishop Hanson proudly announced that in 2006 the social ministry organizations of LSA had served more than six million people—one in every 50 people in the United States and Caribbean. He noted that Ms. Jill A. Schumann, president and chief executive officer of LSA, was not able to be present for the assembly, so she had asked the Rev. Gregory R. Pile, bishop of the Allegheny Synod and a member of LSA’s board of directors, and Mr. Theodore Goins Jr., president and chief executive officer of Lutheran Services for the Aging in Salisbury, N.C., to represent her.

Bishop Pile remarked that one of the ways members of this church expressed its thanksgiving for the grace God has given them is through social ministry. LSA is an alliance of the ELCA, LCMS, and social ministry organizations in formal relationship with these church bodies. Those organizations work in all fifty states and the Caribbean, touching one in every 50 lives. Bishop Pile stated that LSA finds its identity in the cross of Jesus Christ. He encouraged members to embrace LSA as this church’s ministry to the neighbor.

Mr. Goines reviewed some of the ministries of his organization, referring to them as “God sightings.” They were just an example of the kind of ministry all members of LSA undertake. More ministry can be accomplished together than individually, he pointed out. LSA brings people and organizations together in common mission.

The assembly responded to the greeting from LSA with applause.

## **Report of the Memorials Committee (continued)**

Reference: 2007 Pre-Assembly Report, Section VI, pages 1–74; Section I, pages 6, 9, 11–12.

Presiding Bishop Mark S. Hanson reviewed the work that remained for the plenary session, and called for discussion of the Category D4 which included a resolution regarding “Change the Policy of Lutheran Disaster Response.”

### **Category D4: Requests of Churchwide Units**

Reference: 2007 Pre-Assembly Report, Section VI, pages 50–52.

#### **1. Minneapolis Area Synod (3G) [2007 Memorial]**

##### ***“Temporary Protective Status for Liberians”***

WHEREAS, perhaps as many as 7,000 to 10,000 people displaced from the Republic of Liberia have settled in the Minneapolis area, becoming valued members of our community and our congregations; and

WHEREAS, extreme violence and danger forced many of the displaced to leave in haste, without acquiring formal refugee status; and

WHEREAS, the United States Congress has been granting temporary protected status to Liberians for more than 10 years; and

WHEREAS, the United States Department of Homeland Security has announced its intention not to renew temporary protected status for Liberians after October 2007; and

WHEREAS, such a lapse in temporary protected status will result in approximately ten percent of Minnesota's Liberian population again being displaced from their homes in Minnesota, and an estimated 200,000 nationwide; and

WHEREAS, the United States Congress can reverse the decision of Homeland Security on temporary protected status for Liberian people; therefore, be it

RESOLVED, that the Minneapolis Area Synod Assembly call for an extension of temporary protected status for displaced Liberian nationals; and be it further

RESOLVED, that the Minneapolis Area Synod, through the office of its bishop, contact all Minnesota representatives and senators in the United States Congress to convey this call for action; and be it further

RESOLVED, that the Minneapolis Area Synod Assembly memorialize the 2007 Churchwide Assembly of the Evangelical Lutheran Church in America to call for extension of temporary protected status on behalf of Liberian refugees throughout the United States; and be it further

RESOLVED, that the Minneapolis Area Synod Assembly memorialize the 2007 Churchwide Assembly to direct the Office of the Presiding Bishop to convey to each member of the United States Congress this call for action.

## **2. Minneapolis Area Synod (3G) [2007 Memorial]**

### ***“Condemnation of Torture”***

WHEREAS, Christians are called to love all persons—our families, our neighbors, and our enemies; and

WHEREAS, we are called to identify with and stand with those who have no power, who live at the mercy of others, or who are tortured; and

WHEREAS, torture and inhumane treatment are prohibited by the Geneva Convention under any circumstances; and

WHEREAS, in the 1995 social statement of the Evangelical Lutheran Church in America, “For Peace in God’s World,” we committed to “oppose genocide and other grievous violations of human rights such as torture, religious and racial oppression, forced conscription (impressments), forced labor, and war crimes (including organized rape); provide for the most basic necessities of the poor; and defend the human rights of groups most susceptible to violations, especially all minorities, women, and children”; and

WHEREAS, we are obligated to stand with those who are tortured, to deny the merit of an exception to the Geneva Convention to allow torture for those labeled “unlawful combatants,” and to refuse to honor such language as degrades any person’s humanity; and

WHEREAS, to stand by silently makes us complicit in policies condoning inhumane treatment that degrades human dignity of both detainees and their interrogators; therefore, be it

RESOLVED, that the 2007 Minneapolis Area Synod Assembly memorialize the 2007 Churchwide Assembly of the Evangelical Lutheran Church in America to condemn the use of torture and inhumane treatment of captives; and be it further

RESOLVED, that the 2007 Minneapolis Area Synod Assembly memorialize the 2007 Churchwide Assembly to authorize the Church in Society unit to request of appropriate U.S. government bodies that an independent committee with subpoena power be established to examine the use of rendition and the erosion of human rights of captives, especially those held by U.S. government authorities and agents.

## **3. Texas-Louisiana Gulf Coast Synod (4F) [2007 Memorial]**

### ***“Clergy for Disaster Areas”***

WHEREAS, in the wake of Hurricanes Katrina and Rita, the financial, emotional, and spiritual burdens on congregations afflicted by disaster have increased enormously; and

WHEREAS, a number of congregations in the Texas-Louisiana Gulf Coast Synod have been unable to call pastoral staff to lead them because of the uncertainty of their circumstances in the wake of the hurricanes; and

WHEREAS, the finances of some disaster-stricken congregations have been so devastated that they are unable to compensate adequately their pastors so that they can continue to live in the communities where they have been called to serve; and

WHEREAS, the pastoral staffs of other congregations have been taxed severely as a result of their responsibility not merely to lead their own congregations but to assist in the support and rebuilding of other congregations destroyed—or placed at risk—by the hurricanes and their aftermath; and

WHEREAS, there is a need for an intentional commitment on the part of this church to provide additional ordained leadership in times of crisis in order to assist those churches in need of pastoral staff and to provide relief to those pastors who have struggled without respite since these disasters; therefore, be it

RESOLVED, that [the Texas-Louisiana Gulf Coast Synod memorialize the 2007 Churchwide Assembly to request that]:

1. the presiding bishop promptly undertake to identify and create a list of retired rostered clergy and chaplains who are willing to serve in disaster-stricken areas as intentional interim pastoral staff for those congregations that need pastors or to provide respite and relief to existing pastoral staff in disaster-stricken communities and congregations that need additional help; and
2. the Evangelical Lutheran Church in America provide resources sufficient to fund the amounts necessary to pay interim and permanent pastoral staff salaries (if local congregations lack the means to do so) in order to permit rostered clergy and chaplains to return to the service of this church in disaster-stricken areas.

#### **4. Texas-Louisiana Gulf Coast Synod (4F) [2007 Memorial] “Disaster Response”**

WHEREAS, Hurricanes Katrina and Rita taught many valuable lessons to be learned about disaster response; and

WHEREAS, the faith communities of the Gulf Coast areas, the Evangelical Lutheran Church in America, and the world responded with great generosity and love; and

WHEREAS, the presence of local pastors and congregations became beacons of hope and visible signs of Christ; and

WHEREAS, the local congregations and their church facilities should be spiritual centers in the relief response and long-term recovery efforts as well as a public witness to the core values of Lutheran communities; and

WHEREAS, Lutheran Disaster Response does not allocate money for the financial support of pastors and staff, rebuilding of church buildings, or congregational ministries devastated by a disaster; and

WHEREAS, the gap of coverage for churches and their staff impacted by a disaster is one of the lessons from Hurricanes Katrina and Rita as well as after other disasters which have hit this country; therefore, be it

RESOLVED, that the Texas-Louisiana Gulf Coast Synod, meeting in the memorialize the 2007 Churchwide Assembly to instruct the Evangelical Outreach and Congregational Mission unit of the Evangelical Lutheran Church in America to develop a clear, immediate, and effective response plan to assist local pastors and congregations in disaster areas.

#### **5. Texas-Louisiana Gulf Coast Synod (4F) [2007 Memorial] “Change the Policy of Lutheran Disaster Response”**

WHEREAS, the current policy and practice of Lutheran Disaster Response (LDR) does not allow money contributed to LDR to be used for the rebuilding of churches devastated by disaster; and

WHEREAS, that policy forces local congregations to hustle and scramble in search of alternate financial assistance for their rebuilding; and

WHEREAS, many contributors to LDR naturally assume that their donations also will be used for the rebuilding of Lutheran churches; and

WHEREAS, current policy and practice often lead pastors and congregations to be preoccupied with finding the financial resources to rebuild their structures, diverting time, effort, and money away from the other ministries of the congregations; and

WHEREAS, the current policy and practice has caused bewilderment, outrage, and resentment among members of devastated churches and has caused a public relations blunder for LDR in recently ravaged areas; and

WHEREAS, it is the local congregation that provides hope, compassion, and physical help to its community and therefore needs immediate support following a disaster; therefore, be it

RESOLVED, that [the Texas-Louisiana Gulf Coast Synod memorialize the 2007 Churchwide Assembly to change] the practice and policy of the Lutheran Disaster Response immediately in order to free up both current and future donations to Lutheran Disaster Response for use in the rebuilding of church facilities affected by disaster.

**6. Texas-Louisiana Gulf Coast Synod (4F) [2007 Memorial]**  
***“Change the Policy of Mission Investment Fund”***

WHEREAS, congregations directly affected by natural or human-made disasters need to minister to the suffering people in their communities without becoming overly preoccupied with their own financial needs and economic viability; and

WHEREAS, some secular financial institutions, such as banks and credit card companies, graciously have deferred, postponed, and even canceled payments for some disaster customers; therefore, be it

RESOLVED, that [the Texas-Louisiana Gulf Coast Synod memorialize the 2007 Churchwide Assembly to encourage] the Mission Investment Fund of the Evangelical Lutheran Church in America (ELCA) to work in collaboration with synods to assist ELCA congregations impacted by natural disaster. This assistance could include, but not be limited to, appropriate modifications, such as a moratorium on loan or rental payments or a reduction in an outstanding loan balance.

**7. Northern Great Lakes Synod (5G) [2007 Memorial]**  
***“Improvements in the Pension Disability Fund”***

WHEREAS, congregations of the Northern Great Lakes Synod and congregations of all the synods of the Evangelical Lutheran Church in America make a monthly contribution to the Board of Pensions for the disability benefit program; and

WHEREAS, each congregation with clergy under call expects to receive certain financial benefits for their person(s) under call and for relief of other financial obligations for health insurance benefits and pension benefits when a medical disability would occur; and

WHEREAS, the current language of the plan reads that this benefit shall not apply to any person who has reached the full benefit retirement age as defined by Social Security; and

WHEREAS, the Northern Great Lakes Synod has clergy under call who have exceeded the full retirement age as defined by Social Security and other synods also have clergy under call who have reached this same benchmark in their life passage; indeed, there were 392 pastors under call in this church who, because they have exceeded the Social Security full retirement age, are not under this benefit even as their congregations are paying for it; and

WHEREAS, the clergy shortage within this church only will increase the number of pastors who are over 65 years of age and still serving under call; therefore, be it

RESOLVED, that the Northern Great Lakes Synod meeting in assembly hereby memorialize the 2007 Churchwide Assembly of the Evangelical Lutheran Church in America to require the Board of Pensions to amend the disability benefit program for this church to provide to those workers of this church under call who have passed full benefit retirement age a temporary total disability benefit equal to the current benefit, but not to exceed a predetermined time limit, such as six months from the onset of the disability.

**8. Metropolitan New York Synod (7C) [2007 Memorial]**  
***“Media Campaign for HIV and AIDS Awareness”***

WHEREAS, HIV and AIDS have been at pandemic levels for over two decades; and

WHEREAS, the year 2005 marked the grim milestone of 1,000,000 people living with HIV in the United States alone (and 40,000,000 worldwide); and

WHEREAS, ignorance about the subject continues to have a negative impact on the delivery of pastoral and educational services to those infected and affected by HIV, despite a variety of educational resources; therefore, be it

RESOLVED, that the Metropolitan New York Synod memorialize the 2007 Churchwide Assembly of the Evangelical Lutheran Church in America to direct the Communication



Services unit of the churchwide organization to engage in collaborative activities to raise awareness about the issues surrounding HIV disease through the use of a media campaign directed at members of this church as well as the broader population.

### **Background**

The memorials in this section appear to be resolutions that more properly should have been forwarded to Synod Councils for transmission to the Executive Committee of the Church Council of the Evangelical Lutheran Church in America.

The Church Council voted in November 1988 “that future communications from synods will be dealt with according to ELCA constitutional and bylaw provisions. . . .” This affirms that:

- Synod Assemblies address the Churchwide Assembly;
- Synod Councils address the Church Council; and
- Synod Councils address churchwide units through the Church Council’s Executive Committee, including forwarding resolutions adopted by the Synod Assembly.

The Office of the Secretary makes the following information available to all synods prior to each synod assembly:

#### **Memorials**

Synod Assemblies pass memorials to the Churchwide Assembly. This is in keeping with bylaw 12.21.c. in the Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America, which declares, “The Churchwide Assembly shall . . . receive and consider proposals from synod assemblies.” Memorials should be reserved for broader policy issues that belong in the Churchwide Assembly. A memorial addresses only the Churchwide Assembly, not the Church Council or church-wide units. Memorials adopted by a Synod Assembly are submitted to the secretary of the Evangelical Lutheran Church in America for transmittal to the Churchwide Assembly with a recommendation for action prepared by the Memorials Committee of the Churchwide Assembly. One of the final “Resolved” clauses should make clear that the action is a memorial, and should contain the concern to be discussed, such as:

RESOLVED, that the \_\_\_\_\_ Synod Assembly memorialize the [YEAR] Churchwide Assembly of the Evangelical Lutheran Church in America to . . . [describe the proposed course or action for consideration.]

#### **Resolutions**

Synod Councils may pass resolutions to the Church Council. Resolutions follow a more direct route than memorials, which must go to the Churchwide Assembly. “The Church Council shall act on resolutions from synod councils,” according to bylaw 14.21.11. Synod Councils also may seek to address churchwide units through resolutions. These must be submitted to the Church Council’s Executive Committee for appropriate referral, according to bylaw 14.41.11.b., which specifies that the council’s Executive Committee shall “transmit resolutions from synods to the appropriate unit or units of the churchwide organization.”

Synods also may forward resolutions emerging from the Synod Assembly for attention by the Church Council or referral to churchwide units by the Church Council’s Executive Committee. This is the appropriate method for addressing specific churchwide units about a given concern. In the final “Resolved” clause of a resolution to the Church Council, the Synod Assembly’s action should include the following:

RESOLVED, that the \_\_\_\_\_ Synod Assembly direct the \_\_\_\_\_ Synod Council to forward this resolution to the Church Council for consideration and possible action.

In the final “Resolved” clause of a resolution to be referred to a churchwide unit, the Synod Assembly’s action should include the following:

RESOLVED, that the \_\_\_\_\_ Synod Assembly direct the \_\_\_\_\_ Synod Council to forward this resolution to the Church Council’s Executive

Committee for proper referral and disposition under the bylaws and continuing resolutions of this church.

A resolution of a Synod Council cannot direct the Church Council to take a specific action. Likewise, a memorial from a Synod Assembly cannot direct the Churchwide Assembly to take a specific action.

### **Churchwide Assembly Action**

Dr. Hirsch introduced the recommendation of the Memorials Committee regarding Category D4: Requests of Churchwide Units.

#### **MOVED;**

**SECONDED:** To receive the actions of the Minneapolis Area Synod, Texas-Louisiana Gulf Coast Synod, Northern Great Lakes Synod, and Metropolitan New York Synod;

To acknowledge that the *Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America* specifies the process by which synods address the Churchwide Assembly, the Church Council, and units of the churchwide organization; and

To refer the actions to the Executive Committee of the Church Council for proper referral and disposition under the bylaws and continuing resolutions of this church.

The Rev. Paul J. Blom, bishop of the Texas-Louisiana Gulf Coast Synod, stated that he supported the recommendation of the Memorials Committee but wanted to discuss it. Presiding Bishop Hanson explained that the memorial had been removed from *en bloc*, but no substitute action had been submitted.

Bishop Blom indicated that it was important to change the policy of Lutheran Disaster Response to permit it to rebuild church buildings because they become loci of ministry and hope for the surrounding communities.

The Rev. Daniel W. Doering [Southeastern Minnesota Synod] moved to amend the Memorials Committee's recommendation:

#### **MOVED;**

**SECONDED:** To amend by addition, inserting the following after the second paragraph:

To change the practice and policy of the Lutheran Disaster Response immediately in order to free up both current and future donations to Lutheran Disaster Response for use in the rebuilding of church facilities affected by disaster.

Pr. Doering spoke to his amendment, saying that he just wanted "to help struggling brothers and sisters."

The Rev. Ronald B. Warren, bishop of the Southeastern Synod, spoke in opposition. Because Lutheran Disaster Response is a partnership ministry with The Lutheran Church–Missouri Synod, the Churchwide Assembly cannot change unilaterally its charter. He added the issue was a complex one that merited a thorough evaluation of any change in policy. A major consultation had been called for September 2007 to examine current and future disaster response and that was the proper forum to consider changes.

Presiding Bishop Hanson called upon the Rev. Charles S. Miller, executive for administration, to provide more information about the consultation. Pr. Miller stated that the consultation would discuss responses of congregations, synods, the churchwide expression, social ministry organizations, and institutions and agencies to disasters. Participants would include members of congregations, synods, social ministry organizations, and appropriate churchwide units. A report from the consultation will be given to Presiding Bishop Hanson and to the Conference of Bishops at its meeting in October.

Pr. Doering withdrew his amendment, given the information provided.

Presiding Bishop Hanson indicated that the assembly must vote to permit the amendment's withdrawal.

**MOVED;**

**SECONDED;**

**YES-585; NO-13**

**CARRIED:** To permit withdrawal of the proposed amendment.

The Rev. Mark A. Werner [Lower Susquehanna Synod] moved the previous question.

**MOVED;**

**TWO-THIRDS VOTE REQUIRED**

**SECONDED;**

**YES-620; NO-14**

**CARRIED:** To end debate on all matters before the house.

Debate having ended, the chair called for a vote on the recommendation of the Memorials Committee.

**ASSEMBLY**

**ACTION:**

**YES-627; NO-12**

**CA07.06.32** To receive the actions of the Minneapolis Area Synod, Texas-Louisiana Gulf Coast Synod, Northern Great Lakes Synod, and Metropolitan New York Synod;

To acknowledge that the *Constitution, Bylaws, and Continuing Resolutions* of the Evangelical Lutheran Church in America specifies the process by which synods address the Churchwide Assembly, the Church Council, and units of the churchwide organization; and

To refer the actions to the Executive Committee of the Church Council for proper referral and disposition under the bylaws and continuing resolutions of this church.

### **En Bloc Action on Particular Memorials**

Reference: 2007 Pre-Assembly Report, Section VI, pages 1-73.

Dr. Hirsch moved the adoption of the Memorials Committee's recommendations on the remaining memorials by *en bloc* action. The motion was approved without discussion.

**ASSEMBLY**

**ACTION:**

**YES-595; NO-12**

**CA07.06.33** To approve *en bloc*, with the exception of those memorials considered separately, the following responses to 2006 and 2007 synodical memorials:

**Category A1: Continuing Subsidies for Worthy Ministries**

Reference: 2007 Pre-Assembly Report, Section VII, pages 9–10.

**1. Indiana-Kentucky Synod (6C) [2006 Memorial]**

WHEREAS, the Evangelical Lutheran Church in America (ELCA) traditionally has supported new, transformational, and innovative ministries for at least three years; and

WHEREAS, this synod at times has identified ministries that realize the primary purposes stated in S6.02, but have little prospect of becoming self-supporting while at the same time they may be deserving of ongoing support from the wider church; and

WHEREAS, the ELCA has convened a Blue Ribbon Committee to strengthen funding of ministry and sharing of mission support; therefore, be it

RESOLVED, that the Indiana-Kentucky Synod in assembly memorialize the ELCA to study this issue, including the practices of this synod, as outlined in the synod outreach binder, and of other denominations and bring to the Churchwide Assembly as soon as practical a recommended approach for setting criteria and subsidizing such ministries that need ongoing support from the wider church.

**Background**

The Evangelical Outreach and Congregational Mission (EOCM) unit and its predecessor units have wrestled with the issue of funding timelines and ongoing financial support for ministries with limited financial resources. The majority of ministries that receive grants and other financial support from EOCM receive funding for three or more years. Many ministries in situations that have not become self-supporting have received funding for many years some 10 years or longer. This is especially true of many ministries that are ethnic-specific or in low-income settings.

A listing of purposes and guiding principles that underlie the decisions and work of EOCM is available online ([www.elca.org/eocm/purposeguidingprinciples](http://www.elca.org/eocm/purposeguidingprinciples)). In addition, the following underlying concepts are operative in EOCM work with ministries where sustainability is an ongoing question:

- Support is for the sake of mission. Ministries that need ongoing support are expected to be missional in nature, responsible for continuing to grow and to reach out in their settings and to raise up leaders to further the work of the Gospel. Ministries that simply seek to maintain their existence should not absorb resources to further the work of this church.
- Contextual solutions are needed. Input from the context, assessment of the effectiveness of the ministry, and awareness of the ministry field help to understand the setting and build appropriate solutions.
- Diverse partnerships are important. Local, synodical, churchwide, and ecumenical partners are all responsible parties in settings that are not self-supporting. A good long-term solution will involve a matrix of partners and not rely on funding or other resources from only one source.
- Engagement by ministry participants should increase capacity. No solution should provide financial support for a ministry where local resources are possible. Support

should not facilitate weak investment and stewardship or perpetuate dependency or (m)paternalism, but rather engage and empower ministry that is more sustaining over time.

- Asset-based ways of working are essential. Maximizing the use of the gifts, talents, and passions of the participants is the essential resource base on which all other support must build. A scarcity mindset should be replaced with an abundance mindset.
- Multiple models of ministry and staffing are needed. Often the pressure to produce sustainable systems is based on a tradition of a church building and a full-time ordained pastor, thus using only one assumed model for staffing or housing a ministry. The financial pressures of those assumptions are often overwhelming and will not be solved by outside support but only produce non-organic solutions that are not sustainable over the long term. Contextual ministry flourishes best when contextual staffing patterns and facility models are utilized.

Staff members of the Evangelical Outreach and Congregational Mission unit are pleased that there is a shared concern for how to start, transform, and continue ministries in economically marginalized situations. The need to provide ongoing support to sustain ministries and also to provide new funding to start new ministries creates a tension. The more resources used from the current resources to sustain existing ministries means fewer are available to enter new fields (and vice versa). Balancing these two aspects of funding is the tension that is at least one reason for this memorial.

Multiple models are being explored currently and a project is underway with the Vocation and Education unit to explore ways to raise up and equip leaders. This work is ongoing and will continue.

## **ASSEMBLY**

### **ACTION:**

**EN BLOC**

**CA07.06.33A** To express gratitude to the Indiana-Kentucky Synod for its request for a “recommended approach for setting criteria and subsidizing such ministries that need ongoing support from the wider church”;

To acknowledge with thanks the commitment of the Evangelical Outreach and Congregational Mission (EOCM) unit to:

1. Continue to work with congregations, synods, and other partners to explore contextual solutions to questions related to sustainability, utilizing the principles described in the response above;
2. Consult with ecumenical partners about how they sustain ministries that are not self-supporting;
3. Discuss the realities of funding and sustainability to gain input from those who work with the ethnic strategies and with ministries among people in poverty;

4. **Involve stewardship staff in the development or renewal of ministries in order to strengthen resources for supporting and equipping stewardship efforts in economically marginalized contexts;**
5. **Receive and review the outcomes of the Blue Ribbon Committee on Mission Funding in order to gain insights about strengthening mission support and ministry funding and incorporate them into Evangelical Outreach and Congregational Mission processes;**
6. **Train mission directors and stewardship staff about sustainability as part of the cultural proficiency work of the Evangelical Outreach and Congregational Mission unit; and**

**To request that the Evangelical Outreach and Congregational Mission unit, in consultation with the Conference of Bishops, continue to study these issues and bring a report and possible recommendations to the April 2008 meeting of the Church Council.**

#### **Category A2: Amendments to the Constitution for Synods**

Reference: *2007 Pre-Assembly Report*, Section VII, pages 10–11.

##### **1. North/West Lower Michigan Synod (6B) [2006 Memorial]**

WHEREAS, the North/West Lower Michigan Synod of the Evangelical Lutheran Church in America (ELCA) values the differences between races, ethnicities, and cultures, and does not believe that any group is inferior to any other; and

WHEREAS, non-members who attend our congregations participate with members in financial and other support of the ministries of these congregations, the synod, and the churchwide expression of the ELCA; and

WHEREAS, the synod is committed to being inclusive wherever possible and to use language to reflect that commitment to inclusivity; and

WHEREAS, the synod recognizes that non-members as well as members can and do participate in sharing the Gospel of Jesus Christ on behalf of our congregations and ministries; and

WHEREAS, the current language in the constitution of the synod does not expressly articulate the breadth of this commitment to inclusivity and to valuing differences that various races, cultures, and ethnicities bring to ministry of the Gospel; and

WHEREAS, the council of the North/West Lower Michigan Synod has supported and endorsed the attached amendments to S.6.02., S.6.03., S11.01.03., and S15.11.; therefore, be it

**RESOLVED**, that the North/West Lower Michigan Synod memorialize the 2007 Churchwide Assembly to adopt the amendments attached to this resolution, thereby changing the model Constitution for Synods of the ELCA.

#### **Background**

This memorial regarding the *Constitution for Synods* appears to reflect an underlying misunderstanding of the character of some of the provisions the synod is seeking to amend:

- In the Statement of Purpose of this church, S6.02.f. is a doctrinal statement on the gift of unity in the Church provided by God. It is not a sociological statement on cultural diversity within the Church.

- In regard to S6.03.d., the Commission for a New Lutheran Church (CNLC), in drafting the language that is contained in that provision and the related ones in other constitutions, sought to avoid what some would see as jargon. Therefore, the more straightforward text of “for language or ethnic communities” was employed.
- The language of S15.11. is highly significant and relates directly to the polity of this whole church in all its expressions. The point there is that the gifts and offerings of members are to be provided for the support of “all parts of this church” and are not the sole property of the congregations, as would be suggested in the recommended change in language.
- The term “members” is crucial within the governing documents of this church. After all, the membership of this church is defined as the baptized members of its congregations. Therefore, the current language of bylaw S11.01.03.j. is necessary and appropriate in regard to a reflection of the polity of this church.

In terms of procedures, it can be noted, too, that the *Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America* does not provide for amendments to this church’s constitution or to the *Constitution for Synods* to be made through the memorials process (see S18.13.). In addition, the requested changes to the *Constitution for Synods* appear incompatible with the nature and purpose of the constitutional provisions and bylaws.

The *Constitution, Bylaws and Continuing Resolutions of the Evangelical Lutheran Church in America* provides that:

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 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 Chapter 22 for amendments to the bylaws of this church (10.13.).

The process of amending the constitution of this church consists of the following:

- 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 (22.11.).

The process of amending the bylaws of this church consists of the following:

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

**ASSEMBLY**

**ACTION:**

**EN BLOC**

**CA07.06.33B To receive the memorial of the North/West Lower Michigan Synod; and**

**To acknowledge the background information on the nature of the constitution's provisions, the rationale for the existing language, and the process for constitutional amendments as the response of this assembly to the synod's memorial.**

**Category A3: ELCA Youth Ministry Network**

Reference: 2007 Pre-Assembly Report, Section VII, pages 11-12.

*Nine synods adopted essentially identical memorials concerning the ELCA Youth Ministry Network. The Model Memorial is printed here, with changes noted by synod.*

**Model Memorial**

WHEREAS, Mark chapter 10 tells us, <sup>13</sup>"People were bringing little children to Jesus to have him touch them, but the disciples rebuked them. <sup>14</sup>When Jesus saw this, he was indignant. He said to them, 'Let the little children come to me, and do not hinder them, for the kingdom of God belongs to such as these. <sup>15</sup>I tell you the truth, anyone who will not receive the kingdom of God like a little child will never enter it.' <sup>16</sup>And he took the children in his arms, put his hands on them, and blessed them" (NIV); and

WHEREAS, children and adults are welcomed into the family of God and called in baptism to a life of service; and

WHEREAS, the Church has called pastors, lay ministers, volunteers, and parents to equip and empower young people for ministry; and

WHEREAS, adult youth ministry leaders live out Martin Luther's vision for the Church by teaching young people; and

WHEREAS, for over 10 years the Evangelical Lutheran Church in America (ELCA) Youth Ministry Network has renewed, educated, and connected adult youth ministry leaders for service in the Church and the world; therefore, be it

RESOLVED, that congregations encourage their members to pray for young people, adult youth ministry leaders, and the ELCA Youth Ministry Network; and be it further

RESOLVED, that congregations encourage adult youth ministry leaders and pastors to take advantage of opportunities that renew, educate, and connect them and their ministries; and be it further

RESOLVED, that individuals from this synod be encouraged to become members of the ELCA Youth Ministry Network; and be it further

RESOLVED, that congregations, organizations, synods, and individuals be encouraged to support the ELCA Youth Ministry Network by sending adult youth ministry leaders to the annual Extravaganza in Anaheim, Calif., February 7-11, 2008, and New Orleans, La., February 5-9, 2009; and be it further

RESOLVED, that the [name] Synod memorialize the 2007 Churchwide Assembly of the Evangelical Lutheran Church in America to encourage congregations, adult youth ministry leaders, and pastors to support the ELCA Youth Ministry Network by joining the network and by sending adult youth ministry leaders to the annual Extravaganza in Anaheim, Calif., February 7-11, 2008, and New Orleans, La., February 5-9, 2009.

**1. Northwest Washington Synod (1B) [2007 Memorial]**

Adopted the "model memorial" printed above, with the following changes:

- All WHEREAS paragraphs are deleted



**2. Southwest California Synod (2B) [2007 Memorial]**

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

- First WHEREAS replaces “Mark chapter 10” with “Mark 10:13-16” and deletes verse numbering
- Second WHEREAS moves the words “in baptism” and places them before “children”
- An additional WHEREAS is inserted between the fourth and fifth:  
WHEREAS, one of the mission goals of the Southwest California Synod is to do intentional outreach to children, youth, and young adults;  
and
- First RESOLVED inserts “of the Southwest California Synod” after “congregations”
- Fourth RESOLVED inserts “whether lay or professional, whether paid or volunteer,” after “adult youth ministry leaders”
- Fifth RESOLVED inserts “meeting in Chicago, Illinois,” after “Evangelical Lutheran Church in America”

**3. Rocky Mountain Synod (2E) [2007 Memorial]**

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

- First WHEREAS deletes “(NIV)”

**4. Eastern North Dakota Synod (3B) [2007 Memorial]**

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

- First WHEREAS replaces “Mark chapter 10 tells us,” with “in the Gospel of Mark, chapter 10, we read:”
- Fourth and fifth WHEREAS replace “adult youth ministry leaders” with “adult leaders of youth ministry, children’s ministry, young adult ministry, and family ministry” in each instance
- First, second, fourth and fifth RESOLVED replaces “adult youth ministry leaders” with “adult leaders of youth ministry, children’s ministry, young adult ministry, and family ministry” in each instance
- Third RESOLVED inserts “and the First 1/3 Ministry Network of Eastern North Dakota” after “Youth Ministry Network”

**5. Saint Paul Area Synod (3H) [2007 Memorial]**

Adopted the “model memorial” printed above.

**6. Arkansas-Oklahoma Synod (4C) [2007 Memorial]**

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

- First WHEREAS deletes “(NIV)”

**7. Lower Susquehanna Synod (8D) [2007 Memorial]**

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

- First WHEREAS deletes verse numbering and “(NIV)”
- All RESOLVED paragraphs are replaced by a single RESOLVED:  
RESOLVED, that the Lower Susquehanna Synod memorialize the 2007 Churchwide Assembly of the Evangelical Lutheran Church in America to encourage congregations, adult youth ministry leaders, and pastors to support the ELCA Youth Ministry Network by joining the network and by sending adult youth ministry leaders to the annual Extravaganza in Anaheim, Calif., February 7-11, 2008, and New Orleans, La., February 5-9, 2009.

## **8. Metropolitan Washington, D.C., Synod (8G) [2007 Memorial]**

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

- First WHEREAS replaces “Mark chapter 10 tells us” with “Scripture tells us”, deletes verse numbering, and replaces “(NIV)” with “(Mark 10:13-16)”
- First RESOLVED is deleted
- Second RESOLVED inserts “of this synod” after “congregations”
- Third RESOLVED deletes “ELCA”
- Fourth RESOLVED is deleted
- Fifth RESOLVED inserts “meeting in Chicago, Illinois,” after “Evangelical Lutheran Church in America,” and deletes “ELCA”

## **9. Southeastern Synod (9D) [2007 Memorial]**

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

- First WHEREAS deletes “(NIV)”
- Fourth WHEREAS is deleted

### **Background**

These memorials affirm strong and expanding youth ministries within the ELCA, including the Youth Ministry Network and its major annual conference, called the Extravaganza. The Youth Ministry Network was begun in the late 1990s by ELCA adults working with youth who knew there was a need to support one another as Lutherans in this ministry. In 1998 they organized the first Extravaganza event for adults working with youth. The network continues as an independent group welcoming members. Extravanzas are held annually.

Along with synods, the independent Youth Ministry Network is a primary network partner for youth ministry staff in the ELCA Vocation and Education unit. That staff strongly supports the intent of these memorials to widen participation in the Extravaganza and encourage membership in the network.

In 2007, the ELCA youth ministry budget will provide basic support of \$10,000 to the network, and supplemental funds for the rollout of its new Connect journal. A member of Vocation and Education youth staff has been on the team developing the new journal resource, and will serve on its inaugural editorial board. The director for youth ministry is a member, *ex officio*, of the newly re-shaped network board. All five Vocation and Education program staff working with youth ministry have been participants in the Extravaganza, and all are individually members of the network.

The next two Extravanzas are planned for Anaheim, Calif., February 7-11, 2008, and New Orleans, La., February 5-9, 2009.

ELCA Youth Ministry staff members consider partnership with the network to be a primary expression of Vocation and Education unit goals to nurture networks and equip leaders for youth ministry in the 21st century.

### **ASSEMBLY**

#### **ACTION:**

**EN Bloc**

**CA07.06.33c To thank the Northwest Washington Synod, Southwest California Synod, Rocky Mountain Synod, Eastern North Dakota Synod, Saint Paul Area Synod, Arkansas-Oklahoma**

**Synod, Lower Susquehanna Synod, Metropolitan Washington, D.C., Synod, and South-eastern Synod for this memorial and to commend commitment to youth ministry wherever it exists in this church;**

**To call for broader and deeper awareness of the importance of Lutheran ministry to and with youth and to encourage leadership development and network nurture to undergird this work; and**

**To encourage all the congregations and synods of this church, and adult youth ministry leaders, whether lay or rostered, paid or volunteer, who are engaged in youth ministry, to find ways to become more skilled for this important work, including joining the Youth Ministry Network and attending the annual Extravaganzas for adult youth ministry leaders.**

**Category A4: Amendments to the  
Model Constitution for Congregations of the ELCA**

Reference: 2007 Pre-Assembly Report, Section VII, pages 12–13.

**1. West Virginia-Western Maryland Synod (8H) [2007 Memorial]**

WHEREAS, Luther states in the preface of the *Small Catechism*, “. . . Whoever does not seek or desire the Sacrament at least some four times a year, it is to be feared that he despises the Sacrament and is no Christian, just as he is no Christian who does not believe or hear the Gospel . . .”; and

WHEREAS, provision \*C8.02.c. of the *Model Constitution for Congregations of the Evangelical Lutheran Church in America* states: “Voting members are confirmed members. Such confirmed members, during the current or preceding calendar year, shall have communed in this congregation and shall have made a contribution of record to this congregation . . .”; and

WHEREAS, provision \*C8.02.c. of the *Model Constitution for Congregations* provides for those whom it is to be feared are not Christians to be voting members of our congregations; therefore, be it

RESOLVED, that this synod memorialize the 2007 Churchwide Assembly of the Evangelical Lutheran Church in America to amend by substitution provision \*C8.02.c. of the *Model Constitution for Congregations*, which currently reads: “Voting members are confirmed members. Such confirmed members, during the current or preceding calendar year, shall have communed in this congregation and shall have made a contribution of record to this congregation . . .” to read: “Voting members are confirmed members. Such confirmed members, during the 365 days prior to and inclusive of a properly called congregation meeting, regular or special, shall have communed at least four times in this congregation and shall have made a contribution of record to this congregation.”

**Background**

Within the polity of the Evangelical Lutheran Church in America, the membership of this church body is defined as “the baptized members of its congregations” (provision 6.01. in the *Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America*). Among the baptized members, certain people are granted voting privileges.

In the case of congregations, voting privileges are defined in required provision \*C8.02.c. in the *Model Constitution for Congregations of the Evangelical Lutheran Church in America*, which reads: “Voting members are confirmed members. Such confirmed members, during the current or preceding calendar year, shall have communed in this congregation and shall have made a contribution of record to this congregation.”

As protection for members of congregations, this common standard exists for all members of this church. Some unfortunate situations have occurred in rare but sad instances in which a few members with the pastor and at times with the complicity of the Congregation Council have sought to deny persons the right to vote apart from the requirements specified in provision \*C8.02.c. This provision defines a common standard throughout this church for voting privileges by members in their respective congregations.

The *Constitution, Bylaws and Continuing Resolutions of the Evangelical Lutheran Church in America* provides that: “Amendments to the *Model Constitution for Congregations* shall be made in the same manner as prescribed in Chapter 22 for amendments of the bylaws of this church” (9.53.02.).

The Church Council of the Evangelical Lutheran Church in America, in accordance with 9.53.02., has recommended that the 2007 Churchwide Assembly amend \*C8.02.c. to ensure further the protection of voting rights of members of congregations. The proposed amendment reads [additions are underlined]:

\*C8.02.c. Voting members are confirmed members. Such confirmed members, during the current or preceding calendar year, shall have communed in this congregation and shall have made a contribution of record to this congregation. Members of this congregation who have satisfied these basic standards shall have the privilege of voice and vote at every regular and special meeting of the congregation.

The intent of the memorial submitted to the 2007 Churchwide Assembly by the West Virginia-Western Maryland Synod appears to reflect a desire to “raise the bar” on expectations of members beyond the basic standards required to be a voting member. It would be possible to provide standardized language for a bylaw that raised expectations for membership generally, for use in congregations throughout this church that desired to adopt it, without eliminating or compromising the churchwide standard for voting members.

## **ASSEMBLY**

### **ACTION:**

**EN BLOC**

**CA07.06.33D** To receive the memorial of the West Virginia-Western Maryland Synod in regard to voting membership in congregations; and

To acknowledge the action of the 2007 Churchwide Assembly on the proposed amendment of \*C8.02.c. in the *Model Constitution for Congregations of the Evangelical Lutheran Church in America* as recommended by the Church Council to provide for the protection of voting rights of members of congregations as the response of this assembly to this memorial.

### **Category A6: “Cherish Our Children”**

Reference: 2007 Pre-Assembly Report, Section VII, pages 14–16.

*Three synods adopted essentially identical memorials concerning implementation of “Cherish Our Children.” The Model Memorial is printed here, with changes noted by synod.*

### **Model Memorial**

WHEREAS, the Church Council of the Evangelical Lutheran Church in America (ELCA) adopted a “Message on Commercial Sexual Exploitation” in November 2001; and

WHEREAS, this message states, “Love born of faith in Jesus Christ calls us all to attend to, discuss, resist, and reject the system of sexual exploitation” (p. 1); and

WHEREAS, “The Church Council of the Evangelical Lutheran Church in America calls upon members, congregations, synods, churchwide units, and affiliated agencies and institutions to give serious consideration to what they should and can do,” (message, p. 7); and

WHEREAS, in 2005 a Bishop’s Task Force in the Minneapolis Area Synod created “Cherish Our Children” as a congregation-based ministry of prayer, education, relationship-building, and action to implement the “Message on Commercial Sexual Exploitation”; and

WHEREAS, in 2006 the Minneapolis Area Synod Assembly passed a resolution encouraging congregations in the Minneapolis Area Synod to become involved in “Cherish Our Children,” setting a goal of 50 percent congregational participation by 2010; and

WHEREAS, since that Minneapolis Area Synod 2006 resolution, the Northwest Synod of Wisconsin, Western North Dakota Synod, Southwestern Minnesota Synod, Southeastern Iowa Synod, and the Northern Texas-Northern Louisiana Synod have joined with the Minneapolis Area Synod in promoting “Cherish Our Children” among their congregations; therefore, be it

RESOLVED, that the [name] Synod in assembly call upon each congregation in this synod to learn about and consider implementing “Cherish Our Children”; and be it further

RESOLVED, that the [name] Synod in assembly set a goal of having 50 percent of the congregations implement “Cherish Our Children” by [date], using resources provided by the bishop’s task force, with annual progress reports to the assembly; and be it further

RESOLVED, that the [name] Synod in assembly memorialize the 2007 Churchwide Assembly of the Evangelical Lutheran Church in America to call upon each Synod Council or other appropriate body within the synod leadership structure to learn about and consider implementing “Cherish Our Children” as a ministry in its synod and congregations; and be it further

RESOLVED, that the [name] Synod in assembly memorialize the 2007 Churchwide Assembly to set a goal of having 50 percent of the 65 synods implement “Cherish Our Children” by 2015, with progress toward this goal reported at each Churchwide Assembly through 2015.

### **1. Minneapolis Area Synod (3G) [2007 Memorial]**

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

- Replaces first, second, and third RESOLVED paragraphs with the following:  
RESOLVED, that the 2007 Minneapolis Area Synod Assembly memorialize the 2007 Churchwide Assembly of the Evangelical Lutheran Church in America to direct the Church in Society unit to convey to each Synod Council information and an invitation to implement “Cherish Our Children” as a ministry in its synod; and be it further

### **2. Southeastern Iowa Synod (5D) [2007 Memorial]**

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

- Fourth, fifth, and sixth WHEREAS paragraphs are replaced with a single WHEREAS:  
WHEREAS, “Cherish Our Children” is a congregational programmatic ministry that aims to prevent sexual exploitation by increasing awareness; therefore, be it
- Second RESOLVED replaces “[date]” with “2015”

### **3. Northwest Synod of Wisconsin (5H) [2007 Memorial]**

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

- Second RESOLVED replaces “[date]” with “January 1, 2010,”
- Fourth RESOLVED inserts “of the Evangelical Lutheran Church in America” after “synods”

## **Background**

As the “Message on Commercial Sexual Exploitation” makes clear, the sexual exploitation of children and youth is pervasive. Three hundred thousand children and youth are thought to be in prostitution in the U.S. alone (p. 3). The message states: “We ought not gloss over, trivialize, or accommodate the evil of the system of sexual exploitation” (p. 4). The sexual exploitation of children for profit “reveals the demonic depth of the system of sexual exploitation” (p. 6). It will take a concerted effort in local communities as well as by many state and national institutions to begin to address this problem. The message calls on members of the ELCA to do this: “. . . members, congregations, synods, churchwide units, and affiliated agencies and institutions are encouraged to renew their care and concern for children and youth, recognizing that there are those who prey upon young persons in their dependence and vulnerability” (p. 1). Congregations are encouraged to seek out social agencies that may offer help to their communities and to support them (p. 9).

The memorial requests the Churchwide Assembly to set a goal of 50 percent of ELCA synods implementing the “Cherish Our Children” effort by 2015.

“Cherish Our Children” is a Lutheran social ministry organization affiliated with the Evangelical Lutheran Church in America and a member of Lutheran Services in America. It is one of 265 such affiliated Lutheran social ministry organizations. “Cherish Our Children” is a synodically-based social ministry organization related to the Minneapolis Area Synod that seeks to implement the ELCA “Message on Commercial Sexual Exploitation,” adopted by the ELCA Church Council in 2001, especially its concern for children and youth.

The ELCA churchwide organization and the Church in Society unit, which is this church’s agent for affiliating social ministry organizations with this church, typically do not promote the work of a single social ministry organization. “Cherish Our Children” is not the only Lutheran social ministry organization addressing commercial sexual exploitation, but it is the only one seeking to establish a national service delivery system by gaining access to congregations through agreements with synods.

The churchwide organization does not have the means to implement the mission of a single Lutheran social ministry organization nor the resources to monitor synod adoption of the cause of this specific social ministry organization.

## **ASSEMBLY**

### **ACTION:**

***EN BLOC***

**CA07.06.33E To express appreciation to the Northwest Synod of Wisconsin, Minneapolis Area Synod, and Southeastern Iowa Synod for their concern for children and youth who are preyed upon through commercial sexual exploitation;**

**To commend all Lutheran social ministry organizations that call to our attention the needs of children, youth, and adults who are victimized by commercial sexual exploitation and enlist this church’s help to address this problem;**

**To encourage concerted action in response to the sexual exploitation of children and youth by all expressions of the**

**ELCA, drawing upon recommendations in the “Message on Commercial Sexual Exploitation”; and**

**To decline to set a goal of a percentage of synods implementing the “Cherish Our Children” effort.**

**Category A7: “Vision and Expectations” for Congregations**

Reference: 2007 Pre-Assembly Report, Section VII, pages 16–17.

**1. South Dakota Synod (3C) [2007 Memorial]**

WHEREAS, “Vision and Expectations: Ordained Ministers in the Evangelical Lutheran Church in America” provides guidance to pastors for faithful discipleship; and

WHEREAS, “Vision and Expectations: Commissioned Associates in Ministry” provides guidance to other rostered persons for faithful discipleship; and

WHEREAS, a “Vision and Expectations” document for congregations could provide guidance to congregations for faithful discipleship as a faith community; and

WHEREAS, a “Vision and Expectations” document for congregations could serve as a tool to help congregations and pastors work together and work through areas of conflict; and

WHEREAS, a “Vision and Expectations” document for individual members not serving in this church’s public offices could provide guidance to individual members for faithful discipleship; and

WHEREAS, the Lutheran theological tradition especially the Lutheran theology of vocation provides significant guidance for individuals in their many callings; therefore, be it

RESOLVED, that the 2007 South Dakota Synod Assembly memorialize the 2007 Churchwide Assembly of the Evangelical Lutheran Church in America to ask for the production of a “Vision and Expectations” document for congregations; and be it further

RESOLVED, that the 2007 South Dakota Synod Assembly memorialize the 2007 Churchwide Assembly to ask for the production of a “Vision and Expectations” document for all members from the perspective of a Lutheran theology of vocation.

**Background**

The document “Vision and Expectations” for ordained ministers fulfills a function called for in the *Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America* (7.31.11.). A parallel document fulfills this function for the other three rosters: deaconesses, associates in ministry, and diaconal ministers (7.51.03.; 7.51.04.; 7.51.05.). These were approved by the Church Council in 1990 and 1993, respectively. These documents help define the standards by which individuals are admitted to and continued on these four leadership rosters of this church. The documents do not intend to outline discipleship in general but rather the expectations for persons in these ecclesial offices.

The constitutions and bylaws do not call for such a document as a guide for congregations or for individual members of this church. Appropriate conduct for congregations and members is addressed extensively in the *Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America*, particularly in Chapter 2: Confession of Faith, Chapter 8: Relationships, Chapter 9: Congregations, and Chapter 20: Consultation, Discipline, Appeals, and Adjudication. Similarly, the matter is addressed in the *Constitution for Synods* in Chapter 4: Confession of Faith and Chapter 13: Congregations, and in the *Model Constitution for Congregations* in Chapter 2: Confession of Faith, Chapter 8: Membership, and Chapter 15: Discipline of Members and Adjudication.

Most specifically, churchwide provision 9.21. establishes the criteria for congregations as members of the Evangelical Lutheran Church in America, and congregations are to

demonstrate fulfillment of such criteria both by their practice as well as in their governing documents. According to this provision, to be recognized and maintained as a congregation of this church, each congregation is to:

- a. preach the Word, administer the sacraments, and carry out God's mission;
- b. accept this church's Confession of Faith;
- c. agree to the Statement of Purpose of this church;
- d. agree to call pastoral leadership from the clergy roster of this church in accordance with the call procedures of this church except in special circumstances and with the approval of the synodical bishop;
- e. agree to be responsible for their life as a Christian community; and
- f. agree to support the life and work of this church.

Further, provision \*C8.04. in the *Model Constitution for Congregations* describes the vision and expectations for members of congregations in this way:

It shall be the privilege and duty of members of this congregation to:

- a. make regular use of the means of grace, both Word and sacraments;
- b. live a Christian life in accordance with the Word of God and the teachings of the Lutheran church; and
- c. support the work of this congregation, the synod, and the churchwide organization of the Evangelical Lutheran Church in America through contributions of their time, abilities, and financial support as biblical stewards.

In accord with the purposes of this church (see \*C4.02. in the *Model Constitution for Congregations*, S6.02. in the *Constitution for Synods*, and provision 4.02. in the churchwide constitution), all members and congregations are to be committed to efforts to: (1) proclaim God's saving Gospel; (2) carry out Christ's Great Commission; (3) worship God; (4) nurture members in the Word of God for daily life; (5) serve in response to God's love in meeting human needs; and (6) manifest the unity given to God's people.

Furthermore, Synod Assemblies, Synod Councils, the Churchwide Assembly, and the Church Council speak, from time to time, to the members of this church and to its congregations about specific aspects of the vision and expectations that we have of one another. The social statements of the ELCA are, in part, adopted as normative guidance for members and congregations of this church.

Scripture and the Confessions, notably Luther's Small and Large Catechisms, provide foundational guidance for Lutheran Christians. It is not clear why an additional statement would be needed within the ELCA.

Further, there are practical and theological reasons for not pursuing the proposal of the South Dakota Synod Assembly memorial. This church finds its center in Christ the incarnate Word of God, in the proclaimed Word, and in the written Word, the Old and New Testaments. The Word is both Law and Gospel. Though intended evangelically, documents attempting a succinct statement of expectations for members and congregations, beyond what is in our governing documents, could easily come to function legalistically. The "Vision and Expectations" documents for rostered leaders also have this potential, but there the risk appears justified because the ELCA has an institutional responsibility to see that its authorized leaders meet certain standards.

Practically, it would be a daunting task to produce such documents for congregations and especially for members. Preparation of a comprehensive social statement on one limited



arena of Christian living takes a period of several years and significant time and resources. Briefer, more general documents for members and congregations could require less investment, but with a limited scope, they might not offer anything beyond the already existing norms of this church.

The Lutheran conversation about vocation the call of every Christian to live always in service of the neighbor is already lively at many points across the ELCA. This is a rich arena for growth in understanding and in the impact on lives. It is most fruitful when many participate in seeking to hear the living Word. The Lutheran conversation about vocation goes on in Sunday sermons and confirmation classes, in youth and young adult gatherings, in Women of the ELCA and Lutheran Men in Mission Bible studies, at outdoor and campus ministries, and many other ways. Colleges and universities are doing intensive work and sending graduates into our congregations and communities who are prepared to think about life in these ways and to engage others. The Vocation and Education unit is working intentionally to foster engagement with these conversations. These conversations also include attention to the callings of institutions. The Vocation and Education unit facilitates, for example, an annual gathering on “The Vocation of a Lutheran College,” and is currently leading a Lilly Endowment-funded project, “The Vocation of a First-Call Congregation.”

#### **ASSEMBLY**

#### **ACTION:**

**EN BLOC**

**CA07.06.33F** To thank the South Dakota Synod for this memorial raising awareness of the need for faithfulness in our calling as members of congregations and as congregations;

To acknowledge that basic standards and expectations for congregations and members exist within the *Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America*;

To encourage throughout this church the Lutheran conversation about vocation and to commend the Vocation and Education unit in its intent to nurture the conversation;

To urge that those engaged in these discussions include explicit attention to our callings as congregational members and to the callings of congregations within the larger ecology of this church and of the whole Church of God; and

To decline to call for the production of a “Vision and Expectations” document for members or for congregations.

#### **Category B1: Global Climate Change**

Reference: 2007 Pre-Assembly Report, Section VII, pages 18–21.

##### **1. Oregon Synod (1E) [2006 Memorial]**

WHEREAS, God created the earth and said it was very good, and God charged humankind to be stewards of the creation; and

WHEREAS, technology and human progress have created profound challenges to the faithful stewardship of God’s creation; and

WHEREAS, scientific studies reflect that the earth's overall temperature has risen by one degree Fahrenheit over the past 150 years, and the unprecedented rise in carbon dioxide, methane, and other atmospheric gases is believed to account for this warming; and

WHEREAS, responsible scientists point to the burning of fossil fuels as a principal underlying cause of the rise in atmospheric gases and the resultant increase in temperature; and

WHEREAS, global circulation models raise the potential of additional warming from three to ten degrees Fahrenheit over the next 50 years; and

WHEREAS, warmer earth temperatures have profound adverse consequences, including the reduction in the Pacific Northwest snow pack, retreat of glaciers, melting of the Arctic ice pack, increase in sea levels, and mass migration of earth's plants and animal species; and

WHEREAS, faithful stewardship of God's creation requires Christians to address this issue; therefore, be it

**RESOLVED**, that the Oregon Synod Assembly memorialize the Evangelical Lutheran Church in America, acting through the 2007 Churchwide Assembly: (1) to develop a proactive strategy to educate and alert members of the ELCA of the potentially dire consequences of global warming and the need for urgent action consistent with our responsibilities as stewards of God's creation; and (2) to encourage individuals, congregations, and units of the churchwide [organization] to act affirmatively to reduce fossil fuel and energy consumption consistent with Christians' responsibilities as stewards of God's creation.

## **2. Minneapolis Area Synod (3G) [2007 Memorial]**

WHEREAS, the biblical tradition stresses the connection in covenant between the community of faith, the created order, and the Creator, so much so that Paul explains that "For all creation waits with eager longing for the revealing of the children of God" (Romans 8:19); and

WHEREAS, God calls us to care for creation with vision, hope, and justice (1993 social statement of the Evangelical Lutheran Church in America) in ways that protect the fruitfulness and viability of the earth and the sustainability of human communities; and

WHEREAS, James Hansen, chief environmental scientist for the National Aeronautics and Space Agency (NASA), says that, "We have at most 10 years . . . to alter fundamentally the trajectory of global greenhouse emissions"; that allowing such emissions to grow at the current rate will result in "a far more desolate world . . . for all foreseeable generations"; and that "our children, grandchildren, and many more generations will bear the consequences of choices that we make in the next few years";<sup>71</sup> and

WHEREAS, probable consequences of climate change include drastic changes in global weather patterns with unpredictable impacts on both water supply and food production across the earth, and the intensification of social dislocation of peoples and political strife between nations in an intensified struggle for control of scarce resources; and

WHEREAS, there are practical solutions to the problem of global warming; therefore, be it

**RESOLVED**, that the Minneapolis Area Synod Council in partnership with the Office of the Bishop and in cooperation with Lutheran Coalition for Public Policy in Minnesota (LCPPM) train professional staff to help prepare them for leading congregations, youth groups, and other ministries in moral deliberation concerning global climate change and its impacts and solutions; and be it further

**RESOLVED**, that the Minneapolis Area Synod Partnership Table in cooperation with LCPPM and Congregations Caring for Creation (C3MN) provide training to help congregation members address global climate change in the personal, parish, and political contexts; and be it further

**RESOLVED**, that the Minneapolis Area Synod Partnership Table in cooperation with LCPPM and C3MN form a local chapter of the Lutheran Earthkeeping Network of the synods, identifying contact people within each conference to serve as a resource for congregations seeking to get involved; and be it further

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<sup>71</sup> James Hansen, "The Threat to the Planet," *The New York Review of Books*, Vol. 53, Number 12, July 13, 2006. Available online (<http://www.nybooks.com/articles/19131>).

RESOLVED, that the staff of the Office of the Bishop refer Minneapolis Area Synod congregations to resources so that when planning any building project they may include environmentally conscious and sustainable designs and maintain their facilities with renewable, recyclable, and environmentally friendly products; and be it further

RESOLVED, that the Office of the Bishop engage in public policy advocacy to reduce significantly emissions that cause climate change in the following five sectors: homes, transportation, energy production, commercial, and industrial applications; and be it further

RESOLVED, that the 2007 Minneapolis Area Synod Assembly memorialize the 2007 Churchwide Assembly of the Evangelical Lutheran Church in America (ELCA) to direct the Office of the Presiding Bishop to authorize production of materials and development of strategies for environmental education, advocacy, and action throughout the ELCA.

### **3. Texas-Louisiana Gulf Coast Synod (4F) [2007 Memorial]**

WHEREAS, God created the cosmos out of love and commanded us to be stewards of it; and humans have added enough carbon dioxide and other gases to the atmosphere to affect the climate, increase the earth's temperature, modify weather patterns, and melt glaciers, which could cause the loss of fully one-third of plant and animal species and cause more storms, flooding, and rising sea levels that will displace and impoverish hundreds of millions if not billions of humans, thus failing to fulfill God's commandment to be good stewards of the earth and harming or destroying much of the flora and fauna that God has created; and

WHEREAS, the social statement "Caring for Creation: Vision, Hope, and Justice" adopted by the Evangelical Lutheran Church in America (ELCA) at its 1993 Churchwide Assembly:

- recognized our developing environmental crisis;
- acknowledged humanity's separation from God and from the rest of creation as the central cause of the environmental crisis;
- provided a theological rationale for caring for God's creation, including a vision of God's intention for creation and humanity as creation's caregivers; and
- expressed hope, calling the ELCA to effective, responsive action for environmental integrity; and

WHEREAS, the ELCA strives to honor God's laws but wrote its major statement on environmental policy in 1993, a document which, although it includes limited references to the effect of global warming on creation, focuses on the environmental impact of toxic pollution; and

WHEREAS, it is now time for the ELCA to take an even more proactive stance on the issue of how to fulfill God's first directive; therefore, be it

RESOLVED, that the Texas-Louisiana Gulf Coast Synod memorialize the 2007 Churchwide Assembly of the Evangelical Lutheran Church in America to call for a revision of the social statement "Caring for Creation: Vision, Hope, and Justice" to develop an expanded statement of environmental policy that:

- a. addresses all of humanity's impacts on the environment;
- b. encourages individuals and congregations to work with local, regional, and national governments to promote sustainable environmental practices and policies;
- c. encourages individuals and congregations to seek ways to reduce environmental resource consumption by adopting an "environmental tithe," which would include reducing energy usage and waste generation (e.g., paper, plastics, glass, and ink) by at least 10 percent; and
- d. since encouragement is often not enough, calls for the churchwide organization, schools, organizations, and agencies of the Evangelical Lutheran Church in America to be models for synods and congregations by:
  1. working diligently to lessen personal and corporate impacts on global warming (carbon footprint) by reducing the amount of carbon dioxide and other global warming gases which their actions generate;
  2. calculating and progressively increasing their energy conservation and consumption, for example, by performing an energy audit, by recycling, and

by evaluating their procurement policies and their resource-consumption reduction;

3. incorporating incentives into the Mission Investment Fund that encourage environmentally responsible design, construction, and siting of new congregations and rebuilding (in the wake of natural disasters) in ways that are environmentally appropriate;
4. modeling environmental responsibility at all Church-wide Assemblies and gatherings by recycling and conserving energy; and
5. promoting investment by the ELCA pension funds, benevolent societies, and individual members in corporations or organizations that develop alternative energy generation; for example, investments in wind energy or bio-gas from livestock wastes especially would help Lutheran farming communities and materially affect the need to use fossil fuels;

and be it further

RESOLVED, that the Texas-Louisiana Gulf Coast Synod:

1. encourage its individual congregations and members to become more aware of their impact on the environment and to work with neighbors to enhance rather than to degrade God's creation; and
2. Be a model for its congregations by promoting d.1 5 above.

#### **4. Metropolitan Chicago Synod (5A) [2007 Memorial]**

WHEREAS, God calls us in the 1993 social statement of the Evangelical Lutheran Church in America (ELCA), "Caring for Creation: Vision, Hope, and Justice," to find ways to protect the fruitfulness and viability of the earth and the sustainability of human communities; and

WHEREAS, human activity significantly contributes to changes to the earth's environment, resulting in accelerated climate change and degradation of the land, air, and water; and

WHEREAS, our earth's environmental crisis is causing social, political, and economic upheaval; and

WHEREAS, the global impact of this crisis is felt most by the poorest and most vulnerable people; therefore, be it

RESOLVED, that all congregations of the Metropolitan Chicago Synod seek to help their members become more informed on the issues related to climate change and other threats facing this planet and its creatures and on the possible solutions that can be taken through the educational resources available through this synod's Environmental Concerns Working Group (ECWG) and other sources; and be it further

RESOLVED, that congregations seek to undertake actions to increase energy efficiency (such as Energy Star appliances and energy efficient lighting systems); conservation; recycling; cleaner, renewable fuel choices (for example wind, solar, and biomass); green practices for building and remodeling; and setting aside one Sunday a year near Earth Day as an "annual day of teaching and reflection" on Christian stewardship of the earth; and be it further

RESOLVED, that congregations seek to encourage their members to sign up for the ELCA's e-advocacy program and to advocate for energy policies at the state and national levels that will promote cleaner, renewable, and more efficient energy use for all sectors of society; and be it further

RESOLVED, to memorialize the 2007 Churchwide Assembly of the Evangelical Lutheran Church in America to encourage the churchwide organization, synods, and congregations to address this issue and commit to action; and be it further

RESOLVED, to encourage the synod to develop methods of congregational accountability on environmental stewardship.

#### **5. South-Central Synod of Wisconsin (5K) [2007 Memorial]**

WHEREAS, God has created us and all that exists, given and preserved our bodies and all necessities for life, and protected us “out of pure, fatherly, and divine goodness and mercy” [The First Article: On Creation, Luther’s *Small Catechism*]; and

WHEREAS, God has called us to be faithful stewards, and we have understood our vocations to care for creation with vision, hope, and justice [1993 social statement of the Evangelical Lutheran Church in America], in ways that protect the fruitfulness and viability of the earth and the sustainability of human communities; and

WHEREAS, scientific consensus warns that humankind’s deep dependence on the use of fossil fuels contributes to and is accelerating global climate change and global warming that is expected to cause severe and disruptive changes to all of creation through more frequent extreme weather events, rising sea levels, more frequent deadly heat waves, increasing extinction of species, spread of tropical diseases, and displacement of human communities; and

WHEREAS, faithful members of caring Lutheran congregations who take action now to reduce the use of fossil fuels and emissions of carbon dioxide can help to mitigate and lessen the ultimate severity of the effects of global warming and provide a more hopeful future for our children and our children’s children; therefore, be it

RESOLVED, that the leaders, congregations, and members of the South-Central Synod of Wisconsin become informed about the problem of global warming and respond by taking advantage of available educational resources such as the Lutheran School of Theology at Chicago and Greater Milwaukee Synod’s manual for a green congregation program, and the Wisconsin Climate and Energy Campaign and Lutheran Office for Public Policy in Wisconsin’s “Climate CAFÉ” discussion and action kit; and be it further

RESOLVED, that we will undertake actions, individually and in our congregations, to reduce and improve our use of energy through the increased use of energy-efficient lights, appliances, heating and cooling systems, and vehicles; and be it further

RESOLVED, that we will utilize programs such as the Wisconsin Climate and Energy Campaign’s “Energy Collaborative” and the state of Wisconsin’s Focus on Energy program that assist congregations to become better and more efficient energy stewards through retrofitting and conservation and programs to offset carbon emissions; and be it further

RESOLVED, that we will advocate for policies in the state of Wisconsin and in Washington, D.C., that assist the state’s and nation’s transition to clean, renewable, and efficient energy use; and be it further

RESOLVED, that this synod memorialize the 2007 Churchwide Assembly of the Evangelical Lutheran Church in America to take action so that the churchwide office and organization work toward eliminating their carbon footprint and increasing awareness of the ways to reduce global warming among members, congregations, and synods of the Evangelical Lutheran Church in America.

#### **6. Southeastern Pennsylvania Synod (7F) [2007 Memorial]**

RESOLVED, that the Southeastern Pennsylvania Synod in assembly memorialize the 2007 Churchwide Assembly of the Evangelical Lutheran Church in America (ELCA) to affirm the acute crisis of global warming and to take the following actions as an acknowledgment of that crisis:

1. To commend Presiding Bishop Mark S. Hanson for his Earth Day 2007 letter;
2. To ask the Office of the Treasurer through its real estate services office to find ways to reduce the consumption of energy in all ELCA-owned or leased facilities;
3. To ask the Vocation and Education unit to encourage seminaries and colleges to initiate energy-saving measures to reduce greenhouse gases and to use guidelines for “green” building on any new construction or renovations;

4. To ask the Church in Society unit to encourage social ministry organizations to initiate energy-saving measures to reduce greenhouse gases and to use guidelines for “green” building on any new construction or renovations;
5. To urge the Evangelical Outreach and Congregational Mission unit and the Mission Investment Fund of the ELCA to encourage regions, synods, and congregations to use guidelines for “green” building on any new construction or renovations and to include a request for “green” building practices being used when applications for loans are made; and
6. To ask the Church in Society unit through its advocacy office to make the issue of global warming a top priority at both federal and state levels; and be it further

RESOLVED, that the Southeastern Pennsylvania Synod lead in this effort by:

1. Undertaking an energy audit of its own offices and make efforts to reduce energy consumption;
2. Encouraging its congregations and social ministry organizations through a letter from the bishop to make concerted efforts to reduce energy consumption, to follow “green” building practices in new construction or renovations, and to encourage congregations and their individual members to prayerful study, personal lifestyle changes and political action in efforts to reduce energy consumption and acknowledge the critical nature of global warming; and
3. Encouraging the congregations of the Southeastern Pennsylvania Synod to participate in energy audits and to study the care of creation as a theological issue.

### **Background**

In the opening chapter of Scripture, God creates the heavens and the earth and proclaims them “good.” The Christian call to care for that good creation is manifest from that beginning: we are called to serve and keep God’s garden (Genesis 2:15) even as God covenants with humanity, all of creation, and “all future generations” that never again will God destroy the earth (Genesis 8:12).

Both the Old and New Testaments emphasize the strong link between love of God and care for what God has created: “The earth is the Lord’s and all that is in it, the world and those who live in it” (Psalm 104:30). Jesus Christ is the embodiment of God’s love and care for the world, and “things were created through him and for him” (Colossians 1:15-16). Thus, in caring for creation we honor Christ.

In 1993, the Churchwide Assembly of the Evangelical Lutheran Church in America adopted a social statement on care for God’s earth (“Caring for Creation: Vision, Hope, and Justice”). The statement says, “We of the Evangelical Lutheran Church in America are deeply concerned about the environment, locally and globally, as members of this church and as members of society. Even as we join the political, economic, and scientific discussion, we know care for the earth to be a profoundly spiritual matter” (p. 1).

“Caring for Creation” recognized the potential threat of global warming at a time when scientists were just beginning to recognize that the earth’s climate was changing and that humans were playing a role in that change. “Even more widespread and serious, according to the preponderance of evidence from scientists worldwide, [is] dangerous global warming, caused by the buildup of greenhouse gases, especially carbon dioxide” (p. 4). It recognized the relationship between a degraded environment and the spread of hunger, disease, and conflict around the globe.

“Caring for Creation” focused on the need for concrete action in the face of this environmental crisis. It committed the resources of this church to education, action, and advocacy in order to address the threats to God’s creation.

It states, “As congregations and other expressions of this church, we will seek to incorporate the principles of sufficiency and sustainability in our life. We will advocate the environmental tithe, and we will take other measures that work to limit consumption and reduce wastes. We will, in our budgeting and investment of church funds, demonstrate our care for creation. We will undertake environmental audits and follow through with checkups to ensure our continued commitment” (p. 10).

Adopted in 1999, the “Sufficient, Sustainable Livelihood for All” social statement on economic life recognized that a sustainable global economy rests on wise management of the earth and its resources: “Economic life should help sustain humans and the rest of creation now and in the future” (p. 14). It said, “The vantage point of the kingdom of God motivates us to focus on more than short-term gains. Humans, called to be stewards of God’s creation, are to respect the integrity and limits of the earth and its resources” (p. 14).

The economic life social statement called for us as individuals and as a church “to use less, re-use, recycle, and restore natural resources; plan for careful land use of church property, and receive and manage gifts of land and real estate in sustainable ways” (p. 15). It also called for “policies and regulations that help reverse environmental destruction” and “the development and use of more energy-efficient technologies” (p. 15).

A series of reports released in spring 2007 by the Intergovernmental Panel on Climate Change confirms that the earth’s climate is warming due to high levels of carbon dioxide and other greenhouse gases in the atmosphere, that the changes in temperature are already leading to droughts, heat waves, and other extremes of weather, and that this change is “very likely” caused by human use of fossil fuels. These reports also confirm that we have very little time to curb greenhouse gas emissions before even more catastrophic consequences will occur. And finally, these reports give detail about who will be most affected by these changes in climate those living in areas already prone to drought and flooding, many of whom are among the world’s poorest inhabitants.

Presiding Bishop Mark S. Hanson issued Earth Day messages in 2005 and in 2007 that outline the ELCA’s concerns about global climate change and its potential impacts on “the least of these.” He has urged Lutherans to advocate for improved policies and laws to address global climate change and urged our congregations and individual Lutherans to take steps to reduce their energy use through conservation and use of energy-efficient technologies.

The South-Central Synod of Wisconsin memorialized the Churchwide Assembly asking that the “the churchwide office and organization work toward eliminating their carbon footprint . . . .” An environmental analysis has been done of the Lutheran Center and recommendations have been addressed. The churchwide office recycles a variety of materials, properly disposes of computers, and has installed more efficient lights and toilets. An environmental stewardship task force currently is being formed to study and recommend additional ways the churchwide organization can practice responsible stewardship at the Lutheran Center.

Memorials from the Oregon Synod, the Minneapolis Area Synod, and the Metropolitan Chicago Synod urge the ELCA to develop materials and strategies to educate ELCA Lutherans about global climate change and the need for urgent action. This already is a priority for the Church in Society unit, which has developed and will continue to develop

materials to educate congregations and individuals about the role they can play in protecting God's creation from this threat and to provide avenues for action response. Adoption of this memorial could, however, also have the effect of urging other expressions of this church to find opportunities to educate ELCA Lutherans about this critical threat to God's creation and equip them for response.

The Texas-Louisiana Gulf Coast Synod memorial calls for a revision of "Caring for Creation: Vision, Hope, and Justice" in order to "develop an expanded statement of environmental policy." To reconsider a social statement, a Churchwide Assembly must call by a two-thirds vote for reconsideration of the statement at the subsequent Churchwide Assembly, which must in turn vote by two-thirds on a revised document. Between these assemblies, the Church in Society unit must re-study the statement, and proposed changes must be made available to this church by the ELCA secretary ("Policies and Procedures of the Evangelical Lutheran Church in America for Addressing Social Concerns," p. 17). A careful review of "Caring for Creation" indicates that it addresses the majority of concerns raised by this memorial. Others not directly referenced have become a matter of practice as the ELCA has lived with this policy document.

The Southeastern Pennsylvania Synod memorial specifically urges the Office of the Treasurer to "take energy-saving measures to reduce greenhouse gases and to use guidelines for 'green' building on any new construction or renovations" in any buildings owned or leased by the ELCA. The ELCA Mission Investment Fund (MIF) currently provides workshops to encourage "green" building and renovation to include "green" practices. Church building consultants also encourage congregations to consider these practices as they begin their planning processes with the congregations. The staff architects of MIF review plans for their "green" impacts so that they can further encourage such development. Although this church works to encourage and exercise good stewardship of resources in all matters, including natural resources and energy, there is always room for improvement. Adoption of the recommended action could ensure that this becomes more of a priority for all aspects of this church, as set forth in the "Caring for Creation" social statement.

The Southeastern Pennsylvania Synod memorial, as well as the one from the Texas-Louisiana Gulf Coast Synod, also requests various churchwide units to urge ELCA-related institutions, such as social ministry organizations and ELCA colleges, universities, and seminaries, to implement energy-saving measures and use "green" building guidelines for new construction or renovation. These institutions are independent entities that set their own policies. Some of them have, in fact, chosen to undertake measures to reduce their emissions of greenhouse gases. For example, in February 2007 the presidents of Luther College, Pacific Lutheran University, and Wagner College signed the "American College and University Presidents Climate Commitment," a pledge to take a leadership role in addressing global climate change. Actions such as these could be lifted up to others as examples, but this would require some measure of staff time and resources that currently may not be available.

Finally, the Southeastern Pennsylvania Synod memorial urges the Church in Society unit, through its advocacy office, to make global climate change a top policy priority on both the federal and state level. The ELCA Washington Office regards this issue as its top environmental priority and is working to advocate for changes in law and policy to ensure that the United States reduces its consumption of fossil fuels and its emissions of greenhouse gases and to ensure that these policies do justice for those least able to withstand the impacts of a warming climate. A number of ELCA state public policy advocacy offices also regard this issue as a top priority and are working for change on the state level. Action urging all



policy offices to prioritize this issue in this work could have the benefit of supporting expanded advocacy efforts.

### ***Cost estimate***

The financial and staffing cost for congregations, synods, the churchwide organization, and agencies and institutions to carry out this recommendation will vary based on the extent of the steps taken. Currently, a certain amount of Church in Society advocacy work is focused on global climate change. To expand that work will require either more financial support or the reduction of other work. In general, the cost of increased use of energy efficient and “green” building technologies depends greatly upon what technologies are adopted and what building projects are planned. Some energy-efficient technologies, such as light bulbs, initially may be higher in cost than conventional technologies, but can save substantial money over the life of the product. Other energy-efficient technologies, such as heating and cooling systems or appliances, have a higher cost up front and may take longer to result in cost savings.

To write a message on global climate change would cost approximately \$20,000.

### **ASSEMBLY**

#### **ACTION:**

**EN BLOC**

#### **CA07.06.33G**

**To thank the Oregon Synod, Southeastern Pennsylvania Synod, South-Central Synod of Wisconsin, Texas-Louisiana Gulf Coast Synod, Minneapolis Area Synod, and Metropolitan Chicago Synod for their concern for global climate change because of its effects on plant and animal life and on human beings and for seeking to help this church be a good steward of God’s world;**

**To urge all expressions of the ELCA, as well as the agencies and institutions of this church, to study “Caring for Creation: Vision, Hope, and Justice” and to make concerted efforts to conduct energy audits, reduce energy consumption through personal lifestyle and institutional changes, follow “green” building practices, select investments in corporations that take positive steps toward a sustainable environment, and take political initiatives to address global climate change; and**

**To decline to revise the social statement “Caring for Creation” but to request the Church in Society unit to consider developing a message on global climate change.**

### **Category B4: HIV and AIDS**

Reference: 2007 Pre-Assembly Report, Section VII, pages 27–28.

#### **1. Metropolitan New York Synod (7C) [2007 Memorial]**

WHEREAS, the stigma of HIV and AIDS creates a barrier to medical and social services due to the consequences particularly in some smaller communities of being identified as a person living with HIV and AIDS; and

WHEREAS, the barriers will exist as long as the stigma of having HIV and AIDS exists; and

WHEREAS, the stigma of HIV and AIDS also creates a barrier to sound public policy decisions about prevention education and services because as long as there is blame placed on those who become infected, scientific evidence, particularly about preventing the spread of the virus, will be overshadowed by misinformation; therefore, be it

RESOLVED, that the Metropolitan New York Synod memorialize the Evangelical Lutheran Church in America to urge its members to work toward the elimination of the stigma surrounding the issue of HIV and AIDS through the following:

- Acknowledgment that the stigmatization of anyone due to disease, and particularly due to HIV and AIDS, creates impediments to seeking treatment and care for the disease and education about the disease, resulting in detrimental effects on individuals, the Church, and society at large; and
- Reiteration that the example in John 9:3 of Jesus denying a man was born blind due to his or his parents' sin serves as a caution against making the judgment that a person's illness is punishment for his or someone else's sin;

and be it further

RESOLVED, that the Evangelical Lutheran Church in America urge all worshipping communities, missions, parishes, synods, seminaries, and educational institutions, boards, and committees to:

- Educate their constituent members about HIV and AIDS with a goal of reducing and ultimately eliminating the stigma associated with the disease; and
- Educate their local, state, and federal elected officials and representatives about HIV and AIDS with the goal of helping create knowledgeable, compassionate, and sensitive public policy in educational, support services, and medical treatment institutions. These institutions should provide services to those with HIV and AIDS in a manner that reduces the stigma associated with the disease.

### **Background**

The Metropolitan New York Synod has memorialized the ELCA to educate its members and affiliated institutions, as well as elected officials, about HIV and AIDS with a goal of addressing the stigma associated with the disease and to “urge its members toward the elimination of the stigma surrounding the issue of HIV and AIDS. . . .”

The ELCA has had a commitment to respond to the AIDS pandemic since the beginning of this church. This commitment was first expressed in the “Message on AIDS and the Church’s Ministry of Caring.” This message says, “The undeserved love of God announced for all in the Gospel of Jesus Christ is our reason for standing with our neighbor in need. Jesus responded graciously to persons who were sick without assessing their merit.” It goes on to state, “Knowledgeable and sensitive Christians are needed to help counter the prejudice and injurious discrimination that people with AIDS experience.” Stigma disgrace or reproach that detracts from the character of people with HIV and AIDS is one form that “prejudice and injurious discrimination” takes.

Since the affirmation of the message by the ELCA Church Council on November 13, 1988, this church has been living out its commitment. Early in the life of this church, ELCA missionaries assisted companion churches in prevention, education, and treatment of people living with HIV and AIDS. In 1992, the Global Mission unit developed a health-care policy, which included HIV and AIDS. Staff members of ELCA churchwide units have provided education to members of the churchwide staff, the Conference of Bishops, and the Church Council. Through the use of the ELCA Web pages, members have been educated about stigma and discrimination.

In 2001, the ELCA Churchwide Assembly adopted the “Stand with Africa” campaign, which offers financial resources for partner churches to provide prevention, education, and treatment. This was in addition to funding provided by the ELCA World Hunger program, which assists domestic and international partners to fight HIV and AIDS stigma and discrimination.

Due to the nature of this pandemic, the ELCA churchwide organization supported the establishment of the Ecumenical Advocacy Alliance (EAA), which is a network of more than 90 churches and church-related organizations for international cooperation on HIV and AIDS and global aid. The EAA campaign, “Keep the Promise,” seeks to protect the rights of people living with HIV and AIDS, promote an attitude of care and solidarity that rejects all forms of stigmatization and discrimination, and advocate for access to necessary forms of treatment as well as to expand efforts for education and prevention.

Through the ELCA Corporate Responsibility Program, this church is engaged with a shareholder network that educates its members on this issue and related matters. An issue paper has been produced on “International Access to Pharmaceuticals.” This paper calls for scaling up to an integrated global HIV and AIDS strategy that links prevention, care, and treatment, with priority given to poor and under-served areas. The Lutheran Office for World Community supports advocacy at the United Nations to eliminate the root causes of global AIDS, such as ending extreme poverty and gender inequality, and follows U.N. procedures relating to HIV and AIDS, such as the U.N. General Assembly Special Session on AIDS and its implementation.

In a resolution transmitted to this assembly from the Church Council, the assembly is being asked in part to “Express its solidarity with all people who are living with HIV and AIDS and their families, both in this country and throughout the world” by “rejecting categorically the stigma and discrimination that are at times associated with HIV and AIDS” and to “Request that the Church in Society and Global Mission program units take the lead in developing this strategy . . .” (Section IV, p. 37 of the *2007 Pre-Assembly Report*).

## **ASSEMBLY**

### **ACTION:**

**EN BLOC**

**CA07.06.33H** To thank the Metropolitan New York Synod for focusing attention on an important aspect of this church’s response to HIV and AIDS;

To acknowledge the action of the 2007 Churchwide Assembly to develop a Churchwide Strategy on HIV and AIDS as the response to this memorial; and

To request that this memorial be transmitted as information to those charged with developing the Churchwide Strategy on HIV and AIDS.

## **Category B7: Immigration and Sanctuary**

Reference: *2007 Pre-Assembly Report*, Section VII, pages 33–36.

### **1. Northwest Washington Synod (1B) [2007 Memorial]**

RESOLVED, that the bishop of the Northwest Washington Synod lead and comfort our Hispanic community during this time of *kairos* (until the time of justice comes upon us) as part of our flock; and be it further

RESOLVED, that the good offices of our congregations, Synod Council, and the office of the bishop denounce and demand that the raids, deportations, and massive firings of undocumented immigrant workers cease immediately; and be it further

RESOLVED, that the bishop meet with the heads of our ecumenical partners to denounce jointly the massive raids and deportations; and be it further

RESOLVED, that the bishop encourage Lutheran agencies, congregations, and committees to designate grants that will create or support faith-based institutions that are currently serving the undocumented immigrants within the United States, who are currently being defrauded by unscrupulous and untrustworthy organizations that profit at their expense; and be it further

RESOLVED, that the bishop meet with grass-roots leaders involved in immigration issues to listen to their concerns and pray for members who are confronting deportation proceedings; and be it further

RESOLVED, that the bishop and synod office make available the “New Sanctuary Movement Statement of Support and Involvement” to congregations and that the Synod Council consider adopting this statement at the 2008 Synod Assembly; and be it further

RESOLVED, that the Northwest Washington Synod of the Evangelical Lutheran Church in America memorialize the 2007 Churchwide Assembly of the Evangelical Lutheran Church in America to request that the presiding bishop provide for an urgent national meeting with church workers, lawyers, and theologians to establish strategies for accompanying undocumented immigrants, including the establishment and support of sanctuaries in congregations; and be it further

RESOLVED, that the Northwest Washington Synod of the Evangelical Lutheran Church in America memorialize the 2007 Churchwide Assembly to request that the Office of the Presiding Bishop arrange an urgent meeting with Lutheran Immigration and Refugee Service to discuss the expansion of its mission from solely providing services to refugees to assisting directly refugee families within the United States that need legal representation as they confront deportation proceedings and other immigration proceedings; and be it further

RESOLVED, that the Northwest Washington Synod of the Evangelical Lutheran Church in America memorialize the 2007 Churchwide Assembly to request that the presiding bishop and the Conference of Bishops encourage all synods of this church to establish committees on immigration that include leaders from the Hispanic community who are involved in immigration issues and to encourage the members of this church to continue to pray that God gives us the power and will to walk with the immigrant community in this time of trial and injustice.

## **2. Southwest California Synod (2B) [2007 Memorial]**

WHEREAS, the membership of the Evangelical Lutheran Church in America (ELCA) has consisted historically of immigrant people of many nationalities and ethnicities; and

WHEREAS, the Latino community has been deeply affected by the current deportation policies of the U.S. government, which have caused significant pain and suffering to Lutheran families; and

WHEREAS, other ethnic communities also have suffered because of these policies; and

WHEREAS, the ELCA has an obligation under the Gospel of Jesus Christ to proclaim good news to the poor, the hurting, the marginalized, and the voiceless, and further to denounce unjust, discriminatory practices, which destroy the livelihood and dignity of our brothers and sisters; and

WHEREAS, pastors and laypersons are cognizant of the divine imperative found in Leviticus 19:33-34: “When an alien lives with you in your land, do not mistreat him. The alien living with you must be treated as one of your native born. Love him as yourself for you were aliens in Egypt”; and

WHEREAS, the Church has a role to be a prophetic voice for those who are afraid to speak publicly against injustice; therefore, be it

RESOLVED, that the 2007 assembly of the Southwest California Synod encourage the synod bishop and council to provide the rostered leaders of this synod with basic education on immigration law and procedure; and be it further

RESOLVED, that the Southwest California Synod encourage conversation among the members, congregations, and conferences on the plight of the immigrant community in this synod, including the testimonies of individuals and families in the congregations of this synod; and be it further

RESOLVED, that the Southwest California Synod Assembly memorialize the 2007 Churchwide Assembly of the Evangelical Lutheran Church in America:

- a. to encourage the Office of the Presiding Bishop of the Evangelical Lutheran Church in America to meet with the heads of this church's ecumenical partners to lift up the human cost to individuals, families, congregations, and communities when the laws of current immigration policies are implemented;
- b. to request that the Church in Society unit call a meeting with grass-roots leaders on immigration issues, and specifically to include representatives of Lutheran Immigration and Refugee Service to discuss its mission and strategies for providing services to refugees and immigrant families within the United States;
- c. to urge the synods to establish committees on immigration that include leaders from communities who are involved in and affected by immigration issues; and
- d. to urge that the Church in Society unit provide grants that will encourage the creation or support of trustworthy faith-based institutions, including those in the new Sanctuary movement, that currently serve the undocumented immigrant population in the United States.

### **3. Southwestern Pennsylvania Synod (8B) [2007 Memorial]**

WHEREAS, Jesus teaches us in Matthew 25 to feed the hungry, give water to the thirsty, clothe the naked, care for the sick, visit the imprisoned, and welcome the stranger; and

WHEREAS, Leviticus 19:33-34 instructs us: "When an alien resides with you in your land, you shall not oppress the alien. The alien who resides with you shall be to you as the citizen among you; you shall love the alien as yourself, for you were aliens in the land of Egypt: I am the Lord your God . . ."; and

WHEREAS, Lutherans have served Christ for over 60 years through refugee resettlement ministry and have been invited to provide services to new immigrants by the United States government, which also has a proud history of welcoming persecuted people; and

WHEREAS, legislation passed in the Real ID and Patriot Act II programs, which are intended to prevent terrorists and those sympathetic to terrorist organizations from entering the United States, has created unintended barriers for thousands of genuine refugees, who pose no threat to our communities or national security and otherwise would be welcome to resettle in the United States; and

WHEREAS, based on the same law, immigration judges must deny asylum (refugee status) for asylum seekers with legitimate claims, resulting in genuine refugees being held unjustly in detention and ultimately returned to the country of their persecution; and

WHEREAS, Lutheran Immigration and Refugee Service already has identified current material support language that needs to be revised and actively has engaged in advocating to the United States government for appropriate changes in legislation; therefore, be it

RESOLVED, that the 2007 Southwestern Pennsylvania Synod:

1. Go on record expressing gratitude for legislators, including Representative Pitts (PA-16, R), who have written and sponsored legislation to correct the unintended consequences of material support;
2. Urge the Southwestern Pennsylvania Synod office to request the United States House of Representatives, the United States Senate, and the president of the United States to support such legislation that corrects the unintentional consequences of Real ID and Patriot Act II; and

3. Encourage the Southwestern Pennsylvania Synod congregations and individual members to contact their legislatures in support of such legislation; and be it further

RESOLVED, that the 2007 Southwestern Pennsylvania Synod Assembly memorialize the 2007 Churchwide Assembly of the Evangelical Lutheran Church in America, through the Office of the Presiding Bishop, also to request a change in United States law so that genuine refugees are not barred on grounds of material support.

### **Background**

The ELCA has a long-standing commitment to provide hospitality to the stranger and to provide care for immigrants through service and advocacy, as affirmed in the 1998 “Message on Immigration.” Since its inception the ELCA, as well as its predecessor church bodies, has been in partnership with Lutheran Immigration and Refugee Service (LIRS) as the agency with the technical, legal, and human resource capacity to lead the Lutheran response on this issue. The board of LIRS is comprised of members from both the Evangelical Lutheran Church in America and The Lutheran Church–Missouri Synod (LCMS), including the executive director for the Church in Society unit and a member of the ELCA Conference of Bishops. The ELCA members are appointed by the ELCA Church Council.

Nationally known, LIRS is recognized as the second largest refugee resettlement agency in the country. In addition, LIRS carries out work at the border and throughout the country to advocate for, educate about, and help expand services for vulnerable migrants caught up in the ever-growing U.S. immigration enforcement and detention system particularly asylum seekers, unaccompanied children, people in immigration detention, and families fractured by migration. (These are both documented and undocumented people, many of whom face deportation and separation from U.S. citizen spouses, children, parents, and siblings.)

Working through the U.S. Office of Refugee Resettlement and in partnership with the U.S. Conference of Catholic Bishops (USCCB), LIRS has helped to build a national foster care network for unaccompanied refugee and migrant children, most of whom are arrested by the Department of Homeland Security (DHS) on the U.S.-Mexico border.

LIRS’s longstanding commitment to the undocumented population of asylum seekers, mostly along the U.S.-Mexico border, was raised to a new level in the 1980s in response to the needs of people fleeing repressive regimes in Central America. Since then, LIRS has continued to provide technical assistance, networking support, and small grants to dedicated, independent legal service projects on both the northern and southern borders of the U.S., using funds from the ELCA, LCMS, and the Lutheran World Federation (LWF). In a court system for which the government does not provide public defenders, these grass-roots projects attempt to provide some minimum access to legal information and services. Since detention and deportation tear apart both asylum seekers and long-time community residents and their families, most of these projects have expanded services beyond asylum seekers to other undocumented people and to long-time community residents as well.

The ELCA also is aware of the vigorous national debate regarding the undocumented and comprehensive immigration reform and commends LIRS for its strong stance in three areas:

1. Public policy advocacy for comprehensive immigration reform, and in particular, an outspoken and principled stand on behalf of undocumented families and a refusal

to support measures that would increase enforcement and pursue unworkable solutions for those already in the country;

2. Years of funding and support for legal services for people in deportation proceedings, directed toward the detention settings where those proceedings unfold, especially for those picked up in raids; and
3. Support for a social ministry organization-based legal services network serving immigrants and their families.

The ELCA through its presiding bishop and Conference of Bishops has been outspoken in its support for just immigration policies. Former Presiding Bishop H. George Anderson was key in the ELCA response to the changes in immigration laws related to welfare reform. He spoke boldly on these issues and called for the leaders and members of the ELCA to speak out about this injustice. Presiding Bishop Mark S. Hanson, many synodical bishops, and other leaders have continued to speak, to meet with government officials, and to urge ELCA members to support immigration reform and the creation of just policies. The Conference of Bishops has established a “ready bench” of synodical bishops who work closely with LIRS on targeted advocacy on immigration public policy. In response to a series of memorials at the 2005 Churchwide Assembly, many synods have established task forces on immigration in relationship to LIRS and the Church in Society unit.

While very sympathetic to its motivation and impetus, LIRS has not as yet taken a position on the “New Sanctuary Movement Statement of Support and Involvement” and cautions that any congregation or individual considering civil disobedience should do so deliberately and with complete information, fully aware of the risks and consequences, not only for the congregations and individuals, but for the persons to whom they are offering support.

LIRS and the Church in Society unit would welcome and would be willing to take initiatives including a national church meeting to establish further strategies for accompanying undocumented immigrants. LIRS also would welcome participation in any meeting of the ELCA on this topic to which it is invited.

One of the challenges that confronts this church and LIRS in any response to the current immigration crisis is that very few of the immigrant families facing deportation under current U.S. law have the legal status of “refugee” and, while the availability of legal representation is important, a more fundamental problem is that there is most often no legal relief under current law for many, if not most, of the undocumented.

**ASSEMBLY**

**ACTION:**

**EN BLOC**

**CA07.06.331 To thank the Southwest California Synod, Northwest Washington Synod, and Southwestern Pennsylvania Synod for calling this church’s attention to the urgent concern for immigrants who are being unjustly treated;**

**To reaffirm the revision and updating of the 1998 Message on Immigration that was requested by the ELCA Church Council in response to the synodical resolutions received in 2006 for its consideration and approval in November of 2007**

**and to anticipate that the revisions will address new concerns that are emerging related to immigrant rights and just policies toward immigrants in this country;**

**To reaffirm the work of Lutheran Immigration and Refugee Service (LIRS) in partnership with the synods of this church in the development of immigration task forces;**

**To continue this church's support for and close partnership with LIRS, including the delivery of technical assistance, networking, grants to dedicated and independent legal service projects, and advocacy for comprehensive immigration reform; and**

**To request that the Church in Society unit work with LIRS and other relevant churchwide units to convene opportunities for partners and interested leaders to meet to establish opportunities and strategies for further supporting and accompanying undocumented immigrants.**

### **Category B8: Speak Boldly on Behalf of the Poor**

Reference: 2007 Pre-Assembly Report, Section VII, pages 36–37.

#### **1. Southwest California Synod (2B) [2007 Memorial]**

WHEREAS, we recognize and rejoice that the Evangelical Lutheran Church in America (ELCA), along with this country, continues to change with the steady arrival of newcomers in the United States persons who have recently come from Africa, Asia, the Caribbean, Europe, Latin America, the Middle East, and other areas of the world; and

WHEREAS, the Evangelical Lutheran Church in America (ELCA) is called to be a part of the ecumenical church of Jesus Christ in the context in which God has placed it a diverse, divided, and threatened global society on a beautiful, fragile planet; and

WHEREAS, in faithfulness to its calling, this church is committed to defend human dignity, to stand with poor and powerless people, to advocate justice, to work for peace, and to care for the earth in the processes and structures of contemporary society; and

WHEREAS, economic life pervades our lives: the work we do, the income we receive, how much we consume and save, what we value, and how we view one another. An economy (*oikonomia* or “management of the household”) is meant to meet people’s material needs. The current market-based economy does that to an amazing degree, and some are prospering as never before; and

WHEREAS, at the same time, others continue to lack what they need for basic subsistence. Out of deep concern for those affected adversely, we of the Evangelical Lutheran Church in America here assess economic life today in light of the moral imperative to seek sufficient, sustainable livelihood for all; and

WHEREAS, the Evangelical Lutheran Church in America has a long history of commitment to and work with immigrants coming to the United States, seeking for each of them the gifts of God that we enjoy, including a sustainable livelihood for themselves and their families; and

WHEREAS, it is clear that governments within our global society do not place the same value upon human dignity nor stand with the poor and the powerless advocating for justice and a sustainable livelihood for all people; therefore, be it

**RESOLVED**, that the Southwest California Synod Assembly memorialize the 2007 Churchwide Assembly of the Evangelical Lutheran Church in America to speak more boldly on behalf of the poor, the disenfranchised, and the oppressed; and be it

**RESOLVED**, that this church admonish and encourage all governments and regimes throughout the world to seek a sufficient, sustainable livelihood for all people under their rule so that people and families may live in peace and freedom in their countries without fear; and be it further



RESOLVED, that the Evangelical Lutheran Church in America use its prophetic witness to both serve and decry human rights abuses wherever they may be found, seeking to ensure the dignity of all peoples.

### **Background**

The Southwest California Synod helpfully calls attention to the changing social fabric of the United States, the global economic reality adversely affecting billions of people, and the commitment of and challenge to the Church to speak for those living in poverty and without voice or power in a global context.

The shared global reality in which we live brings with it new understandings of community, economy, ecology, and sustainability. An “economy” is most helpfully understood in Christian theology in the broadest terms possible (i.e., “Who is my neighbor?”). Its management brings the Church into contact with local neighbors, but also with global neighbors, strangers, and even those we sometimes call enemies. The ELCA speaks and acts within the large *oikonomia* of the human household. It is with this understanding that the ELCA commits itself to speaking with and on behalf of those living in poverty, struggling with hunger, lacking health care, fleeing persecution and oppression, and battling deadly diseases around the world. The memorial rightly indicates that the current global economy has an impact not only on economic activity, such as trade, but on ecological, immigration, and health policy as well. Adverse ecological or economic conditions spur migration across borders as people seek better living conditions. Business and trade policies affect ecological patterns and conditions. This large and changing task challenges the resources and the people of the ELCA working through many church expressions and with many faith-based and secular partners.

Several social statements passed by previous Churchwide Assemblies can be helpful as resources for study, conversation, and prayer, as well as the platform for more focused activity such as relief, development, and advocacy. These statements include “Caring for Creation” (1993); “For Peace in God’s World” (1995); and “Sufficient Sustainable Livelihood for All” (1999).

### ***For Peace in God’s World***

- Affirms that “our nation has responsibility to contribute a portion of its wealth to people in poorer nations through effective economic assistance” and that the purpose of such assistance “should be to reduce hunger and poverty in sustainable and environmentally sound ways” (p. 16).
- Acknowledges that “While the United States has been generous in providing humanitarian aid, our nation dramatically trails the rest of the industrialized world in providing development assistance relative to our production of wealth” (p. 16).

### ***Sufficient, Sustainable Livelihood for All***

- Calls for “addressing the barriers individuals face in preparing for and sustaining a livelihood (such as lack of education, transportation, child care, and health care.)”
- States that “Outrage over the plight of people living in poverty is a theme throughout the Bible. The poor are those who live precariously between subsistence and utter deprivation. It is not poor people themselves who are the problem, but their lack of access to the basic necessities of life. Without such, they cannot maintain their human dignity.”

In addition, the Church Council has issued messages derived from the social statements, including “AIDS and the Church’s Ministry of Caring” (1988), “Immigration” (1998), “Commercial Sexual Exploitation” (2001), and “Living in a Time of Terrorism” (2004). All of the documents provide a specific platform and call for the ELCA to speak on behalf of those suffering around the world.

The ELCA carries forward this faith-based obligation through all its expressions: the work of churchwide units, the testimony and public leadership of the presiding bishop and the Conference of Bishops, the manifold activity of synods, and the essential witness of congregations and individual Lutherans.

In recent years, the ELCA has joined the ONE Campaign, a new effort to rally Americans, ONE by ONE, to the cause of ending poverty in our world and achieving the Millennium Development Goals (MDGs) adopted by the United Nations in 2000. Through political action, the campaign’s goals include:

- Direct an additional one percent of the U.S. budget to address extreme poverty;
- Support debt relief for the world’s poorest countries to help them meet the Millennium Development Goals (MDGs); and
- Make the rules of international trade fair so all may benefit from the global economy.

#### **ASSEMBLY**

#### **ACTION:**

**EN BLOC**

**CA07.06.33J To thank the Southwest California Synod for bringing to this church’s attention the continued need to speak with and for people living in poverty, especially as fellow citizens within a global economy that has profound impact on the environment, public health, and immigration patterns;**

**To urge all expressions of this church to call upon appropriate governing authorities to commit to working toward sufficient, sustainable livelihood for all, thereby providing the conditions for peace and freedom to prevail;**

**To encourage ELCA congregations and members to join the ELCA e-advocacy network and to engage in the ONE Lutheran Campaign, which seeks to achieve bold commitments and accountability from the U.S. government on aid, debt, and trade to help ensure that the Millennium Development Goals are achieved; and**

**To reaffirm and challenge anew the commitment of this church to its prophetic witness and manifold ministries, including the activities of relief, development, advocacy, hospitality, and reconciliation.**

## **Category B9: Hunger Meal**

Reference: *2007 Pre-Assembly Report*, Section VII, pages 37–38.

### **1. East-Central Synod of Wisconsin (51) [2007 Memorial]**

WHEREAS, all attending Churchwide Assemblies of the Evangelical Lutheran Church in America (ELCA) are warmly housed and well fed while in attendance; and

WHEREAS, millions in the world are not; and

WHEREAS, Christ said that man shall not live by bread alone but by the Word of God; and

WHEREAS, that while the ELCA is working hard to fight world hunger, there is always a need for more money to help feed the hungry; and

WHEREAS, Jesus commands us to give to others when we have more than we need; therefore, be it

RESOLVED, the East-Central Synod of Wisconsin memorialize the ELCA that, during a Churchwide Assembly of the Evangelical Lutheran Church in America, each person who is physically able to fast for one meal

- Dedicate one meal time to fasting and prayer; and
- Be encouraged to donate a tithe from the per diem check to the World Hunger offering in addition to personal offerings at the assembly.

### **Background**

Members of the Evangelical Lutheran Church in America give generously to the World Hunger Appeal. In 2006 offerings to the general World Hunger Appeal set a new record: \$19.1 million. This was the largest single-year increase in World Hunger receipts since 1999, and is a significant step toward attaining the annual goal of \$25,000,000, which was established by the 1999 Churchwide Assembly. In addition, designated income to World Hunger in 2006 totaled nearly \$1,000,000, of which \$700,000 was earmarked for the “Stand with Africa” campaign.

At its November 2006 meeting the Church Council set a spending authorization of \$17,500,000 for World Hunger in 2007. The Church Council at its April 2007 meeting recommended to the 2007 Churchwide Assembly that the income proposal for World Hunger in 2008 be \$19,250,000 and in 2009 be \$20,000,000.

At the 2007 Churchwide Assembly breakfasts and lunches were served for voting members Tuesday through Saturday. Obviously, since these meals were ordered and paid for in advance, no money would be saved by fasting during them. Indeed, food would be wasted. To provide for meals that are not served at the assembly, voting members were given a bank cash card. At the end of the assembly, any money remaining on the cards was to be returned to the Evangelical Lutheran Church in America for churchwide ministries.

Offerings received at the opening and closing worship services of the 2007 Churchwide Assembly were designated for two ministries whose anniversaries were being celebrated during the assembly: Lutheran campus ministries and the Lutheran World Federation. A special offering designated for World Hunger was received on Friday, August 3, 2007, at the Worship Jubilee prior to the 2007 Churchwide Assembly.

### **ASSEMBLY**

#### **ACTION:**

**EN BLOC**

**CA07.06.33K To receive with gratitude the memorial from the East-Central Synod of Wisconsin with its concern for World Hunger;**

**To celebrate the generous giving of members of the Evangelical Lutheran Church in America to the World Hunger Appeal and to urge their continued and increased generosity; and**

**To encourage those voting members who are able to do so to pray while fasting for one evening meal during the assembly and donate the cost of the meal to the World Hunger Appeal.**

**Category B10: Health Care**

Reference: *2007 Pre-Assembly Report*, Section VII, pages 38–39.

**1. Alaska Synod (1A) [2006 Memorial]**

WHEREAS, rising health-care costs place an increasing burden on congregations and synods, on pastors and their families; and

WHEREAS, rising health-care costs impact all people in society, especially the least and the last; therefore, be it

RESOLVED, that the Alaska Synod bishop encourage the Conference of Bishops of the Evangelical Lutheran Church in America (ELCA) to make improving health care for all people a significant mission objective in all synods; and be it further

RESOLVED, that the Alaska Synod memorialize the Churchwide Assembly of the ELCA to encourage and support the Board of Pensions of the ELCA in its efforts to manage more effectively health-care costs for all rostered ELCA members; and be it further

RESOLVED, that the Alaska Synod memorialize the Churchwide Assembly of the ELCA to increase public advocacy efforts to improve health-care options for all people, especially the least and the last.

**Background**

The memorial from the Alaska Synod calls attention to the burden of rising health-care costs on ELCA congregations and synods as well as ELCA pastors and their families. Part of that burden is related to the fact that members of the ELCA health plan are not as healthy as they could be.

A recent analysis of medical and pharmacy claims by the ELCA Board of Pensions revealed that 43 percent of those claims potentially could have been avoided had plan members used optimal self-care practices, fully utilized preventive screening and disease management programs, and maintained healthy lifestyles, especially good diet and exercise habits. The ELCA Board of Pensions is committed to doing everything possible to improve the health status of plan members because improving plan members' health has multiple benefits, not the least of which is better management of health-care costs.

Since 2002, the ELCA Board of Pensions has encouraged personal wellness using the theme, "Healthy Leaders Enhance Lives." That message is being strengthened as the ELCA Board of Pensions increases the wellness emphasis of the ELCA health plan and financially rewards plan members who pursue health and wellness. Plan members will have the opportunity to earn up to \$300 in a personal wellness account to help offset out-of-pocket medical costs. Not only will plan members be asked to take more personal responsibility for improving their health, but they also will be given information, tools, and financial incentives to guide them toward greater wellness.

The memorial from the Alaska Synod calls attention to the serious health-care crisis in the United States related to the cost of and access to health care. This crisis affects a growing

number of Americans, especially people unable to afford even minimal health-care coverage. Recent statistics bear out the worsening reality of health-care costs and the annually increasing number of uninsured people.

The 2003 social statement on health care, “Caring for Health: Our Shared Endeavor,” recognizes this crisis, defines specific aspects of it from a Christian perspective, and describes a number of ways this church addresses health-care access and affordability.

Regarding the ministry of advocacy, the statement says, “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 . . .” (p. 12).

The statement continues, “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 . . . . 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” (p. 20).

Based upon the ELCA social statement on health care and pursuant to the biblical mandate to work for justice, the ELCA Washington Office has advocated within the United States Congress and with administration officials for universal access to health care and for ways to reduce and control the costs associated with providing health care through public and private health insurance. The Washington Office also educates and seeks to motivate individual Lutherans and expressions of this church about health-care issues.

A current and specific advocacy focus is on legislation that strengthens and expands State Children’s Health Insurance Plans (SCHIP), which are meant to provide public health care for children in families living just outside the reach of Medicaid plans. Other advocacy work focuses on access to health care, cost-control measures, government purchase of prescription drugs, public health, and personal choices for healthy living.

**ASSEMBLY**

**ACTION:**

**EN BLOC**

**CA07.06.33L To thank the Alaska Synod for its encouragement and support of the ELCA Board of Pensions and its efforts to manage the cost of health care for members, congregations, and other sponsoring employers of the ELCA health plan;**

**To thank the Alaska Synod for calling attention to the serious problems of health-care access and affordability, and for finding expression of the Christian faith by connecting it to the scriptural mandate to speak with and for those neighbors in need;**

**To remind all ELCA health-plan participants that “Healthy Leaders Enhance Lives” and to encourage them to be responsive to the Board of Pensions’ invitation to live well and make healthy behaviors a personal priority so that they, as healthy leaders, can enhance the lives of others;**

To encourage congregations and other sponsoring employers of the ELCA health plan to create healthy and supportive environments for the well-being of their rostered leaders and lay employees;

To ask all expressions of the ELCA, as well as affiliated agencies and institutions, to study the ELCA social statement on health care, “Caring for Health: Our Shared Endeavor,” and respond to its call “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;” and

To reaffirm support for the advocacy ministries of this church in their efforts to advocate for improved health-care options for all people, especially those with the fewest resources.

### **Category C1: Full Communion with Lutheran Congregations in Mission for Christ**

Reference: 2007 Pre-Assembly Report, Section VII, pages 40–41.

#### **1. Southwestern Texas Synod (4E) [2006 Memorial]**

WHEREAS, the Evangelical Lutheran Church in America (ELCA) has a relationship of full communion with the Moravian Church, The Episcopal Church, the Presbyterian Church (U.S.A.), the Reformed Church in America, and the United Church of Christ and has a relationship of Interim Sharing of the Eucharist with The United Methodist Church, an intermediate step toward a possible full-communion relationship; and

WHEREAS, the Lutheran Congregations in Mission for Christ (LCMC) was recognized as a denomination of Lutheran congregations by the ELCA Office of the Secretary and published in the 2003 yearbook, and many of the congregations and pastors who are in LCMC formerly have been ELCA congregations and ELCA pastors; therefore, be it

RESOLVED, that the 2006 Southwestern Texas Synod Assembly memorialize the 2007 Churchwide Assembly to direct the appropriate persons within the churchwide organization to work toward a full-communion relationship with the LCMC.

#### **Background**

The policy of the Evangelical Lutheran Church in America regarding full-communion relationships is set out in “Ecumenism: The Vision of the Evangelical Lutheran Church in America,” adopted by the 1991 Churchwide Assembly. That statement addresses the meaning of full communion for this church:

The Evangelical Lutheran Church in America is an active participant in the ecumenical movement, because of its desire for Christian unity. It seeks full communion as its goal, i.e., the fullest or most complete actualization of unity possible before the *parousia* with all those churches that confess the Triune God. The Evangelical Lutheran Church in America, both as a church and as a member of the wider communion of churches in the Lutheran World Federation, seeks to reach this goal, in order to express the unity of the Church and to carry out better the mission of the Church in proclamation and action.

Full communion, a gift from God, is founded on faith in Jesus Christ. It is a commitment to truth in love and a witness to God’s liberation and reconciliation. Full communion is visible and sacramental. It includes all that Lutherans have meant by “pulpit and altar fellowship,” but goes beyond that historical formulation because of the obligatory mission given by the Gospel. Full communion is obviously a goal toward which divided churches, under God’s Spirit, are striving, but which has not been reached. It points to the complete communion and unity of all Christians that will come with the arrival of the Kingdom of God at the *parousia* of Christ, the Lord. It is also a goal in need of continuing definition. It is rooted in agreement on essentials and allows diversity in nonessentials.

In most cases, however, the churches will not be able to move directly from their disunity to a full expression of their God-given unity, but can expect to experience a movement from disunity to unity that may include one or more of the following stages of relationships.

1. **Ecumenical Cooperation.** Here the Evangelical Lutheran Church in America enters into ecumenical relations with church bodies, councils of churches, or other ecumenical agencies based on the evangelical and representative principles. Since these principles relate specifically to ecclesiastical or ecumenical groups, the Evangelical Lutheran Church in America must state its principles for relationships with people of other faiths (e.g., interfaith dialogues, cooperative, caritative efforts or advocacy, etc.) in a separate document.
2. **Bilateral and Multilateral Dialogues.** Here the Evangelical Lutheran Church in America enters into dialogues, with varying mandates, with those who agree with the evangelical and representative principles, confess the Triune God, and share a commitment to “ecumenical conversion.” This conversion or repentance includes openness to new possibilities under the guidance of God’s Spirit.
3. **Preliminary Recognition.** Here the Evangelical Lutheran Church in America can be involved on a church-to-church basis in eucharistic sharing and cooperation, without exchangeability of ministers.
  - a. One stage requires 1., and 2., above, plus partial, mutual recognition of church and sacraments with partial agreement in doctrine.
  - b. A second stage requires 1., 2., 3.a., partial and mutual recognition of ordained ministers and of churches, fuller agreement in doctrine, commitments to work for full communion, and preliminary agreement on lifting of any mutual condemnations. This might find expression in what Lutherans have often understood as pulpit and altar fellowship.
4. **Full Communion.** At this stage the goal of the involvement of this church in the ecumenical movement is fully attained. Here the question of the shape and form of full communion needs to be addressed and answered practically in terms of what will best further the mission of the Church in individual cases, consistent with the Lutheran understanding of the basis of the unity of the Church in Article VII of the Augsburg Confession.

For the Evangelical Lutheran Church in America, the characteristics of full communion are theological and missiological implications of the Gospel that allow variety and flexibility. These characteristics stress that the Church act ecumenically for the sake of the world, not for itself alone. They will include at least the following, some of which exist at earlier stages:

1. a common confessing of the Christian faith;
2. a mutual recognition of Baptism and a sharing of the Lord’s Supper, allowing for joint worship and an exchangeability of members;
3. a mutual recognition and availability of ordained ministers to the service of all members of churches in full communion, subject only but always to the disciplinary regulations of the other churches;
4. a common commitment to evangelism, witness, and service;
5. a means of common decision making on critical common issues of faith and life;
6. a mutual lifting of any condemnations that exist between churches.

We hold this definition and description of full communion to be consistent with Article VII of the Augsburg Confession, which says, “for the true unity of the church it is enough to agree concerning the teaching of the Gospel and the administration of the sacraments.” Agreement in the Gospel can be reached and stated without adopting Lutheran confessional formulations as such. It allows for flexible, situation-oriented decisions about order and decision making structures. It does not demand organic union, though it does not rule it out. This definition is also in agreement with the understanding of unity adopted by the Seventh Assembly of the Lutheran World Federation in 1984, “The Unity We Seek” (quoted under the Lutheran World Federation section of this statement).

## **Conclusion**

The Evangelical Lutheran Church in America seeks to be faithful to its scriptural and confessional foundations. As a confessional church that is evangelical, catholic, and

ecumenical, this church will pursue the goal of full communion and will rejoice in all movement toward that goal.

It should be clear from this statement that full-communion relationships are part of an ecumenical process and are established between two distinct churches or communions.

A relationship between the Evangelical Lutheran Church in America and another Lutheran church body would represent a matter of altar and pulpit fellowship. Such a relationship exists between and among the member churches of the Lutheran World Federation. As provided in constitutional provision 8.73.:

This church acknowledges the relationship established through the Lutheran World Federation as a communion of member churches which confess the triune God, agree in the proclamation of the Word of God, and are united in pulpit and altar fellowship. The bylaws on ecumenical availability of ordained ministers under relationships of full communion shall apply to such service within this church of ordained ministers from other member churches of the Lutheran World Federation.

Further, constitutional provision 8.74., reads:

This church, in accord with constitutional provision 2.05., acknowledges as one with it in faith and doctrine all churches that accept the teaching of the Unaltered Augsburg Confession and understands that altar and pulpit fellowship with congregations and other entities of such churches may be locally practiced. Local practice of altar and pulpit fellowship, in accord with churchwide constitutional provision 2.05., is subject to the approval of the Synod Council, upon endorsement by the synodical bishop. Notice of such approval is to be given to the presiding bishop as the chief ecumenical officer of the Evangelical Lutheran Church in America.

Provision 2.05., cited above, says, "This church accepts the Unaltered Augsburg Confession as a true witness to the Gospel, acknowledging as one with it in faith and doctrine all churches that likewise accept the teachings of the Unaltered Augsburg Confession."

Provision 8.74. forms the basis for any official conversation with another Lutheran church body concerning altar and pulpit fellowship. Obviously, such a relationship, if formally established, must involve a mutual agreement to respect the partner Lutheran church body's confessional standards, honor the policies on rostered ministry, and recognize the integrity of the roster of congregations of a church body. A mutual agreement of altar and pulpit fellowship also would include a commitment to represent truthfully the convictions and practices of a partner church body and a promise not to seek members or congregations of such a partner church body.

No overture for such official conversations has been received by the Evangelical Lutheran Church in America from Lutheran Congregations in Mission for Christ or most other U.S.-based, recognized Lutheran church bodies. For a favorable response, such an overture would require evidence of serious commitment to the conversations.

If evidence were received (1) reflecting a desire for a discussion of altar and pulpit fellowship with the church body known as Lutheran Congregations in Mission for Christ; and (2) declaring a commitment of respect for the ELCA, then such conversations could be undertaken. Thus far, evidence does not exist to undertake such discussion.

**ASSEMBLY**

**ACTION:**

**CA07.06.33M**

**To acknowledge the memorial of the Southwestern Texas Synod regarding conversations on altar and pulpit fellowship with the church body known as Lutheran Congregations in Mission for Christ;**

**EN BLOC**



**To note that this church has established policies for official conversations with other church bodies; and**

**To decline to initiate a conversation because no overture for official conversation or commitment of respect for the ELCA has been received from Lutheran Congregations in Mission for Christ.**

## **Category C2: Lutheran–Muslim Dialogue**

Reference: 2007 Pre-Assembly Report, Section VII, pages 41–43.

### **1. New England Synod (7B) [2007 Memorial]**

WHEREAS, at least one of the other synods in the Evangelical Lutheran Church in America (ELCA) has voted to memorialize the 2007 Churchwide Assembly to curtail the participation of this church in interfaith dialogue with Muslims in the light of anti-Christian violence and persecution in various parts of the world; and

WHEREAS, this church's dialogue partners, current and potential, in Islam are no more in a position to control or restrain extremists or fanatics from their traditions than is this church in regard to Christians of hateful or callous convictions; and

WHEREAS, it is not in the spirit of this church, nor of the spirit of Christ, to refuse to speak with others, whether perceived as friends or foes; and

WHEREAS, witness to the possibility of human solidarity across the divisions of religious identity has become all the more precious and urgent in this age of heightened and more bitter divisions; therefore, be it

RESOLVED, that the New England Synod voice its support for and provide future funding for continuing dialogue local, national, and international with representatives of Islam and that it memorialize the 2007 Church-wide Assembly of the Evangelical Lutheran Church in America to take similar action.

### **Background**

The Ecumenical and Inter-Religious Relations section of the Office of the Presiding Bishop is charged with coordinating the ecumenical and inter-religious relationships in which this church is engaged. Such work crosses a number of units within the churchwide organization and engages members of the Muslim community on a variety of levels. The Ecumenical and Inter-Religious Relations section is in the process of establishing a Lutheran-Muslim consultative panel to assist in this work and to offer advice on how best to use the limited budgetary and staff resources available in the most effective way. The section also has engaged representatives of the Muslim community through the interfaith work of the National Council of the Churches of Christ in the U.S.A.

### **For Additional Information**

The memorial from the New England Synod refers to a memorial from another synod regarding the participation of this church in interfaith dialogue with Muslims. This appears to be a reference to a resolution from the West Virginia-Western Maryland Synod on the persecution of Christians and proselytes in Islamic states transmitted to the Church Council at its April 2007:

WHEREAS, the Evangelical Lutheran Church in America maintains relations with the Islamic community through, among other means, the National Council of the Churches in Christ in the U.S.A. (NCC); and

WHEREAS, the NCC subscribes to the fifth mark of faithfulness in inter-religious dialogue, which states, "True relationship is rooted in accountability and respect. We approach others in humility, not arrogance. In our relationships, we will call ourselves and our partners to a mutual accountability. We will invite each other to join in building a world

of love and justice, but we will also challenge each other 's unjust behavior. We can do both only from an attitude of mutual respect"; and

WHEREAS, the state-sponsored or sanctioned persecution of Christians for the faith in Islamic states demonstrates both basic injustice and a lack of respect for the Christian faith and those who subscribe to it; therefore, be it

RESOLVED, that the West Virginia-Western Maryland Synod Council memorialize the Church Council of the Evangelical Lutheran Church in America to condemn the state-sponsored or sanctioned persecution of Christians and proselytes for the faith in Islamic states, demanding of Islamic leaders in the U.S.A. that they join in this condemnation and exercise all salutary influence upon their coreligionists; and be it further

RESOLVED, that the West Virginia-Western Maryland Synod Council communicate to the Church Council of the Evangelical Lutheran Church in America that it is the opinion of this synod that fruitful Christian Islamic dialogue is not possible so long as Christians are executed, tortured, imprisoned, and otherwise persecuted for the faith in Islamic states.

### ***Background for the Church Council***

The resolution from the West Virginia-Western Maryland Synod seeks to address the conditions of persecuted Christians and proselytes in predominantly Islamic states and concludes that such conditions should have a bearing on the ELCA's participation in Christian-Muslim dialogue.

Similar topics were addressed at the 2003 Churchwide Assembly [CA03.06.40] and the 1997 Churchwide Assembly [CA97.06.48]. Both actions call upon members of the ELCA "to pray for all victims of religious persecution, both Christians and non-Christians, and for their oppressors." Likewise, this church was encouraged 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."

The "WHEREAS" clauses of the West Virginia-Western Maryland Synod resolution rely heavily on the conception of inter-religious dialogue adopted by the National Council of the Churches of Christ in the U.S.A. (NCCC), a conciliar body of which the ELCA is an active participant. It is affirmed in the "fifth mark of faithfulness in inter-religious dialogue," that dialogue should exhibit "accountability and respect" where representatives of different traditions approach one another "in humility."

Religious persecution perpetrated by any group trespasses all children of God, is a violation of basic human rights, and is an affront to the spirit of possibility in inter-religious cooperation, dialogue, and relationships. As the 2003 and 1997 actions make clear, however, the existence of religious persecution does not create a condition in which "fruitful Christian-Islamic dialogue is not possible." In fact, the history of inter-religious work and relationships in the ELCA, including local congregations, churchwide assembly actions, and international efforts through the global alliance of Action by Churches Together (ACT) and the Lutheran World Federation (LWF), all reveal that conditions of conflict are precisely when dialogue and relationships toward reconciliation are most necessary, constructive, and vital to peaceful co-existence.

The West Virginia-Western Maryland Synod resolution is concerned with "state-sponsored or sanctioned persecution of Christians for the faith in Islamic states." Insofar as the ELCA is committed to a model of accompaniment in mission with global partner churches, ACT, and the LWF, the ELCA recommendations and policies regarding Christian involvement in the world are deeply informed by partner perspectives in their respective contexts. For instance, partner churches in Tanzania, Madagascar, and Ethiopia express appreciation to the ELCA for pursuing dialogue and relationships about issues of conflict on

their behalf. The ELCA needs to be conscientious about recommendations from these global partners rather than calling for an end to Christian-Islamic dialogue.

The concern expressed in the resolution for Christian minorities around the world is deeply felt. It is important to remember, however, that not all points of conflict involving Christians within largely Islamic societies can be attributed to Islam itself. For instance, Christian minorities in Muslim majority Saudi Arabia, Iraq, and Lebanon have differing experiences given their varied political and historical contexts. Furthermore, through the auspices of the LWF and ACT, the ELCA works throughout the world with Muslim partners against the pandemic of HIV and AIDS; provides assistance, such as that to the thousands of Muslims and Christians at the Kakuma refugee camp in Kenya; welcomes Muslim students to study at ELCA colleges, universities, and seminaries; and encourages the use of church facilities for Christian-Muslim dialogue and relationships that encourage understanding, reconciliation, and peaceful co-existence.

In addition, North American Christians and Muslims struggle with many of the same social and cultural concerns. Dialogue and relationships in North America take place in a highly politicized context, which includes fear of the other. In this shared context, inter-religious cooperation between Christians and Muslims is and will be increasingly important.

In his own historical context, Martin Luther lived through a period of politicized fear related to Islam. Luther steadfastly resisted calls for a renewed crusade against Muslims. Although he had no opportunities for dialogue like the ones provided by churches today, Luther sought to promote knowledge of Islam from the best possible sources. Similar commitments are reflected in inter-religious dialogue and relationships today.

Dietrich Bonhoeffer observed that living as a human meant having both “responsibility towards the past” and a “desire to shape the future.” Through inter-religious dialogue and relationships, Christians and Muslims deepen their relationships with others outside of their faith tradition, seeking to find common ground to shape a common future with other people of faith and conscience.

One important step toward deepening the ELCA’s awareness and dialogue with Muslim communities in North America is a forthcoming Lutheran-Muslim Consultative Panel, through the auspices of the Ecumenical and Inter-Religious Relations section of the Office of the Presiding Bishop. The Lutheran-Muslim Consultative Panel will reflect on Christian and Islamic traditions of religious toleration, including reflection on the Qur’anic pronouncement, “There is no compulsion in religion” (2:256). The Lutheran-Muslim Consultative Panel will consult with the Global Mission unit, the Church in Society unit, and the Ecumenical and Inter-Religious Relations section to assess the role of religious minorities in Christian and Muslim contexts, paying express attention to the 2003 and 1997 actions to examine “the causes and manifestations of religious extremism.”

It is recommended that the Ecumenical and Inter-Religious Relations section, the Global Mission unit, and the Church in Society unit work together in keeping with the ELCA’s commitment to the accompaniment model of mission with global church partners by communicating with global companions in regions with Christian minorities and larger Muslim population centers. In the spirit of the 2003 and 1997 Churchwide Assembly actions, it is recommended that the churchwide offices continue to produce literature, programs, presentations, and public opportunities committed to countering fear and conflict with a commitment to inter-religious dialogue and relationships filled with accountability and respect, humility, faithfulness, and forthrightness.

The Church Council subsequently voted [CC06.11.60d]:

To thank the West Virginia-Western Maryland Synod for its resolution of concern related to the persecution of Christians and proselytes in Islamic states;

To receive the report from the Ecumenical and Inter-Religious Relations section; and

To request that the secretary of this church transmit the report as the response of the Church Council to the resolution of the West Virginia-Western Maryland Synod.

**ASSEMBLY**

**ACTION:**

**EN BLOC**

**CA07.06.33N To thank the New England Synod for its memorial related to Lutheran-Muslim Dialogue;**

**To acknowledge the work of the Ecumenical and Inter-Religious Relations section of the Office of the Presiding Bishop and other churchwide units with the Muslim community both directly and through the National Council of the Churches of Christ; and**

**To anticipate the development of the Lutheran-Muslim consultative panel.**

**Category D1: Encouraging Gospel Ministry**

Reference: 2007 Pre-Assembly Report, Section VII, pages 44–45.

**1. Arkansas-Oklahoma Synod (4C) [2007 Memorial]**

WHEREAS, many more Evangelical Lutheran Church in America congregations are unable to afford a full-time ordained leader; and

WHEREAS, these congregations provide vital ministry and witness in their communities; and

WHEREAS, the candidacy process does not provide an adequate number of ordained leaders to serve where there is need; and

WHEREAS, we, the Arkansas-Oklahoma Synod, have defined our ministry area as a “frontier environment”; and

WHEREAS, the Arkansas-Oklahoma Synod mission statement calls us to “Share the Gospel of God’s grace”; and

WHEREAS, the Arkansas-Oklahoma Synod has declared that “we are called to identify and respond to new opportunities for ministry, and stimulate our ministries to be vibrant and exciting”; and

WHEREAS, the letter of call for a pastor and the *Model Constitution for Congregations* identify encouraging persons to prepare for the ministry of the Gospel as a key responsibility; therefore, be it

RESOLVED, that the bishop, the Synod Council leadership ministry coordinator, the candidacy committee, and all rostered leaders of the Arkansas-Oklahoma Synod devote themselves to encouraging persons to prepare for the ministry of the Gospel by regularly asking persons to consider the ministry; praying for wisdom and guidance in recognizing gifted persons; communicating regularly the process for both traditional and alternative tracks for ordained ministry; and communicating regularly options for other rostered Gospel ministries, including deaconesses, diaconal ministers, and associates in ministry, as well as non-rostered ministries, such as missionaries, Christian educators, youth workers, and others; and be it further

RESOLVED, that the Arkansas-Oklahoma Synod Assembly memorialize the 2007 Churchwide Assembly of the Evangelical Lutheran Church in America to continue to review the candidacy process and explore new options leading to a well trained and educated rostered leadership, including online educational opportunities, utilization of full communion

partners' seminaries and educational institutions in all geographic locations, and the establishment of a pastoral apprenticeship track to ordination.

### **Background**

The memorial from the Arkansas-Oklahoma Synod lifts up the creative dynamic between two essential goods in the candidacy process: the desire for a well-trained and educated rostered leadership and the need for flexibility in order to respond to missional needs and emergent opportunities, both locally and throughout the ELCA.

The Vocation and Education unit continually monitors and reviews existing leadership development programs in this church. In consultation with the Conference of Bishops, the Office of the Secretary, and the ELCA seminaries, the unit also helps develop new options to meet emerging needs. Provision for consistent standards and flexible application is found in all key documents, including the *Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America*, the *Candidacy Manual*, and the *Manual of Policies and Procedures for Management of the Rosters of the Evangelical Lutheran Church in America*.

The Master of Divinity degree program along with the associated contextual formation provided by the eight seminaries of the ELCA continues to produce excellent ordained leaders for this church. In addition, the ELCA constitution (7.31.13.) provides that a Master of Divinity degree from another accredited theological school in North America may be accepted, when accompanied by a year of residency at a seminary of this church, along with practical preparation as determined by the appropriate churchwide unit. This provision offers candidates geographical flexibility in securing their education. It draws particularly on the full communion and other ecumenical relationships of the ELCA. The requirement for a residency year at an ELCA seminary complements this by supplying fundamentals of this church's life together through Lutheran formation, identity, and collegiality. The residency year also facilitates the constitutionally required recommendation of a candidate by an ELCA seminary faculty. The provisions also support the high value this church places upon contextual education in communities of faith, and apprenticeship with seasoned pastors in contextual education and clinical education programs, including the internship year. While residency continues to be the standard, ELCA seminaries and candidacy committees are also finding effective, integrated ways to use to the extent permitted by accreditation agencies community and cohort-based formation with online classes and distance learning through such excellent ELCA resources as Fisher's Net and Select Multimedia Resources.

For additional flexibility to meet mission needs, proposed bylaw amendments to be considered by the 2007 Churchwide Assembly would allow the residency year not only at a seminary of the ELCA, but also at a seminary of the Evangelical Lutheran Church in Canada. Also, under the proposed changes, the required faculty endorsement could be by a seminary of either church.

This church's Word and Service rosters offer flexibility in preparation as well. Associate in ministry candidates can utilize local educational institutions, seminary distance learning or master's degree programs, Fisher's Net, Select Multimedia Resources, and synodical lay school offerings toward or beyond the 20 credit hours in basic Bible and theology outlined in the *Candidacy Manual* for their formation. Diaconal minister candidates pursue either a Master of Arts or a Master of Divinity degree. Candidates for the Deaconess Community may follow either of the above patterns, depending on the ministry for which they are preparing. Contextual education is a required element of formation for

all preparing for one of the Word and Service rosters. New staffing configurations across these rosters may offer tremendous possibilities for providing Gospel ministries in remote and under-served contexts.

Theological Education for Emerging Ministries (TEEM) is a program by which the ELCA responds to the missional needs of this church, taking into consideration the leadership gifts, ministry skills, cultural learning styles, experience, and age of a candidate when establishing expectations, and requirements for preparation as an ordained minister. Candidates identified by their synod and accepted into the TEEM program prepare to meet emerging ministries, including new starts or redevelopments responding to the multicultural and evangelical outreach opportunities of a synod, or to serve in ministry settings that are without ordained pastoral leadership. Re-visioned in the 2005 edition of the *Candidacy Manual*, the process now is conceived in an action/reflection model for formation. TEEM preparation presupposes the availability of a site for ministry identified by a synodical bishop. Seminaries have configured flexible programs for study, including distance learning and intensives, to respond to this model. Although not called an apprenticeship program, the TEEM program is a highly mentored process relying heavily on seasoned pastors to provide excellent, appropriate on-site training. The present TEEM program reflects the intentions of the ELCA constitution (7.31.14.), the report of the study of ministry, “Together for Ministry” (1993), the “Study of Theological Education” (1993, 1995), and the ELCA’s Plan for Mission (2005).

Synodically Authorized or Licensed Ministries are used in the ELCA to provide pastoral or diaconal leadership for a congregation or other ministry of this church when need exists within a synod exceeding that which can be met by rostered persons (bylaws 7.61.01. and 7.61.02., with guidelines approved by the Church Council in 1995 and amended in 2005 and 2006). Such service does not lead directly or automatically to rostered ministry, but it is another element of flexibility in ELCA provisions for ministry. The provisions call for the use of local pastors for the training and supervision of the synodically authorized ministers. The Conference of Bishops and the Vocation and Education unit continue to monitor use of these provisions and to encourage people engaged in these ministries to prepare for rostered ministry, drawing on their experience under the supervision of a pastor.

With the richness of these gifts of leadership and this variety of formative and educational experiences, men and women are prepared for public ministries of the Gospel for a world in need of Christ’s healing power.

## **ASSEMBLY**

### **ACTION:**

**EN BLOC**

**CA07.06.33o** To receive with thanks the memorial of the Arkansas-Oklahoma Synod that affirms and contributes to the continuing review and development that are already part of the Vocation and Education unit’s responsibility for the candidacy process;

To acknowledge the challenge always to be creative and open to new possibilities for preparing people for faithful rostered leadership; and

To recognize the importance of mentored contextual education in combination with programs of formal, communal

**study but to decline to recommend development of a route to ordination solely through pastoral apprenticeships.**

**Category D2: Chaplaincy, Pastoral Care, and Clinical Education**

Reference: *2007 Pre-Assembly Report*, Section VII, pages 45–49.

**1. Minneapolis Area Synod (3G) [2007 Memorial]**

WHEREAS, the Evangelical Lutheran Church in America (ELCA) Church Council has identified two of its primary strategic directions for 2004–2012 as “stepping forward as a public church that witnesses boldly to God’s love for all that God has created” and “bringing forth and supporting faithful, wise, and courageous leaders whose vocations serve God’s mission in a pluralistic world”; and

WHEREAS, ministries in chaplaincy, pastoral counseling, and clinical education (MCPCCE) have been longstanding, primary expressions of this church’s witness and outreach in and for the world, deeply rooted and integrated into this church’s total mission; and

WHEREAS, through a call from their Synod Council or the ELCA Church Council, these ordained, consecrated, or commissioned ministers extend the love of God in Jesus Christ to millions of persons annually, serving in and through a rich diversity of ELCA social ministry organizations, as well as hundreds of institutions and settings in the public square including health care, hospice, corrections, counseling centers, spiritual direction, clinical pastoral education, long-term care, substance abuse treatment, police and fire departments, and the workplace; and

WHEREAS, while the number of clinical pastoral education (CPE) supervisors, pastoral counselors, and chaplains in the Minneapolis Area Synod remains strong, this is not the case churchwide. An alarming 30 percent decline in the numbers of ELCA rostered persons serving these ministries has occurred over the last 15–20 years, dropping from approximately 1,000 in 1988 to 690 in 2006 (clinical pastoral education supervisors alone eroding 66 percent, from 148 in 1988 to 51 in 2006), and the detrimental effects of these declines now impact the public pastoral ministry of this church; and

WHEREAS, from 1967–1987 the former Lutheran Council in the United States (LCUSA) provided for three full-time staff working in direct support of these ministries, reduced in 1988 to one full-time ELCA churchwide staff person, further reduced in 1994 to one half-time person, still further reduced in 2003 to a one-quarter time “deployed consultant”; and

WHEREAS, those serving as synodical representatives and regional representatives for MCPCCE as well as all rostered MCPCCE ministers and those seeking positions in chaplaincy fully depend on the churchwide staff to provide necessary services of support, recruitment, ecclesiastical endorsement, interpretation, advocacy, and consultation; and

WHEREAS, this church requires all candidates for Word and Sacrament ministry to complete one unit of clinical pastoral education prior to ordination and all who receive ecclesiastical endorsement to have completed four units of clinical pastoral education, yet the ability to have a Lutheran presence in these programs has decreased; and

WHEREAS, resolution 14 of the ELCA’s social statement “Caring for Health: Our Shared Endeavor” (adopted by the 2003 Churchwide Assembly), called upon the former Division for Ministry to: 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 needs 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; therefore, be it

RESOLVED, that the 2007 Minneapolis Area Synod memorialize the 2007 Churchwide Assembly of the Evangelical Lutheran Church in America to direct the Vocation and Education unit to fund again at least a half-time churchwide professional staff position by February 1, 2008, to coordinate, interpret, and advocate for ministries of chaplaincy, pastoral counseling, and clinical pastoral education as a vital part of the ecclesial and missional strategy of this church.

**2. Metropolitan Chicago Synod (5A) [2007 Memorial]**

WHEREAS, the Evangelical Lutheran Church in America (ELCA) has identified two of its primary strategic directions as “stepping forward as a public church that witnesses boldly to God’s love for all that God has created” and “bringing forth and supporting faithful, wise, and courageous leaders whose vocations serve God’s mission in a pluralistic world”; and

WHEREAS, ministries in chaplaincy, pastoral counseling, and clinical education (MCPCCE) have been longstanding, primary expressions of this church’s witness and outreach to and for the world, deeply rooted and integrated into this church’s total mission; and

WHEREAS, these ordained and lay rostered people extend the love of God in Jesus Christ to millions of people annually, serving in and through a rich diversity of ELCA social ministry organizations, as well as hundreds of institutions and settings in the public square including health care, hospice, corrections, counseling centers, spiritual direction, clinical pastoral education, long-term care, substance abuse treatment, police and fire departments, and the workplace; and

WHEREAS, an alarming 30 percent decline in the number of ELCA rostered people serving these ministries has occurred over the last 15 to 20 years from approximately 1,000 in 1988 to 690 in 2006 (CPE supervisors alone eroding 66 percent from 148 in 1988 to 51 in 2006), the detrimental effects of these declines now having an impact on the Metropolitan Chicago and many other synods; and

WHEREAS, from 1967 to 1987, the former Lutheran Council in the United States (LCUSA) provided for three full-time staff people working in direct support of these ministries, and this was reduced in 1988 to one full-time ELCA churchwide staff person, further reduced in 1994 to one half-time person, and still further reduced in 2003 to a one-quarter time "deployed consultant"; and

WHEREAS, those serving these rostered ministries fully depend on the churchwide office to provide much needed services of support, recruitment, ecclesiastical endorsement, interpretation, advocacy, and consultation; and

WHEREAS, resolution 14 of the ELCA's most recent social statement, "Caring for Health: Our Shared Endeavor" (adopted at the Churchwide Assembly, August 15, 2003), called upon the former Division for Ministry to: a) study the current trends and future needs for ministries in health-care chaplaincy, pastoral counseling, spiritual direction, and clinical education; and b) examine the clinical and academic education needs 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; therefore, be it

RESOLVED, that the Metropolitan Chicago Synod call upon the Church Council of the Evangelical Lutheran Church in America, in consultation with the Vocation and Education unit, to make clear and public particularly to all bishops, synodical staff relating to MCPCE, and all rostered people currently serving in or preparing for these ministries the ecclesial and missional strategy for future budgetary and staff support for ministries in chaplaincy, pastoral counseling, and clinical education beyond January 1, 2008.

### **3. Northwestern Ohio Synod (6D) [2007 Memorial]**

WHEREAS, the Lutheran church historically has been a leader and pioneer in the ministries of chaplaincy, pastoral counseling, and clinical pastoral education, dating from the 1940s; and

WHEREAS, those ministries faithfully have served the Lord's mission of bringing hope and healing to those who are hurting and struggling, many times at the margins and forgotten places of our society; and

WHEREAS, support of such ministries and the specialized training needed has diminished, as is evidenced by the decline in staffing from several persons in the 1960s and 1970s to one person at the formation of the Evangelical Lutheran Church in America (ELCA) in 1988 to a two-thirds time position in the 1990s to a quarter-time consultant as of 2003; and

WHEREAS, the lack of support is further evidenced by a reduction from 1,000 in 1998 to 690 in 2005 in ELCA rostered persons serving in the ministries of chaplaincy, pastoral counseling, and clinical pastoral education; a reduction in certified pastoral education supervisors from 148 to 51; and a reduction in endorsed and certified persons serving in these ministries from 429 in 1995 to 350 in 2005; and

WHEREAS, the seminaries of the ELCA require one unit (400 hours) of clinical pastoral education for graduation from seminary and four units (1,600 hours) for endorsement for service in these specialized ministries, and the dramatic decline in Lutheran supervisors limits the opportunity for seminary students and pastors to obtain their clinical training within a Lutheran context; therefore, be it

RESOLVED, that the Northwestern Ohio Synod request that the Evangelical Lutheran Church in America, at its 2007 Churchwide Assembly and through its Church Council, act to recommit the ELCA to renewed support for these ministries of chaplaincy, pastoral counseling, and clinical pastoral education, which are vital elements of the Lord's mission; and be it further

RESOLVED, that the Northwestern Ohio Synod request the ELCA to explore ways to enhance scholarship assistance for those entering training for such ministries; increase staffing support for ministries of chaplaincy, pastoral counseling, and clinical pastoral education (MCPCE); and develop stronger recruitment and promotional programs of these specialized roles in the ELCA; and be it further



RESOLVED, that the Northwestern Ohio Synod request that the ELCA report on the actions taken and the progress made in this matter and that the report be brought to the 2008 Northwestern Ohio Synod Assembly.

#### **4. Southeastern Pennsylvania Synod (7F) [2007 Memorial]**

RESOLVED, that the Southeastern Pennsylvania Synod in assembly memorialize the 2007 Churchwide Assembly of the Evangelical Lutheran Church in America (ELCA) to request that the Vocation and Education unit report on the impact of the greatly reduced ELCA staff leadership for the declining numbers of those serving in ministries in chaplaincy, pastoral counseling, and clinical education in the ELCA; develop specific recommendations that will reverse the declining numbers of those serving in these ministries, including a strategy for overcoming the minimal ELCA staff leadership available for this effort; and bring that report and recommendations to the 2009 Churchwide Assembly of the Evangelical Lutheran Church in America.

#### **5. North Carolina Synod (9B) [2007 Memorial]**

WHEREAS, the Evangelical Lutheran Church in America (ELCA) has identified as two of its primary strategic directions “stepping forward as a public church that witnesses boldly to God’s love for all that God has created” and “bringing forth and supporting faithful, wise, and courageous leaders whose vocations serve God’s mission in a pluralistic world”; and

WHEREAS, ministries in chaplaincy, pastoral counseling, and clinical education (MCPCCE) have been longstanding, primary expressions of this church’s witness and outreach in and for the world, deeply rooted and integrated into this church’s total mission, a pioneer and leader in the delivery of chaplaincy services, pastoral counseling, and clinical pastoral education dating from at least 1944 through the National Lutheran Council, the College Chaplains of the American Protestant Hospital Association, the Lutheran Hospital Association, and the National Council of Churches Commission on Ministry in Institutions of Religion and Health; and

WHEREAS, these ordained and lay rostered persons extend the love of God in Jesus Christ to millions of persons annually, serving in and through a rich diversity of ELCA social ministry organizations, as well as hundreds of institutions and settings in the public square including health care, hospice, corrections, counseling centers, spiritual direction, clinical pastoral education, long-term care, substance abuse treatment, police and fire departments, and the workplace; and

WHEREAS, resolution 14 of the ELCA’s most recent social statement, “Caring for Health: Our Shared Endeavor” (adopted by the 2003 Churchwide Assembly), called upon the former Division for Ministry to: 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 needs 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

WHEREAS, the seminaries of the ELCA require a unit (1,600 hours) of clinical pastoral education of students before graduation from seminary, and the dramatic decline in Lutheran clinical pastoral education supervisors limits opportunities for Lutheran seminary students to serve their clinical pastoral education within a Lutheran context; and

WHEREAS, a new manual for those seeking to be endorsed by the ELCA in the ministries in chaplaincy, pastoral counseling, and clinical education will require clinical education and supervision well beyond seminary and one unit of clinical pastoral education; and

WHEREAS, those serving these rostered ministries fully depend on the churchwide organization to provide much needed services of support, recruitment, ecclesiastical endorsement, interpretation, advocacy, and consultation; and

WHEREAS, an alarming 30 percent decline in the numbers of ELCA rostered persons serving these ministries has occurred over the last 15-20 years (from approximately 1,000 in 1988 to 690 in 2006), clinical pastoral education supervisors alone eroding 66 percent (from 148 in 1988 to 51 in 2006), a reduction of 429 rostered, endorsed, and certified persons serving in chaplaincy, pastoral counseling, and clinical pastoral education in 1995 to 355 in 2005, the detrimental effects of these declines now impacting many synods of the ELCA; and

WHEREAS, the Commission for a New Lutheran Church (CNLC), at the formation of the ELCA in 1988 recommended one staff person for the Office of Chaplaincy, Pastoral Counseling, Clinical Pastoral Education; and

WHEREAS, from 1967-1987 the former Lutheran Council in the United States (LCUSA) provided for three full-time staff working in direct support of these ministries, reduced in 1988 to one full-time ELCA churchwide staff

person, further reduced in 1994 to one half-time person, still further reduced in 2003 to a one-quarter time “deployed consultant”; therefore, be it

RESOLVED, that the North Carolina Synod request that the Church Council of the Evangelical Lutheran Church in America take action to correct the departure from the rich historical tradition of Lutheran leadership in the field of chaplaincy, pastoral counseling, and clinical pastoral education, reverse the neglect of the nurture of Lutheran chaplains, pastoral counselors, and clinical pastoral education supervisors, and take action to rectify the dramatic decline of rostered persons called to serve in these missional ministries of the Evangelical Lutheran Church in America; and be it further

RESOLVED, that the Evangelical Lutheran Church in America at its 2007 Churchwide Assembly restore to its needed place at least one staff person at the churchwide level for ministries of chaplaincy, pastoral counseling, and clinical pastoral education, and remain in support of these vital ministries.

### **Background**

From 1988 through the reorganization of the churchwide organization in 2005, the former Division for Ministry was responsible for churchwide relationships with ministries of chaplaincy, pastoral care, and clinical education (MCPCCE). Since then, these relationships have been overseen through the Vocation and Education unit.

The 2003 Churchwide Assembly adopted the social statement, “Caring for Health: Our Shared Endeavor.” That statement includes attention to these areas of ministry, and one of the implementing resolutions requested a study of the “current trends and future needs for ministries in health-care chaplaincy, pastoral counseling, spiritual direction, and clinical education,” and also a study of the “clinical and academic education needed for the future of these ministries.” A report on this study was presented to the Vocation and Education program committee in March 2007. The bulk of the material from that report is incorporated here because it is current and addresses the concerns of the synodical memorials.

The Church Council at its November 2006 meeting considered similar resolutions and took the following action [CC06.11.57]:

To receive the resolutions of the Southwestern Washington Synod, the Southeastern Iowa Synod, and the Southeastern Synod related to chaplaincy, pastoral counseling, and clinical pastoral education; and

To refer the resolution to the Vocation and Education unit with a request that a report and possible recommendations be brought to the November 2007 meeting of the Church Council.

The churchwide organization had engaged previously in careful consideration of this church’s needs and opportunities in MCPCCE. In 2000 a “Strategic Plan for Specialized Pastoral Care and Clinical Education” was developed by a planning team. That plan restated the importance of health-care chaplaincy, pastoral care, and clinical education in the ELCA and laid out an ambitious set of goals for these ministries and various expressions of this church. Not all goals of the plan were adopted by the unit’s board, nor have all been met. Nevertheless, they have guided the churchwide role into a focus on consultation with synod leadership and implementation of the ecclesiastical endorsement system for the ELCA.

The work of the churchwide organization related to MCPCCE is overseen through the Vocation and Education unit’s leadership workgroup. MCPCCE is part of the portfolio of the director for rostered and authorized ministries. A part-time consultant and nine regional consultants who receive a small honorarium do the bulk of the organizational and consultative work. It is the responsibility of each regional consultant to work with the

synodical bishops so that there will be an active MCPCCE liaison in each of the 65 synods. A Vocation and Education administrative assistant handles all the paper work for the ecclesiastical endorsement process. Twenty volunteers across this church serve as conveners for the endorsement panels that serve the process. Although Vocation and Education unit staff members and the program committee would be pleased to have more extensive staffing in this arena, they agree that present and projected financial realities make that impossible. More importantly, they agree that the present system is working well and that synods are the primary location for developing and supporting MCPCCE leadership.

Through the Inter-Lutheran Coordinating Committee for Ministries in Chaplaincy, Pastoral Counseling, and Clinical Education (ILCC), the ELCA participates with The Lutheran Church Missouri Synod in a process of ecclesiastical endorsement that determines an individual to be both a recognized (i.e., rostered) minister in good standing and one who has met the appropriate criteria for ecclesiastical endorsement for ministries in MCPCCE. This endorsement, combined with an individual's professional certification, helps establish criteria for persons to serve as qualified and certified health-care chaplains and pastoral counselors. There is a similar process for persons endorsed and certified to be clinical education supervisors. A summary of procedures for ecclesial endorsement is included in the *ELCA Manual of Policies and Procedures for the Management of the Rosters*. The full process is explained in the newly revised ILCC manual, "Ministries in Chaplaincy, Pastoral Counseling, and Clinical Education: Endorsement Standards and Procedures, Call Criteria, Program Guidelines."

### ***Current Trends and Future Needs***

There continues to be an obvious need for qualified persons to serve as health-care chaplains. The emphasis within the health-care industry for higher standards in health-care delivery, including chaplaincy programs, amplifies the importance of the systems that provide for ecclesiastical endorsement and for professional certification.

There has been some decline in the number of ELCA ordained or consecrated rostered ministers with ecclesiastical endorsement serving in the ministries of chaplaincy, pastoral counseling, and clinical education. In 1995 there were a total of 429 rostered persons with ecclesiastical endorsement and professional certification serving in health-care chaplaincy, pastoral counseling, and clinical education; in 2006 the number had declined to 366 persons. Age profiles of those presently serving suggest that the decline in numbers may continue. One area of particular concern is the decline in the number of Clinical Pastoral Education (CPE) programs available and the decline in the number of ELCA chaplains certified to lead such programs. On the other hand, in 2006, twenty-six rostered leaders received endorsement for ministries in chaplaincy, pastoral care and clinical education. That is an addition of seven percent to those serving in the prior year, suggesting that there is strong, growing interest in these ministries, despite some declines in prior years.

Demographic trends and changes in health care in this country likely will create a need to increase the number of qualified and professionally trained pastoral care providers, though perhaps in different service configurations and with new skills. The decline in the number of rostered persons in the ELCA who serve in these ministries should be reversed if the ELCA is to continue to have its traditional proportional and leadership representation in the field. Lutheran health and social service institutions are part of one of the largest ministry networks in this country. Many of the available and needed positions are in ELCA institutions, but ELCA ministers also serve in other private and in public institutions.

Seminaries and synods can play important roles in communicating the need for qualified people to serve in those ministries and in facilitating preparation and support. The establishment of the roster of ELCA diaconal ministers in 1995 and the continuation of the ELCA Deaconess Community are areas of potential growth, as these two lay rosters focus on service ministries, often at the edges of the institutional church. Some associates in ministry also prepare for and serve in these roles. Along with these ministries of Word and Service, there continues to be a need for ordained ministers of Word and Sacrament in MCPCCE roles. Both the Master of Arts degree and the Master of Divinity degree offered by ELCA seminaries can provide the appropriate academic background for people preparing to serve in MCPCCE ministries. The additional requirements for clinical education and supervised fieldwork enable an individual to seek ecclesiastical endorsement and professional certification.

Those exploring or beginning candidacy for ordained or consecrated ministries as well as those already serving in rostered ministry can be invited to consider serving in a ministry in health-care chaplaincy, pastoral counseling or clinical education. Students in ELCA seminaries are eligible for a variety of general financial assistance. It would be useful if additional funding sources were developed to make possible the specialized learning required for many MCPCCE ministries, notably additional training and clinical supervision. The Vocation and Education unit currently provides very limited scholarship assistance for qualified ELCA candidates and also shares in an inter-Lutheran scholarship fund that was established to provide financial assistance to qualified people from both the Evangelical Lutheran Church in America and The Lutheran Church Missouri Synod.

#### ***MCPCCE and the Vocation and Education program unit***

As indicated above, good structures are in place for supporting, encouraging, and monitoring needs and opportunities for ministry in chaplaincy, pastoral care, and clinical education. Through staff members and the regional and synodical representatives, the Vocation and Education program unit will continue to lift up the importance of having an ample cadre of qualified people both to serve as endorsed and certified health-care chaplains, pastoral counselors, and clinical educators and to facilitate the endorsement and support processes. These ministers provide pastoral care for people at critical life and death junctures and are trained to provide the theological and spiritual dimensions in health care and to demonstrate God's gracious and healing presence in life, as described in the "biblical and theological perspectives" section of "Caring for Health: Our Shared Endeavor."

The Vocation and Education unit has systematized the way in which new bishops and synod staff members are made aware of the ELCA's commitment to and processes for MCPCCE. The unit also is more regularly convening its nine regional MCPCCE representatives for planning to address needs identified in the various studies and reports. The focus is on support to synods, seminaries, and the various networks engaged in this work. This group facilitates and monitors ecclesiastical endorsements by the ELCA. The Vocation and Education unit will continue to cooperate through the Inter-Lutheran Coordinating Committee for these.

With sustained support from the churchwide organization, primary responsibility for ministries in chaplaincy, pastoral care, and clinical education will continue to be in synods. In the synods, staff and other leaders can be more directly aware of those serving or having the potential to serve in these ministries and can actively recruit, offer preparation, and facilitate support. In collaboration with synods and their candidacy committees, and with clinical education programs, seminaries will continue to play a critical role in invitation and preparation.

**ASSEMBLY**

**ACTION:**

**EN BLOC**

**CA07.06.33P**

To receive the memorials of the Southeastern Pennsylvania Synod, Northwestern Ohio Synod, North Carolina Synod, Minneapolis Area Synod, and Metropolitan Chicago Synod concerning the ministries of chaplaincy, pastoral care, and clinical education (MPCCE);

To commend and thank those who currently serve in ministries of chaplaincy, pastoral care, and clinical education;

To encourage other rostered leaders and candidates for rostered ministry to consider and to prepare for such ministries;

To thank ELCA synods and seminaries for their facilitation of ministries and ministers in chaplaincy, pastoral care, and clinical education, and to encourage the synods and seminaries of this church to recruit actively and collaboratively for such service and to offer continuing and expanded support and preparation opportunities, including scholarship aid;

To affirm the Vocation and Education unit staff, its consultants, and the regional and synodical MPCCE representatives for their work in these arenas and for their focused and ongoing planning; to encourage the unit's continued advocacy for chaplaincy, pastoral care, and clinical education ministries;

To acknowledge the action on this subject taken by the Church Council at its November 2006 meeting [CC06.11.57]:

To receive the resolutions of the Southwestern Washington Synod, the Southeastern Iowa Synod, and the Southeastern Synod related to chaplaincy, pastoral counseling, and clinical pastoral education; and

To refer the resolution to the Vocation and Education unit with a request that a report and possible recommendations be brought to the November 2007 meeting of the Church Council;

and

To refer the memorials to the Vocation and Education unit as additional information as it prepares its report for the November 2007 meeting of the Church Council.

**Category D3: The Purpose of the Church,  
Stewardship, and Disciplinary Activity**

Reference: 2007 Pre-Assembly Report, Section VII, pages 49–50.

**1. Sierra Pacific Synod (2A) [2007 Memorial]**

RESOLVED, that the Sierra Pacific Synod in assembly memorialize the 2007 Churchwide Assembly to direct the Office of the Secretary of the Evangelical Lutheran

Church in America (ELCA) to make a full disclosure to the Church Council of the cost of each disciplinary proceeding against clergy partnered in same-sex relationships; and be it further

RESOLVED, that this disclosure shall be part of the public record of the Church Council's meetings and published (in *The Lutheran* magazine and on the ELCA Web site) for all members of the ELCA to read.

### **Background**

Provision 20.11. of the *Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America* states: "Since synods have responsibility for admittance of persons into the ordained ministry of this church or onto other rosters of this church and have oversight of pastoral and congregational relationships, the disciplinary process shall be a responsibility of the synod on behalf of this church and jointly with it." The constitution also provides that the presiding bishop of this church may initiate the disciplinary process if the person involved is a synodical bishop (20.21.03.f.).

A Discipline Hearing Committee is composed of 12 persons, of whom six are selected by the Synod Council's Executive Committee from the Committee on Discipline of the synod and six are selected from the churchwide Committee on Discipline, with two of those six selected by the accused. A hearing officer is selected by the presiding bishop from the churchwide Committee of Hearing Officers. The cost to the churchwide organization is minimal and consists of travel and housing expenses for the members of the churchwide Committee on Discipline, the hearing officer, and a hearing facilitator.

The Conference of Bishops maintains a shared-risk fund, a form of self-insurance. Each synod, on a voluntary basis, contributes to this fund based on the number of leaders and congregations rostered there. This fund can be used, among other things, to offset synodical costs of disciplinary hearings.

The Churchwide Assembly approves the aggregate biennial budget of the churchwide organization, and the Church Council approves the aggregate annual spending authorization of the churchwide organization. Disclosure of individual line items in unit budgets, as the memorial requests, would set an unfortunate precedent of micro-management of the churchwide organization budget.

It should be noted that prior to 2007, the last time the full discipline hearing process was utilized was in 1997. Two other cases filed during the interim were resolved when the ordained ministers resigned during the process. In summary, the discipline process is initiated rarely. In fact, since the inception of the Evangelical Lutheran Church in America in 1987, only 20 or so discipline cases have been filed for any reason, with only 10 going to a full hearing. As a result, in most years the small amount budgeted for discipline hearings is not expended. When it is necessary, however, it is a small price to pay to protect the rights of the accused individuals and congregations.

### **ASSEMBLY**

#### **ACTION:**

**EN BLOC**

**CA07.06.33Q** To receive the memorial of the Sierra Pacific Synod concerning the cost of discipline hearings;

To acknowledge that the *Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America*

**assigns responsibility for the discipline process to synods, on behalf of this church and jointly with it; and**

**To decline to adopt the changes called for in the memorial to the 2007 Churchwide Assembly.**

### **Category F1: Reparative Therapy**

Reference: 2007 Pre-Assembly Report, Section VII, page 73.

#### **1. Metropolitan Washington, D.C., Synod (8G) [2007 Memorial]**

WHEREAS, we are called as Christians to proclaim God's grace and to care for one another as expressed in Scripture: "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" (1 Thessalonians 5: 9-11); and

WHEREAS, the 1991 and 1995 Churchwide Assemblies of the Evangelical Lutheran Church in America (ELCA) affirmed that "gay and lesbian people, as individuals created by God, are welcome to participate fully in the life of the congregations of the Evangelical Lutheran Church in America" [CA91.7.51]; and

WHEREAS, the open letter from the bishops of the ELCA in 1996 spoke to gay and lesbian persons 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" ("A Word of Welcome to Gays and Lesbians," March 22, 1996); 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 all have 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, "reparative" or "conversion" therapies are "based upon an understanding of homosexuality that has been rejected by all the major health and mental health professionals," and the American Psychiatric Association has indicated the potential risks of such therapy are great (American Psychological Association, "Just the Facts About Sexual Orientation and Youth: A Primer for Principals, Educators and School Personnel"); and

WHEREAS, "reparative" or "conversion" therapy does not include non-coercive counseling or psychotherapy intended to be helpful to those confused about sexual orientation or to those seeking to cope with known sexual orientation but not directed specifically at changing sexual orientation (American Psychological Association, "Just the Facts About Sexual Orientation and Youth: A Primer for Principals, Educators and School Personnel"); and

WHEREAS, the Metropolitan Washington, D.C., Synod in assembly declared "its rejection of those therapies that seek to change one's sexual orientation" at its 2003 Synod Assembly in Gettysburg, Pa. [SA03.06.11]; therefore, be it

RESOLVED, that the Metropolitan Washington, D.C., Synod in assembly memorialize the 2007 Churchwide Assembly of the Evangelical Lutheran Church in America, meeting in Chicago, Illinois, to declare its rejection of any therapy that seeks to change one's sexual orientation and to offer a special message of care and concern to those in this church who may be wrestling with issues of sexual self-understanding; and be it further

RESOLVED, that the Metropolitan Washington, D.C., Synod in assembly memorialize the 2007 Churchwide Assembly to suggest that a duty of those in authority is to advise those inquiring about or suggesting a use of "reparative" or "conversion" therapy that this church rejects therapies that seek to change sexual orientation and that this type of therapy has been rejected by major health and mental health professionals, and to affirm the principles of God's unconditional love, that we may "encourage one another and build one another up" (1 Thessalonians 5:9-11).

### **Background**

The Task Force for ELCA Studies on Sexuality considered at some length both the literature and the experience of individuals related to the matter of "reparative" or "conversion" therapies. The focus of session five of the study document, "Journey Together

Faithfully, Part Two: The Church and Homosexuality” was on baptismal vocation and moral deliberation. It considered a variety of questions related to this matter under the headings of scientific research: limits and contributions; homosexual orientation is not a choice for some persons; reorientation therapy; view of the American Psychological Association (APA); scientific research and the Bible; and scientific research and tradition.

These sections of the study guide, and the encounters with resource persons regarding the personal experience of individuals, suggest that this topic is very complex. It is not possible to provide sufficient information to the 2007 Churchwide Assembly to allow for an informed decision on this matter.

### **ASSEMBLY**

#### **ACTION:**

*EN BLOC*

**CA07.06.33R** To thank the Metropolitan Washington, D.C., Synod for the memorial calling for this church to reject any therapy the intention of which is to seek to change the sexual orientation of a person, and for the care and concern that the memorial reflects for those in this church who may be wrestling with issues of sexual self-understanding; and

To refer this memorial to the Task Force for ELCA Studies on Sexuality urging that it consider this information in its ongoing discernment and deliberation.

At the request of Presiding Bishop Hanson, the assembly expressed its appreciation to the Memorials Committee with applause.

### **Personal Privilege**

The Rev. David P. Gleason [Southwestern Pennsylvania Synod] moved the following:

#### **MOVED;**

**SECONDED:** RESOLVED, that the Evangelical Lutheran Church in America, meeting in assembly at Chicago, Ill., on August 11, 2007, request the Conference of Bishops to enter into discussion and consideration of the matter of the accountability of bishops to the adopted policies, practices, and procedures of the ELCA and to formulate a clear statement of such accountability for consideration and adoption by the 2009 assembly of this church.

Presiding Bishop Hanson explained that the first step was to determine whether the motion was germane, given that the deadline for non-germane motions had passed. He ruled that, because the motion was related to matters that had been before the assembly, it was germane.

Pr. Gleason spoke to his motion, saying that it was troubling when bishops of this church negate or try to negate positions that have been taken by previous assemblies. Those whose responsibilities included striving for unity should follow this church’s policies and procedures, not undermine them. The resolution would assist this church in determining where the lines of accountability for synodical bishops lie.



The Rev. William E. Baum moved the previous question.

**MOVED;**

**TWO-THIRDS VOTE REQUIRED**

**SECONDED:** To end debate.

Mr. Renato A. Rodriguez [Northeastern Pennsylvania Synod] inquired how the motion differed from the response to the memorials in Category E3. Presiding Bishop Hanson replied that it was different because it called for bishops to discuss and report on their accountability to all established policies and procedures, not just matters of discipline.

Mr. James M. Morrell [Oregon Synod] wondered if it were in order to ask if the process outlined in the motion were different from current procedures and policies. Presiding Bishop Hanson responded that the question could not be asked until it was determined whether debate was closed. It would be in order to ask the question if debate remained open.

**MOVED;**

**TWO-THIRDS VOTE REQUIRED**

**SECONDED;**

**YES-434; NO-174**

**CARRIED:** To end debate.

Debate having ended, Presiding Bishop Hanson directed the assembly to vote on the motion.

## **ASSEMBLY**

### **ACTION:**

**YES-318; NO-309**

**CA07.06.34** RESOLVED, that the Evangelical Lutheran Church in America, meeting in assembly at Chicago, Ill., on August 11, 2007, request the Conference of Bishops to enter into discussion and consideration of the matter of the accountability of bishops to the adopted policies, practices, and procedures of the ELCA and to formulate a clear statement of such accountability for consideration and adoption by the 2009 assembly of this church.

## **Report of the Reference and Counsel Committee**

Reference: 2007 Pre-Assembly Report, Section VIII, pages 1–5; Section I, pages 9, 12, 33.

Presiding Bishop Mark S. Hanson invited the Rev. John C. Richter and Ms. Sandra Schlesinger, co-chairs of the Reference and Counsel Committee, to introduce the recommendations of the committee on resolutions submitted by voting members.

### **Motion A: HIV and AIDS Funding**

Reference: 2007 Pre-Assembly Report, Section VIII, page 1.

Motion A on HIV and AIDS Funding was submitted by Bishop Paul W. Stumme-Diers [Greater Milwaukee Synod]:

RESOLVED, to instruct the Church Council to take steps to develop a plan to provide up to an additional \$1 million in funding to implement the HIV and AIDS strategy.

Pr. Richter introduced the recommendation of the Reference and Counsel Committee:

**MOVED;**

**SECONDED:** To refer Motion A: HIV and AIDS Funding to the Church Council and encourage its continued support of the development and funding of this church's strategy on HIV and AIDS.

The Rev. Paul W. Stumme-Diers, bishop of the Greater Milwaukee Synod and the originator of the motion, responded positively to the recommendation of the Reference and Counsel Committee. He encouraged the Church Council to be attentive to the consultation on AIDS, which would occur in September 2007, and any funding requests coming from that forum.

Mr. Donn Gehret [Eastern Washington-Idaho Synod] moved that all of the recommendations of the Reference and Counsel Committee be considered *en bloc*. Presiding Bishop Hanson informed him that the motion was out of order since one of the recommendations of the committee was before the assembly.

There being no further discussion, the chair called for a vote on the committee's recommendation on Motion A.

**ASSEMBLY**

**ACTION:**

**YES-586; NO-13**

**CA07.06.35 To refer Motion A: HIV and AIDS Funding to the Church Council and encourage its continued support of the development and funding of this church's strategy on HIV and AIDS.**

**Motion B: Budget Surplus for Campus Ministry**

Reference: 2007 Pre-Assembly Report, Section VIII, page 2.

Motion B on using a Budget Surplus for Campus Ministry was submitted by Mr. Jason R. Day [Delaware-Maryland Synod]:

WHEREAS, Lutheran Campus Ministry is celebrating 100 years of ministry to college campuses throughout the U.S.A.; and

WHEREAS, students often do not have the financial resources to support the work of these ministries, but need these ministries in their college lives to live out their callings on their campuses and in the world; therefore, be it

RESOLVED, that the Church Council of the Evangelical Lutheran Church in America designate 10 percent or \$100,000, whichever is greater, of any budget surplus at the end of the 2007 fiscal year, to grants for campus ministries.

Ms. Schlesinger introduced the recommendation of the Reference and Counsel Committee:

**MOVED;**

**SECONDED:** To refer Motion B: Budget Surplus for Campus Ministry to the Church Council for consideration as it deals with a possible budget surplus at the end of the 2007 fiscal year and assesses ministry needs relative to the strategic plan of this church.

Mr. Jason R. Day [Delaware-Maryland Synod], author of the motion, spoke in support of the committee recommendation.

The Rev. Christopher D. Berry [Northwest Washington Synod], a campus pastor, spoke of being both a mentor and a evangelist. He was one of hundreds of campus pastors who would benefit from having extra resources for ministry. He urged adoption of the recommended action.

There being no further discussion, the chair called for a vote on the committee's recommendation on Motion B.

## **ASSEMBLY**

### **ACTION:**

**YES-558; NO-23**

**CA07.06.36 To refer Motion B: Budget Surplus for Campus Ministry to the Church Council for consideration as it deals with a possible budget surplus at the end of the 2007 fiscal year and assesses ministry needs relative to the strategic plan of this church.**

### **Motion C: Green Assemblies**

*Reference: 2007 Pre-Assembly Report, Section VIII, page 3.*

Motion C on Green Assemblies was submitted by Mr. David E. Laden [Saint Paul Area Synod]:

WHEREAS, the Monday [August 6, 2007] Pier Review states that, "The 2007 ELCA Churchwide Assembly is going green . . . reducing the environmental impact of this event"; and

WHEREAS, an increasing number of Churchwide Assembly participants have access to computer resources, as evidenced by the fact that 70 percent of this assembly's registration was done online, reducing the amount of paper sent out by the Office of the Secretary; therefore, be it

RESOLVED, that the 2007 ELCA Churchwide Assembly voting members and other recipients of assembly materials be given the option of receiving the minutes of this assembly electronically; and be it further

RESOLVED, that the default method of distribution be electronic, unless the recipient specifically requests a paper copy.

Pr. Richter introduced the recommendation of the Reference and Counsel Committee:

### **MOVED;**

**SECONDED:** To refer Motion C: Green Assemblies to the Office of the Secretary for the development of an effective means for electronic distribution of the minutes of the 2007 Churchwide Assembly of the Evangelical Lutheran Church in America.

Mr. David E. Laden [Saint Paul Area Synod], the author of Motion C, approved the recommendation, saying that members of this church were called to be good stewards of creation and should embrace electronic distribution of materials.

Mr. D. Alexander Jenkins [Northeastern Pennsylvania Synod] moved the previous question.

**MOVED;**  
**SECONDED;**  
**CARRIED:** To end debate.

**TWO-THIRDS VOTE REQUIRED**  
**YES-514; NO-31**

Debate having ended, the chair called for a vote on the recommendation on Motion C.

**ASSEMBLY**

**ACTION:** **YES-555; NO-40**  
**CA07.06.37** To refer Motion C: Green Assemblies to the Office of the Secretary for the development of an effective means for electronic distribution of the minutes of the 2007 Churchwide Assembly of the Evangelical Lutheran Church in America.

The Rev. James L. Goldsmith [Sierra Pacific Synod] expressed concern about whether there was a quorum in the assembly. Presiding Bishop Hanson replied that it was the number of voting members registered that established a quorum, not the number voting.

**Resolutions of Appreciation and Thanksgiving**

Reference: 2007 Pre-Assembly Report, Section VIII, pages 3–5.

The Rev. Glenn VanderKloot [Central/Southern Illinois Synod] moved that all remaining recommendations, which were submitted by the Committee of Reference and Counsel, be considered *en bloc*. Presiding Bishop Hanson indicated that the committee already had suggested this approach.

Ms. Schlesinger moved Motions D, E, F, G, and H, reading each aloud in the form prayers of thanksgiving. The assembly affirmed each resolution by saying, “Amen. Thanks be to God.”

**ASSEMBLY**

**ACTION:** **ACCLAMATION**  
**CA07.06.38** To approve *en bloc* Motion D, Motion E, Motion F, Motion G, and Motion H.

**Motion D: Appreciation for Presiding Bishop Mark S. Hanson**

Reference: 2007 Pre-Assembly Report, Section VIII, page 3.

We, as members of the Evangelical Lutheran Church in America gathered at this tenth Churchwide Assembly, express our deep thanksgiving for the faithful, pastoral, and visionary leadership of our presiding bishop, Mark S. Hanson.

We thank God for Bishop Hanson’s call to serve as presiding bishop, for his first term in office, and for the strongly supported renewal of his call by this 2007 Churchwide Assembly of the Evangelical Lutheran Church in America.

As Bishop Hanson begins his second term in office, we commit ourselves to continuing in prayer that his ministry may bear good fruit.

We receive with gratitude Bishop Hanson’s insightful and inspiring report and give thanks for the clarity of his strategic direction for this church: to support congregations; to

grow in evangelical outreach; to step forward as a public church; to deepen and extend global, ecumenical, and interfaith relationships; and to support leaders.

We accept with gratitude Bishop Hanson's challenge to be followers of Jesus Christ as leaders in a sent church, a church that is:

- immersed in Scripture
- generous in funding mission and ministry
- articulate in telling its story as a church sent by God
- committed to doing God's work with our hands.

In response to Bishop Hanson's teaching and his proclamation of God's Word, we commit ourselves to stewarding the ecology of interdependent ecosystems that make up the ELCA as we live and do God's work in our local habitats.

We extend our love and prayers to Bishop Hanson, Ione, and the entire Hanson family as we continue to share our life together in God's love, moving forward as a sent church in proclamation of the Gospel for the blessing of God's people and for the sake of the world.

And all God's people say, "Thanks be to God!"

### **Motion E: Appreciation for Vice President Carlos E. Peña**

*Reference: 2007 Pre-Assembly Report, Section VIII, pages 3–4.*

We, as members of the Evangelical Lutheran Church in America, gathered at this tenth Churchwide Assembly, receive the report of Vice President Carlos E. Peña with heartfelt appreciation and thankfulness. Through his joyful service to the people of the Evangelical Lutheran Church in America, he is an example of inspired and intentional lay ministry.

Vice President Peña has demonstrated a variety of leadership gifts that have benefitted the Church Council and churchwide staff as well as synods and congregations of this church. He is well known for his love of the Church, his prayerful service, and his wit and sense of humor. His commitment to the Church is evidenced by his efforts to build bridges through numerous synodical, ecumenical, and international visits.

We are grateful for this extraordinary volunteer, for his boundless excitement for the life and work of this church in the midst of managing a family business, and for the support of his amazing family.

We thank him for his four years of service as vice president of the ELCA and affirm him as he continues in faithful, purposeful leadership.

And all God's people say, "Thanks be to God!"

### **Motion F: Appreciation for Secretary Lowell G. Almen**

*Reference: 2007 Pre-Assembly Report, Section VIII, page 4.*

We, as members of the 2007 Churchwide Assembly of the Evangelical Lutheran Church in America, with appreciation, sincere gratitude, and respect receive the report of Secretary Lowell G. Almen.

We appreciate his 20 years of faithful service as the first secretary of the Evangelical Lutheran Church in America and his continued and faithful service. We thank Secretary Almen for his historical perspective, for lifting up the rich legacy of the Lutheran Church, and for his overview of the formation and history of the ELCA shared at this assembly.

We thank Secretary Almen for modeling the many gifts demonstrated by the Reverend Henry Melchior Muhlenberg, one of our early church leaders, who reminded us:

- of faithful witness to Scripture;

- of untiring commitment to the well-being of the Church;
- of deep understanding of the original context and contemporary application of the Lutheran Confessions;
- of genuine pastoral care for members;
- of facing tough challenges and disappointing obstacles, always with an eye on the wider picture of God's mercy.

We are thankful to Secretary Almen, gifted pastor, administrator, and historian for sharing his insight, wisdom and counsel with the people of God across this church. We appreciate his dry humor and winning smile that occasionally radiated throughout the gathered assembly.

We thank God for his supportive and loving wife, Sally, and their family, who shared in his ministry over the many seasons, and for their exceptional service. As Secretary Almen and his family begin a new chapter in their journey, we wish them continued blessings and fulfillment.

And all God's people say, "Thanks be to God!"

### **Motion G: Appreciation for Treasurer Christina Jackson-Skelton**

*Reference: 2007 Pre-Assembly Report, Section VIII, page 4.*

We, as members of the 2007 Churchwide Assembly of the Evangelical Lutheran Church in America, gratefully receive the report of our ELCA Treasurer, Christina Jackson-Skelton.

We are grateful for her continued financial acumen and wise oversight of mission funding for this church. We note with delight that not only is she able to manage the finances exceptionally well, but that she manages to report complex numbers with a clarity that helps us recognize the living stories of mission and ministry that those numbers represent.

Treasurer Jackson-Skelton has combined detailed accuracy with astute missional awareness, and conveys her own love of Christ and this church as she reports our financial challenges and opportunities with calm, confident clarity and gentle encouragement.

We appreciate her capacity to lead an excellent staff, to manage the restructuring of the Lutheran Center, and to oversee the finances of diverse church-related programs, such as the Mission Investment Fund and the World Hunger Appeal, in addition to the regular budget of this church.

As she stewards with equal grace her household of five and our household of five million, we affirm her continued work on behalf of the whole church.

And all God's people say, "Thanks be to God!"

### **Motion H: Resolution of Appreciation and Thanksgiving**

*Reference: 2007 Pre-Assembly Report, Section VIII, pages 4-5.*

WHEREAS, the voting members of this tenth Churchwide Assembly of the Evangelical Lutheran Church in America, children of God marked with the cross of Christ forever, have been privileged not only to do the vital work of deliberation and decision-making so that Christ might be made known to the world, but also to experience the grace and presence of Christ in our midst; and

WHEREAS, in this week together in Chicago we have been enabled to do our appointed work as servants and leaders of this church by the many churchwide staff whose efforts on our behalf and for our sake and in Christ's name and for his sake we often take for granted; and

WHEREAS, we have been blessed this week by the hospitality, graciousness, and hard work of the Metropolitan Chicago Synod, by the countless hours and the tireless efforts generously given by so many volunteers, by the talents of musicians, artists, worship leaders, and the often invisible and

overlooked labor of the staff of the Hyatt Regency Chicago and Navy Pier: caterers, shuttle bus drivers, custodians, housekeepers, hotel staff, and many others; and

WHEREAS, God's work, through our hands, has been carried out by numerous committees of this assembly; and

WHEREAS, many members of this church have allowed their names to be put forth in nomination for service to this church; therefore, be it

RESOLVED, that we express our gratitude to our churchwide staff, the Metropolitan Chicago Synod and its local planners and arrangers, all volunteers, musicians and artists, worship leaders, committee members of this assembly, those considered for election, and to the many workers who have enabled us to do our work and to be the body of Christ in this place; and be it further

RESOLVED, that we who have been so richly blessed now offer thanksgiving to the Triune God for all those who have provided for us, and in that praise and thanksgiving express our joyous and humble gratitude to these blessed servants of God.

And all God's people say, "Thanks be to God!"

Presiding Bishop Hanson and the assembly thanked the Committee on Reference and Counsel for its work.

### **Concluding Remarks of the Presiding Bishop**

Presiding Bishop Mark S. Hanson expressed gratitude to Ms. Myrna J. Sheie, executive for governance and institutional relations, and Ms. Mary Beth Nowak, executive for assembly planning, meeting management, and travel. The assembly responded with loud applause. He called for the assembly to thank as well the Rev. Paul S. Schreck, executive for constitution and rostering interpretation and oversight, the Rev. Ruth E. Hamilton, executive for official documentation and administration, and all the members of the Office of the Secretary. Presiding Bishop Hanson invited the assembly to say thanks to Ms. Kristi S. Bangert, Ms. Ava O. Martin, and the staff of the Communication Services unit. He commended the work of the staff of the Office of the Presiding Bishop, the Worship and Liturgical Resources section, and the parliamentarian, Mr. David D. Swartling.

Mr. George C. Watson [Southeast Michigan Synod] requested that the assembly action related to accountability of bishops be displayed on the screens so that those who so desired could copy it down. Presiding Bishop Hanson granted the request and noted that a copy would appear on the Web site shortly.

Presiding Bishop Hanson asked, "Just before we close the assembly and hear the announcement, I want to express my deep gratitude for you. I am very curious. When you get home, and someone asks you, as someone inevitably will, 'What happened there?' what will be the first story that you tell?" Presiding Bishop Hanson asked voting members to talk with each other regarding their responses.

He continued, "Let me tell you in part why I wanted you to do that. We have stressed all week that this is shared leadership for a sent church, and part of shared leadership is to tell the story of this church. There will be particularly people who think the only story of religion today is the story of division within religious bodies that will want that to be the story. That is not the story of this assembly for me. The assembly story that we tell will become part of our witness to the world.

"I will tell the story this week of an assembly that centered its whole life in the living Word of God as we gathered around Word and Sacrament as the centerpiece of our life and day, as we dwelt in the Word richly in Bible study, as we dwelt in the Word through personal

stories of the living Word in their life, as we heard the Word read, as we prayed the Word, as we pondered the Word, and as we call this church to a sustained commitment to living in that Word and letting that Word live in us as we interpret it for our life today.

“I will tell the story of a church that takes very seriously both the gift of unity that God gives in Christ and the rich gift of diversity. Gifts that are difficult to steward because sometimes we want unity to become uniformity; other times we want diversity and it seems like it becomes division. But the task of the Christian life is to steward that interplay of unity within diversity. I commend you for what wonderful stewards of the interplay of unity and diversity you have been this week for this church.

“But I will also tell the story that as the Evangelical Lutheran Church in America, we do not turn only to life unto ourselves. We always take our life within the context of the church catholic. So we have invited and listened to ecumenical and global companions. I will tell the story of a church that takes very seriously that it is sent into a world that is groaning in the midst of war, hunger, HIV and AIDs, and environmental degradation. And we have said that we have something to do and we have something to say. We have spoken to Iraq. We have spoken to HIV and AIDS. We have renewed our commitment to world hunger. We have said, ‘It is God’s work but our hands.’

“We have elected new leaders for a sent church, called forth a secretary, and renewed my call. I leave this assembly again renewed in my profound gratitude to God for the rich gifts that the Spirit has given you, for how we steward those gifts together for the sake of the Gospel and for the life of the world. It has again been a privilege to preside over your deliberations and your decisions. Thanks be to God.”

The assembly responded with sustained applause and a standing ovation.

### **Announcement of the 2009 Churchwide Assembly**

Presiding Bishop Mark S. Hanson called upon Secretary Lowell G. Almen for announcements. Secretary Almen thanked once again those who had helped make the assembly possible, highlighting the work of volunteers and contract workers.

A video announced that the eleventh Churchwide Assembly would be held in the Minneapolis Convention Center in Minneapolis, Minn., August 17-23, 2009. Secretary Almen alluded to the ten assemblies for which he had been responsible for arrangements, then concluded by saying, “Sisters and brothers in Christ, thanks for the memories.” The members of the assembly again responded with a standing ovation.

### **Adjournment**

Presiding Bishop Mark S. Hanson invited the assembly to continue standing and sing “To Be Your Presence.” The assembly used the Order for Closing the Churchwide Assembly which included a litany, prayers, four sending verses, and a benediction. The bell was rung, and the candle extinguished.

The tenth Churchwide Assembly of the Evangelical Lutheran Church in America adjourned on Saturday, August 11, 2007, at 4:18 P.M. Central Daylight Time.



**Exhibit A**

# Members of the Churchwide Assembly

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**Voting Members  
Officers**

Bp. Mark S. Hanson, *presiding bishop*  
Mr. Carlos E. Peña, *vice president*  
Pr. Lowell G. Almen, *secretary*  
Ms. Christina Jackson-Skelton, *treasurer*

**Alaska Synod (1A)**

Ms. Janet L. Brewer  
Mr. Terry Jones  
Bp. Michael F. Keys  
Mr. Morgan Sanders

**Northwest Washington Synod (1B)**

Ms. Dorothy Baumgartner  
Pr. Mia J. Baumgartner  
Pr. Christopher D. Berry  
Bp. Wm. Chris Boerger  
Mr. Larry P. Johnson  
Mr. Mark E. Johnson  
Ms. Cynthia Kopperstad  
Ms. Claudia J. LaFollette  
Mr. Mark Ogren  
Ms. Gail Sieckman 8/11  
Ms. Alison M. Sutton 8/6-8/10  
Pr. Timothy A. Whiteman

**Southwestern Washington Synod (1C)**

Mr. Bryan C. Bell  
Ms. Andrea M. Cook  
Ms. Carol D. Fossum  
Bp. Robert D. Hofstad  
Mr. James M. Hushagen  
Ms. Darcy M. Lund  
Mr. William C. Messecar  
Pr. Jeffrey R. Spencer  
Pr. Clifford R. Weimer

**Eastern Washington-Idaho Synod (1D)**

Mr. Thomas Ahlstrom  
Pr. Karen D. Bates-Olson  
Ms. Susan Berg  
Mr. Donn Gehret

Pr. Matthew L. Goodrich  
Ms. Ruth Lauersen  
Mr. Jens K. Olson  
Bp. Martin D. Wells

**Oregon Synod (1E)**

Ms. Rosemary I. Amato  
Pr. Dayle M. Askey  
Pr. Brian E. Brandt  
Bp. David H. Brauer-Rieke  
Mr. Rodney Butler  
Ms. Marguerite L. Emery 8/6-8/8  
Ms. Karen J. Jolly 8/8-8/11  
Ms. Lynda L. McDowell  
Mr. James M. Morrell  
Mr. Ronald L. Pittman  
Pr. Melinda J. Wagner

**Montana Synod (1F)**

Mr. Jacob A. Block  
Ms. Sylvia C. Bull  
Ms. Sandra S. Lange  
Pr. Maryann Morgenstern  
Mr. John G. Munding  
Bp. Richard R. Omland  
Ms. Dawn M. Petty  
Mr. Allan G. Roush  
Ms. Cheri L. Rowbury  
Mr. Shaun M. Seedhouse  
Pr. Lawrence P. Stappler  
Pr. Stephen D. VanGilder

**Sierra Pacific Synod (2A)**

Ms. Ethel A. Andersen  
Pr. Deborah J. Butler  
Ms. Gisela U. Daetz  
Pr. James L. Goldsmith  
Pr. Ruth L. Hanusa  
Mr. Jayesh S. Hines-Shah  
Pr. Joseph Leon  
Mr. Larry D. Moeller  
Bp. David G. Mullen  
Ms. Jane K. Okubo

Ms. Doris M. Payne  
Mr. John T. Roberts  
Ms. Kathryn E. Sizemore  
Mr. Randy L. Weitz  
Pr. Ernst P. Werfelmann

**Southwest California Synod (2B)**

Mr. Mark A. Davis  
Ms. Stephanie F. Gittoes  
Mr. Dale A. Johnson  
Mr. Thomas K. Johnson Sr.  
Mr. Jose Martinez  
Pr. Janet L. Hansted Meadors  
Bp. Dean W. Nelson  
Pr. James L. Proper  
Ms. Lori Splinter  
Ms. Elizabeth G. Tabata

**Pacifica Synod (2C)**

Mr. Felton C. Anderson  
Mr. Rodney G. Anderson  
Mr. Harley R. Becker  
Pr. Maria A. Santa Cruz  
Bp. Murray D. Finck  
Ms. Susan J. Garnett  
Ms. Linda M. Jacobson  
Pr. Minh-Hanh T. Nguyen  
Pr. Ruth M. Peterson  
Pr. James A. Pike  
Ms. Pamela M. Prescott  
Ms. Courtney M. Robertson

**Grand Canyon Synod (2D)**

Pr. Julie E. Britsch  
Mr. Matthew T. Collins  
Mr. Curt R. Hahn  
Pr. Christopher R. Hermansen 8/9-8/11  
Ms. Karli Hill  
Mr. Roger D. Hughes  
Mr. Karl B. Johnson  
Pr. John D. Kautz  
Pr. Don F. McMillan  
Mr. Richard L. Melin  
Ms. Darcy J. Mittelstaedt  
Ms. Alene C. Olson  
Pr. John A. Schaumburg  
Ms. Marianne Schmitt  
Bp. Stephen S. Talmage  
Pr. Elaine C. Watskey 8/6-8/7

**Rocky Mountain Synod (2E)**

Bp. Allan C. Bjornberg  
Ms. Linda D. Bobbitt  
Mr. Richard D. Burk  
Ms. Katherine L. Cruson  
Pr. Nathan P. Doerr  
Mr. Donald E. Filegar  
Mr. Stephen C. Helmreich  
Mr. Miguel Hernandez  
Ms. Kim Hohensee  
Pr. Steven A. Klemz  
Pr. Sarah J. Moening  
Pr. Anne L. Morawski  
Ms. Yvonne M. Page  
Mr. Wayne L. Schultz  
Ms. Carolyn Y. Thomas  
Pr. Arlyn L. Tolzmann  
Pr. Eugene R. Zeller

**Western North Dakota Synod (3A)**

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Mr. Baron A. Blanchard  
Bp. Duane C. Danielson  
Ms. Diana I. Evans  
Ms. Kari L. Files  
Pr. Larry J. Giese  
Ms. Donna L. Gilbertson  
Mr. Rodney C. Gillund  
Ms. Pam G. Hartman  
Ms. Nancy C. Montgomery  
Mr. Charles D. Nyhus 8/7-10  
Pr. April A. Peterson  
Mr. Steve J. Richter  
Ms. Stephanie A. Sandvick  
Pr. Galen E. Strand  
Pr. Mary J. Strom  
Mr. Robert Zook 8/10-8/11

**Eastern North Dakota Synod (3B)**

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Ms. Mavis J. Bennett  
Pr. Steven C. Bertson  
Mr. Bruce E. Bohlman  
Mr. W. Allen Campbell  
Ms. Irma N. Dulmage  
Pr. John H. Fick  
Bp. Richard J. Foss  
Ms. Rebecca H. Grothe  
Ms. Sharlene B. Gumke  
Pr. Harold C. Hallanger

Mr. Dale L. Hildebrant  
 Mr. Joel T. Kangas  
 Mr. Bradley C. Kingery  
 Pr. Douglas D. Klungvedt  
 Pr. Deborah O. Lunde  
 Pr. Beth A. Peterson  
 Mr. Daniel M. Ratnasamy  
 Ms. Candice M. Rosin  
 Pr. Joshua L. Schunk  
 Ms. Darla K. Thiele  
 Mr. Robert T. Turner

**South Dakota Synod (3C)**

Ms. Beth Abraham  
 Mr. Richard O. Bjerke  
 Ms. Gwen Bobbie  
 Mr. Terry Bobbie 8/8-8/11  
 Ms. Carla Borchardt  
 Pr. Thomas L. Christenson  
 Mr. Kenneth Coyle  
 Bp. Andrea F. DeGroot-Nesdahl  
 Ms. LuAnn M. Denke  
 Mr. Alan Ferris  
 Mr. Orland Geigle  
 Pr. Albert C. Goldammer  
 Pr. Robert D. Hansen  
 Ms. Suzanne G. Hansen 8/8-8/11  
 Ms. Kathy Harris  
 Pr. Diane C. Jackson  
 Mr. Jerod Jordan  
 Ms. Megan L. Koepsell  
 Mr. Wayne M. Koepsell  
 Pr. Heidi R. Kvanli  
 Ms. Sanessa L. Lindemann  
 Pr. Nathanael F. Lizarazo  
 Pr. Jeffery M. Otterman  
 Pr. Rick R. Senner  
 Mr. Gary Steuck  
 Ms. Margene Thompson

**Northwestern Minnesota Synod (3D)**

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 Pr. Daniel A. Babine  
 Pr. Charles R. Bade  
 Ms. Marilou H. Bade  
 Mr. Terry J. Blake  
 Pr. Shawn O. Brandon  
 Mr. John A. Chapman  
 Mr. Duane J. Christensen 8/6-8/11  
 Ms. Elaine P. Christensen 8/10-8/11

Ms. Becky L. Cusey  
 Ms. Carolyn E. Engebretson  
 Mr. David Fabian 8/6-8/11  
 Pr. Paul T. Hadland  
 Ms. Kirsten S. Haugen  
 Pr. Karol E. Hendricks-McCracken 8/11  
 Ms. Annie B. Henry 8/6-8/11  
 Pr. John A. Hulden  
 Ms. Margaret M. Kelly 8/11  
 Ms. Kathy M. Levenhagen  
 Pr. Curtis V. Matz  
 Mr. Ky McCracken 8/7-8/10  
 Pr. Paul N. Miller 8/11  
 Mr. Dennis L. Minks  
 Ms. Lillian L. Ortendahl  
 Pr. Stephen R. Peterson  
 Mr. Michael L. Sletto  
 Pr. Jill L. Steichen 8/11  
 Ms. Kim S. Vosburgh  
 Ms. Pat Wangberg 8/11  
 Bp. Rolf P. Wangberg

**Northeastern Minnesota Synod (3E)**

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 Ms. Kristin Gilbert  
 Ms. Jane E. Grundmeier  
 Pr. Joan A. Gunderman  
 Mr. Merle D. Gunderman  
 Ms. Rollie Haugen  
 Pr. Robert B. Ierien  
 Mr. Robert A. Jalonen  
 Ms. Joyce E. Lund  
 Pr. Karl B. Lunder  
 Mr. Gregory S. Meyer  
 Pr. Mark A. Osthus  
 Mr. Reggie Smith  
 Ms. Elizabeth Storaasli  
 Bp. E. Peter Strommen  
 Mr. Dennis L. Velander

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 Bp. Jon V. Anderson  
 Ms. Gwen Arneson  
 Ms. Jackie Ast  
 Ms. Judy Beech  
 Pr. Alan C. Bray  
 Ms. Cheryl L. Colbert 8/11  
 Mr. Roy N. Colbert  
 Ms. Judi Dahms

Mr. John D. Docken  
 Pr. Jeffrey M. Engholm 8/11  
 Pr. Susan K. Engholm  
 Ms. Odalis J. Francis  
 Ms. Marianne Hagen 8/6-8/11  
 Pr. Timothy N. Hansen  
 Mr. Dale Holmes  
 Mr. Doug Hopp 8/6-8/11  
 Pr. Barbara W. Johnson 8/6-8/11  
 Mr. Brandon C. King  
 Pr. Steven E. King  
 Ms. Jan Kreie  
 Mr. Lukus Lekander  
 Pr. Kirk E. Meseck  
 Pr. J. Pablo Obregon  
 Ms. Mary J. Page  
 Pr. Diane H. "Dee" Pederson 8/11  
 Pr. John C. Ragan  
 Mr. Donald H. Rosholt 8/11  
 Ms. Rosalie Rosholt  
 Pr. Dale M. Svendsen  
 Mr. Carlton Urdahl  
 Pr. David A. Weeks 8/6-8/11  
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 Mr. Mark Bacagalupo  
 Pr. Nancy Nord Bence  
 Ms. Marilyn Boorsma  
 Mr. James Borowick  
 Pr. Valerie A. Brown-Greenley  
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 Ms. Eleanor Carlson  
 Ms. Cheryl T. Chatman  
 Pr. Vernon C. Christopherson  
 Mr. Gary Diers  
 Ms. Linda Diers  
 Ms. Annelise Eeman 8/11  
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 Ms. Joy Erickson  
 Mr. Tim Fisher  
 Ms. Brenda Froisland  
 Mr. Phil Glover  
 Pr. Lee D. Hallstrom  
 Pr. Mary R. Halvorson 8/6-8/11  
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 Ms. Judy Hunter  
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 Pr. Peter C. Johnson

Pr. David A. Knox  
 Mr. Stanley D. Kolden 8/6-8/11  
 Mr. David Lillehaug  
 Pr. Cheryl L. Mathison  
 Pr. Judith M. Mattison  
 Mr. John Munday  
 Mr. Ross R. Murray 8/11  
 Ms. Jennifer L. Nagel 8/9-8/11  
 Mr. Wilbur Nelson  
 Ms. Glenndy L. Ose  
 Pr. DelRay M. Peterson  
 Ms. Gervaise M. Peterson  
 Pr. Melissa G.M. Pohlman  
 Ms. Michelle Reichow  
 Mr. Eric Reishus  
 Pr. Richard B. Skare  
 Mr. Clarence Smith  
 Ms. Betze Solomonson  
 Pr. Erik J. Strand  
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 Ms. Margaret Arnason  
 Pr. John M. Bjorge  
 Mr. Roger Blomquist  
 Mr. David A. Christianson  
 Pr. Paul D. Erickson  
 Pr. James E. Erlandson 8/7-8/11  
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 Pr. Isaiah W. Harriday  
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 Ms. Judy Laabs-Foss  
 Mr. David E. Laden  
 Pr. Lon W. Larson  
 Ms. Kirsten Levorson  
 Ms. Jennie Lightfoot  
 Pr. John W. Matthews  
 Mr. Gerald E. Neilson  
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 Pr. Carol J. Tomer  
 Ms. Kari VandenHeuvel  
 Pr. Theodore D. Vanderpan  
 Mr. John Whalen  
 Pr. Richard A. White

Mr. Randy Willhite  
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Ms. Sharon M. Barnes  
Mr. Donald Bratland  
Pr. Tamara R. Dahlvang  
Pr. Daniel W. Doering  
Ms. Tomine K. Erredge  
Ms. Shirley L. Gangstad  
Mr. Matthew A. Gerhardt  
Mr. William A. Groskreutz Jr.  
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Mr. Marty G. Helle  
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Ms. Karen L. Daffer  
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Mr. Douglas L. Fox  
Pr. Judy A. Gifford  
Mr. Douglas E. Gustafson  
Ms. Janice L. Gustafson  
Ms. Mary Jo Hansen  
Ms. Rachelle Hanson  
Ms. Mary R. Hock  
Mr. David P. Hufford  
Ms. Tamzen J. Jenkins  
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Mr. Bob Kasworm  
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Ms. Carlota M. Ponds-Catlett  
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Pr. David A. Frerichs  
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Louisiana Synod (4D)**

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Pr. Michael R. Aus  
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Mr. Rene Garza  
Ms. Susan Giesecke  
Sr. Anne C. Hall  
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Ms. Reyna Pereira  
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Mr. John Elmquist  
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Mr. Jacob A. Esker  
Ms. Karin L. Graddy  
Pr. Marilyn G. Hanson  
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Mr. Jerry L. Johns 8/6-8/11  
Mr. James A. Johnson  
Pr. Donald L. Knowles 8/6-8/11  
Mr. Richard L. Larabee 8/7-8/11  
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Ms. Deborah A. Martin  
Ms. Vicky B. Morrow  
Pr. Frank S. Moyer  
Mr. Randy Mullin 8/11  
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Ms. Esther K. Prabhakar  
Ms. Ann L. Priester  
Mr. Robert A. Ramage  
Pr. Janet L. Wold  
Bp. Gary M. Wollersheim  
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Mr. Jerry L. James  
Pr. James T. Lehmann  
Pr. Juli K. Lejman-Guy  
Mr. Patrick L. Monroe  
Ms. Deanna J. Osterbur  
Ms. Carol E. Peters  
Pr. Heidi W. Punt  
Ms. W. Jeanne Rapp  
Mr. Walter Rehwaldt  
Pr. Glen A. VanderKloot  
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Ms. Kathryn Bly  
Pr. Karen A. Cluts  
Pr. Robert D. Dotzel  
Ms. Clarissa Finley  
Pr. Jodi M. Hinrichs  
Bp. Philip L. Hougren  
Mr. Jon-Scott Johnson  
Mr. Valdean C. Lembke  
Pr. Linda R. Livingston

Mr. Mark Lyon  
Ms. Jacque McCoy  
Pr. Duane E. Miller  
Ms. Julia Moen  
Pr. Christopher D. Olkiewicz  
Mr. William Rosberg  
Pr. Diana J. Sickles  
Mr. Phil Sickles  
Ms. Kristi Swanson  
Mr. Omar Tesdell

**Western Iowa Synod (5E)**

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Mr. Gerald L. Clausen  
Ms. Carlene L. Embree  
Ms. Iris E. Hemmingson  
Pr. Jack H. Kahle  
Pr. Daniel J. Kordahl  
Pr. Jonathon V. Kosec  
Bp. Michael A. Last  
Mr. Donald J. Meyer  
Pr. Timothy M. Nappe  
Ms. DeeEtta I. Riley  
Pr. Michael J. Schmidt  
Pr. Paul E. Stone  
Ms. Carole E. Suhr  
Mr. Nathan H. Wicks  
Ms. Cynthia L. Youngquist

**Northeastern Iowa Synod (5F)**

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Ms. Sydney J. Brinkman  
Pr. Jason D. Cooper  
Pr. Cheryl K. Doely  
Pr. Kevin G. Frey  
Mr. Norman J. Friedrich  
Ms. Karris A. Golden  
Mr. Reginald J. Green  
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Mr. Patrick G. Harms  
Mr. Jeffery A. Mason  
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Pr. David R. Nelson  
Ms. Janeil R. Olson  
Ms. Janet R. Porisch  
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Bp. Steven L. Ullestad

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Ms. Wendy E. Ehle  
Pr. Nancy A. Kauppi  
Mr. Timothy D. Mulvaney  
Ms. Virginia M. Paulson  
Ms. Connie M. Schmidt  
Bp. Thomas A. Skrenes  
Mr. Kirt D. Stage-Harvey

**Northwest Synod of Wisconsin (5H)**

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Ms. Kay M. Erickson 8/8-8/11  
Mr. Craig H. Euneau 8/6-8/7  
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Pr. Robert J. Giese  
Mr. Larry A. Gilbertson  
Pr. David R. Halaas  
Ms. Lara J. Haugen  
Pr. Margaret A. Isaacson  
Mr. Kenneth G. Johnson  
Ms. Joyce M. LeVoy  
Ms. Lois B. Michaelson  
Pr. Dale E. Moe  
Ms. Elaine L. Moore  
Mr. Scott R. Needham  
Ms. Constance A. Pedersen  
Bp. Duane C. Pederson  
Pr. Bradley K. Peterson  
Mr. Arnold S. Rongstad  
Mr. Timothy J. Voigts  
Ms. Dorene M. Weltzin  
Pr. William J. Wilson  
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Mr. Robert Bosin  
Ms. Debra M. Dominczak  
Mr. John R. Emery  
Pr. Kelli L. Fisher  
Bp. James A. Justman  
Mr. Earl G. Knitt  
Pr. Dan L. Luett  
Mr. Chris Nelson  
Pr. Gary J. Nokleberg  
Ms. Peg Olson  
Mr. Steven Olson  
Ms. Diane Opperman

Mr. Dane Rasmussen  
Pr. Kay S. Richter  
Mr. Irv M. Rybacki  
Ms. Sharon D. Rybacki  
Ms. Lynne S. Santangelo  
Pr. Lisa A. Ubbelohde  
Ms. Donna L. Wideman

**Greater Milwaukee Synod (5J)**

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Pr. Jeffrey S. Barrow  
Ms. Susan Cyr  
Mr. James Fields  
Pr. Susan M. Gaeta  
Mr. David Groenewold  
Ms. Donna M. Johnson  
Mr. Jerry U. Key  
Ms. Pamela A. Lange  
Ms. Marilyn Miller  
Pr. Elias Kitoi Nasari  
Ms. Kathy C. Nelson  
Pr. Barbara M. Rasmussen  
Mr. Tom Schaefer  
Pr. Carolyn J. Sellers  
Bp. Paul W. Stumme-Diers  
Pr. Vicki L. Watkins  
Ms. Kathryn Williams  
Mr. John L. Wosyk

8/7-8/11

**South-Central Synod of Wisconsin (5K)**

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Pr. Mary K. Baum  
Mr. Jay Becklin  
Pr. Elisa A. Brandt  
Bp. Bruce H. Burnside  
Ms. Bethany Ensrude  
Mr. Todd Fossum  
Ms. Christine Gantz  
Pr. Kathy J. Jacobson  
Mr. Paul O. Kaare  
Ms. Constance Kilmark  
Ms. Jean A. Lincoln  
Ms. Anna K. Lindquist  
Mr. Tom Martin-Erickson  
Mr. Timothy Mumm  
Mr. Eric M. Peterson  
Pr. Brad C. Pohlman  
Ms. Sandra Rivera  
Mr. V. Wayne Skattum  
Pr. Pedro M. Suarez

Pr. Jeffrey M. VandenHeuvel  
Ms. Hannah Wallish

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Pr. Martha J. Hampton  
Mr. John J. Hanson  
Mr. Chris R. Hardie  
Pr. Lindsay P. Jordan  
Bp. April C. Uring Larson  
Pr. Steven E. Meyer  
Pr. Houa C. Moua  
Ms. Luann G. Neumann  
Ms. Nadia S. Stennes-Spidahl

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Mr. Albert S. Asfour  
Pr. Bradley A. Gee  
Ms. Lori Jahn  
Pr. Doris D. Mars  
Ms. Sonja L. Page  
Ms. Doris J. Pailen  
Ms. Carlynn D. Perkins  
Mr. Todd Perkins  
Bp. John H. Schreiber  
Ms. Barbara Scott  
Pr. Julianne R. Smeck  
Mr. Mark Stutrud  
Mr. George C. Watson

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Synod (6B)**

Pr. Julie A. Bailey  
Pr. Julie L. Carey  
Ms. Beverly W. Dirkin  
Pr. Justin A. Grimm  
Bp. Gary L. Hansen  
Mr. Thomas A. Jones  
Ms. Carolyn M. Mann  
Ms. Jessica M. McCallum  
Mr. Nathan J. Schleicher  
Pr. Dennis B. Smith  
Ms. Carrie L. Stine  
Mr. Paul T. Werner

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Pr. Lowell L. Anderson  
Pr. Andrew J. Bailey



Mr. Kevin S. Bardonner  
 Pr. Elisabeth A. Dartt  
 Mr. Paul A. Erickson 8/8-8/11  
 Ms. Melanie M. Freyberger  
 Pr. William O. Gafkjen 8/10-8/11  
 Pr. Jeffery G. Gramza  
 Ms. Walda Helvie  
 Ms. Mary F. Hudson  
 Mr. Martin E. Mielke  
 Mr. Theodore Miller  
 Ms. Joyce A. Partyka  
 Mr. Hansel Ramathal 8/6-8/8  
 Ms. Judy Rehmel  
 Pr. Jeremy G. Russell 8/6-8/9  
 Bp. James R. Stuck  
 Mr. Jeremy P. Truelove  
 Ms. Lora Williams  
 Mr. Phillip Zillinger

**Northwestern Ohio Synod (6D)**

Mr. Ronald K. Clark  
 Pr. Deborah L. Conklin  
 Ms. Connie Crites  
 Mr. Roy Gibbs  
 Mr. Craig O. Klopfleisch  
 Ms. Neta Lamp  
 Bp. Marcus C. Lohrmann  
 Mr. Eric W. Maki  
 Mr. James Martin  
 Ms. Cynthia S. Milbry  
 Pr. Ralph J. Mineo  
 Pr. Steven L. Nelson  
 Ms. Diane K. Ninke  
 Ms. Darlene Schaad  
 Mr. John J. Schwepe  
 Ms. Jean D. Smith  
 Pr. Timothy J. Sonnenberg  
 Mr. Christopher Sparks  
 Pr. Christine A. Timm  
 Pr. Frederick E. Wiechers  
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**Northeastern Ohio Synod (6E)**

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 Mr. Thomas M. Bilcze  
 Mr. Ryan D. Britton  
 Pr. Dawn S. Donato  
 Mr. Frank C. Donato  
 Bp. Elizabeth A. Eaton  
 Ms. Linda S. Gotthardt-Allende

Ms. Linda C. Kempke  
 Pr. Donald F. King  
 Ms. Diane S. Koch  
 Pr. James R. Lewis  
 Pr. Dee E. Miklos  
 Ms. Barbara J. Miller  
 Pr. Michelle L. Nickodemus  
 Pr. Richard L. Ramirez  
 Mr. John L. Seng  
 Mr. John W. Sleasman  
 Pr. Robert M. White  
 Pr. Ronald R. Zoetsch

**Southern Ohio Synod (6F)**

Ms. Susan Althaus  
 Ms. Burkito Barro  
 Mr. Neal K. Coryell  
 Pr. Deborah L. Dings  
 Pr. Craig L. Fourman  
 Ms. Sarah Fox  
 Bp. Callon W. Holloway Jr.  
 Mr. Michael Johnsen  
 Mr. David M. Keck 8/8-8/11  
 Ms. Rebecca Keck  
 Pr. Katrina A. Kerrigan  
 Mr. Scott Krizner  
 Mr. William Lynch  
 Mr. John W. Marr Jr.  
 Ms. Rebecca G. Mastalerz  
 Pr. William A. McKee 8/6-8/10  
 Mr. Kelly E. O'Reilly  
 Pr. Michael L. Poole Jr.  
 Ms. Erin R. Taylor  
 Ms. Linea Warmke  
 Mr. John Werzinske  
 Pr. Mark A. Wildermuth

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 Ms. Yasmin N. Brown  
 Mr. Willis H. Hines  
 Ms. Gladystine B. Hodge  
 Ms. Ester A. Johansson-Lebron  
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 Mr. Carl H. Malmstrom  
 Mr. Paul N. Messinger  
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 Pr. Gladys G. Moore  
 Pr. Richard W. Overcash  
 Bp. E. Roy Riley Jr.

Ms. Karen Rodriguez  
Pr. Roger W. Spencer  
Pr. Gary N. Stiegler  
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Ms. Judith Converse  
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Mr. Jeffrey L. Herman-May  
Pr. Sharon L. Hughes  
Ms. Heidi P. Jakoby  
Pr. Timothy J. Keyl  
Ms. Karin Kohl  
Mr. Eric Lindwall  
Pr. Rafaela H. Morales-Rosa  
Pr. Susan E. Nagle  
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Ms. Margaret Fielding  
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Ms. Allison Guttu  
Ms. Elizabeth Hoffman  
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Pr. Jeffery H. Kolbo  
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Pr. Paul B. Milholland  
Pr. Craig A. Miller  
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Pr. Imani N. Dodley  
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Mr. David Truland  
Ms. Rebecca L. Truland  
Ms. Patricia S. VanSlyke  
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**Northeastern Pennsylvania  
Synod (7E)**

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Mr. Joshua Buzzard  
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Mr. Edward C. Cool  
Pr. Barbara A. Davis  
Pr. Maritza T. Dolich  
Ms. Marlane E. Druckenmiller  
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Pr. Gregory W. Frey  
Pr. John P. Fritch  
Pr. Kurt E. Garbe  
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Pr. Lyn L. Langkamer  
Pr. Bruce D. MacLaughlin  
Pr. Wayne A. Matthias-Long  
Ms. Ruth T. Miller  
Ms. Joan M. Moyer  
Mr. Michael P. Reitz  
Mr. Renato A. Rodriguez Jr.  
Mr. Charles R. Rush  
Ms. Jean Sandberg  
Ms. Lois E. Sterling  
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Ms. Barbara-Anne G. Taylor  
Ms. Beth A. Titus  
Mr. Edward H. Vermillion  
Pr. Samuel R. Zeiser

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Synod (7F)**

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Mr. William C. Bleam  
Bp. Claire S. Burkat  
Ms. Addie J. Butler  
Ms. Barbara Dietrich  
Mr. Brian Eisenhart  
Pr. Susan K. Ericsson  
Pr. Laura D. Ingersol  
Mr. Alex Jenkins  
Sr. Sally L. Kerr  
Mr. Joseph D. Kovatch  
Pr. Susan M. Lang  
Pr. Timothy L. Poston  
Ms. Patricia M. Robinson  
Mr. Thomas Salber  
Ms. Karen A. Santiago  
Pr. Eric C. Shafer  
Ms. Carin A. Smith  
Mr. John A. Ungerman

**Slovak Zion Synod (7G)**

Mr. Walter H. Kovaciny  
Bp. Wilma S. Kucharek  
Pr. William C. O'Hara

**Northwestern Pennsylvania  
Synod (8A)**

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Mr. David Griswold  
Pr. Harold O. Jacobson  
Bp. Ralph E. Jones  
Ms. Kate Logan  
Pr. Willard O. Rhodes  
Mr. Richard E. Thorell

**Southwestern Pennsylvania  
Synod (8B)**

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Pr. Kirk W. Bish  
Mr. Loran K. Bohman  
Pr. Ronald A. Brown  
Ms. Elizabeth A. Caywood  
Ms. Beth A. Clementson  
Ms. Andrea L. Dubler  
Pr. David P. Gleason  
Mr. R. Brandon James  
Mr. Brandon A. Johns  
Ms. Nancy L. Kunkle

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Ms. Kimberly D. McCoid  
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Ms. Teresa P. Root  
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Pr. Clifton J. Suehr

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Ms. Jeanne Fleegle  
Pr. Paul S. Lynn 8/6-8/11  
Ms. Paula G. Maust  
Mr. Larry L. Mazer  
Bp. Gregory R. Pile  
Ms. Nancy A. Wagner  
Pr. Robert R. Wagner  
Mr. Donald R. Widener  
Ms. Sara C. Williams  
Pr. Susan M. Winger 8/11

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Pr. Carol J. Bowman  
Mr. David C. Brady  
Ms. Kimberley B. Craven  
Pr. Melvin E. Dick  
Pr. John S. Douglas Jr.  
Mr. Donald D. Drenner  
Ms. Pamela B. Drenner  
Ms. Judith L. Garber  
Pr. Sara A. Gausmann  
Ms. Lois Ann Griffiths 8/6-8/11  
Ms. Jessica L. Hamme  
Ms. Julia S. Hartenstein  
Pr. David L. Hefner 8/11  
Ms. Kathy Hafner 8/11  
Bp. Carol S. Hendrix  
Mr. Sherman S. Hendrix 8/11  
Mr. Walter J. Hess  
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Ms. Michelle J. Huth  
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Mr. John F. Krueger  
Pr. Brian A. McClinton 8/6-8/11  
Pr. Judith A. McKee 8/10-8/11  
Pr. Miriam L. Nicholson 8/6-8/9  
Mr. Ronald R. Price  
Pr. Beth A. Schlegel

Mr. Barry O. Smith 8/6-8/11  
Ms. April E. Trout  
Pr. Gwenn L. Trout  
Pr. Mark A. Werner

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Ms. Margaret D. Biesecker  
Ms. Jeanne E. Blancheck  
Pr. Robert L. Driesen 8/11  
Mr. Benjamin E. Landon  
Bp. A. Donald Main  
Pr. Erwin C. Roux  
Mr. Michael S. Schrey 8/6-8/11  
Mr. Daniel W. Spigelmyer Jr.  
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Ms. Donna M. Treaster  
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Mr. Robert J. Budnicki  
Pr. Joan H. Copeland  
Mr. Jason Day  
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Pr. William J. Gohl Jr. 8/6-8/11  
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Ms. Margaret R. Hayman 8/11  
Pr. William E. Hayman Jr.  
Ms. Kathleen J. Kazmar  
Mr. Matthew H. Kazmar 8/11  
Ms. Amanda G. Kent 8/11  
Ms. Donna Louise Kent  
Bp. Henry G. Knoche  
Mr. Welton A. McCready Sr. 8/6-8/11  
Pr. R. Carl Myers  
Ms. Peggy F. Sheeler 8/6-8/11  
Mr. Richard J. Sherrill  
Ms. Yolanda A. Tanner  
Ms. Yvonne Tanner  
Mr. A. Mick Thistle  
Ms. Paula S. Thistle  
Ms. Victoria Whetstone

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Synod (8G)**

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Mr. Robert M. Joppa  
Ms. Phyllis Krchma

Ms. Ruth G. Manchester  
Pr. Scott R. McAnally  
Mr. Tommie L. Robinson Jr.  
Bp. Theodore F. Schneider  
Pr. Darcy A. Tillman

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Synod (8H)**

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Bp. Ralph W. Dunkin  
Mr. Jason N. Felici  
Ms. Rebecca Grate  
Pr. Jeffrey P. Wick

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Mr. Duane Cregger  
Pr. R. Paul Henrickson  
Bp. James F. Mauney 8/6-8/10  
Ms. Lynda R. Mauney 8/10-8/11  
Ms. Karen D. Mayer  
Pr. Lucille A. Mills  
Pr. G. William Nabers  
Mr. Charles E. Poston  
Mr. James T. Stensvaag  
Ms. Lavelva B. Stevens  
Ms. Christine E. VanO'Linda

**North Carolina Synod (9B)**

Ms. Maxine L. Amos  
Ms. Faith A. Ashton  
Ms. Jean Beaver  
Mr. David H. Black  
Bp. Leonard H. Bolick  
Pr. Brenda R. Bynum  
Ms. Edna Campos  
Mr. Timothy Deal  
Pr. Mary Louise Frenchman 8/6-8/10  
Pr. Constance J. Garrett  
Pr. Jennifer M. Ginn  
Mr. Ted W. Goins Jr.  
Ms. Diana Haywood  
Mr. Douglas M. Kearney  
Pr. Walter D. Kearney 8/10-8/11  
Pr. David R. Keck  
Mr. Warren G. Keyes Jr. 8/7-8/11  
Pr. Judith A. Klusman 8/11  
Ms. Susan Y. Lail  
Ms. Jill O. Nelson 8/10-8/11  
Pr. Robert H. Shoffner 8/6-8/11

Mr. Brett T. Starr  
Pr. Larry J. Yoder

8/6-8/10

**South Carolina Synod (9C)**

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Pr. David W. Coffman  
Bp. David A. Donges  
Ms. Rebecca G. Koch  
Ms. Megan E. Lineberger  
Pr. Tony A. Metze  
Mr. Heber E. Rast Jr.  
Ms. Dallas J. Shealy  
Pr. Kara J. Stewart  
Ms. Susan P. Troutman  
Pr. Richard E. Webber  
Mr. Philip H. Wessinger  
Mr. Kevin S. Wicker

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Mr. Wesley L. Crenshaw  
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Ms. Kimberly A. Heindl  
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Ms. Kristen K. Phillips  
Mr. Martin S. Preuss  
Mr. Donald C. Smith  
Mr. Michael S. Smith  
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Mr. Peter Robles  
Pr. Francisco L. Sosa, *interim bishop*

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Pr. William J. Sappenfield  
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Pr. Leslie G. Svendsen  
Mr. Kai Swanson

**Exhibit B**

# **Report of the Elections Committee**

**First Ballot**

Note: The persons elected on this ballot are indicated in bold-face print. The designation (PC/L) is used to indicate positions reserved for persons of color or whose primary language is other than English. An asterisk (\*) indicates an incumbent who was eligible for reelection.

	<b>VOTES</b>	<b>PERCENT</b>
<b>Ticket 1 / Church Council / Clergy Montana Synod (1F)</b>		
A Pr. Joe R. Haugstuen, Shelby, Mont. (1F) .....	281	28.4
<b>B Pr. David W. Peters, Billings, Mont. (1F) .....</b>	<b>709</b>	<b>71.6</b>
Invalid Ballots .....	0	0.0
Total Ballots .....	990	100.0
<b>Ticket 2 / Church Council / Clergy Southwestern Minnesota Synod (3F)</b>		
A Pr. Timothy N. Hansen, Litchfield, Minn. (3F) .....	318	32.1
<b>B Pr. José Pablo Obregon, Willmar, Minn. (3F) .....</b>	<b>673</b>	<b>67.8</b>
Invalid Ballots .....	1	0.1
Total Ballots .....	992	100.0
<b>Ticket 3 / Church Council / Clergy North Carolina Synod (9B)</b>		
<b>A Pr. Rachel L. Connelly, Wilmington, N.C. (9B) .....</b>	<b>535</b>	<b>53.7</b>
B Pr. Robert H. Shoffner, Hickory, N.C. (9B) .....	460	46.2
Invalid Ballots .....	1	0.1
Total Ballots .....	996	100.0
<b>Ticket 4 / Church Council / Clergy (Female) Central States Synod (4B)</b>		
<b>A Pr. Susan Langhauser, Olathe, Kan. (4B) .....</b>	<b>529</b>	<b>53.7</b>
B Pr. Charlotte M. Strecker-Baseler, Oberlin, Kan. (4B) .....	456	46.2
Invalid Ballots .....	1	0.1
Total Ballots .....	986	100.0
<b>Ticket 5 / Church Council / Lay Female Oregon Synod (1E)</b>		
<b>A Ms. Deborah L. Chenoweth, Hood River, Ore. (1E) .....</b>	<b>612</b>	<b>61.7</b>
B Ms. Debra Hanson Mantey, Milwaukie, Ore. (1E) .....	380	38.3
Invalid Ballots .....	0	0.0
Total Ballots .....	992	100.0
<b>Ticket 6 / Church Council / Lay Female Northern Texas-Northern La. Synod (4D)</b>		
A Ms. Catherine A. Zwernemann, Dallas, Texas (4D) .....	492	49.9
<b>B Ms. Rebecca Jo “Becky” Brakke, Dallas, Texas (4D) .....</b>	<b>493</b>	<b>50.0</b>
Invalid Ballots .....	1	0.1
Total Ballots .....	986	100.0

	VOTES	PERCENT
<b>Ticket 7 / Church Council / Lay Female Northern Illinois Synod (5B)</b>		
A Ms. Myrna K. Andersen, Galesburg, Ill. (5B) . . . . .	408	41.5
<b>B Ms. Karin Lynn Graddy, DeKalb, Ill. (5B) . . . . .</b>	<b>574</b>	<b>58.3</b>
Invalid Ballots . . . . .	2	0.2
Total Ballots . . . . .	984	100.0
<b>Ticket 8 / Church Council / Lay Male Northwest Washington Synod (1B)</b>		
<b>A Mr. Mark E. Johnson, Seattle, Wash. (1B) . . . . .</b>	<b>600</b>	<b>60.9</b>
B Mr. Glenn L. Ryder II, Seattle, Wash. (1B) . . . . .	384	39.0
Invalid Ballots . . . . .	1	0.1
Total Ballots . . . . .	985	100.0
<b>Ticket 9 / Church Council / Lay Male Grand Canyon Synod (2D)</b>		
<b>A Mr. Mark W. Myers, Las Vegas, Nev. (2D) . . . . .</b>	<b>507</b>	<b>52.0</b>
B Mr. Thomas H. Welch, Sun City West, Ariz. (2D) . . . . .	468	48.0
Invalid Ballots . . . . .	0	0.0
Total Ballots . . . . .	975	100.0
<b>Ticket 10 / Church Council / Lay Male Minneapolis Area Synod (3G)</b>		
<b>A Mr. John S. Munday, Isanti, Minn. (3G) . . . . .</b>	<b>491</b>	<b>50.4</b>
B Mr. Clarence M. Smith, St. Louis Park, Minn. (3G) . . . . .	482	49.5
Invalid Ballots . . . . .	1	0.1
Total Ballots . . . . .	974	100.0
<b>Ticket 11 / Church Council / Lay Male East-Central Synod of Wisconsin (5I)</b>		
<b>A Mr. John R. Emery, Fond du Lac, Wis. (5I) . . . . .</b>	<b>687</b>	<b>70.1</b>
B Mr. Roman J. Rommelfanger, Manitowoc, Wis. (5I) . . . . .	292	29.8
Invalid Ballots . . . . .	1	0.1
Total Ballots . . . . .	980	100.0
<b>Ticket 12 / Evangelical Outreach and Congregational Mission / Clergy Pacifica Synod (2C)</b>		
<b>A Pr. Marda-Ruth F. Roberts, Hemet, Calif. (2C) . . . . .</b>	<b>519</b>	<b>55.2</b>
B Pr. Judith A. Miller, Fullerton, Calif. (2C) . . . . .	420	44.7
Invalid Ballots . . . . .	1	0.1
Total Ballots . . . . .	940	100.0
<b>Ticket 13 / Evangelical Outreach and Congregational Mission / Lay Female Virginia Synod (9A)</b>		
A Ms. Barbara R. Dowdy, Richmond, Va. (9A) . . . . .	356	38.1
<b>B Ms. Judith H. "Judy" Smith, Stafford, Va. (9A) . . . . .</b>	<b>578</b>	<b>61.9</b>
Invalid Ballots . . . . .	0	0.0
Total Ballots . . . . .	934	100.0
<b>Ticket 14 / Evang. Outreach and Cong. Mission / Lay Male Arkansas-Oklahoma Synod (4C)</b>		
<b>A David A. Dearhamer, Tulsa, Okla. (4C) . . . . .</b>	<b>534</b>	<b>58.0</b>
B Mr. Jay C. Beckley, Edmond, Okla. (4C) . . . . .	386	41.9
Invalid Ballots . . . . .	1	0.1
Total Ballots . . . . .	921	100.0

	VOTES	PERCENT
<b>Ticket 15 / Evangelical Outreach and Congregational Mission / Clergy (PC/L)</b>		
<b>A Pr. William O. “Will” Voss, Scottsbluff, Neb. (4A)</b> .....	<b>563</b>	<b>58.2</b>
B Pr. Rochelle E. Lewis, Harrisburg, Pa. (8D) .....	403	41.6
Invalid Ballots .....	2	0.2
Total Ballots .....	968	100.0
<b>Ticket 16 / Evangelical Outreach and Congregational Mission / Lay Female (PC/L)</b>		
<b>A Ms. Deborah Covin Wilson, Decatur, Ga. (9D)</b> .....	<b>507</b>	<b>52.4</b>
B Ms. Anjelita J. “Angie” Avers, Archbold, Ohio (6D) .....	318	32.9
C Ms. Mary C. Tabata, Santa Monica, Calif. (2B) .....	142	14.7
Invalid Ballots .....	1	0.1
Total Ballots .....	968	100.0
<b>Ticket 17 / Global Mission / Clergy (Female) <i>Lower Susquehanna Synod (8D)</i></b>		
<b>A Pr. Paula M. Stecker, York, Pa. (8D)</b> .....	<b>701</b>	<b>75.2</b>
B Pr. Ruth A. Fieldhouse, York, Pa. (8D) .....	231	24.8
Invalid Ballots .....	0	0.0
Total Ballots .....	932	100.0
<b>Ticket 18 / Global Mission / Lay Male <i>Northwestern Minnesota Synod (3D)</i></b>		
<b>A Mr. Henry T. Tkachuk, Moorhead, Minn. (3D)</b> .....	<b>605</b>	<b>65.7</b>
B Mr. Thomas A. Synstegard, Akeley, Minn. (3D) .....	315	34.2
Invalid Ballots .....	1	0.1
Total Ballots .....	921	100.0
<b>Ticket 19 / Global Mission / Lay Male <i>Southern Ohio Synod (6F)</i></b>		
A Mr. Richard E. Morris, Sunbury, Ohio (6F) .....	423	46.4
<b>B Mr. George T. “G.T.” Johnson, Xenia, Ohio (6F)</b> .....	<b>485</b>	<b>53.2</b>
Invalid Ballots .....	3	0.3
Total Ballots .....	911	100.0
<b>Ticket 20 / Global Mission / Clergy</b>		
<b>A Pr. Dennis M. Maurer, Findlay, Ohio (6D)</b> .....	<b>555</b>	<b>59.1</b>
B Pr. Terry L. Nielsen, Bellevue, Neb. (4A) .....	383	40.8
Invalid Ballots .....	1	0.1
Total Ballots .....	939	100.0
<b>Ticket 21 / Global Mission / Lay Female</b>		
Due to a printing error on the First Common Ballot this ticket was deferred, by assembly action, to the Second Common Ballot.		
<b>Ticket 22 / Vocation and Education / Clergy <i>Southwestern Washington Synod (1C)</i></b>		
<b>A Pr. Donald C. “Don” Jukam, Poulsbo, Wash. (1C)</b> .....	<b>506</b>	<b>58.2</b>
B Pr. Gregory S. Kaurin, Auburn, Wash. (1C) .....	361	41.5
Invalid Ballots .....	2	0.2
Total Ballots .....	869	100.0

	VOTES	PERCENT
<b>Ticket 23</b> / Vocation and Education / Lay Female <i>South-Central Synod of Wis. (5K)</i>		
A Ms. Susan K. Lux, Sun Prairie, Wis. (5K) .....	418	46.8
<b>B Ms. Carolyn J. Butts, Evansville, Wis. (5K) .....</b>	<b>475</b>	<b>53.2</b>
Invalid Ballots .....	0	0.0
Total Ballots .....	893	100.0
<b>Ticket 24</b> / Vocation and Education / Lay Male (PC/L) <i>Southeastern Synod (9D)</i>		
<b>A Mr. Robert N. Corley III, Tuskegee, Ala. (9D) .....</b>	<b>538</b>	<b>60.5</b>
B Mr. Alcuin Johnson, Decatur, Ga. (9D) .....	350	39.4
Invalid Ballots .....	1	0.1
Total Ballots .....	889	100.0
<b>Ticket 25</b> / Vocation and Education / Clergy		
<b>A Pr. Megan J. Jones, Atlanta, Ga. (9D) .....</b>	<b>550</b>	<b>61.2</b>
B Pr. William J. Gohl Jr., Glen Burnie, Md. (8F) .....	349	38.8
Invalid Ballots .....	0	0.0
Total Ballots .....	899	100.0
<b>Ticket 26</b> / Vocation and Education / Lay Male		
A Mr. Roger Lewis, Omaha, Neb. (4A) .....	328	35.5
B Mr. Robert S. Schroeder, Overland Park, Kan. (4B) .....	327	35.4
C Mr. Alex Jenkins, Philadelphia, Pa. (7F) .....	268	28.9
Invalid Ballots .....	2	0.2
Total Ballots .....	925	100.0
<b>Ticket 27</b> / Church in Society / Clergy <i>Texas-Louisiana Gulf Coast Synod (4F)</i>		
<b>A Pr. Erbey Gonzalez, Tomball, Texas (4F) .....</b>	<b>512</b>	<b>56.1</b>
B Pr. Donald M. Carlson, Houston, Texas (4F) .....	401	43.9
Invalid Ballots .....	0	0.0
Total Ballots .....	913	100.0
<b>Ticket 28</b> / Church in Society / Lay Female <i>Southeastern Minnesota Synod (3I)</i>		
<b>A Ms. Julia H. Accola, Rochester, Minn. (3I) .....</b>	<b>520</b>	<b>57.1</b>
B Ms. Dorothy A. Gesme, Hayfield, Minn. (3I) .....	390	42.8
Invalid Ballots .....	1	0.1
Total Ballots .....	911	100.0
<b>Ticket 29</b> / Church in Society / Lay Female <i>Slovak Zion Synod (7G)</i>		
<b>A Ms. Sheila Welch, Stafford Springs, Conn. (7G) .....</b>	<b>541</b>	<b>59.9</b>
B Ms. Ruth Kudlick, Hazleton, Pa. (7G) .....	361	40.0
Invalid Ballots .....	1	0.1
Total Ballots .....	903	100.0
<b>Ticket 30</b> / Church in Society / Clergy		
A Pr. Edward J. Robbins, Glen Rock, Pa. (8D) .....	330	37.4
<b>B Pr. Anna K. Terman-White, Omaha, Neb. (4A) .....</b>	<b>550</b>	<b>62.4</b>
Invalid Ballots .....	2	0.2
Total Ballots .....	882	100.0

**VOTES PERCENT**

<b>Ticket 31 / Church in Society / Lay Male</b>		
<b>A Mr. Kevin V. Lotz, New York, N.Y. (7C)</b> .....	<b>527</b>	<b>58.7</b>
B Mr. Leonard Weiser, Folcroft, Pa. (7F) .....	371	41.3
Invalid Ballots .....	0	0.0
Total Ballots .....	898	100.0
<b>Ticket 32 / Multicultural Ministries / Clergy Arab and Middle Eastern</b>		
<b>A Pr. Rani R. Abdulmasih, Dearborn, Mich. (6A)</b> .....	<b>532</b>	<b>59.4</b>
B Pr. Gabi Aelabouni, Chicago, Ill. (5A) .....	360	40.2
Invalid Ballots .....	4	0.4
Total Ballots .....	896	100.0
<b>Ticket 33 / Multicultural Ministries / Clergy American Indian and Alaska Native</b>		
<b>A Pr. Jackie D. Russell, Oaks, Okla. (4C)</b> .....	<b>505</b>	<b>55.9</b>
B Pr. Linda Smith, Ocean Park, Wash. (1C) .....	399	44.1
Invalid Ballots .....	0	0.0
Total Ballots .....	904	100.0
<b>Ticket 34 / Multicultural Ministries / Lay Female African American</b>		
<b>A Ms. Angela R. Miller, Chicago, Ill. (5A)</b> .....	<b>562</b>	<b>62.9</b>
B Ms. Janice K. Tibbs, St. Louis, Mo. (4B) .....	332	37.1
Invalid Ballots .....	0	0.0
Total Ballots .....	894	100.0
<b>Ticket 35 / Multicultural Ministries / Lay Female Asian and Pacific Islander</b>		
A Ms. Gladys R. Chow, Monterey Park, Calif. (2B) .....	195	21.7
<b>B Ms. Fumei Liang, Huntington Beach, Calif. (2C)</b> .....	<b>483</b>	<b>53.8</b>
C Ms. Elizabeth G. Tabata Froehlig, Manhattan Beach, Calif. (2B) ..	220	24.5
Invalid Ballots .....	0	0.0
Total Ballots .....	898	100.0
<b>Ticket 36 / Publishing House / Clergy</b>		
A Pr. Brent Campbell, Madison, Wis. (5K) .....	253	27.1
B Pr. Scott J. Suskovic, Charlotte, N.C. (9B) .....	393	42.0
C Pr. Eric C. Shafer, Lansdale, Pa. (7F) .....	289	30.9
Invalid Ballots .....	0	0.0
Total Ballots .....	935	100.0
<b>Ticket 37 / Publishing House / Clergy</b>		
<b>A Pr. Beth Marie Halvorsen, The Woodlands, Texas (4F)</b> .....	<b>546</b>	<b>60.9</b>
B Pr. Deanna M. Wildermuth, Grand Forks, N.D. (3B) .....	349	38.9
Invalid Ballots .....	2	0.2
Total Ballots .....	897	100.0

**VOTES PERCENT**

<b>Ticket 38 / Publishing House / Lay Female</b>		
<b>A Ms. Mary L. Butler, Durango, Colo. (2E)</b> .....	<b>558</b>	<b>63.8</b>
B Ms. Judy Kristine Leidy, Littleton, Colo. (2E) .....	317	36.2
Invalid Ballots .....	0	0.0
Total Ballots .....	875	100.0
<b>Ticket 39 / Publishing House / Lay Female</b>		
<b>A Ms. Linda J. Brown, Moorhead, Minn. (3D)</b> .....	<b>662</b>	<b>73.3</b>
B Ms. Susan Duvall Cordell, Atlanta, Ga. (9D) .....	241	26.7
Invalid Ballots .....	0	0.0
Total Ballots .....	903	100.0
<b>Ticket 40 / Publishing House / Lay Male</b>		
<b>A Mr. Richard Parker Klau, Naperville, Ill. (5A)</b> .....	<b>491</b>	<b>54.9</b>
B Mr. Steve Gunderson, Washington, D.C. (8G) .....	402	44.9
Invalid Ballots .....	2	0.2
Total Ballots .....	895	100.0
<b>Ticket 41 / Board of Pensions / Lay Female</b>		
<b>A Ms. Kelly LuAnne Birch, Arlington Heights, Ill. (5A)</b> .....	<b>583</b>	<b>64.9</b>
B Ms. Ingrid S. Stafford, Evanston, Ill. (5A) .....	315	35.1
Invalid Ballots .....	0	0.0
Total Ballots .....	898	100.0
<b>Ticket 42 / Board of Pensions / Lay Female (PC/L)</b>		
<b>A Ms. Ruby M. Joy, Jamaica, N.Y. (7C)</b> .....	<b>454</b>	<b>51.7</b>
B Ms. Nichole Knight, St. Thomas, Virgin Islands (9F) .....	424	48.3
Invalid Ballots .....	0	0.0
Total Ballots .....	878	100.0
<b>Ticket 43 / Board of Pensions / Lay Male (PC/L)</b>		
A Mr. Franklin Chu, Bainbridge Island, Wash. (1B) .....	405	45.5
<b>B Mr. Greg Smith, Freeport, Bahamas (9E)</b> .....	<b>485</b>	<b>54.5</b>
Invalid Ballots .....	0	0.0
Total Ballots .....	890	100.0
<b>Ticket 44 / Board of Pensions / Lay Male <i>Region 9</i></b>		
A Mr. John L. Capecci, Charlotte, N.C. (9B) .....	251	28.6
<b>B Mr. Michael J. McCoy, Fort Myers, Fla. (9E)</b> .....	<b>625</b>	<b>71.2</b>
Invalid Ballots .....	2	0.2
Total Ballots .....	878	100.0
<b>Ticket 45 / Board of Pensions / Lay Male</b>		
A Mr. Bruce D. George, Westbrough, Mass. (7B) .....	263	30.3
<b>B Mr. Roger A. Saylor, New Canaan, Conn. (7B)</b> .....	<b>605</b>	<b>69.6</b>
Invalid Ballots .....	1	0.1
Total Ballots .....	869	100.0

**VOTES PERCENT**

<b>Ticket 46 / Mission Investment Fund / Lay Female</b>		
<b>A Ms. Barbara A. Swartling, Bainbridge Island, Wash. (1B) . . . .</b>	<b>468</b>	<b>54.6</b>
B Ms. Julie E. Swanson, Golden, Colo. (2E) . . . . .	389	45.4
Invalid Ballots . . . . .	0	0.0
Total Ballots . . . . .	857	100.0
<b>Ticket 47 / Mission Investment Fund / Lay Male</b>		
<b>A Mr. Harold C. Mueller, Chesterfield, Mo. (4B) . . . . .</b>	<b>463</b>	<b>54.8</b>
B Mr. John W. Thompson Jr., Chicago, Ill. (5A) . . . . .	381	45.1
Invalid Ballots . . . . .	1	0.1
Total Ballots . . . . .	845	100.0
<b>Ticket 48 / Mission Investment Fund / Lay Male</b>		
<b>A Mr. Robert A. Sandoval, Albuquerque, N.M. (2E) . . . . .</b>	<b>443</b>	<b>51.4</b>
B Mr. Jeryl L. Nelson, Wayne, Neb. (4A) . . . . .	419	48.6
Invalid Ballots . . . . .	0	0.0
Total Ballots . . . . .	862	100.0
<b>Ticket 49 / Nominating Committee / Clergy</b>		
A Pr. Linwood H. Chamberlain Jr., Lorain, Ohio (6E) . . . . .	278	30.6
<b>B Pr. Jonathan L. Eilert, Loveland, Ohio (6F) . . . . .</b>	<b>629</b>	<b>69.3</b>
Invalid Ballots . . . . .	1	0.1
Total Ballots . . . . .	908	100.0
<b>Ticket 50 / Nominating Committee / Clergy</b>		
A Pr. Simon G. Fensom, Spicer, Minn. (3F) . . . . .	262	29.5
<b>B Pr. Loren D. Mai, Hutchinson, Kan. (4B) . . . . .</b>	<b>624</b>	<b>70.3</b>
Invalid Ballots . . . . .	2	0.2
Total Ballots . . . . .	888	100.0
<b>Ticket 51 / Nominating Committee / Lay Female</b>		
<b>A Ms. Gwen E. Arneson, Cottonwood, Minn. (3F) . . . . .</b>	<b>571</b>	<b>63.3</b>
B Ms. Merle E. Freije, Mayville, N.D. (3B) . . . . .	331	36.7
Invalid Ballots . . . . .	0	0.0
Total Ballots . . . . .	902	100.0
<b>Ticket 52 / Nominating Committee / Lay Female</b>		
<b>A Ms. Linda N. Lovell, Ellicott City, Md. (8F) . . . . .</b>	<b>455</b>	<b>50.6</b>
B Ms. Sara C. "Sally" Williams, Hollidaysburg, Pa. (8C) . . . . .	443	49.3
Invalid Ballots . . . . .	1	0.1
Total Ballots . . . . .	899	100.0
<b>Ticket 53 / Nominating Committee / Lay Male</b>		
<b>A Mr. James M. Hushagen, Edgewood, Wash. (1C) . . . . .</b>	<b>488</b>	<b>54.3</b>
B Mr. Ronald L. Pittman, McMinnville, Ore. (1E) . . . . .	410	45.7
Invalid Ballots . . . . .	0	0.0
Total Ballots . . . . .	898	100.0



	VOTES	PERCENT
<b>Ticket 54 / Nominating Committee / Lay Male (PC/L)</b>		
A Mr. Wesley L. Crenshaw, Savannah, Ga. (9D) . . . . .	331	36.7
<b>B Mr. Jeremy D. Posadas, New York, N.Y. (7C) . . . . .</b>	<b>572</b>	<b>63.3</b>
Invalid Ballots . . . . .	0	0.0
Total Ballots . . . . .	903	100.0
<b>Ticket 55 / Committee on Discipline / Clergy</b>		
A Pr. Kirk W. Bish, Bethel Park, Pa. (8B) . . . . .	454	48.4
<b>B Pr. Kenneth M. Ruppard, Richmond, Va. (9A) . . . . .</b>	<b>484</b>	<b>51.6</b>
Invalid Ballots . . . . .	0	0.0
Total Ballots . . . . .	938	100.0
<b>Ticket 56 / Committee on Discipline / Clergy <i>Restricted to Region 4</i></b>		
<b>A Pr. Lee J. Griess, Omaha, Neb. (4A) . . . . .</b>	<b>557</b>	<b>65.1</b>
B Pr. D. Erich Schwartz, Manhattan, Kan. (4B) . . . . .	298	34.8
Invalid Ballots . . . . .	1	0.1
Total Ballots . . . . .	856	100.0
<b>Ticket 57 / Committee on Discipline / Clergy</b>		
<b>A Pr. Mary W. Anderson, Columbia, S.C. (9C) . . . . .</b>	<b>501</b>	<b>54.8</b>
B Pr. Thomas R. Lee, Missoula, Mont. (1F) . . . . .	413	45.1
Invalid Ballots . . . . .	1	0.1
Total Ballots . . . . .	915	100.0
<b>Ticket 58 / Committee on Discipline / Clergy (Female)</b>		
A Pr. Jill L. Steichen, Dilworth, Minn. (3D) . . . . .	426	47.5
<b>B Pr. Nancy J. Goede, Oak Lawn, Ill. (5A) . . . . .</b>	<b>470</b>	<b>52.4</b>
Invalid Ballots . . . . .	1	0.1
Total Ballots . . . . .	897	100.0
<b>Ticket 59 / Committee on Discipline / Clergy (PC/L)</b>		
A Pr. George Villa, Gardena, Calif. (2B) . . . . .	387	42.6
<b>B Pr. Lawrence J. Clark, Chicago, Ill. (5A) . . . . .</b>	<b>522</b>	<b>57.4</b>
Invalid Ballots . . . . .	0	0.0
Total Ballots . . . . .	909	100.0
<b>Ticket 60 / Committee on Discipline / Lay Female <i>Restricted to Region 9</i></b>		
<b>A Ms. Faith A. Ashton, Chapel Hill, N.C. (9B) . . . . .</b>	<b>517</b>	<b>57.0</b>
B Ms. Judy Wagner St. Pierre, Newport News, Va. (9A) . . . . .	386	42.6
Invalid Ballots . . . . .	4	0.4
Total Ballots . . . . .	907	100.0
<b>Ticket 61 / Committee on Discipline / Lay Female <i>Restricted to Region 4</i></b>		
A Ms. Annette M. Citzler, La Grange, Texas (4F) . . . . .	411	47.1
<b>B Ms. Gayle Gordon Bouzard, Wimberley, Texas (4E) . . . . .</b>	<b>461</b>	<b>52.8</b>
Invalid Ballots . . . . .	1	0.1
Total Ballots . . . . .	873	100.0

	VOTES	PERCENT
<b>Ticket 62 / Committee on Discipline / Lay Female</b>		
<b>A Ms. Meghan E. Smith, Chicago, Ill. (5A)</b> .....	<b>620</b>	<b>69.1</b>
B Ms. Catherine M. Alexander, Milwaukee, Wis. (5J) .....	276	30.7
Invalid Ballots .....	2	0.2
Total Ballots .....	898	100.0
<b>Ticket 63 / Committee on Discipline / Lay Female (PC/L)</b>		
<b>A Ms. Yvonne A. Wells, St. John, Virgin Islands (9F)</b> .....	<b>437</b>	<b>50.1</b>
B Ms. Alyce A. Walluk, Anchorage, Alaska (1A) .....	436	49.9
Invalid Ballots .....	0	0.0
Total Ballots .....	873	100.0
<b>Ticket 64 / Committee on Discipline / Lay Male <i>Restricted to Region 1 or Region 2</i></b>		
A Mr. Rodney G. Anderson, Fountain Valley, Calif. (2C) .....	393	45.6
<b>B Mr. Larry D. Moeller, Sacramento, Calif. (2A)</b> .....	<b>468</b>	<b>54.2</b>
Invalid Ballots .....	2	0.2
Total Ballots .....	863	100.0
<b>Ticket 65 / Committee on Discipline / Lay Male</b>		
A Mr. Kenneth G. Mertz II, Middletown, Pa. (8D) .....	263	29.3
B Mr. Mark A. Betley, Utica, N.Y. (7D) .....	424	47.2
C Mr. Thomas W. Salber, Philadelphia, Pa. (7F) .....	209	23.3
Invalid Ballots .....	2	0.2
Total Ballots .....	898	100.0
<b>Ticket 66 / Committee on Discipline / Lay Male (PC/L)</b>		
<b>A Mr. Alan W. Chen, Forest Hills, N.Y. (7C)</b> .....	<b>552</b>	<b>64.0</b>
B Mr. Curtis J. Coats, Saint Louis Park, Minn. (3G) .....	310	35.9
Invalid Ballots .....	1	0.1
Total Ballots .....	863	100.0
<b>Ticket 67 / Committee on Appeals / Clergy</b>		
<b>A *Pr. A. Donald Main, Sunbury, Pa. (8E)</b> .....	<b>495</b>	<b>52.8</b>
B Pr. Paul R. Swanson, Oregon City, Ore. (1E) .....	441	47.0
Invalid Ballots .....	2	0.2
Total Ballots .....	938	100.0
<b>Ticket 68 / Committee on Appeals / Clergy</b>		
A Pr. Deborah K. Scheffey, Kresgeville, Pa. (7E) .....	313	34.8
<b>B Pr. Leah K. Schafer, Reston, Va. (8G)</b> .....	<b>586</b>	<b>65.2</b>
Invalid Ballots .....	0	0.0
Total Ballots .....	899	100.0

	VOTES	PERCENT
<b>Ticket 69 / Committee on Appeals / Lay Female</b>		
A Ms. Linda J. Hudgins, Waterloo, Iowa (5F) .....	386	43.4
<b>B Ms. Rebecca J. Poppe, Fremont, Neb. (4A) .....</b>	<b>504</b>	<b>56.6</b>
Invalid Ballots .....	0	0.0
Total Ballots .....	890	100.0
<b>Ticket 70 / Committee on Appeals / Lay Male <i>Restricted to Region 1</i></b>		
A Mr. Ray E. Boyd, Blackfoot, Idaho (1D) .....	358	41.9
<b>B Mr. Gary A. Dahlke, Spokane, Wash. (1D) .....</b>	<b>496</b>	<b>58.1</b>
Invalid Ballots .....	0	0.0
Total Ballots .....	854	100.0

**Second Ballot**

	<b>VOTES</b>	<b>PERCENT</b>
<b>Ticket 21 / Global Mission / Lay Female</b>		
A Ms. Cynthia L. Kopperstad, Des Moines, Wash. (1B) . . . . .	446	48.8%
<b>B Ms. Terry E. Cole, Albuquerque, N.M. (2E) . . . . .</b>	<b>468</b>	<b>51.2%</b>
Total Ballots . . . . .	914	100.0%
<b>Ticket 26 / Vocation and Education / Lay Male</b>		
A Mr. Roger Lewis, Omaha, Neb. (4A) . . . . .	457	49.8%
<b>B Mr. Robert S. Schroeder, Overland Park, Kan. (4B) . . . . .</b>	<b>460</b>	<b>50.2%</b>
Total Ballots . . . . .	917	100.0%
<b>Ticket 36 / Publishing House / Clergy</b>		
<b>B Pr. Scott J. Suskovic, Charlotte, N.C. (9B) . . . . .</b>	<b>503</b>	<b>51.8%</b>
C Pr. Eric C. Shafer, Lansdale, Pa. (7F) . . . . .	468	48.2%
Total Ballots . . . . .	971	100.0%
<b>Ticket 65 / Committee on Discipline / Lay Male</b>		
<b>B Mr. Mark A. Betley, Utica, N.Y. (7D) . . . . .</b>	<b>569</b>	<b>59.8%</b>
A Mr. Kenneth G. Mertz II, Middletown, Pa. (8D) . . . . .	382	40.2%
Total Ballots . . . . .	951	100.0%

## Exhibit C

# Report of the Presiding Bishop

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## Part One:

*“Child of God, you have been sealed by the Holy Spirit  
and marked with the cross of Christ forever.”*

We gather for the tenth Churchwide Assembly of the Evangelical Lutheran Church in America under the sign of Christ’s death and resurrection and in the promise and power of the Holy Spirit. Bathed in God’s baptismal grace and joined to Christ’s body through God’s living Word, we approach the work of the assembly with humility and hope.

When I was elected as presiding bishop in 2001, I called this church “to a time of prayer and discernment about what God can do when the members of 11,000 congregations are brought together in mission.” I promised to listen and to bring a vision of that mission to the 2003 Churchwide Assembly. That promise initiated the process to develop “Faithful Yet Changing: The Plan For Mission in the Evangelical Lutheran Church in America” (2003); two years later, the 2005 Churchwide Assembly in Orlando approved the amendments to the governing documents to reorganize the churchwide organization and fully implement the Plan for Mission. Over this biennium, the Plan for Mission has been deepened and enriched.

This report will focus on the work of this church through the lens of the Plan for Mission: progress made, shared work strengthened, and challenges being addressed. I offer this report with profound gratitude for this church and for the lives of faith, witness, and service of each member.

## Mission Statement

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

## Five Strategic Directions

Through lively conversation and rich strategic planning, the churchwide organization and its many partners have worked to undergird and sustain the five strategic directions of the Plan for Mission, which commit the churchwide expression to:

- ❖ 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.

#### **Four Commitments for Implementation**

The Plan for Mission's four "commitments for implementation" state that the churchwide organization, in collaboration with its partners, will:

- ❖ 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.

#### **Guided by the Plan for Mission**

The ELCA Plan for Mission gives focus to the work of the churchwide organization, including planning and decisions related to churchwide personnel, programs, budgets, and structure. It also encourages us to be open to God's mission today and to God's promised future. As we continue to live into the plan, we draw upon the gifts of the Holy Spirit, the rich resources of the members of this church and our partners, the vitality of congregations and synods, the strengths of ELCA institutions and agencies, and the work of global and ecumenical companions. We depend upon the commitment of financial support given by congregations to the shared work of synods and the churchwide organization.

#### **Supporting Congregations**

##### ***Strategic Direction***

- ❖ Support congregations in their call to be faithful, welcoming, and generous, sharing the mind of Christ.

##### ***Congregations in the ELCA Today***

Congregations are sustained and share the mind of Christ through worship, biblical study, spiritual formation, communal discernment, discipleship, and prayer. Each congregation responds to the mission field of its context in various ways depending on its location, size, diversity, age, or style. Each relies on a variety of resources to enrich its distinctive mission and ministry.

What is the profile of an ELCA congregation? The profile is diverse: congregations are small and large; open-country and big-city; small-town and suburban; and growing and declining in membership. Some are deeply connected to their communities; others are not. Some are racially and ethnically diverse; others are not. Congregations, whatever their demographics, are the bedrock of this church's mission and ministry. Thanks be to God for congregations, for those who lead them, and their "faithful, welcoming, and generous" presence throughout this church. Some observations about congregations in the ELCA today:

- *Evangelical Lutheran Worship* and its rich treasury of liturgies, hymns, psalms, prayers, and Luther's *Small Catechism* continues to be welcomed with great appreciation.

- It is my hope that all members of this church will receive the proposed five-year initiative, “Book of Faith: Lutherans Read the Bible,” with both eagerness and joy. Let us become fluent in the first language of our faith, the language of Scripture, and be renewed for lives of witness and service as the power of the living Word engages us.
- Plans for a comprehensive communication plan for the churchwide organization have a simple goal: members of the ELCA will own and tell this church’s story. A primary outcome of this goal is for members to say with conviction, “That’s my church!” and for non-members to say, “I want to be part of that!” Individuals in ELCA congregations will understand themselves and their congregations as part of something that results in doing together far more than we could do individually.
- The energy, creativity, and enthusiasm are contagious whenever youth, young adults, or adults in youth and family ministries gather. Amid all the challenges we face in establishing priorities for ministry, let us recommit to youth and family ministry as central to our life together in mission.
- Lutheran World Relief’s Fair Trade Coffee Project ensures that more of the money spent on coffee actually reaches the farmers who grow it. An increasing percentage of ELCA congregations and the churchwide organization serve only fair trade coffee.

### **Responding to Challenges**

The churchwide organization has worked to strengthen its connections with congregations, recognizing that the synodical expression is the key link in this interdependent church. We have work still to do:

- As an increasing number of our congregations have 50 or fewer people in worship, many of them face the dual challenges of providing pastoral leadership while remaining focused on mission.
- ELCA congregations are predominantly white in an increasingly diverse society: how can each congregation live out this church’s commitment to be a Pentecost people: multi-lingual, multi-cultural, and multi-ethnic?
- We need to talk more honestly and openly about how each of us responds to God’s call to be generous and faithful stewards of God’s money.

### **Growing in Evangelical Outreach**

#### **Strategic Direction**

- ❖ Assist members, congregations, synods, and institutions and agencies of this church to grow in evangelical outreach.

#### **Evangelical Outreach in the ELCA Today**

As a church, we are claiming our name—*evangelical* Lutheran—and becoming an evangelizing church in a Lutheran key. Our name is a constant reminder that the good news of Jesus Christ is at the center of our lives of faith, the ministry of congregations, and our proclamation to the ends of the earth. Some observations about evangelical outreach in the ELCA today:

- As Lutheran Campus Ministry celebrates its centennial in 2007, we rejoice that campus ministers baptized 92 people last year, nearly half of them adults or young adults.

- As a result of wise stewardship in spending and income received over expenses, the churchwide organization gave \$10,000 grants to each of the 65 synods in this church for use in evangelism or outreach-focused initiatives to forward the outreach and evangelical mission of this church.
- The *One Body, Many Members* Web-based resource assists congregations to grow and thrive in an increasingly racially and ethnically diverse society and become culturally competent for outreach ministry.
- Evangelical outreach is growing among African National immigrant communities around the country. Currently there are more than 85 African National worshipping groups in different stages of development, from an organized congregation with 600 people in worship to a developing worshipping community with 15 people meeting in a leader's home.

### **Responding to Challenges**

Some observations about evangelical outreach in this church:

- Growing in evangelical outreach begins with those of us who are leaders. I am disappointed how few people—about two percent—raise their hands when I ask, “How many of you in the last three weeks have invited and brought with you to worship an unchurched friend, colleague, or family member?” We must do better.
- When ELCA congregations confront the loss of membership, it can be tempting to focus on survival rather than imagining new ways to be involved in mission.
- Can we find ways to invite evangelists from our global companion churches to teach us about telling the story of Jesus Christ and to invite people to new life in Christ?

### **Stepping Forward as a Public Church**

#### **Strategic Direction**

- ✦ Step forward as a public church that witnesses boldly to God's love for all that God has created.

#### **The Public Church in the ELCA Today**

We are a public church as all the baptized live out their faith in their daily callings in home, school, neighborhoods, and the workplace. We are a public church as we gather around the means of grace in worship. We are a public church when we serve all people, following the example of our Lord Jesus. We are a public church when we strive for justice and peace in all the earth. We are a public church when we gather to wrestle with challenging questions.

- Lutheran Services in America (LSA) celebrates its tenth anniversary this year. Touching the lives of one in 50 Americans, LSA is yet one more example of this church's ongoing interdependence experienced through networks of care and service.
- Lutherans are invited to recommit themselves to ending global poverty through achievement of the Millennium Development Goals (MDGs) in collaboration with the ONE Campaign, known as “the campaign to make poverty history.” Resources, including a pastoral letter and a curriculum, are available on the ELCA Web site.
- The ELCA has made a strong commitment to Middle East peace through the “Churchwide Strategy for ELCA Engagement in Israel and Palestine.” We continue to live out that commitment through building awareness, advocacy, and accompaniment.



- Lutheran Volunteer Corps (LVC) is the largest denominational volunteer service program in the nation. Founded in 1979 and based in Washington, D.C., LVC oversaw the work of 91 volunteers serving full time in 10 U.S. cities.
- The Conference of Bishops has engaged in training in the arts of public leadership. Several bishops now serve on a “ready benches” and are prepared to respond quickly around several issues: immigration, the environment, international, Middle East, domestic, and farming.
- As this church considers calling for a strategy for response to the HIV and AIDS pandemic, we seek ways for our commitments to ending this disease to be both collaborative and strategic, building upon the grants we continue to give through the World Hunger program.
- Thousands of members have joined the ELCA e-Advocacy Network. As part of the network, members learn about, reflect upon, and advocate for peace, justice, and care of creation on behalf of their Christian values.

### ***Responding to Challenges***

- We are a public church when we wrestle with challenging questions:
  1. When shall we be leaders who convene people of varying perspectives so that we might discern together what God is calling us to do in the midst of our complex and conflicted world?
  2. When shall we join others as we advocate for particular public policies and seek to hold elected officials accountable?
  3. When and how do we accompany those who experience daily the realities of poverty, war, inadequate health care, and HIV and AIDS?
- Even as we continue to thank God for the powerful Gospel witness and the generosity of volunteers and donors throughout this church, we need to assess what we as a church are learning about the importance of preparedness and the need to support congregations that have been affected. I will be convening a table of leaders from synods and within the churchwide organization to discuss these challenges.
- As we approach the sixth anniversary of 9/11, we must continue to confront the reality of terrorism and reject violence, but not let terrorism become the defining reality in our response to the world.
- The devastating impact of the 2005 Gulf Coast hurricane continues to call for volunteers, financial support, and prayers for those whose lives have been most directly affected.

### ***Deepening and Extending Relationships***

#### ***Strategic Direction***

- ✦ Deepen and extend our global, ecumenical, and interfaith relationships for the sake of God’s mission.

#### ***Relationships in the ELCA Today***

Just as the world is interrelated through the Internet and travel, the ELCA is interrelated through a rich variety of interdependent relationships. The once unimaginable interconnections with global partners are now reflected throughout this church. The notion of accompaniment as developed by the Global Mission unit provides strong guidance for

these relationships. Some observations about global, ecumenical, and interfaith relationships in the ELCA today:

- In January 2006, we celebrated with The Episcopal Church the fifth anniversary of “Called to Common Mission.” From growing partnerships between seminaries to campus ministry and shared and new congregational ministries, we are in common mission.
- At a time of high tension between members of the three Abrahamic faiths, we need to continue to grow in our understanding of Islam and Judaism. A helpful primer, *Windows for Understanding*, promotes healthy dialogue to discover what we share in common and how we might work together for the common good of all humanity and God’s creation. The primer is available on the ELCA Web site.
- For the first time the ELCA, the Presbyterian Church (U.S.A.), and the Reformed Church in America have joined together to sponsor the “Spirit of Wholeness in Christ: A Racial Ethnic Multicultural Event” to equip participants for ministry in an increasingly diverse world.
- Sixty years ago, the Lutheran World Federation (LWF) was born in the aftermath of World War II as Lutherans came together to confront the painful divisions created by the war and to respond compassionately to the needs of refugees, one out of six of whom were Lutheran. LWF has renewed its commitment to engage the powerful forces that continue to divide humanity and to continue living out the baptismal calling to serve all people following the example of our Lord Jesus Christ.
- Over the last 20 years, the ELCA has accompanied partner churches by providing international scholarships to 665 people selected by their churches. Of them, 209 were women. In the last five years 50 percent of the new scholarships were granted to women, which is a priority of the ELCA’s Global Mission unit. In returning to serve in capacities determined by their church, many have become leaders as bishops, professors, teachers, and experts in various fields.
- This church is involved with Christian, Muslim, and Jewish leaders in the work of the National Interreligious Leaders Initiative (NILI). This unique forum of leaders seeks to model peacemaking and to encourage the U.S. government to make peace in the Middle East through negotiation its top priority.

### **Responding to Challenges**

- Our increasingly interconnected and globalized world has significant implications for how we are engaged in global mission. How do we affirm the growing network of companion relationships between congregations and synods without becoming so fragmented that we lose the connection to strong church-to-church relationships? How do we respond to the financial needs of companion churches without creating relationships of dependency?
- Agreement on questions of personal morality (e.g., abortion, stem-cell research, human sexuality, end-of-life issues) can affect global, ecumenical, and interfaith relationships. How do we address these issues while keeping central the Gospel of Jesus Christ that unites us and being attentive to our theological agreements and differences?
- Let us not submit to the rhetoric of religious extremism. Rather, through dialogue and shared action in local communities, both nationally and internationally, let us build inter-religious relationships.

- How can we continue to imagine new possibilities for mission that come to the ELCA by virtue of our five full-communion agreements?

## **Bringing Forth and Supporting Leaders**

### ***Strategic Direction***

- ✦ Assist this church to bring forth and support faithful, wise, and courageous leaders whose vocations serve God's mission in a pluralistic world.

### ***Leadership in the ELCA Today***

A key emphasis of this strategic direction is vocation, which means "calling." From a Lutheran viewpoint, pastors or others who work for the Church have a vocation, but Christians who work outside the Church do, too. Any job or career becomes a "Christian vocation" if a Christian remembers to do a job as part of her or his call from God to serve others. Everything we do is to be done for the glory of God, including our work.

This strategic direction describes leaders as "faithful, wise, and courageous: faithful leaders are followers of Christ who pass on the faith; wise leaders gather and disperse wisdom and are known for their curiosity and discernment; and courageous leaders are messengers of God who say, 'Do not be afraid,' in an anxious world." Some observations about leadership in the ELCA today:

- Synods are strong partners in leadership development as reflected in the growth of lay education and training programs in synods. The Southwest California Synod this year introduced a Spanish-language track for its popular Equipping Leaders for Mission course.
- Youth and young adults remind me that they want to be part of a church that matters and makes a difference. I am grateful to God for their faithful witness and lively leadership. Staffing within the churchwide organization will be significant in convening the wisdom, passions, and vision of young adults in this church.
- In a collaborative ministry project involving many partners, the ELCA has provided funding for several initiatives focused on strengthening this church's commitment to multicultural, public life, evangelism, and young adult leadership development. The project has coordinated the leadership development components of ethnic ministry strategies and evangelism strategies, distributed leadership development funds, identified best practices, and articulated a "theology of leadership."
- The leadership development working group for ethnic ministry and evangelism strategies has developed a working profile for leaders in the ELCA. It reads, "Leaders in the Evangelical Lutheran Church in America will assist its congregations, synods, institutions and agencies, and the churchwide organization in creating a vision for God's mission in this church. Leaders will assist this church to become a more multicultural church, to learn from diversity, share power, and build a system that flourishes from diversity. ELCA leaders will identify gifts and assets in persons and communities. They will partner with others to transform communities to be in mission in a pluralistic world."

### ***Responding to Challenges***

- This church is committed to supporting healthy leaders. With leadership from the Board of Pensions, the Conference of Bishops, and the Vocation and Education unit, the "Healthy Leaders Enhance Lives" initiative focuses on attentiveness to

interpersonal, intellectual, emotional, physical, and spiritual health centered in God's gift of grace. We need to challenge our leaders to make healthy living a daily discipline.

- The cost of theological education is a challenge to both seminaries and seminarians. A recent consultation of ELCA partners began to imagine what it will take to decrease the debt load of seminary graduates while also encouraging increased giving to the ELCA's eight seminaries.
- The report and recommendations of the Blue Ribbon Committee on Mission Funding gives high priority to stewardship education and leadership throughout this church. Key components will be our willingness to speak honestly and forthrightly about our stewardship of money.
- As this church anticipates the retirement of a significant number of rostered leaders in the next decade, every ELCA congregation should identify, pray for, and mentor young people with gifts for leadership.

### **Keeping Our Commitments**

It is very important that we continue to implement the four commitments that intersect the Plan for Mission. They have informed much of the work I have described in this report. Permit me to share some additional reflections on the commitments.

- There is a growing sense that a major function of the churchwide organization is to steward the ecology of the ELCA as one of interdependent systems. We draw from our relationships with each other greater capacity to be engaged in God's mission in our varied contexts.
- The third Connecting Institutions event in January 2006 brought together representatives from ELCA colleges and universities, synods, seminaries, social ministry organizations, and outdoor ministries to discuss "The Future of Religious Institutions in American Society: Ecology and Governance."
- This church has a commitment to our shared mission in education. The proposed social statement on education enhances that commitment. As Lutherans, we draw upon our rich history of believing that faith both frees us to engage life's big questions and informs our engagement. ELCA schools have an important role in planting unquenchable curiosity within students.
- This church's vision of freedom and liberation from the vestiges of racism are spelled out in the ELCA constitution and the social statement, "Freed in Christ: Race, Ethnicity, and Culture." The constitution committed this church to a membership goal of 10 percent people of color by 1998. We still fall far short of this commitment, which is grounded in the Gospel. I challenge us as leaders within the Evangelical Lutheran Church in America to consider our role in moving the ELCA closer to being an anti-racist and multicultural church.
- Four alliances based on the churchwide organization's commitments for implementation have begun their work. These alliances are: multicultural ministries, justice for women, poverty and wealth, and young adult ministry. They are made up of churchwide staff representing each office, program unit, service unit, and section, and have embraced their work with energy and commitment as they come together to carry out this church's mission in new ways.
- There is an encouraging convergence among religious communities throughout this world around our shared commitment to end hunger, decrease poverty, and care for the environment.

### **With a Grateful Heart**

It is a privilege to serve in this call and to give thanks to God for: individuals growing in the faith; congregations alive in Christ; synods engaged in mission; and colleges and universities, schools, campus, outdoor, and social ministries deepening their relationship to this church. I am encouraged by the resiliency, evangelical passion for the Gospel, and perseverance in pursuing justice and peace in our global companions and by the growth in our ecumenical relationships.

It is very clear that the work of the churchwide organization highlighted in this report is possible only because of the exceptionally gifted colleagues with whom I am privileged to serve. My thanks to my colleagues on the churchwide staff; to my fellow officers, Vice President Carlos E. Peña, Secretary Lowell G. Almen, and Treasurer Christina L. Jackson-Skelton; and to the members of the Conference of Bishops and the Church Council for their exceptional leadership.

This summer, as we welcome 15 new bishops to the Conference of Bishops, please join me in expressing deep gratitude to the bishops who complete their terms this year: Bp. Robert D. Berg, Bp. Paul J. Blom, Bp. George G. Carlson, Bp. Gary L. Hansen, Bp. Carol S. Hendrix, Bp. Paul R. Landahl, Bp. A. Donald Main, Bp. Donald J. McCoid, Bp. Andrea F. DeGroot-Nesdahl, Bp. Richard R. Omland, Bp. Theodore F. Schneider, Bp. Paul R. Swanson, Bp. Rolf P. Wangberg, and Bp. Ronald B. Warren. We continue to grieve with the Caribbean Synod the death of Bp. Margarita Martínez and express gratitude to former Bp. Francisco L. Sosa, who has served the Caribbean Synod as acting bishop.

We also acknowledge with heartfelt gratitude the exemplary leadership and service of the Church Council's "Class of 2007," who complete their terms on this council: Mr. Grieg L. Anderson, Ms. Faith A. Ashton, Ms. Judy Biffle, Pr. Joseph G. Crippen, Pr. Charles W. Mays, Ms. Jessica M. McKee, Mr. David M. Nelson, Pr. Kenneth M. Rupp, Pr. Sarah J. Stumme, Mr. Allan E. Thomas, and the late Mr. Earl L. Mummert.

I join with you in thanking God for the exceptional 20-year ministry of the Rev. Lowell G. Almen as secretary of the Evangelical Lutheran Church in America. He has been the bearer of memory; the interpreter of governing documents; the reminder of one holy, catholic, and apostolic church to which we belong; the keeper of historical records; and a key partner in deepening our ecumenical relationships.

I also thank God for two other significant leaders. The Rev. Charles S. Miller, who has served as executive for administration and the former executive director of the Division for Church in Society, has been the architect of our strategic planning process while overseeing budget development and supervision of the day-to-day functions of the churchwide organization. He has helped us all to live into our commitment to be better at communication, collaboration, coordination, and cooperation and has freed me to travel throughout this church. The Rev. Donald W. Hallberg, who has served as president of the Foundation of the ELCA and executive director for Development Services, has an energy and enthusiasm for mission that infused this church during his years of ministry. He has been an interpreter of mission, and has helped members of this church to understand the blessings that come from giving generously to our shared mission and ministry through deferred and major gifts.

In closing, I give thanks to God for all of you, for your commitment and dedication as elected leaders of this church, and for the faithful ways in which you lead, serve, and bear witness to the love of God in Christ Jesus for the whole world.

As I prayerfully prepare for the 2007 Churchwide Assembly, I do so with a sense of great hope. I am hopeful because our hope is in God, who, by the power of the Holy Spirit through the Gospel, creates and sustains the Church.

*“May the God of hope fill you with all joy and peace in believing,  
so that you may abound in hope by the power of the Holy Spirit.”  
(Romans 15:13).*

## **Part Two: Leadership for a “Sent Church”**

In the opening sermon I talked about us as a “sent church.” I now invite you to think about what it means that we have been called and elected to be leaders in a “sent church,” for it is my assumption that everyone in this hall is a leader. For the next few minutes, let us imagine how our shared leadership might impact the Evangelical Lutheran Church in America between now and this church’s 25th anniversary in 2012.

Leaders for a “sent church” first will be followers of Jesus Christ. I went online recently and googled the word “leadership.” In one-tenth of a second there were 161,000,000 matches. Discipleship got about one-quarter that number. “Followership,” however, got only 265,000 matches. Could it be that we are giving more attention to the arts of leadership than “followership” in our lives of faith?

Together, let us lead this “sent church” so that by 2012 each leader has at least one mentor and is also mentor to at least one other person, each of us learning and teaching what it means to be a follower of Jesus.

Those who attended the Global Mission Event this summer heard a powerful testimony of what it means to follow Jesus on the way of the cross in the midst of horrific suffering. Immaculée Ilibagiza spent three months with seven other women in a tiny bathroom as the Rwandan genocide was going on all around her. Outside the window she heard the brutal murder of villagers and assumed she would be killed. “At that moment,” she recalled, “I kept focusing on Jesus on the cross.” She said, “I tried to make Jesus’ prayer my prayer, ‘Father, forgive them for they know not what they do.’ The devil did not want me to trust Jesus and hold on to hope. But by the grace of God, I was able to.”

For Immaculée, discipleship meant following Jesus, the risen Christ, on the way of the cross and forgiving the enemies who killed her entire family. It meant holding on to hope.

I think of another story, much closer to home—the remarkable witness of ELCA pastor Eileen Harris of Chicago. Two years ago, her husband, also an ELCA pastor, and her daughter were brutally murdered. In November 2005, the Chicago papers reported this moving witness to the power of God’s forgiving, reconciling Word. Listen to the beginning of the story:

[Pastor] Eileen Harris looked into the eyes of the man who brutally killed her daughter and husband and talked to him of God’s forgiveness during a court hearing Tuesday at which the former housecleaner was sentenced to life in prison. Harris, a petite woman dressed in a black suit, had just finished describing the pain and longing she has endured since her loved ones’ murders when she leaned toward Russell Sedelmaier, who stood with head bowed.

“Russell,” she said, calling his name twice before Sedelmaier looked at her.

“Because I value the gift of life and I know God forgives and loves all of us, especially you, Russell,” Harris continued, smiling just slightly, “I support a sentence of natural life.”

“Thank you,” Sedelmaier said quietly. He later said, “I’m sorry [for] what I did to the Harris family and what I did to my own family. I’m really sorry.”<sup>1</sup>

Pastor Harris and Ms. Ilibagiza are two moving and powerful examples of leaders who are followers. The lives of those who have taught us the art of discipleship may be less dramatic, but they are no less faithful or meaningful. Whose life and witness do you draw upon? To whom do you turn as you seek to be a leader who is first a follower? As a leader, whom are you mentoring in what it means to be a follower of Jesus? Please turn and share your response to these questions with one other person. *[Assembly participants were invited to share in small group conversation.]*

When I think of those questions, the person who comes to mind for me is my Aunt Betty, who was also my baptismal sponsor. She died in January at the age of 95. She taught me by her example that to be a follower of Jesus is to be in intercessory prayer daily, to be an attentive listener to others, to have an insatiable curiosity about life, to immerse oneself in the Word of God, to be a humble servant who finds great delight in the diversity of God’s people, and never to miss an opportunity to share the Gospel.

Thanks be to God for all those who have taught and are showing us what it means to be followers of Jesus.

Leaders for a “sent church” will be evangelists, proclaiming in word and deed the good news of God’s saving love in Christ.

Perhaps we make it too complex. Might it begin with something as clear and commonplace as what we share about ourselves when meeting another person? How many of us share our name, where we live, and something about our families or work? How many of us say, “I am a Christian” or “I am a Lutheran Christian?” How many would say, “I am a baptized believer in Jesus Christ?” Leaders for a “sent church” will not be embarrassed to reveal their baptismal identity. Neither will they be uncomfortable talking about Jesus.

In a Bible study for the “Book of Faith” Web site, Professor Mark Allan Powell asks, “If you could tell people *one* thing about Jesus, what would it be? Would you tell them that he was “born of a virgin?” That he “ate with tax-collectors and sinners?” That he taught “the Golden Rule?”<sup>2</sup>

With a different person, share your answer to Professor Powell’s question: “If you could tell people *one* thing about Jesus, what would it be?” *[Assembly participants were invited to share in small group conversation.]*

I would talk about the cross. I would share how the cross conveys the depth of God’s mercy and gift of salvation. I would add that the cross also reveals humanity’s rage and refusal to receive God’s love in Jesus. Yet, in the promise of Christ’s resurrection, we are called to live the way of the cross.

I met recently with leaders from the church in China. The parish pastor described with great excitement how her congregation is training, sending, and supporting lay evangelists. Many of you have witnessed the same in the lives of your companion synods. Friends, is it too much to hope that by the ELCA’s 25th anniversary in 2012 half of ELCA congregations will have at least one trained evangelist? Yes, ordained ministers are called to be evangelists, but a “sent church” views evangelizing as the vocation of all the baptized.

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<sup>1</sup> Mary Ann Fergus “Family finds forgiveness for killer.” *Chicago Tribune*, November 23, 2005, Metro, Page 1.

<sup>2</sup> Mark Allan Powell, quoted from [www.elca.org/bookoffaith/biblestudies/1corinthians2.html](http://www.elca.org/bookoffaith/biblestudies/1corinthians2.html)

Thanks be to God for the many ways in which congregations, synods, the churchwide organization, seminaries, camps and outdoor ministries, young adults, global companions, and ecumenical partners are taking up this calling.

For leaders of a “sent church” to tell the story of our Triune God and God’s reign of grace and mercy, we need to know the story. Together, let us lead this “sent church” so that by 2012 there is growing evidence that the members of this church are becoming fluent in the first language of our faith—the language of Scripture.

I am so committed to and excited about the “Book of Faith” initiative. As Lutheran Christians we confess that the Word of God is God’s living speech incarnate in Jesus Christ, proclaimed to us as both Law and Gospel, and recorded in the canonical scriptures of the Old and New Testaments. We know the power of the Word of God to change lives, reform churches, and reconcile the world.

In *Eat This Book: A Conversation in the Art of Spiritual Reading*, Eugene Peterson writes, “Christians feed on Scripture. Holy Scripture nurtures the holy community as food nurtures the human body.”<sup>3</sup> He also says, “Reading Scripture . . . means letting Another have a say in everything we are saying and doing. It is as easy as that. And as hard.”<sup>4</sup>

But we have a long way to go. An imam of a large university told me that a recent Muslim-Christian dialogue for students was very difficult because, as he said, “The Christian participants did not really know their sacred scriptures. In fact, the Muslim students knew the Qu’ran and the Bible better than the Christians.” Friends, how are we going to lead a church sent to be about God’s mission in a multi-religious world if we do not know our sacred story?

We often assume that those we meet know the Christian narrative. On a recent flight, there was no water on the flight for drinking or making coffee. I was wearing my clerical collar and thought a bit of humor might relieve the flight attendant’s stress. I called her over and said quietly, “I don’t want to create a scene, but if you would bring me those small bottles of wine, perhaps with prayer I could change them to water.” Bewildered, she looked at me and said, “I’m sorry, Father, but I have no idea what you are talking about!”

I made the incorrect assumption that she would know the Christian narrative. Some analysts say that one of the marks of post-modernity is the absence of any meta-narratives that give us a shared sense of meaning, transcendence, connectedness, rootedness, and hope. We don’t know each other’s stories.

As Ione and I were caring for my Aunt Betty in her dying, she began to mumble one day. I leaned over her bed and asked, “Do you need something, Betty? Are you comfortable?” She said, “Oh, I’m fine. I was just reciting Philipians to myself.” The next day she regained some strength and said, “Oh, Mark, I feel so sorry for people who do not know Scripture by heart. It will be so much harder for them in their suffering and dying. Mark, can’t you make the pastors in the ELCA make their confirmands memorize the Bible like we had to?” I said, “Oh, Betty you don’t understand the authority of the presiding bishop. That would be the responsibility of synod bishops.”

Thanks be to God for parents, grandparents, godparents, for Sunday School teachers, choir directors, and pastors from whom we first heard Scripture read, sung, and told long before we could even read.

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<sup>3</sup> Eugene H. Peterson, *Eat This Book: A Conversation in the Art of Spiritual Reading* (Grand Rapids, Mich.: Wm. B. Eerdmans Publishing Co., 2006), 18.

<sup>4</sup> *Ibid.*, xii.



Let us be the leaders who also tell the story of this “sent church.” We need to do a better job. As many as 70 percent of ELCA members don’t know they belong to a church body beyond their congregation. So it is not surprising that many members do not know what the ELCA stands for. And it’s no wonder that many people are unaware of the work of the ELCA in the world.

We’ve seen a decline in membership and in average worship attendance. We intend to reverse these trends—not by becoming something we are not—but by revolutionizing the way we communicate who we are. I want to highlight two projects designed to do just that.

The first is an ad initiative. It’s actually a pilot project that is a partnership between the churchwide organization and the Rocky Mountain Synod. The pilot will be introduced next month in the greater Denver area. The message of the campaign is that this church is called to share God’s boundless love in the world. Here’s how the message comes to life. You’ll see it in these ads, one domestic and one global:

The ad reads: “October 10, 2006. Denver, Colorado. Compared to what the nurse has been through, this won’t hurt a bit. To go from needing help to helping others in just four weeks is nothing short of a miracle. But that’s what our members are making possible for low-income nurse’s-aide students, who go on to work in health care facilities or to train as LPNs or RNs. Starting with a \$5,000 seed grant in 2004, we offer this free nurse’s-aide training so that people can not only take care of themselves, they can also care for others. Join us at [elca.org/love](http://elca.org/love) and help spread love throughout the world. Evangelical Lutheran Church in America. God’s Work. Our Hands.”

The second ad reads: “June 8, 2006. Yeumbeul, Senegal. Never was there a group of students so happy for homework. In a country where over 70 percent of women are illiterate, any kind of schooling is cause for celebration. Here in Yeumbeul and across sub-Saharan Africa the math and writing classes we teach can mean the difference between surviving and starting your own business. Here’s to the pen being mightier than the sword. Go to [elca.org/love](http://elca.org/love) to join us. Evangelical Lutheran Church in America. God’s Work. Our Hands.”

“God’s work. Our hands.” This is how the message comes to life. You’ve seen it in these ads. This isn’t the complete campaign, but you will find the other ads showcased in the back of the room. Watch for more information as the pilot project in the Rocky Mountain Synod is completed. There is more to come! “God’s work. Our hands.”

My guess is that you already know part of the ELCA story. Turn to someone not from your synod and share one example from your context of “God’s work. Our hands.” *[Assembly participants were invited to share in small group conversation.]*

There is a second project that will help us to tell the ELCA story more effectively: the redevelopment of the Web site, *ELCA.org*. Just like the advertising project you’ve seen, the new Web site will reflect the message that the ELCA is sharing God’s love in the world. The new site, set to launch in March, 2008, will be unified in voice and tone. The pages will be visually integrated. Content and pathways to information will be streamlined so visitors stay on the site longer, learn more, and participate actively. *ELCA.org* will focus on telling the story of this church, what it stands for, and sharing the ways in which God through this church has an impact on people across the globe.

If we do these things well, and if we make a real commitment to creating simple, powerful communications, then I am confident that we will grow in evangelical outreach, that we will support congregations in their call to be faithful and welcoming, and that we will step forward as a public church. It is God’s work. Our hands.

Thanks be to God for each ELCA member who creatively and consistently tells the story of what God is doing in and through the Evangelical Lutheran Church in America.

Together, let us lead this “sent church” so that, by 2012, we will fund the mission of this church without forcing seminaries to compete with social ministry organizations, or pitting youth and young adult ministries against outdoor and campus ministries, or arguing about the percentage of member giving that should stay in congregations and what percentage should go to synods and what percentage to the churchwide organization. By 2012, the World Hunger Appeal, the Fund for Leaders in Mission, Stand with Africa, and Vision for Mission will not seem like competitors for our charitable giving. Why? Because by 2012—together—we will have grown in our faithful and generous financial stewardship and each one of us will have included ELCA ministries in our planned giving. Let us challenge and lead by the example of our personal stewardship so that we will be meeting in 2012, not to divide a diminished pool of mission support but to distribute the funds received in excess of our budgets.

Friends, we are not a poor church. Income for the 10,470 congregations of the ELCA in 2006 exceeded \$2.7 billion, up \$71 million from the previous year. Funds held by congregations in endowments and in investments were another almost \$2.2 billion. More than \$20 million was given to the World Hunger Appeal. Thanks be to God for the generosity of ELCA members.

Now, let us wholeheartedly endorse and implement the recommendations of the Blue Ribbon Committee on Mission Funding so that we might all grow in our understanding of and commitment to biblical stewardship. The almost \$4 billion I referenced a moment ago is only a fraction of the capacity we have to support God’s mission for the sake of the Gospel and the life of the world. We cannot be a “sent church” without being a generous church.

Together, let us lead this “sent church” so that by 2012 we double the number of members who are persons of color or those whose primary language is other than English. In doing so, we will renew the commitment made by the founding members of this church that we will be at least 10 percent people of color or people whose primary language is other than English.

For me personally, that means that I always must be aware of the power and privilege that comes to me in this church and in this society because I am a white male. It means that I will seek continually to become competent in learning about other cultures while participating in the dismantling of the sin of systemic white racism. For this church, it means that we will become diverse, not for the sake of turning around declining membership or because we who are white have something persons of color lack, but because—absent the other—we are less than whole. This church’s failure to become multicultural in our increasingly diverse society means we are not heeding God’s call to be a “sent church.”

Thanks be to God for ELCA leaders of color, for our ethnic associations and ethnic-specific ministry strategies, for the evangelism strategy, for multicultural congregations, for TEEM and leadership development in communities of color, for new starts and transformational ministries, and for those who work prophetically and persistently for racial justice.

Please take a moment to share one thing your congregation or synod, school, or churchwide unit is doing now or plans to do to live out our commitment to become a multicultural and anti-racist church. *[Assembly participants were invited to share in small group conversation.]*

Leaders for a “sent church” will be stewards of interdependence. A newspaper reporter asked me what I thought it meant to lead a declining mainline denomination today. I said it meant at least three things: telling the story of what God is doing in our lives and through our ministries; inviting imagination and building capacity for what God might do through us in partnership with ecumenical and global companions; and stewarding the ecology of interdependent ecosystems that make up the ELCA. There was silence on the phone. Finally, I said, “You’re not going to use that last statement in the article, are you?” She replied, “No. I’m not sure what you meant.” Obviously, she wasn’t interested in finding out, because I wasn’t in the article at all!

I am convinced that one of the many strengths of the ELCA is our deep commitment to interdependence, not just between congregations, synods, and the churchwide organization, but also seminaries, colleges and universities, schools, social ministry organizations, camps and outdoor ministries, men’s ministries, Women of the ELCA, Augsburg Fortress, Publishers—the ELCA publishing ministry—and our shared ministries with The Lutheran Church-Missouri Synod. Those shared ministries include Lutheran World Relief, Lutheran Immigration and Refugee Service, and Lutheran Services in America. The ELCA and LCMS engage together in support of our Lutheran military chaplains and in an inter-Lutheran committee that coordinates ministries in chaplaincy, pastoral counseling, and clinical pastoral education. We also have worked together over many years in Lutheran Disaster Response.

A great example of stewarding our ecology of interdependence occurred at the Western Iowa Synod Assembly this spring. It was time for the report of the two ELCA seminaries in that cluster. President James Echols of the Lutheran School of Theology at Chicago and President Duane Larson of Wartburg Seminary were to give reports. President Echols gave the report not for his seminary, but for Wartburg, and President Larson gave the report for LSTC. Two leaders were stewarding our ecology of interdependence.

Events during this summer have involved leaders tending to relationships of interdependence and imagining new possibilities for God’s mission. More than 800 leaders from large membership congregations and others gathered under the theme, “Let the River Flow.” Leaders from rural and small town settings came together as the STaR (Small Town and Rural) Ministry Alliance. ELCA leaders of color gathered in Los Angeles and then joined with leaders of our Reformed full-communion partners. Some 1700 ELCA leaders with a passion for mission gathered at the Global Mission Event in Columbus, Ohio. Campus ministry leaders, both present and past, gathered in Chicago both to reflect on 100 years of campus ministry and to look to the future. Just prior to this Churchwide Assembly more than 750 gathered on Navy Pier for the Worship Jubilee and 100 leaders joined Lutheran Men in Mission for inspiration and rededication. Thanks be to God for all those who steward our interdependence.

Leaders for a “sent church” will be pontiffs, prophets, and poets. Those insightful descriptors of leaders for God’s mission were offered by John Thomas, general minister and president of the United Church of Christ. “Pontiff” literally means “bridge-builder.” What do you think it means to be bridge-builders in our post 9-11 society when we increasingly seem preoccupied with defining, establishing, and defending borders of all kinds—political, economic, cultural, and ecclesial?

Think of one example or opportunity to build bridges in the context where you serve. Perhaps your congregation downloaded “Windows for Understanding” from the ELCA Web site and began a study of the three Abrahamic faiths. You might participate in or convene a conversation with people of another religious tradition. Think about what bridge-building

means for our advocacy for a fair and just immigration policy. What about a farm bill that bridges the needs of U.S. farmers, rural communities, those who are hungry, and the stewardship of the creation? What about the bridges a church body over ten years older in average age than the U.S. population might build with young adults who long to be part of a church that matters and makes a difference?

How might we more imaginatively build upon the possibilities for shared mission and ministry that come by virtue of our full-communion relationships? Let us move toward full communion with The United Methodist Church and continue the conversations recently begun with the African Methodist Episcopal Zion Church so that this “sent church” will bear witness to our unity in Christ so that all might believe.

Let us renew our commitment to the Lutheran World Federation in the LWF’s sixtieth year. Let us continue generously to support the LWF. Thirty cents of every dollar now given to the ELCA World Hunger Appeal supports LWF World Service projects. Let us see the growing significance of companion synod relationships within the context of our global Lutheran family. Let us continue to give thanks to God for the visionary, prophetic leadership of LWF General Secretary, Dr. Ishmael Noko.

As a “sent church,” let us as the Evangelical Lutheran Church in America and as members of the Lutheran World Federation build upon the foundation with the Roman Catholic Church of the “Joint Declaration on the Doctrine of Justification.” Let us publicly renew our commitment to address the issues that continue to prohibit Lutherans and Roman Catholics and Lutherans and Orthodox from experiencing our unity at the Lord’s table.

As John Thomas said, “Bridge builders don’t impose uniformity, they seek to enable different communities to become a diverse community.”<sup>5</sup> That unity within diversity is experienced and expressed when you in your local communities join with other Christians for prayer, Bible study, and shared endeavors to serve the common good.

Leaders for a “sent church” will be prophets—truth tellers. In a culture seemingly rampant with self-deception, we need to be leaders who speak the truth. The truth of our captivity to sin. The truth that in Christ, God was reconciling the world to himself, not counting our trespasses against us, and entrusting to us the message of reconciliation. The truth of what our consumptive living is doing to an environment now on the verge of ecocide. The truth that violence begets violence. The truth that living in abject poverty is not God’s will for humanity. By 2012 may the world be well on the way to achieving the Millennium Development Goals advocated for by the thousands of ELCA members who joined the ONE Lutheran Campaign.

Prophets are truth tellers. Perhaps even more important, President Thomas suggests, they discern truth for and within the community of faith. So a “sent church” “will require leaders schooled in the theological disciplines and practiced in the spiritual disciplines lest the truth that is proclaimed be merely warmed over political agenda or social ideology with a pious veneer.”<sup>6</sup>

A “sent church” will need leaders who are poets. President Thomas argues, “Literal poets in some cases, but perhaps in most cases leaders equipped to use language and symbol, liturgy and song, ritual and sacrament, silence, and dance to help us imagine a world that is more than marketplace, to claim a life that is profoundly connected and communal, to see the

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<sup>5</sup> John Thomas, “Pontiff, Prophet, Poet: What Kind of Leaders Will We Require?”, address at the annual consultation, San Antonio, Texas, February 20, 2002, p. 6.

<sup>6</sup> *Ibid.*, p. 6.

world and one another as mystery . . . rather than as objects to be consumed. . . . Poets and liturgists are today's evangelists who enable us to sense the improvisational God revealed in Jesus Christ, and lure us into the company of those who are no longer satisfied with consuming or with living as competitive strangers to one another."<sup>7</sup>

In this "sent church," together let us be leaders who engage the large questions of life. The *New York Times* obituary for novelist Saul Bellow, who won the Nobel Prize for literature, said he was preoccupied with "the large questions of life" and was "a first-class noticer." Might that also be a description of leaders for a church sent to be a part of God's mission for the life of the world?

How we discuss issues and make decisions is an important mark of our leadership in a "sent church." Leaders for a "sent church" will engage the large questions, trusting that God's grace sets us free for such engagement. Leaders for a "sent church" will trust that we, as people of faith, have something to contribute to large questions, acknowledging that the answers are elusive and can have significant personal implications. The large questions of life have prompted this church to develop social statements, thinking deeply about these questions as they are informed by Scripture, the Confessions, our theological tradition, and our experience.

Three social statements are in process, with the possibility of another. At this assembly, we will consider a social statement on education that underscores this church's long tradition of leadership in the field of education. Looking toward 2009, we anticipate a social statement on human sexuality. Then, as we approach the Churchwide Assembly in 2011, we will be attentive to large, complex questions related to genetics.

Specifically, in the coming biennium we will have the opportunity to study and comment on the draft of a proposed social statement on human sexuality. As we consider how we live as stewards of sexuality as a wonderful, mysterious gift of God, this is an important time in the life of this church. We need together to engage in thoughtful and prayerful discernment about the wide range of questions related to this topic, including the place of gay and lesbian people in rostered ministries.

Let us remember in all of our moral deliberations and in the development of the various social statements that it is the Gospel of Jesus Christ that defines the whole Church and this church, and not some particular issue of concern, not even those related to human sexuality.

Cynthia Moe-Lobeda asks in *Public Church for the Life of the World*, "Amidst the complexity and moral ambiguity of life, how are we to discern what God is doing in any given situation, and how might we most faithfully give social form to God's work?"<sup>8</sup> She continues, "Lutheran theology offers invaluable clues. It assures us that human beings cannot know with certainty what God is doing in the world yet, paradoxically and in the face of uncertainty, we are to act in accord with God's mission and activity as we understand it through faithful discernment. . . . A Lutheran theology of the cross counsels that the works and ways of God are revealed most fully in Jesus Christ, and in some way beyond full human comprehension—that this one is known most deeply in brokenness and suffering. Thus we will glimpse what God is doing to the extent that we allow ourselves to be present in profound solidarity and compassion where people and creation suffer most."<sup>9</sup>

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<sup>7</sup> Ibid., p. 7.

<sup>8</sup> Cynthia Moe-Lobeda, *Public Church for the Life of the World* (Minneapolis: Augsburg Fortress, 2004) 64.

<sup>9</sup> Ibid.

As leaders in a “sent church,” we seek discernment within the community of faith. In so doing, we accept that we will not always agree on the way to peace or what constitutes justice, but that the baptized are called and sent to strive for justice and peace in all the earth. It is fitting that we will be challenged at this assembly by the wisdom and insights of Musimbi Kanyoro. We will debate what might bring lasting peace to Iraq. We will hear Bishop Munib Younan call us to renewed commitment to “Peace Not Walls” as we pray and work for a lasting and just two-state solution to the Israeli-Palestinian conflict. We will consider a process that will increase our own commitment to join with others in seeking to bring an end to the HIV–AIDS pandemic. Thanks be to God for the opportunities given to us at this Churchwide Assembly so that together we might lead this “sent church.”

In order for us to be faithful, wise, and courageous leaders whose vocations serve God’s mission in a pluralistic world, we will need to be attentive to our own well-being. Together, let us lead so that by 2012 each ELCA leader reflects in the disciplines and demands of daily life a commitment to care for the whole self. Such care is centered in a life of prayer. It embraces spiritual, vocational, intellectual, emotional, physical, and social elements of well-being. It is grounded in the promise, “So if anyone is in Christ, there is a new creation, everything old has passed away; see, everything has become new” (2 Cor. 5:17). Thanks be to God.

Our mission statement describes a “sent church:” “Marked with the cross of Christ forever, we are claimed, gathered, and sent for the sake of the world.”<sup>10</sup> Our shared leadership for this “sent church” calls for both humility and courage.

In my own leadership, I often have found the statement by the late Archbishop Oscar Romero to be a source of both humility and courage. He wrote, “It helps now and then to step back and take the long view. The kingdom of God is not only beyond our efforts, it is beyond our vision. We accomplish in a lifetime only a tiny fraction of the magnificent enterprise that is the Lord’s work. . . . We cannot do everything and there is a sense of liberation in realizing that. This enables us to do something and to do it very well.”<sup>11</sup> He ends the prayer with these words, “We are prophets of a future not our own.”<sup>12</sup> What a gracious word of promise and hope!

Will you please place your hands on someone’s head as I conclude by praying for the power and the presence of the Holy Spirit in and through our leadership: The Lord be with you. “Almighty God, by the power of the Spirit, you have knit these your servants into the one body of your Son, Jesus Christ. Look with favor upon them in their commitment to serve in Christ’s name. Give them courage, patience, and vision; and strengthen us all in our Christian vocation of witness to the world and of service to others; through Jesus Christ our Lord. Amen.”<sup>13</sup>

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<sup>10</sup> ELCA Mission Statement.

<sup>11</sup> From a prayer prayed by Oscar Romero and written by John Cardinal Dearden and Ken Untener, found at [bogners.typepad.com/church/2004/03/the\\_prayer\\_of\\_o.html](http://bogners.typepad.com/church/2004/03/the_prayer_of_o.html)

<sup>12</sup> Ibid.

<sup>13</sup> *Evangelical Lutheran Worship*, p. 84.

## Exhibit D

# Report of the Secretary

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### Part One:

#### Principle of Unity

“The Evangelical Lutheran Church in America shall be one church.” This statement is the most important principle of organization for this church. The declaration occurs in the first sentence in Chapter 5 of the *Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America* (churchwide constitutional provision 5.01.). It points both our unity in Christ and the commitment of members, congregations, synods, and churchwide ministries to the Confession of Faith, Statement of Purpose, and organizational principles of this church.

In accord with the principle of unity, a succinct definition 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.**

Note a key word in understanding the polity of the Evangelical Lutheran Church in America (ELCA). That key word for congregations, synods, and churchwide ministries is “interdependence.” The primary “expressions” of this church are interdependent. Therefore, 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 . . .” (*emphasis added*).

This partnership is crucial—an absolutely essential ingredient for a healthy and wholesome life together. 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 Purposes 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.<sup>14</sup>**

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. The health and vitality of that witness and service, however, may be related directly to our understanding of the "Church" in its profound dimensions— dimensions that span geography, time, and eternity.

### **A Genuine Challenge**

One challenge that faces the ELCA is the need for churchly awareness, particularly our sense of and commitment to the Church of Jesus Christ, the one holy catholic and apostolic Church. In fact, I believe embracing a greater sense of ecclesiology<sup>15</sup> has been an ongoing challenge for Lutherans throughout much of our history in North America. Lutherans too easily have fallen victim to the American syndrome of individualism. The tendency to look at issues of the world from only one's individual perspective shapes the lives of many people. Even salvation is viewed in a solitary way. Thereby, we ignore or forget our unity in Christ. We fail to grasp the collective and corporate reality of the Church, a reality that exists in both institutional and spiritual ways.

From the perspective of American church history, the commitment to interdependent church life is counter-cultural. Perhaps it is even more counter-cultural today than in some periods of the past. The principle of interdependence declares that no member, pastor, or congregation is the center of the ecclesial universe. No one synod is self-contained. And the churchwide organization is part of the whole, not a far distant appendage. Indeed, we understand that "...each part, while *fully* the church, recognizes that it is *not the whole* church and therefore lives in a *partnership* relationship" with the other expressions of this church.

### **A Healthy Sense of the Church**

Clear indications exist in many parts of the ELCA of a lack of understanding of basic Lutheran ecclesiology. At the same time, I see a failure to appreciate the lively, mutually engaging polity of the ELCA, a polity that arises from a wholesome, Reformation-shaped ecclesiology. Let it be clearly understood that such a healthy understanding of the "Church"

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<sup>14</sup> Provision 4.02. in the *Constitutions, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America* (2005 edition), p. 21. This Statement of Purpose for congregations, synods, and churchwide ministries of the ELCA was first adopted by the uniting churches in August 1986 and affirmed upon the constituting of this church on April 30, 1987.

<sup>15</sup> Ecclesiology refers to the doctrine of the Church. The English word is drawn from the Latin word *ecclesia* and the Greek word *ekklesia* for the assembly of the faithful.

is not one that sees itself in constant rebellion against or separated from the Church catholic, that is, the whole tradition of the Church.<sup>16</sup> Rather:

➔A healthy ecclesiology helps us see the part of this church in which we live and work within a larger framework.

➔A healthy ecclesiology makes us realize that the description of the Church in Articles VII and VIII of the Augsburg Confession is not a portrayal of episodic appearances of the Church but rather of our continuity in the faith—a continuity both assured and shaped by the Word, the Word announced, the Word with water, and the Word in meal. That is, the Church does not appear only periodically when the Word is preached and the Sacraments are celebrated. Rather the Church has a continuing reality in the context of the life-generating experience of Word and Sacrament.

➔A healthy ecclesiology helps us understand that we walk in the footsteps of the apostles and martyrs, the pioneers and teachers, the servants and leaders who have gone before us.

➔A healthy ecclesiology helps us realize that others will follow us and we are to prepare the way for them. We are called to be faithful in our time.

➔A healthy ecclesiology enables us always to see the broader dimensions of the life of this church.

➔A healthy ecclesiology compels us to understand that the Church is the body of Christ—Christ’s institutional incarnation in the world—and is not our personal possession for our own gratification.

➔A healthy ecclesiology drives us to render what we can offer rather than focus on what we may prefer to gain.

➔A healthy ecclesiology summons us to constant prayer not only for the Church in our own community but also for the Church throughout this land, throughout the world, and throughout the ages.

➔A healthy Lutheran ecclesiology reflects the Apostle Paul’s teaching of the Church as the body of Christ (see 1 Corinthians 12). With this perspective, we can embrace even more fully the interdependent polity of the ELCA for congregations, synods, churchwide ministries, and related institutions and agencies.

The life of the ELCA is manifested in all its expressions as all parts of this church function together, with each part fulfilling its primary, assigned responsibility conscientiously and with untiring dedication.

### **What’s in a Name, Especially For a Church Body?**

The name, Evangelical Lutheran Church in America, did not emerge for this church without study and effort. Picking a name was a topic of high interest in the mid-1980s. Many suggestions were received.

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<sup>16</sup> The 1970 Evian Assembly of the Lutheran World Federation adopted a statement calling on member churches to be prepared to “acknowledge that the judgment of the Reformers upon the Roman Catholic Church and its theology was not entirely free of polemical distortions, which in part have been perpetuated to the present day.” The Rev. Dr. Kent S. Knutson of The American Lutheran Church was chair of the drafting committee for that statement. See *From Federation to Communion*, edited by Jens Holger Schjørring, Prasanna Kumari, and Norman A. Hjelm (Minneapolis: Fortress Press, 1997), p. 394.

I served on the five-member *Ad Hoc* Committee on the Name for the New Lutheran Church. As a member of that committee, I wrote the rationale for using the name Evangelical Lutheran Church and for including within the identification this church's primary territory, just like the Evangelical Lutheran Church in Canada, the Evangelical Lutheran Church in Tanzania, and other Lutheran churches throughout the world.

***Assignment: three to five***

The committee met June 10-11, 1985, in an old hotel on Mannheim Road near O'Hare Airport in Chicago. The assignment was to prepare a list of three to five names with rationale and a list of pros and cons for each.

Ninety-nine individuals and five groups had offered suggestions. Of those, most urged that the word "Lutheran" be included in the name, but ten names were submitted that did not use the word "Lutheran." Twenty-nine proposed including "Evangelical," 25 "United," and 23 "Christ" or "Christian" in the name. Eight recommended "Catholic," and six proposed simply "Lutheran Church-U.S.A."

The rationale for each of the five names submitted by the committee was drafted overnight and later refined for the final report. The five were: Evangelical Lutheran Church; United Evangelical Lutheran Church; Lutheran Church of Evangelical Unity; Lutheran Community of Christ; and Lutheran Church in the U.S.A.

The full report was presented to the September 23-27, 1985, meeting of the Commission for a New Lutheran Church in Kansas City. The committee agreed to test throughout the uniting churches the names Evangelical Lutheran Church in the U.S.A. and Lutheran Church in the U.S.A. The decision on the name "Evangelical Lutheran Church in America" was made at the commission's February 1986 meeting.

***Reasons for name***

I recounted the rationale for the name in *One Great Cloud of Witnesses* in this way:

When a name was being proposed for the "new" Lutheran church, the word "evangelical" was suggested for several reasons. Its roots are in the Greek word for "Gospel." The name is widely used by Lutheran churches throughout the world; it has been employed since the Reformation to identify those who emphasize the doctrine of justification by grace through faith and the authority of Scripture in the life of both the whole Church and individual believers; and it was the name chosen for what was then the newly merged Evangelical Lutheran Church in Canada. Further, it was noted that the name, "evangelical," has been widely used by Lutherans in Europe, Africa, South America, Japan, and elsewhere. The name in some places is employed even without the word Lutheran because it is seen as the primary designation and identity of Lutherans. "Evangelical" was the name preferred by Luther for the movement he led. He thought such a name pointed to the proclamation of the Gospel "as the source of the church's life and the living, powerful, creative force through which people are called to faith and sustained in the communion of saints." The word, "evangelical," also carries with it an emphasis on mission. "We are called to go into all the world to proclaim the Gospel so that all people may know Christ's love."<sup>17</sup>

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<sup>17</sup> Report of the Ad Hoc Committee on the Name for the New Lutheran Church, Commission for a New Lutheran Church (September 23-27, 1985), Exhibit P, Parts A, B, and C, page 2.

The word, “Lutheran,” was seen as essential in the American context because it underscores our heritage as part of Luther’s reform movement. Lutheran is the “shorthand” name by which most Lutherans in North America identify themselves.

Interesting elements related to the choice of a name were these facts: Of the 254 Lutheran church bodies in the world in 1987, 239 included the name of their location or country, 198 were identified as “Lutheran” in their name, and 149 also used “evangelical” in their name.

Reflecting our focus on the Gospel as the power of God for salvation [*in the use of the word “Evangelical”*], respecting our particular heritage within the whole church [*with “Lutheran”*], and acknowledging the primary arena of our work [*“in America”*], we identify ourselves as members of the Evangelical Lutheran Church in America.<sup>18</sup>

It was exciting to be a part of that process of proposing a name. The historical significance of the committee’s task, I suspect, was apparent to us in our deliberations. We wondered, of course, how our report would be received by the commission and the uniting churches. The work was affirmed to our relief and delight.

In the first 20 years of the life of the Evangelical Lutheran Church in America, I have been mindful of the importance of this church’s name. I also have reflected on the obligation and challenge to live more fully into the commitments reflected by that name—to be *Evangelical*, to be *Lutheran*, to be *Church*, to be serving *in America*.

### **Assembly Part of Practice of Interdependence**

Each Churchwide Assembly of the Evangelical Lutheran Church in America represents a significant milestone. An assembly offers a picture, albeit a partial one, of our life together as sisters and brothers in Christ.

This marks my tenth Churchwide Assembly as secretary of the Evangelical Lutheran Church in America. In the predecessor American Lutheran Church, I was present for all but three of the ALC’s 13 biennial general conventions. In addition, I witnessed three of the biennial conventions of the Lutheran Church in America.

Throughout the past 30 years, I have attended about 165 ELCA synodical assemblies and district or synod conventions in the predecessor bodies. I have seen the unfolding story of the collective life we share as Lutherans reflected in a variety of ways through these gatherings.

Moreover, I have been a guest in scores upon scores of congregations from one corner of this church body to the other. I have marveled at the magnificent blessings of God so evident throughout the congregations and other expressions of this church.

As declared in churchwide constitutional provision 8.11., congregations, synods, and churchwide ministries are to carry out their work interdependently (“Each part...*fully* the church...[but] *not the whole* church...”). I hope that, for the sake of those who follow us in the journey of faith, the coming years will show an ever deepening commitment to a sense of unity for the sake of mission and comprehensive partnership in the life of faith. Then congregations, synods, and churchwide ministries—and related institutions and agencies—will be engaged actively in God’s mission in the world. As we live in God’s amazing grace together, we can declare in heartfelt gratitude: “Thanks be to God!”

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<sup>18</sup> Lowell G. Almen, *One Great Cloud of Witnesses*, third edition (Minneapolis: Augsburg, 2006), pages 16-17.

## **Part Two: Responsibilities**

The duties and responsibilities of the secretary, as specified in the *Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America*, 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 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.

More specifically, the Office of the Secretary maintains the official rosters and records; collects and reports the annual parochial statistics; compiles and publishes minutes of the Churchwide Assembly, Church Council, Executive Committee, Conference of Bishops, and Cabinet of Executives, and receives minutes of other meetings; coordinates the use of legal counsel and risk-management services; arranges for and manages meetings of the churchwide organization; oversees the archives, library services, and records management for the churchwide organization; provides for the publication of official documents and policies of this church; and prepares, when necessary, amendments to and interpretations of its constitutions, policies, and procedures.

## **Rosters**

Maintaining the official rosters of this church is a key responsibility of the secretary. Staff members work closely with synodical offices in recording additions, changes, and resignations or removals from the roster of ordained ministers, roster of laypersons, and congregations. The annual Yearbook, compiled by the Office of the Secretary, contains these rosters, together with a summary of annual congregational reports and statistics; a directory of the churchwide organization and this church's colleges, universities, seminaries, schools, early childhood education centers, life-long learning partners, social ministry organizations, campus ministries, outdoor ministries, ecumenical organizations, interchurch organizations, independent Lutheran organizations, ministries in chaplaincy, pastoral counseling, and clinical education; and other information.

Further, the secretary oversees the implementation of the policies adopted by the Church Council on the rosters and assists synods in interpretation and execution of the relevant policies and procedures for the management of the rosters. Indeed, a good portion of each day is spent answering inquiries about constitution, policies, and procedures from other churchwide units and synods, congregations, and members of this church.

The Office of the Secretary also issues and collects information from annual congregational reports and develops, with the assistance of the Research and Evaluation section, a summary statistical snapshot of the congregations of this church.

## **Minutes**

The developing historical record of the Evangelical Lutheran Church in America represents one of the strategic responsibilities 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.

## **Preserving History**

Another one of the duties of the secretary of the Evangelical Lutheran Church in America is to "be responsible for the archives of this church" (13.41.02.f.).

During the course of the past 20 years, this church's archives—which brought together archival materials from The American Lutheran Church, the Association of Evangelical Lutheran Churches, and the Lutheran Church in America as well as the Archives of Cooperative Lutheranism of the Lutheran Council in the U.S.A.—has flourished. The collection has grown in size, from 7,500 linear feet in 1988 to 12,500 linear feet in 2006. The archives relocated in 1999 to a secure and well-equipped building with enough environmentally controlled space for many years of future growth. The number and type of services the archives provides to members, congregations, synods, the churchwide organization, and the general public also have increased.

The purposes of an archives include collecting and preserving significant records, organizing them so that they are readily available, assisting researchers into the materials, and making the archives' resources widely known. To assist in these responsibilities, the archives is fully automated, with highspeed Internet access, a local server, and digital scanning equipment. From its inception it has participated in the Online Computer Library Center's WorldCat, the world's largest bibliographic database. In 2001 software to manage collections information was installed, followed by an online catalog. The archives Web site, begun in 1997, provides global access to the catalog, online exhibits, a digital library of selected titles, and multimedia files. Page visits average between 20,000 and 30,000 per month, and many routine reference questions now can be answered through the information found on the site.

The archives also increases knowledge about its holdings through microfilming and disseminating its records. Microfilms have been shared with the Concordia Historical Institute in St. Louis, Mo., and the Lutheran World Federation Archives in Geneva, Switzerland. Through a project with Yale Divinity School Library, all global mission records from prior to the creation of The American Lutheran Church of 1960 and the Lutheran Church in America of 1962 have been microfilmed and are being shared with partner churches.

The archives supports congregational archives through educational information, coordinates activities for regional and synodical archives, and assists in the records management program of the churchwide organization.

### **Legal Counsel and Risk-Management Services**

Legal consultation and services also are provided through the Office of the Secretary to the officers, synodical bishops, the Church Council, the Churchwide Assembly, and the programmatic units in the churchwide office. The general counsel and the associate general counsel, through the Office of the Secretary Web site, also make general legal information concerning this church more widely available to members, pastors, congregations, synods, and affiliated ministries. Through the ELCA Attorneys Association, the general counsel helps synods, congregations, and other affiliates to find qualified attorneys who can represent their legal interests.

Under supervision of the secretary and the general counsel, the risk manager provides advice and direction in protecting the assets of the Evangelical Lutheran Church in America and its related organizations. The risk manager is responsible for insurance coverage for the churchwide organization and for oversight and design of the insurance program available to synods and congregations. The risk manager identifies corporate exposure to loss and implements appropriate risk management techniques to eliminate or reduce the impact of such loss.

### **Records Management**

The secretary also carries the responsibility to “implement and operate a records management system for the churchwide organization” (13.41.02.g.) and “provide library and reference services for the churchwide office (13.41.02.j.).

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.

The records management program requires staff to plan for the entire life cycle of their records in all formats. Records retention schedules for programmatic and for business records have been developed to direct the churchwide staff in the proper care of their records. Through this program, the useful and vital records of this church are identified, maintained, and safeguarded. Good stewardship is practiced by reducing the expenditure for both physical and electronic storage of data.

During these two decades records management has faced two new challenges—changes in legal requirements for records retention and the ongoing evolution of technology for generating and storing data. Policy manuals for congregations, synods, and the churchwide office have been developed to address the ways to ensure future generations that records will still be available for their use long after hardware, software, and file formats have changed.

A course in congregation administration has been developed for Fisher’s Net, a distance-learning program for clergy and lay leaders. The course includes modules for records management, legal issues, maintaining the parish register, and congregation archives. In addition, PowerPoint programs are made available to leaders who wish to use them for workshops on congregation administration.

Providing staff in congregations, synods, and the churchwide office with the proper records retention guidelines and training helps to assure good administrative practices today and the legacy of this church for future generations.

### **Library Resources**

The Lutheran Center Library was established to provide research services and efficient access to information at the least cost for Lutheran Center staff as well as for researchers who reach the library in person, by telephone, or via the Internet. Library circulation statistics attest to an increasing demand for the materials and services of the Lutheran Center Library. In the year 2006, 2,474 items circulated; interlibrary loan transactions numbered 436; and ELCA staff downloaded 269 full-text articles from online periodical databases.

In 1988, the Lutheran Council in the U.S.A. shipped 3,000 books from New York to Chicago. This became the foundation of the library's collection. The number of books and media in the Lutheran Center Library has reached 16,540 through judicious purchases; subscriptions to all of the publications of the Lutheran World Federation, World Council of Churches, and the Alban Institute, among others; and gifts from individuals and units. In order to encourage sharing of resources and economizing on periodical subscriptions in the churchwide office, the library subscribes to about one hundred of the most commonly used journals.

The library has proven its value to the Lutheran Center staff members—saving them both time and money—as they seek the information necessary to make decisions, develop their programs, and expand their level of 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 through the ELCA Web site.

### **Assembly Logistics, Meeting Management, and Travel**

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, including assembly hall logistics, hotel and hall negotiations and contracts, registration, travel, and coordination of staff and volunteers. 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.

The Office of the Secretary also is responsible for negotiating and monitoring travel expenses for all Chicago-based churchwide units; negotiating favorable contracts with travel, hotel, and other service providers; providing staff support and services to church personnel for logistical planning; administering other meetings of the churchwide organization, specifically but not limited to two or three meetings of the Church Council per year, meetings of the Church Council Executive Committee as required, two to three meetings of the Conference of Bishops per year, one annual meeting of the Academy for Bishops, and board, program committee, advisory committee, and other meetings as required for churchwide units; coordinating meetings for program units; and overseeing travel arrangements for churchwide staff members and others traveling on behalf of this church.



### 2006 Travel Costs with Comparison to Previous Years

Year	Number of tickets	Savings off coach	Total spent	Average domestic ticket
2006	10,390	78.00%	\$3,208,111	\$309
2005	11,891	76.00%	\$3,560,437	\$299
2004	9,663	79.00%	\$2,783,658	\$281
2003	11,531	78.00%	\$3,566,928	\$301
2002	11,774	80.00%	\$3,188,783	\$264
2001	13,176	80.66%	\$3,309,590	\$244
2000	11,839	77.00%	\$3,242,561	\$267
1999	10,095	71.00%	\$2,951,527	\$292
1998	8,563	68.00%	\$2,552,481	\$291
1997	7,882	68.00%	\$2,314,912	\$294
1996	8,412	65.00%	\$2,414,320	\$283
1995	8,067	73.61%	\$2,384,816	\$296
1994	7,639	75.78%	\$2,099,053	\$268
1993	7,540	73.25%	\$2,269,850	\$297
1992	7,514	66.00%	\$2,256,850	\$296
1991	7,381	53.00%	\$2,272,000	\$308
1990	8,028	54.00%	\$2,602,891	\$325
1989	9,548	51.50%	\$2,870,164	\$301
1988	8,272	51.91%	\$2,380,103	\$288

Diligent efforts throughout the past two decades have been undertaken by the Office of the Secretary to control travel costs for the churchwide organization. Close monitoring is practiced. The changing practices, policies, and fares of airlines affect directly the overall cost of travel for Church Council members, board and committee members, members of the Conference of Bishops, and staff serving through the churchwide organization and synods, as well as voting members for the Churchwide Assembly.

The chart provides an overview of the results of efforts in the application of the travel policy for staff of the churchwide organization and in the pattern of ticketing for travel.

#### Wide Variety of Responsibilities

On any given day in my office at the Lutheran Center in Chicago, I walk from legal matters to risk management on insurance issues to assembly concerns to official roster-and-policy issues to records management to archival preservation to administration and personnel management to preparing official constitutional interpretations to drafting a variety of documents to handling substantial correspondence to preparing a sermon for a congregation's 250th anniversary to presiding in chapel for communion to hosting a visiting church leader to the exercise of ecumenical diplomacy and then on to whatever surprise is around the next corner—and all that within the space of a few hours. In other words, as secretary, I have had to adapt quickly to whatever matter was at hand. I also discovered that serving as secretary has represented yet another dimension of pastoral ministry for me. I was called as a pastor to serve this church in particular ways for the sake of witness to the Gospel and care for the unity to which Christ calls us.

**Part Three:  
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 10,549 congregations on December 31, 2006, including congregations under development.

The record of those added to the roster of congregations is indicated in Table 1.

The record of removals from the roster of congregations by categories is shown in Table 2.

The process for *withdrawal* of a congregation is specified by constitutional provisions 9.62. and 9.71. in the *Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America*.

“Merged” is defined as involving a congregation giving up its separate identity and uniting with an already existing congregation (i.e., being *merged* into an existing congregation).

“Consolidated” is defined as involving two or more congregations that join together to become a new entity with a new name and a new congregation identification number (i.e., the congregations are *consolidated* to become a new congregation).

The roster of congregations is published 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.

Congregations	1991	1992	1993	1994	1995	1996	1997	1998	1999	2000	2001	2002	2003	2004	2005	2006
Received by synodical action	22	25	22	30	20	17	25	19	29	18	31	16	9	12	12	16
Resulting from consolidations	6	5	3	6	4	8	5	4	5	2	1	0	2	1	5	5
<b>Totals</b>	<b>28</b>	<b>30</b>	<b>25</b>	<b>36</b>	<b>24</b>	<b>25</b>	<b>30</b>	<b>23</b>	<b>34</b>	<b>20</b>	<b>32</b>	<b>16</b>	<b>11</b>	<b>13</b>	<b>18</b>	<b>21</b>

Congregations	1991	1992	1993	1994	1995	1996	1997	1998	1999	2000	2001	2002	2003	2004	2005	2006
Withdrawn	4	4	8	8	2	4	5	2	5	12	6	17	8	26	22	18
Disbanded	31	30	36	32	34	34	40	32	29	33	42	26	39	40	31	38
Merged	4	6	7	7	5	5	9	4	5	2	2	0	9	7	3	10
Consolidated	10	11	6	13	10	18	12	15	10	4	0	0	6	2	5	12
Removed	0	0	0	0	3	0	1	0	0	0	0	0	1	4	1	0
<b>Totals</b>	<b>49</b>	<b>51</b>	<b>57</b>	<b>60</b>	<b>54</b>	<b>61</b>	<b>67</b>	<b>53</b>	<b>49</b>	<b>51</b>	<b>50</b>	<b>43</b>	<b>63</b>	<b>79</b>	<b>62</b>	<b>78</b>

### 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
2005	Redeemer	14034	Chino, Calif.	2B	2C
2005	Holy Trinity	02573	Sharpsburg, Md.	8F	8H
2005	Salem Evang.	02571	Bakersville, Md.	8F	8H
2005	New Promise	30299	St. George, Utah	2E	2D

### Roster of Ordained Ministers

As of December 31, 2006, the roster of ordained ministers of this church listed a total of 17,655 ordained ministers (active and retired). Included in that number were 3,228 women, and 593 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 ordained ministers from full-communion partner church bodies is addressed in churchwide bylaws 8.72.15. and 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	2003	2004	2005	2006
Ordained	296	315	310	298	339	336	338	361	308	315	309	279	308	270	279	283
Reinstated	26	20	20	14	13	15	17	9	20	23	19	9	19	22	11	8
Received from other churches	23	8	35	18	21	20	23	19	18	15	25	12	11	9	9	8
<b>Totals</b>	<b>345</b>	<b>343</b>	<b>365</b>	<b>330</b>	<b>373</b>	<b>371</b>	<b>378</b>	<b>389</b>	<b>346</b>	<b>353</b>	<b>353</b>	<b>300</b>	<b>338</b>	<b>301</b>	<b>299</b>	<b>299</b>
<b>Removals by</b>																
Death	196	154	196	182	188	210	207	211	249	211	224	213	246	223	226	208
Resignation	58	50	51	42	50	47	56	57	48	52	57	48	45	63	62	78
Removal	96	115	71	89	55	97	107	58	41	42	36	56	46	50	48	62
Transfer to ELCIC*	1	1	5	2	4	4	1	1	0	2	3	2	4	1	2	3
<b>Totals</b>	<b>351</b>	<b>320</b>	<b>323</b>	<b>315</b>	<b>297</b>	<b>358</b>	<b>371</b>	<b>327</b>	<b>338</b>	<b>307</b>	<b>320</b>	<b>319</b>	<b>341</b>	<b>337</b>	<b>338</b>	<b>351</b>

\* Indicates Evangelical Lutheran Church in Canada

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 2006 appear in Table 4.

	1990	1991	1992	1993	1994	1995	1996	1997	1998	1999	2000	2001	2002	2003	2004	2005	2006
Whole Roster	7.5					10.5	11.3	12.0	12.7	13.4	14.2	14.9	15.6	16.5	17.0	17.7	18.3
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	24.6	25.4	26.7	28.0

### **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, 2006, the roster of associates in ministry numbered 1,077 people (*see Table 5*).

The roster of deaconesses numbered 62 women as of December 31, 2006 (*see Table 6*). This figure does not include those in the Evangelical Lutheran Church in Canada.

Diaconal ministers, as of December 31, 2006, numbered 111 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	2003	2004	2005	2006
	42	40	39	33	30	34	39	25	34	34	27	33	24	31	36	28
Reinstatement	1	0	1	0	0	0	0	0	0	6	2	1	3	0	1	1
<b>Totals</b>	<b>43</b>	<b>40</b>	<b>40</b>	<b>33</b>	<b>30</b>	<b>34</b>	<b>39</b>	<b>25</b>	<b>34</b>	<b>40</b>	<b>29</b>	<b>34</b>	<b>27</b>	<b>31</b>	<b>37</b>	<b>29</b>
<i>Removals by</i>																
Death	9	6	5	8	6	5	8	9	12	11	2	9	12	12	11	11
Ordination	8	10	12	2	9	9	9	4	6	2	1	9	9	8	2	2
Consecration	—	—	—	—	—	3	2	0	1	0	0	0	0	0	0	0
Resignation	12	9	7	18	7	12	10	9	8	10	2	3	2	2	7	5
Removal	71	79	49	36	24	30	33	11	15	29	16	17	16	9	8	17
<b>Totals</b>	<b>100</b>	<b>104</b>	<b>73</b>	<b>64</b>	<b>46</b>	<b>59</b>	<b>62</b>	<b>33</b>	<b>42</b>	<b>52</b>	<b>21</b>	<b>38</b>	<b>39</b>	<b>31</b>	<b>28</b>	<b>35</b>

<i>Additions</i>	1991	1992	1993	1994	1995	1996	1997	1998	1999	2000	2001	2002	2003	2004	2005	2006
Consecration	—	—	3	1	2	1	1	1	1	1	1	3	2	0	2	0
Reinstatement	0	1	0	0	0	0	0	0	0	0	0	0	0	0	0	0
<b>Totals</b>	<b>0</b>	<b>1</b>	<b>3</b>	<b>1</b>	<b>2</b>	<b>1</b>	<b>1</b>	<b>1</b>	<b>1</b>	<b>1</b>	<b>1</b>	<b>3</b>	<b>2</b>	<b>0</b>	<b>2</b>	<b>0</b>
<i>Removals by</i>																
Death	2	4	2	2	6	3	3	2	8	7	4	3	4	2	2	1
Ordination	0	0	0	0	0	0	0	0	0	0	1	0	0	0	0	0
Resignation	0	1	0	0	1	0	0	0	0	0	0	0	0	0	0	0
Removal	0	1	0	0	0	0	0	0	1	0	1	0	0	0	0	1
<b>Totals</b>	<b>2</b>	<b>6</b>	<b>2</b>	<b>2</b>	<b>7</b>	<b>3</b>	<b>3</b>	<b>2</b>	<b>9</b>	<b>7</b>	<b>6</b>	<b>3</b>	<b>4</b>	<b>2</b>	<b>2</b>	<b>2</b>

<i>Additions</i>		1996	1997	1998	1999	2000	2001	2002	2003	2004	2005	2006
Consecration		7	7	4	12	20	12	11	13	14	10	15
Reinstatement		0	0	0	0	0	0	0	0	0	0	0
<b>Totals</b>		<b>7</b>	<b>7</b>	<b>4</b>	<b>12</b>	<b>20</b>	<b>12</b>	<b>11</b>	<b>13</b>	<b>14</b>	<b>10</b>	<b>15</b>
<i>Removals by</i>												
Death		0	0	0	0	0	0	0	0	0	0	0
Ordination		0	0	0	0	0	0	0	0	0	1	0
Resignation		0	0	0	0	0	1	2	0	0	0	1
Removal		0	0	0	0	0	1	0	0	1	1	0
<b>Totals</b>		<b>0</b>	<b>0</b>	<b>0</b>	<b>0</b>	<b>0</b>	<b>2</b>	<b>2</b>	<b>0</b>	<b>1</b>	<b>2</b>	<b>1</b>

## **Congregational Statistics**

### ***Comparison Between 2004 and 2005***

The Evangelical Lutheran Church in America reported a baptized membership of 4,850,776 in 10,549 congregations in 2005. That figure represented a decrease of about one and one-half percent or a reduction of 79,653 baptized members since 2004.

In the past 15 years from 1991-2005, the ELCA baptized membership has decreased about 390,000 from 5,240,739 members reported in 1990. More than half the decline occurred between 2002 and 2005. The combined decrease for these four years resulted in a decline of 249,101 baptized members.

Parochial reports showed the loss was due to a decrease in the number of new members, the disbanding of 31 congregations, and “roll cleaning” in many remaining congregations. In 2005, “roll cleaning” resulted in a loss of 208,436 members on top of 192,825 members in 2004. Those reductions occur when long inactive members who indicate no interest in continued participation are removed from the rolls of congregations.

Twenty-two congregations with a combined baptized membership of 14,083 withdrew from the ELCA in 2005. One congregation with membership of 111 was removed.

The average number of people in worship on Sundays decreased slightly in 2005. About 1.4 million (1,439,747) or 30 percent (29.68%) of all baptized members participate in worship each week. Average worship attendance, an indicator of active participation by members in congregations, has fluctuated in the ELCA between 30 and 31 percent.

Confirmed membership in 2005 decreased by 49,039 to 3,636,948. Communing and contributing membership, which demonstrates active participation, decreased by 48,276 to 2,256,700 in 2005, following a decline of 44,879 in 2004, for a two-year total slide of 93,155.

The last time a gain of ELCA membership occurred was in 1991 with a net gain of 4,438 baptized members that year. Losses in baptized membership for previous years were: 54,496 in 2004; 53,081 in 2003; 61,871 in 2002; 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.

For 2005 in the ELCA, accessions by baptism, affirmation of faith, and transfer from other ELCA congregations declined— 3,498 fewer baptisms of children (67,652 in 2005, down from 71,150 in 2004; 71,705 in 2003; 73,494 in 2002; and 77,541 in 2001), 3,360 fewer affirmations of faith (53,961 in 2005; 57,321 in 2004; 57,914 in 2003; 60,780 in 2002), and 3,201 fewer transfers from Lutheran congregations (76,518 in 2005; 79,719 in 2004; 82,791 in 2003; 86,053 in 2002; and 95,988 in 2001).

Adult baptisms decreased by 404 (6,764 in 2005; 7,168 in 2004; 7,428 in 2003; 7,397 in 2002; and 8,455 in 2001), and accessions from non-Lutheran congregations declined 888 (17,794 in 2005; 18,682 in 2004; 19,064 in 2003; 19,430 in 2002; and 21,131 in 2001).

There were 19 more deaths in 2005 (47,210 versus 47,191 in 2004) and 3,671 fewer transfers to other Lutheran congregations (53,429 in 2005; 57,100 in 2004 and 59,563 in 2003).

The average number of baptized members per congregation decreased in 2005 by six people to 463, and the average confirmed membership decreased by three people to 348. In 2005, the average number of communing and contributing members slipped by four to 216 per congregation.

For 2005, three percent (3.1%) of ELCA baptized members were identified as persons of color or persons whose primary language is other than English, essentially unchanged from 2004.

### ***Income for ELCA congregations nears \$2.7 billion in 2005***

Income for the 10,549 congregations of the Evangelical Lutheran Church in America in 2005 approached \$2.7 billion. Total receipts amounted to \$2,676,901,588, up 2.94 percent or almost \$76 million from the previous year.

The 2005 increase was more than the 1.79 percent growth experienced in 2004, and the 2.45 percent growth in 2003. In the four-year period of 2002–2005, congregation receipts grew nearly \$226 million.

Of the total congregational income, over \$1.8 billion (\$1,846,578,404) was received in regular, unrestricted offerings, up \$47 million (\$47,296,985) or over two and one-half percent (2.62%) in 2005, versus a more than three percent increase in 2004, and a nearly four percent increase in 2003. For 2001, the percent of increase in regular giving by members over 2000 grew three and one-half percent. A six percent jump occurred in 2000 from the 1999 level of regular offerings.

Funds held by congregations in endowments and investments almost matched regular giving in 2005. Congregations held over \$1.8 billion (\$1,871,512,026) in savings and investments, endowments, and memorial funds—up \$78,788,575 (4.39%) from 2004.

The average regular giving per confirmed member in 2005 grew to more than \$598, an increase of nearly five percent (4.81%). The increase in 2004 over 2003 was nearly four percent (3.85%), 2003 over 2002 was nearly three percent (2.95%), and 2002 over 2001 was one and one-half percent (1.54%).

Total disbursements by ELCA congregations for local operating expenses amounted to almost \$1.8 billion (\$1,795,642,179). That represented an increase of \$67 million (\$67,328,140) or nearly four percent (3.89%) over 2004.

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 slightly (0.12%) following a three-year decline of nearly three percent (3.07%). “Mission-support” funding for 2005 was \$130,323,202. Regular “mission support” in 2004 was \$130,490,038, down \$1 million (\$1,048,261) from 2003. Regular “mission support” in 2003 amounted to \$131,538,299, down \$1.7 million (\$1,665,920) from \$133,204,219 in 2002.

Synodically related “Special Benevolences” decreased by almost six percent (5.95%) or \$1,092,214 to \$17,244,535. Income for community benevolent causes increased by over three percent (\$1,176,031) to \$38,117,762 in 2005.

Of total income, ELCA congregations devoted 90 percent (90.14%) to operating expenses, capital improvements, debt reduction, and other expenses. Nearly seven percent (6.94%) was contributed for synodical and churchwide mission support, hunger and disaster appeals, missionary sponsorship, Mission Partners, and designated causes. The remainder supported special synodical and local benevolences.

Of all ELCA congregations, sixty-three percent (62.62%) reported that they had no debt in 2005. Estimated value of assets owned by congregations exceeded \$18 billion.

## Summary of Congregational Statistics as of December 31, 2005

Summary of Membership Statistics	2004	2005	Change	Percent	Statistical Analysis
					Averages per Congregation
Total Number of Congregations	10,585	10,549	36-	0.34-	
Baptized Members	4,930,429	4,850,776	79,653-	1.61-	463.21
Confirmed Members	3,685,987	3,636,948	49,039-	1.33-	348.06
Communing Members, Confirmed	2,621,862	2,579,669	42,193-	1.60-	247.14
Communing Members, Unconfirmed	273,049	274,872	1,823+	0.66+	26.33
Communed and Contributed	2,304,976	2,256,700	48,276-	2.09-	216.34
<b>Analysis of Membership Gains and Losses</b>					
<b>Baptized Members—Accessions</b>					
By Baptism—Children under Age 16	71,150	67,652	3,498-	4.91-	
By Baptism—Adults Age 16 and above	7,168	6,764	404-	5.63-	
By Affirmation of Faith	57,321	53,961	3,360-	5.86-	
By Transfer from ELCA Congregations	64,429	62,575	1,854-	2.87-	
By Transfer from Other Lutheran Congregations	15,290	13,943	1,347-	8.80-	
From Non—Lutheran Congregations	18,682	17,794	888-	4.75-	
From Other Sources and Statistical Adjustment	21,775	21,251	524-	2.40-	
Total Accessions—Baptized Members	255,815	243,940	11,875-	4.64-	
<b>Baptized Members—Losses</b>					
By Death	47,191	47,210	19+	0.04+	
By Transfer to ELCA Congregations	46,394	43,527	2,867-	6.17-	
By Transfer to Lutheran Congregations	10,706	9,902	804-	7.50-	
To Non—Lutheran Congregations	14,416	13,788	628-	4.35-	
For Other Reasons and Statistical Adjustment	192,825	208,436	15,611+	8.09+	
Total Losses—Baptized Members	311,532	322,863	11,331+	3.63+	
<b>Confirmed Members—Accessions</b>					
By Baptism—Adults Age 16 and above	5,196	4,804	392-	7.54-	
By Affirmation of Faith	43,180	40,831	2,349-	5.44-	
By Transfer from ELCA Congregations	47,704	46,822	882-	1.84-	
By Transfer from Other Lutheran Congregations	11,210	9,992	1,218-	10.86-	
From Non—Lutheran Congregations	13,083	12,644	439-	3.35-	
From Other Sources and Statistical Adjustment	20,329	20,680	351+	1.72+	
Baptized Members Confirmed	52,560	50,564	1,996-	3.79-	
Total Accessions—Confirmed Members	193,262	186,337	6,925-	3.58-	
<b>Confirmed Members—Losses</b>					
By Death	44,529	44,371	158-	0.35-	
By Transfer to ELCA Congregations	35,092	32,647	2,445-	6.96-	
By Transfer to Other Lutheran Congregations	7,778	7,285	493-	6.33-	
To Non-Lutheran Congregations	10,263	10,097	166-	1.61-	
For Other Reasons	131,299	136,613	5,314+	4.04+	
Total Losses—Confirmed Members	228,961	231,013	2,052+	0.89+	



## Summary of Congregational Statistics as of December 31, 2005

### Summary of Financial Statistics

Totals—End of Year	2004	2005	Change	Percent	Statistical Analysis
					Averages per Congregation
Total Receipts	2,600,358,990	2,676,901,588	76,542,598+	2.94+	255,673.50
Total Disbursements	2,568,013,806	2,608,801,005	40,787,199+	1.58+	249,121.56
Assets, Value on December 31	17,091,182,686	18,012,976,197	921,793,511+	5.39+	1,720,437.07
Total Indebtedness on December 31	1,634,835,740	1,691,374,706	56,538,966+	3.45+	161,544.86
Average Giving per Baptized Member	427.07	448.92	21.85+	5.11+	Indebtedness/Assets 9.38%
Average Giving per Confirmed Member	571.25	598.75	27.50+	4.81+	Congrs. with no debt 62.62%

### Detail of Financial Statistics

#### Receipts for Regular Operation

Regular Giving by Members	1,799,281,419	1,846,578,404	47,296,985+	2.62+
Designated Giving by Members	306,368,416	331,062,240	24,693,824+	8.06+
Earned Income, Unrestricted	72,091,620	83,677,260	11,585,640+	16.07+
Earned Income, Restricted	45,800,330	48,600,559	2,800,229+	6.11+
Grants and Subsidies	19,332,163	20,833,334	1,501,171+	7.76+
Cash Borrowed	181,513,428	157,243,253	24,270,175-	13.37-
Other Receipts	175,971,614	188,906,538	12,934,924+	7.35+

#### Statistical Analysis

##### Percent of

##### Total Disbursements

Current Operating Expenses	1,728,314,039	1,795,642,179	67,328,140+	3.89+	68.83
Capital Improvements	286,019,766	257,340,213	28,679,553-	10.02-	9.86
Payment on Debts	209,100,304	208,057,901	1,042,403-	0.49-	7.97
Mission Support	130,490,038	130,323,202	166,836-	0.12-	4.99
Designated Giving for Mission Support	8,410,597	10,371,776	1,961,179+	23.31+	0.39
World Hunger Appeal (See note below)	11,498,052	11,103,628	394,424-	3.43-	0.42
Disaster Response (See note below)	2,651,013	18,343,920	15,692,907+	591.95+	0.70
Mission Partners	4,836,183	4,449,460	386,723-	7.99-	0.17
Mission Founders	247,560	281,257	33,697+	13.61+	0.01
Vision for Mission	330,398	432,940	102,542+	31.03+	0.01
Missionary Sponsorship	7,435,570	6,577,404	858,166-	11.54-	0.25
Synodical Benevolences	18,336,749	17,244,535	1,092,214-	5.95-	0.66
Local Community Benevolences	36,941,731	38,117,762	1,176,031+	3.18+	1.46
Other Benevolences	17,042,171	19,541,552	2,499,381+	14.66+	0.74
Other Expenses	106,359,635	90,973,276	15,386,359-	14.46-	3.48

#### Assets, Value on December 31

Church Edifice and Lot	13,474,922,783	14,178,432,891	703,510,108+	5.22+
Parish House and Lot	629,251,748	666,134,022	36,882,274+	5.86+
Parsonage(s) and Lot(s)	517,190,840	532,763,161	15,572,321+	3.01+
Other Real Estate	429,755,934	501,406,579	71,650,645+	16.67+
Endowment and Memorial Funds	1,042,078,903	1,101,641,303	59,562,400+	5.71+
Cash, Savings, Bonds, etc.	750,644,548	769,870,723	19,226,175+	2.56+
Other Assets	247,337,930	262,727,518	15,389,588+	6.22+

#### Bequests Received During Year

Number of Bequests Received	8,409	4,444	3,965-	47.15-	Per 100 Deaths: 9.41
Total Value of Bequests Received	83,847,181	74,657,068	9,190,113-	10.96-	Ave. Beq. \$16,799.52
Intended Mission Support	135,767,478	131,644,946	4,122,532-	3.03-	

\*World Hunger and Disaster Response contributions were, in prior years, reported in a combined figure.

## Summary of Congregational Statistics as of December 31, 2005

### Statistical Analysis Percentage of Congregations Reporting Ethnic Group Members

Worship Services	2004	2005	Change	Percent	
Total Attendance at Worship Each Week	1,474,767	1,439,747	35,020-	2.37-	
Average Sunday Attendance per Congregation	140	137	3-	2.14-	
Percent of Baptized Members Attending Worship	29.91	29.68	0.23-	0.76-	
<b>Congregations Reporting Ethnic Group Members</b>					
African American/Black	3,646	3,700	54+	1.48+	35.07
American Indian and Alaska Native	1,213	1,232	19+	1.56+	11.67
Arab/Middle Eastern	496	530	34+	6.85+	5.02
Asian/Pacific Islander	3,533	3,525	8-	0.22-	33.41
Latino/Spanish	3,014	3,135	121+	4.01+	29.71
Multiethnic	1,586	1,844	258+	16.26+	17.48
White	10,371	10,321	50-	0.48-	97.83
Other	797	720	77-	9.66-	6.82
<b>Total Ethnic Baptized Membership</b>					
African American/Black	54,241	54,354	113+	0.20+	1.12
American Indian and Alaska Native	6,780	7,095	315+	4.64+	0.14
Arab/Middle Eastern	1,638	1,779	141+	8.60+	0.03
Asian/Pacific Islander	22,395	21,950	445-	1.98-	0.45
Latino/Spanish	38,255	39,157	902+	2.35+	0.80
Multiethnic	11,036	12,261	1,225+	11.10+	0.25
White	4,781,579	4,700,513	81,066-	1.69-	96.90
Other	12,440	11,096	1,344-	10.80-	0.22

### Distribution of Congregations by Size: Baptized Members

	Size of Congregation	Total Congregations	Percent	Total Baptized Members	Percent
	-0-	77	0.72	0	0.00
Very Small	1-175	3,111	29.49	321,082	6.61
Small	176-350	2,792	26.46	716,278	14.76
Moderately Small	351-500	1,491	14.13	625,534	12.89
Medium Sized	501-700	1,164	11.03	687,509	14.17
Moderately Large	701-950	810	7.67	657,834	13.56
Large	951-1,500	651	6.17	759,433	15.65
Very Large	1,501 & over	453	4.29	1,083,106	22.32

### Distribution of Congregations by Size: Confirmed Members

	Size of Congregation	Total Congregations	Percent	Total Confirmed Members	Percent
	-0-	100	0.94	0	0.00
Very Small	1-175	4,095	38.81	404,133	11.11
Small	176-350	2,968	28.13	753,251	20.71
Moderately Small	351-500	1,292	12.24	540,454	14.86
Medium Sized	501-700	947	8.97	555,753	15.28
Moderately Large	701-950	532	5.04	429,401	11.80
Large	951-1,500	410	3.88	479,383	13.18
Very Large	1,501 & over	205	1.94	474,573	13.04

### ***Comparison Between 2005 and 2006***

The Evangelical Lutheran Church in America reported a baptized membership of 4,774,203 in 10,470 congregations in 2006. That figure represented a decrease of 76,573 baptized members since 2005. Confirmed membership in 2006 declined by 56,546 to 3,580,402.

In the past 16 years from 1991-2006, the ELCA lost about 466,000 baptized members from the 5,240,739 members reported in 1990. More than two-thirds of the decline occurred between 2002 and 2006. The combined decrease for these five years was 325,674 baptized members.

Parochial reports showed the loss was due to a decrease in the number of new members, the disbanding of 40 congregations, and “roll cleaning” in many remaining congregations. In 2006, “roll cleaning” resulted in a loss of 202,246 members on top of 208,436 members in 2005. Those reductions occur when long-inactive members who indicate no interest in continued participation are removed from the rolls of congregations.

Nineteen congregations with a combined baptized membership of 7,196 withdrew from the ELCA in 2006. One congregation with membership of 104 was removed.

The average number of people in worship on Sundays decreased slightly in 2006. About 1.4 million (1,408,682) or 30 percent (29.50%) of all baptized members participate in worship each week. The last time a gain of ELCA membership occurred was in 1991 with a net gain of 4,438 baptized members that year. Losses in baptized membership for previous years were: 79,653 in 2005; 54,496 in 2004; 53,081 in 2003; 61,871 in 2002; 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.

For 2006 in the ELCA, accessions by baptism, affirmation of faith, and transfer from other ELCA congregations declined—1,486 fewer baptisms of children (66,166 in 2006, down from 67,652 in 2005; 71,150 in 2004; 71,705 in 2003; 73,494 in 2002; and 77,541 in 2001), 1,604 fewer affirmations of faith (52,357 in 2006; 53,961 in 2005; 57,321 in 2004; 57,914 in 2003; 60,780 in 2002), and 5,408 fewer transfers from Lutheran congregations (71,110 in 2006; 76,518 in 2005; 79,719 in 2004; 82,791 in 2003; 86,053 in 2002; and 95,988 in 2001).

Adult baptisms decreased by 359 (6,405 in 2006, 6,764 in 2005; 7,168 in 2004; 7,428 in 2003; 7,397 in 2002; and 8,455 in 2001), and accessions from non-Lutheran congregations declined 1,003 (16,791 in 2006; 17,794 in 2005; 18,682 in 2004; 19,064 in 2003; 19,430 in 2002; and 21,131 in 2001).

There were 1,500 fewer deaths in 2006 (45,697 versus 47,210 in 2005) and 3,176 fewer transfers to other Lutheran congregations (50,253 in 2006; 53,429 in 2005; 57,100 in 2004; and 59,563 in 2003).

The average number of baptized members per congregation decreased in 2006 by four people to 459, and the average confirmed membership decreased by three people to 345.

For 2006, three percent (3.15%) of ELCA baptized members were identified as persons of color or persons whose primary language is other than English, essentially unchanged from 2005.

***Income for ELCA congregations surpasses \$2.7 billion in 2006***

Income for the 10,470 congregations of the Evangelical Lutheran Church in America in 2006 exceeded \$2.7 billion. Total receipts amounted to \$2,748,068,336, up 2.65 percent or \$71 million from the previous year.

The 2006 increase was slightly less than the 2.94 percent growth in 2005, but more than the 1.79 percent growth experienced in 2004 and the 2.45 percent growth in 2003. In the five-year period of 2002–2006, congregation receipts grew nearly \$242 million.

Of the total congregational income, over \$1.9 billion (\$1,909,390,439) was received in regular, unrestricted offerings, up \$63 million (\$62,812,035) or nearly three and one-half percent (3.40%) in 2006, versus a more than two and one-half percent increase in 2005, a three percent increase in 2004, and a nearly four percent increase in 2003. For 2001, the percent of increase in regular giving by members over 2000 grew three and one-half percent. A six percent jump occurred in 2000 from the 1999 level of regular offerings.

Funds held by congregations in endowments and investments exceeded regular giving in 2006. Congregations held over \$2.2 billion (\$2,161,107,827) in savings and investments, endowments, and memorial funds—up \$289,595,801 (15.47%) over 2005.

The average regular giving per confirmed member in 2006 grew to more than \$626, an increase of nearly five percent (4.62%). The increase in 2005 over 2004 was nearly five percent as well (4.81%), 2004 over 2003 was nearly four percent (3.85%), 2003 over 2002 was nearly three percent (2.95%), and 2002 over 2001 was one and one-half percent (1.54%).

Total disbursements by ELCA congregations for local operating expenses amounted to \$1.8 billion (\$1,835,443,858). That represented an increase of \$40 million (\$39,801,679) or more than two percent (2.21%) over 2005.

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 slightly (0.95%) following a five-year decline. “Mission-support” funding for 2006 was \$131,568,011, an increase of \$1.2 million (\$1,244,809) from \$130,323,202 the previous year. Regular “mission support” in 2004 was \$130,490,038, down \$1 million (\$1,048,261) from 2003. Regular “mission support” in 2003 amounted to \$131,538,299, down \$1.7 million (\$1,665,920) from \$133,204,219 in 2002. Regular “mission support” amounted to \$135,520,471 in 2001.

Synodically related “Special Benevolences” increased by almost nine percent (8.61%) or \$1,486,341 to \$18,730,876. Income for community benevolent causes increased by nearly eight percent (\$2,938,558) to \$41,056,320 in 2006.

Of total income, ELCA congregations devoted 91 percent (90.64%) to operating expenses, capital improvements, debt reduction, and other expenses. Nearly seven percent (6.94%) was contributed for synodical and churchwide mission support, hunger and disaster appeals, missionary sponsorship, Mission Partners, and designated causes. The remainder supported special synodical and local benevolences.

Of all ELCA congregations, 62 percent (62.30%) reported that they had no debt in 2006. Estimated value of assets owned by congregations exceeded \$19 billion.

## Summary of Congregational Statistics as of December 31, 2006

Summary of Membership Statistics	2005	2006	Change	Percent	Statistical Analysis
					Averages per Congregation
Total Number of Congregations	10,549	10,470	79-	0.74-	
Baptized Members	4,850,776	4,774,203	76,573-	1.57-	459.19
Confirmed Members	3,636,948	3,580,402	56,546-	1.55-	344.99
Communing Members, Confirmed	2,579,669	2,562,360	17,309-	0.67-	247.16
Communing Members, Unconfirmed	274,872	268,838	6,034-	2.19-	32.76
Confirmed, Communed, and Contributed	2,256,700	—			
Voting Members	—	2,365,038			228.30
<b>Analysis of Membership Gains and Losses</b>					
<i>Baptized Members—Accessions</i>					
By Baptism—Children under Age 16	67,652	66,166	1,486-	2.19-	
By Baptism—Adults Age 16 and above	6,764	6,405	359-	5.30-	
By Affirmation of Faith	53,961	52,357	1,604-	2.97-	
By Transfer from ELCA Congregations	62,575	57,493	5,082-	8.12-	
By Transfer from Other Lutheran Congregations	13,943	13,617	326-	2.33-	
From Non—Lutheran Congregations	17,794	16,791	1,003-	5.63-	
From Other Sources and Statistical Adjustment	21,251	19,965	1,286-	6.05-	
Total Accessions—Baptized Members	243,940	232,794	11,146-	4.56-	
<i>Baptized Members—Losses</i>					
By Death	47,210	45,697	1,513-	3.20-	
By Transfer to ELCA Congregations	43,527	40,733	2,794-	6.41-	
By Transfer to Lutheran Congregations	9,902	9,520	382-	3.85-	
To Non—Lutheran Congregations	13,788	13,047	741-	5.37-	
For Other Reasons and Statistical Adjustment	208,436	202,246	6,190-	2.96-	
Total Losses—Baptized Members	322,863	311,243	11,620-	3.59-	
<i>Confirmed Members—Accessions</i>					
By Baptism—Adults Age 16 and above	4,804	4,580	224-	4.66-	
By Affirmation of Faith	40,831	39,064	1,767-	4.32-	
By Transfer from ELCA Congregations	46,822	42,750	4,072-	8.69-	
By Transfer from Other Lutheran Congregations	9,992	9,926	66-	0.66-	
From Non—Lutheran Congregations	12,644	11,744	900-	7.11-	
From Other Sources and Statistical Adjustment	20,680	17,850	2,830-	13.68-	
Baptized Members Confirmed	50,564	47,658	2,906-	5.74-	
Total Accessions—Confirmed Members	186,337	173,572	12,765-	6.85-	
<i>Confirmed Members—Losses</i>					
By Death	44,371	42,880	1,491-	3.36-	
By Transfer to ELCA Congregations	32,647	30,615	2,032-	6.22-	
By Transfer to Other Lutheran Congregations	7,285	6,947	338-	4.63-	
To Non-Lutheran Congregations	10,097	9,385	712-	7.05-	
For Other Reasons	136,613	139,077	2,464+	1.80+	
Total Losses—Confirmed Members	231,013	228,904	2,109-	0.91-	
Active Non-Members (including Associate Members)	—	155,363			

## Summary of Congregational Statistics as of December 31, 2006

### Summary of Financial Statistics

Totals—End of Year	2005	2006	Change	Percent	Statistical Analysis
					Averages per Congregation
Total Receipts	2,676,901,588	2,748,068,336	71,166,748+	2.65+	264,288.16
Total Disbursements	2,608,801,005	2,664,147,210	55,346,205+	2.12+	256,118.74
Assets, Value on December 31	18,012,976,197	19,355,482,029	1,342,505,832+	7.45+	1,861,462.01
Total Indebtedness on December 31	1,691,374,706	1,733,938,188	42,563,482+	2.51+	166,756.89
Average Giving per Baptized Member	448.92	469.82	20.90+	4.65+	Indebtedness/Assets 8.95%
Average Giving per Confirmed Member	598.75	626.47	27.72+	4.62+	Congrs. with no debt 62.30%

### Detail of Financial Statistics

#### Receipts for Regular Operation

Regular Giving by Members	1,846,578,404	1,909,390,439	62,812,035+	3.40+
Designated Giving by Members	331,062,240	333,656,738	2,594,498+	0.78+
Earned Income, Unrestricted	83,677,260	94,814,604	11,137,344+	13.30+
Earned Income, Restricted	48,600,559	58,995,418	10,394,859+	21.38+
Grants and Subsidies	20,833,334	22,460,674	1,627,340+	7.81+
Cash Borrowed	157,243,253	146,867,535	10,375,718-	6.59-
Other Receipts	188,906,538	181,882,928	7,023,610-	3.71-

#### Statistical Analysis

##### Percent of

##### Total Disbursements

Current Operating Expenses	1,795,642,179	1,835,443,858	39,801,679+	2.21+	68.89
Capital Improvements	257,340,213	258,729,032	1,388,819+	0.53+	9.71
Payment on Debts	208,057,901	222,884,155	14,826,254+	7.12+	8.36
Mission Support	130,323,202	131,568,011	1,244,809+	0.95+	4.93
Designated Giving for Mission Support	10,371,776	10,491,208	119,432+	1.15+	0.39
World Hunger Appeal	11,103,628	11,156,302	52,674+	0.47+	0.41
Disaster Response	18,343,920	4,004,978	14,338,942-	78.16-	0.15
Mission Partners	4,449,460	4,541,954	92,494+	2.07+	0.17
Mission Founders	281,257	339,967	58,710+	20.87+	0.01
Vision for Mission	432,940	338,024	94,916-	21.92-	0.01
Missionary Sponsorship	6,577,404	7,580,252	1,002,848+	15.24+	0.28
Synodical Benevolences	17,244,535	18,730,876	1,486,341+	8.61+	0.70
Local Community Benevolences	38,117,762	41,056,320	2,938,558+	7.70+	1.54
Other Benevolences	19,541,552	20,600,973	1,059,421+	5.42+	0.77
Other Expenses	90,973,276	96,681,300	5,708,024+	6.27+	3.62

#### Assets, Value on December 31

Church Edifice and Lot	14,178,432,891	15,194,850,287	1,016,417,396+	7.16+
Parish House and Lot	666,134,022	676,604,246	10,470,224+	1.57+
Parsonage(s) and Lot(s)	532,763,161	542,765,159	10,001,998+	1.87+
Other Real Estate	501,406,579	516,164,184	14,757,605+	2.94+
Endowment and Memorial Funds	1,101,641,303	1,186,307,758	84,666,455+	7.68+
Cash, Savings, Bonds, etc.	769,870,723	974,800,069	204,929,346+	26.61+
Other Assets	262,727,518	263,990,326	1,262,808+	0.48+

#### Bequests Received During Year

Number of Bequests Received	4,444	4,171	273-	6.14-	Per 100 Deaths: 9.12
Total Value of Bequests Received	74,657,068	90,397,082	15,740,014+	21.08+	Ave. Beq. \$21,672.76
Intended Mission Support	131,644,946	133,880,645	2,235,699+	1.69+	

**Summary of Congregational Statistics  
as of December 31, 2006**

**Statistical Analysis  
Percentage of Congregations  
Reporting Ethnic  
Group Members**

<b>Worship Services</b>	<b>2005</b>	<b>2006</b>	<b>Change</b>	<b>Percent</b>	
Total Attendance at Worship Each Week	1,439,747	1,408,682	31,065-	2.15-	
Average Sunday Attendance per Congregation	137	135	2-	1.45-	
Percent of Baptized Members Attending Worship	29.68	29.50	0.18-	0.60-	
<b>Congregations Reporting Ethnic Group Members</b>					
African American/Black	3,700	3,623	77-	2.08-	34.60
American Indian and Alaska Native	1,232	1,173	59-	4.78-	11.20
Arab/Middle Eastern	530	573	43+	8.11+	5.47
Asian/Pacific Islander	3,525	3,526	1+	0.02+	33.67
Latino/Spanish	3,135	3,229	94+	2.99+	30.84
Multiethnic	1,844	2,279	435+	23.59+	21.76
White	10,321	10,251	70-	0.67-	97.90
Other	720	653	67-	9.30-	6.23
<b>Total Ethnic Baptized Membership</b>					
African American/Black	54,354	53,288	1,066-	1.96-	1.11
American Indian and Alaska Native	7,095	7,007	88-	1.24-	0.14
Arab/Middle Eastern	1,779	1,944	165+	9.27+	0.04
Asian/Pacific Islander	21,950	22,545	595+	2.71+	0.47
Latino/Spanish	39,157	39,563	406+	1.03+	0.82
Multiethnic	12,261	13,613	1,352+	11.02+	0.28
White	4,700,513	4,624,249	76,264-	1.62-	96.85
Other	11,096	10,802	294-	2.64-	0.22

**Distribution of Congregations by Size: Baptized Members**

	<b>Size of Congregation</b>	<b>Total Congregations</b>	<b>Percent</b>	<b>Total Baptized Members</b>	<b>Percent</b>
	-0-	73	0.69	0	0.00
Very Small	1-175	3,127	29.86	321,645	6.73
Small	176-350	2,797	26.71	715,511	14.98
Moderately Small	351-500	1,457	13.91	610,630	12.79
Medium Sized	501-700	1,157	11.05	683,706	14.32
Moderately Large	701-950	767	7.32	623,166	13.05
Large	951-1,500	648	6.18	753,626	15.78
Very Large	1,501 & over	444	4.24	1,065,919	22.32

**Distribution of Congregations by Size: Confirmed Members**

	<b>Size of Congregation</b>	<b>Total Congregations</b>	<b>Percent</b>	<b>Total Confirmed Members</b>	<b>Percent</b>
	-0-	92	0.87	0	0.00
Very Small	1-175	4,132	39.46	407,176	11.37
Small	176-350	2,923	27.91	740,424	20.67
Moderately Small	351-500	1,287	12.29	537,581	15.01
Medium Sized	501-700	909	8.68	533,157	14.89
Moderately Large	701-950	519	4.95	417,796	11.66
Large	951-1,500	410	3.91	478,062	13.35
Very Large	1,501 & over	198	1.89	466,206	13.02

## Appendix A to the Report of the Secretary

### Additions to the Roster of Ordained Ministers 2005-2006

#### Corrections

The following persons were added to the roster of ordained ministers prior to 2005. The additions, however, were not reported in the minutes of other Churchwide Assemblies.

Name	City/State	Admitted	Date	Region/ Synod
Armentrout, James Lewin	Lynchburg, Va.	Ordained	09/26/1999	9A
Espgren, Franklin Thomas	Sacramento, Calif.	Ordained	05/11/2002	2A
Morales-Saaverdra, Alma N.	Mission, Texas	Ordained	11/06/2004	4E

#### 2005

Aaseng, Nathan Karl	Creston, Iowa	Ordained	06/12/2005	5E
Adamik, Chad Robert	Somerset, Ohio	Ordained	06/09/2005	6C
Aelabouni, Gabi S.	Brookfield, Ill.	Ordained	07/08/2005	5A
Alexis, Maren Rae	Munhall, Pa.	Ordained	06/18/2005	8B
Allison, Rafe Loren	Devils Lake, N.D.	Ordained	05/15/2005	3B
Alsay, Joseph Caldwell	Tulsa, Okla.	Ordained	08/06/2005	4C
Anderson, Anna Marie	Arlington, Va.	Ordained	05/29/2005	8G
Anderson, Beth Marie	Bridgeport, Conn.	Ordained	11/27/2005	7B
Anderson, Gregory Scott	Detroit Lakes, Minn.	Ordained	08/21/2005	3D
Anderson, Hans Edward	Brainerd, Minn.	Ordained	01/23/2005	3E
Anderson, Michael Patrick	Dublin, Pa.	Ordained	12/03/2005	7F
Anderson, Shane Michael	Askov, Minn.	Ordained	07/10/2005	3E
Anderson, Wendy J.	Albert Lea, Minn.	Ordained	06/11/2005	3I
Andriamaheninkaja, Zavandro	Westminster, Md.	Received from Malagasy Lutheran Church	09/10/2005	8F
Ariik, Mawien Kual	Anoka, Minn.	Ordained	08/27/2005	3G
Armbright II, Leland Arthur	Comstock, Minn.	Ordained	11/12/2005	3D
Askren, Carter Stittsworth	Washington, N.C.	Ordained	04/01/2005	9B
Atkinson III, Harvey Eugene	Wytheville, Va.	Ordained	06/04/2005	9A
Autio, John Roger	Pelkie, Mich.	Ordained	08/26/2005	5G
Baesler, Christopher G.	Rapid City, S.D.	Ordained	01/23/2005	3C
Baldyga, Wayne	Fitchburg, Mass.	Ordained	11/27/2005	7B
Bareis, Diane Kay	Kaleva, Mich.	Ordained	04/19/2005	6B
Bargmann, Jens Gunther	Annapolis, Md.	Ordained	01/16/2005	8F
Barrix, Devon William	Perkins, Mich.	Ordained	08/28/2005	5G
Basner, Kathleen Anne	Saginaw, Mich.	Ordained	05/26/2005	6B
Bauer, Barbara Lee	Superior, Neb.	Ordained	06/26/2005	4A
Beamsley, Jennifer Maria	Joliet, Ill.	Ordained	02/27/2005	5B
Becker, Amy R.	Milwaukee, Wis.	Ordained	06/18/2005	5J
Behenna, William Mark	Mount Pleasant, Mich.	Ordained	07/08/2005	6B
Bentzinger, William E.	Houston, Texas	Reinstated	08/31/2005	4F
Bernau, Shari Lynn	Phoenix, Ariz.	Ordained	02/05/2005	2D
Biggerstaff, Karen Marie	Muskegon, Mich.	Ordained	10/22/2005	6B
Blair, Janet Elizabeth	Ridgefield, N.J.	Ordained	11/12/2005	7A
Bliss, Steven Michael	Grenora, N.D.	Ordained	06/12/2005	3A
Blough, Victoria Ann	North Liberty, Ind.	Ordained	08/27/2005	6C
Boomershine, Alison Lea	Morris, Minn.	Ordained	12/10/2005	3F
Borgetti, Mark Joseph	Naperville, Ill.	Ordained	09/04/2005	5A



Borgstadt Jr., Charles Henry	Lincoln, Neb.	Ordained	05/22/2005	4A
Bowman, Mary Ann	Luck, Wis.	Ordained	08/28/2005	5H
Brackett, Stephen Patrick	Postville, Iowa	Ordained	07/30/2005	5F
Brannon, Samuel Douglas	Georgetown, Texas	Ordained	06/04/2005	4C
Brashear, Elizabeth Grace	Johnstown, Pa.	Ordained	06/16/2005	8C
Breckenridge, Joan Ruth	Claremont, N.H.	Ordained	09/18/2005	7B
Brindel, Melody Lynn	Filley, Neb.	Ordained	06/25/2005	4A
Brouker, Pamela Marie	Galveston, Texas	Ordained	11/05/2005	4F
Buegler, Todd Evan	Maple Grove, Minn.	Ordained	09/25/2005	3G
Caldwell, Robert Charles	Ord, Neb.	Ordained	01/16/2005	4A
Carmichael, Ross Ian	Chicago, Ill.	Ordained	06/10/2005	5A
Carnahan, Richard Timothy	Santa Rosa, Calif.	Ordained	09/17/2005	2A
Carson, Jocelyn Kay	Alderwood Manor, Wash.	Ordained	11/13/2005	1B
Christiansen, Russell David	New Rockford, N.D.	Ordained	01/02/2005	3B
Ciccone, Catrina Louise	Lewisburg, Pa.	Ordained	04/16/2005	8E
Colon-Davila, Felix Juan	Bayamon, Puerto Rico	Ordained	06/26/2005	9F
Coombs, Violet Ann	Ridgeville Corners, Ohio	Ordained	07/09/2005	6D
Cordray, Sarah Rosamond	Aitkin, Minn.	Ordained	07/10/2005	3E
Cox, Colleen Elizabeth	Yardley, Pa.	Ordained	09/25/2005	7F
Cretsinger, Trudy Kaye	Topeka, Kan.	Ordained	09/23/2005	4B
Crosby, Marilyn S.	Greenville, S.C.	Ordained	06/18/2005	9C
Cruz-Martinez, George	Big Pine Key, Fla.	Received from Reformed Church in America	09/08/2005	9E
Dabee, Romeo Karamchand	Jamaica, N.Y.	Ordained	10/30/2005	7C
Daly, Laura Kathleen	Spencer, N.Y.	Ordained	12/03/2005	7D
Davidson, Gregory Edward	Hughesville, Pa.	Ordained	07/30/2005	8E
Davis, Chris Jon	Duluth, Minn.	Ordained	08/20/2005	3E
Davison, Lorrie Jean	Oviedo, Fla.	Ordained	07/28/2005	9E
Decker, Jay R.	Coupeville, Wash.	Received from The Lutheran Church—Missouri Synod	04/25/2005	1B
De La Garza, Sylvia	San Juan, Texas	Ordained	08/20/2005	4E
Diela, Diedone Panzo	Telford, Pa.	Ordained	07/09/2005	7F
Dix-Weiers, Joyce Aline	Elderton, Pa.	Ordained	06/18/2005	8B
Dodley, Imani Nadhari	Rochester, N.Y.	Ordained	08/20/2005	7D
Dodson, Jonathan Anthony	Plummer, Minn.	Ordained	10/09/2005	3D
Doering, Daniel Warren	Waseca, Minn.	Ordained	05/28/2005	3I
Doidge, Marlaire Ruth	Cosmos, Minn.	Ordained	10/08/2005	3F
Dornfeld, Stuart Dean	Brandon, Wis.	Ordained	06/19/2005	5I
Duckworth, Jessicah Leigh	Doylestown, Pa.	Ordained	10/29/2005	7F
Dunlop, James Steven	Littlestown, Pa.	Ordained	06/10/2005	8D
Ehrler, Joshua S.	Ellendale, Minn.	Ordained	07/17/2005	3I
Eident, Debra Craft	Charlotte, N.C.	Ordained	10/08/2005	9B
Elbert, Paul Arthur	St. Simons Island, Ga.	Ordained	05/08/2005	9D
Emerson, Christine Joanne	Strum, Wis.	Ordained	12/03/2005	5H
Erdley, Aaron Michael	Altoona, Pa.	Ordained	06/25/2005	8C
Erler, Brent James	Marshall, Minn.	Ordained	07/23/2005	3F
Eschenbacher, Alan Bryce	Spokane, Wash.	Ordained	01/22/2005	1D
Fast, Mary Margaret	Yutan, Neb.	Ordained	04/10/2005	4A
Fauquet, Amy Holly	Urbana, Ohio	Ordained	07/09/2005	6F
Fazio, Michael Andrew	Allentown, Pa.	Ordained	08/28/2005	7E
Feather, Holly	Foresthill, Calif.	Ordained	11/05/2005	2A
Feig, Nathan Karl	Rantoul, Ill.	Ordained	05/28/2005	5C
Finklea, Mary Eileen	Florence, S.C.	Ordained	09/25/2005	9C
Finstad, Corey Lee	Fairport, N.Y.	Ordained	06/19/2005	7D
Fiske, Christopher Orin	Kiester, Minn.	Ordained	02/06/2005	3I

Fondroy Eich, Amy Marie	Jefferson, Iowa	Ordained	07/23/2005	5E
Foote, Diane Trudy	Cullom, Ill.	Ordained	07/31/2005	5C
Fouty II, Kenneth Lee	Spearfish, S.D.	Ordained	07/23/2005	3C
Fraser Jr., John Thomas	Karthus, Pa.	Ordained	06/16/2005	8C
Freeman, Angela Jean	Malden, Mass.	Ordained	06/19/2005	7B
Freye, Jeremy Gordon	Lincoln, Neb.	Ordained	02/19/2005	4A
Froemming, David Roland	Lancaster, Wis.	Ordained	11/19/2005	5K
Gaertner, Gregory Harold	Huntingtown, Md.	Ordained	08/21/2005	8G
Gallatin, Tabitha Jo	Aniwa, Wis.	Ordained	12/03/2005	5I
Gapter, Harrison Delano	Olmsted Falls, Ohio	Ordained	08/27/2005	6E
Geddada, Sarah Joy	Floral Park, N.Y.	Ordained	11/19/2005	7C
Gookin, Erin Andrew	Roscommon, Mich.	Ordained	09/24/2005	6B
Gore, Franklin James	Conneaut, Ohio	Ordained	06/18/2005	6E
Grave, Jay Robert	Fredericksburg, Texas	Ordained	12/11/2005	4E
Griffin, Cheryl Ann	Newport News, Va.	Ordained	09/17/2005	9A
Grimm, Justin Anthony	Lake Ann, Mich.	Ordained	08/31/2005	6B
Grinde, Susan Mary	Bryant, S.D.	Ordained	06/05/2005	3C
Gronberg, Erik Karl Joseph	Oconomowoc, Wis.	Ordained	08/28/2005	5J
Gutierrez, Juan	Pembroke Pines, Fla.	Ordained	05/21/2005	9E
Hall, Anne Straffin	Seattle, Wash.	Ordained	10/23/2005	1B
Hamilton, Ruth Elaine	Chicago, Ill.	Ordained	06/10/2005	5A
Hamm, MaryAnn	Fogelsville, Pa.	Ordained	08/01/2005	7E
Hao, Jianhua	Seattle, Wash.	Ordained	10/30/2005	1B
Harpster III, Frank Edward	Meyersdale, Pa.	Ordained	06/25/2005	8C
Harrell III, Robert Lane	Cumming, Ga.	Ordained	05/08/2005	9D
Harris, Kenath Kierkegaard	Minneapolis, Minn.	Ordained	05/26/2005	3G
Harris, Patricia Lee	Enfield, N.H.	Ordained	09/18/2005	7B
Hawkins, Christopher James	Rockford, Ill.	Ordained	10/30/2005	5B
Hawkins, Lawrence Edwin	Lebanon, Pa.	Ordained	01/30/2005	8D
Hennig, Kristin Campbell	Chanhassen, Minn.	Ordained	10/09/2005	3G
Hensil, Cheryl A.	Secane, Pa.	Ordained	08/27/2005	7F
Hepner, Melinda Raitt	La Crosse, Wis.	Ordained	07/22/2005	5L
Hermansen, Christopher R.	Cortaro, Ariz.	Ordained	07/31/2005	2D
Hibbert, Kathryn A.	Estelline, S.D.	Ordained	12/03/2005	3C
Hill, Susie Margaret	Forreston, Ill.	Ordained	06/17/2005	5B
Hofmann, Sherrie Lynn	New Haven, W.Va.	Ordained	05/28/2005	8H
Houck, Sally Joan	Stillwater, Okla.	Ordained	10/16/2005	4C
Huebner, Ingrid Udris	Muskego, Wis.	Ordained	02/13/2005	5J
Hufford, Lisa Marie	Arlington, Va.	Ordained	02/27/2005	5B
Jacobson, Deborah Kreger	Emlenton, Pa.	Ordained	06/10/2005	8A
Jensen, Kristina Lee	Ft. Pierre, S.D.	Ordained	11/06/2005	3F
Johnson, Robert Scott	Arlington Heights, Ill.	Ordained	09/04/2005	5A
Johnsten, Christina Marie	Sinking Spring, Pa.	Ordained	04/17/2005	7E
Kiebler, Yvonne Frances	Slaton, Texas	Ordained	09/18/2005	4D
Klawiter-Benton, Brian Eugene	Niles, Mich.	Ordained	04/17/2005	6B
Kleppe, Lori Linn	Viroqua, Wis.	Ordained	07/31/2005	5L
Knotts, William Clinton	Gettysburg, Pa.	Ordained	01/30/2005	8D
Kohlmeyer, Chad Michael	Bay City, Wis.	Ordained	07/31/2005	5H
Kolodziejczyk, Katherine Anne	Monroe, Mich.	Ordained	08/27/2005	6A
Konkol, Brian Edward	Berbice, Guyana	Ordained	06/11/2005	5I
Koppel, Kristi Anne	Austin, Minn.	Ordained	10/23/2005	3I
Kraft, Theresa Ann	Kennedy, Minn.	Ordained	01/02/2005	3D
Kudej, Janice Diane	Hopkins, Minn.	Ordained	09/18/2005	3G
Kuhlman, Michelle Janette	Carrollton, Ga.	Ordained	08/20/2005	9D
Kvale, Mark David	Blair, Wis.	Ordained	06/25/2005	5L

Layne, Aaron Michael	Lancaster, Ohio	Ordained	07/10/2005	6F
Large, Patricia L.	Rotonda West, Fla.	Reinstated	05/23/2005	9E
Leitzke, Timothy Andrew	Manasquan, N.J.	Ordained	08/21/2005	7A
Leonard, Charles Howard	Montevideo, Minn.	Ordained	08/20/2005	3F
Leone, Elaine Roberta	Kensington, Minn.	Ordained	06/12/2005	3D
Lewis La Plante, Carrie Leigh	Newton, Iowa	Ordained	01/23/2005	5D
Lewis, Sarah Ruth	Derwood, Md.	Ordained	02/20/2005	8G
Lindberg, Bradley Robert	Byron, Minn.	Ordained	10/16/2005	3I
Lindstrom, Susan Ileana	Laurel, Md.	Reinstated	03/31/2005	8F
Locke, John Phillip	Vale, N.C.	Ordained	08/21/2005	9B
Long, Jordan Manpign	Rochester, N.Y.	Ordained	10/30/2005	7D
Lura, Dale Jerod	Annandale, Minn.	Ordained	06/12/2005	3F
Machosky, Lee Ann	Manassas, Va.	Ordained	07/23/2005	8G
Maddox II, David Otto	Southfield, Mich.	Ordained	06/18/2005	6A
March, Matthew David	Luckey, Ohio	Ordained	06/28/2005	6D
Maroni, John Paul	Greenford, Ohio	Ordained	08/27/2005	6E
Martin, Julie Lynn	Seattle, Wash.	Ordained	07/22/2005	1B
Matye, Connie Baumann	Belmont, Wis.	Ordained	09/18/2005	5K
Medley, Joseph Patrick	Woodland, Wash.	Reinstated	05/04/2005	1C
Meek, Violet Imhof	Logan, Ohio	Ordained	09/11/2005	6F
Meier, Janice Fay	Phoenix, Ariz.	Ordained	01/30/2005	2D
Melosh, Barbara	Baltimore, Md.	Ordained	03/13/2005	8F
Messner, Jeffrey David	Ashland, Ohio	Received from	11/19/2005	6E
		Christian Church (Disciples of Christ)		
Metz, Michael Andrew	Northampton, Pa.	Ordained	12/11/2005	7E
Meulendyk, John	Ferndale, Mich.	Ordained	05/22/2005	6A
Mikkelson, Scott Wayne	Underwood, Minn.	Ordained	06/04/2005	3D
Miller, Brian Christopher	Indiana, Pa.	Ordained	06/10/2005	8A
Miller, Joshua Marcus	Columbus, Ohio	Ordained	03/13/2005	6F
Miller, Rickey Donald	Ankeny, Iowa	Reinstated	12/09/2005	5D
Mkhabela, Themba Lancelot	St. Thomas, Virgin Islands	Ordained	06/09/2005	9F
Mohn, Kendra Allison	Wauwatosa, Wis.	Ordained	10/01/2005	5J
Moody, Karla Elizabeth	Marietta, Ga.	Ordained	04/02/2005	9D
Morgado, Judith Gosling	Orland, Calif.	Ordained	08/20/2005	2A
Mussachio, Paul Timothy	Plano, Texas	Ordained	06/18/2005	4D
Na, Jongkil	Beltsville, Md.	Received from	04/30/2005	8G
		Presbyterian Church of Korea		
Nasari, Elias Kitoi	Pewaukee, Wis.	Received from	11/05/2005	5J
		Evangelical Lutheran Church of Tanzania		
Nehmer, Lois Marie	Baltimore, Md.	Ordained	06/12/2005	8F
Nerland, Mark W.	Moorhead, Minn.	Ordained	10/09/2005	3D
Ness, Scott M.	Bridgeport, Ohio	Ordained	08/01/2005	6F
Newman, Charles Vernon	Decatur, Ga.	Ordained	04/17/2005	9D
Nolan, Doris Maria	Gypsum, Colo.	Ordained	08/20/2005	2E
Nye, Leslie Ann	Herron, Mich.	Ordained	05/14/2005	6B
Okan, John Tyler	Vining, Minn.	Ordained	09/17/2005	3D
Olson, David Kenneth	Grand Rapids, Mich.	Ordained	07/30/2005	6B
Olson, David Ray	Armstrong, Iowa	Reinstated	05/31/2005	5E
Olson, Todd Dennis	Mohall, N.D.	Ordained	07/24/2005	3A
Opoku, Nana Kwame	Alexandria, Va.	Ordained	05/01/2005	8G
Ostercamp, Kristin Emma	Roseau, Minn.	Ordained	04/03/2005	3D
Otto, Brad Wayne	Houston, Texas	Ordained	07/16/2005	4F
Otto, Jeffrey Lynn	Corydon, Ind.	Reinstated	10/31/2005	6C
Oyan, Ingaborg J.	Broomfield, Colo.	Ordained	05/15/2005	2E
Pancoast, Joel William	Ewing, N.J.	Ordained	08/21/2005	7A
Paul, Collette E.	Opheim, Mont.	Ordained	12/17/2005	1F

Penumaka, Israel Daniel Peter	Floral Park, N.Y.	Received from	06/04/2005	7C
		Andhra Evangelical Lutheran Church		
Penumaka, Moses Paul Peter	Fremont, Calif.	Received from	01/31/2005	2A
		Andhra Evangelical Lutheran Church		
Percy, Darcy Faith	Linthicum Heights, Md.	Ordained	06/05/2005	8F
Perella, Peter John Lindsey	New Baltimore, Mich.	Ordained	11/05/2005	6A
Perez, Eddy Francisco	Miami, Fla.	Ordained	05/21/2005	9E
Perkins, Karen D. S.	Waianae, Hawaii	Ordained	01/15/2005	2C
Perkolup, Jane Karen	Joliet, Ill.	Ordained	10/30/2005	5B
Petty, Eric Lee	Meyersville, Texas	Ordained	09/17/2005	4E
Pflueger, Virginia Anne	Ashland, Ohio	Ordained	08/27/2005	6E
Pike, James Alan	Upland, Calif.	Ordained	06/25/2005	2C
Piper, David James	Rosholt, S.D.	Ordained	04/23/2005	3C
Piper, Rebecca Diane	New Effington, S.D.	Ordained	04/23/2005	3C
Plaza, Napoleon	Deer Park, N.Y.	Ordained	11/06/2005	7C
Pohlman, Melissa Grace	Minneapolis, Minn.	Ordained	03/12/2005	3G
Pozzuto, Michael Edward	Bellevue, Ohio	Received from	06/30/2005	6D
		Roman Catholic Church		
Prather, Mary Ann	Benwood, W.Va.	Ordained	12/04/2005	8H
Prinsen, Anthony Robert	Grand Forks, N.D.	Ordained	07/31/2005	3B
Pugh, Chon Karcher	Tempe, Ariz.	Ordained	04/10/2005	2D
Quame, Dawn Jeneane	Akron, Iowa	Ordained	06/05/2005	5E
Quick, Stephanie Jaclyn	San Jose, Costa Rica	Ordained	08/21/2005	5A
Rahn, George Timothy	Osborne, Kan.	Ordained	04/10/2005	4B
Reil, John Robert	Lompoc, Calif.	Ordained	01/15/2005	2B
Reinsburrow, Joshua Lee	Mifflinville, Pa.	Ordained	05/15/2005	8E
Reitan, Gale Gunter	Maple Plain, Minn.	Ordained	02/06/2005	3G
Rice, Andrea Laraine	Loganton, Pa.	Ordained	05/28/2005	8E
Rice, Nathan Joseph	Loganton, Pa.	Ordained	05/28/2005	8E
Rios-Sanchez, Lyzette	Pennsauken, N.J.	Ordained	10/16/2005	7A
Robinson, C. Scott	Oakland, Md.	Ordained	05/21/2005	8H
Russell-Nicolai, Lillian C.	Hummelstown, Pa.	Reinstated	10/08/2005	8D
Safstrom, Karen Beth	Lynn, Mass.	Ordained	09/18/2005	7B
Salomon, Esaul	San Diego, Calif.	Received from	08/31/2005	2C
		The Lutheran Church—Missouri Synod		
Sappington, William Clayton	Sammamish, Wash.	Ordained	11/26/2005	1B
Sasser-Goehner, Molly Ann	Billings, Mont.	Ordained	08/26/2005	1F
Satran, Shelly Lynn	Vero Beach, Fla.	Ordained	05/07/2005	9E
Schlesser, Jerleen Ethel	Mediapolis, Iowa	Ordained	04/09/2005	5D
Schreffler, David John	Duncannon, Pa.	Ordained	06/10/2005	8D
Schroeder, Gabriele	South San Francisco, Calif.	Ordained	05/29/2005	2A
Sevimli, Amy Thompson	Arlington, Va.	Ordained	06/26/2005	8G
Seyler, John Patrick	Kennett Square, Pa.	Ordained	10/29/2005	7F
Shaw, Sandra Gayle	Rockville, Md.	Ordained	12/17/2005	8G
Short, Jessica Elizabeth	West Fargo, N.D.	Ordained	07/02/2005	3B
Short, Matthew Allen	Fargo, N.D.	Ordained	07/23/2005	3B
Shreaves, Gregory B.	Coopersburg, Pa.	Ordained	04/17/2005	7F
Sickles, Diana Jane	Clive, Iowa	Ordained	02/13/2005	5D
Sim, Debra Kay	Menasha, Wis.	Ordained	06/18/2005	5I
Sinche-Vitucci, Laura Elaine	Fredericksburg, Va.	Ordained	04/30/2005	9A
Sitton, Mary Louise	Mount Ulla, N.C.	Ordained	07/24/2005	9B
Smith, David Warren	Herreid, S.D.	Ordained	07/10/2005	3C
Smith, Jeffrey Scott	Minneapolis, Minn.	Ordained	09/24/2005	3G
Smith, Lisa Ann	Anchorage, Alaska	Ordained	10/30/2005	1A
Smith, William Harold	Monroeville, Ind.	Ordained	07/23/2005	6C
Snyder, Freda Ann	O'Fallon, Ill.	Ordained	06/25/2005	5C

Solberg, Marcia Lorraine	Manitowoc, Wis.	Ordained	10/16/2005	5I
Solberg, Pamela Jean	St. Paul, Minn.	Ordained	05/15/2005	3H
Sorenson, Joan Dorothy	Stratford, Conn.	Ordained	03/20/2005	7B
Sperstad, David Jon	Little Falls, Minn.	Ordained	11/06/2005	3E
Spohr, Sara Ann	Lincoln, Neb.	Ordained	09/04/2005	4A
Stadtlander, Dirk Robert	Burkina Fasso, West Africa	Ordained	07/01/2005	5D
Steege, Eva Reque	Hartford, Conn.	Ordained	03/20/2005	7B
Steingass, James Edwin	Mayport, Pa.	Ordained	09/04/2005	8A
Stenberg, Heather Eunice	Absecon, N.J.	Ordained	08/21/2005	7A
Stofferahn, Pamela Crone	Woodbury, Minn.	Ordained	08/21/2005	3H
Stoller, Melissa Larsen	Cook, Minn.	Ordained	07/24/2005	3E
Stratman, Thomas R.	Roswell, Ga.	Ordained	05/29/2005	9D
Strommen-Campbell, Siri A. M.	Rochester, Minn.	Ordained	12/03/2005	3I
Sundby, Zinta Z.	Pelican Rapids, Minn.	Ordained	06/11/2005	3D
Swanson, Erick Erwin	Burlington, Iowa	Ordained	07/03/2005	5D
Swenson-Reinhold, Nathan S.	Bloomfield, Neb.	Ordained	09/16/2005	4A
Szabo, Cheryl Louise	St. Paul, Minn.	Ordained	01/30/2005	3H
Teille, Christoph Walter	Elysburg, Pa.	Ordained	06/18/2005	8E
Tews, Pollyanna Prudence	Ohio, Neb.	Ordained	05/01/2005	4A
Thasiah, Victor	Ojai, Calif.	Ordained	11/19/2005	2B
Thiede, Lynn Therese	Atalissa, Iowa	Ordained	10/29/2005	5D
Thiemann, Jeffrey Dean	Walnut Creek, Calif.	Ordained	01/30/2005	2A
Thompson, Debra Diane	Pittsburgh, Pa.	Ordained	01/15/2005	8B
Thompson, Robert Oscar	Ennis, Texas	Ordained	04/02/2005	4D
Ticknor, Jay R.	Grantsburg, Wis.	Ordained	07/10/2005	5H
Twedt, Alexander Henry	Cayce, S.C.	Ordained	07/30/2005	9C
Ullestad, Karen Marie	Bedford, Ohio	Ordained	11/05/2005	6E
Van Orden, Lois Kay	Dillsburg, Pa.	Ordained	06/10/2005	8D
Verlautz, Michelene Katherine	Crystal, Minn.	Ordained	04/10/2005	3G
Volland, Carla	Muncy, Pa.	Ordained	06/18/2005	8E
Voorhees, Sarah Katherine	Carrington, N.D.	Ordained	08/19/2005	3B
Ware, Sonja	Trevorton, Pa.	Ordained	07/15/2005	8E
Walsworth, Terry Brent	Blue Mounds, Wis.	Ordained	05/29/2005	5K
Weetman, Jennifer Paige	Collingswood, N.J.	Ordained	12/10/2005	7A
Weirick, Anna Patrice	Aliquippa, Pa.	Ordained	05/28/2005	8B
Wheatley, Timothy Andrew	Sunburg, Minn.	Ordained	07/31/2005	3F
White, Howard Erskine	Northfield, Minn.	Reinstated	09/16/2005	3I
White, Janet Ann	Northfield, Minn.	Reinstated	09/16/2005	3I
White, Terry Lee	Akron, N.Y.	Ordained	07/23/2005	7D
Wilcox, Dorothy Jean	Yorkville, Ill.	Ordained	10/30/2005	5B
Willer, Roger Alan	Villa Park, Ill.	Reinstated	03/31/2005	6E
Williams, Gerald Alexander	St. Croix, Virgin Islands	Ordained	08/28/2005	9F
Williams, Karen Patricia	Bayport, Minn.	Ordained	11/13/2005	3H
Wilson, Amanda Claire	Medford, Ore.	Ordained	04/17/2005	1E
Wittrock, Joan Marie	Nelson, Minn.	Ordained	07/09/2005	3D
Wollner, Paul Allen	Prosperity, S.C.	Ordained	06/19/2005	9C
Wood, James J.	Millersville, Md.	Ordained	12/18/2005	8F
Woyen, Steven Paul Aaron	Strasburg, Ohio	Ordained	06/18/2005	6E
Wutka, Adam Dale	Great Bend, Kan.	Ordained	06/25/2005	4B
Yost, Richard Stephen	Clay, N.Y.	Ordained	06/11/2005	7D
Zimmerman, Ann Marie	Herkimer, N.Y.	Ordained	03/19/2005	7D

**2006**

Abbott, Michele Williams	Minnetonka, Minn.	Ordained	09/10/2006	3G
Adrian, Joanne D.	Oregon, Ill.	Reinstated	07/29/2006	5B
AlJoe-Thurman, Lynell Agnes	Corning, N.Y.	Ordained	01/28/2006	7D
Albertson, Elizabeth Flygstad	Ettrick, Wis.	Ordained	06/25/2006	5L
Allen, Nathan Charles	Tulsa, Okla.	Ordained	06/10/2006	4C
Andersen, Carlton Stephen	Barnesville, Minn.	Ordained	01/29/2006	3D
Anderson, Matthew Maurice	Golden Valley, Minn.	Ordained	07/21/2006	3G
Andersen, Steven T.	Elizabeth, Ill.	Ordained	06/16/2006	5B
Anderson, Sandra Leigh	Tioga, N.D.	Ordained	08/13/2006	3A
Anderson, Sara J.	Wilbraham, Mass.	Ordained	06/09/2006	7B
Anderson-Little, Linda Diane	Clayton, Mo.	Reinstated	10/15/2006	4B
Apel, Heather Kathleen	Noblesville, Ind.	Ordained	07/09/2006	6C
Apel, Wade Evan	Noblesville, Ind.	Ordained	07/09/2006	6C
Armstrong-Kaukis, Cheryl A.	Cushing, Okla.	Ordained	12/31/2006	4C
Ashby, Margaret Dudley	Staunton, Va.	Ordained	07/22/2006	9A
Ashe, Nico Marie	Albuquerque, N.M.	Ordained	09/08/2006	2E
Auchenbach, Joshua Edward	Bratislava, Slovakia	Ordained	07/09/2006	7G
Auguste, Roldano	Bridgeport, Conn.	Ordained	06/09/2006	7B
Bair, June Elva	Lumberton, N.C.	Ordained	12/02/2006	9B
Baker-Trinity, Nathan Lehman	Winger, Minn.	Ordained	07/15/2006	3D
Bakker, Herman Edward	Grasston, Minn.	Ordained	09/09/2006	3E
Bateza, Anthony Michael	Uniondale, N.Y.	Ordained	10/28/2006	7C
Batterman, Thomas William	Urbana, Ohio	Ordained	04/30/2006	6F
Beckstrom, Brian A. F.	Glendale, Ariz.	Ordained	06/03/2006	2D
Berthelot, Paul Joseph	Boardman, Ore.	Ordained	03/12/2006	1E
Berthelsen, Wendy A. W.	Cedar Hill, Texas	Ordained	03/11/2006	4D
Bielfeldt, Jon Weber	Thrall, Texas	Ordained	08/13/2006	4E
Bischoff Jr., A. John	Cedarburg, Wis.	Ordained	02/11/2006	5J
Blake, Lori Ann	Mora, Minn.	Ordained	06/25/2006	3E
Blaner, Kathleen Louise	Kensington, Md.	Ordained	07/22/2006	8G
Blezard, Robert Charles	Arendtsville, Pa.	Ordained	01/29/2006	8D
Blissard, Corinne Helen	Forrest, Ill.	Ordained	09/30/2006	5C
Bodenschatz, Karyn Denise	Adams, Wis.	Ordained	10/29/2006	5L
Bolander, Becky Virginia	Clinton Township, Mich.	Ordained	09/30/2006	6A
Bolton, Karen Lynn	San Bernardino, Calif.	Ordained	01/21/2006	2C
Bond, Stephen Clifford	Homer City, Pa.	Ordained	06/09/2006	8A
Bonesho, Steven Arthur	Lakeville, Minn.	Ordained	06/03/2006	3G
Bovendam, Erin Lyn	McAlisterville, Pa.	Ordained	06/24/2006	8E
Bower, Stanley Larue	Bloomsburg, Pa.	Ordained	10/28/2006	8E
Bradley, Joseph M.	Cambridge, Ohio	Ordained	05/28/2006	6F
Brennan, Marcia Irene	Fresno, Calif.	Ordained	06/04/2006	2A
Brentlinger, Denise Randall	Indianapolis, Ind.	Ordained	03/12/2006	6C
Bridge, Christine Anne	Carteret, N.J.	Ordained	09/17/2006	7A
Bridger, Seth Christopher	Springfield, Ga.	Ordained	08/04/2006	9D
Bringman, Mark Andrew	Lutherville, Md.	Ordained	10/29/2006	8F
Brink, John R.	Adams, Neb.	Ordained	06/10/2006	4A
Brown, Malcolm St. John	Mountlake Terrace, Wash.	Ordained	03/26/2006	1B
Brown, Mary Louise	Woodstock, Va.	Ordained	12/16/2006	9A
Bunger, Sean Michael	Gales Ferry, Conn.	Ordained	06/09/2006	7B
Burke, Annemarie Jean	Salt Lake City, Utah	Ordained	01/15/2006	2E
Burkhalter, Paul Gareth	Wellsburg, Iowa	Ordained	07/22/2006	5F
Burton, Robert Eugene	Morrison, Ill.	Ordained	10/29/2006	5B
Butzier, Martha Gail	Cassville, Wis.	Ordained	01/21/2006	5K
Castner, David John	Endicott, Wash.	Ordained	06/25/2006	1D
Cawkins, John Maxwell	Pittsburgh, Pa.	Reinstated	06/30/2006	8B
Cheddie, Heeralal	Tannersville, Pa.	Ordained	06/24/2006	7E

Chinery, James David	Iron Mountain, Mich.	Ordained	08/12/2006	5G
Clapp, Richard Arlen	Posen, Mich.	Ordained	12/03/2006	6B
Cobb, Marion Edward	Woodstock, Va.	Ordained	04/03/2006	9A
Connolly, John David	Parris Island, S.C.	Ordained	08/27/2006	9B
Constantine, Janet Kay	Fort Worth, Texas	Ordained	10/29/2006	4D
Converse, Matthew M.	Ault, Colo.	Ordained	12/03/2006	2E
Costello, Michael Doyle	Columbia, S.C.	Ordained	05/26/2006	9C
Coutinho, Giselle Carvalho	Camden, N.J.	Ordained	09/17/2006	7A
Covington, Patricia Leone	Shenandoah, Va.	Ordained	07/22/2006	9A
Crawford, Michael Lee	Mulberry, Ind.	Ordained	08/19/2006	6C
Crosby, Julie Anne	Norcross, Ga.	Ordained	10/22/2006	9D
Dahl, Hans Christian	St. Paul, Minn.	Ordained	08/26/2006	3H
Darst, Lorin Robert	Davenport, Iowa	Ordained	06/18/2006	5D
Decker, Sandra Kai	Brodhead, Wis.	Ordained	12/31/2006	5K
Deeben, Wendy Sue	Huntingtown, Md.	Ordained	07/29/2006	8G
Dennis, Moses Simeon	East Lansdowne, Pa.	Ordained	03/11/2006	7F
Devermann, Susan Patricia	Lansing, Ill.	Ordained	01/15/2006	5A
Dietz, Rachael Charlene	Wapwallopen, Pa.	Ordained	06/17/2006	7E
Dinda, Debra Jean	Stewart, Minn.	Ordained	08/27/2006	3F
Disch, Daniel Dennis	Frenchtown, Mont.	Ordained	03/04/2006	1F
Dornfeld, Daniel Scott	Bismarck, N.D.	Ordained	04/01/2006	3A
Duke, Teshome Wege	Baltimore, Md.	Received from Ethiopia Evangelical Church Mekane Yesus	06/01/2006	8F
Ede, Tony Dean	Kimballton, Iowa	Ordained	08/20/2006	5E
Edwards, Andrew Michael	Girard, Pa.	Ordained	06/09/2006	8A
Elfers, Michelle Renee	Louisville, Ky.	Ordained	01/15/2006	6C
Engel, Lawrence John	Blue River, Wis.	Ordained	07/30/2006	5K
Erdmann, Gary Richard	Lake Park, Minn.	Ordained	12/02/2006	3D
Facione, Roger	Warren, Mich.	Ordained	02/25/2006	6A
Falk, Keith Michael	Versailles, Ohio	Ordained	08/05/2006	6F
Fallon, Derrick Thomas	Randolph, Neb.	Ordained	04/29/2006	4A
Favreau-Pyshner, Arlene M.	Wilmington, Del.	Reinstated	01/31/2006	8F
Fite, Joshua Russell	New Braunfels, Texas	Ordained	12/02/2006	4E
Foerster, Charles Edwin	Mason, Mich.	Ordained	10/15/2006	6B
Forde, Sean L.	Ocala, Fla.	Ordained	04/01/2006	9E
Fritz, Scott Curtis	Inglewood, Calif.	Ordained	12/16/2006	2B
Gaule, Christopher Shawn	Forman, N.D.	Ordained	08/06/2006	3B
Gill Jr., Kenneth Ebert	Frederick, Md.	Ordained	12/03/2006	8F
Glawe, Jeffrey Mark	Glenvil, Neb.	Ordained	08/06/2006	4A
Gillespie, Dennis Walker	Pearisburg, Va.	Reinstated	09/26/2006	9A
Gohl, Arwyn Anne	Baltimore, Md.	Ordained	12/09/2006	8F
Gosswein, Kathryn Ruth	Edinburg, Va.	Ordained	12/10/2006	9A
Goulson, Diane Mary	Northfield, Minn.	Ordained	03/25/2006	3I
Grau, Stacy Marie	Clinton, Iowa	Ordained	12/17/2006	5D
Grega, Darlene Elizabeth	Canton, Ohio	Ordained	07/22/2006	6E
Grismer, Debora Lynn	Aberdeen, S.D.	Ordained	08/12/2006	3C
Grohn, Dennis R.	Sioux City, Iowa	Received from The Lutheran Church—Missouri Synod	04/04/2006	5E
Guillory, John Brennen	Junction City, Ore.	Ordained	02/11/2006	1E
Gustafson, Jeffrey Jackson	Ramsey, Minn.	Ordained	10/15/2006	3G
Gutzler, Michael Daniel	Roslyn, Pa.	Ordained	06/25/2006	7F
Haas, Randall Curtis	Cathlamet, Wash.	Ordained	12/02/2006	1C
Hagerty, Lawrence John	Chapin, S.C.	Ordained	07/30/2006	9C
Halverson, Brent Kevin	Wauwatosa, Wis.	Ordained	04/01/2006	5J

Halverson, Patricia Louise	Las Vegas, N.M.	Ordained	05/12/2006	2E
Hammons, Danny Ray	Baltimore, Md.	Ordained	09/16/2006	8F
Hammons, Maria Janow	Baltimore, Md.	Ordained	09/16/2006	8F
Hansen, Brian Lee	Kindred, N.D.	Ordained	03/11/2006	3B
Hansen, David Lee	Brenham, Texas	Ordained	08/05/2006	4F
Hansen, Nancy E.	Waseca, Minn.	Ordained	07/02/2006	3I
Hanson, Michael Tyrone	Clarkfield, Minn.	Ordained	06/30/2006	3F
Hardy, Lynn Steven	Rhame, N.D.	Ordained	05/27/2006	3A
Harris, Kathy Singh	Newberry, S.C.	Ordained	01/28/2006	9C
Heagy, Douglas Martin	Greensburg, Pa.	Received from	06/24/2006	8B
		The United Methodist Church		
Hellemo, Abera Bachore	West Reading, Pa.	Ordained	02/11/2006	7E
Henson, Janet Lucille	Baker, W.Va.	Ordained	06/02/2006	8H
Herr, Joene Marie	Arcanum, Ohio	Ordained	11/19/2006	6F
Hoening, Sherry Louise	Leland, Ill.	Ordained	03/19/2006	5B
Hoenshell, Patricia Gail	Yucaipa, Calif.	Ordained	07/22/2006	2C
Hoffman, Ernest Lee	Brownstown, Mich.	Ordained	09/29/2006	6A
Hofstad, Karen Marie	Eau Claire, Wis.	Ordained	07/01/2006	5H
Hogstad, Christopher Michael	Medina, N.D.	Ordained	08/12/2006	3B
Holland, Stuart John	Aloha, Ore.	Ordained	02/20/2006	1E
Hookham, Susan Rae	Bellingham, Wash.	Ordained	01/15/2006	1B
Hooks, Nathan Donald	Burlington, N.C.	Ordained	03/18/2006	9B
Huacani, Amy Jo	Arden, N.C.	Ordained	03/12/2006	9B
Huth, Gregory Raymond	Dansville, N.Y.	Ordained	07/29/2006	7D
Ingold, Christina Ann	Monessen, Pa.	Ordained	06/17/2006	8B
Jack, Brenda Carol	Cambria Heights, N.Y.	Ordained	02/26/2006	7C
Jacobson, Thomas Earl	Gonvick, Minn.	Ordained	08/06/2006	3D
James, Robert Kyle	Loves Park, Ill.	Ordained	06/16/2006	5B
Johnson, Cynthia Joy	West Burlington, Iowa	Ordained	11/19/2006	5D
Johnson, Kristian Elof	Inglewood, Calif.	Ordained	01/29/2006	2B
Johnson, Justin Erik	Bellingham, Wash.	Ordained	06/24/2006	1B
Johnson, Richard Schyler	DeWitt, Neb.	Ordained	07/29/2006	4A
Johnson, Sandra K.	La Grange, Ga.	Ordained	06/25/2006	9D
Jones, John Royal	Hickory, N.C.	Reinstated	08/19/2006	9B
Jutila, Stacey Lyn	Chicago, Ill.	Ordained	06/10/2006	5A
Kane, Jeff Lee	Schenectady, N.Y.	Ordained	06/09/2006	7D
Kaplinski, John William	Hixton, Wis.	Ordained	06/24/2006	5H
Keilholtz, Sarah Marie	Bedford, Pa.	Ordained	03/12/2006	8C
Kemp, Natacha Darlene	Wichita, Kan.	Ordained	08/27/2006	4B
Kester-Schmidt, Cheryl I.	Morganton, Ga.	Ordained	08/06/2006	9D
King, Helen Marie	Omaha, Neb.	Ordained	11/11/2006	4A
Kinney, Mark Christopher	Fremont, Wis.	Ordained	12/09/2006	5I
Kluver, Arlo John	Nevis, Minn.	Ordained	08/13/2006	3D
Koch, Debra Michele	Kalispell, Mont.	Ordained	01/22/2006	1F
Kozak, Darryl William	Brooklyn, N.Y.	Ordained	07/23/2006	7C
Kral, Rhonda Lynn	Downers Grove, Ill.	Ordained	11/12/2006	5A
Krause, Cindy Sue	Metropolis, Ill.	Ordained	04/01/2006	5C
Krekling, Virginia Marie	Canton, Ga.	Ordained	08/20/2006	9D
Krombholz, James Robert	Nutley, N.J.	Ordained	02/11/2006	7A
Kuespert, Ralph George	Rockford, Ill.	Ordained	10/29/2006	5B
Kunkel, Kristi Elizabeth	Baltimore, Md.	Ordained	04/22/2006	8F
Landis, Betty Estelle	Altoona, Pa.	Ordained	02/18/2006	8C
Lapka, David B.	Newman Grove, Neb.	Ordained	07/01/2006	4A
Larson, Cary Gordon	New Richland, Minn.	Ordained	06/18/2006	3I
Lauver, Marjorie Ellen	Oakland, Md.	Ordained	06/02/2006	8H



Leaverton, Robert Kieffer	Absarokee, Mont.	Ordained	07/16/2006	1F
Lebbert, Jean Elizabeth	Lodi, Calif.	Reinstated	04/01/2006	2A
Lee, Choong-Quon Joel	Anaheim, Calif.	Received from	05/16/2006	2C
		Presbyterian Church of Korea		
Lee, Krista S.	Glenwood, Minn.	Ordained	03/26/2006	3F
Lee, Suk Yeon	Concord, Calif.	Ordained	11/18/2006	2A
Lepper, Mark B.	Belle Plaine, Minn.	Ordained	09/23/2006	3G
Liedtke, Nathan John	Waupaca, Wis.	Ordained	06/24/2006	5I
Lorbeck, Sherrie Lynn	Brookfield, Wis.	Ordained	09/09/2006	5J
Loudin-McCann, Debra Lea	Farmers Branch, Texas	Ordained	01/15/2006	4D
Lovell, Meredith Diane	Washington, D.C.	Ordained	01/22/2006	8G
Lucas, Sharron Riessinger	Sheyenne, N.D.	Ordained	06/14/2006	3B
Maatta, Thomas Matthew	Bellwood, Pa.	Ordained	06/08/2006	8C
Manz, Matthew Lee	Orofino, Idaho	Ordained	08/31/2006	1D
Mapa, Carol Tagatz	Piedmont, S.D.	Ordained	04/22/2006	3C
Martin, Thomas William	Selinsgrove, Pa.	Received from	11/15/2006	8E
		The United Methodist Church		
Mathai, Philip Karimpanamanni	Lanark, Ill.	Ordained	10/29/2006	5B
Mathiason, Christopher David	Mifflintown, Pa.	Ordained	06/10/2006	8E
McCarthy, Susan Joy	Biglerville, Pa.	Ordained	06/09/2006	8D
McDivitt, Jay Michael	Denver, Colo.	Ordained	07/15/2006	2E
McIntyre, Nicki Jo	Scribner, Neb.	Ordained	03/12/2006	4A
McNeill-Utecht, Karen Sue	Mount Carmel, Ill.	Ordained	12/16/2006	5C
Mendez, Adeliz De Jesus	Allentown, Pa.	Ordained	01/22/2006	7E
Merchant, Jessica Kerry	Cooperstown, N.D.	Ordained	08/27/2006	3B
Mickelson, Karla Marie-Floreys	Felton, Minn.	Ordained	06/03/2006	3D
Michelson, Lowell Raymond	Davenport, Iowa	Ordained	08/06/2006	5D
Miller, Andrew Gordon	Taylorsville, N.C.	Ordained	07/02/2006	9B
Miller, Lauren Edith	Farmington Hills, Mich.	Ordained	08/06/2006	6A
Miller, Paul Nicholas D.	Moorhead, Minn.	Ordained	06/18/2006	3D
Mills, Janice Louise	Klingerstown, Pa.	Ordained	01/29/2006	8D
Mills, Ryan Dale St. Maur	Grand Prairie, Texas	Ordained	09/10/2006	4D
Mitchell, Sally Ann	Prairie du Sac, Wis.	Ordained	06/24/2006	5K
Moat, Sarah Elizabeth	Eden Prairie, Minn.	Ordained	05/21/2006	3G
Moffat, Douglas Gregg	Bakersfield, Calif.	Received from	11/30/2006	2B
		The Lutheran Church—Missouri Synod		
Moore, Nancy Lynn	Nazareth, Pa.	Ordained	11/05/2006	7E
Moser, Candace Anne	Eagan, Minn.	Ordained	06/04/2006	3H
Moss, Ernst August	Newburgh, N.Y.	Ordained	07/16/2006	7C
Muellerleile, Christian Leverty	Ironwood, Mich.	Ordained	09/25/2006	5G
Murray, Linda Ellen	Golden, Ill.	Ordained	07/22/2006	5C
Narum, Kent L. C.	Custer, S.D.	Ordained	09/24/2006	3C
Neel, Katherine Anne Marie	Rochester, N.Y.	Ordained	06/25/2006	7D
Neel, Michael James	Kendall, N.Y.	Ordained	07/22/2006	7D
Nelson, Robert John	Black Earth, Wis.	Ordained	07/02/2006	5K
Nelson-Bridger, Shelley Ann	Springfield, Ga.	Ordained	08/04/2006	9D
Neugebauer, Justin Lynn	Summit, S.D.	Ordained	02/25/2006	3C
Norman, Linda Olayinka	Chicago, Ill.	Ordained	11/12/2006	5A
Norris, Timothy Bryan	Lake Charles, La.	Ordained	02/26/2006	4F
Northrup, Pamela Smith	Southern Pines, N.C.	Ordained	08/06/2006	9B
Nugent, Jerold Lynn	Lumberton, N.J.	Received from	06/12/2006	7A
		Evangelical Covenant Church		
Nuss, Gary Carl	Galion, Ohio	Ordained	02/19/2006	6D
O'Brien Jr., Thomas Mark	Lanham, Md.	Ordained	03/11/2006	8G
Okrzynski, Jason Lee	Waconia, Minn.	Ordained	06/10/2006	3G
Olson, Katherine Lee	Delphos, Ohio	Ordained	06/24/2006	6D

Olson, Loren Lars	Lima, Ohio	Ordained	06/24/2006	6D
Olson, Penny Rae	Ontonagon, Mich.	Ordained	02/18/2006	5G
Olson-Smith, Clark Kristofor	South Plainfield, N.J.	Ordained	09/17/2006	7A
Olson-Smith, Sara Kay	North Plainfield, N.J.	Ordained	09/17/2006	7A
Ortiz, Talia Olga	Bloomington, Minn.	Ordained	02/12/2006	3G
Otte, Margaret Mellerup	Prospect Heights, Ill.	Ordained	11/12/2006	5A
Oxley, Eric Clodian	Fairless Hills, Pa.	Ordained	06/24/2006	7F
Pailen, Donald	Detroit, Mich.	Ordained	02/18/2006	6A
Panning, Travis Neil	Wymore, Neb.	Ordained	06/24/2006	4A
Parker, Jared Mark	Columbia, Ill.	Ordained	07/01/2006	5C
Pedro, Gomes	Linden, N.J.	Ordained	09/17/2006	7A
Peek, Russell David	Mount Pleasant, S.C.	Ordained	04/30/2006	9C
Pensinger, Matthew Barrow	Hanover, Pa.	Ordained	09/29/2006	8D
Petersen, Brooke Noel	Chicago, Ill.	Ordained	11/12/2006	5A
Peterson, Rena F.	Viking, Minn.	Ordained	12/09/2006	3D
Peterson-Koesterman, Susan J.	Fargo, N.D.	Ordained	06/23/2006	3B
Phillips, Ricky Alan	Lewisburg, Pa.	Ordained	04/08/2006	8E
Piano, Wendolyn S.	Syracuse, Ind.	Ordained	10/28/2006	6C
Qiu, Lin	Honolulu, Hawaii	Ordained	10/15/2006	2C
Rakness, Jared Leif	Elk Point, S.D.	Ordained	09/23/2006	3C
Ramos, Robin Marie	Waverly, Iowa	Ordained	11/04/2006	5F
Ramos, Vincent Wade	Janesville, Iowa	Ordained	11/04/2006	5F
Rasner, Donald James	Chippewa Falls, Wis.	Ordained	07/02/2006	5H
Richardson, Randolph Emrys	Grantsville, Md.	Ordained	10/14/2006	8H
Rippentrop, Jan Renee	Iowa City, Iowa	Ordained	12/03/2006	5D
Rivera, Jessica Lea	Stillwater, Minn.	Ordained	01/15/2006	3H
Robison, Kit Clifford	Jeffersonville, N.Y.	Ordained	10/01/2006	7C
Roschke, Daniel Erik	Yorba Linda, Calif.	Ordained	07/16/2006	2C
Ruth, Mary-Margaret	East Petersburg, Pa.	Ordained	06/10/2006	8D
Samuelson, Erik T. R.	Spokane, Wash.	Ordained	06/04/2006	1D
Schaffner, Sarah Renee	Lee, Ill.	Ordained	06/16/2006	5B
Scheuller, Christina Louise	Oconto Falls, Wis.	Ordained	08/11/2006	5I
Schmid, Mark Donald	Minneapolis, Minn.	Ordained	02/18/2006	3G
Schmidt, Robert Gerard	Freeland, Mich.	Ordained	06/17/2006	6B
Schoewe, Margaret R.	Wauwatosa, Wis.	Ordained	05/07/2006	5J
Schraan, John Mark	LaGrande, Ore.	Ordained	09/09/2006	1E
Schultz, Paul Arne	Marysville, Ohio	Ordained	06/04/2006	6F
Shealy, Danielle Diana	Clemson, S.C.	Ordained	11/18/2006	9C
Shep, John Jerry	Mazomanie, Wis.	Received from	09/01/2006	5K
		Evangelical Lutheran Church		
Shock, Kevin T.	Pleasant Gap, Pa.	Ordained	09/30/2006	8C
Simane, Michael Robert	Smithsburg, Md.	Ordained	12/30/2006	8F
Simerman, Kurt Allen	Leo, Ind.	Ordained	04/22/2006	6C
Simpson, Robin Lynne	Washington, D.C.	Ordained	05/20/2006	8G
Smith, Thomas Wayne	Whitehall, Wis.	Ordained	07/15/2006	5H
Sorenson-Prokosch, Ruth C.	St. Paul, Minn.	Ordained	03/26/2006	3H
Spehr, Eileen Erna	Wildwood, N.J.	Ordained	02/11/2006	7A
Stadler-Ammon, Sarah Lee	Denver, Iowa	Ordained	10/25/2006	5F
Stecker, Paula Marie	York, Pa.	Ordained	01/29/2006	8D
Steele-Steeber, Jeffrey Boyd	Newcomerstown, Ohio	Ordained	07/22/2006	6E
Stout, Rachel Lynn	Moorhead, Minn.	Ordained	06/10/2006	3D
Strauch, Derk Michael	Hamden, Conn.	Received from	11/04/2006	7B
		Evangelical Lutheran Church in Canada		
Stringer, Krehl Drew	Stevensville, Mich.	Ordained	08/26/2006	6B
Stromme, Phylis Eileen	Colville, Wash.	Ordained	04/23/2006	1D

Strydom, Amy Kirsten	Tripoli, Iowa	Ordained	10/22/2006	5F
Sturm, Zachary Paul	Sullivan, Mo.	Ordained	08/07/2006	4B
Suggitt, Kathleen Ann	Castalia, Ohio	Ordained	06/30/2006	6D
Suloff, Jonathan William	Devon, Pa.	Ordained	03/11/2006	7F
Summers, Kendall Barbara	Temple Hills, Md.	Ordained	02/11/2006	8G
Sutherland, Laura Michelle	Madison, Wis.	Ordained	01/22/2006	5K
Swanson, Sharon Blanche	Bellingham, Wash.	Ordained	10/28/2006	1B
Swix, Scott Russell	Rockford, Mich.	Ordained	10/28/2006	6B
Tavela, Judy Diann	Vinton, Va.	Ordained	06/17/2006	9A
Tibbals, Alicia Jane	Kingsville, Texas	Ordained	08/19/2006	4E
Tirado-Carrasquillo, Lorenzo	Reading, Pa.	Ordained	11/12/2006	7E
Tjarks, Karen Sue	Concord, Neb.	Ordained	10/15/2006	4A
Tollefson, Stephanie Jean	Hunter, N.D.	Ordained	09/17/2006	3B
Torgerson, Heidi Lynn	Mexico	Ordained	02/11/2006	3B
Trachte, Russell Todd	Hustler, Wis.	Ordained	07/23/2006	5L
Trozzo, Eric Joseph	Chatham, N.J.	Ordained	03/18/2006	7A
Trozzo, Wendolyn Ellen	Chatham, N.J.	Ordained	03/18/2006	7A
Tsegaye, Getahun Degefa	Portland, Ore.	Ordained	08/13/2006	1E
Tsui, May San	Hong Kong	Ordained	06/20/2006	2C
van Driel, Kimberly Rachel	Naugatuck, Conn.	Ordained	12/03/2006	7B
Vannoy, James M. S.	Brookville, Ohio	Ordained	02/05/2006	6F
Vikstrom, Susan Kay	Zumbrota, Minn.	Ordained	06/11/2006	3I
Vingelis, Krista Therese	Hooversville, Pa.	Ordained	08/12/2006	8C
Walker, Brooke	Kissimmee, Fla.	Reinstated	02/01/2006	9E
Walloch, Jeremy James	Moorhead, Minn.	Ordained	05/20/2006	3D
Wang, Dorcas	Edmonds, Wash.	Ordained	01/15/2006	1B
Wang, Marlon M.	Bothell, Wash.	Ordained	02/18/2006	1B
Webb, Julie Marie	Napa, Calif.	Ordained	02/18/2006	2A
Weber, Erik Stanton	Skokie, Ill.	Ordained	06/10/2006	5A
Weckwerth, James David	Stillwater, Minn.	Ordained	02/19/2006	3H
Williams, Matthew Lee	Manhattan, Kan.	Ordained	10/14/2006	4B
Wilson, Sarah Ellen	Trenton, N.J.	Ordained	06/24/2006	7G
Winston III, Joseph Blake	Liberty, Texas	Ordained	11/19/2006	4F
Wirtley, Jerry Michael	Grand Rapids, Ohio	Ordained	12/17/2006	6D
Wright, Nancy Gail	South Burlington, Vt.	Received from United Church of Christ	06/25/2006	7B
Wuertz, Arthur Leland	De Land, Fla.	Ordained	09/16/2006	9E
Yahns, Kathleen L.	Dunkirk, N.Y.	Ordained	04/30/2006	7D
Yeisley-Drogin, LaurieAnn	Roxbury, Mass.	Ordained	09/10/2006	7B
Zahnow, Jennifer Emily	McCool Junction, Neb.	Ordained	02/04/2006	4A
Zurcher, Kathryn Ray	Hanover, Minn.	Ordained	07/12/2006	3G

**Appendix B to the  
Report of the Secretary**

**Removals from the Roster of  
Ordained Ministers 2005-2006**

Name	City/State	Reason	Date	Region/ Synod
<b>2005</b>				
Aamot, Gerald E.	Monticello, Minn.	Deceased	02/28/2005	3G
Adam, John	Danbury, Conn.	Deceased	10/27/2005	8B
Alexander, Dan Lynn	Richfield, Minn.	Resigned	07/29/2005	5H
Ames, John Leslie	Chicago, Ill.	Resigned	12/01/2005	5A
Amos, James Graham	New York, N.Y.	Deceased	11/12/2005	7C
Anderson, Dennis L.	Bellingham, Wash.	Deceased	12/14/2005	1B
Anderson, Earl LaVerne	Eugene, Ore.	Deceased	04/20/2005	1E
Anderson, Hugo Andrew	Palm Harbor, Fla.	Deceased	03/05/2005	9E
Anderson, Jonathan Henry	Hampton, Iowa	Resigned	12/31/2005	5F
Anderson, Oscar Alfred	New Hope, Minn.	Deceased	08/25/2005	3G
Anderson, Thomas Robert	Billings, Mont.	Removed	06/10/2005	1F
Anderson, Vergil Elroy	Gold Canyon, Ariz.	Deceased	12/09/2005	2D
Aponte, Jose-Roberto	Tampa, Fla.	Deceased	10/29/2005	9E
Arganbright, Aaron Burd	Omaha, Neb.	Deceased	12/08/2005	4A
Arndt, Milton Frank Arthur	Shippensburg, Pa.	Deceased	08/26/2005	8D
Arneson, Robert Holtan	Eau Claire, Wis.	Deceased	08/26/2005	5H
Atcheson Sr., Donald Frank	Philadelphia, Pa.	Deceased	07/18/2005	7F
Babey-Jones, Christine O.	Dover, Pa.	Removed	09/17/2005	8D
Bagger, Ralph William	Allentown, Pa.	Deceased	01/18/2005	7E
Baier Jr., Charles Alexander	Troxelville, Pa.	Deceased	01/04/2005	8E
Bailey, James C.	Girard, Kan.	Deceased	07/14/2005	4B
Bailey Sr., Joseph William	Lancaster, S.C.	Resigned	10/01/2005	9C
Bartell, Evan James	Aiken, S.C.	Deceased	06/21/2005	9C
Bauer, Wallace Gene	Indianapolis, Ind.	Deceased	01/17/2005	6C
Baumann, Richard Curtis	Jericho, Vt.	Removed	04/30/2005	7B
Bell, Johnny R.	Cortland, Ohio	Deceased	10/10/2005	6E
Berggren, Paul Virgil	Colorado Springs, Colo.	Deceased	06/12/2005	5K
Bergin, Gordon C. E.	Cambridge, Minn.	Deceased	02/02/2005	3H
Berglund, John William	Elizabethtown, Pa.	Deceased	02/16/2005	7E
Bergstresser, Philip Watson	Fullerton, Calif.	Deceased	03/20/2005	2A
Beutel, Eugene W.	Camp Hill, Pa.	Deceased	04/25/2005	8D
Birk, George Donald	Millerstown, Pa.	Deceased	02/28/2005	8E
Bley, Edward Raymond	Fredericksburg, Va.	Deceased	03/25/2005	8G
Blundell, William E.	Worthington, Minn.	Resigned	12/09/2005	3F
Bombosch, Susanne Marie D.	South San Francisco, Calif.	Removed	09/01/2005	2A
Bomhoff, Harold O.	Oelwein, Iowa	Deceased	01/01/2005	5F
Bouman, Walter R.	Columbus, Ohio	Deceased	08/17/2005	6E
Brauer, Clarence A.	Eugene, Ore.	Deceased	12/24/2005	1E
Breen, William H.	Stonewall, Texas	Resigned	12/19/2005	4E
Brown Jr., Edgar Schaffer	Selinsgrove, Pa.	Deceased	02/06/2005	8E
Bryant, Sherwood Waldorf	Kenmore, N.Y.	Deceased	10/11/2005	7D
Caldwell, Heidi Stache	Maple Grove, Minn.	Resigned	09/08/2005	3G
Campbell, David John	Minnetonka, Minn.	Deceased	10/10/2005	3G
Carleton, Clyde M.	Dunedin, Fla.	Deceased	09/21/2005	5K
Carlson, Richard Edward	Kansas City, Mo.	Deceased	06/16/2005	4B
Carter, Virgil B.	Winter Haven, Fla.	Deceased	02/11/2005	6C

Casci, Tonya Nicole	Bandera, Texas	Removed	10/10/2005	3C
Casto Jr., Charles B.	Buffalo, N.Y.	Removed	03/01/2005	7D
Cepure, Uldis	Minneapolis, Minn.	Deceased	09/18/2005	6C
Chancellor, David Camden	Kerrville, Texas	Resigned	11/10/2005	4E
Christopher, Paul G.	Waconia, Minn.	Resigned	10/02/2005	3F
Clapie, Charles Robert	Brockway, Pa.	Deceased	06/20/2005	8A
Coates, Gordon Earl	Puyallup, Wash.	Deceased	11/14/2005	1C
Commodore, Marian Rose	Deming, N.M.	Resigned	09/15/2005	2E
Conrad, Theodore Emanuel	Minneapolis, Minn.	Deceased	12/30/2005	3G
Conradt-Eberlin, Viggo Paul	Glen Allen, Va.	Resigned	01/29/2005	9A
Cooley, Dennis John	Gifford, Ill.	Resigned	01/08/2005	5C
Cox, Steven Bruce	Lafayette, Colo.	Deceased	11/11/2005	2E
Crane, Matthew Howard	Pepperell, Mass.	Resigned	06/20/2005	7B
Dale, Otto L.	University Place, Wash.	Deceased	04/21/2005	1C
Davoll, John Walter	Marysville, Ohio	Removed	01/25/2005	6F
Dennison, Joyce Jean	Fort Collins, Colo.	Deceased	09/10/2005	2E
Diaz, Herminio	Spring Hill, Fla.	Deceased	05/26/2005	9E
Dickerson, Dale Lauritz	London, Ohio	Resigned	12/18/2005	7D
Dillemuth, Albert	Lake City, Iowa	Deceased	05/15/2005	5E
Dishno, Richard Walter	Pecatonica, Ill.	Deceased	05/04/2005	5A
Dornheim, John Fredrick Christ	Baltimore, Md.	Removed	11/28/2005	8F
Dressler, George Edward	Auburn, Ala.	Deceased	12/07/2005	9E
Drewes, David W.	Lithopolis, Ohio	Deceased	11/01/2005	6F
Dreyer, Earl E.	Detroit Lakes, Minn.	Deceased	12/04/2005	3D
Dronen, Maurice C.	Bella Vista, Ark.	Deceased	09/13/2005	3I
Dryver, Arthur H.	Veradale, Wash.	Deceased	02/19/2005	1D
Dunn, Karl Umbarger	Hickory, N.C.	Deceased	05/26/2005	9B
Dyer, LeRoy John	Albany, N.Y.	Deceased	02/17/2005	7D
Dzirnis, John Albert	Wilmington, Del.	Deceased	07/29/2005	4A
Easton, Edward Michael	Albuquerque, N.M.	Removed	04/10/2005	6F
Eggerling, Anton	Fort Collins, Colo.	Deceased	11/30/2005	2E
Eidsness, Arlo K.	Henry, S.D.	Deceased	05/17/2005	3C
Elsass, Ned C.	Buchanan, Mich.	Deceased	03/02/2005	6B
Endahl, Lauren C.	Clifton, Texas	Deceased	12/26/2005	4D
Engdahl, George Philip	Jamestown, N.Y.	Deceased	01/18/2005	7D
Erickson, Darren Richard	Yuma, Ariz.	Resigned	01/30/2005	2D
Erickson, Jonathan O.	Center, N.D.	Deceased	10/03/2005	3A
Esbjornson, Ruth Louise	St. Peter, Minn.	Deceased	05/16/2005	3F
Eyler, Mervin Snyder	Baltimore, Md.	Deceased	06/19/2005	8F
Fandrich, Jeannine Marie	Oak Harbor, Ohio	Deceased	05/17/2005	6D
Fasse, Vernon William	Urbandale, Iowa	Deceased	09/17/2005	5D
Flisser, Frank	Bethlehem, Pa.	Deceased	03/18/2005	7E
Forde, Gerhard O.	St. Paul, Minn.	Deceased	08/09/2005	3B
Forrester, Rodney L.	Clarence Center, N.Y.	Resigned	10/21/2005	7D
Fravel, James Scott	Freeland, Mich.	Resigned	06/02/2005	6B
Frazier, Charles Calvin	Hershey, Pa.	Deceased	01/04/2005	8D
Friberg, Hans Daniel	Minneapolis, Minn.	Deceased	10/22/2005	3G
Frickert, Kenneth Franklin	Bethlehem, Pa.	Deceased	01/10/2005	7F
Fure, Louisa Marie	Albert Lea, Minn.	Deceased	12/03/2005	3I
Gamache, Bruce Michael	Sanborn, N.Y.	Resigned	06/05/2005	7D
Gatzke-Dale, Sylvia Lee	Pearland, Texas	Deceased	02/09/2005	4F
Gilbert, W. Kent	Lewisburg, Pa.	Deceased	08/23/2005	7A
Gilchrist, Steven C.	Swansboro, N.C.	Resigned	03/15/2005	4A
Goeser, Robert James	Oakland, Calif.	Deceased	06/12/2005	1D
Goldhardt, Ralph E.	Queensland 4114	Deceased	08/05/2005	6F
Gotts, Larry F.	Mastic, N.Y.	Deceased	11/08/2005	7C

Govig, Stewart Delisle	Tacoma, Wash.	Deceased	04/10/2005	1B
Graening, Herbert H.	Baileys Harbor, Wis.	Deceased	12/18/2005	4A
Griffin, Joseph Leroy	Salisbury, N.C.	Deceased	11/01/2005	9B
Grubb, George William	Wernersville, Pa.	Resigned	07/27/2005	7E
Grubb, Rodney G.	Rio Verde, Ariz.	Deceased	07/18/2005	3I
Gulbrand, Mark Alan	Mount Horeb, Wis.	Resigned	12/15/2005	5K
Guth, Alan W.	Beavercreek, Ohio	Deceased	02/06/2005	6F
Hackler, Lisa M.	LaPorte, Texas	Resigned	05/20/2005	4F
Hall, William David	Manhattan, Kan.	Removed	03/12/2005	4B
Hamilton, Penelope Anne	Westville, N.J.	Removed	02/26/2005	7A
Hanson, Roger E.	Mesa, Ariz.	Removed	08/01/2005	2D
Harcourt, Philip Server	Titusville, Pa.	Deceased	06/24/2005	8A
Harder, Lee R.	Lamberton, Minn.	Resigned	05/15/2005	3F
Harnish, Robert Brenneman	Dover, Pa.	Deceased	06/25/2005	8D
Harris Jr., Birt David	Mishawaka, Ind.	Deceased	04/04/2005	6C
Harris, Michael Anthony	Pensacola, Fla.	Resigned	04/19/2005	9E
Hartman, Harvey Austin	St. Augustine, Fla.	Deceased	11/23/2005	9E
Hazen, Roger Lucien	Selma, Calif.	Deceased	08/26/2005	2A
Hegge, Pearl Agnes	Hollidaysburg, Pa.	Deceased	07/17/2005	8C
Hein, Norman Carl	Austin, Texas	Deceased	06/12/2005	4E
Heins, Richard P.	Greenfield, Wis.	Deceased	10/11/2005	5J
Heller, Perry R.	Forest City, Iowa	Deceased	03/12/2005	5F
Hellrud, Norbert Henry	Wausau, Wis.	Deceased	09/14/2005	5I
Hendricks, Patricia A.	Aurora, Ill.	Removed	09/16/2005	8F
Hendrickson, Edward Francis	Ocala, Fla.	Deceased	03/16/2005	9E
Hennessy, William P.	Capac, Mich.	Removed	03/30/2005	6A
Heye, Edmund August	Arlington, Texas	Deceased	08/13/2005	4D
Hieronymus, John	Deshler, Neb.	Deceased	11/07/2005	4A
Hite, Gordon Charles	Williamsburg, Va.	Deceased	05/30/2005	9A
Homburg, August William	Ellis, Kan.	Removed	10/08/2005	4B
Hope, Tom A.	Sonoma, Calif.	Deceased	11/02/2005	2A
Hoyer, Robert J.	St. Louis, Mo.	Deceased	10/30/2005	4B
Huenulef-Ortega, Ruben M.	Osorno	Removed	09/10/2005	4E
Hugel IV, Philip Rudolph	Bartlett, Tenn.	Deceased	12/30/2005	9D
Hughes, James Andrew	Williamsburg, Va.	Deceased	01/15/2005	9A
Hughes, Joseph Walter	St. Joseph, Ill.	Resigned	10/01/2005	5C
Hutchinson, Robert Clair	Perrysburg, Ohio	Deceased	08/11/2005	6D
Hyllengren, William Justus	Minneapolis, Minn.	Deceased	01/22/2005	3G
Jackson, Jill Nichols	Sioux Falls, S.D.	Resigned	02/04/2005	3C
Jackson, Leland Kermit	St. Peter, Minn.	Deceased	05/12/2005	3F
Jacobus, Jeffrey Alan	Ham Lake, Minn.	Resigned	08/01/2005	3G
Jamison, Mark Grover	Brookings, S.D.	Resigned	08/01/2005	5E
Jenkins, Allan Milton	Goodyear, Ariz.	Deceased	10/23/2005	5I
Jensen, David J.	Highlands Ranch, Colo.	Removed	02/18/2005	2E
Jenson, Neale Opheim	Duncanville, Texas	Deceased	07/25/2005	4D
Johanson, Winfield Harold	Batavia, Ill.	Deceased	06/14/2005	5A
Johnson, Cecil Milend	Moorhead, Minn.	Deceased	12/27/2005	3D
Johnson, Constant Renius	St. Paul, Minn.	Deceased	10/15/2005	5B
Johnson, Neal S.	Kerrville, Texas	Resigned	12/05/2005	4E
Johnson, Raymond Gordon	Birchwood, Minn.	Deceased	07/25/2005	3G
Johnson, Wilbert J. O.	Amery, Wis.	Deceased	01/18/2005	5H
Jones, Stephen Tracy	Melbourne, Fla.	Removed	12/03/2005	9E
Jorgenson, Olav Jerome	N Little Rock, Ark.	Deceased	06/04/2005	4C
Juhl, John David	Grand Rapids, Minn.	Removed	12/01/2005	3B
Kalandova, Anna Julia	Edison, N.J.	Deceased	07/28/2005	7A
Kampfe, Marvin A.	Dubuque, Iowa	Deceased	09/30/2005	5F
Kappeler, Edward Richard	Cranberry Township, Pa.	Deceased	08/22/2005	8B

Khamvanthong, Oun	Richmond, Calif.	Removed	09/01/2005	2A
Kingsborough, Danny Paul	Manchester, Pa.	Deceased	12/19/2005	8D
Klinksick, Charles T.	Ashland, Ohio	Deceased	02/16/2005	6B
Knuth, Lyle M.	Ellis, Kan.	Resigned	10/08/2005	4B
Knutson, Myrus Lowell	Joshua Tree, Calif.	Deceased	03/20/2005	2C
Kolbe, Edward C.	Medina, N.Y.	Deceased	08/23/2005	7D
Krodel, Gerhard A.	Gettysburg, Pa.	Deceased	08/28/2005	8D
Kromer, John C.	Mullett Lake, Mich.	Resigned	05/31/2005	6B
Laakonen, Raejoy Sargent	Ironwood, Mich.	Removed	10/08/2005	5J
Laffon, Michael Reid	Hickory, N.C.	Deceased	11/23/2005	9B
Lamb, Matthew John	Leola, Pa.	Removed	12/03/2005	8D
Lanford III, Louie Fleming	Beaufort, S.C.	Deceased	07/19/2005	9C
Lange, Melvin Sylvanus	Falls Church, Va.	Deceased	04/16/2005	8G
Larson, Alfred Eugene	Longmont, Colo.	Deceased	06/04/2005	2E
Larson, Leslie John	Renton, Wash.	Deceased	04/29/2005	1B
Larson, Lester Harold	Byron, Minn.	Deceased	01/09/2005	3I
Lawrence, Jack L.	Lake St. Louis, Mo.	Deceased	12/21/2005	5C
Ledin, Charles Roger	Hutchinson, Kan.	Deceased	01/01/2005	4B
Lee, Kevin A.	Sioux City, Iowa	Removed	12/11/2005	5E
Leggett, Bobby W.	Bulverde, Texas	Removed	09/10/2005	4E
Leitzel, Celo Vincent	Selinsgrove, Pa.	Deceased	09/10/2005	8E
Leopold, William Charles	Bath, Pa.	Deceased	09/21/2005	7E
Linder, Carl Edward	Oak Park, Ill.	Deceased	05/19/2005	7F
Lindorff, Neil R.	Chewelah, Wash.	Removed	05/31/2005	3B
Lingwall, Raynold Julius	Des Moines, Iowa	Deceased	01/05/2005	5D
Lofgren, Timothy Mark	New London, Wis.	Resigned	12/31/2005	5I
Luetzow, Victor John	Oviedo, Fla.	Deceased	01/31/2005	6B
Luke, Russell Orvil	Portland, Ore.	Deceased	10/05/2005	1E
Lunder, Erman K.	Issaquah, Wash.	Deceased	04/23/2005	1B
Lundquist, George Raymond	Willmar, Minn.	Deceased	07/22/2005	3F
March, Donald L.	Carlisle, Pa.	Removed	08/01/2005	8D
Marek, Raymond Joe	Cherry Valley, Ill.	Removed	08/14/2005	5B
Martinson, Emil Carrol	Appleton, Wis.	Deceased	01/12/2005	5F
Mattes, Jarvie Lee	West Salem, Wis.	Deceased	01/15/2005	5L
May, Phillip Andrew	Erie, Pa.	Deceased	12/05/2005	8A
Mayer, Herbert T.	Venice, Fla.	Deceased	09/13/2005	9E
McCarthy, Dennis F.	Winter Haven, Fla.	Deceased	01/06/2005	9E
McCaughan, Norton J.	Osakis, Minn.	Deceased	12/27/2005	3D
McCormack, Clyde Robert	Newark, Ohio	Deceased	12/01/2005	6F
McDaniel, Lee Alton	Cumberland, Md.	Deceased	03/01/2005	8F
McDowell, Mack Homer	Tullahoma, Tenn.	Deceased	03/07/2005	9D
McFarland, Shaun Thomas	Chicago, Ill.	Removed	11/15/2005	5I
McKinney, William R.	Ellijay, Ga.	Resigned	02/01/2005	9D
Menter, Daniel William	Centennial, Colo.	Removed	09/10/2005	4E
Menter, Keith Andrew	Randolph, Neb.	Resigned	04/01/2005	4A
Meyer, Herbert Ernest	Colorado Springs, Colo.	Deceased	07/29/2005	2E
Meyer, Larry L.	Lincoln, Neb.	Deceased	04/29/2005	4A
Meyer, Luther A.	Michigan City, Ind.	Deceased	08/05/2005	6C
Milbrath, Earl William	San Antonio, Texas	Deceased	05/29/2005	4E
Miller, Clyde P.	Sandusky, Ohio	Deceased	02/13/2005	6D
Molina, Jose Francisco	Rio Piedras, Puerto Rico	Deceased	12/01/2005	9F
Morgan, Thomas David	Westminster, Md.	Deceased	10/12/2005	8F
Muehlbrad, Delvin Lee	Seguin, Texas	Deceased	04/01/2005	4E
Mueller, Harold A.	Lafayette, Ind.	Removed	09/01/2005	6C
Mumm, Harry Joachim	Scotts Valley, Calif.	Deceased	07/21/2005	2A
Myers Jr., Paul Loy	Palm Coast, Fla.	Removed	06/15/2005	6E
Nehmer, Kenneth	Baltimore, Md.	Deceased	06/21/2005	8F

Nelson, Eugene Clifford	Marana, Ariz.	Deceased	02/05/2005	3G
Nelson, Everett Nickolie	Perham, Minn.	Deceased	12/22/2005	3D
Nelson, Kevin Ronald	Kimballton, Iowa	Resigned	05/31/2005	5E
Nelson, Philip A.	New London, Minn.	Deceased	12/01/2005	3F
Oehlke, Edwin Julius	Shiner, Texas	Deceased	09/27/2005	4E
Oelschlager, Alfred Lloyd	Cambridge, Minn.	Deceased	06/02/2005	3G
Olson, Douglas Eugene	Omaha, Neb.	Removed	10/10/2005	3C
Olson, Grant Hilding	Seminole, Fla.	Deceased	08/24/2005	9E
Olson, Ronald B.	Emeryville, Calif.	Removed	09/01/2005	2A
Owren, David Arnold	Fortuna, Calif.	Resigned	12/30/2005	2A
Palm, Henry Ernest	Davenport, Iowa	Deceased	08/22/2005	5D
Peeler, J. L.	Newton, N.C.	Deceased	07/01/2005	9B
Perrin, Timothy Roy	Marne, Mich.	Removed	09/10/2005	6B
Peterson, Arve D.	Sioux Falls, S.D.	Deceased	04/24/2005	3C
Peterson, James Richard	Parker, Colo.	Deceased	09/09/2005	3A
Peterson, Joshua Lindahl	Davenport, Iowa	Resigned	02/01/2005	5D
Peterson, Mark Alan	Bothell, Wash.	Removed	01/26/2005	1D
Pettis, Rick A.	Clintonville, Wis.	Resigned	07/20/2005	5I
Pohl, Leif Alan	Muscatine, Iowa	Deceased	05/28/2005	5D
Poole Jr., Donald James	Goreville, Ill.	Resigned	07/01/2005	5C
Post, Edward Reid	Louisville, Miss.	Deceased	09/20/2005	9D
Pyle, Marcia Lynn	Somerset, Wis.	Deceased	09/08/2005	5H
Raab, Klaus Werner	Merrill, Iowa	Resigned	05/31/2005	5E
Raabe, Arnold Gregor	Fort Wayne, Ind.	Deceased	01/20/2005	6C
Radke, Kurt R.	Dearborn, Mich.	Resigned	10/15/2005	6A
Radzins, Inese Astra	Tallahassee, Fla.	Removed	06/02/2005	9D
Rasmussen III, Albert Edward	Amery, Wis.	Resigned	04/30/2005	5H
Reetz, Gordon David	Arvada, Colo.	Deceased	09/14/2005	2E
Reeves, Nancie Rae	Hermitage, Pa.	Removed	10/22/2005	8A
Rehner, Donald Louis	Warner Robins, Ga.	Removed	07/01/2005	9D
Reimer, Karl Jacob	Muscatine, Iowa	Deceased	04/01/2005	5D
Reinhart, Margaret Nelda	Fresno, Calif.	Resigned	09/01/2005	2A
Remmers, Marvin Henry	Rantoul, Ill.	Deceased	02/01/2005	5C
Rhyne, Alfred Dickson	Faith, N.C.	Deceased	02/25/2005	9B
Rhyne, William Rudisill	Burlington, N.C.	Deceased	11/23/2005	9B
Riether, Gregory Thomas	Tulsa, Okla.	Resigned	10/23/2005	4C
Rivera, Olga I.	Cranford, N.J.	Resigned	12/12/2005	7A
Roberts, C. Alton	Orefield, Pa.	Deceased	11/06/2005	7E
Roberts, Kenneth Edward	Westerville, Ohio	Deceased	07/01/2005	6F
Rockswold, Paul Gaylan	Golden Valley, Minn.	Resigned	02/18/2005	3G
Rosenthal, Leon Glen	Lincoln, Neb.	Removed	11/01/2005	4A
Rossing, Malvin	Viroqua, Wis.	Deceased	02/05/2005	5L
Rudquist, Daniel Dale	Arden Hills, Minn.	Deceased	08/20/2005	3G
Sabins, Walter Edward	Daytona Beach, Fla.	Deceased	05/08/2005	9E
Sanderson, Orville D.	Ames, Iowa	Deceased	08/24/2005	5D
Sandrock, Charles William	Chesterfield, Mich.	Deceased	07/14/2005	6A
Sanger, Lawrence Oscar	Lynchburg, Va.	Deceased	12/06/2005	9A
Sapp, Frederick J.	Kailua Kona, Hawaii	Deceased	02/17/2005	2C
Savereide, Cyrus F.	Fargo, N.D.	Deceased	06/19/2005	3B
Schacht, Robert E.	Pekin, Ill.	Deceased	12/24/2005	5C
Schara, Jerald Walter	Mazomanie, Wis.	Resigned	12/02/2005	5K
Schardin, William C.	Forman, N.D.	Deceased	10/16/2005	3B
Scherch, Richard Otto	Sarasota, Fla.	Deceased	09/15/2005	9E
Schevey, Myron Albert	West Salem, Ohio	Deceased	10/26/2005	6E
Schmidt, Victor John	Tracy, Minn.	Deceased	12/22/2005	3H
Schmutzler, Carl Heinrich Axel	Mountain Home, Ark.	Resigned	09/01/2005	7F
Schott Jr., George Frederick	White Rock, S.C.	Deceased	05/12/2005	9C



Schroeder, Theodore William	Schaumburg, Ill.	Resigned	02/15/2005	5A
Schulz, Leonard John	Zelienople, Pa.	Deceased	02/23/2005	8B
Shank, Harold Richard	Dayton, Ohio	Deceased	12/28/2005	6F
Shanley, Joseph Robert	Lancaster, Pa.	Deceased	02/23/2005	8D
Shireman, Richard Todd	Marion, Ind.	Removed	09/22/2005	6C
Shumaker, Ronald Arthur	Fullerton, Calif.	Removed	09/01/2005	2A
Skindlov, Allan Weidner	Fargo, N.D.	Deceased	11/25/2005	3B
Slinde, Terry Scott	Clive, Iowa	Resigned	12/02/2005	5D
Smestad, Lowell H.	Northfield, Minn.	Deceased	09/01/2005	3I
Snyder Jr., Charles Allen	York, Pa.	Deceased	08/07/2005	8D
Snyder, William Henry	Stoystown, Pa.	Deceased	11/14/2005	8C
Sohl, Michael Allen	Rothsay, Minn.	Deceased	03/28/2005	3D
Solberg, Clarence	Shoreline, Wash.	Deceased	10/05/2005	1B
Solsten, Bruce O.	Buckeye, Ariz.	Removed	06/08/2005	2D
Sowers, David Paul	Lakeside, Ohio	Resigned	03/01/2005	6D
Spaulding, Paul Loren	Sioux City, Iowa	Removed	12/11/2005	5E
Spaulding, Renee Irene	Sioux City, Iowa	Removed	12/11/2005	5E
Staber, Ronald F.	Perrysburg, Ohio	Deceased	07/03/2005	6D
Staudinger, Michael Charles	Pasco, Wash.	Resigned	03/15/2005	1D
Steckel II, Arthur Dudley	Harrisburg, Pa.	Resigned	06/03/2005	8D
Stevens, Charles Robert	Hanover, Pa.	Deceased	11/06/2005	8D
Stiles, Karen Elena	Hagerstown, Md.	Removed	01/28/2005	8F
Stime, Daniel Osborne	Modesto, Calif.	Resigned	12/01/2005	2A
Storlie, Rolf Tilman	Houston, Minn.	Deceased	07/13/2005	5L
Stoutenburg, Kent Sherman	Naselle, Wash.	Resigned	07/01/2005	1C
Stroud, Robert C.	Scott AFB, Ill.	Resigned	03/24/2005	1C
Stubenvoll, Gary David	Oconto, Wis.	Deceased	12/30/2005	9C
Swanson, Charles L.	Fremont, Calif.	Deceased	12/03/2005	2A
Swanson, Harold Luther	Kissimmee, Fla.	Deceased	02/14/2005	9E
Swanson, Richard Andrew	Rock Island, Ill.	Deceased	03/10/2005	5B
Sylte, Dennis Sherman	River Falls, Wis.	Removed	12/03/2005	4A
Tastad, Albert Ordene	Rolette, N.D.	Deceased	06/13/2005	3B
Tausili, Polaia Mereane	Tukwila, Wash.	Resigned	09/07/2005	1B
Tessenyi, Kornel John	The Woodlands, Texas	Deceased	08/02/2005	4F
Thake, Daniel Fredrick	Wauconda, Ill.	Resigned	09/21/2005	5A
Tober, Ferdinand	Edmonton, Alberta	Transferred to	01/12/2005	6E
		Evangelical Lutheran Church in Canada		
Towley, Carl Kahrs	Pittsfield, Mass.	Resigned	02/21/2005	7B
Trautmann, Robert E.	St. Louis, Mo.	Deceased	12/27/2005	4B
Troge, Wilbur Albert	Appleton, Wis.	Deceased	02/15/2005	5I
Truelson, Sharon Kay	Kenedy, Texas	Deceased	02/01/2005	4E
Turnbach, Edward Prentiss	Shippensburg, Pa.	Deceased	01/24/2005	8D
Vagts, John R.	Hutchinson, Minn.	Deceased	02/02/2005	3F
Van House, Mark Alan	La Salle, Colo.	Transferred to	01/01/2005	2E
		Evangelical Lutheran Church in Canada		
Vogt, Myron P.	Pembroke Pines, Fla.	Deceased	07/05/2005	9E
Wagner Jr., John Hoy	Santa Rosa, Calif.	Deceased	08/23/2005	2A
Wall, Norman Earl	Oregon, Wis.	Deceased	01/19/2005	5K
Wallace Jr., Richard Marion	St. Paul, Minn.	Deceased	08/30/2005	3G
Warrick, Carl Lawrence	Carlisle, Pa.	Deceased	08/23/2005	8D
Watness, Luther Obert	Tacoma, Wash.	Deceased	08/15/2005	1C
Webster, Gerald K.	Harleysville, Pa.	Resigned	06/16/2005	7F
Weidknecht, Paul	Manahawkin, N.J.	Deceased	08/16/2005	7A
Weis, James William	Shrewsburg, Pa.	Deceased	03/11/2005	8F
Westgate, Judson Hugh	Gainesville, Fla.	Deceased	02/23/2005	9E
White, Timothy Wayne	Columbus, Neb.	Resigned	09/09/2005	4A
Wilder Jr., William Bruce	Albuquerque, N.M.	Removed	05/01/2005	2E
Wilson, Donald Manuel	Cresco, Pa.	Deceased	09/28/2005	7E

Wilson, Norman Joseph	Auburn, Pa.	Resigned	05/25/2005	8D
Witt, Charles Edward	New Berlin, Wis.	Deceased	10/23/2005	5J
Woods, John Oscar	Greenville, Pa.	Deceased	08/07/2005	8A
Wudel, Joel Scott	Irvine, Calif.	Removed	10/10/2005	3C
Wuest, Roland G.	Redmond, Wash.	Deceased	12/18/2005	1B
Young, Dennis James	Godfrey, Ill.	Deceased	12/05/2005	5C
Zeltin, John	Gold River, Calif.	Deceased	07/01/2005	2A
Zumbrun, Morris Gordon	Sykesville, Md.	Deceased	01/20/2005	8F
Zurek, Douglas R.	Columbus, Neb.	Resigned	09/30/2005	4A

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Abbe, Paul Vinson	Raleigh, N.C.	Resigned	04/25/2006	9B
Althoff, Kenneth William	Cannon Falls, Minn.	Deceased	11/19/2006	3H
Anderson, Craig Allen	Pewaukee, Wis.	Deceased	11/03/2006	5J
Anderson, Paul Allen	Frazee, Minn.	Resigned	05/24/2006	3D
Anderson, Philip Vernon	Chicago, Ill.	Deceased	10/02/2006	5A
Anderson, Richmond C.	Kansas City, Mo.	Deceased	12/15/2006	4B
Appel, Leon William	Gahanna, Ohio	Deceased	01/01/2006	6F
Arndt, Cindy L.	Ontario, Wis.	Resigned	07/16/2006	5F
Arnold, Bonnie Lou	Duluth, Minn.	Removed	07/01/2006	3F
Arnold, Kenneth H.	Sheldon, Iowa	Deceased	11/29/2006	5E
Baasen, Wesley A. G.	Cullman, Ala.	Deceased	10/30/2006	9D
Bachman Sr., Donald R.	Columbus, Ohio	Deceased	10/12/2006	6F
Backman, Arden Howard	Osage, Iowa	Deceased	12/21/2006	5F
Bacon, Diane Elizabeth	Algona, Iowa	Deceased	06/04/2006	4E
Baer, Garland R.	Greenwood, Ind.	Deceased	07/09/2006	6C
Ballard, Richard Gene	Millersburg, Pa.	Resigned	04/20/2006	8D
Ballard, Ruth A.	Millersburg, Pa.	Resigned	04/20/2006	8D
Banke, Dale E.	Playa Del Rey, Calif.	Removed	07/20/2006	2B
Barber, Charles Linn	Monessen, Pa.	Deceased	05/29/2006	8B
Bassler, John Herman	West Alexandria, Ohio	Deceased	12/23/2006	6F
Baublitz, Claude Raymond	Shrewsbury, Pa.	Deceased	04/13/2006	8E
Bauman, James George	Glenview, Ill.	Resigned	05/10/2006	5A
Bautz, Donald Frederick	Lake Havasu City, Ariz.	Deceased	11/21/2006	2D
Beatty Jr., Paul Barrier	Hickory, N.C.	Deceased	08/10/2006	9B
Bell, Rolf M.	Berkeley, Calif.	Removed	10/09/2006	2A
Bendtz, Nils Arne	Honolulu, Hawaii	Deceased	12/29/2006	7C
Bergeson, Robert W.	Saint Paul, Minn.	Deceased	12/31/2006	3H
Berndtson, Earl Hubert	Minneapolis, Minn.	Deceased	07/09/2006	3H
Blankenhorn, Aaron Doane	Fort Wayne, Ind.	Deceased	10/03/2006	6C
Bonser, Richard James	Bethlehem, Pa.	Deceased	08/10/2006	7E
Boschee, Eugene	Northfield, Minn.	Deceased	02/08/2006	3I
Bouton, Richard W.	Port Wing, Wis.	Removed	04/01/2006	5H
Bowers, George Kermit	Roanoke, Va.	Deceased	05/23/2006	9A
Bradow, Charles King	Pensacola, Fla.	Deceased	01/21/2006	9E
Brandau, Walter Lee	St. Petersburg, Fla.	Deceased	12/07/2006	8E
Brandt, Edward Frederick	Ashland, Ohio	Deceased	12/04/2006	6E
Brauner, Steven Alex	Kihei, Hawaii	Removed	05/02/2006	8E
Bretheim, Gerhard Harold	Edina, Minn.	Deceased	07/21/2006	3G
Briehl, Gregory John	Charlottesville, Va.	Resigned	03/30/2006	9A
Brill, Allen Henry	Prosperity, S.C.	Removed	01/01/2006	9C
Broker, Rodney L.	Knightdale, N.C.	Resigned	11/22/2006	9B
Brooks, William Irvin	Astoria, Ore.	Deceased	03/02/2006	1C
Brophy, Mark Edward	Leesport, Pa.	Removed	01/18/2006	7E
Bruce, Jimmy Lane	Salisbury, N.C.	Deceased	10/18/2006	9B
Brunn, Timothy Walter	New Braunfels, Texas	Removed	05/15/2006	4E

Brunsberg, Paul Shetdon	Pelican Rapids, Minn.	Removed	11/04/2006	3D
Buntrock, Orville Albert	Oviedo, Fla.	Deceased	04/10/2006	8B
Burnett Jr., James P.	Shiner, Texas	Deceased	11/05/2006	4E
Burtness, James H.	St. Paul, Minn.	Deceased	04/10/2006	3G
Caiazzo, Janice Catherine	Beachwood, N.J.	Removed	09/16/2006	7A
Carlsen, Carl John	Gig Harbor, Wash.	Deceased	09/03/2006	1C
Carlsen, Stanley L.	Murrieta, Calif.	Deceased	11/01/2006	5D
Carrillo, David L.	San Juan, Texas	Deceased	10/06/2006	4E
Caughlan, Jerrold J.	Erie, Pa.	Deceased	01/22/2006	8A
Chilkott, Richard Andrew	Auburn Hills, Mich.	Deceased	08/25/2006	6A
Christensen, Grenville M.	Denison, Iowa	Deceased	04/07/2006	4A
Clausen, Lars Christian	Greenbank, Wash.	Removed	10/09/2006	6B
Cline, Robert Lee	Cleveland, Ohio	Deceased	11/02/2006	6E
Cole, Bruce Allen	Mundelein, Ill.	Resigned	01/26/2006	5A
Connors-Nelson, Catherine L.	Coquille, Ore.	Removed	02/24/2006	1E
Consear, Orrin	Surprise, Ariz.	Deceased	11/23/2006	1B
Contreras, Antonio	Bronx, N.Y.	Deceased	11/19/2006	7C
Cotto, Antonio	Orlando, Fla.	Deceased	05/13/2006	4D
Cressman, Charles Philip	Rocky Mount, Va.	Deceased	05/18/2006	7A
Curtis, Delwin Mohr	Hudson, Fla.	Resigned	05/26/2006	9E
Daley, Charles A.	San Diego, Calif.	Deceased	05/13/2006	2C
Daniels, Brian Douglas	Deer Park, Wash.	Resigned	05/24/2006	1D
Danielson, Carl Frederick	Denver, Colo.	Deceased	04/07/2006	2E
Davidson, LeRoy Sven	Sioux Falls, S.D.	Deceased	06/12/2006	3C
Day, Laurence John	Grantsburg, Wis.	Deceased	10/08/2006	5H
DeLaurier-O'Neil, Alice	Tracy, Calif.	Resigned	06/01/2006	2A
Deutschlander, John H.	N Olmsted, Ohio	Deceased	06/14/2006	6E
Diamond, Thomas David	King of Prussia, Pa.	Removed	01/05/2006	7F
Dickerson, Stanley John	Scio, Ohio	Deceased	04/13/2006	6E
Diers, Gretchen L.	Federal Way, Wash.	Removed	07/15/2006	1B
Dietz, Harold Le Roy	Oviedo, Fla.	Deceased	07/16/2006	7C
Diment, Gerald S.	Kalamazoo, Mich.	Deceased	10/10/2006	6B
Doran Jr., George Edward	Muncy, Pa.	Deceased	01/23/2006	8E
Dougherty, James Lionel	Hickory, N.C.	Deceased	02/12/2006	9B
Douglas, Stephen Walter	Conway, Ark.	Resigned	06/04/2006	4C
Dutton, Katherine L.	Saint Paul, Minn.	Resigned	01/17/2006	3G
Easler, Darin Dean	Atlanta, Ga.	Removed	08/02/2006	3I
Ehler, Clarence Calvin	Muldoon, Texas	Deceased	04/26/2006	4E
Eisenhart, Henry Elmer	Perkasie, Pa.	Deceased	03/14/2006	7F
Emswiler, Walter John	Altoona, Pa.	Deceased	04/19/2006	8C
Erickson, Erling	Mahtomedi, Minn.	Deceased	10/12/2006	3C
Eske, Jack J.	Central City, Neb.	Deceased	12/13/2006	4A
Evenson, Leland Enock	Neenah, Wis.	Deceased	11/10/2006	5I
Farb, Kenneth Eugene	Menasha, Wis.	Deceased	02/26/2006	5G
Fatzinger Jr., Robert Earl	Reading, Pa.	Removed	08/01/2006	7E
Faust, Harold Victor	Kingsford, Mich.	Deceased	12/28/2006	5G
Felker, Ernest Arthur	Lexington, S.C.	Deceased	08/31/2006	9C
Field, James C.	Fargo, N.D.	Removed	11/30/2006	3D
Firle, Sharon Lou	St. Paul, Minn.	Resigned	07/26/2006	3H
Flothmeier, Ernest Henry	Topton, Pa.	Deceased	03/06/2006	7E
Foy, Ray Warren	Marietta, Ga.	Removed	01/20/2006	9D
Franson, Peter Andrew	Verona, Wis.	Resigned	07/16/2006	5K
Fritz, David A.	North Augusta, S.C.	Removed	11/01/2006	9D
Fry, Franklin Drewes	Summit, N.J.	Deceased	11/05/2006	7A
Fryer, Kelly Ann	Lauderdale, Minn.	Resigned	01/12/2006	3H
Fudge, Herman D.	Columbus, Ohio	Deceased	01/17/2006	6F

Gabrielsen Jr., Carl Arne	Bethlehem, Pa.	Deceased	07/19/2006	7F
Ganschow, Martin Paul	West Allis, Wis.	Resigned	09/30/2006	5I
Gauerke, Donald Louis	Oshkosh, Wis.	Deceased	10/15/2006	5I
Gentz, William H.	New York, N.Y.	Deceased	11/05/2006	7C
Gevers, Robert William	Fort Wayne, Ind.	Deceased	07/24/2006	6C
Gladen, Neil Robert	Palo Alto, Calif.	Removed	02/28/2006	2A
Glaesner Jr., Kay Medick	Springfield, Ohio	Deceased	12/11/2006	6F
Gordon, Robert Lee	Marquette, Mich.	Deceased	12/06/2006	1D
Gordon, Wendi Carol	Kihei, Hawaii	Removed	09/01/2006	2C
Groethe, Kent Thomas	Fergus Falls, Minn.	Resigned	07/27/2006	3D
Groettum, Herbert Q.	Edina, Minn.	Deceased	06/15/2006	3G
Guske, William Edward	Eugene, Ore.	Removed	02/24/2006	1E
Haase, Garnet A.	Lapeer, Mich.	Resigned	04/19/2006	6A
Hagensen, Terry Roy	Fargo, N.D.	Removed	03/31/2006	3D
Hahn, Randolph F.	Glendale, Calif.	Deceased	05/20/2006	2B
Halvorson, Arndt Leroy	Waconia, Minn.	Deceased	02/01/2006	3H
Hamann, Linda Rae	Fargo, N.D.	Resigned	08/03/2006	3D
Hamel, Robert A.	Iowa City, Iowa	Resigned	12/13/2006	5D
Hansen, Roland H.	Eau Claire, Wis.	Deceased	01/13/2006	5H
Harty, T. Michael	River Falls, Wis.	Removed	04/01/2006	5H
Haschig, Stephen Gustav	Burnsville, Minn.	Removed	09/14/2006	3G
Haskell Jr., William Clark	Lakeland, Fla.	Removed	10/09/2006	9B
Hawkins, Herman Ray	Tacoma, Wash.	Resigned	04/29/2006	1C
Heebink, Joy E.	Forest City, Iowa	Resigned	03/13/2006	5E
Heiberger, Robert Martin	Midlothian, Va.	Deceased	01/24/2006	7E
Heidtke, David Albert	Fredericksburg, Texas	Deceased	03/23/2006	4E
Henke, Linda Lou	Centennial, Colo.	Removed	09/23/2006	2E
Herhold, Robert Maina	Palo Alto, Calif.	Deceased	04/18/2006	2A
Herman Jr., Stewart W.	Shelter Island Heights, N.Y.	Deceased	02/16/2006	5A
Hill, Jack Herman	Sturgis, S.D.	Deceased	04/14/2006	3C
Hillila, Bernhard Hugo Paul	Valparaiso, Ind.	Deceased	11/27/2006	6C
Hoadley, David Eugene	Little Falls, Minn.	Resigned	07/11/2006	3G
Hoerger, Steven William	Oak Forest, Ill.	Resigned	02/13/2006	5A
Holland, Eugene V.	Fremont, Calif.	Deceased	05/07/2006	2A
Holmberg-Smith, Michael O.	Warroad, Minn.	Deceased	09/10/2006	3D
Holte, Carlyle Winton	Sun City, Ariz.	Deceased	04/07/2006	2D
Homerstad, John M.	Clifton, Texas	Deceased	04/10/2006	4D
Hoper, Clifford R.	Osceola, Neb.	Removed	01/19/2006	4A
Hrdlicka, Herbert Dolibor	Mt. Arlington, N.J.	Deceased	02/19/2006	7B
Hueners, Frederick A.	Chisago City, Minn.	Resigned	02/08/2006	3H
Huff, Robert O.	Sarasota, Fla.	Deceased	11/02/2006	9E
Hughes II, William Eugene	Pittsburgh, Pa.	Removed	02/01/2006	8B
Humphries, Harold Joseph	Danville, Pa.	Resigned	01/01/2006	8E
Hungler, Timothy Frank	Florence, Ky.	Deceased	02/15/2006	6C
Hunstad, Wallace A.	Eau Claire, Wis.	Deceased	09/19/2006	5H
Huntley Sr., Harvey Lewis	Columbia, S.C.	Deceased	09/27/2006	9D
Huxhold, Harry N.	Indianapolis, Ind.	Deceased	05/18/2006	6C
Hylden, Todd D.	Fergus Falls, Minn.	Removed	11/03/2006	3A
Jardy Jr., Gordon Victor	Cleveland Heights, Ohio	Resigned	09/30/2006	6E
Jensen, Anker Morris	Castro Valley, Calif.	Deceased	12/06/2006	2A
Jensen, Raymond A.	Tempe, Ariz.	Deceased	07/06/2006	7D
Jobman, Richard Louis	Hastings, Neb.	Deceased	12/15/2006	4A
Johnson, Clifford M.	Minneapolis, Minn.	Deceased	10/12/2006	3G
Johnson, Gary E.	Eagan, Minn.	Removed	01/19/2006	3H
Johnson, Phillip M.	Jersey City, N.J.	Resigned	09/01/2006	7A
Johnson, Robert Gale	Northfield, Minn.	Deceased	10/27/2006	3I
Johnson, Virgil Odean	Sioux Falls, S.D.	Deceased	08/30/2006	3C

Kahl, Julie B.	Vermillion, S.D.	Removed	10/13/2006	3C
Keithley, John Howard	Dayton, Ohio	Deceased	10/27/2006	6F
Kibler Jr., Ray Franklin	San Dimas, Calif.	Deceased	12/27/2006	2B
King, Cynthia Louise	Philadelphia, Pa.	Removed	07/22/2006	8A
King, Laura	Chicago, Ill.	Resigned	03/03/2006	5A
Kjellberg, Jeffrey Scott	Hugo, Minn.	Removed	10/27/2006	3H
Klawonn, Mark Gene	Abilene, Kan.	Resigned	09/29/2006	4B
Kleindt, Friederich Adolf	Mt. Pleasant, S.C.	Deceased	09/11/2006	9C
Knockel, Wayne Joseph	Lansing, Mich.	Resigned	09/08/2006	6B
Knowlton, Richard William	Northridge, Calif.	Removed	03/01/2006	2B
Koch, Dennis Keith	Zelienople, Pa.	Deceased	11/07/2006	8B
Koenig, Nathan Thomas	Fremont, Ohio	Removed	02/25/2006	6D
Kordahl, Axel Oliver	Mora, Minn.	Deceased	04/18/2006	3E
Korshavn, Sherman Idore	San Pedro, Calif.	Deceased	02/23/2006	2B
Krabbe, Alan Robert	Richmond, Texas	Deceased	02/02/2006	4F
Kraft, Christopher Kenneth	Newton, N.C.	Removed	10/09/2006	9B
Kramer, Eugene F.	Monona, Iowa	Deceased	10/14/2006	5F
Krause, Randall Nathan	Brooklyn, Wis.	Resigned	04/27/2006	5K
Kronquist, Dale Parnell	Quincy, Ill.	Deceased	10/27/2006	5C
Kugler, Robert Frederick	Eugene, Ore.	Deceased	06/04/2006	1E
Kuhnle, Howard Alexander	Philadelphia, Pa.	Deceased	05/19/2006	7D
LaFontaine, Leo Sylvester	Port Charlotte, Fla.	Deceased	07/09/2006	8B
Ladwig, Robert Arthur	Plantation, Fla.	Deceased	01/31/2006	9E
Lai, Tinpo Godwin	Honolulu, Hawaii	Removed	10/09/2006	2C
Lancaster, Weldon Gene	Staunton, Va.	Resigned	02/20/2006	9A
Langlie, Steven Roger	Janesville, Wis.	Resigned	10/09/2006	5K
Larsen, Leslie Anton	Curtis, Neb.	Deceased	09/21/2006	4A
Larson, George Philip	Golden Valley, Minn.	Deceased	10/21/2006	3G
Larsson, Kenton Dale	Mora, Minn.	Deceased	06/20/2006	3E
Laudenslager, Wilbur Milton	Glen Mills, Pa.	Deceased	03/31/2006	7F
Leahy III, Andrew Henry	Chicago Heights, Ill.	Resigned	03/10/2006	5A
Lee, Betsy Ann	Burlington, Iowa	Resigned	01/01/2006	5D
Lee, Christopher W.	Orlando, Fla.	Removed	05/04/2006	9E
Lefsrud, Sigurd Olaf	Bremerton, Wash.	Resigned	08/15/2006	1C
Leithe, Susan Rebecca	Roseville, Minn.	Removed	01/19/2006	3H
Lerseth, Peder John	Mesa, Ariz.	Removed	06/08/2006	5K
Leshner, Ruth	Orinda, Calif.	Removed	10/09/2006	5A
Lewis, Craig J.	Minneapolis, Minn.	Removed	08/16/2006	3G
Lien, Jack A. O.	Kerrville, Texas	Resigned	01/10/2006	4E
Lien, Ralph Wayne	Paige, Texas	Deceased	09/22/2006	4E
LoVan, Tom Boun	Sioux City, Iowa	Removed	04/17/2006	5E
Loberg, John Martin	Loveland, Colo.	Deceased	12/26/2006	2E
Lokken, James Arnold	San Francisco, Calif.	Deceased	09/22/2006	2A
Lomperis, Clarence G.	Lititz, Pa.	Deceased	09/03/2006	8D
Long, David D.	Allentown, Pa.	Resigned	11/29/2006	7E
Long, John Richey	Dalton, Ohio	Deceased	01/30/2006	6E
Lubben, Robert Lawrence	Plymouth, Minn.	Resigned	08/29/2006	3G
Ludwig, Cathy Ann	Hopatcong, N.J.	Resigned	12/01/2006	7A
Luebbe, Paul Frank	Chambersburg, Pa.	Deceased	09/03/2006	8C
Lundeen, John Hjalmar	Fountain Hills, Ariz.	Deceased	03/19/2006	2D
Lundgren, Karla Marie	Kailua, Hawaii	Resigned	11/16/2006	2C
Lynch, John George	Annapolis, Md.	Resigned	01/10/2006	8F
Lyso, Eldon Harland	Tacoma, Wash.	Deceased	11/20/2006	1C
Mahan, Charles Earl	Weslaco, Texas	Resigned	02/13/2006	4E
Maland, Robert C.	St. Peter, Minn.	Deceased	10/10/2006	3F
Mayer, David Joel	Hondo, Texas	Resigned	02/01/2006	4E
McAbee, Roger Leon	Stevens Point, Wis.	Deceased	11/20/2006	5I
McCollister, John C.	Daytona Beach, Fla.	Resigned	05/21/2006	9E

McCurley, Jannine Myra	Mohnton, Pa.	Removed	02/01/2006	8D
McLaughlin, D. Scott	Plymouth, Minn.	Resigned	12/21/2006	3I
McMahon, Matthew Michael	Shelby Township, Mich.	Deceased	12/03/2006	6A
McMichael, Thomas Gary	Lynden, Wash.	Resigned	05/03/2006	1B
Mead, Arden W.	Webster Groves, Mo.	Deceased	08/09/2006	4B
Meetze, George Elias	West Columbia, S.C.	Deceased	11/23/2006	9C
Meineke, Robert Frederick	Fresno, Calif.	Deceased	11/14/2006	2A
Merckx, Kenneth Lee	Plattville, Wis.	Deceased	06/30/2006	5K
Metcalf, Merle L.	Sioux Falls, S.D.	Deceased	12/08/2006	3D
Meyer, Richard O.	Evanston, Wyo.	Deceased	10/17/2006	2E
Meyer, William D.	Osage, Minn.	Resigned	06/26/2006	3D
Meysing, Steven Raymond	Yellowknife, NW Territories	Transferred to	09/13/2006	5F
		Evangelical Lutheran Church in Canada		
Miesel, Richard L. C.	Pittsburg, Pa.	Resigned	03/11/2006	7B
Miller, Caryl L.	Colorado Springs, Colo.	Removed	09/30/2006	4D
Miller, Janet Christinna	Morrison, Colo.	Resigned	05/26/2006	5A
Moench, Leo Gordon	Sioux Falls, S.D.	Deceased	04/23/2006	3C
Mohr, Vernon Albert	Fredericksburg, Texas	Deceased	03/25/2006	4E
Moran, Craig J.	Roseville, Minn.	Removed	09/23/2006	3A
Morris, Daniel Edward	Bermuda Dunes, Calif.	Removed	03/18/2006	2C
Mueller, James Richard	Polk City, Iowa	Resigned	09/15/2006	5E
Murnan Jr., Charles Bernard	Maryville, Tenn.	Deceased	11/15/2006	9D
Myrah, Gordon E.	Brookings, Ore.	Resigned	12/31/2006	1E
Nahnsen, Charles Adolph	Alameda, Calif.	Deceased	01/08/2006	2A
Neils, Michael Joseph	Phoenix, Ariz.	Resigned	01/31/2006	2D
Nelson, Arnold Gilbert	Petaluma, Calif.	Deceased	09/08/2006	2A
Nelson, Jeffrey Scott	Minneapolis, Minn.	Resigned	10/04/2006	3H
Nelson, Richard Allen	Fleetwood, Pa.	Removed	01/18/2006	7E
Nelson, Roy Arnold	Newark, Ill.	Deceased	03/02/2006	5D
Nilsen, Norman M.	Franklin, W.Va.	Deceased	02/28/2006	8H
Nolte, Carol A.	Granada Hills, Calif.	Deceased	02/21/2006	2B
Nordmark, Hans C.	Madras, Ore.	Deceased	05/28/2006	1E
Odland, Otis Kenneth	Escanaba, Mich.	Deceased	03/26/2006	5G
Ogilvie, Kevin Ahnfeldt	Saskatoon, Saskatchewan	Transferred to	01/01/2006	7D
		Evangelical Lutheran Church in Canada		
Olin Jr., Carl Gerald	Fairfield Glade, Tenn.	Deceased	02/26/2006	9D
Olsen, Donald Richard	St. Cloud, Minn.	Deceased	01/28/2006	3F
Olson, James Andrew	Katy, Texas	Removed	09/23/2006	4F
Olson, John Anthony	LaConner, Wash.	Deceased	12/03/2006	1B
Olson, Raymond Marion	Thousand Oaks, Calif.	Deceased	10/24/2006	2B
Olson, Robert Arthur	Bloomington, Minn.	Deceased	01/18/2006	3F
Orth, George William	Ormond Beach, Fla.	Deceased	08/05/2006	9E
Osnes, Russell Ellsworth	Forest City, Iowa	Deceased	11/20/2006	3G
Otto, Paul Arthur	Three Lakes, Wis.	Deceased	03/18/2006	5E
Overland, C. Clark	Phoenix, Ariz.	Deceased	06/21/2006	2D
Overlund, Timothy E.	Seattle, Wash.	Removed	07/15/2006	1B
Parkinson, John Archibald	Philadelphia, Pa.	Deceased	12/14/2006	7F
Peterson, Karl Gustaf	Seminole, Fla.	Deceased	04/04/2006	9E
Peterson, Thomas Ordell	Sherwood, Alberta	Transferred to	01/01/2006	5B
		Evangelical Lutheran Church in Canada		
Pfeifly, Keith George	Palmyra, Neb.	Resigned	04/21/2006	4A
Pierson, Paul B.	Issaquah, Wash.	Deceased	12/26/2006	1B
Ploen, Heather Marie	Minden, Iowa	Removed	01/22/2006	5E
Pokrant, Emory Elroy	Omaha, Neb.	Deceased	02/02/2006	4A
Porter, Raymond Carl	Lake In The Hills, Ill.	Removed	07/20/2006	9D
Prentice, Shelley Kaye	Fargo, N.D.	Resigned	02/23/2006	3D
Rall, Timothy Graves	Sylva, N.C.	Resigned	11/18/2006	9B

Ramsey, Patricia Ann	Luthersburg, Pa.	Deceased	10/14/2006	8C
Rappath, Harry Henry	Prescott, Ariz.	Deceased	05/24/2006	2D
Redelsheimer, Karl F.	Belvidere, Ill.	Deceased	02/24/2006	5B
Reenstjerna, Henry Wieters	Sun City, Calif.	Deceased	05/26/2006	2C
Reetz, Duane M.	Arvada, Colo.	Deceased	08/31/2006	2E
Remark, Paul R.	Silver Bay, Minn.	Removed	05/19/2006	3E
Ricci, Sarah Lopez	Kansas City, Mo.	Removed	10/09/2006	4B
Robertson, Steven Lee	St. Paul, Minn.	Removed	11/15/2006	3H
Robin, Andrew J. F.	Montclair, N.J.	Deceased	11/15/2006	7C
Roehrs, Luther W.	Wilmette, Ill.	Deceased	03/04/2006	5A
Romstad, Paul Otto	Richfield, Minn.	Deceased	11/28/2006	3G
Rossow Jr., Gerald Carl	Sault Ste Marie, Mich.	Removed	01/15/2006	5G
Rowland, Mary Ann	Møre og Romsdal, Norway	Removed	12/02/2006	5J
Ruth, Christine Marie	Menomonie, Wis.	Removed	10/02/2006	6B
Ryberg, Ralph	Wauwatosa, Wis.	Deceased	11/24/2006	5J
Schaefer, Herbert George	Redding, Calif.	Deceased	01/29/2006	2A
Schaefer, Michael Lawrence	Sweet Home, Ore.	Resigned	09/01/2006	1E
Schaller, Cynthia L.	Olathe, Kan.	Resigned	04/05/2006	4B
Schave, Mary Ann	Minot, N.D.	Resigned	09/27/2006	3A
Scherle, Fred A.	Lytton, Iowa	Deceased	12/29/2006	5E
Schick, Steven B.	Howell, Mich.	Deceased	10/06/2006	6A
Schmucker, Frederick T.	Cape Girardeau, Mo.	Deceased	06/14/2006	4B
Schonebaum, William John	Stillwater, Minn.	Deceased	04/06/2006	3H
Schroeder, Daniel Clifford	Lincoln, Neb.	Deceased	05/31/2006	4A
Schroeder, Martin George	Denver, Colo.	Deceased	08/26/2006	2E
Schultz, John Carl	East Harwich, Mass.	Deceased	03/12/2006	7B
Schulz, Carl R.	Spokane Valley, Wash.	Deceased	07/15/2006	1D
Scott Sr., Michael Dean	Pine River, Minn.	Resigned	04/21/2006	3E
Seifert, Elmer Franklin	Northumberland, Pa.	Deceased	02/03/2006	7A
Sellers, Graeme Vincent	Gilbert, Ariz.	Resigned	04/26/2006	2D
Severtson, Anslé Theodore	San Diego, Calif.	Deceased	03/26/2006	2C
Shaheen, E. Raymond	Selinsgrove, Pa.	Deceased	12/12/2006	8E
Siegle, Raymond C.	Moorhead, Minn.	Deceased	06/15/2006	3B
Sikkink, Gene Virgil	Green Valley, Ariz.	Deceased	06/23/2006	2D
Singer, James Miller	Lititz, Pa.	Deceased	04/13/2006	8D
Sivesind, Harry Alan	Boise, Idaho	Deceased	06/08/2006	2A
Sjaavaag, Andre	Norway	Removed	12/02/2006	5J
Sladek, William Arthur	Windsor, Colo.	Removed	09/23/2006	2E
Slayman, Victor Alan	Marquette, Mich.	Resigned	09/30/2006	8H
Sliper, Richard L.	Comstock Park, Mich.	Resigned	09/01/2006	6B
Smith, Robert H.	El Cerrito, Calif.	Deceased	03/16/2006	1E
Smyth, Douglas Edward	DeForest, Wis.	Resigned	06/05/2006	5K
Snyder, Ruth Elizabeth	West Seneca, N.Y.	Resigned	03/24/2006	7D
Solberg, Richard William	Grass Valley, Calif.	Deceased	11/15/2006	2A
Sorensen, Richard Holm	Seattle, Wash.	Deceased	02/01/2006	1B
Spencer, Earle David	Sun Lakes, Ariz.	Deceased	06/22/2006	2D
Spiedel, Richard W.	Boise, Idaho	Deceased	11/18/2006	3A
StMichael, Heidi Thomas	Wilmington, Ill.	Resigned	09/09/2006	5B
StMichael, Steffan Gabriel	Wilmington, Ill.	Resigned	09/09/2006	5B
Stall-Ryan, Sara Anne	Melbourne, Fla.	Resigned	12/02/2006	5J
Steiner, Stephanie M.	Viroqua, Wis.	Removed	08/15/2006	5L
Storaasli, Olaf K.	Falcon Heights, Minn.	Deceased	05/16/2006	3H
Striker, Dale E.	Faribault, Minn.	Deceased	02/18/2006	3I
Swanson, Donald Eugene	Lom Lake, Wash.	Resigned	06/17/2006	2A
Swanson, Jacqueline Louise	Fertile, Iowa	Removed	01/28/2006	5F
Swanson, William Paul	Berlin (Lichtenberg), Germany	Resigned	04/21/2006	5B
Taintor, Paul A.	Silver Bay, Minn.	Removed	05/19/2006	3E
Tang, O. Gordon	Arden Hills, Minn.	Deceased	07/14/2006	3H

Taylor, Robert C.	San Antonio, Texas	Deceased	01/23/2006	4E
Tellefsen, Ralph L.	St. Paul, Minn.	Deceased	06/19/2006	3H
Thomsen, Thomas Wayne	Detroit Lakes, Minn.	Removed	07/01/2006	3D
Townsend, Noah Earl	Durham, N.C.	Deceased	06/03/2006	9B
Tweit, Julie Anne	Fargo, N.D.	Resigned	10/01/2006	3B
Urness, Nyer W.	Bainbridge Island, Wash.	Deceased	04/07/2006	1B
Vajda, Ludovit G. M.	Schererville, Ind.	Deceased	11/22/2006	6C
Van Hunnik, Gerrit Marinus	Moorhead, Minn.	Deceased	10/28/2006	3D
Vierling, Walter Jacob	Pearisburg, Va.	Deceased	07/14/2006	9A
Vinciguerra, Mark	Arlington, Texas	Resigned	10/31/2006	4D
Waak, John Henry	Victoria, Texas	Resigned	04/01/2006	4E
Wahl, Walter E. N.	Rochester, Minn.	Deceased	06/13/2006	3I
Walling Jr., Wilbur Henry	Garden City, N.Y.	Deceased	05/07/2006	7A
Walth, Elton R.	Grand Island, Neb.	Deceased	12/11/2006	4A
Walther Jr., Royal Ervin	Fremont, Ohio	Deceased	09/21/2006	6D
Walton, William Thomas	Gratz, Pa.	Resigned	05/08/2006	8D
Wangerin, Arnold T.	Evanston, Ill.	Deceased	08/08/2006	5A
Wenske, Paul C.	Kansas City, Mo.	Deceased	08/05/2006	4B
Wernecke, Harold	Round Rock, Texas	Deceased	01/20/2006	4E
Wilder, Leslie Lorraine	Craryville, N.Y.	Resigned	06/05/2006	7D
Willer, Rudolf Henry	Toledo, Ohio	Deceased	01/19/2006	6D
Williams Jr., Henry Marlin	Huntsville, Ala.	Deceased	11/13/2006	9D
Wineland, Richard Kevin	Bristol, Ind.	Resigned	01/16/2006	6C
Wothke, Charles Adolph	Waianae, Hawaii	Deceased	07/13/2006	2C
Wrede Sr., Walter Edward	Easton, Pa.	Deceased	12/20/2006	7E
Yount, Lawrence Edwin	Stony Point, N.C.	Deceased	04/28/2006	9B
Zarins, Richard Arthur	Brooklyn, N.Y.	Deceased	05/31/2006	7C
Zaudtke, Lloyd William	Fargo, N.D.	Deceased	02/24/2006	3B
Zimmerman, Richard Joseph	Honolulu, Hawaii	Deceased	01/16/2006	7C
Zoeller, Robert Edward	Fremont, Ohio	Deceased	11/05/2006	6D

## Appendix C of the Report of the Secretary

### Additions to the Roster of Associates in Ministry 2005-2006

#### Corrections

The following person was added to the roster of associates in ministry prior to 2005. The addition, however, was not reported in the minutes of other Churchwide Assemblies.

Name	City/State	Admitted	Date	Region/ Synod
Wagner, Nancy Ann	Davidsville, Pa.	Commissioned	09/27/2003	8C
<b>2005</b>				
Bunk, Barbara Louise	Langford, S.D.	Commissioned	11/16/2005	3C
Caley, Patricia	Quincy, Ill.	Commissioned	08/28/2005	5C
Changstrom, Lori A.	Lincoln, Neb.	Commissioned	04/24/2005	4A
Coiner, Judith Ruth	Lacon, Ill.	Commissioned	04/16/2005	5C



Duran, Ruth	Chicago, Ill.	Commissioned	06/10/2005	5A
Eidsness, Patris Gail	Sioux Falls, S.D.	Commissioned	06/03/2005	3C
Ellis, Linus Marvin	Richmond, Va.	Commissioned	06/12/2005	9A
Fink, Margaret Lois	Renner, S.D.	Commissioned	09/18/2005	3C
Furia, Linda Rae	Media, Pa.	Commissioned	03/20/2005	7F
Gehring, Michele Louise	Ames, Iowa	Commissioned	02/20/2005	5D
Gerrard, Susan Laurene	Stratford, N.J.	Commissioned	01/30/2005	7A
Gron Dahl, Kevin J.	Waverly, Iowa	Commissioned	10/16/2005	5F
Hallstrom, Marlene C.	Wichita, Kan.	Commissioned	05/22/2005	4B
Hansen, Suzanne G.	Beresford, S.D.	Commissioned	06/03/2005	3C
Hill, Erin Kathleen	South Haven, Mich.	Commissioned	10/09/2005	6B
Jalonen, Robert August	Ely, Minn.	Commissioned	10/16/2005	3E
Kirk, Jill Rochelle	Lake St. Louis, Mo.	Commissioned	02/19/2005	4B
Koehn, Faye L.	Lincoln, Neb.	Commissioned	04/24/2005	4A
Krome, Elaine Rose	Bluffton, S.C.	Commissioned	01/23/2005	9C
Kugler, Marcia Lynn	Houston, Texas	Commissioned	04/24/2005	4F
Larson, Linda S.	Savannah, Ga.	Commissioned	08/05/2005	9D
Makinson, Denise Lynne	Lincoln, Neb.	Commissioned	04/24/2005	4A
Moran, Hope Louise	Greenfield, Ind.	Commissioned	05/15/2005	6C
Muse, Cynthia Dawn	Asheville, N.C.	Commissioned	05/15/2005	9B
Ogren, Lynne Marie	Oak Harbor, Wash.	Commissioned	11/12/2005	1B
Paisley, Kathryn J.	Lincoln, Neb.	Commissioned	04/03/2005	4A
Phillips, Kristen Kay	Jacksonville, Fla.	Commissioned	02/05/2005	9E
Robinson, Deborah J. L.	Albany, Minn.	Commissioned	04/28/2005	3F
Schwiger-Alexander, Diane C.	Cincinnati, Ohio	Commissioned	02/07/2005	6F
Shear, Sandra Jeanne	Warnerville, N.Y.	Commissioned	09/09/2005	7D
Tade, Melissa Kay	Olympia, Wash.	Commissioned	07/16/2005	1C
Theurer, Wayne Anthony	Colorado Springs, Colo.	Commissioned	09/11/2005	2E
Thompson, Jay Thomas	Cary, N.C.	Commissioned	08/27/2005	9B
Thompson, Maria Lynn	St. Paul, Minn.	Commissioned	10/25/2005	3H
Wertenberger, Paula Pauline	Oak Ridge, Tenn.	Commissioned	10/30/2005	9D
Wyatt, Heidi Marie	Blaine, Minn.	Commissioned	06/26/2005	3G
<b>2006</b>				
Anderson, Paul A.	Bothell, Wash.	Reinstated	07.17.2006	1B
Angalet, Michelle Beth	Woodstock, Ga.	Commissioned	07/23/2006	9D
Archer, Diane Marie	Durham, N.C.	Commissioned	12/03/2006	9B
Bein, Martha	Rockford, Ill.	Commissioned	09/17/2006	5B
Burri, Phyllis Darlene	Decorah, Iowa	Commissioned	12/10/2006	5F
Cummings, Alice Woodard	Maple Grove, Minn.	Commissioned	06/04/2006	3G
Fisher, Ashley Cozart	Mooreville, N.C.	Commissioned	06/02/2006	9B

Goldhammer, Jill Marie	Peoria, Ill.	Commissioned	04/23/2006	5C
Highben, Zebulon Michael	St. Louis Park, Minn.	Commissioned	11/26/2006	3G
Hogstad, Megan Resa	Jamestown, N.D.	Commissioned	11/05/2006	3B
Holland, Sandra McCuen	Columbia, S.C.	Commissioned	02/23/2006	9C
Houghton, Mandy Kreger	Raleigh, N.C.	Commissioned	01/28/2006	9B
Hunstad, Kathryn Marie	Moorhead, Minn.	Commissioned	03/05/2006	3D
Kolstad, Judith Ann	Elm Grove, Wis.	Commissioned	01/28/2006	5J
Langdon, Andy Scott	Eden Prairie, Minn.	Commissioned	02/19/2006	3G
Larson, Angela Marie	Clive, Iowa	Commissioned	04/23/2006	5D
Ley, Margaret Anne	Kennewick, Wash.	Commissioned	08/06/2006	1D
Luett, Rebecca J.	Rothschild, Wis.	Reinstated	12/31/2006	5I
Mcquarrie, Celeste Therese	Bow, N.H.	Commissioned	06/09/2006	7B
Myers, Jeremy Paul	Minneapolis, Minn.	Commissioned	07/23/2006	3G
Nelson, Sonja Lynn	Sioux Falls, S.D.	Commissioned	11/19/2006	3C
Nielsen, Margaret F.	McFarland, Wis.	Commissioned	04/30/2006	5K
Olson, Christine Lee	North Branch, Minn.	Commissioned	12/13/2006	3H
Saylor, Bruce R.	Center Valley, Pa.	Commissioned	06/04/2006	7E
Schafer, Mitzie Spencer	Fort Mill, S.C.	Commissioned	01/13/2006	9C
Smotherman, Elisabeth Jane	Castle Rock, Colo.	Commissioned	02/12/2006	2E
Thompson, Sue B.	Lakeside, Mont.	Commissioned	06/04/2006	1F
Torgerson, Jill Annette	Bagley, Minn.	Commissioned	04/23/2006	3D
Wilken, Erin Marisa	Maple Grove, Minn.	Commissioned	04/17/2006	3G
Williams-Giersch, Sonya L.	Strasburg, Va.	Commissioned	12/03/2006	9A
Wood, Marla Anne	Sharon Center, Ohio	Commissioned	09/23/2006	6E

## Appendix D to the Report of the Secretary

### Removals from the Roster of Associates in Ministry 2005-2006

Name	City/State	Reason	Date	Region/ Synod	Roster Identification
<b>2005</b>					
Anderson, John M.	Springfield, Mass.	Removed	04/09/2005	7D	LCA
Bass, Brenda Sue	Cincinnati, Ohio	Removed	02/12/2005	6F	ELCA
Buse, Geraldine	Holland, Ind.	Removed	03/12/2005	6C	ALC
Byrd, Gwendolyn Kay	Irvine, Calif.	Deceased	05/01/2005	2C	ELCA
Doeden, Ruth Carolyn	Indianapolis, Ind.	Deceased	07/03/2005	6C	LCA
Fink, Grace	Palo Alto, Calif.	Deceased	10/23/2005	2A	ALC
Gaskamp, William Robert	Brenham, Texas	Deceased	12/28/2005	4F	ELCA
Gilsdorf, Sue Irene	Lake Elmo, Minn.	Resigned	07/01/2005	3H	LCA
Glitz, Joan Marie	Waukesha, Wis.	Deceased	04/10/2005	5J	ALC

Glover, Traci Ellen	Harrisburg, Pa.	Removed	03/12/2005	8D	ELCA
Golden, Dorothy E.	Greensboro, N.C.	Resigned	06/15/2005	9B	ELCA
Grass, Colleen Gail	Helena, Mont.	Resigned	10/19/2005	1F	ELCA
Griner, Randi Kay	Burnsville, Minn.	Deceased	08/17/2005	3G	ELCA
Haefka, Ruthanne	Gettysburg, Pa.	Resigned	04/01/2005	8D	LCA
Leysler, Barbara Ethel	Merrick, N.Y.	Deceased	03/05/2005	7C	AELC
Lutz, Mabel	Sunset Beach, Calif.	Deceased	04/03/2005	2C	ALC
Mae, Barbara Jane	Clearwater, Fla.	Deceased	03/03/2005	9E	LCA
Mallory, Deborah Smith	Fayetteville, Pa.	Deceased	11/16/2005	7F	LCA
Markwardt, Mary Lou	Madison, Wis.	Resigned	05/01/2005	5K	LCA
Schlachter, Jan	Portland, Ore.	Removed	01/21/2005	1E	AELC
Schmidt, Mary E.	Alhambra, Calif.	Removed	12/03/2005	2B	LCMS
Senftleber, Ruth Margaret	Jacksonville, Fla.	Deceased	02/08/2005	9E	LCA
Silrum, Irwin James Narum	Bismarck, N.D.	Removed	09/22/2005	3A	ELCA
Staub, Janet Silvers	Glassboro, N.J.	Removed	06/11/2005	7A	ELCA
Walck, Amanda Margaret	Sanborn, N.Y.	Resigned	06/05/2005	7D	ALC
<b>2006</b>					
Anderson, Glenn Eric	Milwaukee, Wis.	Removed	06/10/2006	7A	ELCA
Arndt, Mary Ann	Coeur d'Alene, Idaho	Removed	10/09/2006	1D	ELCA
Boe, Vera L.	Milbank, S.D.	Deceased	09/28/2006	3C	ALC
Boreson, Charlotte	Pueblo, Colo.	Deceased	09/04/2006	3F	ALC
Chinault, Kevin Lorne	Ellenton, Fla.	Removed	05/04/2006	9E	ELCA
Fischer, Herman A.	Knoxville, Tenn.	Removed	07/01/2006	9D	LCA
Frahm, Katherine A.	Tulsa, Okla.	Deceased	11/26/2006	4C	ALC
Hartman, Mary Elizabeth	York, Pa.	Removed	03/18/2006	8D	LCA
Harvey, Marie Suzanne	Ocean Springs, Miss.	Resigned	06/25/2006	9D	ELCA
Hill, Janet Martin	Grand Rapids, Mich.	Removed	09/08/2006	6B	LCA
Hultgren, Heather	Woodbury, Minn.	Removed	01/19/2006	3H	ELCA
Idler, Karen Kay	Roseville, Calif.	Removed	10/09/2006	2A	ELCA
Janssen, Ruth E.	Worcester, Mass.	Deceased	01/02/2006	7B	LCA
Katzenmaier, Patricia	St. Paul, Minn.	Removed	01/19/2006	3H	ALC
Knodt, Kathryn Ann	Mount Laurel, N.J.	Removed	10/09/2006	7A	ELCA
Lawrason, Dorothy Ann	Hawthorne, Calif.	Deceased	07/21/2006	2B	ALC
Lewis, Richard W.	Yorba Linda, Calif.	Removed	10/09/2006	2C	ALC
Lybrand, Jacquelyn	Spartanburg, S.C.	Removed	10/09/2006	9C	LCA
Nelson, Matthew Roy	Walla Walla, Wash.	Removed	10/09/2006	1D	ELCA
Rollis, Robert Thomas	Prescott, Ariz.	Resigned	08/01/2006	2D	ELCA
Schanil, Bonita Rae	Hector, Minn.	Resigned	01/01/2006	3F	ELCA
Scharpenberg, Judy Ann	Angola, Ind.	Resigned	01/01/2006	6C	ELCA
Sedio, Mark E.	St. Paul, Minn.	Removed	10/09/2006	3G	LCA
Sharkey, William W.	Burlington, Iowa	Deceased	08/11/2006	5D	LCA
Sjolin, Edith A.	Placentia, Calif.	Deceased	08/27/2006	2C	ALC
Steinbauer, Janet Mary	Underhill Center, Vt.	Removed	10/09/2006	7B	ELCA

Stevenson, Brian Zeb	Manassas, Va.	Resigned	02/23/2006	8G	ELCA
Thorsell, Ruth E.	Oakdale, Minn.	Deceased	02/07/2006	3H	AELC
Thumm, Jean Eva	Santa Fe, N.M.	Removed	09/23/2006	2E	ELCA
Wagenblast, Joy	Cranford, N.J.	Removed	09/16/2006	7A	ELCA
Wehmhoefer, Robert H.	Setauket, N.Y.	Deceased	08/24/2006	7C	AELC
Weston, Elsie Hilda	Bridgeport, Conn.	Deceased	06/14/2006	7B	ELCA
Wiseman, Erma E.	Torrance, Calif.	Deceased	10/13/2006	2B	ALC

### **Appendix E to the Report of the Secretary**

#### **Additions to the Roster of Deaconesses of the Evangelical Lutheran Church in America 2005-2006**

Name	City/State	Date of Consecration	Region/ Synod
<b>2005</b>			
Countess, Sylvia S.	Jerusalem	08/21/2005	9D
Weaver, Carol Marie	Warwick, R.I.	09/25/2005	7B

### **Appendix F to the Report of the Secretary**

#### **Removals from the Roster of Deaconesses of the Evangelical Lutheran Church in America 2005-2006**

Name	City/State	Reason	Date	Region/ Synod
<b>2005</b>				
Burgett, Esther Marie	Lancaster, Pa.	Deceased	06/17/2005	8D
Guinther, Florence Schimmel	Hellertown, Pa.	Deceased	12/26/2005	7F
<b>2006</b>				
Johnson, Lenna Jean	Fresno, Calif.	Removed	07/22/2006	8A
Norgren, Mildred Anna	Fergus Falls, Minn.	Deceased	03/20/2006	3D

**Appendix G to the  
Report of the Secretary**

**Additions to the Roster of Diaconal Ministers of the  
Evangelical Lutheran Church in America 2005-2006**

<b>Name</b>	<b>City/State</b>	<b>Date of Consecration</b>	<b>Region/ Synod</b>
<b>2005</b>			
Bergeson, Judy Lynne	Sycamore, Ill.	02/26/2005	5B
Burgess, Donald Mark	Phoenix, Ariz.	05/01/2005	2D
Endres, Theresa Jean	Minneapolis, Minn.	12/04/2005	3G
Gonia, Kimberly Anne	Littleton, Colo.	10/16/2005	2E
Hiltner, Harry Erwin	Mount Laurel, N.J.	09/25/2005	7A
Kluckman-Ault, Katherine A.	Baltimore, Md.	02/20/2005	8F
Larson, Jennifer Lynn	St. Paul, Minn.	11/20/2005	3H
Nipp, Jessica Suzanne	Iowa City, Iowa	01/30/2005	5D
Weum, Janell Cathryn	Bloomington, Minn.	05/14/2005	3G
Winchell, Kim Marie	Freeland, Mich.	05/15/2005	6B
<b>2006</b>			
A'Hearn, Lynette Christy	Bloomington, Ill.	08/26/2006	5C
Blegen, Glenda	Phoenix, Ariz.	04/02/2006	2D
Braunhardt, Joan Patricia	Albuquerque, N.M.	09/30/2006	2E
Dahl, William Allen	Durham, N.C.	12/03/2006	9B
Daubert, Marlene Nygard	Elgin, Ill.	06/10/2006	5A
Drenning, Charles Dahl	Woodsboro, Md.	08/06/2006	8F
Finley, Barbara Ann	South Bend, Ind.	04/02/2006	6C
Fleagle, Brenda Kaye	Fort Collins, Colo.	10/14/2006	2E
Howell, Margaret English	Highlands, N.C.	06/02/2006	9B
Pfennig, Robert Stephen	Madison, Wis.	11/26/2006	5K
Portinga, Todd James	Austin, Minn.	11/29/2006	3I
Price, Eric Paul	Chicago, Ill.	11/12/2006	5A
Rade, Tammy Lee	Lebanon, Pa.	10/14/2006	8D
Skrundz-Maché, Lauren C.	Chicago, Ill.	06/10/2006	5A
Ulrich, Tara L	Dilworth, Minn.	04/23/2006	3D
Victor, Frances Dolores	Anchorage, Alaska	04/23/2006	1A

**Appendix H to the  
Report of the Secretary**

**Removals from the Roster of Diaconal Ministers of the  
Evangelical Lutheran Church in America 2005-2006**

Name	City/State	Reason	Date	Region/ Synod
<b>2005</b>				
Christenson, Sheldon Owen	Coon Rapids, Minn.	Removed	05/15/2005	3G
Harris, Lisa Ann	Augusta, Ga.	Resigned	01/21/2005	9C
<b>2006</b>				
Goode, Anne M.	York, Pa.	Resigned	05/07/2006	8D

**Appendix I to the  
Report of the Secretary**

**Congregations Received, Removed, Consolidated,  
Disbanded, Merged, or Withdrawn 2005-2006**

Congregations received, removed, consolidated, disbanded, merged, or withdrawn prior to 1999 but not previously reported in minutes of churchwide assemblies are included in this list. The ELCA congregations identification number (in parentheses) follows the name of each congregation.

The process for withdrawal of a congregation from the Evangelical Lutheran Church in America is specified by constitutional provision 9.62. and 9.71. In the Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America.

“Merged” is defined as involving a congregation giving up its separate identity and uniting with an already existing congregations (i.e., being merged into an existing congregations).

“Consolidated” is defined as involving two or more congregations that join together to become a new entity with a new name and a new congregation identification number (i.e., the congregations are consolidated to become a new congregation).

**2005-2006**

State/City	Congregation and Congregation Number	Region/ Synod	Action	Date
<b>Arizona</b>				
Gilbert	Wonderful Mercy Christian (16262)	2D	Withdrawn	10/16/2005
Glendale	Amazing Grace Christian (05007)	2D	Removed	02/26/2005
Peoria	Community of Grace (30681)	2D	Received	06/12/2005
Phoenix	Augustana (04991)	2D	Disbanded	10/01/2006
Phoenix	La Sagrada Familia (30720)	2D	Received	06/01/2006
Tucson	Trinity (30524)	2D	Received	05/22/2005
Tucson	New Spirit (30664)	2D	Received	02/01/2005
Tucson	Calvary (14021)	2D	Consolidated with Spanish Trail (14022) to form New Spirit (30664)	01/01/2005
Tucson	Spanish Trail (14022)	2D	Consolidated with Calvary (14021) to form New Spirit (30664)	01/01/2005

<b>California</b>					
Big Bear City	Spirit of Peace (30642)	2C	Received	04/17/2005	
Cupertino	Redeemer (13885)	2A	Disbanded	10/18/2006	
Los Angeles	First (05020)	2B	Disbanded	04/23/2006	
Modesto	Calvary (13882)	2A	Withdrawn	11/27/2005	
Napa	Emmanuel (05041)	2A	Merged into Napa Vally (13890)	09/01/2005	
Phillips Ranch	All Peoples Church (30482)	2C	Merged into Redeemer (14034)	12/02/2006	
<b>Colorado</b>					
Englewood	Grace (10088)	2E	Disbanded	10/16/2005	
<b>Connecticut</b>					
Tolland	Peace (07818)	7B	Disbanded	10/29/2006	
<b>Florida</b>					
Hialeah	St. Luke (10381)	9E	Disbanded	06/25/2006	
Orlando	Iglesia Luterana Cristo Rey (30478)	9E	Received	01/30/2005	
Port St. John	Sunrise (16411)	9E	Disbanded	01/29/2006	
Sanford	New Creation (30561)	9E	Received	03/13/2005	
<b>Georgia</b>					
Savannah	Faith (05757)	9D	Disbanded	10/29/2006	
St. Mary's	Joy (30395)	9D	Disbanded	11/20/2005	
<b>Illinois</b>					
Aurora	Faith (30676)	5A	Received	02/20/2005	
Aurora	Redeemer (01957)	5A	Consolidated with St. James (07593) to form Faith (30676)	02/20/2005	
Aurora	St. James (07593)	5A	Consolidated with Redeemer (01957) to form Faith (30676)	02/20/2005	
Channahon	New Creation (30460)	5B	Received	06/11/2006	
Chicago	Trinity Evangelical (10617)	5A	Merged into New Hope (02438)	01/18/2006	
Country Club Hills	Jubilee Faith Community (30470)	5A	Received	10/01/2006	
East Dubuque	Grace (16250)	5B	Disbanded	11/19/2006	
Hickory Hills	Lutheran Church of the Holy Apostles (07145)	5A	Disbanded	05/16/2005	
Meredosia	St. John (02109)	5C	Disbanded	11/20/2005	
Metropolis	St. Stephen (10722)	5C	Withdrawn	05/22/2005	
Mundelein	Faith (20063)	5A	Withdrawn	02/01/2006	
Plainfield	Abundant Life (30366)	5B	Merged into Lutheran Church of the Holy Spirit (02173)	06/01/2006	
Plainfield	Followers of Christ (30621)	5B	Received	06/17/2006	
Riverdale	Our Savior (01951)	5A	Disbanded	10/15/2006	
Skokie	Chinese Christian (07602)	5A	Disbanded	12/18/2006	
Yorktown	St. Paul (10822)	5B	Disbanded	10/29/2006	
<b>Indiana</b>					
Anderson	Mount Zion (02228)	6C	Disbanded	08/21/2005	
Fort Wayne	St. Luke (02251)	6C	Disbanded	11/20/2005	
Fort Wayne	The Lutheran Church of Our Savior (02250)	6C	Disbanded	09/10/2006	

<b>Iowa</b>					
Callender	Our Saviour (10865)	5E	Disbanded		08/27/2006
Clinton	Lutheran Church of the Atonement (10885)	5D	Merged into St. John (01969)		12/08/2005
Estherville	Redeemer (10955)	5E	Withdrawn		09/18/2005
Harlan	Immanuel (10985)	5E	Withdrawn		01/22/2006
Hedrick	St. Paul (10988)	5D	Disbanded		04/30/2006
Renwick	Lake (11114)	5E	Withdrawn		08/27/2006
Sioux City	Morningside (11147)	5E	Withdrawn		12/11/2005
<b>Kansas</b>					
Ellis	Christ (01676)	4B	Withdrawn		10/08/2005
Lenexa	Kaw Prairie Community (30626)	4B	Received		10/29/2006
Norcatour	St. Mark's (10173)	4B	Disbanded		08/01/2005
Prairie Village	Zion (20092)	4B	Disbanded		05/01/2005
Russell	Redeemer (20093)	4B	Disbanded		03/27/2005
St. Francis	Peace (10218)	4B	Withdrawn		09/14/2005
<b>Louisiana</b>					
Harvey	House of Prayer (07540)	4F	Disbanded		01/26/2006
<b>Maryland</b>					
Hagerstown	St. Paul (02568)	8F	Withdrawn		01/21/2006
Pasadena	Magothy-Chelsea (02670)	8F	Withdrawn		11/19/2005
Westminster	Emmanuel (Baust) (02627)	8F	Disbanded		09/25/2005
<b>Massachusetts</b>					
Boston	All Saints (03540)	7B	Disbanded		08/21/2005
Gardner	Covenant (07410)	7B	Consolidated with First (03573) to form Faith (30721)		08/27/2006
Gardner	Faith (30721)	7B	Received		08/27/2006
Gardner	First (03573)	7B	Consolidated with Covenant (07410) to form Faith (30721)		08/27/2006
Webster	Emanuel (03584)	7B	Disbanded		06/26/2005
<b>Michigan</b>					
Dearborn	Prince of Peace (02789)	6A	Disbanded		10/08/2006
Saginaw	St. James (11371)	6B	Disbanded		06/04/2006
<b>Minnesota</b>					
Angora	St. Paul (11425)	3E	Withdrawn		10/02/2005
Appleton	Prisoners of Hope (30601)	3F	Received		05/22/2005
Chandler	Trinity (12026)	3F	Disbanded		07/10/2005
Comfrey	Christ (12034)	3F	Withdrawn		11/28/2005
Currie	Willow Lake (12222)	3F	Disbanded		10/22/2006
Donaldson	St. Olaf (12298)	3B	Disbanded		06/25/2006
Erdahl	Erdahl (12054)	3D	Merged into Peace (30226)		01/01/2006
Erhard	Grace (11497)	3D	Withdrawn		07/16/2006
Lake Lillian	First (03206)	3F	Consolidated with Grace (12118) to form United (30719)		06/01/2006
Lake Lillian	Grace (12118)	3F	Consolidated with First (03206) to form United (30719)		06/01/2006
Lake Lillian	United (30719)	3F	Received		06/01/2006



Lake Park	Highland Grove (05355)	3D	Disbanded	12/31/2006
Lamberton	Our Savior's (12120)	3F	Withdrawn	05/15/2005
St. Cloud	People of Hope (30405)	3F	Disbanded	10/22/2006
St. James	West Sveadahl (03176)	3F	Disbanded	04/23/2006
St. Paul	Holy Trinity-San Martin (03092)	3H	Disbanded	04/30/2006
<b>Missouri</b>				
Florissant	Christ the King (02125)	4B	Disbanded	09/18/2005
<b>Montana</b>				
Box Elder	Faith (13356)	1F	Disbanded	10/29/2005
Fort Peck	Fort Peck (90009)	1F	Received	05/06/2006
Homestead	First (13409)	1F	Withdrawn	01/29/2006
Medicine Lake	Medicine Lake (13435)	1F	Withdrawn	01/15/2006
Reserve	Reserve (13456)	1F	Withdrawn	01/08/2006
<b>Nebraska</b>				
Beatrice	Trinity (03263)	4A	Removed	12/01/2006
Columbus	Trinity (03314)	4A	Withdrawn	09/09/2005
Osceola	St. Paul (03331)	4A	Withdrawn	01/15/2006
Shickley	Stockholm (03406)	4A	Disbanded	12/15/2005
<b>New Jersey</b>				
Elizabeth	St. Paul (03650)	7A	Disbanded	08/06/2006
Jersey City	All Nations (07812)	7A	Disbanded	06/19/2005
North Caldwell	Holy Trinity Evangelical (03613)	7A	Disbanded	06/25/2006
<b>New Mexico</b>				
Albuquerque	Faith (13749)	2E	Withdrawn	04/10/2005
<b>New York</b>				
Bay Shore	St. Luke's (03922)	7C	Withdrawn	06/01/2005
Clarence Center	St. Paul Evangelical (20194)	7D	Withdrawn	07/17/2005
Johnson City	St. Paul (07115)	7D	Merged into Christ the King (07135)	12/27/2006
Rome	Ascension (07001)	7D	Disbanded	09/24/2006
Sanborn	St. Peter's Evangelical (10503)	7D	Withdrawn	06/05/2005
Valley Stream	St. Paul (03951)	7C	Disbanded	06/19/2005
<b>North Carolina</b>				
Burlington	Messiah (04100)	9B	Disbanded	04/24/2005
Charlotte	Good Shepherd (10322)	9B	Disbanded	02/27/2005
Charlotte	Hosanna (30350)	9B	Merged into Trinity (04193)	10/29/2006
Charlotte	Incarnation (04180)	9B	Merged into Well of Hope (30465)	09/01/2006
Clemmons	King of Glory (07624)	9B	Disbanded	03/31/2005
Pineville	Well of Hope (30465)	9B	Received	05/15/2005
<b>North Dakota</b>				
Belcourt	St. Paul (12262)	3B	Disbanded	03/31/2006
Coleharbor	St. Andrew's (12594)	3A	Disbanded	06/18/2006
Fargo	Living Waters (30616)	3B	Received	04/29/2006
Finley	Hofva (12335)	3B	Disbanded	07/24/2005
Leonard	Zion (12427)	3B	Disbanded	09/01/2006
Mandan	Living Water (30327)	3A	Received	03/13/2005
Marshall	Marshall (12658)	3A	Withdrawn	01/29/2006
Reynolds	Stjordalen (12499)	3B	Disbanded	07/10/2005
Wyndmere	Viking (12543)	3B	Disbanded	12/24/2006

**Ohio**

Ashville	Trinity (13239)	6F	Withdrawn	09/19/2005
Cleveland	Fellowship (13112)	6E	Consolidated with St. James (04492) to form New Covenant (30699)	01/14/2006
Columbus	St. Mark (13142)	6F	Disbanded	11/05/2006
East Cleveland	New Covenant (30699)	6E	Received	01/14/2006
East Cleveland	St. James (04492)	6E	Consolidated with Fellowship (13112) to form New Covenant (30699)	01/14/2006
Pickerington	Holy Redeemer (07483)	6F	Disbanded	09/24/2006
Sandyville	Grace (04462)	6E	Consolidated with St. Paul (13325) to form Shepherd of the Valley (30687)	10/15/2005
Sandyville	Shepherd of the Valley (30687)	6E	Received	10/15/2005
Somerset	St. Paul (13302)	6F	Disbanded	07/24/2005
Waynesburg	St. Paul (13325)	6E	Consolidated with Grace (04462) to form Shepherd of the Valley (30687)	10/15/2005
Wooster	Plain (04441)	6E	Withdrawn	01/14/2006

**Oregon**

Brookings	Trinity (12808)	1E	Withdrawn	12/17/2006
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**Pennsylvania**

Chester	Nativity (00437)	7F	Disbanded	06/26/2005
Clairton	Lutheran Church of the Holy Spirit (07806)	8B	Disbanded	06/04/2006
Donora	Trinity (06473)	8B	Disbanded	09/18/2005
Germania	St. Mattheaus (06329)	8E	Merged into St. Paul (06331)	04/16/2006
Leetsdale	St. Matthew (06447)	8B	Disbanded	06/05/2005
Millville	St. Paul (00989)	8E	Disbanded	01/01/2006
Monaca	St. Peter's (06450)	8B	Disbanded	07/20/2005
Newville	Big Spring United (30698)	8D	Received	01/01/2006
Newville	St. James (01024)	8D	Consolidated with St. Paul (01020) to form Big Spring United (30698)	01/01/2006
Newville	St. Paul (01020)	8D	Consolidated with St. James (01024) to form Big Spring United (30698)	01/01/2006
Philadelphia	Holy Cross (00420)	7F	Disbanded	11/13/2005
Philadelphia	Our Saviour (00425)	7F	Disbanded	05/22/2005
Pittsburgh	Holy Trinity (06545)	8B	Merged into Brighton Heights (10468)	10/23/2006
Pittsburgh	Mount Zion (06550)	8B	Merged into Brighton Heights (10468)	10/23/2006
Reading	Alsace (00767)	7E	Withdrawn	01/18/2006
Scranton	St. John (00814)	7E	Consolidated with St. Mark (00815) to form St. Matthew United Evangelical (30654)	01/01/2005
Scranton	St. Mark (00815)	7E	Consolidated with St. John (00814) to form St. Matthew United Evangelical (30654)	01/01/2005
Scranton	St. Matthew United Ev. (30654)	7E	Received	01/01/2005
Seven Valleys	Trinity (01396)	8D	Merged into St. Paul (01395)	12/03/2006
Woodbury	Trinity (00960)	8C	Disbanded	12/31/2006
Yeadon	Spirit and Truth Worship Center (30541)	7F	Received	05/06/2006

<b>South Carolina</b>					
Charleston	Holy Comforter (05667)	9C	Consolidated with	12/03/2006	St. Andrew (05670) to form Holy Spirit Evangelical (30725)
Charleston	Holy Spirit Evangelical (30725)	9C	Received	12/03/2006	
Charleston	St. Andrew (05670)	9C	Consolidated with	12/03/2006	Holy Comforter (05667) to form Holy Spirit Evangelical (30725)
St. Matthews	Epiphany (05689)	9C	Disbanded	01/15/2006	
<b>South Dakota</b>					
Hudson	Romsdal (13600)	3C	Withdrawn	05/14/2006	
Mellette	Bethany (13641)	3C	Disbanded	07/17/2005	
<b>Tennessee</b>					
Jackson	Messiah (07586)	9D	Disbanded	02/26/2006	
<b>Texas</b>					
Blanco	Trinity (14072)	4E	Withdrawn	12/10/2006	
Bulverde	St. Paul (14081)	4E	Withdrawn	09/10/2005	
El Paso	St. Paul (05455)	2E	Withdrawn	02/18/2005	
Hondo	St. Paul (14150)	4E	Withdrawn	02/01/2006	
Houston	King of Glory (05957)	4F	Merged into	08/29/2005	New Life (14216)
Irving	Santa Maria de Guadalupe (30582)	4D	Received	05/28/2006	
Kerrville	Zion (14165)	4E	Withdrawn	10/30/2005	
Rockport	Holy Cross (90080)	4E	Received	05/19/2006	
San Antonio	Camino Real Christian Fellowship (30535)	4E	Received	06/26/2005	
San Antonio	St. Luke (05904)	4E	Disbanded	12/31/2006	
Stonewall	Trinity (14272)	4E	Withdrawn	12/04/2005	
Victoria	Our Saviour (05914)	4E	Withdrawn	02/12/2006	
<b>Washington</b>					
Brush Prairie	Elim (04889)	1C	Withdrawn	07/17/2005	
Edmonds	Christ (12836)	1B	Consolidated with	01/16/2005	St. Matthew (16274) and St. Peter by the Sea (04864) to form Edmonds (30665)
Edmonds	Edmonds (30665)	1B	Received	01/16/2005	
Edmonds	St. Matthew (16274)	1B	Consolidated with	01/16/2005	Christ (12836) and St. Peter by the Sea (04864) to form Edmonds (30665)
Edmonds	St. Peter by the Sea (04864)	1B	Consolidated with	01/16/2005	Christ (12836) and St. Matthew (16274) to form Edmonds (30665)
Renton	Renton (12960)	1B	Disbanded	06/25/2006	
Richland	Good Shepherd (04821)	1D	Disbanded	05/22/2005	
Seattle	Grace Chinese (30503)	1B	Received	05/15/2005	
Seattle	St. James (04947)	1B	Disbanded	05/29/2005	
Shoreline	St. Stephen (04951)	1B	Disbanded	09/16/2006	
Spokane	Our Savior (13009)	1D	Disbanded	11/12/2005	
<b>Wisconsin</b>					
Beloit	Calvary (14614)	5K	Consolidated with	12/10/2006	Pella (14648) to form Spirit of Hope (30726)
Beloit	Spirit of Hope (30726)	5K	Received	12/31/2006	

Clinton	Pella (14648)	5K	Consolidated with Calvary (14614) to form Spirit of Hope (30726)	12/03/2006
Merrill	Bethlehem (06755)	5I	Disbanded	01/22/2006
Oconomowoc	Lord of Life (07472)	5J	Withdrawn	12/02/2006
Pleasant Prairie	Spirit Received (30555)	5J	Received	05/07/2006
Racine	Good Shepherd (07793)	5J	Merged into	02/01/2006
River Falls	Hope (30689)	5H	Received	06/02/2006
Winneconne	Lord of the Lakes (30515)	5I	Received	08/07/2006

**Part Four:**  
**Duties as Secretary**

As I complete my service as secretary of the Evangelical Lutheran Church in America, I realize that I have had the privilege of exercising my responsibilities in an exciting era for this church. Reflect with me on the discoveries that have been a part of my work throughout the past two decades and on the nature of the responsibilities of the secretary.

Provision for election of the secretary of this church by the Churchwide Assembly—a thoroughly reasoned decision of the Commission for a New Lutheran Church—reflects the accountability of the secretary to the life of this whole church and not only for one unit in the churchwide office.

In that connection, it merits noting that the duties of the Office of the Presiding Bishop and the Office of the Secretary may be altered only by the Churchwide Assembly. That is not the case for the functions of any other unit in the churchwide organization. Except for the presiding bishop and the secretary, unit assignments may be changed by the Church Council.

Given the fact that the presiding bishop and the secretary are elected as full-time officers of the Evangelical Lutheran Church in America by the Churchwide Assembly, the governing documents make clear that only the Churchwide Assembly has the authority to alter the assigned responsibilities of presiding bishop and secretary and their respective offices.

**Important Qualities and Abilities**

From experience, I have identified some key qualities that I believe have been important in my service as this church's first secretary. Let me list them.

I first came into office upon my election in 1987 profoundly aware that I was being called to serve the Evangelical Lutheran Church in America. Therefore, I understood that the secretary must possess or develop quickly an understanding of the polity of this church and be committed to its practice. I recognized then and still believe that the secretary does not have the right to re-implement the polity of a predecessor church body or create a new one for this church. The polity as reflected in the governing documents is the one that we have, subject only to revision by the Churchwide Assembly.

Related to an understanding of this church's polity is the need for an understanding and appreciation of ecclesiology. By this I mean not only ecclesiological perspectives emerging from the Lutheran Reformation of the 16th century but also, more broadly, the ecclesiological perspectives of various Lutheran and other churches throughout this country and the world.

In retrospect, I realize now that I had the advantage in having been present in all of the meetings of the Commission for a New Lutheran Church (CNLC) and most of the meetings of the churchwide Transition Team. In the CNLC process, I heard the debates. I read the drafts. I saw the polity—and the ecclesiological assumptions—of this church emerge.

As a resource for this church, I prepared an overview of the history and polity of the ELCA in all its expressions in the book, *One Great Cloud of Witnesses*, first published in 1996 and now in its third edition.

**Documents and Policies**

I realized that essential for the secretary is the ability to understand and interpret clearly the governing documents of this church as well as roster policies. Great responsibility is

assigned to the secretary for official interpretation of the *Constitutions, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America*. I have sought to carry out that responsibility with utmost care. To fulfill that task with integrity, both knowledge of the inter-related content of the governing documents and a commitment to trustworthy and consistent practice in their interpretation and application have been essential at each step of the way.

I have endeavored to focus on the well-being of this whole church, in accord with the governing documents. In so doing, I have sought as the secretary to be fair and reliable.

At the end of each Churchwide Assembly, there are “courtesy resolutions” of gratitude. They always are appreciated, but the one related to my work as secretary that stands out most in my mind was adopted at the Milwaukee assembly in 2003. That resolution noted my commitment to fairness. I cherish that acknowledgment.

### **Skill in Drafting Documents**

As a practical matter in my position as secretary, I have seen how essential has been both the knowledge and skill to draft with clarity a wide variety of documents. At times in drafting certain documents, the ability to be very precise is necessary. Other times, eloquence represents the quality of writing that must be sought. Given the wide variety of material in which the secretary has a hand, I now realize how much writing I have done on behalf of this church throughout the past 20 years.

In my service as secretary, I have seen how often it was important that I was a pastor of this church. In some settings and circumstances, that has been no small factor in being effective and in being able to do what I was asked or what needed to be done.

The secretary is not an assistant to the presiding bishop but an officer of this church. Yet I understood from the start that the secretary cannot have some agenda or program separate from or in conflict with that of the presiding bishop. That would not be healthy or appropriate in the life of this church.

The fostering of mutual trust between the presiding bishop and secretary, in my judgment, is not an option; it is an obligation. Sometimes that commitment occurs naturally. For instance, Dr. Herbert W. Chilstrom and I recalled the events that led to the formation of this church. He was a member of the Commission for a New Lutheran Church and, as indicated, I was present at all those meetings. Interest in church history shared by Dr. H. George Anderson and me was part of the “glue” in a bond for our work together. Further, the appreciation that Presiding Bishop Mark S. Hanson has reflected for my knowledge of historical developments in the life of this church and our predecessor bodies has contributed to mutual trust and common effort. I am grateful.

### **Representative of this Church**

In spite of egalitarian patterns and practices, I have discovered that, to put the matter bluntly, rank matters in some circumstances. Thus, an important role as the secretary has been the responsibility, upon request, to represent the presiding bishop in various inter-church, national, and international arenas. There are situations in which the presiding bishop is not available but, as a matter of respect and honor, ecclesiastical etiquette requires the sending of one who is understood as a “high-ranking” representative of this church. At various times, therefore, I have carried out as the secretary that role on behalf of the presiding bishop.

Examples could be cited. Among them was my participation in a delegation of the National Council of the Churches of Christ in the U.S.A. on a visit to mark the 1700th anniversary of Christianity in Armenia. Further, on March 21, 1990, I was the ELCA's representative at the celebration of independence for the Republic of Namibia. Other instances include being a leader in the prayer service at the National Cathedral in Washington, D.C., on the first anniversary of "9-11" and being the representative of the ELCA at the consecration of Archbishop Herman as primate of the Orthodox Church in America at St. Nicholas Cathedral in Washington, D.C., on September 8, 2002.

I came to realize very quickly as secretary that ecumenical awareness and experience was important for my work. I have represented this church, on behalf of the presiding bishop, in various national and international ecumenical meetings, including in Rome, Istanbul, Geneva, and London.

In 1990, I was one of the ELCA participants in the Lutheran World Federation Assembly in Curitiba, Brazil. I also was a part of the ELCA delegation at the 1998 assembly of the World Council of Churches in Harare, Zimbabwe.

For the initial implementation of the first full-communion agreement, I chaired the Lutheran-Reformed Coordinating Committee that developed the policy regulating exchangeability of ordained ministers of Word and Sacrament. That policy made clear the accountability of the respective churches and also provided certain protections, including the principle that service of ordained ministers under a full-communion agreement is by invitation only of the inviting body and only with the authorization of the bishop or, in the case of some other churches, the appropriate judicatory executive.

On behalf of the presiding bishop, I was called upon to serve as this church's representative at the 2000, 2003, and 2006 general conventions of The Episcopal Church, addressing the full-communion relationship between the ELCA and The Episcopal Church. I also served as the ELCA representative to the general assembly of the Presbyterian Church (U.S.A.), the general synod of the Reformed Church in America, and the southern province assembly of the Moravian Church.

Because of my knowledge of church structure, the polity of the ELCA, and American Lutheran history, as well as ecumenical issues, I was appointed as a member of the tenth round of the U.S. Lutheran-Roman Catholic Dialogue. I continue as a member of the eleventh round, serving as co-chair with the Most Rev. Richard J. Sklba.

### **With Congregations and Synods**

As secretary, I have been able to represent this church in congregations and synods for a variety of occasions, many joyous and some sad.

Among the treasured opportunities that I have enjoyed are invitations to significant congregation anniversaries. With each one, I ask for a copy of the congregation's history and, in the course of the sermon or banquet address, I have recounted part of the congregation's own history. The response that I have heard is, sometimes even from the pastor, "I didn't know that about our congregation." Actually, we have throughout the more than 10,000 congregations of this church marvelous stories of courage, faithfulness, and vision exercised by forebears and current pilgrims in witness and service in the name of Christ. Those histories are journals of the faith and vision of our forebears.

I also have appreciated the "snapshot" I get of a synod from participation in Synod Assemblies. But the secretary must be alert in such settings. With sometimes only a

moment's notice, the secretary must be able to respond to a question from the synod bishop for advice in the course of the assembly.

### **Willing to be a Servant**

In keeping with the principles of organization of the ELCA, the secretary must be willing to be a servant. Such service includes knowledge of this church's history and those of the predecessor church bodies. Appreciation of the importance of thorough documentation and the retention of records must be demonstrated by the secretary. Administrative responsibilities require attention too. The broad range of duties of the office results in the pace of many days being full and consuming. Yet there also are opportunities for renewal, including in times of Bible study during meetings of the Conference of Bishops and the Church Council. (The secretary is a voting member of both the conference and council.)

When I was elected on May 2, 1987, and immediately undertook my responsibilities as the first secretary of the ELCA, I looked back and realized that—by historical circumstances and my duties throughout the 1970s and 1980s—I had been well prepared for service in the “new” church. Truly, little had I realized in sitting through all those meetings on plans for the “new” church that I was gaining crucial knowledge for future responsibilities. Such knowledge was enormously helpful to me in offering principled leadership throughout the years. It also was crucial in enabling me to provide objective and informed constitutional interpretation and policy development.

Throughout the past two decades, I have sought to be a good steward of my responsibilities. I now give heartfelt thanks for the profound privilege of having served as the first secretary of the Evangelical Lutheran Church in America.



## **Part Five:**

### **Oral Report to the Churchwide Assembly**

*The following text was presented to the Tenth Churchwide Assembly in a video format by the Rev. Lowell G. Almen, providing an overview of his 20 years of service as the first secretary of the Evangelical Lutheran Church in America:*

#### **'For Everything . . . a Season'**

“For everything there is a season, and a time for every matter under heaven.” Yes, “for everything . . . a season.” That is what we read in the book of Ecclesiastes. That is what we know from the unfolding experiences of life.

God is full of gracious surprises. As I reflect on the unfolding of the years, I recognize now the surprises that have been a part of my life—surprises throughout the seasons of the past 40 years in my service as an ordained minister of Word and Sacrament.

When I was ordained on June 11, 1967, little could I have imagined what the call of the church would have in store for me. That day was the start of a journey—a journey of many seasons, a journey of a grand unfolding of unexpected responsibilities.

From earliest childhood, I had a sense of the continuity of the Church throughout the centuries. My parents and the pastor of our congregation helped nurture that awareness in me, an awareness of God’s faithfulness from age to age.

The invitation comes to each generation—the invitation and even the obligation to be faithful in our time. Indeed, “for everything . . . a season . . . , and a time for every matter under heaven.”

#### **Continuity in Faithful Witness**

My gratitude for the continuity of faithful witness has grown deeper with each passing year, and my joy in recognizing the unity of the church throughout the ages has been felt by me in profound ways.

So—for this, my tenth and concluding report to the Churchwide Assembly as secretary of the Evangelical Lutheran Church in America—I stood [for the video presentation] in front of the oldest unaltered Lutheran church building in North America, namely Augustus Lutheran Church in Trappe, Pa., a community located a few miles northwest of Philadelphia.

Some look upon that place as a type of shrine, a shrine to faithful witness spanning many generations. The structure originally was built in 1743. It was constructed during the first year that the Rev. Henry Melchior Muhlenberg served as pastor.

He arrived in Philadelphia in November 1742. He had been sent from Germany to serve that congregation and others. He was one of those early giants in the unfolding history of Lutherans in North America. Often, he is called the patriarch of North American Lutheranism.

To me, Pastor Muhlenberg is a model in many ways for all who lead and serve in the Church. Indeed, he is truly a reminder:

- + of faithful witness to Scripture;
- + of untiring commitment to the well-being of the Church;
- + of deep understanding of the original context and contemporary application of the Lutheran Confessions;
- + of genuine pastoral care for members;

- + of facing tough challenges and disappointing obstacles, always with an eye on the wider picture of God's mercy.

### **Unexpected Settings and Situations**

The nature of my service as a Lutheran pastor has been very, very different from that of Pastor Muhlenberg. Yet the model he provided of a profound understanding of the Church and a deep awareness of the duties of a Lutheran pastor have helped shape my work in unexpected settings and situations. The Church has asked of me many things. And I recognize what a treasured privilege I have had to serve the Church in the name of Christ and for the sake of the Gospel.

Following ordination, I undertook my responsibilities as pastor of what then was known as St. Peter's Lutheran Church. The congregation was located in Dresser, Wis.

There was a coincidence in that call. The congregation through which I was baptized into Christ's Church was named St. Peter Lutheran Church. It was located two miles from the farm where I grew up, about 10 miles northwest of Park River, N. D.

A quarter century after my baptism in northeastern North Dakota through the congregation named St. Peter, I was installed as pastor of St. Peter's Lutheran Church in northwestern Wisconsin. Presiding for the installation was the Rev. Dr. Theodore Ohlrogge, then president of the Northern Wisconsin District of The American Lutheran Church. The service took place on a summer Sunday in 1967.

One of the characteristics of that congregation was a strong commitment to benevolence support for the wider church. Long before I began to serve there, the congregation had committed itself to 20 percent of the offerings being devoted to benevolence or what we now call mission support.

Leaders of the congregation asked, "Why do we exist?" They replied, "We exist not just for ourselves. We exist to support the work of the Gospel through the wider church." And the members—albeit fewer in number than 300—were serious in that commitment.

At the same time, they graciously helped form a young seminary graduate as a new pastor. They did so in salutary, life-shaping ways.

When I was called to a new setting of ministry, I remember what the president of St. Peter's Congregation said at a farewell luncheon. He said, "When you came as pastor, we did not have a very high awareness of baptism. You have taught us the meaning of baptism for each day of our lives."

I became associate campus pastor and director for communications at Concordia College in Moorhead, Minn. In that setting, I had the privilege of working with students, especially in the worship life of the community. I also learned a great deal about administration from the Rev. Dr. Joseph L. Knutson, the college president at the time. Dr. Knutson taught me the importance of principle-centered leadership. He did so by wholesome example and clear decision-making.

While serving on the campus, I also provided pastoral assistance at Trinity Lutheran Church in Moorhead.

### **Plans for Greater Lutheran unity**

Yet another surprise awaited me. The church asked me in 1974 to become managing editor and then editor in 1979 of *The Lutheran Standard*. That was the official publication of The American Lutheran Church, one of the three predecessor church bodies of the Evangelical Lutheran Church in America.

In my role as editor, I attended most of the meetings of the Committee on Lutheran Unity. That committee proposed the formation of the Commission for a New Lutheran Church in 1982. I was present at all ten sessions of that 70-member commission. Through the efforts of the commission, otherwise known as the CNLC, the plans were shaped for the formation of the Evangelical Lutheran Church in America.

As part of the CNLC process, I served on the five-member work group that proposed names for the “new church.” As a member of that work group, I wrote the rationale for use of “Evangelical Lutheran Church” in the name.

Little did I realize—while sitting in those CNLC meetings, and later the meetings of the Transition Team—that I was undergoing crucial education for the next surprise. That next surprise was my election on May 2, 1987, as the first secretary of the Evangelical Lutheran Church in America.

Throughout all those meetings in the 1980s, I gained extensive knowledge of the anticipated work of the ELCA. I also came to know well the design for this church’s organization and operation. That knowledge was enormously helpful to me in so many ways in my duties as secretary, including constitutional interpretation and principled leadership for conscientious guidance in our life together.

### **Another Dimension of Pastoral Ministry**

I quickly discovered that serving as secretary represented yet another dimension of pastoral ministry. I was called as a pastor to serve this church in particular ways for the sake of witness to the Gospel and care for the unity to which Christ calls us. Yes, I recognized anew that “for everything there is a season, and a time for every matter under heaven.”

On any given day in my office at the Lutheran Center in Chicago, I have walked from roster-and-policy concerns to preparing official constitutional interpretations to drafting a variety of documents to various legal matters to risk management on insurance issues to assembly planning to archival preservation to records-management practices for the churchwide units to administration and personnel management to handling substantial correspondence to preparing a sermon for a congregation’s 250th anniversary to presiding in chapel for Communion to hosting a visiting church leader to the exercise of ecumenical diplomacy and then on to whatever surprise is around the next corner—and all that within the space of a few hours. In other words, as secretary, I have had to adapt quickly to whatever matter was at hand.

A significant part of my service as secretary also has occurred beyond the walls of an office in Chicago.

To have been a part of this chapter of U.S. Lutheran history has been an unbounded blessing. I have had a first-row seat for many of the major events for the ELCA and its predecessor churches in the final quarter of the twentieth century and the early years of this century. In several instances, I have experienced more than a front-row seat. I have been on the platform, both figuratively and at times actually, in contributing to the shaping of those significant developments.

I complete my service as secretary with only a few regrets. These I now confess:

I regret that I have not been able to testify more eloquently to the grand vision of our life together in this church as imagined and expressed within the governing documents of the ELCA. As members of the ELCA, we have a lively, vigorous pattern of church life—one that understands that congregations, synods, and churchwide ministries have particular

responsibilities but are to function interdependently. Together, we are to serve in partnership for the sake of God's mission in the world.

I regret that some leaders and members throughout this church have not celebrated fully or undertaken enthusiastically the interdependence and shared ministry to which God calls us. We are called to the practice of genuine interdependence through our work together in each congregation, in all the synods, and throughout the wider church. The failure to engage fully together in the life of this church has hobbled pursuit of the mission God sets before us in our time.

### **Vivid and Vital Polity**

We have a vivid and vital polity in the Evangelical Lutheran Church in America—a polity that reminds us, in its practice, of our unity in Christ and in this church. This is the vision for how we are to live and serve together. We see it in our church's constitution in 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.**

Each part, *fully* church, but not the *whole* church. Each part interdependent, not independent. Each part, living in relationship with others. Each part a vital, mission-focused, active expression working together in this portion of the body of Christ that we know as the Evangelical Lutheran Church in America.

### **Filled with Gratitude**

As I now look back on the two decades of my service as the first secretary of the Evangelical Lutheran Church in America, I do find my heart filled with gratitude—gratitude for having been able to serve this church as secretary. I am deeply grateful in so many ways.

I suspect that if I were to devote every day from this moment forward in expressions of thanks to my wife, Sally, and our children, Paul and Cassandra, my words of gratitude still would not measure up to the unbounded love that they have given me so generously. They have done so throughout my service as a pastor and servant of the Church. They have done so without complaint. They have done so with compassion and kindness. They have been supportive, especially in those lonely times of tough decisions as I sought to fulfill faithfully my responsibilities. I have known of their love, but I suspect that I have not acknowledged as fully as I should have throughout the years how much that love has meant to me. I am so grateful to them.

### **Congregation and Synodical Events**

I treasure the recollection of having visited several hundred vital congregations—congregations engaged fully in local ministry as well as the wider endeavors of this church. I have found that the healthiest congregations are those committed both to local ministry and the efforts of the wider church.

I am grateful for the occasions when I have participated in various synodical events, including assemblies and convocations. There I have witnessed the strength and vitality of leadership and service shown by synodical bishops, other officers, various staff members, and Synod Councils, as well as individuals throughout the synods.

Many synodical assemblies reflect special highlights for me. For instance, in several of them throughout the years, I have had the privilege of participating in the ordination of new pastors to serve the Church now and in the future. Those ordinations are memorable moments of thanksgiving and anticipation. In some sense, each year we experience a gradual “changing of the guard,” so to speak, among our pastors. With the unfolding of the seasons, I have come to realize that my signature is now on the ordination certificates of 45 percent of the active roster of ordained ministers of the Evangelical Lutheran Church in America.

I am mindful that I have served with scores of conscientious and wise leaders on the Church Council of the Evangelical Lutheran Church in America. Their commitment to the care of this church I have seen demonstrated in manifold ways. In addition, I have witnessed the high quality and deep commitment of members of churchwide boards, committees, task forces, and work groups who contribute generously to the life of this church.

I recall the outstanding servants of the Church who have served as members of the Conference of Bishops. Their care for this church and the whole Church is a story of faithfulness and dedication. I remember them, past and present, with thanksgiving to God.

I give thanks for the opportunity to have been a part of a dedicated and creative cadre of leaders and staff serving in our churchwide ministries. I recall with gratitude the three presiding bishops with whom I have served as an officer,<sup>19</sup> the three treasurers,<sup>20</sup> and the four vice presidents.<sup>21</sup> I remember the scores of executive directors and staff of the various churchwide units. All of these are marvelous and dedicated individuals who have served you and others so well for the sake of our shared endeavors in the name of Christ.

I hold precious the fact that I have been surrounded in the Office of the Secretary by individuals of untiring commitment, high integrity, and abiding care for the well-being of this whole church.

There are numerous recollections that I could cite— recollections that hold special meaning for me. I highlight only a few:

I rejoice in having been able to see ecumenical developments in this time that were first outlined for me by the late Dr. Kent S. Knutson. He did so when I was a senior seminarian in 1966–67. What he taught in terms of ecumenical directions seemed visionary at the time. Yet I have experienced the embracing of those directions. I have seen the unfolding of ecumenical possibilities in a variety of ways in the life of this church and others. Dr. Knutson did not live long enough to see many of his grand hopes bear fruit. But I have, and I am grateful.

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<sup>19</sup> The Rev. Herbert W. Chilstrom served from May 2, 1987, through October 31, 1995. The Rev. H. George Anderson served from November 1, 1995, through October 31, 2001. The Rev. Mark S. Hanson began his service as presiding bishop on November 1, 2001.

<sup>20</sup> Mr. George E. Aker was elected by the Church Council in June 1987, and served until January 31, 1992. Mr. Richard L. McAuliffe served from February 1, 1992, through January 31, 2002. Ms. Christina Jackson-Skelton became the treasurer on February 1, 2002, upon her election in November 2001 by the Church Council.

<sup>21</sup> Ms. Christine H. Grumm served as vice president from May 1987 through October 31, 1991, when she was succeeded by Ms. Kathy J. Magnus, who was vice president until October 31, 1997. Dr. Addie J. Butler served from November 1, 1997, through October 31, 2003. Mr. Carlos E. Peña became vice president on November 1, 2003, following his election at the eighth Churchwide Assembly of the Evangelical Lutheran Church in America in Milwaukee, Wis.

## **Major Ecumenical Developments**

I take satisfaction in having served as the first chair of the Lutheran-Reformed Coordinating Committee. That committee was appointed for the implementation of the Lutheran-Reformed relationship of full communion. Out of that work emerged the procedures for the orderly exchange of ordained ministers of Word and Sacrament—a process of good order that provides both for accountability on the part of clergy in such situations and protection of the participating churches. Those procedures served also as the pattern for the later relationships of full communion embraced by this church.

Following adoption in 1997 of the Lutheran-Reformed agreement, history was made again in 1999. That transpired with the adoption of the full-communion relationship between the ELCA and the Moravian Church and also between the ELCA and The Episcopal Church. Subsequently, I was present in 2000 at The Episcopal Church's gathering when the relationship with the ELCA was embraced and celebrated.

I have seen the significance of those agreements unfold. Even as we must continue to learn how to bear one another's burdens in our congregations and throughout the ELCA, now we are reminded of the call to bear one another's burdens in ongoing, profound relationships between church bodies in full communion.

I recall my joy when I was appointed to serve as a member for Round X of the U.S. Lutheran-Roman Catholic Dialogue. That round produced the 2004 statement, *The Church as Koinonia of Salvation: Its Structures and Ministries*. I believe that report will prove to be an historic document ecumenically for years to come. Now I am serving as co-chair of Round XI on the topic, "The Hope of Eternal Life."

## **With Popes and Patriarchs**

Ecumenical experience has had international dimensions for me as well. I marvel at having met popes and patriarchs. I represented this church five times in meetings with Pope John Paul II. From those meetings, I recall especially a conversation in February 1994. He talked with me about the importance of evangelism—evangelism not only for those who have never heard the Gospel but also for those who have grown indifferent to their engagement in the life of the Church.

I have met Pope Benedict XVI twice, once in his previous role as prefect of the Congregation for the Doctrine of the Faith and then in March 2006 in his current role. I especially recall his crucial efforts to receive officially the very historic Lutheran-Roman Catholic *Joint Declaration on the Doctrine of Justification*.

Then, in Istanbul, it was no small moment in March 2006 when His All Holiness, Orthodox Patriarch Bartholomew, entered the audience room where the ELCA ecumenical delegation was waiting. I was delighted to be there again, but I was moved even more deeply when Bartholomew exclaimed upon seeing me, "Oh, my old friend."

I have had opportunity to visit with and come to know a host of presiding bishops, church presidents, stated clerks, general secretaries, and other church leaders throughout the world. I have been deeply moved by their dedication to faithful service. I also have been mindful of the turbulent waters through which they have had to navigate from time to time. I know of the cost to them of such struggles. They, with many others, bear on their hearts the scars of leadership guided by genuine principles. Yet they do so without complaint.

## **Reminder of Church's Grand Scope**

I treasure the privilege of having known several general secretaries of the Lutheran World Federation and the World Council of Churches as well as the National Council of the

Churches of Christ in the U.S.A. Any visit to the ecumenical center in Geneva, Switzerland, offers a thrilling reminder of the grand scope of the Church in our time. I especially recall the privilege, as a representative of this church, of participating in the Eighth Assembly of the Lutheran World Federation in 1990 and also the Eighth Assembly of the World Council of Churches in 1998.

I remember the tremendously moving moment on March 21, 1990, when the Republic of Namibia was born. As the ELCA's representative for that nation's independence celebration, I witnessed the South African flag being lowered on one pole at 12:18 A.M. and the Namibian flag being raised on another pole at 12:24 A.M. That signaled a new birth of freedom for our Lutheran sisters and brothers, as well as all others, in that land.

I was sitting that night with Bishop Kleopas Dumeni of the Evangelical Lutheran Church in Namibia. He said, "Never did I expect to live to see this day." He and many members of his family had paid a high price of suffering and sorrow on the journey to freedom.

That evening in Windhoek, Namibia, I remembered an earlier conversation with Bishop Dumeni. That previous conversation took place in my office in Chicago shortly before my installation on October 10, 1987, as the ELCA's first secretary. Bishop Dumeni said he hoped the ELCA, as such a big church, would not forget his church and others throughout the world. Remember us in our struggle, he said. And the ELCA did remember.

I recall being a part of an ecumenical delegation to mark the 1700th anniversary of Christianity in Armenia. In the settings we visited and the events we observed, I found myself pondering again and again all those centuries of faithful witness. I also realized the price, even unto death, that some paid for the sake of the faith during the era of Soviet domination.

### **Seen with Tear-Filled Eyes**

I find myself with tear-filled eyes as I think of the places in many lands where I have seen firsthand the work of Lutherans and others in relief and development. I think especially of the children I have seen in camps in Somalia and Ethiopia. Those children were given a chance for life because of the dedication of relief workers—workers sponsored by this church through the Lutheran World Federation and Lutheran World Relief.

I have witnessed the joy of families being reunited and given a new chance for life through the endeavors of Lutheran Immigration and Refugee Service.

And I am mindful of and grateful for the marvelous ministries carried out through Lutheran Social Service agencies and the other social ministry organizations that are part of Lutheran Services in America.

I treasure the special privilege of having become acquainted with the work of the pastors who serve as Lutheran military chaplains. They represent an outstanding group of courageous and faithful ministers of Word and Sacrament. They serve in challenging and, at times, very dangerous settings. Viewed from a military perspective as a high-ranking officer of this church, I have been able to express this church's gratitude to chaplains collectively in conferences and personally on various posts and bases in this country and abroad. I give thanks to God for their dedication and integrity in superb pastoral ministry—a ministry that is rendered by them with firm commitment to faithful witness and with compassionate care of those whom they are called to serve.

I have worked hard in trying to keep as many doors and windows open as possible between the ELCA and The Lutheran Church—Missouri Synod (LCMS). The task has not

been easy, and at times the prospects have seemed discouraging. Yet I remain convinced that, for the sake of clear Lutheran witness in this land, these two church bodies need to work together in as many ways as possible both now and in the years to come.

### **Mindful of Mingled Histories**

As we look to the future, we can be mindful of this—that woven together into the ELCA are threads from the various histories of Lutherans in North America. We also have within the ELCA the diverse cultures of this country, including cultures formed by immigration patterns, shaped by historical experiences, and influenced by regional differences. This variety is a dynamic strength within our life together—and also a potential source of tension. We dare not make absolute this variety. We must guard against regional parochialism looming destructively large in local thinking and divisive practice. The wider vision of God’s mission that was demonstrated throughout the generations by our forebears is needed by us now and in the future.

Yes, “for everything . . . a season, and a time for every matter under heaven.” Many seasons have passed since Henry Melchior Muhlenberg stood in the pulpit and preached in Augustus Lutheran Church two and a half centuries ago. Yet his abiding concern for the faithful witness of the Church remains with us.

We are at a grand moment. We mark this year the 20th anniversary of the constituting of the Evangelical Lutheran Church in America. In so doing, we can be mindful that, with the formation of the Evangelical Lutheran Church in America, God answered the prayers of generations of Lutherans in North America from Pastor Muhlenberg forward—untiring prayers, persistent prayers for a time of greater Lutheran unity, unity not for its own sake but unity for the sake of effective witness to the Gospel in the world, now and in the years to come.

“For everything there is a season, and a time for every matter under heaven.”

To God alone the glory. *Soli Deo Gloria!*

The Rev. Lowell G. Almen, *secretary* (May 2, 1987–October 31, 2007)



**Appendix J:**  
**Report of the Committee on Appeals**

*Constitutional provision 20.66. of the Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America provides that each decision of the Committee on Appeals of the Evangelical Lutheran Church in America (ELCA) be reported in writing to the parties concerned and that a summary of such action be reported to the Churchwide Assembly. Please note that this summary report to the Churchwide Assembly is identical to the written decision that the Committee on Appeals provided to the concerned parties, with the only exceptions being 1) the inclusion of this introductory paragraph, and 2) the fact that the names of the parties involved have been omitted in this report to respect their privacy. Other constitutional provisions related to the Committee on Appeals are printed in the 2007 Pre-Assembly Report, Section X.*

The Committee on Appeals met in Chicago, Illinois, on June 9-10, 2007, to consider whether or not the decision of a discipline hearing committee constituted to consider charges against an ordained minister should be reversed by the Committee on Appeals, and, if so, whether or not the Committee on Appeals shall render its own decision, which decision shall be final and unappealable. The decision the discipline hearing committee rendered with regard to the accused pastor was that the pastor “be removed from the clergy roster of the ELCA, effective August 15, 2007.”

In addition to making this decision to remove the accused pastor from the clergy roster, the discipline hearing committee went on in the Determination section of its decision to suggest that two documents of the ELCA, *Definitions and Guidelines for Discipline (Definitions and Guidelines)* and *Vision and Expectations-Ordained Ministers of the Evangelical Lutheran Church in America (Vision and Expectations)*, “may very well violate the constitution and bylaws of this church.” Moreover, at the conclusion of its Determination section, the discipline hearing committee offered three substantive “suggestions to the assemblies of the synods of this church, and to the Churchwide Assembly itself.” These “suggestions” can be summarized as follows: that the synod assemblies memorialize the Churchwide Assembly, and the Churchwide Assembly act to request that the Church Council, the Conference of Bishops, and/or the appropriate churchwide unit, pursuant to the authority granted by the ELCA Constitution and Bylaws, 1) reconsider and revise *Definitions and Guidelines* and *Vision and Expectations* to remove the language precluding practicing homosexuals from service as ordained ministers of this church, and 2) reconsider and revise the policy on reinstatement to permit immediate reinstatement of those pastors who have resigned or have been removed from the rosters of this church solely because they have entered into “a loving, lifelong partnership with another person of the same sex that is mutual, chaste, and faithful.”

The accused pastor appealed the decision of the discipline hearing committee and asked the Committee on Appeals to reverse that decision on the following grounds: the discipline hearing committee abused its discretion and that due process was not followed. The synod bishop (the Bishop) who filed the original charges then filed a cross appeal and sought a reversal of only that portion of the discipline hearing committee’s decision that (1) effectively granted a stay of its decision regarding removal until August, 15, 2007, (2) stated that *Guidelines for Discipline* and *Vision and Expectations* “may very well violate the constitution and bylaws of this church,” and (3) made policy suggestions to the synods and Churchwide Assembly.

After careful review of the material contained in the record on appeal, the briefs and other materials submitted by the parties, the relevant governing documents of this church,

the prior reports of this committee, and extended discussion, the Committee on Appeals decided as follows:

(1) by a vote of ten (10) to one (1) (and one (1) abstention) upheld the decision of the discipline hearing committee to remove the accused pastor from the clergy roster of the Evangelical Lutheran Church in America (ELCA);

(2) by a vote of ten (10) to two (2) reversed the discipline hearing committee's decision to stay the effective date of the accused pastor's removal from the roster of ordained ministers of the ELCA until August 15, 2007; and

(3) by a vote of ten (10) to two (2) determined that the effective date of the accused pastor's removal from the roster of ordained ministers of the ELCA would be July 2, 2007, the date the Committee on Appeals issued its written decision.

The Committee on Appeals takes this occasion to make the following comments with regard to its decision:

1. As previously stated by the Committee on Appeals in its decision published in the *1997 Pre-Assembly Report*, "While great deference and respect must be given to the decision of a discipline hearing committee, the Committee on Appeals is entrusted with the authority to review and rule upon the substance of such decisions in order to preserve the continuity and uniformity of this church's disciplinary actions. A discipline hearing committee is in a better position to assess the credibility of witnesses who appear before it and to weigh the evidence. However, the Committee on Appeals has the advantage of being able to study the written record on appeal, in its entirety, to evaluate the written decision of a discipline hearing committee, and to utilize the written briefs submitted on behalf of the parties involved, all over a longer period of time." Additionally, the Committee on Appeals has the opportunity to review and consider the prior decisions of the Committee on Appeals, the precedential authority of the ELCA in disciplinary matters.

2. To this end, the Committee on Appeals, governed by 20.60. of the *Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America (CBCR)* and CBCR 20.62.01. in particular, must sustain (uphold) the decision of a discipline hearing committee unless one of four conditions exists:

- a. The discipline hearing committee abused its discretion;
- b. Due process was not followed;
- c. New evidence was submitted after the discipline hearing committee made its decision;
- d. The record of the proceedings before the discipline hearing committee was insufficient to permit the Committee on Appeals to determine whether or not the discipline hearing committee abused its discretion or followed due process.

For purposes of this appeal, subsection a. relating to abuse of discretion is at issue. CBCR 20.62.01.a. provides:

The discipline hearing committee may not be found to have abused its discretion unless at least one of the following is true:

- 1) The discipline hearing committee's Determination was not supported by any evidence in the record.
- 2) One or more of the discipline hearing committee's Findings of Fact is clearly erroneous.

- 3) Although the Findings of Fact are not clearly erroneous, the discipline hearing committee's Determination is nevertheless one with which no reasonable person, acting objectively, could agree. The committee's Determination may not be reversed simply because the Committee on Appeals, had it been the discipline hearing committee, would have reached a different conclusion. The discipline hearing committee's Determination must be sustained if reasonable people can disagree as to its propriety.

3. Although neither removing a pastor from the clergy roster of the ELCA because he/she is engaged in homosexual sexual conduct nor relying on *Definitions and Guidelines* and *Vision and Expectations* as support for removal is new, the specific arguments presented by the accused pastor in his appeal have not been considered in earlier disciplinary hearings or appeals.

4. To understand the accused pastor's arguments in this case, one must be familiar with *Definitions and Guidelines for Discipline*. This is a policy document of the ELCA that was created pursuant to CBCR 20.71.11., which mandated the Committee on Appeals to "establish definitions and guidelines, subject to approval by the Church Council, to enable clear and uniform application of the grounds for discipline." *Definitions and Guidelines* was originally approved by the Church Council on November 19, 1989, and has been in existence ever since.

*Definitions and Guidelines* provides that one of the grounds for discipline of ordained ministers is engaging in "conduct incompatible with the character of the ministerial office." There are eight (8) sub-categories of behavior that are considered to be conduct incompatible with the character of the ministerial office. The fourth sub-category is what is at issue here, and it is entitled "sexual matters." It provides as follows:

"The biblical understanding which this church affirms is that the normative setting for sexual intercourse is marriage. In keeping with this understanding, chastity before marriage and fidelity within marriage are the norm. Adultery, promiscuity, the sexual abuse of another, or the misuse of counseling relationships for sexual favors constitute conduct that is incompatible with the character of the ministerial office.

**Practicing homosexual persons are precluded from the ordained ministry of this church"** (emphasis added).

The essence of the accused pastor's arguments is that the discipline hearing committee was in error when it relied solely on Section b.4 of *Definitions and Guidelines* (detailed in bold above) and found that it had only one choice for discipline in this case, removal from the clergy roster of a pastor found to be engaged in homosexual sexual conduct in a committed relationship. Rather, the accused pastor argues that the ELCA Constitution, specifically CBCR 20.21.02., provides for three possible disciplinary choices:

- a. private censure and admonition by the bishop of the synod;
- b. suspension from the office and functions of the ordained ministry in this church for a designated period or until there is satisfactory evidence of repentance and amendment; or
- c. removal from the ordained ministry of this church.

Thus, the accused pastor argues that the discipline hearing committee abused its discretion by finding that it had only one disciplinary action to choose from when the ELCA Constitution, in fact, provides for three.

The accused pastor further argued that *Definitions and Guidelines* is a policy guideline that is in conflict with the ELCA Constitution and, to the extent that *Definitions and Guidelines* limits the discretion of a discipline hearing committee, the accused pastor's due process rights as provided for in Section 20.62.01.b. of the ELCA constitution have been violated.

5. The arguments advanced by the parties to this appeal required the Committee on Appeals to consider several provisions of CBCR and policy documents of the ELCA in relation to each other.

- CBCR 20.21.02. provides for three disciplinary actions which may be imposed by a discipline hearing committee: private censure, suspension for a period of time, and removal from the ordained ministry of this church.
- CBCR 7.22., 7.31. and the accompanying bylaws establish the standards for becoming and remaining an ordained minister of this church. None of these provisions include language precluding practicing homosexuals from ordination. CBCR 7.31.11., however, provides: "Persons admitted to and continued in the ordained ministry of this church shall satisfactorily meet and maintain the following, *as defined by this church in its governing documents and in policies developed by the appropriate churchwide unit, reviewed by the Conference of Bishops, and adopted by the Church Council: . . .*" (emphasis added).
- Similarly, CBCR 20.21.01. provides the grounds which subject an ordained minister to discipline in this church, but does not specifically list engaging in homosexual sexual conduct as a ground for discipline. CBCR 20.21.01.b., however, sets forth one of the grounds for discipline as engaging in "*conduct incompatible with the character of the ministerial office*" (emphasis added). Examples of conduct that is considered to be incompatible with the character of the ministerial office is more fully described in section b. of *Definitions and Guidelines*.
- Two policy documents of this church do speak directly to homosexual sexual conduct. Section III of *Vision and Expectations—Ordained Ministers in the ELCA* (The Ordained Minister As Persons and Example) has a section that deals with sexual conduct and provides as follows: "**Ordained ministers who are homosexual in their self-understanding are expected to abstain from homosexual sexual relationships**" (emphasis added). Similarly, *Definitions and Guidelines for Discipline* sets forth in paragraph b. "conduct incompatible with the character of the ministerial office." Under this heading, there is a paragraph regarding "Sexual Matters," that provides "**[p]racticing homosexual persons are precluded from the ordained ministry of this church**" (emphasis added).

6. Policy documents of this church that are adopted in conformity with the processes and authority provided for in the CBCR come with a presumption of their constitutional validity. Any individual who argues during the disciplinary process that said policy documents of this church are unconstitutional, or in conflict with the CBCR, has an enormous burden of proof to demonstrate the unconstitutionality<sup>22</sup> of said policies.

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<sup>22</sup> Even if a duly adopted policy appears to be in conflict with the ELCA Constitution, the CBCR does not expressly grant authority to a discipline hearing committee to ignore such policies, nor is it apparent that even the Committee on Appeals would have such authority to do more than identify and recommend to an appropriate legislative body of the ELCA that it address the perceived conflict. However, since this Committee does not find any such conflict in this case, we need not decide this issue.

Additionally, individual provisions contained in the CBCR can not be read in isolation of each other; rather, the document must be read together as a whole. Moreover, policy documents of the ELCA that have been adopted in conformity with the processes specified in the CBCR must also be read in connection with the CBCR, such that the CBCR and these policy documents must not be considered in isolation but as a whole set of complementary documents.

7. CBCR 20.71.11. mandates that the Committee on Appeals “establish definitions and guidelines, subject to approval by the Church Council, to enable clear and uniform application of the grounds for discipline” in each category enunciated in CBCR 20.21.01. *Definitions and Guidelines* was recommended by the Committee on Appeals and adopted by the Church Council in November 1989. The Committee on Appeals notes that this document, including the clause precluding practicing homosexual persons from the ordained ministry, has been in existence for more than seventeen years.

*Vision and Expectations* was reviewed by the Conference of Bishops and adopted by the Church Council in October 1990. As the Committee on Appeals stated in its decision published in the *1999 Pre-Assembly Report*: “[w]hile Definitions and Guidelines and Vision are used in different settings, they reflect consistently the same policy position of this church insofar as homosexual sexual conduct by ordained ministers is concerned. Thus each of these policy documents informs the other.” Paragraph 2 of the same report notes that *Definitions and Guidelines* “explicates ‘conduct incompatible with the character of the ministerial office’ as well as other grounds for discipline.”

8. “Due process” as defined in CBCR 20.12. means “...the right to be treated with fundamental procedural fairness.” “Fundamental procedural fairness,” defined in CBCR 20.12.01., means and includes “...the right to be treated in conformity with the governing documents” of this church. The “governing documents” of this church include the CBCR and policy documents adopted pursuant to and in conformity with the grant of authority of the CBCR. The Committee on Appeals sees no conflict between these policy statements and the provisions of the CBCR. Although 20.21.02. provides in general for three possible disciplinary actions, that provision relates to a wide range of conduct subject to disciplinary processes and does not mean that all three actions are appropriate in every situation. *Guidelines for Discipline* and *Vision and Expectations* restate the position of this church and the predecessor church bodies.

9. To the extent that the discipline hearing committee followed the policy guidelines set forth by this church in its governing documents—CBCR, *Vision and Expectations*, and *Definitions and Guidelines*, it did not abuse its discretion nor was due process denied the accused pastor. To hold otherwise would leave this church with no “clear and uniform application of the grounds for discipline.” (CBCR 20.71.11.) Though the Committee on Appeals recognizes that members of this church have differing views regarding the wisdom of this policy, it is nonetheless the current policy of this church and must be upheld so that all clergy and other rostered persons know what behavior is and is not permissible in this church.

10. Even though the discipline hearing committee’s decision was issued on February 7, 2007, the discipline hearing committee chose to set August 15, 2007, as the effective date of its determination that the accused pastor be removed from the clergy roster. CBCR 20.21.22. and 20.61.B95. authorizes the Committee on Appeals to grant a stay of a discipline hearing committee’s decision pending an appeal to the Committee on Appeals by either party to the disciplinary proceedings. Nowhere in the CBCR is a discipline hearing committee authorized to stay its own decision.

Three CBCR provisions are relevant to this issue. First, CBCR 20.21.21. requires the discipline hearing committee to render its decision in writing in two parts: Findings of Fact and Determination. Second, CBCR 20.21.21.b. provides that, with respect to the Determination section, "...the committee shall state whether, based upon the facts that it has found, it believes discipline should be imposed and, if so, what discipline it has chosen to impose." Third, CBCR 20.21.22. sets forth that "**the decision of the Discipline Hearing Committee shall be final on the date it is issued by the committee**" (emphasis added).

The determination by the discipline hearing committee in the instant case was that the accused pastor be removed from the clergy roster of the ELCA. By setting the effective date of its decision to August 15, 2007, in contemplation of action at the 2007 ELCA Churchwide Assembly and well beyond the February 7, 2007, issuance date of the discipline hearing committee's decision, the discipline hearing committee effectively granted a *de facto* stay. Having done so, the discipline hearing committee acted beyond the scope of its authority to make Findings of Fact and a Determination of discipline in light of those facts. In this regard, the Committee on Appeals determines that the effective date of the accused pastor's removal from the clergy roster of the ELCA, without more,<sup>23</sup> should have been February 7, 2007.<sup>24</sup>

Therefore, in accordance with the requirements of CBCR 20.62.02.b., the Committee on Appeals has rendered its own decision determining the effective date of the accused pastor's removal from the clergy roster of the Evangelical Lutheran Church in America. That date shall be July 2, 2007, the date the Committee on Appeals issues its written decision, which is final and unappealable.

11. Finally, though the legislative "suggestions" that the discipline hearing committee made at the conclusion of its Determination section did not affect the decision made by the discipline hearing committee, the Committee on Appeals nevertheless feels compelled to comment on the appropriateness of a discipline hearing committee making substantive policy "suggestions" to the legislative bodies of the church. The Committee on Appeals takes no position regarding the particular content of the legislative or policy suggestions at issue here. Rather, the Committee on Appeals is simply addressing the appropriateness of a discipline hearing committee making legislative or policy suggestions in general.

As previously stated, CBCR 20.21.21. requires that a discipline hearing committee's written decision contain two parts: 1) Findings of Fact, and 2) Determination. In the Findings of Fact section, the discipline hearing committee is to detail, after hearing all of the evidence, what it has found to be the relevant facts, or what it believes to be the truth of the matter. In the Determination section, the discipline hearing committee is to state "whether, based upon the facts that it has found, it believes discipline should be imposed and, if so,

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<sup>23</sup> In his Notice of Appeal, the accused pastor requested that the briefing schedule for his appeal begin after the 2007 Churchwide Assembly. The Bishop requested a briefing schedule that began prior to the 2007 Churchwide Assembly. Pursuant to CBCR 20.61.A92.h, the chair of the Committee on Appeals set a briefing schedule that differed from the request of either party. The accused pastor also requested that his removal date from the roster be stayed while his appeal remained pending. That request was not addressed by the Committee on Appeals, as it was moot due to the fact that the discipline hearing committee had already improperly granted him a stay.

<sup>24</sup> The Committee on Appeals does not suggest that a discipline hearing committee's determination that a pastor be removed from the clergy roster automatically happens upon the date the discipline hearing committee issues its decision (unless, of course, there is no appeal or no request to the Committee on Appeals for a stay). Clearly, CBCR and the rules promulgated there under for filing and prosecuting appeals specify the time for perfecting an appeal, contemplates a request for stay of a decision, submission of briefs, a hearing by the Committee on Appeals, as well as the preparation and issuance of the Committee on Appeals' decision, which is final and unappealable.

what discipline it has chosen to impose.” Discipline hearing committees and the Committee on Appeals serve as judicial bodies. The legislative authority to change policies rests with the Churchwide Assembly and the Church Council. Nothing in the CBCR allows a discipline hearing committee to make any particular policy recommendations to the legislative bodies of this church urging them to take a specific policy action. By doing so in this case, the discipline hearing committee exceeded the authority granted to it by the ELCA Constitution.

Moreover, the discipline hearing committee seemed to think that a prior decision of the Committee on Appeals (printed in the *1995 Pre-Assembly Report*) gave them the authority to make such policy suggestions. However, the policy suggestions made in this prior case related to the development of policy guidelines to help guide congregations, bishops, consultation committees and synod councils. These suggestions grew out of facts for which there was uncertainty as to how to proceed. These suggestions did not attempt to set the direction for the policy guidelines, as do the suggestions in this case. Moreover, the suggestions in the prior case related to non-existing policy guidelines, as opposed to clearly developed policies that have been in existence for many years and represent the long standing policy of the ELCA and its predecessor church bodies.

Additionally, the policy suggestions made in the prior case were set forth by the Committee on Appeals, not the discipline hearing committee. The CBCR requires the Committee on Appeals to submit a summary of its decisions to the Churchwide Assembly. “The Committee on Appeals serves this church as it reviews and rules upon the substance of discipline hearing committee decisions in order to preserve the continuity and uniformity of this church’s disciplinary actions. Because the Committee on Appeals reports to the Churchwide Assembly, its decisions become part of the record of this church and thus provide valuable guidance both to future discipline hearing committees and to the Committee on Appeals itself. While a decision of the Committee on Appeals is always final with respect to the particular matter being adjudicated, the report to the Churchwide Assembly provides the opportunity for revision of the *Constitution, Bylaws, and Continuing Resolutions* by the Churchwide Assembly or of the other documents governing the discipline process by the Church Council, if such be the will of this church.” (*1997 Pre-Assembly Report*, Report of the Committee on Appeals.)

12. In conclusion, after careful review of the material contained in the record on appeal, the briefs and other materials submitted by the parties, the relevant governing documents of this church, the prior reports of this committee, extended discussion, and the opinion and rationale detailed above, the Committee on Appeals decides as follows:

The accused pastor shall be removed from the clergy roster of the Evangelical Lutheran Church in America (ELCA), effective July 2, 2007, the day the Committee on Appeals issues its written decision, which is final and unappealable.

Dated: July 2, 2007

COMMITTEE ON APPEALS

Glenn W. Nycklemoe, *chair*

## Exhibit E

# Report of the Treasurer

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### Statement of Purpose

The Office of the Treasurer manages the financial, business, information technology, and building management affairs of the churchwide organization. The governing description of this office appears in constitutional provision 13.50. and following, and continuing resolution 13.52.A05.

### Report of Work for 2005-2007

During the last biennium, the Office of the Treasurer has concentrated its efforts on strengthening internal controls, leveraging technology to enhance efficiency and effectiveness, and overseeing the building reconfiguration project.

Documentation of all policies and procedures has become an increasingly important component in today's control environment. Over the past two years, the Office of the Treasurer has updated policies, documented procedures, and completed a policy and procedures manual. In addition, various policies were reviewed and refined, including the short-term investment and cash management policies. A cash flow analysis model was also developed and implemented. Training on policies for managers and administrators in other units of the churchwide organization has been initiated, beginning with a workshop designed to assist staff in understanding the churchwide budgeting process.

Security of paper and electronic data is another key consideration for organizations today and the churchwide organization took action to establish a Data Security Committee to ensure that critical information is being safeguarded. The work of this committee includes classification of data according to appropriate access levels, remote access policies, policies around the use of portable media devices such as laptops, personal digital assistants (PDAs), flash drives, care of personal identity information, physical security control, change management controls, and related policy development and training. The work of the committee is aligned closely with information technology security controls. This year the internal audit department completed the first comprehensive audit of the information technology section. It is expected that these reviews will continue on a regular basis.

Attention given to the areas of audit and accounting controls included an additional, single audit for a grant received from the U.S. Department of Homeland Security for the response to the Gulf Coast hurricane disaster. Audit guidelines for congregations were developed and are available on the Web site for the Office of the Treasurer ([www.elca.org/treasurer](http://www.elca.org/treasurer)), along with other suggestions for congregational accounting and finance practices. A formal process for comparing best practices under Sarbanes-Oxley legislation to churchwide practices was completed and reviewed with the ELCA Audit Committee, resulting in some refinements to the Audit Committee charter. Staff from the Office of the Treasurer also participated in the development of a Code of Conduct policy for churchwide staff and board members.

In order to improve efficiency, various enhancements were made to the way we do our banking. This included positive payee match services to decrease potential fraud, expanded use of imaging and electronic file transfers to deposit checks and issue payments more



expeditiously, and electronic bank statements and automatic reconciliation services to shorten the time required to complete bank reconciliations.

In October 2006, a new gift and donor record management system was successfully implemented and the staffs of the Development Services unit and the Foundation of the Evangelical Lutheran Church in America were relocated to the same floor as the Office of the Treasurer. Having both a centralized database and a central location for the processing for all gifts received and recorded for the churchwide organization has powerfully enhanced our coordination of gift-related processes, as well as our ability to quickly reassign staff to assist during peak times, such as during a major disaster response. Staff in all three units received technology training to ensure a smooth and successful transition to the new system.

In addition to the physical reconfiguration, the Office of the Treasurer made changes to its general ledger structure and financial reporting system in order to align them with the new organizational structure of the churchwide organization.

Automation of several accounting procedures over the past two years has helped reduce the amount of manual processing. We continue to encourage synods to take advantage of the system developed in 2002 to automate the monthly flow of financial information from each synod to the churchwide office, and to remit monthly mission support payments by electronic fund transfer. These changes assist both the synods and the churchwide organization to transfer data and funds in a more timely and accurate manner.

### **Major Directions for 2007-2009**

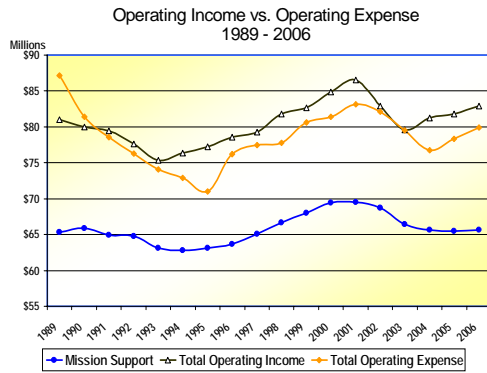
During the next biennium, the Office of the Treasurer will focus on providing exceptional service to the churchwide organization while maintaining strong internal controls, with an emphasis on developing and training staff, providing greater resources for synods and congregations, and using technology to enhance operational efficiency and service. Some specific projects on the horizon include:

- Upgrading the online giving system, including new credit card processing software, and integrating it with the donor and general ledger systems to eliminate double entry of gifts.
- Completing business continuity planning for all financial systems and functions.
- Expanding internal audit testing to include regional offices.
- Participating in implementation of Blue Ribbon Committee on Mission Funding report recommendations.
- Performing a comprehensive review of banking fees and services.
- Expanding financial reporting to synods.
- Centralizing accounting for the ELCA Youth Gathering in the Office of the Treasurer and developing related accounting, contract and budget procedures.
- Developing churchwide staff training on financial management topics.
- Broadening congregational resources available through the Web site on financial, budget, and accounting concerns.

### **Financial Summary for 2005-2006**

The audited financial statements for the years ended January 31, 2006, and January 31, 2007, can be found in Exhibits A and B following this narrative. The operating results reported below do not include the activities of the ELCA Foundation and other designated and restricted income and related activities, or pre-audit adjusting entries that do not impact operating results.

Total current fund operating income for the churchwide organization increased in 2005 by \$.8 million to \$82.0 million and grew in 2006 to \$82.9 million, resulting in three consecutive years of increasing income.

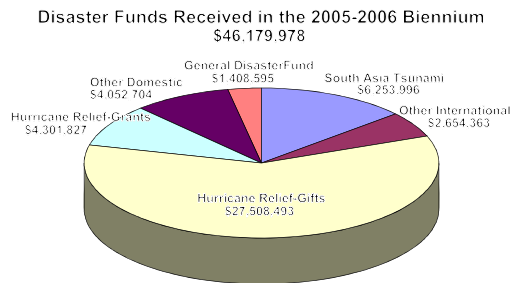


Income from congregations in the form of mission support decreased by \$.1 million to \$65.5 million in 2005 and then increased to \$65.7 million in 2006. The 2006 increase represented a .3 percent increase in mission-support income as compared to the prior fiscal year, the first increase in this category since 2001. Other major categories of income included investment income, missionary sponsorship income, bequest and trust income, endowment income, grants, and support from Women of the ELCA and the Mission Investment Fund.

Operating expenses amounted to \$78.1 million in 2005 and \$79.9 million in 2006 as compared to 76.8 million in 2004. In 2005, an additional \$4.0 million was spent for mission and ministry priorities based on a special Church Council designation, bringing the total operating and Church Council designated spending to \$82.1 and the cumulative increase in current fund operating expenditures for the two-year period to \$8.4 million.

Giving to the general World Hunger appeal grew to \$17.0 million in 2005, an increase of \$.8 million, and further increased to \$19.1 million in 2006, an increase of \$2.1 million over the prior year; there was a cumulative total of \$3.7 million in additional World Hunger revenue for the biennium. Income for the Stand with Africa campaign was \$.4 million in 2005 and \$.7 million in 2006. Total income to the Stand with Africa campaign since its inception in 2001 is \$4.6 million.

In 2005 and 2006, ELCA Disaster Response received very generous support from ELCA members in response to the hurricanes in the Gulf Coast, as well as gifts to the undesignated domestic and international disaster response funds that can be used when and where most needed. Over the two-year period, \$27.5 million was received for the Gulf Coast hurricane response in gifts and \$4.3 million was received in grants, primarily federal grants.



### In Conclusion

I give thanks for your partnership in ministry and for the support of all the members and congregations of this church who through their gifts make it possible for us to respond to mission opportunities across this whole church, and extending to our companion churches and ecumenical partners around the world. It has been a privilege to serve as treasurer and to act as a steward of those resources on your behalf.

Christina Jackson-Skelton, *treasurer*

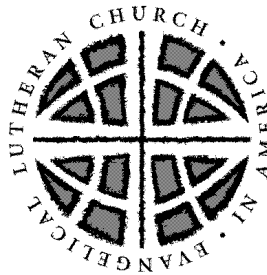
**Appendix A:  
2005 ELCA Financial Statements**

EVANGELICAL LUTHERAN CHURCH IN AMERICA  
CHURCHWIDE ADMINISTRATIVE OFFICES  
CONSOLIDATED FINANCIAL STATEMENTS  
January 31, 2006 and 2005

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EVANGELICAL LUTHERAN CHURCH IN AMERICA  
CHURCHWIDE ADMINISTRATIVE OFFICES  
CONSOLIDATED FINANCIAL STATEMENTS  
January 31, 2006 and 2005



## REPORT OF INDEPENDENT AUDITORS

Board of Directors and Shareholders  
 Evangelical Lutheran Church in America  
 Churchwide Administrative Offices

We have audited the accompanying consolidated statement of financial position of the Churchwide Administrative Offices of the Evangelical Lutheran Church in America (the Church) as of January 31, 2006, and the related consolidated statements of activities and cash flows for the year then ended. These consolidated financial statements are the responsibility of the Church's management. Our responsibility is to express an opinion on these consolidated financial statements based on our audit. The prior year summarized comparative information has been derived from the Church's 2005 financial statements and, in our report dated May 13, 2005, we expressed an unqualified opinion on those financial statements.

We conducted our audit in accordance with auditing standards generally accepted in the United States of America. Those standards require that we plan and perform the audit to obtain reasonable assurance about whether the financial statements are free of material misstatement. An audit includes examining, on a test basis, evidence supporting the amounts and disclosures in the financial statements. An audit also includes assessing the accounting principles used and significant estimates made by management, as well as evaluating the overall financial statement presentation. We believe that our audit provides a reasonable basis for our opinion.

As discussed in Note 1 to the financial statements, the financial statements being presented are only for the Churchwide Administrative Offices of the Evangelical Lutheran Church in America and do not include the assets, liabilities and net assets, and the revenue and expenses of the entire Evangelical Lutheran Church in America that are recorded in the accounts of the other organizations of the Evangelical Lutheran Church in America. Accordingly, the accompanying financial statements are not intended to present the financial position of the entire Evangelical Lutheran Church in America as of January 31, 2006, or the changes in its net assets and its cash flows for the year then ended in conformity with accounting principles generally accepted in the United States of America.

1.

In our opinion, the consolidated financial statements referred to above present fairly, in all material respects, the financial position of the Churchwide Administrative Offices of the Evangelical Lutheran Church in America as of January 31, 2006, and the changes in its net assets and its cash flows for the year then ended in conformity with accounting principles generally accepted in the United States of America.

Our audit was made for the purpose of forming an opinion on the basic financial statements taken as a whole. The supplementary information as of and for the year ended January 31, 2006 on pages 30 and 31, is presented for purposes of additional analysis and is not a required part of the basic financial statements. Such information has been subjected to the auditing procedures applied in the audit of the basic financial statements and, in our opinion, is fairly stated in all material respects in relation to the basic financial statements taken as a whole.

Crowe Chizek and Company LLC

Chicago, Illinois  
 May 15, 2006

2.

EVANGELICAL LUTHERAN CHURCH IN AMERICA  
CHURCHWIDE ADMINISTRATIVE OFFICES  
CONSOLIDATED STATEMENTS OF FINANCIAL POSITION  
January 31, 2006 and with comparative totals for 2005

	2006	2005
<b>ASSETS</b>		
Cash and cash equivalents	\$ 28,317,078	\$ 31,731,452
Cash and securities held as collateral for securities loaned (Note 20)	70,136,981	65,805,028
Payable under securities loan agreements (Note 20)	(70,136,981)	(65,805,028)
Accounts receivable (Note 2)	14,780,298	15,588,289
Investment receivable	1,780,268	1,694,081
Investments (Note 3)	488,070,075	422,151,266
Prepaid expenses and other assets	6,834,804	5,587,504
Mortgages, notes, and contracts for deed, net (Note 4)	3,052,272	3,510,506
Overseas church construction loans (Note 5)	724,742	987,951
Property, furniture, and equipment, net (Note 6)	25,712,896	26,051,000
Beneficial interest in perpetual trusts	15,312,629	15,174,670
<b>Total assets</b>	<b>\$ 584,493,012</b>	<b>\$ 522,476,519</b>
<b>LIABILITIES AND NET ASSETS</b>		
Liabilities		
Accounts payable	\$ 9,306,980	\$ 10,944,025
Deferred revenue	6,069,482	2,281,718
Due to related organizations	880,445	1,493,901
Annuities payable (Note 8)	113,560,851	110,591,331
Funds held for others	130,239,626	110,174,048
Note payable (Note 7)	11,053,066	12,651,321
Postretirement health care benefits (Note 12)	81,496,509	79,772,478
Funds held for others in perpetuity	26,106,168	24,031,511
Other liabilities	1,790,740	1,920,745
<b>Total liabilities</b>	<b>\$ 380,503,837</b>	<b>\$ 353,861,078</b>
Net assets		
Unrestricted (Note 21)	(26,480,417)	(20,866,423)
Temporarily restricted (Note 22)	106,722,538	72,853,746
Permanently restricted (Note 23)	123,747,054	116,238,118
<b>Total net assets</b>	<b>\$ 203,989,175</b>	<b>\$ 168,615,441</b>
<b>Total liabilities and net assets</b>	<b>\$ 584,493,012</b>	<b>\$ 522,476,519</b>

See accompanying notes to consolidated financial statements.

EVANGELICAL LUTHERAN CHURCH IN AMERICA  
CHURCHWIDE ADMINISTRATIVE OFFICES  
CONSOLIDATED STATEMENTS OF ACTIVITIES  
Year ended January 31, 2006, with comparative totals for 2005

	Unrestricted	Temporarily Restricted	Permanently Restricted	2006 Total	2005 Total
Contributed support					
Synod mission support (Note 17)	\$ 65,484,161	-	-	\$ 65,484,161	\$ 66,641,167
World Hunger Appeal	3,793,460	16,905,169	-	19,905,169	16,347,410
Special Community	-	36,699,241	-	36,699,241	37,700,000
Disaster relief	1,029,622	-	-	1,029,622	1,300,882
Vision for Mission	664,376	378,189	-	1,042,565	1,292,440
Deferred gift contributions	1,586,808	4,321,458	6,920,072	11,928,338	10,666,417
Endowment contributions	1,500,000	-	-	1,500,000	1,500,000
Wisdom treasury fund	209,450	344,580	-	554,030	554,030
Other gifts	4,147,883	383,428	-	4,531,311	3,819,945
Bequests, trusts, and residuums	1,051,000	2,835,685	-	3,886,685	2,059,343
Grants—corporate and other	1,073,600	2,670,248	-	3,743,848	4,179,655
Other gifts	79,004,138	4,573,172	2,493,261	86,070,571	74,007,820
<b>Total contributed support</b>	<b>\$ 80,489,880</b>	<b>\$ 22,377,569</b>	<b>\$ 2,493,261</b>	<b>\$ 105,360,710</b>	<b>\$ 100,438,045</b>
Other revenue					
Dividend and interest income	3,656,882	72,412	1,251	3,730,545	2,880,098
Realized gains	3,680,367	-	-	3,680,367	5,643,995
Unrealized gains (losses)	501,576	5,690,958	(186,100)	6,006,434	8,834,315
Change in market value of beneficial interests	-	-	213,291	213,291	1,027,487
Region offices revenue	2,277,201	-	-	2,277,201	2,046,397
Change in split interest agreements	7,532,375	-	(1,059,451)	6,472,924	(2,573,288)
Service and other revenue	2,467,407	-	-	2,467,407	3,149,855
Missions income	20,420	-	-	20,420	20,420
Other income	34,430	-	240,262	274,692	305,174
<b>Total other revenue</b>	<b>\$ 18,513,398</b>	<b>\$ 5,433,333</b>	<b>\$ (794,750)</b>	<b>\$ 24,152,981</b>	<b>\$ 24,154,550</b>
Net assets released from restrictions					
Satisfaction of program restrictions	36,634,079	(66,634,079)	-	-	-
Expiration of time restrictions	-	-	-	-	(3,003.15)
Distribution in excess of current year income	2,649,009	(2,849,009)	-	-	-
Income expended from investments	1,950,219	(1,863,218)	-	-	-
Change in donor designation restrictions	41,433,307	(41,466,007)	32,665	(32)	64,810
Net assets released from restrictions	<b>\$ 83,666,612</b>	<b>\$ (111,812,313)</b>	<b>\$ 32,665</b>	<b>\$ (27,980)</b>	<b>\$ 31,617</b>
<b>Total support and revenue</b>	<b>\$ 188,950,889</b>	<b>\$ 8,545,606</b>	<b>\$ 6,538,176</b>	<b>\$ 194,034,671</b>	<b>\$ 166,226,650</b>
Expenses					
Program services					
Division for Congregational Ministries	8,645,484	-	-	8,645,484	8,778,902
Division for Global Ministries	6,288,044	-	-	6,288,044	6,714,502
Division for Outreach	16,601,100	-	-	16,601,100	16,073,237
Division for Higher Education and Schools	4,851,057	-	-	4,851,057	4,649,270
Division for Church in Society	19,098,560	-	-	19,098,560	8,352,254
Division for Christian Care	34,939,452	-	-	34,939,452	34,625,744
Commission for Multicultural Ministries	1,382,046	-	-	1,382,046	1,576,357

(Continued)

EVANGELICAL LUTHERAN CHURCH IN AMERICA  
CHURCHWIDE ADMINISTRATIVE OFFICES  
CONSOLIDATED STATEMENTS OF ACTIVITIES  
Year ended January 31, 2006, with comparative totals for 2005

	2006	2005
	Unrestricted	Restricted
Expenses (Continued)		
Program services (Continued)		
Commission for Women	\$ 419,129	\$ -
Commission for Children	1,577,716	1,410,129
Religion Office of Abuse	-	-
Department for Synodical Relations	2,344,426	2,444,426
Department for Ecumenical Affairs	1,368,960	1,368,960
Department for Research and Evaluation	2,060,304	2,060,304
Department for Communication	694,529	694,529
Development Services	3,597,762	3,597,762
ELCA Foundation	289,730	289,730
ELCA Foundation	709,932	709,932
ELCA Foundation	3,666,623	3,666,623
Retirement health care benefits (Note 11)	5,724,031	5,724,031
Distribution of endowment and other investing	-	-
expense	-	-
Total, program services	11,420,232	89,850
Management and general	126,018,897	126,018,897
Office of the Secretary	822,181	822,181
Office of the Treasurer	4,562,542	4,562,542
Information Technology	1,666,612	1,666,612
Office of the Bishop	2,154,000	2,154,000
Management and general	1,096,420	1,096,420
Total, management and general	10,310,425	10,310,425
Fundraising	-	-
Division for Congregational Ministry	63,410	63,410
Division for Outreach	185,288	185,288
Department for Communications	1,764,574	1,764,574
Development Services	1,065,814	1,065,814
ELCA Foundation	4,029,828	4,029,828
Total fundraising	138,309,485	138,309,485
Total expenses	641,394	28,466,655
Net operating revenues less operating expenses	(6,851,539)	6,038,288
Non-operating transactions for prior years	596,151	(926,151)
Recovery of endowment value	(6,613,994)	33,810
Change in net assets	33,868,792	7,118,946
Net assets at beginning of year	168,856,412	136,628,118
Net assets at end of year	202,725,204	143,747,064

See accompanying notes to consolidated financial statements.

EVANGELICAL LUTHERAN CHURCH IN AMERICA  
CHURCHWIDE ADMINISTRATIVE OFFICES  
CONSOLIDATED STATEMENTS OF CASH FLOWS  
For the year ended January 31, 2006 with summarized financial information for 2005

	2006	2005
Cash flows from operating activities	\$ 35,373,734	\$ 25,059,458
Increase in net assets	1,486,862	1,645,718
Depreciation	1,005,000	1,005,000
Amortization of postretirement health care benefits transition obligation	(15,171,432)	(25,303,125)
Gain on investments, net	(41,199)	(286,748)
Recoveries of losses on investments, notes, and loans	(1,482,922)	(6,452,922)
Depreciation of investments through gifts	(7,248,361)	(7,448,712)
Gain on sale of property, furniture, and equipment	(137,959)	(1,033,911)
Gain on beneficial interest in perpetual trusts	2,318	-
Gain on sale/disposal of property, furniture, and equipment	245,912	41,199
Currency exchange loss on overseas church construction loans	(530,063)	(1,332,983)
Changes in:		
Accounts receivable	89,993	(1,987,570)
Interest receivable	(86,187)	79,426
Prepaid expense and other assets	(1,427,705)	(1,427,705)
Accounts payable	1,457,795	1,457,795
Deferred income	3,767,762	(133,317)
Due to related organizations	(613,456)	31,287
Postretirement health care benefits	719,031	2,909,695
Other liabilities	(130,005)	(209,532)
Funds held for others	20,065,578	14,497,427
Funds held for others in perpetuity	2,024,657	2,653,111
Net cash from operating activities	37,395,817	7,569,000
Cash flows from investing activities		
Purchase and acquisition of equipment	(1,151,027)	(724,923)
Issuance of mortgages, notes, and contracts for deed	123,986	(225,786)
Payments received on mortgages, notes, and contracts for deed	1,222,751	866,021
Issuance of overseas church construction loans	(39,500)	(228,866)
Payments received on overseas church construction loans	97,996	484,783
Purchase of investments	(173,844,079)	(169,139,910)
Proceeds from sale of investments	126,080,128	163,924,322
Net cash used in investing activities	(45,479,718)	(61,353,889)
Cash flows from financing activities		
Proceeds from gifts restricted for long-term investment	7,298,261	7,467,356
Amortments payable	2,969,520	9,698,333
Payments on mortgage payable, notes payable, and capital leases	(1,598,253)	(1,537,714)
Net cash from financing activities	8,669,527	15,627,975
Increase (decrease) in cash and cash equivalents	(3,414,374)	15,041,086
Cash and cash equivalents at beginning of year	31,731,452	16,690,366
Cash and cash equivalents at end of year	28,317,078	31,731,452
Supplemental disclosure of cash flow information		
Interest paid	\$ 49,250	\$ 59,732
Investments through gifts	1,312,093	5,988,192

See accompanying notes to consolidated financial statements.

**NOTE 1 - NATURE OF BUSINESS AND SIGNIFICANT ACCOUNTING POLICIES**

**Organization:** The Evangelical Lutheran Church in America (the Church) is a Minnesota nonprofit corporation that functions interdependently with the congregations and synods of the Church. The Church serves on behalf of and in support of the Church's members, congregations, and synods. To fulfill its purpose, the Church receives, establishes, and supports congregations and ministries necessary to carry out its mission. The Church has constituent Lutheran congregations in 65 synods throughout the United States and the Caribbean. The Church's principal source of revenue is contributions.

The ELCA Endowment Fund Pooled Trust (the Trust) was initially established on October 9, 1995 and restated on January 20, 1999 under a Restated Declaration of Trust by and between the Church and the Endowment Fund of the Evangelical Lutheran Church in America (the Endowment Fund). The Church established the Trust to allow for the collective long-term investment of funds belonging to the Church, Endowment Fund, its congregations, synods, seminaries, and other eligible affiliated entities. The Endowment Fund is the Trustee of the Trust. The ELCA Foundation, an unincorporated unit of the Church, is the administrator of the Trust. The Board of Pensions of the Evangelical Lutheran Church (the Board of Pensions), an affiliated corporation unit of the Church, is the investment advisor to the Trust.

The accompanying financial statements include all administrative and program offices and departments of the Churchwide Administrative Offices of the Evangelical Lutheran Church in America and ELCA Endowment Fund Pooled Trust. These financial statements do not include the accounts of organizations of the Church such as the Board of Pensions, Mission Investment Fund of the Evangelical Lutheran Church in America (Mission Investment Fund), Publishing House of the Evangelical Lutheran Church in America, and Women of the Evangelical Lutheran Church in America, congregations, schools, cemeteries, homes, seminaries, or any other institution owned and operated by religious orders of men or women, except insofar as financial transactions have taken place between them and the Church (e.g., subsidies, loans and deposits). These organizations may or may not be separate corporations under civil law and may or may not be under the control of the Church; however, each is an operating entity distinct from the Church, maintains separate accounts, carries on its own services and programs, and reports annually to its respective constituency.

**Basis of Presentation:** The accompanying consolidated financial statements have been prepared on the accrual basis of accounting. All significant intercompany transactions between the Church and the Trust have been eliminated from the accompanying consolidated financial statements.

(Continued)

7.

**NOTE 1 - NATURE OF BUSINESS AND SIGNIFICANT ACCOUNTING POLICIES**  
(Continued)

To ensure the observance of limitations and restrictions placed on the use of resources available, the Church maintains its financial accounts in accordance with the principles and practices of fund accounting. Fund accounting is the procedure by which resources for various purposes are classified for accounting purposes in accordance with activities or objectives of the Church.

For external reporting purposes, however, the financial statements have been prepared to focus on the organization as a whole and to present balances and transactions classified based upon the existence or absence of donor-imposed restrictions. Net assets, revenue, expenses, gains, and losses have been classified into three net asset classes based on donor-imposed restrictions. A description of each net asset class follows:

**Unrestricted** - Net assets that are not subject to donor-imposed restrictions including the carrying value of all property, furniture, and equipment. Items that affect this category of net assets include unrestricted contributions and bequests, restricted contributions and bequests whose donor-imposed restrictions were met during the fiscal year, and investment income whose use is unrestricted, as well as all expenses incurred in connection with the operations of the Church.

**Temporarily Restricted** - Net assets subject to donor-imposed restrictions that will be met either by actions of the Church or the passage of time. Items that affect this net asset category are restricted contributions, bequests, and investment income whose use is limited to specific purposes by the donor. These amounts are reclassified to unrestricted net assets when such restrictions are met or have expired.

**Permanently Restricted** - Net assets that are subject to donor-imposed restrictions which require them to be maintained permanently by the Church. Items that affect this net asset category include gifts wherein donors stipulate that the corpus be held in perpetuity (primarily gifts for endowments and gifts solicited by the Church that will fund perpetual endowments) and only the income be made available for unrestricted or restricted purposes. The accumulated undistributed investment income on permanently restricted endowment funds is included in the temporarily restricted net assets, except for unrestricted amounts where the Church is the beneficiary, in which case it is included in unrestricted net assets.

(Continued)

8.

**NOTE 1 - NATURE OF BUSINESS AND SIGNIFICANT ACCOUNTING POLICIES**  
 (Continued)

**Summarized Comparative Information:** The financial statements include certain prior-year summarized comparative information in total but not by net asset class. Such information does not include sufficient detail to constitute a presentation in conformity with accounting principles generally accepted in the United States of America. Accordingly, such information should be read in conjunction with the Church's financial statements for the year ended January 31, 2005, from which summarized information was derived.

**Cash and Cash Equivalents:** Cash and cash equivalents include investments in money market accounts, commercial paper, and other short-term investments with original maturities of three months or less from the date of purchase.

**Beneficial Interest in Perpetual Trusts Administered by Outside Organizations:**

*Trusts in Possibility* - The Church has been granted a beneficial interest in various irrevocable trust accounts created under wills or deeds of trust. These trust accounts are administered and held by outside trustees. The Church records the fair value of the beneficial interest as a receivable and revenue when documentation of the beneficial interest is received. Annual distributions of income from these trusts are recorded directly by the Church division which benefits from this interest.

*Charitable Remainder Trusts* - A charitable remainder trust is an arrangement with an outside organization in which the donor establishes and funds a trust and stipulates that specific distributions be made to a designated beneficiary or beneficiaries over the lives of the beneficiary(ies), with the remainder to be distributed to the Church upon death of the beneficiary(ies). When notified of the irrevocable interest in the trust, the Church records the present value of the fair market value of the trust's assets as a contribution receivable. Present values are calculated using a discount rate based on the applicable federal rate at the date of the trust and life expectancies unless the end dates of the trusts, in number of years, are specified. Each year, the contracts are evaluated and the difference is reported as a change in the value of the split interest agreements. At death and voluntary distribution, the assets received by the Church are recognized at fair value, the contribution receivable is closed, and any remaining difference is reported as a change in the value of split interest agreements.

**Investments and Related Income, Gains, and Losses:** Investments are reported at fair value, except for investments in real estate, which are reported at cost. Substantially all of the investments have readily determinable market values and therefore, fair value was determined using quoted market prices. Investments carried at fair value consist primarily of stocks, corporate and government obligations, mortgage-backed securities, and mutual funds. The cost of securities sold is based on either the specific identification or average cost method.

(Continued)

**NOTE 1 - NATURE OF BUSINESS AND SIGNIFICANT ACCOUNTING POLICIES**  
 (Continued)

Investment income, gains and losses, and any investment-related expenses are recorded as changes in unrestricted net assets in the statement of activities unless their use is temporarily or permanently restricted by explicit donor stipulations. In the absence of donor stipulations to the contrary, losses on the investment of a donor-restricted endowment fund, reduce temporarily restricted net assets to the extent that donor-imposed temporary restrictions on net appreciation of the fund have not been met before the loss occurs. Any remaining loss is recorded as a reduction of unrestricted net assets. Realized and unrealized gains and losses on all Church permanently restricted endowments are being recognized in temporarily restricted net assets, except for unrealized gains and losses on deferred gifts that will provide proceeds upon death of the annuitant for a permanent endowment. The aggregate amounts of funds for which the fair value of the assets held is less than the level required by donor stipulation or law were \$30,828,292 and \$33,804,303 at December 31, 2005 and 2004, respectively. At December 31, 2005, a cumulative loss of approximately \$1,595,000 was reported in unrestricted net assets to re-establish underwater endowment balances in accordance with Statement of Financial Accounting Standards No. 124, *Accounting for Certain Investments Held by Not-for-Profit Organizations*. During the current year, approximately \$596,000 loss has been recovered and was reclassified from temporarily restricted net assets to unrestricted net assets.

**Property, Furniture, Equipment, and Depreciation:** Property, furniture, and equipment are recorded at cost less accumulated depreciation to date. Depreciation is provided over the following useful lives on a straight-line basis:

Office building	50 years
Mission homes and apartments	25 years
Leasehold improvements	20 years
Furniture, fixtures, and equipment	10 years
Computers, software, and related components	3 years

**Funds Held for Others:** Funds held for others consist of contributions received on behalf of and other resources held for other Lutheran organizations that are separate nonconsolidated entities. The Church does not have variance powers over these funds.

**Vacation Pay:** The Church recognizes vacation pay expense when earned by its nonmissionary personnel. The liability for vacation pay of missionary personnel cannot be reasonably estimated and such amounts are recognized when paid.

(Continued)



**NOTE 1 - NATURE OF BUSINESS AND SIGNIFICANT ACCOUNTING POLICIES**  
(Continued)

**Revenue, Expenses, and Contributions:** Revenues are reported as increases in unrestricted net assets unless use of the related assets is limited by donor-imposed restrictions. Expenses are reported as decreases in unrestricted net assets. Gains and losses on investments and other assets or liabilities are reported as increases or decreases in unrestricted net assets unless their use is restricted by explicit donor stipulation. Expiration of temporary restrictions on net assets (i.e., the donor-stipulated purpose, has been fulfilled and/or the stipulated time period has elapsed) are reported as reclassifications between applicable classes of net assets.

Contributions, including unconditional promises to give, are recognized in the period received. Conditional contributions are not recognized until the conditions on which they depend are substantially met. Contributions of assets other than cash are recorded at estimated fair value. Contributions to be received after one year are discounted at an appropriate discount rate commensurate with the risk involved. Amortization of discount is recorded as additional contribution revenue in accordance with donor-imposed restrictions, if any, on the contributions.

Contributions received with donor-imposed restrictions are reported as revenue of the temporarily restricted net asset class. Contributions of land, building, and equipment without donor-imposed restrictions concerning the use of such long-lived assets are reported as revenue of the unrestricted net asset class.

**Endowment Pool Distributions:** Endowment investments are pooled and managed on the "total return" concept. When a pool is established, ownership interests are initially assigned through unitization to the pool based on the fair value of the cash and securities placed in the pool by each participant. Current fair value is used to determine the number of units allocated to additional assets placed in the pool and to value withdrawals from the pool. Distributions from the pool may be made from dividend and interest income and net realized gains. If distributions exceed the actual dividends, interest, and realized gains, the excess is distributed first from accumulated undistributed earnings, then from capital. At December 31, 2005, 328 of 1299 accounts had accumulated undistributed earnings compared to 375 of 1189 accounts at December 31, 2004.

Distributions are made each quarter at a rate established annually by the Board of Trustees of The Endowment Fund Pooled Trust of the ELCA. The rate of distribution is established to be less than the anticipated total return of the fund. The average rate established for the calendar years 2005 and 2004 was 5%. The calendar year 2005 rate is applied to the average market value of the assets in the pool as of December 31, 2004, 2003, 2002, 2001, and 2000. The calendar year 2004 rate is applied to the average market value of the assets in the pool as of December 31, 2003, 2002, 2001, 2000, and 1999.

(Continued)

11.

**NOTE 1 - NATURE OF BUSINESS AND SIGNIFICANT ACCOUNTING POLICIES**  
(Continued)

**Income Tax:** The Church has received a determination letter from the Internal Revenue Service indicating that it is exempt from Federal income taxes on income related to its exempt purpose under Section 501(c)(3) of the Internal Revenue Code. There were no significant unrelated business income activities during the years ended January 31, 2006 and 2005.

**Use of Estimates:** The preparation of financial statements in conformity with accounting principles generally accepted in the United States of America requires management to make estimates and assumptions that affect the reported amounts of assets and liabilities and disclosures of contingent assets and liabilities at the date of the financial statements, and the reported amounts of revenue and expenses during the reporting period. Certain significant estimates include the liability for postretirement healthcare benefits and the liability related to annuities payable. Actual results could differ from these estimates.

**Reclassifications:** Certain amounts presented in the 2005 statement of financial position have been reclassified to conform with the 2006 presentation.

**NOTE 2 - ACCOUNTS RECEIVABLE**

Included in accounts receivable at January 31, 2006 and 2005 was approximately \$12,204,375 and \$13,631,982, respectively, relating to synods' contributions for mission support, world hunger appeal, missionary sponsorship, and other programs that have been collected subsequent to year end. No allowance for bad debts has been established because management considers all accounts receivable to be collectible.

(Continued)

12.

EVANGELICAL LUTHERAN CHURCH IN AMERICA  
CHURCHWIDE ADMINISTRATIVE OFFICES  
NOTES TO CONSOLIDATED FINANCIAL STATEMENTS  
January 31, 2006 with comparative amounts for 2005

**NOTE 3 - INVESTMENTS**

Investments at January 31, 2006 and 2005 consist of the following:

	2006		2005	
	Cost	Fair Value	Cost	Fair Value
Stocks	\$ 127,816,629	\$ 170,232,641	\$ 119,502,552	\$ 150,594,440
Corporate and municipal bonds	110,294,186	116,705,221	74,669,466	80,517,283
U.S. Treasury and other agency obligations	59,650,855	62,254,700	49,580,534	50,639,519
Mortgage-backed securities	42,046,745	44,115,414	42,815,983	45,783,286
Money market funds	3,696,667	3,696,667	3,696,667	3,696,667
Mutual funds - fixed income	37,196,032	36,457,123	36,326,702	36,738,550
Foreign bonds	883,242	908,745	1,001,000	1,040,834
Real estate	13,317,262	17,660,947	13,597,541	16,071,086
Mission Investment Fund	973,250	973,250	1,239,982	1,239,982
Other	54,247	54,247	65,217	65,217
	\$ 428,540,299	\$ 488,070,075	\$ 373,280,484	\$ 422,151,266

Out of the \$488,070,075 and \$422,151,266 of total investments at fair value at January 31, 2006 and 2005, \$440,045,994 and \$404,539,572 are stated at the fair value determined at December 31, 2005 and 2004. The composition of the portfolio and the fair value of these investments at December 31, 2005 and 2004 are not materially different than if they were recorded as of January 31, 2006 and 2005.

Dividend and interest income are recorded net of investment-related expenses. Investment related expenses were \$2,170,788 and \$1,917,838 as of January 31, 2006 and 2005, respectively.

The Church is a pass-through entity for investment income related to certain endowment and deferred gift investments managed and distributed by an external financial institution. In relation to these investments, there were realized gains of approximately \$714,000 and \$834,000 on temporarily restricted investments and \$652,000 and \$996,000 on permanently restricted investments for the years ended January 31, 2006 and 2005, respectively, with offsetting increases in certain liabilities reported.

Also, unrealized (loss)/gains of approximately (\$749,000) and \$2,461,000 on these investments, with offsetting increases in certain liabilities were reported for the years ended January 31, 2006 and 2005, respectively.

Investment return shown above is net of such pass-through gains and losses.

(Continued)

EVANGELICAL LUTHERAN CHURCH IN AMERICA  
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January 31, 2006 with comparative amounts for 2005

**NOTE 4 - MORTGAGES, NOTES, AND CONTRACTS FOR DEED**

Mortgages, notes, and contracts for deed as of January 31 are summarized as follows:

	Interest Rates		2006		2005	
	6.0% - 11.0%		\$	\$	\$	\$
Mortgages and contracts for deed	0.0% - 9.0%		103,883	3,448,391	80,726	4,779,235
Notes			(319,952)			80,726
Less allowable for doubtful accounts						(1,346,655)
			\$	\$	\$	\$
				3,032,272		3,510,306

**NOTE 5 - OVERSEAS CHURCH CONSTRUCTION LOANS**

Overseas church construction loans bear interest at rates ranging from 2% to 5% and mature at various dates through January 1, 2014. The balance of overseas church construction loans outstanding as of January 31, 2006 and 2005 is \$724,742 and \$987,951, respectively.

**NOTE 6 - PROPERTY, FURNITURE, AND EQUIPMENT**

Property, furniture, and equipment are recorded at cost less accumulated depreciation. Details relating to these assets as of January 31 are presented below:

	2006		2005	
	\$	\$	\$	\$
Land	133,000	133,000	133,000	133,000
Buildings and improvements	38,509,972	38,318,664	38,318,664	38,318,664
Furniture and equipment	18,125,320	17,193,410	17,193,410	17,193,410
	56,768,292	55,645,074	55,645,074	55,645,074
Less accumulated depreciation	(31,055,446)	(29,594,074)	(29,594,074)	(29,594,074)
	\$ 25,712,846	\$ 26,051,000	\$ 26,051,000	\$ 26,051,000

Depreciation expense for the years ended January 31, 2006 and 2005 was \$1,486,862 and \$1,645,708, respectively.

(Continued)

EVANGELICAL LUTHERAN CHURCH IN AMERICA  
 CHURCHWIDE ADMINISTRATIVE OFFICES  
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**NOTE 7 - NOTE PAYABLE**

Detail of the note payable as of January 31 is as follows:

	2006	2005
Note payable to Mission Investment Fund, refinanced on August 2003, with interest at 4% and monthly payments of principal and interest of \$172,964 until February 2012. The mortgage payable is secured by the Church's office building, which has a net book value of approximately \$17,185,000 at January 31, 2006.	\$ 11,053,066	\$ 12,651,321

Total interest expense for the years ended January 31, 2006 and 2005, was approximately \$479,000 and \$540,000, respectively, including approximately \$477,000 and \$538,000 on the mortgages payable.

Annual principal payments on the note payable for years ending January 31 are as follows:

Year ending January 31:	Amount
2007	\$ 1,664,049
2008	1,731,845
2009	1,801,533
2010	1,875,800
2011	1,952,223
2012 and thereafter	2,027,616
	<u>\$ 11,053,066</u>

**NOTE 8 - SPLIT INTEREST AGREEMENTS ADMINISTERED BY THE ELCA FOUNDATION**

Charitable Remainder Trusts: Charitable remainder trusts are arrangements in which the donor establishes and funds a trust with specific distributions to be made to a designated beneficiary or beneficiaries over the trust's term. Obligations to the beneficiaries are limited to the trust's assets. Assets are recorded at fair value when received and a liability is recorded for the present value of the estimated future payments to the beneficiaries. Present values are calculated using a discount rate based on the applicable federal rate at the date of the trust and the life expectancies of the beneficiaries. The 2000 mortality tables are used to calculate life expectancies unless a time restriction is specified.

(Continued)

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EVANGELICAL LUTHERAN CHURCH IN AMERICA  
 CHURCHWIDE ADMINISTRATIVE OFFICES  
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**NOTE 8 - SPLIT INTEREST AGREEMENTS ADMINISTERED BY THE ELCA FOUNDATION (Continued)**

Upon termination of the trust, the remaining assets are given to a combination of the Church, related organizations, and other organizations, with no more than 50% of the remainder going to unrelated organizations. The Church may ultimately have unrestricted use of the assets or the donor may place permanent or temporary restrictions on their use.

Charitable Gift Annuities: Charitable gift annuities are arrangements between a donor and the Church in which the donor contributes assets to the Church in exchange for a promise by the Church to pay a fixed amount for the life of the donor or other individuals designated by the donor. Due to state insurance regulations, the assets received are held as segregated assets. The annuity liability is a general obligation of the Church. Assets are recognized at fair value on the date of the contribution. An annuity payment liability is recognized for the present value of future cash flows expected to be paid to the donor or to the designated individual. The discount rate is the applicable federal rate on the date of the contract. The 2000 mortality tables are used to calculate the life expectancies of the annuity beneficiaries.

At the death of the donor or designated individual, the book value of the contract is distributed to the Church or related organization for unrestricted, temporarily restricted, or permanently restricted use depending upon the donor restrictions.

Pooled Income Funds and Life Income Contracts: Donors contribute assets to an investment pool and are assigned a specific number of units based on the proportion of the fair value of their contribution to the total fair value of the pooled income fund on the date of the donor's entry to the pooled fund. Until a donor's death, the donor or designated beneficiary is paid the actual ordinary income earned on the donor's units. Realized gains or losses are added to each unit's principal. Upon the donor's death, the value of the units is released to the Church or a related organization to be used as specified by the donor.

The contributed assets are recorded at fair value. A contribution is recorded at the fair value of the assets discounted for the estimated time period until the donor's death. The applicable federal rate at the date of the contribution is used for the discount rate and the 2000 mortality tables are used to calculate life expectancies. The difference between the fair value of the assets received and the revenue recognized is recorded as deferred revenue, representing the amount of the discount for future revenue.

(Continued)

16.

**NOTE 8 - SPLIT INTEREST AGREEMENTS ADMINISTERED BY THE ELCA FOUNDATION** (Continued)

A summary of recorded amounts related to these arrangements as of December 31, 2005 and 2004 is as follows:

	2006		2005	
	Deferred Revenue	Annuity Payable	Deferred Revenue	Annuity Payable
Charitable remainder annuity trusts	\$ -	3,313,865	\$ -	3,016,757
Charitable remainder unitrusts	-	46,713,730	-	47,616,790
Charitable gift annuities	-	63,533,256	-	59,957,784
Pooled income funds	1,514,942	-	1,572,691	-
Life income funds	247,611	-	261,265	-
Life income estates	322,660	-	337,216	-
	<u>\$ 2,885,213</u>	<u>\$ 113,560,851</u>	<u>\$ 2,171,172</u>	<u>\$ 110,591,331</u>

The summary of recorded amounts listed above as of December 31, 2005 and 2004 is not materially different than if it was recorded as of January 31, 2006 and 2005.

Adjustments to the liability to reflect amortization of the discount, re-evaluations of the present value of the estimated future payments to the donor or beneficiary, and changes in actuarial assumptions are recognized in the statement of activities as a change in the value of split interest agreements in temporarily or permanently restricted net assets based on the donor's restrictions.

**NOTE 9 - RELATED-PARTY TRANSACTIONS**

The Church provides accounting and management services to three affiliates at no charge. An estimate of the fair value of these accounting and management services is not readily available.

In addition, The Church also provides building space to four affiliates. One affiliate has a store and office spaces. Of which, the store space is billed and office space is not. As disclosed in Note 13, the church has entered into operating lease agreements with three of these entities which includes the store space for one affiliate. The Church is providing unbilled rental of office space to two entities which has an estimated fair value of \$193,000 as of January 31, 2006 and \$277,000 as of January 31, 2005.

The Church does not recognize the economic substance (fair value) of the unbilled services in the financial statements, as these are immaterial.

(Continued)

**NOTE 10 - DEFINED CONTRIBUTION PENSION PLAN**

Substantially all active employees of the Church are enrolled in the noncontributory defined contribution pension plan administered by the Board of Pensions. The employer contributions to the plan for the years ended January 31, 2006 and 2005 were \$5,516,723 and \$3,117,872 respectively. All contributions to the plan are funded on a current basis.

**NOTE 11 - PENSION BENEFITS**

The Church has established minimum pension levels, assumed from predecessor church organizations, for its retired clergy. The Church provides funding for these minimum retirement pension benefits to the extent that the reserves maintained by the Board of Pensions are insufficient to fund the plan. The actuarial present value of the Church's portion of the over-funded retirement pension obligation was approximately \$1,237,000 and \$571,000 at December 31, 2005 and 2004, respectively. During the years ended January 31, 2006 and 2005, the Church made payments totaling approximately \$0 and \$491,000, respectively, to the Board of Pensions to cover the cost of current retirees' pension benefits. The Church had an increase in the over-funded pension obligation of approximately \$666,000 for the year ended January 31, 2006 and a decrease in the unfunded pension obligation of \$708,000 for the year ended January 31, 2005. Employer contributions for the Pension Plan during the fiscal year ending January 31, 2007 are expected to be \$0.

During 2005, \$766,618 was paid in benefits to members and survivors under these plans. Total actuarial liability was \$4,090,135 and plan assets were \$5,327,286 which resulted in excess of plan assets over actuarial liabilities of \$1,237,151. For financial statement purposes, the investment return for Minimum and Non-Contributory benefits has changed from 5.0% to 5.5%. For market value reporting purposes, the investment return for ELCA Retirement Plan benefits for the Balanced and Bond Funds has changed from 5.0% to 5.5%. For market value reporting purposes, the investment return for ELCA Retirement Plan benefits for the Stock Fund remained at 4.5%.

The invested assets supporting the Church's minimum pension and non-contributory pension obligations were allocated across several asset categories at December 31, 2005 and 2004. The following table shows the percent of assets in each category:

Asset Category	2005	2004
Equity securities	35.7%	32.8%
Debt securities	50.4%	47.4%
Real estate	8.2%	8.1%
Cash and short-term investments	5.7%	11.7%
Total	<u>100.0%</u>	<u>100.0%</u>

(Continued)

**NOTE 11 - PENSION BENEFITS (Continued)**

**Investment Objective:** The primary investment objective is to meet the liabilities of the Fund. The Fund will be invested in a portfolio of stock, core fixed income, high yield, inflation indexed bond, real asset, and other investments. Volatility of market values of the Fund is of secondary concern relative to the need of meeting current and future payments to the Fund's beneficiaries.

The Fund will seek to generate rates of return in excess of the rate of inflation over longer time periods.

**Strategic Asset Allocation:** The Fund will be invested in stocks, core, fixed income, high yield, inflation indexed bond, real asset, money-market, and other investments. The total Fund will invest in major asset categories as follows:

<u>Target Allocation</u>	<u>Allocation</u>	<u>Range</u>
Equity securities	45%	30% to 60%
Debt securities	45%	25% to 65%
Real assets	10%	5% to 15%

Future discounted cash flows for the Retirement plan for the years ending December 31:

	Minimum and Non-Contributory Pension Plans
2006	\$ 631,000
2007	576,000
2008	523,000
2009	473,000
2010	425,000
2011 - 2015	4,144,000
	<u>\$ 6,772,000</u>

(Continued)

**NOTE 12 - POSTRETIREMENT HEALTH CARE BENEFITS**

The Church has assumed certain health care benefit plans from predecessor church organizations which provide postretirement medical benefits for clergy, certain lay employees, and missionaries. The Church makes contributions for active and retired clergy, certain lay employees, and missionaries on a pay as you go basis. The Church provides funding to the extent that the health benefits reserves maintained by the Board of Pensions are insufficient to fund the plan. Contributions for clergy are based upon a specified retirement age and years of service prior to January 1, 1986. Clergy who were ordained after December 31, 1985 are not eligible for this benefit. Contributions for certain lay employees and missionaries are based upon a specified retirement age and years of service prior to January 1, 1988. Certain lay employees and missionaries whose service to the Church began after December 31, 1987 are not eligible for this benefit. Approximately 12,000 active clergy, certain lay employees, missionaries, and spouses are potentially eligible for these health care benefits.

It was determined that approximately 1,200 participants were inadvertently omitted from the census data in previous years. The liability at January 31, 2006 includes all eligible and potentially eligible participants. This error resulted in an increase in expense and a decrease in net assets of \$2,799,000. The impact of this adjustment on prior periods cannot be determined.

During the years ended January 31, 2006 and 2005, the Church made payments totaling approximately \$4,000,000 and \$4,994,000, respectively, to the Board of Pensions to cover the cost of current retirees' health care benefits. Employer contributions for the Postretirement Health Care Benefit Plan during the fiscal year ending January 31, 2007 are expected to be \$4,000,000.

Actuarial assumptions used to determine fiscal 2005 and fiscal 2004 net periodic postretirement health care benefit costs include a discount rate of 5.5% and 5.5%, respectively. Actuarial assumptions used to determine the accumulated postretirement health care benefit obligations at December 31, 2004 and 2005 include a discount rate of 5.5% and 5.5%, respectively, and an expected return on plan assets of 6.5%.

(Continued)

**NOTE 12 - POSTRETIREMENT HEALTH CARE BENEFITS (Continued)**

The following table presents the plan's funded status reconciled with amounts recognized in the Church's statement of financial position at January 31:

	2006	2005
Accumulated postretirement health care benefit obligation:		
Retirees	205,999,000	\$ 189,297,000
Fully eligible active participants	49,428,000	56,030,000
Other active participants	718,000	1,699,000
Accumulated postretirement health care benefit obligation	256,145,000	247,026,000
Plan assets at fair value, primarily bonds and equities	(122,071,422)	(120,214,283)
Accumulated postretirement health care benefit obligation in excess of plan assets	134,073,578	126,811,717
Unrecognized net loss	(45,547,989)	(38,998,239)
Unrecognized postretirement health care benefit transition obligation	(7,030,000)	(8,035,000)
Postretirement health care benefit obligation	\$ 81,496,589	\$ 79,773,478

Net periodic postretirement health care benefit costs for the fiscal years ended January 31, 2006 and 2005 include the following components:

	2006	2005
Service cost of benefits earned	25,000	\$ 115,000
Interest cost on accumulated postretirement health care benefit obligation	14,285,000	15,260,000
Amortization of postretirement health care benefit transition obligation	1,005,000	1,005,000
Actual return on plan assets	(4,874,000)	(4,347,000)
Retiree Support Contributions	(4,716,969)	(3,123,857)
Net periodic postretirement health care benefit cost	\$ 5,724,031	\$ 8,909,143

(Continued)

**NOTE 12 - POSTRETIREMENT HEALTH CARE BENEFITS (Continued)**

For measurement purposes as of January 31, 2006, per capita health care costs for participants under age 65 were assumed to increase 10.60% during 2006. The rate of increase was assumed to decline gradually thereafter, reaching 6.70% in 2012 and remaining level thereafter. For participants age 65 and over, per capita health care costs were assumed to increase 10.4% during 2006. The rate of increase was assumed to decline gradually thereafter, reaching 7.90% in 2011 and remaining level thereafter. As of January 31, 2005, per capita health care costs for participants under 65 were assumed to increase 12.20% during 2005, while per capita health care costs for participants age 65 and over were assumed to increase 11.40%. The health care costs trend rate assumptions have a significant effect on the amounts reported. For example, increasing the assumed health care cost trend rates by one percentage point in each year would increase the accumulated postretirement health care benefit obligation as of January 31, 2006 by approximately \$26,404,000 and the aggregate of the service and interest cost components of net periodic postretirement health care benefit cost for the year ended January 31, 2006 by approximately \$1,367,000.

Future discounted cash flows for Retirement Medical Subsidy for the years ending December 31:

	Retiree Medical Subsidy (Net of Federal Subsidy)
2006	\$ 16,631,000
2007	17,389,000
2008	18,100,000
2009	18,774,000
2010	19,276,000
2011 - 2015	99,770,000
	\$ 189,940,000

The invested assets supporting the Church's retiree medical obligation were allocated across several asset categories at December 31, 2005 and 2004. The following table shows the percent of assets in each category:

Asset Category	2005	2004
Equity securities	44.4%	44.6%
Debt securities	45%	43.6%
Real estate	10.4%	10.7%
Cash and Short Term Investments	2%	1.1%
Total	100.0%	100.0%

(Continued)

**NOTE 12 - POSTRETIREMENT HEALTH CARE BENEFITS (Continued)**

**Investment Objective:** The primary investment objective is to meet the liabilities of the Fund. The Fund will be invested in a portfolio of stock, core fixed income, high yield, inflation indexed bond, real asset, and other investments. Volatility of market values of the Fund is of secondary concern relative to the need of meeting current and future payments to the Fund's beneficiaries.

The Fund will seek to generate rates of return in excess of the rate of inflation over longer time periods, with a long-term goal of meeting the inflation sensitive post-retirement health-related benefit liabilities.

All investments will be subject to the Social Purpose Funds Management Policy and Implementation Guidelines.

**Strategic Asset Allocation:** The Fund will be invested in stocks, core fixed income, high yield, inflation indexed bond, real asset, money-market, and other investments. The total Fund will invest in major asset categories as follows:

Target Allocation	Allocation	Range
Equity securities	45%	30% to 60%
Debt securities	45%	25% to 65%
Real assets	10%	5% to 15%

**NOTE 13 - LEASES**

**Lease Income:** The Church has entered into operating lease agreements with three affiliated organizations to lease a portion of its building for retail and office space. Annual base rent approximated \$64,000 for two tenants plus a pro rata share of building operating expenses as defined in the lease and for the other, is an open ended rental agreement at \$12,000 per month.

(Continued)

**NOTE 13 - LEASES (Continued)**

The Church has also entered into lease agreements with nonrelated exempt organizations to lease portions of its building for office space. The leases expire between July 31, 2006 and April 30, 2011. Minimum annual rentals under noncancelable leases for the years ending January 31 are as follows:

Year:	Amount
2007	\$ 529,000
2008	464,000
2009	444,000
2010	379,000
2011	174,000
	<u>\$ 1,990,000</u>

**Operating Leases:** The Church leases certain office facilities and equipment under various operating leases. The facilities' leases generally provide for renewal options and include escalator clauses based on increases in real estate taxes and operating expenses. Total rent expense for operating leases is approximately \$362,000 and \$366,000 for the years ended January 31, 2006 and 2005, respectively.

Minimum annual rental commitments under noncancelable leases for the years ending January 31 are as follows:

	Office Facilities	Office Equipment	Total
2007	\$ 154,153	\$ 210,168	\$ 364,321
2008	145,006	210,168	355,174
2009	24,168	204,668	228,836
2010	-	203,568	203,568
2011	-	203,568	203,568
2012 and thereafter	-	204,518	204,518
	<u>\$ 323,327</u>	<u>\$ 1,236,658</u>	<u>\$ 1,559,985</u>

(Continued)

**NOTE 14 - COLLECTIONS**

The Church's art collections, which were acquired through purchases and contributions, are not recognized as assets on the statement of financial position. The collections represent a wide variety of art mediums: collagraph, etching, intaglio, dry point engraving, katagome, linocut, oil, serigraph/silk-screen, stained glass, watercolor, and woodcut. The art is intended to share the Gospel visually with many of the pieces having biblical references. Purchases of collection items, if any, are recorded as decreases in unrestricted net assets in the year in which the items are acquired. Contributed collection items, if any, are not reflected on the financial statements. Proceeds from deaccessions or insurance recoveries, if any, are reflected as increases in the appropriate net asset classes.

**NOTE 15 - LINE OF CREDIT**

At January 31, 2006, the Church had a \$5,000,000 unsecured line of credit with Harris Trust and Savings Bank. Interest on outstanding borrowings is charged at the bank's prime commercial rate at January 31, 2006. There were no borrowings outstanding under this line of credit at January 31, 2006. No commitment fee is charged. The line of credit agreement is renewed annually.

**NOTE 16 - NET ASSETS RELEASED FROM RESTRICTIONS**

Net assets which were released from donor restrictions by incurring expenses satisfying the restricted purposes or by occurrence of other events specified by donors were as follows during the year ended January 31, 2006:

Satisfaction of program restrictions:	\$ 17,486,438
World Hunger	15,611,111
Diaser/Relief	680,077
Division for Outreach	1,861,402
Division for Global Mission Programs	958,573
Office of the Bishop	36,478
Other programs	36,478
Satisfaction of program restrictions	<u>\$ 36,634,079</u>

(Continued)

**NOTE 17 - CONCENTRATIONS OF RISK**

The Church's primary source of revenue is contributions from synods. The synod contributions are dependent upon contributions from the membership of congregations of the Church. There are nine regions comprising a total of 65 synods. The following is a summary of the contributions by synods in each of the regions during the years ended January 31:

	<u>2006</u>	<u>2005</u>
Region 1 - Northwest area	2,390,864	\$ 2,342,297
Region 2 - Southwest area	5,653,072	5,794,222
Region 3 - Northwest Midwest area	8,750,787	8,803,362
Region 4 - Southwest Midwest area	6,135,495	6,021,091
Region 5 - Northwest Midwest area	13,509,851	13,549,739
Region 6 - Southwest Midwest area	6,380,960	6,340,239
Region 7 - Northeast area	7,104,236	7,266,129
Region 8 - East area	8,107,759	8,089,745
Region 9 - Southeast area	<u>7,471,137</u>	<u>7,414,343</u>
Total synod mission support	<u>\$ 65,484,161</u>	<u>\$ 65,621,167</u>

**NOTE 18 - FAIR VALUE OF FINANCIAL INSTRUMENTS**

Statement of Financial Accounting Standards No. 107, *Disclosure about Fair Value of Financial Instruments*, requires all entities to disclose the fair value of financial instruments, both assets and liabilities, for which it is practicable to estimate fair value.

The Church used the following methods and assumptions to estimate the fair value of each class of financial instruments for which it is practical to estimate that value. Changes in assumptions could significantly affect the estimates.

Cash, Cash Equivalents, and Interest Receivable: The carrying amount approximates fair value because of the short maturity of these instruments.

Mortgages, Notes, Contracts for Deed: The mortgages, notes, and contracts for deed carrying values approximate fair values based on current interest rates and the present values of the estimated future cash flows.

Overseas Church Construction Loans: The carrying value is recognized as the principal due at January 31, 2006. The fair value is based on future payments at the nominal interest rate (ranging from 2% to 5%), discounted at the prime rate, at January 31, 2006.

(Continued)



**NOTE 18 - FAIR VALUE OF FINANCIAL INSTRUMENTS (Continued)**

**Investments:** The majority of investments in equity and debt securities have readily determinable fair values. Other investments' carrying values approximate fair values based on current interest rates and the present values of the estimated future cash flows.

**Deferred Revenue, Annuities Payable, Funds Held for Others, and Funds Held for Others in Perpetuity:** The carrying value approximates the fair value as the carrying value is calculated as the present value of the estimated future cash flows, except for annuities payable, whose fair value is approximately \$116,186,000 versus a carrying value of approximately \$113,560,000.

**Mortgages and Notes Payable:** The carrying value approximates the fair value as the carrying value is calculated as the remaining amounts due on these mortgages and notes.

**NOTE 19 - FINANCIAL INSTRUMENTS WITH OFF-BALANCE-SHEET RISK**

The Church is party to financial instruments with off-balance sheet risk in the normal course of its business. These instruments include financial guarantees and involve, to varying degrees, elements of credit and interest rate risk in excess of the amount recognized in the statement of financial position. The contract or notional amounts of those instruments reflect the extent of involvement the Church has in particular classes of financial instruments.

The Church's exposure to credit loss in the event of nonperformance by the other party to the financial instrument for the guarantee commitment is represented by the contractual amount of those instruments. The Church uses the same credit policies in making commitments and conditional obligations as it does for on-balance sheet instruments.

Unless noted otherwise, the Church does not require collateral or other security to support financial instruments with credit risk. The contractual amount is a reasonable estimate of the fair value. No material losses are anticipated by management as a result of these transactions.

(Continued)

**NOTE 20 - SECURITIES LOANED**

The Church has an agreement with its investment custodian to lend securities to brokers in exchange for a fee. The security lending agreement specifies that the custodian is responsible for the lending of securities and obtaining adequate collateral from the borrower. The Church receives compensation in the form of fees, or retains a portion of interest on the investment or any cash received as collateral. The Church also continues to receive interest or dividends on the securities loaned. The loans are secured by collateral at least equal, at all times, to the fair value of the securities loaned plus accrued interest. Any gain or loss in the fair value of the securities loaned that may occur during the term of the loan will accrue to the benefit of the Church.

At December 31, 2005 and 2004, investment securities with an aggregate market value of approximately \$69 and \$64 million, respectively, were loaned to various brokers and are returnable upon demand.

The ELCA Foundation earned approximately \$108,700 in fees for the year ended December 31, 2005 and \$84,000 in fees for the year ended December 31, 2004.

**NOTE 21 - UNRESTRICTED NET ASSETS**

Unrestricted net assets consist of the following at January 31:

	2006	2005
General	\$ 40,386,312	\$ 45,506,376
Net investment in property, furniture, and equipment	14,659,780	13,399,679
Postretirement health care benefits	(81,496,509)	(79,772,478)
	<u>\$ (26,480,417)</u>	<u>\$ (20,866,423)</u>

(Continued)

EVANGELICAL LUTHERAN CHURCH IN AMERICA  
 CHURCHWIDE ADMINISTRATIVE OFFICES  
 NOTES TO CONSOLIDATED FINANCIAL STATEMENTS  
 January 31, 2006 with comparative amounts for 2005

**NOTE 22 - TEMPORARILY RESTRICTED NET ASSETS**

Temporarily restricted net assets are available for the following purposes or periods at January 31:

	2006	2005
Program restricted:		
Disaster Relief	32,099,749	\$ 9,949,255
World Hunger	2,905,690	3,586,011
Division for Ministry	664,783	367,592
Division for Church in Society	4,065,604	3,419,447
Division for Outreach	1,366,487	1,091,001
Division for Congregational Ministries	373,058	460,989
Department for Synodical Relations	254,173	111,343
Division for Global Mission	1,945,211	1,344,149
Division for Higher Education and Schools	224,740	291,775
Department for Communication	59,785	95,709
Other programs	237,605	336,262
	44,196,885	21,053,513
Time restricted, expendable in subsequent years	62,525,653	51,800,233
	<u>\$ 106,722,538</u>	<u>\$ 72,853,746</u>

A review during 2005 of Unrestricted and Board Designated Endowments resulted in a reclassification of several endowments and the separation of others by donor restriction in order to properly reflect donor imposed restrictions on the financial statements.

(Continued)

EVANGELICAL LUTHERAN CHURCH IN AMERICA  
 CHURCHWIDE ADMINISTRATIVE OFFICES  
 NOTES TO CONSOLIDATED FINANCIAL STATEMENTS  
 January 31, 2006 with comparative amounts for 2005

**NOTE 23 - PERMANENTLY RESTRICTED NET ASSETS**

Permanently restricted net assets are restricted to:

	2006	2005
Investment in perpetuity, the income from which is expendable	107,983,540	\$ 100,235,501
Deferred gifts that will provide proceeds upon death of annuitant for a permanent endowment	13,912,960	14,782,325
Paid-up life insurance policies that will provide proceeds upon death of insured for permanent endowments	1,850,554	1,610,292
	<u>\$ 123,747,054</u>	<u>\$ 116,628,118</u>

**NOTE 24 - CONTINGENCIES**

The Church is a party to litigation in various matters arising in the ordinary course of operations. Typically, the Church's insurance carriers are defending these matters. Pending litigation will be vigorously defended and, in the opinion of management, is likely resolved without any material adverse effect upon the financial statements of the Church.

SUPPLEMENTARY INFORMATION  
 EVANGELICAL LUTHERAN CHURCH IN AMERICA  
 CHURCHWIDE ADMINISTRATIVE OFFICES  
 CONSOLIDATING STATEMENT OF FINANCIAL POSITION INFORMATION BY FUND  
 January 31, 2006

	General Operating and Other Restricted Funds	Endowment Funds	Deferred Gift Funds	Total
<b>ASSETS</b>				
Cash and cash equivalents	\$ 12,375,393	\$ 10,440,215	\$ 5,501,470	\$ 28,317,078
Cash and securities held as collateral for loan	-	15,972,497	54,164,484	70,136,981
Loans under securities agreement	-	(15,972,497)	64,164,484	47,191,987
Accounts receivable	13,114,330	833,910	763,038	14,711,278
Interest receivable	-	537,260	1,243,038	1,780,298
Investments	48,024,081	257,004,717	183,041,277	488,070,075
Prepaid expenses and other assets	4,459,137	2,375,667	-	6,834,804
Mortgages, notes, and contracts for deed, net	1,028,178	-	2,004,094	3,032,272
Overseas church construction loans	724,742	-	-	724,742
Property, furniture, and equipment, net	25,712,846	-	-	25,712,846
Beneficial interest in perpetual trusts	-	13,875,865	1,435,704	15,311,629
<b>Total assets</b>	<b>\$ 105,436,707</b>	<b>\$ 285,065,634</b>	<b>\$ 193,999,671</b>	<b>\$ 584,492,012</b>
<b>LIABILITIES AND NET ASSETS</b>				
<b>Liabilities</b>				
Accounts payable	\$ 4,606,683	\$ 3,761,958	\$ 938,319	\$ 9,306,960
Deferred revenue	3,875,967	108,302	2,085,213	6,069,482
Due to related organizations	(166,313)	1,283,964	(217,206)	899,445
Amunites payable	-	-	-	-
Notes payable	50,512	83,546,889	46,644,225	130,699,626
Other liabilities	11,053,066	-	-	11,053,066
Postretirement health care benefits	81,406,509	-	-	81,406,509
Funds held for others in perpetuity	-	26,106,168	-	26,106,168
Other liabilities	1,790,160	-	580	1,790,740
<b>Total liabilities</b>	<b>102,706,584</b>	<b>114,757,281</b>	<b>163,029,972</b>	<b>380,533,837</b>
<b>Net assets</b>				
Unrestricted	(42,903,416)	11,395,001	5,057,998	(26,450,417)
Temporarily restricted	45,665,539	49,040,258	12,099,741	106,805,538
Permanently restricted	-	109,834,034	13,912,940	123,746,974
<b>Total net assets</b>	<b>2,730,123</b>	<b>170,278,353</b>	<b>30,989,699</b>	<b>203,998,175</b>
<b>Total liabilities and net assets</b>	<b>\$ 105,436,707</b>	<b>\$ 285,065,634</b>	<b>\$ 193,999,671</b>	<b>\$ 584,492,012</b>

EVANGELICAL LUTHERAN CHURCH IN AMERICA  
 CHURCHWIDE ADMINISTRATIVE OFFICES  
 CONSOLIDATED SCHEDULES OF EXPENSES BY OBJECT  
 Years ended January 31, 2006 and 2005

	2006	2005
<b>Financial support - grants</b>	<b>\$ 57,814,115</b>	<b>\$ 44,101,579</b>
<b>Compensation</b>		
Central staff	24,583,893	23,788,839
Missionaries	3,143,330	3,430,838
Employee benefits	10,908,785	9,554,351
Central staff	1,719,237	1,768,458
Missionaries	5,724,031	8,909,143
Postretirement health care benefits	644,234	531,301
Consultant and independent contractors	3,776,350	3,028,188
Travel: staff, board, and committees	4,244,125	3,290,212
Special events	2,556,911	1,378,982
Office expenses	5,869,258	2,214,226
Printing/duplicating	2,728,309	2,413,064
Purchased services	438,845	484,952
Insurance	1,291,653	996,482
Investment expense	8,762,072	7,669,853
Endowment interest payments and distribution	479,250	539,732
Interest expense	1,442,100	1,462,684
Facilities and utilities	546,002	715,864
Noncapitalized equipment, repairs, and rentals	1,486,863	1,645,708
Depreciation	2,223,982	2,301,736
Miscellaneous		
<b>Total expenses</b>	<b>\$ 138,383,345</b>	<b>\$ 120,217,192</b>

**Appendix B:  
2006 ELCA Financial Statements**

EVANGELICAL LUTHERAN CHURCH IN AMERICA  
CHURCHWIDE ADMINISTRATIVE OFFICES  
CONSOLIDATED FINANCIAL STATEMENTS  
January 31, 2007 and 2006

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EVANGELICAL LUTHERAN CHURCH IN AMERICA  
CHURCHWIDE ADMINISTRATIVE OFFICES  
CONSOLIDATED FINANCIAL STATEMENTS  
January 31, 2007 and 2006





Crowe, Chizek and Company LLC  
Member: Iowa and Minnesota

REPORT OF INDEPENDENT AUDITORS

Board of Directors and Shareholders  
Evangelical Lutheran Church in America  
Churchwide Administrative Offices

We have audited the accompanying consolidated statement of financial position of the Churchwide Administrative Offices of the Evangelical Lutheran Church in America (the Church) as of January 31, 2007, and the related consolidated statements of activities and cash flows for the year then ended. These consolidated financial statements are the responsibility of the Church's management. Our responsibility is to express an opinion on these consolidated financial statements based on our audit. The prior year summarized comparative information has been derived from the Church's 2006 financial statements and, in our report dated May 15, 2006, we expressed an unqualified opinion on those financial statements.

We conducted our audit in accordance with auditing standards generally accepted in the United States of America. Those standards require that we plan and perform the audit to obtain reasonable assurance about whether the financial statements are free of material misstatement. An audit includes examining, on a test basis, evidence supporting the amounts and disclosures in the financial statements. An audit also includes assessing the accounting principles used and significant estimates made by management, as well as evaluating the overall financial statement presentation. We believe that our audit provides a reasonable basis for our opinion.

As discussed in Note 1 to the financial statements, the financial statements being presented are only for the Churchwide Administrative Offices of the Evangelical Lutheran Church in America and do not include the assets, liabilities and net assets, and the revenue and expenses of the entire Evangelical Lutheran Church in America that are recorded in the accounts of the other organizations of the Evangelical Lutheran Church in America. Accordingly, the accompanying financial statements are not intended to present the financial position of the entire Evangelical Lutheran Church in America as of January 31, 2007, or the changes in its net assets and its cash flows for the year then ended in conformity with accounting principles generally accepted in the United States of America.

1.

In our opinion, the consolidated financial statements referred to above present fairly, in all material respects, the financial position of the Churchwide Administrative Offices of the Evangelical Lutheran Church in America as of January 31, 2007, and the changes in its net assets and its cash flows for the year then ended in conformity with accounting principles generally accepted in the United States of America.

Our audit was made for the purpose of forming an opinion on the basic financial statements taken as a whole. The supplementary information as of and for the year ended January 31, 2007 on pages 30 and 31, is presented for purposes of additional analysis and is not a required part of the basic financial statements. Such information has been subjected to the auditing procedures applied in the audit of the basic financial statements and, in our opinion, is fairly stated in all material respects in relation to the basic financial statements taken as a whole.

*Crowe Chizek and Company LLC*  
Crowe Chizek and Company LLC

Chicago, Illinois  
June 1, 2007

EVANGELICAL LUTHERAN CHURCH IN AMERICA  
CHURCHWIDE ADMINISTRATIVE OFFICES  
CONSOLIDATED STATEMENTS OF FINANCIAL POSITION  
January 31, 2007 and with comparative totals for 2006

	2007	2006
<b>ASSETS</b>		
Cash and cash equivalents	\$ 18,984,085	\$ 28,317,078
Cash and securities held as collateral for securities loaned (Note 2)	72,133,881	70,136,981
Payable under securities loan agreements (Note 2)	(72,133,881)	(70,136,981)
Accounts receivable (Note 2)	16,058,094	14,708,298
Interest receivable	1,991,085	1,780,268
Investments (Note 3)	545,908,815	488,070,075
Prepaid expenses and other assets	6,834,804	6,834,804
Mortgages, notes, and contracts for deed, net (Note 4)	2,481,795	3,032,272
Overseas church construction loans (Note 5)	552,322	724,742
Property, furniture, and equipment, net (Note 6)	27,425,945	25,712,846
Beneficial interest in perpetual trusts	17,346,110	15,312,629
<b>Total assets</b>	<b>\$ 637,515,006</b>	<b>\$ 584,493,012</b>
<b>LIABILITIES AND NET ASSETS</b>		
Liabilities		
Accounts payable	\$ 6,446,461	\$ 9,306,950
Deferred revenue	2,183,475	6,069,482
Due to related organizations	332,922	880,445
Annuities payable (Note 8)	117,274,641	113,560,851
Funds held for others	163,407,823	130,239,626
Note payable (Note 7)	9,386,246	11,063,066
Postretirement health care benefits (Note 12)	81,349,362	81,496,509
Funds held for others in perpetuity	32,634,678	26,106,168
Other liabilities	1,979,878	1,790,740
<b>Total liabilities</b>	<b>414,997,486</b>	<b>380,503,837</b>
<b>Net assets</b>		
Unrestricted (Note 2)	(17,709,020)	(26,480,417)
Temporarily restricted (Note 2)	111,351,445	106,722,538
Permanently restricted (Note 2)	128,875,085	123,747,054
<b>Total net assets</b>	<b>222,517,520</b>	<b>203,989,175</b>
<b>Total liabilities and net assets</b>	<b>\$ 637,515,006</b>	<b>\$ 584,493,012</b>

See accompanying notes to consolidated financial statements.

EVANGELICAL LUTHERAN CHURCH IN AMERICA  
CHURCHWIDE ADMINISTRATIVE OFFICES  
CONSOLIDATED STATEMENTS OF ACTIVITIES  
Year ended January 31, 2007, with comparative totals for 2006

	2007	2006
	Total	Total
<b>Unrestricted</b>	<b>\$ 65,664,031</b>	<b>\$ 65,664,031</b>
<b>Temporarily Restricted</b>	<b>18,911,255</b>	<b>18,911,255</b>
<b>Permanently Restricted</b>	<b>-</b>	<b>-</b>
<b>Total</b>	<b>\$ 84,575,286</b>	<b>\$ 84,575,286</b>
Contributed revenues	5,844,651	3,790,349
World Hunger Appeal	(32,000)	6,880,387
Missionary support (Note 17)	1,065,951	10,597,427
Missionary sponsorship	3,822,113	3,852,113
Disaster relief	4,997,608	4,997,608
Vision for Mission	1,224,403	1,224,403
Employment contributions	1,543,896	1,543,896
Mission investment fund	6,413,080	6,413,080
Bequests, trusts, and residuums	990,149	1,004,324
Grants - corporate and other	4,300,260	4,487,124
Other gifts	2,360,280	2,360,280
Other income	48,853,668	48,853,668
<b>Total contributed support</b>	<b>83,333,661</b>	<b>83,333,661</b>
Other revenue	64,462	5,909,845
Dividend and interest income	(32,000)	6,880,387
Change in market value of beneficial outside trusts	1,918,039	1,918,039
Region officers' revenue	1,633,336	1,633,336
Change in split interest agreements	(125,610)	62,990
Change in other revenue	633,807	1,673,807
Lease income	25,985	836,807
Miscellaneous income	160,246	186,229
<b>Total other revenue</b>	<b>2,062,791</b>	<b>20,627,282</b>
<b>Net assets released from restrictions</b>	<b>(41,467,482)</b>	<b>(41,467,482)</b>
Satisfaction of program restrictions (Note 16)	(23,762)	(23,762)
Expiration of time restrictions	(1,413,293)	-
Distribution in excess of current year income	2,062,791	-
Investment income	(127,562)	-
Change in donor designation investments held in perpetuity	128,987	-
Change in donor designation Net assets released from restrictions	102,226	(103)
<b>Total revenue</b>	<b>157,212,476</b>	<b>171,334,257</b>
<b>Expenses</b>	<b>6,623,266</b>	<b>7,698,995</b>
Program services	21,761,740	22,238,342
Corporate Outreach and Core Ministries	36,051,073	34,909,432
Global Mission	627,610	1,392,046
Multicultural Ministries	-	23,534,045
Church in Society	-	19,685,877
Creation and education	-	13,897,546
Communications	-	3,086,583
Church personnel	-	3,562,355
Office of the Presiding Bishop	-	3,974,637
	6,835,316	5,514,027

(Continued)

EVANGELICAL LUTHERAN CHURCH IN AMERICA  
CONSOLIDATED STATEMENTS OF ACTIVITIES

Year ended January 31, 2007, with comparative totals for 2006

	Unrestricted	Temporarily Restricted	Permanently Restricted	2007 Total	2006 Total
Expenses (Continued)					
Regional offices' expense (continued)					
Region offices' expense	\$ 1,642,101	\$ -	\$ -	\$ 1,642,101	\$ 2,344,226
Postretirement health care benefits	(279,878)	-	-	(279,878)	(665,623)
Distribution of endowment income and other investing income	3,519,520	-	-	3,519,520	5,724,031
Total program services	12,295,255	-	-	12,295,255	11,544,082
Management and general expenses	133,482,465	-	-	133,482,465	124,274,062
Management and general expenses (continued)					
Office of the Bishop	3,191,468	-	-	3,191,468	1,918,471
Office of the Treasurer	4,545,273	-	-	4,545,273	3,820,472
Office of the Secretary	2,333,187	-	-	2,333,187	4,613,255
Foundation	1,327,720	-	-	1,327,720	546,166
Development services	49,581	-	-	49,581	722,896
Total management and general	11,847,208	-	-	11,847,208	11,131,200
Fundraising					
Economic outreach and evangelism	51,818	-	-	51,818	63,410
Communication services	66,566	-	-	66,566	135,285
ELCA Foundation	988,077	-	-	988,077	1,002,814
Development Services	3,075,356	-	-	3,075,356	1,764,374
Total fundraising	4,181,817	-	-	4,181,817	2,965,869
Total expenses	149,511,690	-	-	149,511,690	138,383,345
Net operating revenues less operating expenses	7,700,986	6,623,286	7,698,993	22,023,267	35,652,225
Non-operating transactions					
Reclassification of prior year's endowment balances (and 2)	-	(923,968)	(2,570,954)	(3,494,922)	(678,491)
Transfer to reestablish endowment balances	1,070,411	(1,070,411)	-	-	-
Changes in net assets	8,771,397	4,628,907	5,128,041	18,528,345	35,373,734
Net assets at beginning of year	(26,480,417)	(16,724,338)	(73,747,054)	(213,951,709)	(168,613,441)
Net assets at end of year	(17,709,020)	(11,351,445)	(18,619,013)	(227,317,478)	(203,239,707)

See accompanying notes to consolidated financial statements.

5.

EVANGELICAL LUTHERAN CHURCH IN AMERICA  
CONSOLIDATED STATEMENTS OF CASH FLOWS

For the year ended January 31, 2007 with summarized financial information for 2006

	2007	2006
<b>Cash flows from operating activities</b>		
Increase in net assets	\$ 18,528,345	\$ 35,373,734
Depreciation	1,513,919	1,486,862
Amortization of postretirement health care benefits transition	1,005,000	1,005,000
Gain from investments, net	(29,825,718)	(5,171,452)
Recoveries of losses on investments, notes, and loans	(245,912)	(41,199)
Acquisition of investments through gifts	(3,387,683)	(1,312,093)
Gain on restricted for long-term investment	(3,738,080)	(7,298,261)
Gain on beneficial interest in perpetual trusts	(2,033,481)	(137,959)
Loss on sale/disposal of property, furniture, and equipment	184,234	23,318
Currency exchange loss on overseas church construction loans	(37,400)	(530,065)
Changes in allowance on notes	(1,349,796)	879,993
Changes in receivable	(210,817)	(66,187)
Prepaid expenses and other assets	68,049	(1,287,300)
Accounts payable	(2,860,489)	(1,637,075)
Deferred revenue	(3,886,007)	3,787,762
Due to related organizations	(547,522)	(613,456)
Postretirement health care benefits	(1,192,147)	719,031
Other liabilities	89,118	(136,409)
Funds held for others	33,158	20,661
Funds held for others in perpetuity	6,528,510	2,074,657
Net cash from operating activities	11,912,369	37,395,617
<b>Cash flows from investing activities</b>		
Purchase and acquisition of equipment	(3,227,017)	(1,151,027)
Issuance of mortgages, notes, and contracts for deed	47,677	123,986
Payments received on mortgages, notes, and contracts for deed	540,199	1,222,731
Issuance of overseas church construction loans	234,088	(9,280)
Payments received on overseas church construction loans	(175,017,263)	(175,814,079)
Proceeds from sale of investments	150,388,924	126,080,155
Net cash used in investing activities	(27,033,382)	(49,672,718)
<b>Cash flows from financing activities</b>		
Proceeds from gifts restricted for long-term investment	3,739,050	7,298,261
Amortities payable	3,713,790	2,969,520
Payments on mortgage payable, notes payable, and capital leases	(1,664,820)	(1,588,254)
Net cash from financing activities	5,788,020	8,669,527
Decrease in cash and cash equivalents	(9,332,993)	(3,414,374)
Cash and cash equivalents at beginning of year	28,317,028	31,731,452
<b>Cash and cash equivalents at end of year</b>	<b>\$ 18,984,035</b>	<b>\$ 28,317,028</b>
Supplemental disclosure of cash flow information		
Investment paid	\$ 412,852	\$ 479,250
Investments through gifts	3,387,683	1,312,093

See accompanying notes to consolidated financial statements.

6.

**NOTE 1 - NATURE OF BUSINESS AND SIGNIFICANT ACCOUNTING POLICIES**

Organization: The Evangelical Lutheran Church in America (the Church) is a Minnesota nonprofit corporation that functions independently with the congregations and synods of the Church. The Church serves on behalf of and in support of the Church's members, congregations, and synods. To fulfill its purpose, the Church receives, establishes, and supports congregations and ministries necessary to carry out its mission. The Church has constituent Lutheran congregations in 65 synods throughout the United States and the Caribbean. The Church's principal source of revenue is contributions.

The ELCA Endowment Fund Pooled Trust (the Trust) was initially established on October 9, 1995 and restated on January 20, 1999 under a Restated Declaration of Trust by and between the Church and the Endowment Fund of the Evangelical Lutheran Church in America (the Endowment Fund). The Church established the Trust to allow for the collective long-term investment of funds belonging to the Church, Endowment Fund, its congregations, synods, seminaries, and other eligible affiliated entities. The Endowment Fund is the Trustee of the Trust. The ELCA Foundation, an unincorporated unit of the Church, is the administrator of the Trust. The Board of Pensions of the Evangelical Lutheran Church (the Board of Pensions), an affiliated corporation unit of the Church, is the investment advisor to the Trust.

The accompanying consolidated financial statements include all administrative and program offices and departments of the Churchwide Administrative Offices of the Evangelical Lutheran Church in America and ELCA Endowment Fund Pooled Trust. These financial statements do not include the accounts of organizations of the Church such as the Board of Pensions, Mission Investment Fund of the Evangelical Lutheran Church in America (Mission Investment Fund), Publishing House of the Evangelical Lutheran Church in America, and Women of the Evangelical Lutheran Church in America, congregations, schools, cemeteries, homes, seminaries, or any other institution owned and operated by religious orders of men or women, except insofar as financial transactions have taken place between them and the Church (e.g., subsidies, loans, and deposits). These organizations may or may not be separate corporations under civil law and may or may not be under the control of the Church; however, each is an operating entity distinct from the Church, maintains separate accounts, carries on its own services and programs, and reports annually to its respective constituency.

Basis of Presentation: The accompanying consolidated financial statements have been prepared on the accrual basis of accounting. All significant intercompany transactions between the Church and the Trust have been eliminated from the accompanying consolidated financial statements.

(Continued)

7.

**NOTE 1 - NATURE OF BUSINESS AND SIGNIFICANT ACCOUNTING POLICIES**  
(Continued)

To ensure the observance of limitations and restrictions placed on the use of resources available, the Church maintains its financial accounts in accordance with the principles and practices of fund accounting. Fund accounting is the procedure by which resources for various purposes are classified for accounting purposes in accordance with activities or objectives of the Church.

For external reporting purposes, however, the financial statements have been prepared to focus on the organization as a whole and to present balances and transactions classified based upon the existence or absence of donor-imposed restrictions. Net assets, revenue, expenses, gains, and losses have been classified into three net asset classes based on donor-imposed restrictions. A description of each net asset class follows:

Unrestricted - Net assets that are not subject to donor-imposed restrictions including the carrying value of all property, furniture, and equipment. Items that affect this category of net assets include unrestricted contributions and bequests, restricted contributions and bequests whose donor-imposed restrictions were met during the fiscal year, and investment income whose use is unrestricted, as well as all expenses incurred in connection with the operations of the Church.

Temporarily Restricted - Net assets subject to donor-imposed restrictions that will be met either by actions of the Church or the passage of time. Items that affect this net asset category are restricted contributions, bequests, and investment income whose use is limited to specific purposes by the donor. These amounts are reclassified to unrestricted net assets when such restrictions are met or have expired.

Permanently Restricted - Net assets that are subject to donor-imposed restrictions which require them to be maintained permanently by the Church. Items that affect this net asset category include gifts wherein donors stipulate that the corpus be held in perpetuity (primarily gifts for endowments and gifts solicited by the Church that will fund perpetual endowments) and only the income be made available for unrestricted or restricted purposes. The accumulated undistributed investment income on permanently restricted endowment funds is included in the temporarily restricted net assets, except for unrestricted amounts where the Church is the beneficiary, in which case it is included in unrestricted net assets.

(Continued)

8.



**NOTE 1 - NATURE OF BUSINESS AND SIGNIFICANT ACCOUNTING POLICIES**  
 (Continued)

**Summarized Comparative Information:** The financial statements include certain prior-year summarized comparative information in total but not by net asset class. Such information does not include sufficient detail to constitute a presentation in conformity with accounting principles generally accepted in the United States of America. Accordingly, such information should be read in conjunction with the Church's financial statements for the year ended January 31, 2006, from which summarized information was derived.

**Cash and Cash Equivalents:** Cash and cash equivalents include investments in money market accounts, commercial paper, and other short-term investments with original maturities of three months or less from the date of purchase.

**Beneficial Interest in Perpetual Trusts Administered by Outside Organizations:**

*Trusts in Perpetuity* - The Church has been granted a beneficial interest in various irrevocable trust accounts created under wills or deeds of trust. These trust accounts are administered and held by outside trustees. The Church records the fair value of the beneficial interest as a receivable and revenue when documentation of the beneficial interest is received. Annual distributions of income from these trusts are recorded directly by the Church division which benefits from this interest.

*Charitable Remainder Trusts* - A charitable remainder trust is an arrangement with an outside organization in which the donor establishes and funds a trust and stipulates that specific distributions be made to a designated beneficiary or beneficiaries over the lives of the beneficiary(ies), with the remainder to be distributed to the Church upon death of the beneficiary(ies). When notified of the irrevocable interest in the trust, the Church records the present value of the fair market value of the trust's assets as a contribution receivable. Present values are calculated using a discount rate based on the applicable federal rate at the date of the trust and life expectancies unless the end dates of the trusts, in number of years, are specified. Each year, the contracts are revalued and the difference is reported as a change in the value of the split interest agreements. At death and voluntary distribution, the assets received by the Church are recognized at fair value, the contribution receivable is closed, and any remaining difference is reported as a change in the value of split interest agreements.

**Investments and Related Income, Gains, and Losses:** Investments are reported at fair value, except for certain investments in real estate, which are reported at cost. Substantially all of the investments have readily determinable market values and therefore, fair value was determined using quoted market prices. Investments carried at fair value consist primarily of stocks, corporate and government obligations, publicly traded real estate securities, mortgage-backed securities, and mutual funds. The cost of securities sold is based on either the specific identification or average cost method.

(Continued)

**NOTE 1 - NATURE OF BUSINESS AND SIGNIFICANT ACCOUNTING POLICIES**  
 (Continued)

Investment income, gains and losses, and any investment-related expenses are recorded as changes in unrestricted net assets in the statement of activities unless their use is temporarily or permanently restricted by explicit donor stipulations. In the absence of donor stipulations to the contrary, losses on the investment of a donor-restricted endowment fund reduce temporarily restricted net assets to the extent that donor-imposed temporary restrictions on net appreciation of the fund have not been met before the loss occurs. Any remaining loss is recorded as a reduction of unrestricted net assets. Realized and unrealized gains and losses on all Church permanently restricted endowments are being recognized in temporarily restricted net assets, except for unrealized gains and losses on deferred gifts that will provide proceeds upon death of the annuitant for a permanent endowment. The aggregate amounts of funds for which the fair value of the assets held is less than the level required by donor stipulation or law were \$18,051,574 and \$30,828,292 at December 31, 2006 and 2005, respectively. At December 31, 2005, a cumulative loss of approximately \$525,000 was reported in unrestricted net assets to re-establish underwater endowment balances in accordance with Statement of Financial Accounting Standards No. 124, *Accounting for Certain Investments Held by Not-for-Profit Organizations*. During the current year, approximately \$1,070,000 in losses have been recovered and reclassified from temporarily restricted net assets to unrestricted net assets.

**Property, Furniture, Equipment, and Depreciation:** Property, furniture, and equipment are recorded at cost, less accumulated depreciation to date. Depreciation is provided over the following useful lives on a straight-line basis:

Office building	50 years
Mission homes and apartments	25 years
Leasehold improvements	20 years
Furniture, fixtures, and equipment	10 years
Computers, software, and related components	3 years

**Funds Held for Others:** Funds held for others consist of contributions received on behalf of and other resources held for other Lutheran organizations that are separate nonconsolidated entities. The Church does not have variance powers over these funds.

**Vacation Pay:** The Church recognizes vacation pay expense when earned by its nonmissionary personnel. The liability for vacation pay of missionary personnel cannot be reasonably estimated and such amounts are recognized when paid.

(Continued)

EVANGELICAL LUTHERAN CHURCH IN AMERICA  
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**NOTE 1 - NATURE OF BUSINESS AND SIGNIFICANT ACCOUNTING POLICIES**  
(Continued)

**Revenue, Expenses, and Contributions:** Revenues are reported as increases in unrestricted net assets unless use of the related assets is limited by donor-imposed restrictions. Expenses are reported as decreases in unrestricted net assets. Gains and losses on investments and other assets or liabilities are reported as increases or decreases in unrestricted net assets unless their use is restricted by explicit donor stipulation. Expiration of temporary restrictions on net assets (i.e., the donor-stipulated purpose has been fulfilled and/or the stipulated time period has elapsed) are reported as reclassifications between applicable classes of net assets.

Contributions, including unconditional promises to give, are recognized in the period received. Conditional contributions are not recognized until the conditions on which they depend are substantially met. Contributions of assets other than cash are recorded at estimated fair value. Contributions to be received after one year are discounted at an appropriate discount rate commensurate with the risk involved. Amortization of discount is recorded as additional contribution revenue in accordance with donor-imposed restrictions, if any, on the contributions.

Contributions received with donor-imposed restrictions are reported as revenue of the temporarily restricted net asset class. Contributions of land, building, and equipment without donor-imposed restrictions concerning the use of such long-lived assets are reported as revenue of the unrestricted net asset class.

**Endowment Pool Distributions:** Endowment investments are pooled and managed on the "total return" concept. When a pool is established, ownership interests are initially assigned through unitization to the pool based on the fair value of the cash and securities placed in the pool by each participant. Current fair value is used to determine the number of units allocated to additional assets placed in the pool and to value withdrawals from the pool. Distributions from the pool may be made from dividend and interest income, and net realized gains. If distributions exceed the actual dividends, interest, and realized gains, the excess is distributed first from accumulated undistributed earnings, then from capital. At December 31, 2006, 1,086 of 1,437 accounts had accumulated undistributed earnings compared to 328 of 1,299 accounts at December 31, 2005.

Distributions are made each quarter at a rate established annually by the Board of Trustees of The Endowment Fund Pooled Trust of the ELCA. The rate of distribution is established to be less than the anticipated total return of the fund. The average rate established for the calendar years 2006 and 2005 were 4.75% and 5% respectively. The calendar year 2006 rate is applied to the average market value of the assets in the pool as of December 31, 2005, 2004, 2003, 2002, and 2001. The calendar year 2005 rate is applied to the average market value of the assets in the pool as of December 31, 2004, 2003, 2002, 2001, and 2000.

(Continued)

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EVANGELICAL LUTHERAN CHURCH IN AMERICA  
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**NOTE 1 - NATURE OF BUSINESS AND SIGNIFICANT ACCOUNTING POLICIES**  
(Continued)

**Income Tax:** The Church has received a determination letter from the Internal Revenue Service indicating that it is exempt from Federal income taxes on income related to its exempt purpose under Section 501(c)(3) of the Internal Revenue Code. There were no significant unrelated business income activities during the years ended January 31, 2007 and 2006.

**Use of Estimates:** The preparation of financial statements in conformity with accounting principles generally accepted in the United States of America requires management to make estimates and assumptions that affect the reported amounts of assets and liabilities and disclosures of contingent assets and liabilities at the date of the financial statements, and the reported amounts of revenue and expenses during the reporting period. Certain significant estimates include the liability for postretirement healthcare benefits and the liability related to annuities payable. Actual results could differ from those estimates.

**Reclassifications:** Certain amounts presented in the 2006 statement of financial position have been reclassified to conform with the 2007 presentation.

**NOTE 2 - ACCOUNTS RECEIVABLE**

Included in accounts receivable at January 31, 2007 and 2006 was approximately \$12,053,560 and \$12,204,375, respectively, relating to synods' contributions for mission support, world hunger appeal, missionary sponsorship, and other programs that have been collected subsequent to year end. No allowance for bad debts has been established because management considers all accounts receivable to be collectible.

(Continued)

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EVANGELICAL LUTHERAN CHURCH IN AMERICA  
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**NOTE 3 - INVESTMENTS**

Investments at January 31, 2007 and 2006 consist of the following:

	2007		2006	
	Cost	Fair Value	Cost	Fair Value
Stocks	\$ 141,456,740	\$ 201,242,836	\$ 127,816,629	\$ 170,232,641
Corporate and municipal bonds	109,342,398	116,708,495	110,294,186	115,705,221
U.S. Treasury and other agency obligations	65,240,753	66,411,058	59,650,835	62,354,700
Mutual funds - equities	52,458,389	52,422,077	42,046,745	42,111,584
Mutual funds - stocks	40,762,989	45,855,971	36,307,901	41,727,767
Mutual funds - fixed income	37,198,667	36,666,849	37,196,002	36,437,123
Foreign bonds	2,736,825	2,715,385	883,242	908,745
Real estate	12,714,128	22,293,243	13,317,262	17,660,947
Mission Investment Fund	1,535,240	1,535,240	973,250	973,250
Other	47,661	47,661	54,247	54,247
	<u>\$ 463,498,789</u>	<u>\$ 545,908,815</u>	<u>\$ 428,540,299</u>	<u>\$ 488,070,075</u>

Out of the \$545,908,815 and \$488,070,075 of total investments at fair value at January 31, 2007 and 2006, \$500,986,387 and \$440,045,994 are stated at the fair value determined at December 31, 2006 and 2005. The composition of the portfolio and the fair value of these investments at December 31, 2006 and 2005 are not materially different than if they were recorded as of January 31, 2007 and 2006.

Dividend and interest income are recorded net of investment-related expenses. Investment related expenses were \$2,440,284 and \$2,170,788 as of January 31, 2007 and 2006, respectively.

The Church is a pass-through entity for investment income related to certain endowment and deferred gift investments managed and distributed by an external financial institution. In relation to these investments, there were realized gains of approximately \$694,000 and \$714,000 on temporarily restricted investments and \$963,000 and \$852,000 on permanently restricted investments for the years ended January 31, 2007 and 2006, respectively, with offsetting increases in certain liabilities reported.

Also, unrealized loss of approximately \$138,000 and \$749,000 on these investments, with offsetting increases in certain liabilities were reported for the years ended January 31, 2007 and 2006, respectively.

Investment return shown above is net of such pass-through gains and losses.

(Continued)

EVANGELICAL LUTHERAN CHURCH IN AMERICA  
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**NOTE 4 - MORTGAGES, NOTES, AND CONTRACTS FOR DEED**

Mortgages, notes, and contracts for deed as of January 31 are summarized as follows:

	Interest Rates		2007		2006	
	6.0% - 11.0%	0.0% - 9.0%				
Mortgages and contracts for deed			\$ 2,909,619	\$ 3,448,391		
Notes			54,728	103,833		
Less a flowable for doubtful accounts			(482,552)	(519,952)		
			<u>\$ 2,481,795</u>	<u>\$ 3,032,272</u>		

**NOTE 5 - OVERSEAS CHURCH CONSTRUCTION LOANS**

Overseas church construction loans bear interest at rates ranging from 2% to 5% and mature at various dates through January 1, 2014. The balance of overseas church construction loans outstanding as of January 31, 2007 and 2006 is \$522,322 and \$724,742, respectively.

**NOTE 6 - PROPERTY, FURNITURE, AND EQUIPMENT**

Property, furniture, and equipment are recorded at cost less accumulated depreciation. Details relating to these assets as of January 31 are presented below:

	2007	2006
Land	\$ 133,000	\$ 133,000
Buildings and improvements	40,981,881	38,509,972
Furniture and equipment	18,863,915	18,125,320
	59,978,796	56,768,292
Less accumulated depreciation	(32,552,851)	(31,055,446)
	<u>\$ 27,425,945</u>	<u>\$ 25,712,846</u>

Depreciation expense for the years ended January 31, 2007 and 2006 was \$1,513,919 and \$1,486,863, respectively.

(Continued)

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**NOTE 7 - NOTE PAYABLE**

Detail of the note payable as of January 31 is as follows:

	2007	2006
Note payable to Mission Investment Fund, refinanced on August 2003, with interest at 4% and monthly payments of principal and interest of \$172,964 until February 2012.		
The mortgage payable is secured by the Church's office building, which has a net book value of approximately \$16,647,000 at January 31, 2007.	\$ 9,388,246	\$ 11,053,066

Total interest expense for the years ended January 31, 2007 and 2006, was approximately \$412,000 and \$479,000, respectively, including approximately \$410,000 and \$477,000 on the mortgages payable.

Annual principal payments on the note payable for years ending January 31 are as follows:

Year ending January 31:	Amount
2008	\$ 1,731,877
2009	1,801,565
2010	1,875,834
2011	1,952,259
2012	2,026,711
	<u>\$ 9,388,246</u>

**NOTE 8 - SPLIT INTEREST AGREEMENTS ADMINISTERED BY THE ELCA FOUNDATION**

**Charitable Remainder Trusts:** Charitable remainder trusts are arrangements in which the donor establishes and funds a trust with specific distributions to be made to a designated beneficiary or beneficiaries over the trust's term. Obligations to the beneficiaries are limited to the present value of the estimated future payments to the beneficiaries. Present values are calculated using a discount rate based on the applicable federal rate at the date of the trust and the life expectancies of the beneficiaries. The 2000 mortality tables are used to calculate life expectancies unless a time restriction is specified.

(Continued)

EVANGELICAL LUTHERAN CHURCH IN AMERICA  
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 NOTES TO CONSOLIDATED FINANCIAL STATEMENTS  
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**NOTE 8 - SPLIT INTEREST AGREEMENTS ADMINISTERED BY THE ELCA FOUNDATION (Continued)**

Upon termination of the trust, the remaining assets are given to a combination of the Church, related organizations, and other organizations, with no more than 50% of the remainder going to unrelated organizations. The Church may ultimately have unrestricted use of the assets or the donor may place permanent or temporary restrictions on their use.

**Charitable Gift Annuities:** Charitable gift annuities are arrangements between a donor and the Church in which the donor contributes assets to the Church in exchange for a promise by the Church to pay a fixed amount for the life of the donor or other individuals designated by the donor. Due to state insurance regulations, the assets received are held as segregated assets. The annuity liability is a general obligation of the Church. Assets are recognized at fair value on the date of the contribution. An annuity payment liability is recognized for the present value of future cash flows expected to be paid to the donor or to the designated individual. The discount rate is the applicable federal rate on the date of the contract. The 2000 mortality tables are used to calculate the life expectancies of the annuity beneficiaries.

At the death of the donor or designated individual, the book value of the contract is distributed to the Church or related organization for unrestricted, temporarily restricted, or permanently restricted use depending upon the donor restrictions.

**Pooled Income Funds and Life Income Contracts:** Donors contribute assets to an investment pool and are assigned a specific number of units based on the proportion of the fair value of their contribution to the total fair value of the pooled income fund on the date of the donor's entry to the pooled fund. Until a donor's death, the donor or designated beneficiary is paid the actual ordinary income earned on the donor's units. Realized gains or losses are added to each unit's principal. Upon the donor's death, the value of the units is released to the Church or a related organization to be used as specified by the donor.

The contributed assets are recorded at fair value. A contribution is recorded at the fair value of the assets discounted for the estimated time period until the donor's death. The applicable federal rate at the date of the contribution is used for the discount rate and the 2000 mortality tables are used to calculate life expectancies. The difference between the fair value of the assets received and the revenue recognized is recorded as deferred revenue, representing the amount of the discount for future revenue.

(Continued)

EVANGELICAL LUTHERAN CHURCH IN AMERICA  
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**NOTE 8 - SPLIT INTEREST AGREEMENTS ADMINISTERED BY THE ELCA FOUNDATION** (Continued)

A summary of recorded amounts related to these arrangements as of December 31, 2006 and 2005 is as follows:

	2007		2006	
	Deferred Revenue	Annually Payable	Deferred Revenue	Annually Payable
Charitable remainder annuity trusts	\$ -	2,923,502	\$ -	3,313,965
Charitable remainder trusts	-	47,071,150	-	46,713,730
Charitable gift annuities	1,451,741	67,279,989	1,514,942	63,533,256
Pooled income funds	238,529	-	247,611	-
Life income funds	261,714	-	322,660	-
Life income estates	-	-	-	-
	<u>\$ 1,951,784</u>	<u>\$ 117,274,641</u>	<u>\$ 2,085,213</u>	<u>\$ 113,560,851</u>

The summary of recorded amounts listed above as of December 31, 2006 and 2005 is not materially different than if it was recorded as of January 31, 2007 and 2006.

Adjustments to the liability to reflect amortization of the discount, re-evaluations of the present value of the estimated future payments to the donor or beneficiary, and changes in actuarial assumptions are recognized in the statement of activities as a change in the value of split interest agreements in temporarily or permanently restricted net assets based on the donor's restrictions.

**NOTE 9 - RELATED-PARTY TRANSACTIONS**

The Church provides accounting and management services to three affiliates at no charge. An estimate of the fair value of these accounting and management services is not readily available.

In addition, The Church also provides building space to four affiliates. One affiliate has a store and office space. Of which, the store space is billed and office space is not. As disclosed in Note 13, the church has entered into operating lease agreements with three of these entities which includes the store space for one affiliate. The Church is providing unbilled rental of office space to two entities which has an estimated fair value of \$289,000 as of January 31, 2007 and \$193,000 as of January 31, 2006.

The Church does not recognize the economic substance (fair value) of the unbilled services in the financial statements, as these are immaterial.

(Continued)

EVANGELICAL LUTHERAN CHURCH IN AMERICA  
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**NOTE 10 - DEFINED CONTRIBUTION PENSION PLAN**

Substantially all active employees of the Church are enrolled in the non-contributory defined contribution pension plan administered by the Board of Pensions. The employer contributions to the plan for the years ended January 31, 2007 and 2006 were \$3,569,596 and \$3,518,725 respectively. All contributions to the plan are funded on a current basis.

**NOTE 11 - PENSION BENEFITS**

The Church has established minimum pension levels, assumed from predecessor church organizations, for certain clergy who retired prior to January 1, 1988. The Church provides funding for these minimum pension benefits to the extent that the reserves maintained by the Board of Pensions are insufficient to fund the plan. The Church's pension obligation was overfunded by \$1,517,000 and \$1,237,000 at December 31, 2006 and 2005, respectively. The Church had an increase in the over-funded pension obligation of approximately \$280,000 for the year ended January 31, 2007 and \$666,000 for the year ended January 31, 2006. During the years ended January 31, 2007 and 2006, the Church made no payments to the Board of Pensions to cover the cost of retirees' pension benefits. Employer contributions for the Pension Plan during the fiscal year ending January 31, 2008 are expected to be \$0.

During 2006, \$644,271 was paid in benefits to members and survivors under these plans. Total actuarial liability was \$3,725,630 and plan assets were \$5,242,659, which resulted in excess of plan assets over actuarial liabilities of \$1,517,029. The assumed long-term rate of investment return for minimum and non-contributory benefits was 6.0% and 5.5% at December 31, 2006 and 2005, respectively.

The invested assets supporting the Church's minimum pension and non-contributory pension obligations were allocated across several asset categories at December 31, 2006 and 2005. The following table shows the percent of assets in each category:

Asset Category	2006	2005
Equity securities	34.2%	35.7%
Debt securities	42.6	50.4
Real estate	7.7	8.2
Cash and short-term investments	<u>15.5</u>	<u>5.7</u>
Total	<u>100.0%</u>	<u>100.0%</u>

(Continued)

EVANGELICAL LUTHERAN CHURCH IN AMERICA  
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**NOTE 11 - PENSION BENEFITS (Continued)**

**Investment Objective:** The primary investment objective is to meet the liabilities of the Fund. Volatility of market values of the Fund is of secondary concern relative to the need of meeting current and future payments to the Fund's beneficiaries.

**Strategic Asset Allocation:** The Fund will be invested in stocks, core, fixed income, high yield, inflation indexed bond, real asset, money-market, and other investments. The total Fund will invest in major asset categories as follows:

Target Allocation	Allocation	Range
Equity securities	45%	30% to 60%
Debt securities	45%	25% to 65%
Real assets	10%	5% to 15%

Expected future cash flows for minimum and non-contributory pension benefits for the years ending December 31 are:

	Minimum and Non-Contributory Pension Plans
2007	\$ 614,000
2008	555,000
2009	499,000
2010	447,000
2011	398,000
2012 - 2016	1,388,000
	<u>\$ 3,901,000</u>

(Continued)

EVANGELICAL LUTHERAN CHURCH IN AMERICA  
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**NOTE 12 - POSTRETIREMENT HEALTH CARE BENEFITS**

The ELCA provides medical contribution subsidies (\$16,251,000 in 2006 and \$18,011,000 in 2005) to certain retired members with predecessor church service. These subsidies are expressed as a percentage of the monthly cost for coverage paid by eligible retirees under the ELCA Medical and Dental Benefits Plan. Subsidies are based on age or a combination of age and service. Approximately 11,000 active or retired members and spouses are eligible or potentially eligible for these subsidies.

These subsidies are funded through trust funds set aside for that purpose and additional contributions by the ELCA and other participating employers. The ELCA contributed \$4,000,000 in both 2006 and 2005 toward the funding of these subsidies. Through the ELCA Board of Pensions employers that participate in the ELCA Pension and Other Benefits Program contributed \$4,881,000 and \$4,717,000 in 2006 and 2005, respectively, through a charge of 0.70 percent in 2006 and 0.69 percent in 2005 of sponsored members' defined compensation. Contributions for the fiscal year ending January 31, 2008 are expected to be \$2,500,000 from the ELCA and \$4,906,000 from participating employers.

The following table presents the plan's funded status reconciled with amounts recognized in the Church's statement of financial position at January 31:

	2007	2006
Accumulated postretirement health care benefit obligation:		
Plan assets at fair value:		
Fully eligible active participants	185,991,000	205,999,000
Other active participants	37,661,000	49,428,000
Total	<u>224,235,000</u>	<u>256,145,000</u>
Accumulated postretirement health care benefit obligation	(130,746,919)	(122,073,422)
Plan assets at fair value, primarily bonds and equities	93,488,081	134,073,578
Accumulated postretirement health care benefit obligation in excess of plan assets	<u>(6,113,719)</u>	<u>(43,547,069)</u>
Unrecognized net loss		
Unrecognized postretirement health care benefit transition obligation	<u>(6,025,600)</u>	<u>(7,030,000)</u>
Postretirement health care benefit obligation	<u>\$ 81,349,362</u>	<u>\$ 81,496,599</u>

(Continued)

EVANGELICAL LUTHERAN CHURCH IN AMERICA  
CHURCHWIDE ADMINISTRATIVE OFFICES  
NOTES TO CONSOLIDATED FINANCIAL STATEMENTS  
January 31, 2007 with comparative amounts for 2006

**NOTE 12 - POSTRETIREMENT HEALTH CARE BENEFITS (Continued)**

Net periodic postretirement health care benefit costs for the fiscal years ended January 31, 2007 and 2006 include the following components:

	2007	2006
Service cost of benefits earned	27,000	25,000
Interest cost on accumulated postretirement health care benefit obligation	13,638,000	14,285,000
Amortization of postretirement health care benefit transition obligation	1,005,000	1,005,000
Actual return on plan assets	(17,902,035)	(11,590,415)
Amortization of unrecognized net (gain) or loss	11,967,035	6,276,946
Retiree Support Contributions	(4,881,147)	(4,716,969)
Net periodic postretirement health care benefit cost	\$ 3,852,853	\$ 5,724,031

For measurement purposes as of January 31, 2007, per capita health care costs for participants under age 65 were assumed to increase 9.7% during 2007. The rate of increase was assumed to decline gradually thereafter, reaching 6.3% in 2012 and remaining level thereafter. For participants age 65 and over, per capita health care costs were assumed to increase 7.9% during 2007. The rate of increase was assumed to decline gradually thereafter, reaching 6.4% in 2012 and remaining level thereafter. As of January 31, 2006, per capita health care costs for participants under 65 were assumed to increase 10.6% during 2006, while per capita health care costs for participants age 65 and over were assumed to increase 10.4%. The health care costs trend rate assumptions have a significant effect on the amounts reported. For example, increasing the assumed health care cost trend rates by one percentage point in each year would increase the accumulated postretirement health care benefit obligation as of January 31, 2007 by approximately \$21,166,000 and the aggregate of the service and interest cost components of net periodic postretirement health care benefit cost for the year ended January 31, 2007 by approximately \$1,585,000.

The actuarial assumptions used to determine the accumulated postretirement health care benefit obligations at December 31, 2006 and 2005 also include a discount rate of 6% and 5.5%, respectively. Likewise, actuarial assumptions used to determine fiscal 2006 and fiscal 2005 net periodic postretirement health care benefit costs include a discount rate of 6% and 5.5%, respectively, and an expected return on plan assets assumption of 6.5%. In the 2005 valuation, it was determined that approximately 1,200 participants were inadvertently omitted from the census data in years prior to 2005. The liabilities at January 31, 2005 and January 31, 2006 include all eligible and potentially eligible participants. The impact of this adjustment on prior periods cannot be determined.

(Continued)

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EVANGELICAL LUTHERAN CHURCH IN AMERICA  
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**NOTE 12 - POSTRETIREMENT HEALTH CARE BENEFITS (Continued)**

Expected future retiree medical subsidies for the years ending December 31 are:

	2007	2006
Retiree Medical Subsidy (Net of Federal Subsidy)	\$ 17,023,000	\$ 17,330,000
2008	17,616,000	17,776,000
2009	17,776,000	17,983,000
2010	17,983,000	89,581,000
2011	17,983,000	
2012 - 2016	89,581,000	
Total	\$ 177,319,000	\$ 177,319,000

The invested assets supporting the Church's retiree medical obligation were allocated across several asset categories at December 31, 2006 and 2005. The following table shows the percent of assets in each category:

Asset Category	2006	2005
Equity securities	45.9%	44.4%
Debt securities	43.9	45.0
Real estate	9.9	10.4
Cash and short-term investments	0.3	0.2
Total	100.0%	100.0%

Investment Objective: The primary investment objective is to meet the liabilities of the Fund. Volatility of market values of the Fund is of secondary concern relative to the need of meeting current and future payments to the Fund's beneficiaries.

Strategic Asset Allocation: The Fund will be invested in stocks, core fixed income, high yield and inflation-indexed bond, real asset, money-market, and other investments. The total Fund will invest in major asset categories as follows:

Target Allocation	Allocation	Range
Equity securities	45%	30% to 60%
Debt securities	45%	25% to 65%
Real assets	10%	5% to 15%

(Continued)

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EVANGELICAL LUTHERAN CHURCH IN AMERICA  
CHURCHWIDE ADMINISTRATIVE OFFICES  
NOTES TO CONSOLIDATED FINANCIAL STATEMENTS  
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**NOTE 13 - LEASES**

Lease income: The Church has entered into operating lease agreements with three affiliated organizations to lease a portion of its building for retail and office space. Annual base rent approximated \$64,000 for two tenants plus a pro rata share of building operating expenses as defined in the lease and for the other, is an open ended rental agreement at \$12,000 per month.

The Church has also entered into lease agreements with nonrelated exempt organizations to lease portions of its building for office space. The leases expire between March 31, 2007 and April 30, 2011. Minimum annual rentals under noncancelable leases for the years ending January 31 are as follows:

Year:	Amount
2008	\$ 611,000
2009	526,000
2010	391,000
2011	178,000
2012	15,000
	<u>\$ 1,721,000</u>

Operating Leases: The Church leases certain office facilities and equipment under various operating leases. The facilities' leases generally provide for renewal options and include escalator clauses based on increases in real estate taxes and operating expenses. Total rent expense for operating leases is approximately \$397,000 and \$362,000 for the years ended January 31, 2007 and 2006, respectively.

Minimum annual rental commitments under noncancelable leases for the years ending January 31 are as follows:

	Office Facilities	Office Equipment	Total
	2008	185,125	
2009	64,286	203,568	267,854
2010	10,030	203,568	213,598
2011	-	203,568	203,568
2012 and thereafter	-	68,436	68,436
	<u>259,441</u>	<u>883,828</u>	<u>1,143,269</u>

(Continued)

EVANGELICAL LUTHERAN CHURCH IN AMERICA  
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NOTES TO CONSOLIDATED FINANCIAL STATEMENTS  
January 31, 2007 with comparative amounts for 2006

**NOTE 14 - COLLECTIONS**

The Church's art collections, which were acquired through purchases and contributions, are not recognized as assets on the statement of financial position. The collections represent a wide variety of art mediums: collograph, etching, intaglio, dry point engraving, katzome, linocut, oil, serigraph/silk-screen, stained glass, watercolor, and woodcut. The art is intended to share the Gospel visually with many of the pieces having biblical references. Purchases of collection items, if any, are recorded as decreases in unrestricted net assets in the year in which the items are acquired. Contributed collection items, if any, are not reflected on the financial statements. Proceeds from, diacessions or insurance recoveries, if any, are reflected as increases in the appropriate net asset classes.

**NOTE 15 - LINE OF CREDIT**

At January 31, 2007, the Church had a \$5,000,000 unsecured line of credit with Harris Trust and Savings Bank with no termination date and borrowings under the line of credit payable on demand. Interest on outstanding borrowings is charged at the bank's prime commercial rate at January 31, 2007. There were no borrowings outstanding under this line of credit at January 31, 2007. No commitment fee is charged.

**NOTE 16 - NET ASSETS RELEASED FROM RESTRICTIONS**

Net assets which were released from donor restrictions by incurring expenses satisfying the restricted purposes or by occurrence of other events specified by donors were as follows during the year ended January 31, 2007:

Satisfaction of program restrictions:	\$ 18,847,117
World Hunger	19,343,443
Disaster Relief	1,548,037
Global Mission Programs	1,050,603
Office of the Presiding Bishop	678,282
Other programs	<u>678,282</u>
Satisfaction of program restrictions	<u>\$ 41,467,482</u>

(Continued)



EVANGELICAL LUTHERAN CHURCH IN AMERICA  
 CHURCHWIDE ADMINISTRATIVE OFFICES  
 NOTES TO CONSOLIDATED FINANCIAL STATEMENTS  
 January 31, 2007 with comparative amounts for 2006

**NOTE 17 - CONCENTRATIONS OF RISK**

The Church's primary source of revenue is contributions from synods. The synod contributions are dependent upon contributions from the membership of congregations of the Church. There are nine regions comprising a total of 65 synods. The following is a summary of the contributions by synods in each of the regions during the years ended January 31:

	2007	2006
Region 1 - Northwest area	2,429,746	2,390,864
Region 2 - Southwest area	5,718,787	5,633,072
Region 3 - Northwest Midwest area	8,680,149	8,730,787
Region 4 - Southwest Midwest area	6,295,236	6,135,495
Region 5 - Northeast Midwest area	13,425,215	13,509,851
Region 6 - Southeast Midwest area	6,687,348	6,380,960
Region 7 - Northeast area	7,080,334	7,104,236
Region 8 - East area	7,949,109	8,107,759
Region 9 - Southeast area	7,397,407	7,471,137
Total synod mission support	\$ 65,664,031	\$ 65,484,161

**NOTE 18 - FAIR VALUE OF FINANCIAL INSTRUMENTS**

Statement of Financial Accounting Standards No. 107, *Disclosure about Fair Value of Financial Instruments*, requires all entities to disclose the fair value of financial instruments, both assets and liabilities, for which it is practicable to estimate fair value.

The Church used the following methods and assumptions to estimate the fair value of each class of financial instruments for which it is practical to estimate that value. Changes in assumptions could significantly affect the estimates.

**Cash, Cash Equivalents, and Interest Receivable:** The carrying amount approximates fair value because of the short maturity of these instruments.

**Mortgages, Notes, Contracts for Deed:** The mortgages, notes, and contracts for deed carrying values approximate fair values based on current interest rates and the present values of the estimated future cash flows.

**Overseas Church Construction Loans:** The carrying value is recognized as the principal due at January 31, 2007. The fair value is based on future payments at the nominal interest rate (ranging from 2% to 5%), discounted at the prime rate, at January 31, 2007.

(Continued)

EVANGELICAL LUTHERAN CHURCH IN AMERICA  
 CHURCHWIDE ADMINISTRATIVE OFFICES  
 NOTES TO CONSOLIDATED FINANCIAL STATEMENTS  
 January 31, 2007 with comparative amounts for 2006

**NOTE 18 - FAIR VALUE OF FINANCIAL INSTRUMENTS (Continued)**

**Investments:** The majority of investments in equity and debt securities have readily determinable fair values. Other investments' carrying values approximate fair values based on current interest rates and the present values of the estimated future cash flows.

**Deferred Revenue, Annuities Payable, Funds Held for Others and Funds Held for Others in Perpetuity:** The carrying value approximates the fair value as the carrying value is calculated as the present value of the estimated future cash flows, except for annuities payable, whose fair value is approximately \$118,194,000 versus a carrying value of approximately \$117,275,000.

**Mortgages and Notes Payable:** The carrying value approximates the fair value as the carrying value is calculated as the remaining amounts due on these mortgages and notes.

**NOTE 19 - FINANCIAL INSTRUMENTS WITH OFF-BALANCE-SHEET RISK**

The Church is party to financial instruments with off-balance sheet risk in the normal course of its business. These instruments include financial guarantees and involve, to varying degrees, elements of credit and interest rate risk in excess of the amount recognized in the statement of financial position. The contract or notional amounts of these instruments reflect the extent of involvement the Church has in particular classes of financial instruments.

The Church's exposure to credit loss in the event of nonperformance by the other party to the financial instrument for the guarantee commitment is represented by the contractual amount of those instruments. The Church uses the same credit policies in making commitments and conditional obligations as it does for on-balance sheet instruments.

Unless noted otherwise, the Church does not require collateral or other security to support financial instruments with credit risk. The contractual amount is a reasonable estimate of the fair value. No material losses are anticipated by management as a result of these transactions.

(Continued)

EVANGELICAL LUTHERAN CHURCH IN AMERICA  
CHURCHWIDE ADMINISTRATIVE OFFICES  
NOTES TO CONSOLIDATED FINANCIAL STATEMENTS  
January 31, 2007 with comparative amounts for 2006

**NOTE 20 - SECURITIES LOANED**

The Church has an agreement with its investment custodian to lend securities to brokers in exchange for a fee. The security lending agreement specifies that the custodian is responsible for the lending of securities and obtaining adequate collateral from the borrower. The Church receives compensation in the form of fees, or retains a portion of interest on the investment of any cash received as collateral. The Church also continues to receive interest or dividends on the securities loaned. The loans are secured by collateral at least equal, at all times, to the fair value of the securities loaned plus accrued interest. Any gain or loss in the fair value of the securities loaned that may occur during the term of the loan will accrue to the benefit of the Church.

At December 31, 2006 and 2005, investment securities with an aggregate market value of approximately \$71 and \$69 million, respectively, were loaned to various brokers and are returnable upon demand.

The ELCA Foundation earned approximately \$109,600 in fees for the year ended December 31, 2006 and \$108,700 in fees for the year ended December 31, 2005.

**NOTE 21 - UNRESTRICTED NET ASSETS**

Unrestricted net assets consist of the following at January 31:

	2007	2006
General	\$ 45,602,613	\$ 40,356,312
Net investment in property, furniture, and equipment	18,037,699	14,659,780
Postretirement health care benefits	(81,349,362)	(81,496,509)
	<u>\$ (17,709,020)</u>	<u>\$ (26,480,417)</u>

(Continued)

EVANGELICAL LUTHERAN CHURCH IN AMERICA  
CHURCHWIDE ADMINISTRATIVE OFFICES  
NOTES TO CONSOLIDATED FINANCIAL STATEMENTS  
January 31, 2007 with comparative amounts for 2006

**NOTE 22 - TEMPORARILY RESTRICTED NET ASSETS**

Temporarily restricted net assets are available for the following purposes or periods at January 31:

	2007	2006
Program restricted:		
Disaster Relief	\$ 21,197,798	\$ 32,099,749
World Hunger	4,126,542	2,905,690
Office of the Presiding Bishop	293,661	455,989
Vocation and Education	961,350	1,046,975
Global Mission	2,776,277	1,945,211
Evangelical Outreach and Congregational Mission	1,922,664	1,468,503
Church in Society	4,568,873	4,016,132
Other programs	465,940	258,636
	<u>36,113,105</u>	<u>44,196,885</u>
Time restricted, expendable in subsequent years	75,238,340	62,525,653
	<u>\$ 111,351,445</u>	<u>\$ 106,722,538</u>

A review during 2006 of certain temporarily and permanently restricted net assets identified an error in the classification of particular endowments, resulting in a net reduction of \$923,968 to temporarily restricted net assets with increases to funds held for others and funds held for others in perpetuity.

**NOTE 23 - PERMANENTLY RESTRICTED NET ASSETS**

Permanently restricted net assets are restricted to:

	2007	2006
Investment in perpetuity, the income from which is expendable	\$ 111,172,632	\$ 107,983,510
Deferred gifts that will provide proceeds upon death of annuitant for a permanent endowment	15,691,663	15,912,960
Paid-up life insurance policies that will provide proceeds upon death of insured for permanent endowments	2,010,800	1,850,554
	<u>\$ 128,875,095</u>	<u>\$ 125,747,054</u>

(Continued)

EVANGELICAL LUTHERAN CHURCH IN AMERICA  
 CHURCHWIDE ADMINISTRATIVE OFFICES  
 NOTES TO CONSOLIDATED FINANCIAL STATEMENTS  
 January 31, 2007 with comparative amounts for 2006

**NOTE 23 - PERMANENTLY RESTRICTED NET ASSETS (Continued)**

A review during 2006 of certain temporarily and permanently restricted net assets identified an error in the classification of particular endowments, resulting in a net reduction of \$2,570,954 to permanently restricted net assets with increases to funds held for others in perpetuity.

**NOTE 24 - CONTINGENCIES**

The Church is a party to litigation in various matters arising in the ordinary course of operations. Typically, the Church's insurance carriers are defending these matters. Pending litigation will be vigorously defended and, in the opinion of management, is likely resolved without any material adverse effect upon the financial statements of the Church.

**NOTE 25 - STATEMENT OF FINANCIAL ACCOUNTING STANDARDS NO. 158**

In September 2006, the Financial Accounting Standards Board (FASB) issued Statement of Financial Accounting Standards No. 158 *Employers' Accounting for Defined Benefit Pension and Other Postretirement Plans*—an amendment of FASB Statements No. 87, 88, 106, and 132(R). This Statement requires an employer to recognize the overfunded or underfunded status of a defined benefit postretirement plan as an asset or liability in its statement of financial position and to recognize changes in the funded status in the year in which the changes occur through change in unrestricted net assets. Defined benefit plan assets and obligations are to be measured as of the date of the employer's fiscal year end. An employer without publicly traded equity securities is required to adopt this standard for fiscal years ending after June 15, 2007. Accordingly, the Church will adopt this standard for the fiscal year ending January 31, 2008.

EVANGELICAL LUTHERAN CHURCH IN AMERICA  
 CHURCHWIDE ADMINISTRATIVE OFFICES  
 CONSOLIDATING STATEMENT OF FINANCIAL POSITION INFORMATION BY FUND  
 January 31, 2007

	General Operating and Other Restricted Funds	Endowment Funds	Deferred Gift Funds	Total
<b>ASSETS</b>				
Cash and cash equivalents	\$ 6,046,953	\$ 7,011,651	\$ 5,925,481	\$ 18,984,085
Cash and securities held as collateral for loan	-	19,838,589	52,295,292	72,133,881
Payables under securities agreement loan	-	(19,838,589)	(52,295,292)	(72,133,881)
Accounts receivable	13,312,568	1,267,702	1,477,824	16,058,094
Interest receivable	-	692,641	1,298,444	1,991,085
Investments	44,922,428	310,055,409	190,930,978	545,908,815
Prepaid expenses and other assets	4,184,731	-	-	4,184,731
Major church construction loans	183,892	2,714,104	-	2,898,000
Overseer church construction loans	552,322	-	1,996,893	2,481,795
Property, furniture, and equipment, net	27,425,945	-	-	27,425,945
Beneficial interest in perpetual trusts	-	15,952,058	1,394,052	17,346,110
<b>Total assets</b>	<b>\$ 96,297,769</b>	<b>\$ 337,693,565</b>	<b>\$ 203,023,672</b>	<b>\$ 637,015,006</b>
<b>LIABILITIES AND NET ASSETS</b>				
Liabilities				
Accounts payable	\$ 3,510,935	\$ 2,251,537	\$ 684,529	\$ 6,446,961
Due to related organizations	59,647	171,684	1,952,144	2,183,455
Due to related organizations	(375,290)	511,037	197,165	332,922
Amortizable payable	-	-	117,274,641	117,274,641
Funds held for others	-	113,460,962	49,956,588	163,417,550
Note payable	10,253	-	-	10,253
Postretirement health care benefits	9,388,246	-	-	9,388,246
Funds held for others in perpetuity	81,249,562	-	-	81,249,562
Other liabilities	1,979,358	-	520	1,979,878
<b>Total liabilities</b>	<b>95,921,971</b>	<b>149,029,928</b>	<b>170,045,367</b>	<b>414,997,266</b>
<b>Net assets</b>				
Unrestricted	(86,714,284)	13,177,906	5,827,358	(17,709,020)
Temporarily restricted	37,590,082	62,302,299	11,459,064	111,351,445
Permanently restricted	-	113,183,432	15,689,663	128,875,095
<b>Total net assets</b>	<b>875,798</b>	<b>188,663,637</b>	<b>39,978,085</b>	<b>222,517,520</b>
<b>Total liabilities and net assets</b>	<b>\$ 96,297,769</b>	<b>\$ 337,693,565</b>	<b>\$ 203,023,672</b>	<b>\$ 637,015,006</b>

EVANGELICAL LUTHERAN CHURCH IN AMERICA  
 CHURCHWIDE ADMINISTRATIVE OFFICES  
 CONSOLIDATED SCHEDULES OF EXPENSES BY OBJECT  
 Years ended January 31, 2007 and 2006

	<u>2007</u>	<u>2006</u>
Financial support - grants	\$ 62,978,246	\$ 57,814,115
Compensation:		
Central staff	24,522,554	24,585,893
Missionaries	3,267,453	3,145,330
Employee benefits		
Central staff	11,224,999	10,908,785
Missionaries	1,781,355	1,719,237
Postretirement health care benefits	3,519,520	5,724,031
Travel - staff, board, and committees	3,686,077	3,776,350
Special events	5,221,900	4,244,125
Office expenses	2,899,183	2,556,911
Printing/ duplicating	5,679,066	3,869,258
Purchased services	7,661,579	5,372,543
Insurance	524,465	438,845
Investment expense	1,254,637	1,291,653
Endowment interest payments and distribution	10,883,531	8,762,072
Interest expense	412,852	479,250
Facilities and utilities	1,438,969	1,442,100
Noncapitalized equipment, repairs, and rentals	662,359	546,002
Depreciation	1,513,919	1,486,862
Miscellaneous	2,379,076	2,223,983
Total expenses	\$ 149,511,490	\$ 138,383,345

**Exhibit F**

# **Sermon of Presiding Bishop Mark S. Hanson Monday, August 6, 2007**

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Grace to you and peace in the name of the crucified and risen Christ. Amen.

Go. Go in peace. Serve the Lord. Go in peace. Share the good news. Remember the poor. Christ is with you. And the people said, “Thanks be to God.”

Yes, at the very beginning of this assembly is an ending which is a sending to which we respond with thanksgiving. Those are the dynamic rhythms of the Christian life, are they not—the constant interplay of beginnings and endings and of being gathered and being sent?

In March, as Bishop Margarita Martinez was coming to the end of her earthly life, I joined the procession of people who came to be with her, to pray, to weep, and to thank God for this amazing servant of the Gospel. I did as many others at Margarita’s bedside were doing and as so many of you do as you accompany people on their final baptismal journey of dying in the faith—I anointed Margarita with oil, making the sign of the cross and praying, “Almighty God, look upon Margarita, whom you made your child in Baptism. Comfort her with the promise of life with all your saints in your eternal kingdom, the promise made sure by the death and resurrection of your son, Jesus Christ our Lord.”<sup>25</sup>

At the end, we go back to the beginning when God already has leaked the final verdict on Margarita’s life, on your life, and on mine. That verdict is “not guilty” or “innocent”—not because of anything you or I will or will not do in our lives, but on account of what Christ crucified and risen has done for us. God’s promise is that the end will be a new beginning—resurrection into new life in Christ. To that promise we cling through faith.

In the familiar story of the Tower of Babel, God is declaring an end: an end to humanity’s desire to build a tower to the heavens—to be God—and an end to humanity’s drive to consolidate power and wealth in a great empire. At least that is what I imagine the exiles in Babylon who heard the Babel story told believed that God was saying. Rather than being gathered under the power of the false gods of Babylonian empire builders, God will scatter God’s people to the ends of the earth. The ending of our human drive to be god will become God’s sending of God’s people.

Paul was writing to early Christians in Rome for whom professing openly that Jesus, not Caesar, is Lord brought the very real possibility of alienation and persecution, arrest, and even execution. What did Paul say? “You are not slaves who live in fear, for God already has adopted you as God’s child. By the power of the Holy Spirit you are set free to live by faith, for the future is God’s gift to you. You are heirs of God and joint heirs with Christ. As you are sent in faith, you will be led the Spirit of God.”

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<sup>25</sup> *Occasional services: A Companion to the Lutheran Book of Worship*, “Commendation for the Dying,” (Minneapolis: Augsburg Fortress, 1982), 103.

In our Gospel reading from John, Jesus is engaged in his farewell discourse with his disciples. Jesus is preparing them for the ending of his earthly ministry. What will that ending mean for the disciples? It will be their sending. They will be sent in the power of the Holy Spirit, the Advocate, who will abide in them and they in the Spirit. Jesus' earthly ending will be the disciples' sending with the promise of the Gospel to do even greater works than Jesus had done.

We should not be surprised, should we? We know the Jesus story—the ending is always a sending with God's gracious promise of a new beginning. What is the ending in Matthew's Gospel? Jesus' sending and Jesus' promise, "Go therefore and make disciples of all nations . . . and remember, I am with you always, to the end of the age."<sup>26</sup>

The ending in Mark's Gospel is a sending and a promise, "But go, tell his disciples and Peter that he is going ahead of you to Galilee; there you will see him, just as he told you."<sup>27</sup> The ending in John's Gospel is Christ's sending and Christ's promise, "Peace be with you. As the Father has sent me, so I send you." When he had said this, he breathed on them and said to them, "Receive the Holy Spirit. If you forgive the sins of any, they are forgiven them; if you retain the sins of any, they are retained."<sup>28</sup>

The beginning of the book of Acts is Jesus' promise and sending: "But you will receive power when the Holy Spirit has come upon you; and you will be my witnesses in Jerusalem, in all Judea and Samaria, and to the ends of the earth."<sup>29</sup> So it is only right that we begin this assembly by remembering our Baptism, God's gracious new beginning in Christ, the ending of the power of sin, death, and the devil, and the beginning of our life of faith, which is a sending. Go in peace. Serve the Lord. Share the good news. Remember the poor. Christ is with you. And what is our response to being a sent church? "Thanks be to God."

I want to share with you the question that has most preoccupied me as we have prepared for this assembly. It is this: "Will we gather at Navy Pier for the tenth Churchwide Assembly of the Evangelical Lutheran Church in America out of our longing to be a settled church or out of our conviction that we are a sent church?"

Sometimes I wonder—even worry—that for too many of us ELCA stands for "Expectations Low. Climbing Anxiety." A church body with low expectations for what the Holy Spirit is doing and can do in our lives and through our ministries. A church with climbing anxieties that our differences—especially over human sexuality—inevitably will lead to divisions. A church body that views declining membership as a prelude to almost certain demise. Such a church body will be tempted to become a settled church—seeking some kind of equilibrium or homeostasis to calm our anxieties and compensate for our low expectations of the Holy Spirit's power, promise, and presence.

A sent church will be a restless—not an anxious—people. A restlessness born of high expectations that the Holy Spirit is going to show up, and when the Holy Spirit shows up through the proclamation of good news of Jesus Christ, lives are changed, sins are forgiven, the alienated are reconciled, the poor hear good news, unbelievers come to faith, the sick are healed, the dead are raised, and people share in common all that they have, each according to their need.

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<sup>26</sup> Matthew 28:19-20, NRSV

<sup>27</sup> Mark 16:7, NRSV

<sup>28</sup> John 20:21-23, NRSV

<sup>29</sup> Acts 1:8, NRSV

Did you hear Jesus' promise to his disciples? Do you believe him when he says that when the Holy Spirit comes to us and works through us, greater works than his will be done? It happened. Read the book of Acts of the Holy Spirit if you do not believe it.

In a recent blog posting, Walter Brueggemann wrote, "In the Book of Acts, the church is a restless, transformative agent at work for emancipation and well-being in the world. Given this restlessness, it is inevitable that the church would collide with settled authority, the authority of the state (the Roman Empire) and the authority of 'the church' (settled Judaism). Neither . . . are eager for restless transformation"<sup>30</sup> In contrast, the church, powered by passion for the risen Christ and led by the Spirit, is portrayed as bold and daring in its enactment of a healed world.

Members of a settled church may find it acceptable that 30 percent of members are in worship weekly given all the competing demands on our harried and hurried lives.

Members of a sent church may consider following the example of the pastor who told me that he is not in worship one service per month. Instead, he goes to visit inactive members. He said, "Are they ever shocked to see me at their door at 11:00 a.m. on a Sunday morning!" Their first response is usually, "Oh no, pastor. Who died?" To which the pastor responds, "No one that I know of, but I was worried that you might be. We have not seen you at the Lord's table for weeks. You must be famished. May I come in so we can talk?"

Members of a settled church often will feel discouraged, dwelling upon what they lack, longing nostalgically for a seemingly more glorious past, possessively holding on to money they believe is theirs, waiting hopefully for a new charismatic and creative pastor who will turn things around.

Members of a sent church are prayerfully discerning the variety of spiritual gifts given to each of the baptized. Shaped by living memory of the past, they are giving generously and constantly asking how God's money might serve God's mission for the sake of the world. They go out believing, "Since it is by God's mercy that we are engaged in this ministry, we do not lose heart . . . But we have this treasure in clay jars, so that it may be made clear that this extraordinary power belongs to God and does not come from us."<sup>31</sup>

A settled church may be tempted to ask first, "What kind of congregations need pastors?" A sent church will seek to discern first, "What kind of mission needs leaders?"

Pastors in a settled church will be thankful when a few parishioners at the door express appreciation for the sermon. Pastors in a sent church believe that today through their preaching, the Holy Spirit will add thousands to those who are being saved.

People from an increasingly diverse neighborhood who walk by a settled church might say, "Ssshhh, we don't want to disturb them. Those are the white folks in worship. Oh, they are so nice to invite us, but don't you suspect that if we went in and stayed, they would want us to become like them?"

People passing by a sent church might even say, "Oh my, oh my, they are filled with new wine in there! Do you hear all those languages, all the different rhythms of their songs? Why, I even hear them telling the mighty deeds of God in our native tongue." And when new neighbors enter that sent church, the members who are there expect to be changed by the presence of the new people.

---

<sup>30</sup> Walter Brueggemann, "Theolog: The Blog of *The Christian Century*," April 2007, downloaded 10 July 2007, [http://www.theolog.org/blog/2007/04/brueggemann\\_ser.html](http://www.theolog.org/blog/2007/04/brueggemann_ser.html).

<sup>31</sup> 2 Corinthians 4:1, 7, NRSV

Members of a settled church will be tempted to explain decreasing membership and declining attendance as being predictable, understandable, and even acceptable, given the changing demographics of the community. They might say, “Lutherans are not having as many babies, you know. Our young adult children are not moving back to the community, and members are transferring to those large non-denominational churches with all those programs. But we hope we can hang on. We think there is enough in the endowment fund so that at least most of us can be buried from our church like our ancestors were.”

Those in a sent church believe as long as there is one person in the community who has not had a personal invitation to come and hear the story of Jesus, as long as there is one ecumenical partner or other ELCA congregation with whom to imagine new possibilities for their ministry, as long as one person in the area is forced to live in poverty or is being excluded for any reason, such as the color of their skin or their immigration status, then God has placed us in a mission field to be Gospel-proclaiming, neighbor-serving, justice-seeking, earth-caring, and peace-making people.

Congregations, synods, and churchwide organizations in a settled church will be tempted to ask, “Being in relationship, what do we get for our money?”

Those in a sent church will first ask, “What might God accomplish by virtue of our shared leadership and resources that God perhaps can’t as effectively do in our separateness?”

It is tempting for a settled church to become self-absorbed. A settled church may not feel connected to each other or the community, except when the Nicene Creed is spoken, and therefore become separated from the one, holy, catholic and apostolic Church.

A sent church will understand itself to belong to a “millennia-deep, globe-encircling” body of believers and constantly seek to experience and express unity and diversity in Christ’s body.

Members of a sent church will expect to hold one another accountable. Marj Leegard—writer, farmer, and wisdom weaver—once said, “For fifteen years, every Sunday I have been told at the end of worship, ‘Go in Peace. Serve the Lord.’ But not once has anyone on the next Sunday asked, ‘So, Marj, how did it go? How did serving the Lord go this week?’ Could that be in part what we will be doing this week—holding ourselves and one another accountable for how it has gone the past two years as a sent church?”

As a sent, scattered people, we will be gathered each day around the means of grace, speaking the truth that it has not gone as well as God desires, for “we are captive to sin and cannot free ourselves.”<sup>32</sup> Ah, but we will hear words of absolution: “By grace you have been saved. In the name of Jesus Christ, your sins are forgiven.”<sup>33</sup> The bread and wine of Christ’s body will be given, the Gospel proclaimed. We will confess the faith of the Church, make intercessions, exchange the peace, gather offerings, sing our praises, and we will be sent. We will be sent in the power of the Holy Spirit with the promise of the Gospel. We will be sent. So, go in peace. Serve the Lord. Share the good news. Remember the poor. Christ is with you. And the people shouted, “Thanks be to God.”

Amen.

---

<sup>32</sup> *Evangelical Lutheran Worship*, Holy Communion, Setting One (Minneapolis: Augsburg Fortress, 2006) 95.

<sup>33</sup> *Ibid.*, 96.





**CONSTITUTIONS,  
BYLAWS, AND  
CONTINUING RESOLUTIONS**  
of the  
**Evangelical Lutheran Church  
in America®**

as adopted by the Constituting Convention  
of the Evangelical Lutheran Church in America  
(April 30, 1987)

and

as amended by the  
First (1989), Second (1991), Third (1993), Fourth (1995),  
Fifth (1997), Sixth (1999), Seventh (2001), Eighth (2003),  
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## INTRODUCTION

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The basic commitments of the Evangelical Lutheran Church in America (ELCA) as well as its organizational outline, structural patterns, and rubrics for governance are reflected by this church's constitutions, bylaws, and continuing resolutions. These documents govern our life together as congregations, synods, and churchwide organization.

We find ourselves consulting these documents again and again to guide, direct, and assist us. They express for us, as a church body, our understanding of the nature of the Church. They contain our statement of purpose and our principles of organization. They define our membership, our relationships, and our operating patterns.

While we recognize that the Evangelical Lutheran Church in America officially began operation as a church body on January 1, 1988, through the uniting of three predecessor bodies, we realize that our roots reach deep into the soil of the Lutheran Confessions and we draw constant nourishment from our biblical foundations. We are a particular gathering of people known as the Evangelical Lutheran Church in America. As part of the whole Church of Christ, we announce and declare the teachings of the prophets and apostles and seek to confess in our time the faith once delivered to the saints.

THE REV. LOWELL G. ALMEN  
Secretary

Day of commemoration  
for Henry Melchior Muhlenberg  
October 7, 2007



**RESTATED**  
**ARTICLES OF INCORPORATION**  
**OF**  
**EVANGELICAL LUTHERAN CHURCH IN**  
**AMERICA®**

---

**ARTICLE I**

The name of this corporation shall be:

EVANGELICAL LUTHERAN CHURCH IN AMERICA

**ARTICLE II**

This corporation (sometimes referred to herein as the “Church”) is organized and shall be operated exclusively for religious purposes and, specifically, this corporation shall constitute a Lutheran church the purpose and functions of which shall be as specified from time to time in the Constitution of this corporation.

Within the framework and limitations of these purposes, the Church is organized and shall be operated exclusively for religious purposes and shall have such powers as are consistent with the foregoing purposes, including the power to acquire and receive funds and property of every kind and nature whatsoever, whether by purchase, conveyance, lease, gift, grant, bequest, legacy, devise, or otherwise, and to own, hold, expend, make gifts, grants, and contributions of, and to convey, transfer, and dispose of any funds and property and the income therefrom for the furtherance of the purposes of the Church hereinabove set forth, or any of them, and to lease, mortgage, encumber, and use the same, and such other powers which are consistent with the foregoing purposes and which are afforded to the Church by the Minnesota Nonprofit Corporation Act, and by any future laws amendatory thereof and supplementary thereto.

**ARTICLE III**

This corporation shall not afford pecuniary gain, incidentally or otherwise, to its members, and no part of the net income or net earnings of this corporation shall inure to the benefit of any member, private shareholder, or individual, and no substantial part of its activities shall consist of carrying on propaganda, or otherwise attempting to influence legislation. This corporation shall not participate in, or intervene in (including the publishing or distributing of statements), any political campaign on behalf of any candidate for public office.

This corporation shall not lend any of its assets to any officer, director, or member of this corporation or guarantee to any other person the payment of a loan made to an officer, director, or member of this corporation.

All references in these Articles of Incorporation to sections of the Internal Revenue Code of 1954 include any provisions thereof adopted by future amendments thereto and any cognate provisions in future Internal Revenue codes to the extent such provisions are applicable to this corporation.

**ARTICLE IV**

The period of duration of corporate existence of this corporation shall be perpetual.

**ARTICLE V**

The registered office of this corporation shall be located at 405 Second Avenue South, Minneapolis, Minnesota 55401.

**ARTICLE VI**

The management and direction of the business of the Church shall be vested in a board of directors which shall be known and designated as the Church Council. The terms of office, method of election, powers, authorities, and duties of the members of the Church Council, the time and place of their meetings, and such other regulations with respect to them as are not inconsistent with the express provisions of these Articles of Incorporation shall be as specified from time to time in the bylaws of the Church, which shall be known to the Church as its Constitution.

**ARTICLE VII**

The Church Council shall consist of thirty-seven (37) persons. The names and addresses of the members of the Church Council and the expiration date of their respective terms of office, are as follows:

		Expiration Date of Term—
		Close of the Church’s
<u>Name</u>	<u>Post Office Address</u>	<u>Convention in the Year:</u>

*Names of the members of the Church Council elected at the Constituting Convention of the Evangelical Lutheran Church in America and, in the case of the treasurer, at the first meeting of the Church Council, were filed in the Restated Articles of Incorporation and appear in the minutes of the convention and council meeting.*

### **ARTICLE VIII**

Except as otherwise provided in the Church's Constitution, the Church shall have no members with voting rights.

Whenever, and to the extent that, the Church's Constitution provides that voting rights shall be exercised by individuals elected, appointed, or otherwise designated to serve as voting members of an assembly of the Church, then the voting members of this Church for purposes of the laws of the State of Minnesota shall be the persons who were most recently seated as the voting members of an assembly of the Church.

Members of congregations of the Church shall not, as such, have any voting rights with respect to this corporation.

### **ARTICLE IX**

For purposes of the laws of the State of Minnesota, only the Church's Constitution shall be treated as the bylaws of this corporation, and none of this corporation's governing documents other than these Articles of Incorporation and the Church's Constitution need be subject to the procedures specified by law or otherwise for the amendment of articles of incorporation or bylaws.

### **ARTICLE X**

Members of this corporation shall not be personally liable for the payment of any debts or obligations of this corporation of any nature whatsoever, nor shall any of the property of the members be subject to the payments of the debts or obligations of this corporation to any extent whatsoever.

### **ARTICLE XI**

This corporation shall have no capital stock.

### **ARTICLE XII**

These Articles of Incorporation may be amended from time to time in the manner prescribed by law.

### **ARTICLE XIII**

In the event of the dissolution of this corporation any surplus property remaining after the payment of its debts shall be disposed of by transfer to one or more corporations, associations, institutions, trusts, community chests, or foundations organized and operated exclusively for one or more of the purposes of this corporation, and described in section 501(c)(3) of the Internal Revenue Code of 1954, in such proportions as the Church Council of this corporation shall determine. Notwithstanding any provision herein to the contrary, nothing herein shall be construed to affect the disposition of property and assets held by this corporation upon trust or other condition, or subject to any executory or special limitation, and such property, upon dissolution of this corporation, shall be transferred in accordance with the trust, condition, or limitation imposed with respect to it.



**CONSTITUTION, BYLAWS,  
AND CONTINUING RESOLUTIONS  
of the  
EVANGELICAL LUTHERAN CHURCH  
IN AMERICA®**





# CONSTITUTION, BYLAWS, AND CONTINUING RESOLUTIONS of the EVANGELICAL LUTHERAN CHURCH IN AMERICA®

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## CODIFICATION EXPLANATION

The provisions of the Constitution, the Bylaws, and the Continuing Resolutions that pertain to the same matter have been placed together. This arrangement requires that the three types of material be identified by means other than physical separation.

The three types of provisions are identified by the following devices:

- a. All constitutional provisions are printed in **bold** face type.
- b. All bylaw provisions are printed in light face type.
- c. All continuing resolutions are printed in *italic* type.
- d. A numerical codification indicates general subject, constitutional provisions, bylaw provisions, and continuing resolutions.

Major sections are designated as chapters. The chapters are numbered 1 through 22. The chapter designation becomes the first number in the codification sequence and is followed by a period. Thus provisions in "Chapter 14. Church Council" are preceded by "14."

General subjects normally are titled and designated by a number ending in zero. Thus, a subdivision of Chapter 16 that contains provisions regarding the program units is codified and titled "16.10. Program Units." When subjects that are bylaw provisions only are titled, the same principles would apply within the third number sequence, *e.g.*, 16.12.10. Program Committees.

Constitutional provisions are codified with two sets of numbers, the chapter number and a two-digit number preceding the second period in the codification. Thus, one constitutional provision related to the presiding bishop of this church is 13.21.

Bylaw provisions are codified with three sets of numbers: the chapter number; the related constitutional provision number; and a two-digit bylaw number. Thus, one bylaw provision related to the secretary of this church is codified as 13.41.01.

Continuing resolutions also are codified with three sets of numbers except that the third set is preceded by a capital letter. Thus, a continuing resolution might be numbered 16. to designate the chapter; 16.11. to designate the subject matter within the chapter; and the third set might be numbered A07. in the codification 16.11.A07. to indicate by the "A" that it is the first continuing resolution regarding that subject and by the "07" that it was adopted in 2007.

When many related provisions are parts of a unit that are considered inseparable, they normally are lettered "a," "b," "c," etc. When related provisions are part of a unit but considered separable, such as a list of duties, they are normally numbered in sequence. If the related provisions cannot be clearly judged to be separable or inseparable, preference will be given to a number sequence.

If chapter numbers are considered the major sequence number, constitution numbers as a fraction of the chapter number, and bylaw numbers as a fraction of the constitution number, then the codification can be said to provide a progressive sequence. Thus, 8.31. will precede 8.33.01., and 9.21.01. will precede 9.22.

Provisions in the *Constitution for Synods* are prefaced with "S," and those in the *Model Constitution for Congregations* with "C."

In these governing documents, with the exception of the "Restated Articles of Incorporation," "Church" with a capital letter is used in references to the one, holy, catholic, and apostolic Church. In references to the Evangelical Lutheran Church in America, the words "church" and "this church" in lower case letters are employed.

## **PREAMBLE**

Convinced that the Holy Spirit is leading us toward unity in the household of God, we of The American Lutheran Church, The Association of Evangelical Lutheran Churches, and the Lutheran Church in America give thanks to God for the faith we share together in Christ and, by adopting this constitution, form a new church, in the name of the Father, the Son, and the Holy Spirit.

### **Chapter 1.**

#### **NAME, INCORPORATION, SEAL, AND LOCATION**

- 1.01. The name of this church shall be Evangelical Lutheran Church in America.**
- 1.01.01.** The name, Evangelical Lutheran Church in America, as used herein, refers, in general references, to this whole church, including its three primary expressions—congregations, synods, and the churchwide organization. The name, Evangelical Lutheran Church in America, is also the name of the corporation of the churchwide organization to which specific references are made herein.
- 1.02. For the purposes of this constitution and the accompanying bylaws, the Evangelical Lutheran Church in America is hereafter designated as “this church.”**
- 1.11. This church shall be incorporated.**
- 1.21.01.** The seal of this church is a cross with three united flames emanating from the base of the cross and three entwined circles beside the cross. The year of the constituting convention of this church is included at the base of the cross. The name of this church forms the circular outer edge of the seal.



- 1.31.01.** The principal office of this church shall be located in Chicago, Illinois.
- 1.31.02.** This church may maintain offices in such other locations as the Churchwide Assembly or the Church Council shall determine.

**Chapter 2.**  
**CONFESSION OF FAITH**

- 2.01. This church confesses the Triune God, Father, Son, and Holy Spirit.**
- 2.02. This church confesses Jesus Christ as Lord and Savior and the Gospel as the power of God for the salvation of all who believe.**
- a. Jesus Christ is the Word of God incarnate, through whom everything was made and through whose life, death, and resurrection God fashions a new creation.**
  - b. The proclamation of God’s message to us as both Law and Gospel is the Word of God, revealing judgment and mercy through word and deed, beginning with the Word in creation, continuing in the history of Israel, and centering in all its fullness in the person and work of Jesus Christ.**
  - c. The canonical Scriptures of the Old and New Testaments are the written Word of God. Inspired by God’s Spirit speaking through their authors, they record and announce God’s revelation centering in Jesus Christ. Through them God’s Spirit speaks to us to create and sustain Christian faith and fellowship for service in the world.**
- 2.03. This church accepts the canonical Scriptures of the Old and New Testaments as the inspired Word of God and the authoritative source and norm of its proclamation, faith, and life.**
- 2.04. This church accepts the Apostles’, Nicene, and Athanasian Creeds as true declarations of the faith of this church.**
- 2.05. This church accepts the Unaltered Augsburg Confession as a true witness to the Gospel, acknowledging as one with it in faith and doctrine all churches that likewise accept the teachings of the Unaltered Augsburg Confession.**
- 2.06. This church accepts the other confessional writings in the Book of Concord, namely, the Apology of the Augsburg Confession, the Smalcald Articles and the Treatise, the Small Catechism, the Large Catechism, and the Formula of Concord, as further valid interpretations of the faith of the Church.**
- 2.07. This church confesses the Gospel, recorded in the Holy Scripture and confessed in the ecumenical creeds and Lutheran confessional writings, as the power of God to create and sustain the Church for God’s mission in the world.**

### **Chapter 3.**

#### **NATURE OF THE CHURCH**

- 3.01. All power in the Church belongs to our Lord Jesus Christ, its head. All actions of this church are to be carried out under his rule and authority.**
- 3.02. The Church exists both as an inclusive fellowship and as local congregations gathered for worship and Christian service. Congregations find their fulfillment in the universal community of the Church, and the universal Church exists in and through congregations. This church, therefore, derives its character and powers both from the sanction and representation of its congregations and from its inherent nature as an expression of the broader fellowship of the faithful. In length, it acknowledges itself to be in the historic continuity of the communion of saints; in breadth, it expresses the fellowship of believers and congregations in our day.**

## **Chapter 4.**

### **STATEMENT OF PURPOSE**

- 4.01. The Church is a people created by God in Christ, empowered by the Holy Spirit, called and sent to bear witness to God’s creative, redeeming, and sanctifying activity in the world.**
- 4.02. To participate in God’s mission, this church shall:**
- a. Proclaim God’s saving Gospel of justification by grace for Christ’s sake through faith alone, according to the apostolic witness in the Holy Scripture, preserving and transmitting the Gospel faithfully to future generations.**
  - b. Carry out Christ’s Great Commission by reaching out to all people to bring them to faith in Christ and by doing all ministry with a global awareness consistent with the understanding of God as Creator, Redeemer, and Sanctifier of all.**
  - c. Serve in response to God’s love to meet human needs, caring for the sick and the aged, advocating dignity and justice for all people, working for peace and reconciliation among the nations, and standing with the poor and powerless and committing itself to their needs.**
  - d. Worship God in proclamation of the Word and administration of the sacraments and through lives of prayer, praise, thanksgiving, witness, and service.**
  - e. Nurture its members in the Word of God so as to grow in faith and hope and love, to see daily life as the primary setting for the exercise of their Christian calling, and to use the gifts of the Spirit for their life together and for their calling in the world.**
  - f. Manifest the unity given to the people of God by living together in the love of Christ and by joining with other Christians in prayer and action to express and preserve the unity which the Spirit gives.**
- 4.03. To fulfill these purposes, this church shall:**
- a. Receive, establish, and support those congregations, ministries, organizations, institutions, and agencies necessary to carry out God’s mission through this church.**
  - b. Encourage and equip all members to worship, learn, serve, and witness; to fulfill their calling to serve God in the world; and to be stewards of the earth, their lives, and the Gospel.**
  - c. Call forth, equip, certify, set apart, and oversee an ordained ministry of Word and Sacrament and such other forms of ministry that will enable this church to fulfill its mission.**
  - d. Seek unity in faith and life with all Lutherans within its boundaries and be ready to enter union negotiations whenever such unity is manifest.**

- e. Foster Christian unity by participating in ecumenical activities, contributing its witness and work and cooperating with other churches which confess God the Father, Son, and Holy Spirit.
- f. Develop relationships with communities of other faiths for dialogue and common action.
- g. Lift its voice in concord and work in concert with forces for good, to serve humanity, cooperating with church and other groups participating in activities that promote justice, relieve misery, and reconcile the estranged.
- h. Produce and publish worship materials for corporate, family, and personal use and resources for education, witness, service, and stewardship.
- i. Establish and maintain theological seminaries, schools, colleges, universities, and other educational institutions to equip people for leadership and service in church and society.
- j. Assure faithfulness to this church's confessional position and purpose and provide for resolution of disputes.
- k. Publish a periodical and make use of the arts and public communication media to proclaim the Gospel and to inform, interpret, and edify.
- l. Study social issues and trends, work to discover the causes of oppression and injustice, and develop programs of ministry and advocacy to further human dignity, freedom, justice, and peace in the world.
- m. Establish, support, and recognize institutions and agencies that minister to people in spiritual and temporal needs.
- n. Work with civil authorities in areas of mutual endeavor, maintaining institutional separation of church and state in a relation of functional interaction.
- o. Provide structures and decision-making processes for this church that foster mutuality and interdependence and that involve people in making decisions that affect them.
- p. Support the mission of this church by arranging for and encouraging financial contributions for its work, management of its resources, and processes of planning and evaluation.
- q. Provide fair personnel practices and adequate compensation, benefits, and pensions for those employed by this church.

**Chapter 5.**  
**PRINCIPLES OF ORGANIZATION**

- 5.01. The Evangelical Lutheran Church in America shall be one church. This church recognizes that all power and authority in the Church belongs to the Lord Jesus Christ, its head. Therefore, all actions of this church by congregations, synods, and the churchwide organization shall be carried out under his rule and authority in accordance with the following principles:**
- a. The congregations, synods, and churchwide organization shall act in accordance with the Confession of Faith set forth in Chapter 2 of this constitution and with the Statement of Purpose set forth in Chapter 4.**
  - b. This church, in faithfulness to the Gospel, is committed to be an inclusive church in the midst of division in society. Therefore, in their organization and outreach, the congregations, synods, and churchwide units of this church shall seek to exhibit the inclusive unity that is God’s will for the Church.**
  - c. The congregations, synods, and churchwide organization of this church are interdependent partners sharing responsibly in God’s mission. In an interdependent relationship primary responsibility for particular functions will vary between the partners. Whenever possible, the entity most directly affected by a decision shall be the principal party responsible for decision and implementation, with the other entities facilitating and assisting. Each congregation, synod, and separately incorporated unit of the churchwide organization, as well as the churchwide organization itself, is a separate legal entity and is responsible for exercising its powers and authorities.**
  - d. Each congregation and synod in its governing documents shall include the Confession of Faith and Statement of Purpose and such structural components as are required in this constitution. Beyond these common elements, congregations and synods shall be free to organize in such manner as each deems appropriate for its jurisdiction.**
  - e. The Church Council shall establish an ongoing process to review the function of the structural organization of this church and to develop recommendations for changes.**
  - f. Except as otherwise provided in this constitution and bylaws, the churchwide organization, through the Church Council, shall establish processes that will ensure that at least 60 percent of the members of its assemblies, councils, committees, boards, and other organizational units shall be laypersons; that as nearly as possible, 50 percent of the lay members of these assemblies,**

councils, committees, boards, or other organizational units shall be female and 50 percent shall be male, and that, where possible, the representation of ordained ministers shall be both female and male. At least 10 percent of the members of these assemblies, councils, committees, boards, or other organizational units shall be persons of color and/or persons whose primary language is other than English. Processes shall be developed that will assure that in selecting staff there will be a balance of women and men, persons of color and persons whose primary language is other than English, laypersons, and persons on the roster of ordained ministers. This balance is to be evident in terms of both executive staff and support staff consistent with the inclusive policy of this church.

- g. Except as otherwise provided in this constitution and bylaws, synods, through synodical councils, shall establish processes that will ensure that at least 60 percent of the members of their assemblies, councils, committees, boards, and other organizational units shall be laypersons; that, as nearly as possible, 50 percent of the lay members of their assemblies, councils, committees, boards, or other organizational units shall be female and 50 percent shall be male, and that, where possible, the representation of ordained ministers shall be both female and male. Each synod shall establish processes that will enable it to reach a minimum goal that 10 percent of the membership of its assemblies, councils, committees, boards, or other organizational units be persons of color and/or persons whose primary language is other than English.
- h. Leaders in this church should demonstrate that they are servants by their words, life-style, and manner of leadership. Leaders in this church will recognize their accountability to the Triune God, to the whole Church, to each other, and to the organization of this church in which they have been asked to serve.
- i. As a steward of the resources that God has provided, this church shall organize itself to make the most effective use of its resources to accomplish its mission.
- j. Each assembly, council, committee, board, task force, or other body of the churchwide organization or any churchwide units shall be conclusively presumed to have been properly constituted, and neither the method of selection nor the composition of any such assembly, council, committee, board, task force, or other body may be challenged in a court of law by any person or be used as the basis of a challenge in a court of law to the validity or effect of any action taken or authorized by any such assembly, council, committee, board, task force, or other body.



- 5.01.A87.** *It shall be a goal of this church that within 10 years of its establishment its membership shall include at least 10 percent people of color and/or primary language other than English.*
- 5.01.B87.** *With regard to the minimum goal that 10 percent of the membership of synod assemblies, councils, committees, boards, and/or other organizational units be persons of color and/or persons whose primary language is other than English, it is understood that initially there may be exceptions to the attainment of this goal based on the makeup of the membership within a particular synod. By the time of its second assembly, each synod shall establish a plan to attain this goal within 10 years.*
- 5.01.C00.** *The term, “persons of color and/or persons whose primary language is other than English,” shall be understood to mean African American, Black, Arab and Middle Eastern, Asian and Pacific Islander, Latino, American Indian, and Alaska Native people. This definition, however, shall not be understood as limiting this church’s commitment to inclusive participation in its life and work.*

**Chapter 6.**  
**MEMBERSHIP**

- 6.01. The members of this church shall be the baptized members of its congregations.**
- 6.02. The voting members of this church shall be those persons elected to serve as members of the Churchwide Assembly. Membership in a congregation does not, in itself, confer voting rights in this corporation.**

**Chapter 7.**  
**MINISTRY**

**7.10. MINISTRY OF THE BAPTIZED PEOPLE OF GOD**

**7.11. This church affirms the universal priesthood of all its baptized members. In its function and its structure this church commits itself to the equipping and supporting of all its members for their ministries in the world and in this church. It is within this context of ministry that this church calls some of its baptized members for specific ministries in this church.**

**7.20. ORDAINED MINISTRY**

**7.21. Within the people of God and for the sake of the Gospel ministry entrusted to all believers, God has instituted the office of ministry of Word and Sacrament. To carry out this ministry, this church calls and ordains qualified persons.**

**7.22. An ordained minister of this church shall be a person whose commitment to Christ, soundness in the faith, aptness to preach, teach, and witness, and educational qualifications have been examined and approved in the manner prescribed in the documents of this church; who has been properly called and ordained; who accepts and adheres to the Confession of Faith of this church; who is diligent and faithful in the exercise of the ministry; and whose life and conduct are above reproach. An ordained minister shall comply with the constitution of this church.**

**7.23. The standards for acceptance and continuance of pastors in the ordained ministry of this church shall be set forth in the bylaws.**

**7.24. The secretary of this church shall maintain a roster containing the names of ordained ministers who qualify on the basis of constitutional provisions 7.22., 7.23., 7.30., and 7.31., and related bylaws.**

**7.30. STANDARDS FOR ORDAINED MINISTERS**

**7.31. In accordance with the description of an ordained minister stated in 7.22., pastors as ordained ministers shall be governed by the following standards, policies, and procedures.**

**7.31.10. Basic Standards**

**7.31.11. Persons admitted to and continued in the ordained ministry of this church shall satisfactorily meet and maintain the following, as defined by this church in its governing documents and in policies developed by the appropriate churchwide unit, reviewed by the Conference of Bishops, and adopted by the Church Council:**

- a. commitment to Christ;
- b. acceptance of and adherence to the Confession of Faith of this church;

- c. willingness and ability to serve in response to the needs of this church;
- d. academic and practical qualifications for ministry, including leadership abilities and competence in interpersonal relationships;
- e. commitment to lead a life worthy of the Gospel of Christ and in so doing to be an example in faithful service and holy living;
- f. receipt and acceptance of a letter of call; and
- g. membership in a congregation of this church.

**7.31.12.** Consistent with the faith and practice of the Evangelical Lutheran Church in America,

- a. Every ordained minister shall:
  - 1) preach the Word;
  - 2) administer the sacraments;
  - 3) conduct public worship;
  - 4) provide pastoral care;
  - 5) seek out and encourage qualified persons to prepare for the ministry of the Gospel;
  - 6) witness to the Kingdom of God in the community, in the nation, and abroad; and
  - 7) speak publicly to the world in solidarity with the poor and oppressed, calling for justice and proclaiming God's love for the world.
- b. Each ordained minister with a congregational call shall, within the congregation:
  - 1) offer instruction, confirm, marry, visit the sick and distressed, and bury the dead;
  - 2) supervise all schools and organizations of the congregation;
  - 3) impart knowledge of this church and its wider ministry through distribution of its periodicals and other publications;
  - 4) endeavor to increase the support given by the congregation to the work of the churchwide organization and synod of the Evangelical Lutheran Church in America;
  - 5) install regularly elected members of the Congregation Council; and
  - 6) with the council, administer discipline.

**7.31.13. Preparation and Approval.** Except as provided below, a candidate for ordination as a pastor shall have:

- a. membership in a congregation of this church and registration, by its pastor and council, of the candidate with the candidacy committee;
- b. been endorsed by and under the guidance and supervision of the appropriate committee for at least a year before being approved for ordination;

- c. satisfactorily completed the requirements for the Master of Divinity degree from an accredited theological school in North America, including practical preparation, as defined by the appropriate churchwide unit, such as internship and supervised clinical work;
- d. completed at least one year of residency in a seminary of this church or of the Evangelical Lutheran Church in Canada, except when waived by the appropriate committee in consultation with the faculty of a seminary of this church or of the Evangelical Lutheran Church in Canada;
- e. been recommended for approval by the faculty of a seminary of this church or of the Evangelical Lutheran Church in Canada;
- f. been examined and approved by the appropriate committee according to criteria, policies, and procedures established by the appropriate churchwide unit after consultation with the Conference of Bishops and adoption by the Church Council;
- g. been recommended to a congregation or other entity by the bishop of the synod to which the candidate has been assigned for first call in accordance with the procedures recommended by the appropriate churchwide unit, reviewed by the Conference of Bishops, and adopted by the Church Council; and
- h. received and accepted a properly issued and attested letter of call.

**7.31.14. Admission under Other Circumstances.** Candidates for ordination as pastors or for reception who by reason of (a) age and prior experience, (b) ordination in another Lutheran church body, or (c) ordination in another Christian church body, whether in North America or abroad, shall be approved by the candidacy committee for ordination or reception according to criteria, policies, and procedures recommended by the appropriate churchwide unit, reviewed by the Conference of Bishops, and adopted by the Church Council. In preparing such criteria, policies, and procedures, the appropriate churchwide unit shall consult with the seminaries of this church and, as appropriate, with other churchwide units.

**7.31.15. Reinstatement.** A person seeking reinstatement to the ordained ministry as a pastor, whether having served previously in this church or in one of its predecessor bodies, shall be registered by the pastor and council of the congregation of which such a person is a member with the candidacy committee of the synod in which the person was last rostered or, upon mutual agreement of the synodical bishops involved, after consultation with and approval by the secretary of this church, with the candidacy committee of the synod of current residence. The person then shall be interviewed, examined, and approved by the candidacy committee under criteria, policies, and procedures recommended by the appropriate churchwide unit, reviewed by the Conference of Bishops, and adopted by the Church Council. In this process, the committee shall review the circumstances related to the termination of earlier service together with sub-

sequent developments. The person is reinstated after receiving and accepting a letter of call to serve as a pastor in this church.

**7.31.16. On Leave from Call.** An ordained minister of this church, serving under a regularly issued letter of call, who leaves the work of that ministry without accepting another regularly issued letter of call, may be retained on the roster of ordained ministers of this church, upon endorsement by the synodical bishop, by action of the Synod Council in the synod of which the ordained minister is a member, under policy developed by the appropriate churchwide unit, reviewed by the Conference of Bishops, and adopted by the Church Council.

- a. Normative Pattern: By annual action of the Synod Council in the synod of which a member, upon endorsement by the synodical bishop, an ordained minister who is without a current letter of call may be retained on the roster of ordained ministers of this church for a maximum of three years, beginning at the completion of an active call.
- b. Study Leave: By annual action of the Synod Council in the synod of which a member, with the approval of the synodical bishop and in consultation with the appropriate churchwide unit, an ordained minister engaged in graduate study, in a field of study that will enhance service in the ordained ministry, may be retained on the roster of ordained ministers of this church for a maximum of six years.
- c. Family Leave: An ordained minister who has been in active service under call for at least three years may request leave for family responsibilities. By annual action of the Synod Council in the synod of which a member, upon endorsement by the synodical bishop, such an ordained minister who is without a current letter of call and who requests leave for the birth or care of a child or children of the ordained minister or the care of an immediate family member (child, spouse, or parent) with a serious health condition may be retained on the roster of ordained ministers of this church—under policy developed by the appropriate churchwide unit, reviewed by the Conference of Bishops, and adopted by the Church Council—for a maximum of six years beginning at the completion of an active call.
- d. Exception to these limits for the purpose of serving the needs of this church may be granted in accordance with established policy of this church by the Synod Council in the synod of current roster after having received approval by the Conference of Bishops.

**7.31.17. Ordination in Unusual Circumstances.** For pastoral reasons in unusual circumstances, a synodical bishop may provide for the ordination by another pastor of the Evangelical Lutheran Church in America of an approved candidate who has received and accepted a properly issued, duly attested letter of call for the office of ordained ministry. Prior to authorization of such an ordination, the bishop of the synod of the

candidate's first call shall consult with the presiding bishop as this church's chief ecumenical officer and shall seek the advice of the Synod Council. The pastoral decision of the synodical bishop shall be in accordance with policy developed by the appropriate churchwide unit, reviewed by the Conference of Bishops, and adopted by the Church Council.

**7.31.20. Invitation to Service**

**7.31.21.** In accord with bylaw 8.72.11. and following, an ordained minister of a church body with which a relationship of full communion has been established by the Churchwide Assembly of the Evangelical Lutheran Church in America may serve contractually in a ministry setting of this church under a "Letter of Invitation to Service" upon the authorization of the bishop of the synod in which such service occurs.

**7.40. CALLS FOR ORDAINED MINISTERS**

**7.41. Letters of Call. Letters of call to ordained ministers of this church or properly approved candidates for this church's roster of ordained ministers shall be issued in keeping with this church's constitutions, bylaws, and continuing resolutions as well as policies regarding such calls developed by the appropriate churchwide unit, reviewed by the Conference of Bishops, and approved by the Church Council.**

**7.41.10. General Categories**

**7.41.11. Service under Call.** An ordained minister of this church shall serve under a letter of call properly extended by a congregation, a synodical council or assembly, the Church Council, or the Churchwide Assembly.

- a. Calls may be extended for stated periods of time and for shared-time ministry by the appropriate calling body under criteria recommended by the appropriate churchwide unit, reviewed by the Conference of Bishops, and adopted by the Church Council.
- b. Ordained ministers serving as interim pastors appointed by the synodical bishop may serve under a letter of call, according to policies developed by the appropriate churchwide unit, reviewed by the Conference of Bishops, and approved by the Church Council. A call to interim ministry shall be a term call extended by the Synod Council upon recommendation of the synodical bishop.

**7.41.12. 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 appropriate churchwide unit, reviewed by the Conference of Bishops, and adopted by the Church Council.

**7.41.13. Calls to Non-Congregational Service.** Calls to serve in institutions, agencies, and other entities inside and outside this church may be extended where there is an identifiable relationship of the work to the

purpose of the ordained ministry. Such calls involve, for example, the care of the Word, the administration of the sacraments, pastoral care, and activities closely associated with those tasks including oversight in the church and in inter-Lutheran and inter-church agencies and institutions. Care is to be exercised so that positions in the church and in the world that can be filled adequately and appropriately by the laity not be filled by ordained ministers for their convenience or status. Synodical councils and the Church Council may seek the advice of the Conference of Bishops in specific situations.

- 7.41.14. Non-Stipendiary Service Under Call.** When it is deemed necessary for the mission needs of this church, a letter of call may be issued by the Synod Council—according to criteria, policies, and procedures recommended by the appropriate churchwide unit, reviewed by the Conference of Bishops, and adopted by the Church Council—to an ordained minister for non-stipendiary service after the Synod Council has sought and received approval by the Conference of Bishops. Care is to be exercised so that positions in the church and in the world that can be filled adequately and appropriately by the laity not be filled by ordained ministers for their convenience, status, or personal preference. A call to non-stipendiary service is to be reviewed at least annually by the Synod Council and continued only as warranted for the ministry needs of this church. Such a call may be terminated by the Synod Council when it is deemed to be fulfilling no longer the mission needs of this church.
- 7.41.15. Calls to Serve in Unusual Circumstances.** When it is deemed to be in the interests of this church in the care of the Gospel, ordained ministers may be called for a stated period of time, not to exceed three years, to minister on behalf of this church while employed in an occupation outside the traditional range of the ordained ministry. Such calls may be extended by a Synod Council or the Church Council upon recommendation by the Conference of Bishops according to criteria and procedures recommended by the appropriate churchwide unit, reviewed by the Conference of Bishops, and adopted by the Church Council. Such calls shall be reviewed annually.
- 7.41.16. Calls in Predecessor Church Bodies.** Accountability for specific calls to service extended in predecessor church bodies shall be exercised according to the policies and procedures of this church.
- 7.41.17. 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, 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.
- a. The policies and procedures for granting retired status or for designation of disability on the roster of ordained ministers shall be



developed by the appropriate churchwide unit, reviewed by the Conference of Bishops, and adopted by the Church Council.

- b. If an ordained minister who has been granted retired status resides at too great a distance from any congregation of this church to be able to sustain an active relationship with that congregation, the bishop of the synod in which the ordained minister is listed on the roster may grant permission for the ordained minister to hold membership in a congregation or parish of a church body with which a relationship of full communion has been declared and established by the Evangelical Lutheran Church in America.

**7.41.18. Retention of Roster Records.** When an ordained minister is removed from that roster of this church, the roster record shall be retained by the secretary of this church and the synodical bishop shall invite the person at the time of removal to provide, annually, appropriate current information for the roster record.

**7.42. Each pastor on the roster of ordained ministers of this church shall be related to that synod:**

- a. to which the congregation issuing the call to the ordained minister is related;
- b. which issues a letter of call to the ordained minister;
- c. on whose roster the ordained minister was listed at the time of the issuance of a letter of call from the Church Council;
- d. on whose roster the ordained minister, if a seminary teacher or administrator, was assigned by the seminary board, subject to approval by the synodical bishop and Synod Council of each affected synod, to promote proportionate representation of faculty and administration in each synod of its region;
- e. on whose roster the ordained minister was listed at the time of the issuance of a call to federal chaplaincy or on the roster of the synod of current address, if approved by the synodical bishop and received by the Synod Council;
- f. in which the ordained minister, upon receiving a call from this church, serves as a deployed staff person or on the roster of one of the synods to which the ordained minister is deployed;
- g. on whose roster the ordained minister was listed when placed on leave from call;
- 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; or
- i. on whose roster the ordained minister, if granted retired status, 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.**

- 7.42.01.** If the service of an ordained minister who receives and accepts a letter of call from this church, under 7.42.c., would be enhanced through transfer of roster status from the previous synod of roster to the synod of current address, such a transfer may be authorized upon mutual agreement of the synodical bishops involved after consultation with and approval by the secretary of this church.
- 7.42.02.** In unusual circumstances, the transfer of an ordained minister who is on leave from call may be authorized upon mutual agreement of the synodical bishops involved after consultation with and approval by the secretary of this church.
- 7.42.03.** In certain circumstances for the sake of the ministry and mission needs of this church, the transfer of an ordained minister serving under call in the churchwide organization may be authorized, at the initiative of the presiding bishop of this church, upon mutual agreement of the synodical bishops involved in such a transfer after consultation with and approval by the secretary of this church.
- 7.43.** **A letter of call issued by a Synod Council or the Church Council to an ordained minister of this church shall be either co-terminus with, or not longer than, the duration of the service or employment for which the call was issued. With the exception of persons designated as employees of a synod or the churchwide organization, such a call does not imply any employment relationship or contractual obligation in regard to employment on the part of the Synod Council or Church Council issuing the call. The recipient of such a call remains subject to this church's standards and discipline for ordained ministry, as contained in this church's constitution, bylaws, and continuing resolutions and in the policy and procedure documents of this church.**
- 7.43.01.** When the Synod Council or the Church Council, as the calling source, determines that the service or employment no longer fulfills the criteria under which a call was issued, the Synod Council or the Church Council shall vacate the call and direct that the individual be placed on leave from call or, if such leave status is not granted, the individual shall be removed from the roster of ordained ministers.
- 7.44.** **Each synod shall maintain a roster containing the names of those ordained ministers who are related to it on the basis of 7.42. of this constitution.**
- 7.44.A05. Sources of Calls for Ordained Ministers**
- a. Principles for Sources of Calls*
- 1) *A "call" is an action by expressions of this church, as specified in the "Table of Sources of Calls for Ordained Ministers," through which a person is asked to serve in a specified ministry. Such an action is attested in a "letter of call."*

- 2) *Interdependence within the body of this church suggests that any action of one of its entities affects other entities. Therefore, interdependence is expressed in all calls extended within this church.*
- 3) *A call expresses a relationship between this church and the person called involving mutual service, support, accountability, supervision, and discipline.*
- 4) *A letter of call is issued by that expression of this church authorized to do so which is most directly involved in accountability for the specified ministry.*
- 5) *Decisions on calls for ministries in unusual circumstances not otherwise provided for but deemed to be in the interests of this church's care of the Gospel are referred to the Conference of Bishops for recommendation to the appropriate calling body.*

*b. Table of Sources of Calls for Ordained Ministers*

<i>Setting</i>	<i>Calling Body</i>
<i>1.0 Congregational ministry</i>	
<i>1.1 Single congregation</i>	<i>Congregation meeting</i>
<i>1.11 Pastor</i>	
<i>1.12 Senior Pastor</i>	
<i>1.13 Associate/assistant pastor</i>	
<i>1.14 Co-pastor</i>	
<i>1.15 Shared-time pastor</i>	
<i>1.2 Multiple-congregation parish</i>	<i>Congregation meetings, acting on a common proposal</i>
<i>1.21 Pastor</i>	
<i>1.22 Other pastoral arrangements</i>	
<i>1.3 Coalition and cluster ministry</i>	<i>Synod Council</i>
<i>1.4 Congregations beyond ELCA</i>	
<i>1.41 Independent Lutheran congregation</i>	<i>Synod Council</i>
<i>1.42 Overseas independent Lutheran congregation</i>	<i>Church Council upon request of appropriate churchwide unit</i>
<i>1.43 Other</i>	<i>Synod Council or Church Council</i>
<i>1.5 Interim pastor</i>	<i>Synod Council</i>
<i>1.6 Pastor in a congregation under development</i>	<i>Synod Council</i>

2.0	<i>Synodical ministry</i>	
2.1	<i>Bishop</i>	<i>Synod Assembly</i>
2.2	<i>Assistant to bishop</i>	<i>Synod Council</i>
2.3	<i>Shared staff by two or more synods</i>	<i>One of the participating synods</i>
2.4	<i>Synod staff partially supported by grants from churchwide units</i>	<i>Synod Council</i>
3.0	<i>Regional ministry</i>	
3.1	<i>Staff</i>	<i>Church Council</i>
3.2	<i>Shared synodical-churchwide staff</i>	<i>Church Council</i>
4.0	<i>Churchwide ministry</i>	
4.1	<i>Presiding bishop and secretary</i>	<i>Churchwide Assembly</i>
4.2	<i>Treasurer</i>	<i>Church Council</i>
4.3	<i>Presiding bishop's staff</i>	<i>Church Council</i>
4.4	<i>Office staff</i>	<i>Church Council</i>
4.5	<i>Unit executive director</i>	<i>Church Council</i>
4.6	<i>Section executive</i>	<i>Church Council</i>
4.7	<i>Other churchwide unit staff</i>	<i>Church Council</i>
5.0	<i>Chaplaincy and institutional ministry</i>	
5.1	<i>Institution/agency related or unrelated to a synod</i>	<i>Synod Council</i>
5.2	<i>Institution/agency related more than one synod</i>	<i>Synod Council of one of the synods</i>
5.3	<i>ELCA-related institution/agency</i>	<i>Church Council upon request of appropriate churchwide unit</i>
5.4	<i>Federal agency/institution</i>	<i>Church Council</i>
5.5	<i>Military</i>	<i>Church Council</i>
6.0	<i>Campus ministry</i>	
6.1	<i>Staff</i>	<i>Synod Council</i>
7.0	<i>Church camp ministry</i>	
7.1	<i>Staff</i>	<i>Synod Council</i>
8.0	<i>Ecumenical ministry</i>	
8.1	<i>Related to a synod</i>	<i>Synod Council</i>
8.2	<i>Related to more than one synod</i>	<i>Synod Council of one of the synods</i>
8.3	<i>National/international organization</i>	<i>Church Council</i>

9.0	<i>Inter-Lutheran ministry</i>	
9.1	<i>Related to a synod</i>	<i>Synod Council</i>
9.2	<i>Related to more than one synod</i>	<i>Synod Council of one of the synods</i>
9.3	<i>National/International</i>	<i>Church Council</i>
10.0	<i>Educational ministry</i>	
10.1	<i>ELCA-related seminary chaplain/faculty/administrator</i>	<i>Church Council upon request of appropriate churchwide unit</i>
10.2	<i>Chaplain/faculty/administrator of seminary unrelated to ELCA</i>	<i>Church Council upon request of appropriate churchwide unit</i>
10.3	<i>ELCA-related college chaplain/faculty/administrator</i>	<i>Synod Council of the synod in which college is located</i>
10.4	<i>Chaplain/faculty/administrator of a college unrelated to ELCA</i>	<i>Synod Council of the synod in which college is located</i>
10.5	<i>ELCA-related school chaplain/faculty/administrator</i>	<i>Congregation of which the school is a part or, if related to several congregations, Synod Council of the synod in which the school is located</i>
10.6	<i>Chaplain/faculty of a school unrelated to ELCA</i>	<i>Synod Council of the synod in which school is located</i>
10.7	<i>Director/staff of a continuing education center related to churchwide unit</i>	<i>Synod Council in which the main office of center is located upon the request of appropriate churchwide unit</i>
11.0	<i>Missionary ministry</i>	
11.1	<i>Outside United States</i>	<i>Church Council upon request of appropriate churchwide unit</i>
11.2	<i>Within United States</i>	<i>Church Council upon request of appropriate churchwide unit</i>
12.0	<i>Other</i>	
12.1	<i>Non-stipendiary service under call</i>	<i>Synod Council upon approval by the Conference of Bishops</i>
12.2	<i>Unusual ministries (as in conjunction with occupations and in approved situations not otherwise specified)</i>	<i>Synod Council or Church Council upon recommendation by the Conference of Bishops</i>

- 7.45. In keeping with the historic discipline and practice of the Lutheran church and to be true to a sacred trust inherent in the nature of the pastoral office, no ordained minister of this church shall divulge any confidential disclosure received in the course of the care of souls or otherwise in a professional capacity, nor testify concerning conduct observed by the ordained minister while working in a pastoral capacity, except with the express permission of the person who has given confidential information to the ordained minister or who was observed by the ordained minister, or if the person intends great harm to self or others.**
- 7.46. The provisions for termination of the mutual relationship between an ordained minister and a congregation shall be as follows:**
- a. The call of a congregation, when accepted by a pastor, shall constitute a continuing mutual relationship and commitment which, 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).

**7.47. Ordained ministers shall be subject to discipline as set forth in Chapter 20 of this constitution and bylaws.**

**7.47.01.** No person who belongs to any organization other than the Church which claims to possess in its teachings and ceremonies that which the Lord has given solely to the Church shall be ordained or otherwise received into the ministry of this church, nor shall any person so ordained or otherwise received by this church be retained in its ministry who subsequently joins such an organization. Violation of this rule shall make such minister subject to discipline.

**7.50. OFFICIAL ROSTERS OF LAYPERSONS**

**7.51. This church may establish rosters of laypersons on which the names may be listed of those who qualify for such according to the bylaws and continuing resolutions of the Evangelical Lutheran Church in America.**

**7.51.01.** The standards of acceptance and continuance on the lay rosters of this church as defined herein shall be included in the bylaws.

**7.51.02.** Under constitutional provision 7.51., those persons previously rostered as commissioned church staff (The American Lutheran Church), deaconesses (The Association of Evangelical Lutheran Churches), deaconesses (The American Lutheran Church), deacons (The Association of Evangelical Lutheran Churches), lay professional leaders (the Lutheran Church in America), and commissioned teachers (The Association of Evangelical Lutheran Churches) shall be retained as associates in ministry of this church (except for removals in accord with the governing documents, criteria, policies, and procedures of this church) in the recognized category of ministry of their previous church body for as long as they are in good standing according to the standards, criteria, policies, and procedures of this church. Accountability for specific calls shall be exercised according to the policies and procedures of this church. Such persons may resign from the roster or may elect to be rostered in another ELCA category by meeting the appropriate criteria established by the Evangelical Lutheran Church in America and by relinquishing their previous roster category.

**7.51.03. Associates in Ministry.** This church shall maintain a lay roster of associates in ministry of those commissioned—according to the standards, criteria, policies, and procedures of this church—for such service within the life of this church in positions of Word and service on behalf of all of God’s people. Associates in ministry are to be faithful to Jesus Christ, knowledgeable of the Word of God and the Confessions of this church, respectful of the people of God, and responsive to needs in a changing world as they serve in congregations and other ministry settings. The roster of associates in ministry, in addition to those listed in bylaw 7.51.02., shall be composed of:

- a. those certified during the period of January 1, 1988, through September 1, 1993, as associates in ministry of the Evangelical Lutheran Church in America; and
- b. those who are approved, subsequent to September 1, 1993, as associates in ministry in this church according to policies and procedures developed by the appropriate churchwide unit, reviewed by the Conference of Bishops, and adopted by the Church Council.
- c. Upon receipt and acceptance of a valid, regularly issued letter of call, a newly approved candidate shall be commissioned, according to the proper service orders of this church, as an associate in ministry.



Accountability for specific calls shall be exercised according to the policies and procedures of this church. Such persons may resign from the roster or may elect to be rostered in another ELCA category by meeting the appropriate criteria established by the Evangelical Lutheran Church in America and by relinquishing their previous roster category.

**7.51.04. Deaconesses of the Evangelical Lutheran Church in America.** This church shall maintain a lay roster of the deaconesses of the Evangelical Lutheran Church in America of those consecrated—according to the standards, criteria, policies, and procedures of this church—for such service within the life of this church in positions of Word and service on behalf of all of God’s people. Deaconesses are to be faithful to Jesus Christ, knowledgeable of the Word of God and the Confessions of this church, respectful of the people of God, and responsive to needs in a changing world. They are to be theologically trained to serve in congregations and other ministry settings.

- a. A newly approved candidate for this roster shall be consecrated, according to the proper service orders of this church, as a deaconess of the Evangelical Lutheran Church in America.
- b. As used herein, references to deaconesses of the Evangelical Lutheran Church in America mean members of the Deaconess Community of the Evangelical Lutheran Church in America listed on this church’s official rosters of laypersons as deaconesses of the Evangelical Lutheran Church in America.
- c. Unless otherwise specified, all constitutional provisions, bylaws, and continuing resolutions regarding associates in ministry of the Evangelical Lutheran Church in America, except for the service order of consecration as a deaconess of the Evangelical Lutheran Church in America, shall apply to those on the lay roster of this church as deaconesses of the Evangelical Lutheran Church in America.

**7.51.05. Diaconal Ministers.** This church shall establish and maintain a lay roster of diaconal ministers of those consecrated—according to the standards, criteria, policies, and procedures of this church— for service on behalf of this church in positions of Word and service that exemplify the servant life and that seek to equip and motivate others to live it. Diaconal ministers are to be faithful to Jesus Christ, knowledgeable of the Word of God and the Confessions of this church, respectful of the people of God, and responsive to needs in a changing world. Such diaconal ministers shall seek in a great variety of ways to empower, equip, and support all the baptized people of God in the ministry of Jesus Christ and the mission of God in the world.

- a. Upon approval as a candidate for the lay roster of diaconal ministers, and upon receipt and acceptance of a valid, regularly issued letter of call, the candidate shall be consecrated, according to the service orders of this church, as a lay diaconal minister.

- b. All constitutional provisions, bylaws, and continuing resolutions regarding associates in ministry of the Evangelical Lutheran Church in America shall apply to those on the lay roster of diaconal ministers of the Evangelical Lutheran Church in America.

**7.52. The standards of acceptance and continuance as associates in ministry, deaconesses, and diaconal ministers of this church shall be included in the bylaws.**

**7.52.10. Standards for the Official Rosters of Laypersons**

**7.52.11.** Associates in ministry, deaconesses, and diaconal ministers shall be governed by the following:

**a. Basic Standards.** Persons approved and continued as associates in ministry, deaconesses, and diaconal ministers of this church shall satisfactorily meet and maintain the following:

- 1) commitment to Christ;
- 2) acceptance of and adherence to the Confession of Faith of this church;
- 3) willingness and ability to serve in response to the needs of this church;
- 4) academic and practical qualifications for the position, including leadership abilities and competence in interpersonal relationships;
- 5) commitment to lead a life worthy of the Gospel of Christ and in so doing to be an example in faithful service and holy living;
- 6) receipt and acceptance of a letter of call; and
- 7) membership in a congregation of this church.

**b. Preparation and Approval of an Associate in Ministry.** A candidate for approval and commissioning as an associate in ministry of this church shall have:

- 1) membership in a congregation of this church and registration by its pastor and council of the candidate with the appropriate synodical candidacy committee;
- 2) been under the guidance and supervision of the appropriate synodical candidacy committee for at least a year before being approved by the committee;
- 3) completed the academic and practical preparation for the work for which approved according to criteria and procedures established by the appropriate churchwide unit;
- 4) been examined and approved by the appropriate synodical candidacy committee according to procedures established by the appropriate churchwide unit after consultation with the seminaries and colleges of this church that offer programs designed to prepare persons for rostered service as associates in ministry;

- 5) received and accepted a properly issued and attested letter of call; and
- 6) been commissioned, according to the rite of this church, as an associate in ministry.

**c. Preparation and Approval of a Deaconess of the Evangelical Lutheran Church in America.** A candidate for approval and consecration as a deaconess of this church shall have:

- 1) membership in a congregation of this church and registration by its pastor and council of the candidate with the appropriate synodical candidacy committee;
- 2) been under the guidance and supervision of the synodical candidacy committee for at least a year before being approved by the synodical candidacy committee for call and consecration;
- 3) completed the academic and practical preparation for the work for which approved according to criteria and procedures established by the appropriate churchwide unit;
- 4) been examined and approved by the synodical candidacy committee according to procedures established by the appropriate churchwide unit after consultation with the Deaconess Community of the ELCA and the seminaries and colleges of this church that offer programs designed to prepare persons for rostered service as deaconesses of the Evangelical Lutheran Church in America;
- 5) completed the required formation component, as defined by the appropriate churchwide unit, in the preparation program for service as a deaconess of this church;
- 6) been recommended for call by the bishop of the synod to which the candidate has been assigned in accordance with procedures recommended by the appropriate churchwide unit, reviewed by the Conference of Bishops, and adopted by the Church Council;
- 7) received and accepted a properly issued and attested letter of call; and
- 8) been consecrated, according to the rite of this church, as a deaconess.

**d. Preparation and Approval of a Diaconal Minister.** A candidate for approval and consecration as a diaconal minister of this church shall have:

- 1) membership in a congregation of this church and registration by its pastor and council of the candidate with the appropriate synodical candidacy committee;
- 2) been granted entrance to candidacy by and under the guidance and supervision of the synodical candidacy committee for at

least a year before being approved by the synodical candidacy committee for consecration;

- 3) demonstrated competence in at least one area of specialization or expertise according to guidelines established by the appropriate churchwide unit;
- 4) completed a first theological degree from an accredited theological school in North America;
- 5) completed approved work in Lutheran studies as defined by the appropriate churchwide unit;
- 6) completed the required formation component in the preparation program for Lutheran diaconal ministry as defined by the appropriate churchwide unit;
- 7) completed an approved internship or practical preparation as defined by the appropriate churchwide unit;
- 8) been examined and approved by the appropriate synodical candidacy committee according to criteria, policies, and procedures established by the appropriate churchwide unit for such candidacy;
- 9) been recommended for call by the bishop of the synod to which the candidate has been assigned in accordance with procedures recommended by the appropriate churchwide unit, reviewed by the Conference of Bishops, and adopted by the Church Council;
- 10) received and accepted a properly issued and attested letter of call; and
- 11) been consecrated, according to the rite of this church, as a diaconal minister.

**7.52.12. Approval under Other Circumstances.** A candidate may, for reasons of age or prior experience, be granted approval under criteria and procedures which permit certain equivalencies as defined by the appropriate churchwide unit.

**7.52.13. Reinstatement.** A person seeking reinstatement as an associate in ministry, whether having previously served in this church or in one of its predecessor bodies, a deaconess of the Evangelical Lutheran Church in America, or a diaconal minister of the Evangelical Lutheran Church in America shall be endorsed by the pastor and council of the congregation of this church of which such a person is a member, and interviewed, examined, and approved for reinstatement by the synodical candidacy committee under criteria and procedures recommended by the appropriate churchwide unit, reviewed by the Conference of Bishops, and adopted by the Church Council. In this process, the committee shall review the circumstances related to the termination of earlier service together with subsequent developments. The person is reinstated after receiving and accepting a letter of call in this church.

- a. Any person removed from a lay roster that existed on December 31, 1987, as cited herein, who seeks to return to active lay roster status must apply for acceptance to a roster of this church under the standards, criteria, policies, and procedures that apply to the official rosters of laypersons, as identified in 7.51.03.b. This same requirement shall apply to those certified during the period of January 1, 1988, through September 1, 1993, as associates in ministry of this church.
- b. A person on the roster of a previous church body or a person on the roster of associates in ministry of this church, who was so certified during the period between January 1, 1988, and September 1, 1993, shall relinquish such a roster category upon being received and accepted on another roster of this church.

**7.52.14. Maintenance of Lay Rosters.** Each synod shall maintain a lay roster or rosters containing the names of those related to the synod as members of its congregations who have been approved as associates in ministry, deaconesses of the Evangelical Lutheran Church in America, and diaconal ministers—according to the bylaws and continuing resolutions of this church—for inclusion on such a roster or rosters.

- a. To promote proportionate representation of the rostered faculty and administration in each synod related directly to a seminary of this church, an associate in ministry, a deaconess, or a diaconal minister, if a seminary teacher or administrator, shall be assigned to the roster of a synod by the seminary board, subject to approval by the synodical bishop and Synod Council of the affected synod.
- b. For the sake of the ministry and mission needs of this church, an associate in ministry, a deaconess, or a diaconal minister, serving under call in the churchwide organization, may be assigned to a synod, at the initiative of the presiding bishop of this church, upon mutual agreement of the synodical bishops involved after consultation with and approval by the secretary of this church.

**7.52.15.** The secretary of this church shall maintain the lay rosters of associates in ministry, deaconesses of the Evangelical Lutheran Church in America, and diaconal ministers on which shall be listed the names of those who qualify according to the constitution, bylaws, and continuing resolutions of this church.

**7.52.20. Service as Rostered Laypersons**

**7.52.21. Service under Call.** An associate in ministry, deaconess, or diaconal minister of this church shall serve under a letter of call properly extended by a congregation, synod, or the churchwide organization.

- a. A call may be extended either for indefinite or stated periods of time by the appropriate calling body for service in a congregation, synod, or churchwide unit, in an institution or agency of this church, or in another setting in a category of work as provided by continuing resolution 7.52.A05.

- b. Regular, valid calls in this church shall be in accord with criteria, policies, and procedures recommended by the appropriate churchwide unit, reviewed by the Conference of Bishops, and adopted by the Church Council.
- c. An associate in ministry, deaconess, or diaconal minister serving under call to a congregation shall be a member of that congregation. In a parish of multiple congregations, an associate in ministry, deaconess, or diaconal minister shall be a member of one of the congregations being served.

**7.52.22. On Leave from Call.** An associate in ministry, deaconess, or diaconal minister of this church, serving under a regularly issued letter of call, who leaves the work of that call without accepting another regularly issued letter of call, may be retained 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 of which a member, under policy developed by the appropriate churchwide unit, reviewed by the Conference of Bishops, and adopted by the Church Council.

- a. Normative Pattern: By annual action of the Synod Council in the synod of which a member, upon endorsement by the synodical bishop, an associate in ministry, deaconess, or diaconal minister who is without a current letter of call may be retained on the roster of associates in ministry, deaconesses, or diaconal ministers of this church for a maximum of three years, beginning at the completion of an active call.
- b. Study Leave: By annual action of the Synod Council in the synod of which a member, with the approval of the synodical bishop and in consultation with the appropriate churchwide unit, an associate in ministry, deaconess, or diaconal minister engaged in graduate study appropriate for service in this church may be retained on the roster of associates in ministry, deaconesses, or diaconal ministers of this church for a maximum of six years.
- c. Family Leave: An associate in ministry, deaconess, or diaconal minister who has been in active service under call for at least three years may request leave for family responsibilities. By annual action of the Synod Council in the synod of which a member, upon endorsement by the synodical bishop, such a rostered layperson who is without a current letter of call and who requests leave for the birth or care of a child or children of the rostered layperson or the care of an immediate family member (child, spouse, or parent) with a serious health condition may be retained on the roster of associates in ministry, deaconesses, or diaconal ministers of this church—under policy developed by the appropriate churchwide unit, reviewed by the

Conference of Bishops, and adopted by the Church Council—for a maximum of six years, beginning at the completion of an active call.

- d. Exception to these limits for the purpose of serving the needs of this church may be granted in accordance with established policy of this church by the Synod Council in the synod of current roster after having received approval by the Conference of Bishops.

**7.52.23. Issuance and Termination of the Call of an Associate in Ministry, Deaconess, or Diaconal Minister.**

- a. A letter of call to an associate in ministry, deaconess, or diaconal minister of this church shall be issued in keeping with this church's constitutions, bylaws, and continuing resolutions as well as policies regarding such calls developed by the appropriate churchwide unit, reviewed by the Conference of Bishops, and approved by the Church Council. In the case of alleged local difficulties that imperil the effective functioning of the congregation, the synodical bishop, following appropriate consultation, will recommend a course of action to the pastor, lay rostered person, and the congregation. If they agree to carry out such recommendations, no further action shall be taken by the synod. If any party fails to assent, the congregation may dismiss the associate in ministry, deaconess, or diaconal minister under criteria, policies, and procedures recommended by the appropriate churchwide unit, reviewed by the Conference of Bishops, and adopted by the Church Council.
- b. A letter of call issued by a Synod Council or the Church Council to an associate in ministry, deaconess, or diaconal minister of this church shall be either co-terminus with, or not longer than the duration of, the service or employment for which the call was issued. With the exception of persons designated as employees of a synod or the churchwide organization, such a call does not imply any employment relationship or contractual obligation in regard to employment on the part of the Synod Council or Church Council issuing the call. The recipient of such a call remains subject to this church's standards and discipline for associates in ministry, deaconesses, and diaconal ministers, as contained in this church's constitution, bylaws, and continuing resolutions and in the policy and procedure documents of this church.
- c. When the Synod Council or the Church Council, as the calling source, determines that the service or employment no longer fulfills the criteria under which a call was issued, the Synod Council or the Church Council shall vacate the call and direct that the individual be placed on leave from call or, if such leave status is not granted, the individual shall be removed from the roster of associates in ministry, deaconesses, or diaconal ministers.

- d. The call of a congregation, when accepted by an associate in ministry, deaconess, or diaconal minister, shall constitute a continuing mutual relationship and commitment which, except in the case of the death of the individual, shall be terminated only following consultation with the synodical bishop in accordance with policy developed by the appropriate churchwide unit, reviewed by the Conference of Bishops, and adopted by the Church Council of the Evangelical Lutheran Church in America.

**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, 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.

- a. The policies and procedures for granting retired status or for designation of disability on the official rosters of laypersons shall be developed by the appropriate churchwide unit, reviewed by the Conference of Bishops, and adopted by the Church Council.
- b. If an associate in ministry, deaconess, or diaconal minister who has been granted retired status resides at too great a distance from any congregation of this church to be able to sustain an active relationship with that congregation, the bishop of the synod in which the associate in ministry, deaconess, or diaconal minister is listed on the roster may grant permission for the individual to hold membership in a congregation or parish of a church body with which a relationship of full communion has been declared and established by the Evangelical Lutheran Church in America.

**7.52.25. Retention of Roster Records.** When an associate in ministry, deaconess, or diaconal minister is removed from the roster of this church, the roster record shall be retained by the secretary of this church and the synodical bishop shall invite the person at the time of removal to provide, annually, appropriate current information for the roster record.

**7.52.26. Non-Stipendiary Service Under Call.** When necessary for the mission needs of this church, a letter of call may be issued by the Synod Council—according to criteria, policies, and procedures recommended by the appropriate churchwide unit, reviewed by the Conference of Bishops, and adopted by the Church Council—to an associate in ministry, deaconess, or diaconal minister for non-stipendiary service after the Synod Council has sought and received approval by the Conference of Bishops. A call to non-stipendiary service is to be reviewed at least annually by the Synod Council and continued only as warranted for the ministry needs of this church. Such a call may be terminated by the Synod Council when it is deemed to be fulfilling no longer the mission needs of this church.



**7.52.A05. Sources of Calls for Associates in Ministry, Deaconesses, and Diaconal Ministers**

- a. *The principles governing sources of calls for ordained ministers shall, as appropriate, also govern sources of letters of call for associates in ministry, deaconesses, and diaconal ministers of the Evangelical Lutheran Church in America.*
- b. *Table of Sources of Call for Associates in Ministry, Deaconesses, and Diaconal Ministers*

Setting	Calling Body
1.0 <i>Congregational ministry</i>	
1.1 <i>Single congregation</i>	<i>Congregation meeting</i>
1.2 <i>Multiple-congregation parish</i>	<i>Congregation meetings, acting on a common proposal</i>
1.3 <i>Coalition and clusters</i>	<i>Synod Council</i>
1.4 <i>Other congregations</i>	
1.41 <i>Independent Lutheran</i>	<i>Synod Council</i>
1.42 <i>Other</i>	<i>Synod Council</i>
2.0 <i>Synodical ministry</i>	<i>Synod Council</i>
3.0 <i>Regional ministry</i>	<i>Church Council</i>
4.0 <i>Churchwide ministry</i>	
4.1 <i>Officer's staff</i>	<i>Church Council</i>
4.2 <i>Unit executive director</i>	<i>Church Council</i>
4.3 <i>Section executive</i>	<i>Church Council</i>
4.4 <i>Other churchwide unit staff</i>	<i>Church Council</i>
5.0 <i>Social ministry institutions</i>	
5.1 <i>Institution/agency related or unrelated to a synod</i>	<i>Synod Council</i>
5.2 <i>Institution/agency related to more than one synod</i>	<i>Synod Council of one of the synods</i>
5.3 <i>ELCA-related institution/agency</i>	<i>Church Council upon request of appropriate churchwide unit</i>
5.4 <i>Other</i>	<i>Church Council</i>
6.0 <i>Campus ministry</i>	
6.1 <i>Staff</i>	<i>Synod Council</i>
7.0 <i>Church camp ministry</i>	
7.1 <i>Staff</i>	<i>Synod Council</i>
8.0 <i>Ecumenical ministry</i>	
8.1 <i>Related to a synod</i>	<i>Synod Council</i>
8.2 <i>Related to more than one synod</i>	<i>Synod Council of one of the synods</i>
8.3 <i>National/international organization</i>	<i>Church Council</i>

9.0	<i>Inter-Lutheran ministry</i>	
9.1	<i>Related to a synod</i>	<i>Synod Council</i>
9.2	<i>Related to more than one synod</i>	<i>Synod Council of one of the synods</i>
9.3	<i>National/international organization</i>	<i>Church Council</i>
10.0	<i>Educational ministry</i>	
10.1	<i>ELCA-related seminary</i>	<i>Church Council upon request of appropriate churchwide unit</i>
10.2	<i>Seminary unrelated to ELCA</i>	<i>Church Council upon request of appropriate churchwide unit</i>
10.3	<i>ELCA-related college</i>	<i>Synod Council of the synod in which college is located</i>
10.4	<i>College unrelated to ELCA</i>	<i>Synod Council of the synod in which college is located</i>
10.5	<i>ELCA-related school</i>	<i>Congregation of which the school is a part or, if related to several congregations, Synod Council of the synod in which the school is located</i>
10.6	<i>School unrelated to ELCA</i>	<i>Synod Council of the synod in which school is located</i>
10.7	<i>Director/staff of a continuing education center related to the appropriate churchwide</i>	<i>Synod Council of the synod in which the main office of center is located upon the request of appropriate churchwide unit</i>
11.0	<i>Missionary ministry</i>	
11.1	<i>Outside United States</i>	<i>Church Council upon request of appropriate churchwide unit</i>
11.2	<i>Within United States</i>	<i>Church Council upon request of appropriate churchwide unit</i>
12.0	<i>Other</i>	
12.1	<i>Non-stipendiary service under call</i>	<i>Synod Council upon approval by the Conference of Bishops</i>
12.2	<i>Unusual ministries (as in conjunction with occupations and in approved situations not otherwise specified)</i>	<i>Synod Council or Church Council upon recommendation by Conference of Bishops</i>

**7.53. Persons on the lay rosters of this church as defined herein shall be subject to discipline as set forth in the *Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America.***

**7.60. LICENSURE AND SYNODICALLY AUTHORIZED MINISTRY**

**7.61.01.** When need exists to render Word and Sacrament ministry for a congregation or ministry of this church where it is not possible to provide appropriate ordained pastoral leadership, the synodical bishop—acting with the consent of the congregation or ministry, in consultation with the Synod Council, and in accord with standards and qualifications developed by the appropriate churchwide unit, reviewed by the Conference of Bishops, and approved by the Church Council—may authorize a person who is a member of a congregation of the Evangelical Lutheran Church in America to offer this ministry. Such an individual shall be supervised by a pastor appointed by the synodical bishop; such service shall be rendered during its duration under the sacramental authority of the bishop as the synod’s pastor. Such an individual will be trained and licensed to fulfill this ministry for a specified period of time and in a given location only. Authorization, remuneration, direct supervision, and accountability are to be determined by the appropriate synodical leadership according to churchwide standards and qualifications for this type of ministry. Authorization for such service shall be reviewed annually and renewed only when a demonstrated need remains for its continuation.

**7.61.02.** When needed to provide for diaconal ministry as part of a congregation or ministry of this church where it is not possible for such ministry to be provided by appropriately rostered lay ministry, the synodical bishop—acting with the consent of the congregation or ministry, in consultation with the Synod Council, and in accord with standards and qualifications developed by the appropriate churchwide unit, reviewed by the Conference of Bishops, and approved by the Church Council—may authorize a non-rostered person who is a member of a congregation of the Evangelical Lutheran Church in America to offer such non-sacramental ministry. Such an individual shall be supervised by an ordained minister appointed by the synodical bishop and shall be trained and authorized to fulfill a particular ministry for a specific period of time in a given location only. Authorization, remuneration, direct supervision, and accountability are to be determined by the appropriate synodical leadership according to churchwide standards and qualifications for this type of ministry. Authorization for such service shall be reviewed annually and renewed only when a demonstrated need remains for its continuation.

**Chapter 8.  
RELATIONSHIPS**

- 8.10. RELATIONSHIP BETWEEN CONGREGATIONS, SYNODS, AND THE CHURCHWIDE ORGANIZATION**
- 8.11. This church shall seek to function as people of God through congregations, synods, and the churchwide organization, all of which shall be interdependent. Each part, while fully the church, recognizes that it is not the whole church and therefore lives in a partnership relationship with the others.**
- 8.12. The congregation shall include in its mission a life of worship and nurture for its members, and outreach in witness and service to its community.**
- 8.13. The synod shall provide for pastoral care of the congregations, 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.**
- 8.14. The churchwide organization shall implement the extended mission of the Church, developing churchwide policies in consultation with the synods and congregations, entering into relationship with governmental, ecumenical, and societal agencies in accordance with accepted resolutions and/or in response to specific agreed-upon areas of responsibility.**
- 8.15. Since congregations, synods, and the churchwide organization are partners that share in God’s mission, all share in the responsibility to develop, implement, and strengthen the financial support program of this church.**
- 8.16. In faithful participation in the mission of God in and through this church, congregations, synods, and the churchwide organization—as interdependent expressions of this church—shall be guided by the biblical and confessional commitments of this church. Each shall recognize that mission efforts must be shaped by both local needs and global awareness, by both individual witness and corporate endeavor, and by both distinctly Lutheran emphases and growing ecumenical cooperation.**
- 8.17. References herein to the nature of the relationship between the three primary expressions of this church—congregations, synods, and the churchwide organization—as being interdependent or as being in a partnership relationship describe the mutual responsibility of these expressions in God’s mission, and the fulfillment of the purposes of this church as described in Chapter 4, and do not imply or describe the creation of partnerships, co-ventures, agencies, or other legal relationships recognized in civil law.**

- 8.20. RELATIONSHIP THROUGH OTHER ORGANIZATIONAL UNITS**
- 8.21. Conferences, clusters, coalitions, or other area subdivisions shall serve to assist the congregations and synods in exercising their mutual responsibilities.**
- 8.30. RELATIONSHIP WITH INSTITUTIONS AND AGENCIES**
- 8.31. Seminaries. This church shall sponsor, support, and provide for oversight of seminaries for the preparation of persons for the ordained and other ministries and for continuing study on the part of ordained ministers and laypersons.**
- 8.31.01.** Each seminary shall be a seminary of this church, shall be incorporated, and shall be governed by its board of directors consistent with policies established by the Church Council. Amendments to the governing documents of each seminary and each seminary cluster shall be submitted, upon recommendation of the appropriate unit of the churchwide organization, to the Church Council for approval.
- 8.31.02.** The board of directors of each seminary shall be nominated and elected to terms as specified in the governing documents of the respective seminaries, and shall consist of 20-30 members, as follows:
- a. At least one-fifth nominated, in consultation with the seminaries, by the appropriate churchwide unit and elected by the Church Council;
  - b. Two members elected by the bishops of the supporting synods from among their number; and
  - c. The remaining members elected by the supporting synods, in consultation with the seminaries, with the number to be elected by each synod set forth in the governing documents of the seminary.
- Elections shall be so arranged that the terms of all directors of any given seminary elected in any year shall commence simultaneously.
- 8.31.03.** In accordance with the governing documents of each seminary, the board of directors shall elect the president of the seminary in consultation with the presiding bishop of this church and the appropriate unit of the churchwide organization as designated by the Church Council, elect and retain faculty and administrative officers, and approve educational policies and programs for persons preparing for public ministry. The board shall exercise all other normal governance functions, including the granting of degrees, holding title to and managing all seminary property and assets, receiving gifts and bequests, establishing salaries for faculty and administrative officers, providing for the financial resources and fiscal contracts required to operate the seminary, and shall have authority to recruit students throughout this church.
- 8.31.04.** The seminaries shall receive churchwide and synodical financial support. The amount of such support shall be determined through a consultation process involving seminaries, synods, and the appropriate unit of the churchwide organization as designated by the Church Council.

- 8.31.05. To implement financial support by this church, synods shall be assigned to specific seminaries in such manner as to attain equitable distribution of synods. Normally, all synods in a given region will be assigned to one seminary. Churchwide funds shall be distributed according to a formula developed by the appropriate churchwide unit and approved by the Church Council.
- 8.31.06. Seminaries shall provide for their remaining financial requirements through tuition, fees, endowment income, and fund-raising programs. Fund-raising in the congregations of supporting synods, however, shall be conducted only upon approval of the synods.
- 8.31.07. Aid to students preparing for the ministries of this church shall be administered by the seminaries under guidelines developed by the appropriate churchwide units in consultation with the presidents of the seminaries and adopted by the Church Council.
- 8.32. **Colleges and Universities. This church shall express its responsibility for higher education through its colleges and universities, the appropriate churchwide unit as determined by the Church Council, and its synods. While variation is possible in college or university relationships across this church, this church recognizes the desirability of some degree of uniformity of relationship for colleges and universities within the same region.**
- 8.32.01. The relationship of this church to its colleges and universities shall be guided by policies fostering educational institutions dedicated to the Lutheran tradition wherein such institutions are an essential part of God's mission in the world; faithful to the will of God as institutions providing quality instruction in religion and a lively ministry of worship, outreach, and service; diligent in their preparation of leaders committed to truth, excellence, and ethical values; and pledged to the well-being of students in the development of mind, body, and spirit.
- 8.32.02. Colleges and universities of the Evangelical Lutheran Church in America may relate to this church in various ways, including relationship with the Churchwide Assembly, a synodical assembly, or a corporation whose voting members are, or have been elected by, synodical assemblies, other organizational units (conferences, clusters, etc.), or congregations. Subject to approval by the appropriate synods, a college or university may be owned by a not-for-profit corporation (1) that has voting members, at least 90 percent of whom shall consist of members of the biennial Churchwide Assembly, and (2) that shall hold the biennial meeting of such a corporation in conjunction with the Churchwide Assembly for the purpose of electing or ratifying members of the governing board and approving amendments to the governing documents. At least 60 percent of the members of the governing boards of the corporations that meet in conjunction with the Churchwide Assembly shall be members of this church.

- 8.32.03.** Primary responsibility for recruiting members for its board belongs to each college or university of this church. This responsibility is best exercised when appropriate structures of this church are substantially involved. The college or university and the appropriate synods shall determine how many of the college or university board members are to be elected or ratified by the approved form of relationship as provided in 8.32.02.
- 8.32.04.** The responsibility for initiating changes in constitutional documents rests with each college or university of this church. Each college or university will reach agreement with the appropriate structures of this church as identified in 8.32.02. regarding changes in constitutional documents. This church's participation may range from prior consultation to final approval.
- 8.32.05.** Representation of members of this church on college or university boards, limitation of terms for board members, whether or not college or university presidents shall be members of this church, and representation of bishops of synods on college or university boards shall be determined by each institution and the appropriate synods.
- 8.33.** **Institutions and Agencies. This church shall seek to meet human needs through encouragement of its people to individual and corporate action, and through establishing, developing, recognizing, and supporting institutions and agencies that minister to people in their spiritual and temporal needs.**
- 8.33.01.** Through membership in Lutheran Services in America and the appropriate churchwide unit as designated by the Church Council, this church shall, with affiliated social ministry organizations, develop criteria for their ministries, establish affiliations and alliances within this church and within society, and carry out a comprehensive social ministry witness.
- 8.40.** **SPECIAL INTEREST CONFERENCES**
- 8.41.** **This church cherishes the diversity of cultural and linguistic groups as they are brought together in the geographic synods, recognizing, however, that certain groups, for historical reasons, may be able to meet needs and share resources through special interest conferences, which for the present cannot occur in the regular life within the geographic synods.**
- 8.41.01.** 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 under the authority of the presiding bishop of this church through an executive or designated unit as determined by the presiding bishop. Official contacts and relationships of the special interest conferences with leaders and representatives of other churches shall be coordinated through the Office of the Presiding Bishop.

- 8.50. RELATIONSHIP WITH OTHER LUTHERAN ORGANIZATIONS**
- 8.51. This church shall not, in any manner, be responsible for the debts or liabilities of other Lutheran organizations, institutions, or agencies, whether independent of or affiliated with this church.**
- 8.60. RELATIONSHIP WITH INTERCHURCH AGENCIES, INSTITUTIONS, AND COUNCILS**
- 8.61. The congregations, synods, social ministry institutions and agencies, and churchwide organization may establish or affiliate with inter-church agencies and councils in relationships that will reflect this church's objectives of sharing with other faith communities in study, dialogue, and common action, in accordance with adopted policies governing such associations.**
- 8.61.01.** Policies governing ecumenical, inter-Lutheran, and interfaith activities shall be recommended by the presiding bishop of this church to the Churchwide Assembly for its adoption.
- 8.61.02.** Formal membership in interchurch agencies and/or councils shall be by action of the Churchwide Assembly in all relationships involving national or international involvement, by the Synod Assembly in its geographic area, and by congregations in community settings, with each affiliation by any congregation, synod, or churchwide organization to be in accordance with the policies of this church.
- 8.70. OFFICIAL CHURCH-TO-CHURCH RELATIONSHIPS**
- 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.**
- 8.72. Policies and procedures to implement church-to-church relationships of full communion established by action of a Churchwide Assembly may be recommended by the appropriate officer or churchwide unit, reviewed by the Conference of Bishops, and adopted by the Church Council.**
- 8.72.10. Ecumenical Availability of Ordained Ministers**
- 8.72.11.** An ordained minister of this church, serving temporarily in a church body with which a relationship of full communion has been declared and established by a Churchwide Assembly of the Evangelical Lutheran Church in America, may be retained on the roster of ordained ministers—upon endorsement by the synodical bishop and by action of the Synod Council in the synod in which the ordained minister is listed on the roster—under policy developed at the direction of the presiding bishop and secretary, reviewed by the Conference of Bishops, and adopted by the Church Council.



- a. A letter of call may be issued to an ordained minister of this church, serving temporarily in such a church body, by the Church Council of the Evangelical Lutheran Church in America or a Synod Council, in accord with the Table of Sources of Calls (ELCA churchwide continuing resolution 7.44.A05.b.).
- b. A letter of call may be issued to an associate in ministry, deaconess, or diaconal minister of this church, serving temporarily in such a church body, by the Church Council of the Evangelical Lutheran Church in America or a Synod Council, in accord with the Table of Sources of Calls (ELCA churchwide continuing resolution 7.52.A05.b.).
- c. A letter of call issued by the Church Council or a Synod Council for service in a church body with which a relationship of full communion has been established by the Churchwide Assembly shall be governed by churchwide constitutional provision 7.43. and churchwide bylaw 7.43.01.
- d. A letter of call to an ordained minister of this church or to an associate in ministry, deaconess, or diaconal minister who serves in a congregation of another church body, under a relationship of full communion, or an institution of such a church body on the territory of the synod, may be issued by the Synod Council. A letter of call to an ordained minister of this church or to an associate in ministry, deaconess, or diaconal minister who serves in a national or international agency or institution of another church body, under a relationship of full communion, may be issued by the Church Council.

**8.72.12.** An ordained minister of a church body with which a relationship of full communion has been declared and established by a Churchwide Assembly of the Evangelical Lutheran Church in America may be authorized by the synodical bishop to serve in a congregation or employing entity of this church. Such service shall be rendered under a contract between the congregation or employing entity and the ordained minister in a form proposed by the synodical bishop and approved by the congregation or employing entity. Any such service shall be in accord with churchwide policies developed at the direction of the presiding bishop and secretary, reviewed by the Conference of Bishops, and adopted by the Church Council of the Evangelical Lutheran Church in America.

**8.72.13.** Whenever an ordained minister of the Evangelical Lutheran Church in America is to serve or is serving in a church body with which a relationship of full communion has been declared and established by the Churchwide Assembly, or whenever an ordained minister of a church body with which a relationship of full communion has been so declared and established is to serve or is serving in this church, a full sharing of relevant information concerning such ordained minister's experience and fitness for ministry is expected between the synodical bishop (or other appro-

private office or entity) of this church and the appropriate person, office, or entity in the other church. Relevant information related to fitness for ministry shall include, but is not limited to, any information concerning disciplinary proceedings or allegations that could result, or could have resulted, in disciplinary proceedings.

**8.72.14.** An ordained minister from a church body with which a relationship of full communion has been declared and established by a Churchwide Assembly of the Evangelical Lutheran Church in America may be granted the privilege of both voice and vote in the Synod Assembly during the period of that ordained minister's service in a congregation of this church, in accord with ELCA churchwide bylaw 8.72.12.

**8.72.15.** The availability of ordained ministers from a church body with which a relationship of full communion has been declared and established by a Churchwide Assembly of the Evangelical Lutheran Church in America shall be understood normally in three categories: availability to serve in an occasional situation; availability to meet an extended need, including service in "yoked parish" settings; and availability for a transfer of roster status.

- a. *Occasional service:* An occasional situation is defined as one in which an ordained minister of a church body with which a relationship of full communion exists may be asked to preach or administer the sacraments in an ELCA congregation on an occasional basis with the authorization of the synodical bishop.
- b. *Extended service:* An ordained minister of a church body with which a relationship of full communion exists may be invited to serve as the pastor of an ELCA congregation for an extended period of time, yet remain an ordained minister of his or her present church body. Such a person would be expected to preach, teach, and administer the sacraments in an ELCA congregation in a manner that is consistent with the Confession of Faith of the Evangelical Lutheran Church in America and to live in a manner consistent with the ministerial policy of this church. Such service shall be rendered only as authorized by the synodical bishop in order to serve the ministry and mission needs of the ELCA in a given situation.
- c. *Transfer:* An ordained minister of a church body with which a relationship of full communion exists who seeks to serve indefinitely within the ordained ministry of the Evangelical Lutheran Church in America may apply for admission to the roster of ordained ministers of the Evangelical Lutheran Church in America and be approved through the candidacy process for admission to the roster. Such an ordained minister would then become an ELCA pastor upon receipt and acceptance of a regular call and installation in an ELCA congregation or other setting.
- d. Roster status in more than one church body is precluded in the Evangelical Lutheran Church in America. As required by ELCA

churchwide constitutional provision 7.22. and bylaw 7.31.11., ordained ministers on the roster of the Evangelical Lutheran Church in America must accept and adhere to this church's Confession of Faith, as well as abide by this church's standards and policies for ordained ministers.

- 8.72.16.** An ordained minister of the Evangelical Lutheran Church in America, while serving in an ecumenical setting, remains subject to the standards, policies, and discipline of the Evangelical Lutheran Church in America. An ordained minister of a church body with which a relationship of full communion exists is understood by the Evangelical Lutheran Church in America as subject to the standards, policies, and discipline of the church body in which the ordained minister is rostered or holds ministerial membership. Such an ordained minister, while serving in an ELCA congregation or other ministry, is expected to abide by the standards and policies of this church related to ordained ministers.
- 8.73.** **This church acknowledges the relationship established through the Lutheran World Federation as a communion of member churches which confess the triune God, agree in the proclamation of the Word of God, and are united in pulpit and altar fellowship. The bylaws on ecumenical availability of ordained ministers under relationships of full communion shall apply to such service within this church of ordained ministers from other member churches of the Lutheran World Federation.**
- 8.74.** **This church, in accord with constitutional provision 2.05., acknowledges as one with it in faith and doctrine all churches that accept the teaching of the Unaltered Augsburg Confession and understands that altar and pulpit fellowship with congregations and other entities of such churches may be locally practiced. Local practice of altar and pulpit fellowship, in accord with churchwide constitutional provision 2.05., is subject to the approval of the Synod Council, upon endorsement by the synodical bishop. Notice of such approval is to be given to the presiding bishop as the chief ecumenical officer of the Evangelical Lutheran Church in America.**
- 8.75.** **Synods of the Evangelical Lutheran Church in America and units of the churchwide organization are encouraged to engage in cooperative work, wherever possible, with churches that accept the teachings of the Unaltered Augsburg Confession. Units engaging in this work shall advise the presiding bishop of such developments.**

**Chapter 9.**  
**CONGREGATIONS**

**9.10. DEFINITION**

**9.11. A congregation is a community of baptized persons whose existence depends on the proclamation of the Gospel and the administration of the sacraments and whose purpose is to worship God, to nurture its members, and to reach out in witness and service to the world. To this end it assembles regularly for worship and nurture, organizes and carries out ministry to its people and neighborhood, and cooperates with and supports the wider church to strive for the fulfillment of God's mission in the world.**

**9.20. CRITERIA FOR RECOGNITION AND RECEPTION**

**9.21. This church shall recognize, receive, and maintain on the roster those congregations which by their practice as well as their governing documents:**

- a. preach the Word, administer the sacraments, and carry out God's mission;**
- b. accept this church's Confession of Faith;**
- c. agree to the Statement of Purpose of this church;**
- d. agree to call pastoral leadership from the clergy roster of this church in accordance with the call procedures of this church except in special circumstances and with the approval of the synodical bishop;**
- e. agree to be responsible for their life as a Christian community; and**
- f. agree to support the life and work of this church.**

**9.21.01.** Approval of the synodical bishop, as required in 9.21.d., involves the bishop's attesting that a candidate for the roster of ordained ministers of this church has been approved, in conformity with the governing documents and policies of this church, through the synodical candidacy process for first call as a seminary graduate or for call in this church through approval for reception into this church from another Lutheran church body or another Christian church body. Consultation with the synodical bishop in accordance with the call procedures and governing documents of this church and the synod is required for the calling of pastoral leadership from among persons on the roster of ordained ministers of this church or persons who are approved as eligible candidates for the roster of ordained ministers of this church.

**9.21.02.** Under special circumstances, subject to the approval of the synodical bishop and the concurrence of the congregation, an ordained minister of a church body with which the Evangelical Lutheran Church in America officially has established a relationship of full communion by action of a

Churchwide Assembly may serve temporarily under contract as pastor of a congregation of this church.

- 9.22. **All congregations of this church shall abide by the provisions of 9.21., 9.62., and 7.46. The judgment on whether a congregation meets the criteria listed in 9.21. shall be made by this church through the synod of this church in whose territory the congregation is located.**
- 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 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.**
- 9.24. **A recognized and received congregation that is part of this church shall, when legally possible, be incorporated and may:**
- a. **own property and be responsible for its care; and**
  - b. **call or employ staff.**
- 9.25. **A congregation newly formed by this church and any congregation seeking recognition and reception by this church shall:**
- a. **Accept the criteria for recognition and reception as a congregation of this church, fulfill the functions of the congregation, and accept the governance provisions as provided in Chapter 9 of the ELCA constitution and bylaws.**
  - b. **Adopt governing documents that include fully and without alterations the Preamble, Chapter 1, where applicable, and all required provisions of Chapters 2, 3, 4, 5, 6, 7, 8, 9, 15, 16, 17, 18, and 19 in the *Model Constitution for Congregations* consistent with requirements of this constitution and the *Constitution for Synods* of this church. Bylaws and continuing resolutions, appropriate for inclusion in these chapters and not in conflict with these required provisions in the *Model Constitution for Congregations*, the constitution of the synod, or the *Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America*, may be adopted as described in Chapters 16 and 18 of the *Model Constitution for Congregations*.**
  - c. **Accept the commitments expected of all congregations of the ELCA as stated in \*C6.01., \*C6.02., and \*C6.03. of the *Model Constitution for Congregations*.**

**If a congregation is a member of another church body, the leaders of the congregation first should consult with the appropriate authorities of that church body before taking action to leave its current church body. After such consultation, leaders of the congregation should make contact with the ELCA synod bishop or staff where the congregation is located.**

Recognition and reception into this church of transferring or independent congregations by the Evangelical Lutheran Church in America is based on the judgment of the synod and action by the synod through the Synod Council and Synod Assembly. The synod bishop shall provide for prompt reporting of such additions to the secretary of this church for addition to the register of congregations.

**9.30. RESERVATION OF AUTHORITY**

**9.31. Congregations of this church shall have authority in all matters that are not assigned by the constitution and bylaws of this church to synods and the churchwide organization.**

**9.40. FUNCTIONS**

**9.41. The congregation shall:**

- a. Provide services of worship at which the Word of God is preached and the sacraments are administered.**
- b. Provide pastoral care and assist all members to participate in this ministry.**
- c. Challenge, equip, and support all members in carrying out their calling in their daily life and in their congregation.**
- d. Teach the Word of God.**
- e. Witness to the reconciling Word of God in Christ, reaching out to all people.**
- f. Respond to human need, work for justice and peace, care for the sick and the suffering, and participate responsibly in society.**
- g. Motivate its members to provide financial support for the congregation's ministry and the ministry of the synod and the churchwide organization.**
- h. Foster and participate in interdependent relationships with other congregations, the synod, and the churchwide organization.**
- i. Foster and participate in ecumenical relationships consistent with churchwide policy.**

**9.50. GOVERNANCE**

**9.51. Each congregation shall structure itself in such a way as to involve its members in fulfilling the definition, purpose, and functions of a congregation.**

**9.52. The governing documents of congregations recognized at the establishment of this church shall continue to govern such congregations. When such a congregation wishes to amend any provision of its governing documents, the governing documents of that congregation shall be so amended to conform to 9.25.b. The synod responsible for the review of such amendments may permit, for good cause, a congregation to retain particular unamended provisions in the congre-**

**gation's governing documents that were in force at the establishment of this church.**

**9.52.A93.** *The Church Council, in cooperation with the synods, shall provide an ongoing process for congregations whose governing documents have been accepted into this church under 9.52. to review those documents and compare them with the required elements of the Model Constitution for Congregations listed in 9.25.b., applicable to the extent provided in 9.52. to congregations recognized and received by this church as of January 1, 1988. Congregations are encouraged to resolve significant conflicts between their governing documents and the Model Constitution for Congregations.*

**9.53. Each congregation shall have governing documents, no terms of which shall conflict with provision 9.21. Subject to the provisions of 9.52., these documents shall contain the elements listed in the bylaws.**

**9.53.01.** The governing documents of congregations shall include:

- a. the Confession of Faith;
- b. the Statement of Purpose;
- c. provisions describing the congregation's relationship to this church;
- d. a process for calling a pastor;
- e. a listing of the duties of a pastor;
- f. provisions describing the role of the pastor in the governance of the congregation;
- g. a process for removal of a pastor;
- h. provisions regulating the disposition of property;
- i. a legislative process;
- j. an enumeration of officers with definition of authority and functions of each;
- k. a definition of each structural component (*e.g.*, committees, boards); and
- l. a process for the discipline of members.

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

**9.53.03.** Each congregation shall provide a copy of its governing documents to the synod. All proposed changes in the constitution or incorporation documents of a congregation shall be referred to the synod with which the congregation is affiliated. The synod shall approve or disapprove the proposed changes within 120 days of receipt thereof, and shall notify the congregation of its decision; in the absence of a decision, the changes shall go into effect.

The synod shall recognize that congregations may organize themselves in a manner which they deem most appropriate.

- 9.53.04. Each congregation shall take the necessary steps to protect its members and this church from liability.
  - 9.53.05. Congregations shall normally maintain a fiscal year of January 1 through December 31.
  - 9.53.06. A congregation considering a relocation shall confer with the bishop of the synod in which it is territorially located before any steps are taken leading to such action. The approval of the Synod Council shall be received before any such action is effected.
  - 9.53.07. Congregations shall have the right to petition this church. Petitions shall be addressed to the synod to which the congregation relates for response by the synod, or, at the discretion of the synod, for forwarding to the Churchwide Assembly.
- 9.60. **TERMINATION OF RELATIONSHIP**
- 9.61. **The relationship between a congregation and this church may be terminated in one of the following ways:**
- a. **The congregation takes action to dissolve.**
  - b. **The congregation ceases to exist.**
  - c. **The congregation is no longer recognized by this church under the disciplinary provisions of Chapter 20.**
  - d. **The congregation terminates its relationship according to the procedure outlined in 9.62.**
  - e. **The membership of the congregation becomes so scattered or diminished in numbers as to make it impracticable for such congregation to fulfill the purposes for which it was organized. In such case, the synod, in order to protect the property from waste and deterioration, through the Synod Council or trustees appointed by it, may take charge and control of the property of the congregation to hold, manage, and convey the same on behalf of the synod. The congregation shall have the right to appeal the decision to the Synod Assembly.**
- 9.62. **A congregation may terminate its relationship with this church by the following procedure:**
- a. **A resolution indicating desire to terminate its relationship must be adopted at a legally called and conducted special meeting of the congregation by a two-thirds majority of the voting members present.**
  - b. **The secretary of the congregation shall submit a copy of the resolution to the synodical bishop and shall mail a copy of the resolution to voting members of the congregation. This notice shall be submitted within 10 days after the resolution has been adopted.**
  - c. **The bishop of the synod shall consult with the congregation during a period of at least 90 days.**



- d. If the congregation, after consultation, still desires to terminate its relationship, such action may be taken at a legally called and conducted special meeting by a two-thirds majority of the voting members present, at which meeting the synodical bishop or an authorized representative shall be present. Notice of the meeting shall be mailed to all voting members at least 10 days in advance of the meeting.
- e. A certified copy of the resolution to terminate its relationship shall be sent to the synodical bishop, at which time the relationship between the congregation and this church shall be terminated.
- f. Notice of termination shall be forwarded by the synodical bishop to the secretary of this church and published in the periodical of this church.
- g. Congregations which had been members of the Lutheran Church in America shall be required, in addition to the foregoing provisions in 9.62., to receive synodical approval before terminating their membership in this church.
- h. Congregations that are established by the Evangelical Lutheran Church in America shall be required, in addition to the foregoing provisions in 9.62., to receive synodical approval before terminating their membership in this church.

**9.70. OWNERSHIP OF PROPERTY**

**9.71. Subject to the provisions of 9.52., the following shall govern the ownership of property by congregations of this church:**

- a. Title to property shall reside in the congregation. The congregation may dispose of its property as it determines, subject to any self-accepted indebtedness or other self-accepted restrictions.
- b. Title to the undisposed property of a congregation that ceases to exist shall pass to the synod of this church to which the congregation is related.
- c. Title to the property of a congregation that is no longer recognized by this church as a result of discipline shall continue to reside in the congregation.
- d. Title to the property of a congregation that has acted to terminate its relationship with this church by the provisions of 9.62. to relate to another Lutheran church body shall continue to reside in the congregation.
- e. Title to the property of a congregation that has acted to terminate its relationship with this church by the provisions of 9.62. to become independent or to relate to a non-Lutheran church body shall continue to reside in the congregation only with the consent of the Synod Council. The Synod Council, after consultation with

**the congregation by an established synodical process, may give approval to the request to become independent or to relate to a non-Lutheran church body, in which case title shall remain with the majority of the congregation. If the Synod Council fails to give such approval, title shall remain with those members who desire to continue as a congregation of this church.**

**9.80. DISCIPLINE OF CONGREGATIONS**

**See Chapter 20.**

**9.90. FEDERATED OR UNION CONGREGATIONS**

**9.91. A synod of the Evangelical Lutheran Church in America may authorize a particular congregation or recognized ministry related to the synod to form a federated congregation or union congregation with a congregation or recognized ministry of a church body with which a relationship of full communion has been established by a Churchwide Assembly of the Evangelical Lutheran Church in America, or a synod may organize a federated congregation or union congregation, with the synod acting in concert with a comparable ecclesiastical entity of another church body or church bodies with which a relationship of full communion has been established by a Churchwide Assembly of the Evangelical Lutheran Church in America.**

**9.91.01.** A federated congregation is one congregation that is formed and maintained with the approval of both the synod in which the congregation is located and the comparable ecclesiastical entity of one or more church bodies with which a relationship of full communion has been established. A federated congregation shall conduct its life and work under a plan of agreement adopted by the federated congregation in accord with policy of the synod in which the federated congregation is located and the comparable entity or entities of a church body or church bodies with which a relationship of full communion has been declared by the Evangelical Lutheran Church in America, in accord with 8.71. and 9.91.

- a. The plan of agreement shall follow, as clearly as is practicable, the model provisions developed by the secretary of this church, after consultation with the appropriate churchwide unit or units and Conference of Bishops, and approved by the Church Council, and such a plan of agreement shall be subject to the constitutions of each church body involved.
  - 1) Whenever the constitutions of the respective church bodies differ, the mandatory provisions of one shall apply in all cases when the others are permissive.
  - 2) Whenever conflicting mandatory provisions or conflicting permissive provisions exist, petition shall be made to the appropriate governing bodies of the church bodies involved to resolve

the conflict under the internal procedures of the respective church bodies.

- b. The plan of agreement of a federated congregation shall be consistent with the commitments made by the Evangelical Lutheran Church in America in church-to-church resolutions and documents for the continuing relationship of full communion.
- c. The plan of agreement of each federated congregation shall be subject to review and ratification by the Synod Council of the synod in which the federated congregation is located.
- d. Implementation of the plan of agreement of a federated congregation shall be guided by policies and procedures developed in consultation with the appropriate churchwide unit or units by the Office of the Secretary, reviewed by the Conference of Bishops, and approved by the Church Council of the Evangelical Lutheran Church in America.
- e. A federated congregation shall be incorporated, when legally possible, under the laws of the state of location. A federated congregation shall take the necessary steps to protect its members and the related church bodies from liability.

**9.91.02.** A union congregation may be formed by two separate congregations that shall continue to exist as separate but cooperating entities. The separate congregations in a union congregation shall be related to their respective church bodies that have established a relationship of full communion in accord with 8.71. and 9.91. A union congregation shall conduct its life and work under a plan of agreement approved by the two separate congregations upon recommendation of the synod in which the congregation is located, with the synod acting in concert with the comparable ecclesiastical entity of a church body with which a relationship of full communion exists.

- a. The plan of agreement of a union congregation shall follow, as clearly as is practicable, the model provisions of such a plan of agreement developed by the secretary of this church, after consultation with the appropriate churchwide unit or units and Conference of Bishops, and approved by the Church Council, and such a plan of agreement for a union congregation shall be subject to the constitutions of each church body involved.
- b. The plan of agreement of a union congregation shall be consistent with the commitments made by the Evangelical Lutheran Church in America in church-to-church resolutions and documents for the continuing relationship of full communion.
- c. The plan of agreement of a union congregation shall be subject to review and ratification by the Synod Council of the synod in which the union congregation is located.
- d. Implementation of the plan of agreement of a union congregation shall be guided by policies and procedures developed in consultation

with the appropriate churchwide unit or units by the Office of the Secretary, reviewed by the Conference of Bishops, and approved by the Church Council of the Evangelical Lutheran Church in America.

- e. Each congregation in a union congregation shall take the necessary steps to protect its members and the related church body from liability.

## **Chapter 10.**

### **SYNODS**

**10.01. This church shall be divided into synods, the names and boundaries of which shall be determined by the Churchwide Assembly and included in the bylaws.**

**10.01.10. Names and Boundaries**

**10.01.11.** The names and boundaries of the synods shall be:

Synod 1.A—Alaska. The state of ALASKA.

Synod 1.B—Northwest Washington. The counties of Island, King (north), San Juan, Skagit, Snohomish, Whatcom in the state of WASHINGTON.

Synod 1.C—Southwestern Washington. The counties of Clallam, Clark, Cowlitz, Grays Harbor, Jefferson, King (south), Kitsap, Lewis, Mason, Pacific, Pierce, Skamania, Thurston, Wahkiakum in the state of WASHINGTON.

Synod 1.D—Eastern Washington-Idaho. The state of IDAHO; the counties of Adams, Asotin, Benton, Chelan, Columbia, Douglas, Ferry, Franklin, Garfield, Grant, Kittitas, Klickitat, Lincoln, Okanogan, Pend Oreille, Spokane, Stevens, Walla Walla, Whitman, Yakima in the state of WASHINGTON.

Synod 1.E—Oregon. The state of OREGON; and the city of Tulelake in the state of CALIFORNIA.

Synod 1.F—Montana. The state of MONTANA; and the counties of Big Horn, Park, Sheridan, and Washakie in the state of WYOMING.

Synod 2.A—Sierra Pacific. The counties of Alameda, Alpine, Amador, Butte, Calaveras, Colusa, Contra Costa, Del Norte, El Dorado, Fresno, Glenn, Humboldt, Inyo, Kings, Lake, Lassen, Madera, Marin, Mariposa, Mendocino, Merced, Modoc, Mono, Monterey, Napa, Nevada, Placer, Plumas, Sacramento, San Benito, San Francisco, San Joaquin, San Mateo, Santa Clara, Santa Cruz, Shasta, Sierra, Siskiyou, Solano, Sonoma, Stanislaus, Sutter, Tehama, Trinity, Tulare, Tuolumne, Yolo, Yuba in the state of CALIFORNIA; the counties of Churchill, Douglas, Elko, Eureka, Humboldt, Lander, Lyon, Mineral, Pershing, Storey, Washoe, White Pine and the consolidated municipality of Carson City in the state of NEVADA.

Synod 2.B—Southwest California. The counties of Kern, Los Angeles, San Luis Obispo, Santa Barbara, Ventura in the state of CALIFORNIA.

Synod 2.C—Pacifica. The counties of Imperial, Orange, Riverside, San Bernardino, San Diego in the state of CALIFORNIA; the state of HAWAII.

Synod 2.D—Grand Canyon. The state of ARIZONA; the counties of Clark, Esmeralda, Lincoln, Nye in the state of NEVADA.

Synod 2.E—Rocky Mountain. The states of COLORADO; NEW MEXICO; UTAH; and WYOMING, excluding the counties of Big Horn, Park, Sheridan, and Washakie; the counties of Brewster, Culberson, El Paso, Hudspeth, Jeff Davis, Loving, Presidio, Reeves, Ward, Winkler in the state of TEXAS.

Synod 3.A—Western North Dakota. The counties of Adams, Benson (the town/parishes of Esmond), Billings, Bottineau, Bowman, Burke, Burleigh, Divide, Dunn, Emmons, Golden Valley, Grant, Hettinger, Kidder (excluding the Woodworth Parish of Pettibone), Logan (excluding the towns/parishes of Fredonia and Gackle), McHenry, McIntosh, McKenzie, McLean, Mercer, Morton, Mountrail, Oliver, Pierce, Renville, Rolette, Sheridan, Sioux, Slope, Stark, Towner, Ward, Wells, Williams in the state of NORTH DAKOTA; and the parishes of Lemmon, Lodgepole, Ralph, and Shadehill in the state of SOUTH DAKOTA.

Synod 3.B—Eastern North Dakota. The counties of Barnes, Benson (east of and including the towns/parishes of Maddock and Leeds), Cass, Cavalier, Dickey, Eddy, Foster, Grand Forks, Griggs, Kidder (the Woodworth Parish of Pettibone), LaMoure, Logan (the towns/parishes of Fredonia and Gackle), Nelson, Pembina, Ramsey, Ransom, Richland, Sargent, Steele, Stutsman, Traill, Walsh in the state of NORTH DAKOTA.

Synod 3.C—South Dakota. The state of SOUTH DAKOTA.

Synod 3.D—Northwestern Minnesota. The counties of Becker, Beltrami, Clay, Clearwater, Douglas, Grant, Hubbard, Kittson, Lake of the Woods, Mahnomen, Marshall, Norman, Otter Tail, Pennington, Polk, Red Lake, Roseau, Todd, Traverse, Wadena, Wilkin in the state of MINNESOTA.

Synod 3.E—Northeastern Minnesota. The counties of Aitkin, Carlton, Cass, Cook, Crow Wing, Itasca, Kanabec, Koochiching, Lake, Mille Lacs, Morrison, Pine, St. Louis in the state of MINNESOTA.

Synod 3.F—Southwestern Minnesota. The counties of Benton, Big Stone, Brown, Chippewa, Cottonwood, Jackson, Kandiyohi, Lac qui Parle, Lincoln, Lyon, McLeod, Martin, Meeker, Murray, Nicollet, Nobles, Pipestone, Pope, Redwood, Renville, Rock, Sherburne (part), Sibley, Stearns, Stevens, Swift, Watonwan, Wright (part), Yellow Medicine in the state of MINNESOTA.

Synod 3.G—Minneapolis Area. The counties of Anoka, Carver, Hennepin, Isanti, Scott, Sherburne (part), Wright (part) in the state of MINNESOTA.

Synod 3.H—Saint Paul Area. The counties of Chisago, Dakota, Ramsey, Washington in the state of MINNESOTA.

Synod 3.I—Southeastern Minnesota. The counties of Blue Earth, Dodge, Faribault, Fillmore, Freeborn, Goodhue, Houston, Le Sueur, Mower, Olmsted, Rice, Steele, Wabasha, Waseca, Winona in the state of MINNESOTA.

Synod 4.A—Nebraska. The state of NEBRASKA.

Synod 4.B—Central States. The states of MISSOURI and KANSAS.

Synod 4.C—Arkansas-Oklahoma. The states of ARKANSAS and OKLAHOMA.

Synod 4.D—Northern Texas-Northern Louisiana. The counties of Andrews, Archer, Armstrong, Bailey, Baylor, Bell, Borden, Bosque, Bowie, Briscoe, Brown, Callahan, Camp, Carson, Cass, Castro, Childress, Clay, Cochran, Coke, Coleman, Collin, Collingsworth, Comanche, Concho, Cooke, Coryell, Cottle, Crosby, Dallam, Dallas, Dawson, Deaf Smith, Delta, Denton, Dickens, Donley, Eastland, Ector, Ellis, Erath, Falls, Fannin, Fisher, Floyd, Foard, Franklin, Gaines, Garza, Glasscock, Gray, Grayson, Gregg, Hale, Hall, Hamilton, Hansford, Hardeman, Harrison, Hartley, Haskell, Hemphill, Henderson, Hill, Hockley, Hood, Hopkins, Howard, Hunt, Hutchinson, Irion, Jack, Johnson, Jones, Kaufman, Kent, King, Knox, Lamar, Lamb, Lampasas, Limestone, Lipscomb, Lubbock, Lynn, McCulloch, McLennan, Marion, Martin, Midland, Mills, Mitchell, Montague, Moore, Morris, Motley, Navarro, Nolan, Ochiltree, Oldham, Palo Pinto, Panola, Parker, Parmer, Potter, Rains, Randall, Reagan, Red River, Roberts, Rockwall, Runnels, Rusk, San Saba, Scurry, Shackelford, Sherman, Smith, Somervell, Stephens, Sterling, Stonewall, Swisher, Tarrant, Taylor, Terry, Throckmorton, Titus, Tom Green, Upshur, Van Zandt, Wheeler, Wichita, Wilbarger, Wise, Wood, Yoakum, Young in the state of TEXAS; the parishes of Bienville, Bossier, Caddo, Caldwell, Catahoula, Claiborne, Concordia, DeSoto, East Carroll, Franklin, Grant, Jackson, LaSalle, Lincoln, Madison, Morehouse, Natchitoches, Ouachita, Red River, Richland, Sabine, Tensas, Union, Webster, West Carroll, Winn in the state of LOUISIANA.

Synod 4.E—Southwestern Texas. The counties of Aransas, Atascosa, Bandera, Bastrop, Bee, Bexar, Blanco, Brooks, Burnet, Caldwell, Calhoun, Cameron, Comal, Crane, Crockett, De Witt, Dimmit, Duval, Edwards, Frio, Gillespie, Goliad, Gonzales, Guadalupe, Hays, Hidalgo, Jackson, Jim Hogg, Jim Wells, Karnes, Kendall, Kenedy, Kerr, Kimble, Kinney, Kleberg, La Salle, Lavaca, Lee, Live Oak, Llano, McMullen, Mason, Maverick, Medina, Menard, Milam, Nueces, Pecos, Real, Refugio, San Patricio, Schleicher, Starr, Sutton, Terrell, Travis, Upton, Uvalde, Val Verde, Victoria, Webb, Willacy, Williamson, Wilson, Zapata, Zavala in the state of TEXAS.

Synod 4.F—Texas-Louisiana Gulf Coast. The counties of Anderson, Angelina, Austin, Brazoria, Brazos, Burleson, Chambers, Cherokee, Colorado, Fayette, Fort Bend, Freestone, Galveston, Grimes, Hardin, Harris, Houston, Jasper, Jefferson, Leon, Liberty, Madison, Matagorda, Montgomery, Nacogdoches, Newton, Orange, Polk, Robertson, Sabine, San Augustine, San Jacinto, Shelby, Trinity, Tyler, Walker, Waller, Washington, Wharton in the state of TEXAS; the parishes of Acadia,

Allen, Ascension, Assumption, Avoyelles, Beauregard, Calcasieu, Cameron, East Baton Rouge, East Feliciana, Evangeline, Iberia, Iberville, Jefferson, Jefferson Davis, Lafayette, LaFourche, Livingston, Orleans, Plaquemines, Pointe Coupee, Rapides, St. Bernard, St. Charles, St. Helena, St. James, St. John the Baptist, St. Landry, St. Martin, St. Mary, St. Tammany, Tangipahoa, Terrebonne, Vermilion, Vernon, Washington, West Baton Rouge, West Feliciana in the state of LOUISIANA.

Synod 5.A—Metropolitan Chicago. The counties of Cook, DuPage, Kane, Lake in the state of ILLINOIS.

Synod 5.B—Northern Illinois. The counties of Boone, Bureau, Carroll, De Kalb, Grundy, Henderson, Henry, Jo Daviess, Kendall, Knox, La Salle, Lee, McHenry, Mercer, Ogle, Putnam, Rock Island, Stephenson, Warren, Whiteside, Will, Winnebago in the state of ILLINOIS.

Synod 5.C—Central/Southern Illinois. The counties of Adams, Alexander, Bond, Brown, Calhoun, Cass, Champaign, Christian, Clark, Clay, Clinton, Coles, Crawford, Cumberland, De Witt, Douglas, Edgar, Edwards, Effingham, Fayette, Ford, Franklin, Fulton, Gallatin, Greene, Hamilton, Hancock, Hardin, Iroquois, Jackson, Jasper, Jefferson, Jersey, Johnson, Kankakee, Lawrence, Livingston, Logan, McDonough, McLean, Macon, Macoupin, Madison, Marion, Marshall, Mason, Massac, Menard, Monroe, Montgomery, Morgan, Moultrie, Peoria, Perry, Piatt, Pike, Pope, Pulaski, Randolph, Richland, St. Clair, Saline, Sangamon, Schuyler, Scott, Shelby, Stark, Tazewell, Union, Vermilion, Wabash, Washington, Wayne, White, Williamson, Woodford in the state of ILLINOIS.

Synod 5.D—Southeastern Iowa. The counties of Appanoose, Benton, Boone, Cedar, Clarke, Clinton, Dallas (east), Davis, Decatur, Des Moines, Henry, Iowa, Jackson (south), Jasper, Jefferson, Johnson, Jones, Keokuk, Lee, Linn, Louisa, Lucas, Madison, Mahaska, Marion, Marshall, Monroe, Muscatine, Polk, Poweshiek, Scott, Story (south), Tama (south), Van Buren, Wapello, Warren, Washington, Wayne in the state of IOWA.

Synod 5.E—Western Iowa. The counties of Adair, Adams, Audubon, Buena Vista, Calhoun, Carroll, Cass, Cherokee, Clay, Crawford, Dallas (west), Dickinson, Emmet, Fremont, Greene, Guthrie, Hamilton (west), Hancock, Harrison, Humboldt, Ida, Kossuth, Lyon, Mills, Monona, Montgomery, O'Brien, Osceola, Page, Palo Alto, Plymouth, Pocahontas, Pottawattamie, Ringgold, Sac, Shelby, Sioux, Taylor, Union, Webster, Winnebago, Woodbury, and Wright (west) in the state of IOWA.

Synod 5.F—Northeastern Iowa. The counties of Allamakee, Black Hawk, Bremer, Buchanan, Butler, Cerro Gordo, Chickasaw, Clayton, Delaware, Dubuque, Fayette, Floyd, Franklin, Grundy, Hamilton (east), Hardin, Howard, Jackson (north), Mitchell, Story (north), Tama (north), Winneshiek, Worth, Wright (east) in the state of IOWA.



Synod 5.G—Northern Great Lakes. The counties of Florence, Forest, Iron, Marinette, Oneida, Vilas in the state of WISCONSIN; the counties in the Upper Peninsula in the state of MICHIGAN.

Synod 5.H—Northwest Synod of Wisconsin. The counties of Ashland, Barron, Bayfield, Buffalo (north), Burnett, Chippewa, Clark, Douglas, Dunn, Eau Claire, Jackson (north), Marathon (west), Pepin, Pierce, Polk, Price, Rusk, St. Croix, Sawyer, Taylor, Trempealeau (north), Washburn, Wood (northwest corner) in the state of WISCONSIN.

Synod 5.I—East-Central Synod of Wisconsin. The counties of Brown, Calumet, Door, Fond Du Lac, Green Lake, Kewaunee, Langlade, Lincoln, Manitowoc, Marathon (east), Marquette, Menominee, Oconto, Outagamie, Portage, Shawano, Waupaca, Waushara, Winnebago, Wood (southeast) in the state of WISCONSIN.

Synod 5.J—Greater Milwaukee. The counties of Kenosha, Milwaukee, Ozaukee, Racine, Sheboygan, Washington, Waukesha in the state of WISCONSIN.

Synod 5.K—South-Central Synod of Wisconsin. The counties of Columbia, Dane, Dodge, Grant, Green, Iowa, Jefferson, Lafayette, Richland, Rock, Sauk, Walworth in the state of WISCONSIN.

Synod 5.L—La Crosse Area. The counties of Adams, Buffalo (south), Crawford, Jackson (south), Juneau, La Crosse, Monroe, Trempealeau (south), Vernon in the state of WISCONSIN; and parishes in or near the towns of La Crescent, Caledonia, and Spring Grove in the state of MINNESOTA.

Synod 6.A—Southeast Michigan. The counties of Genesee, Lapeer, Lenawee, Livingston, Macomb, Monroe, Oakland, Saint Clair, Washtenaw, Wayne in the state of MICHIGAN.

Synod 6.B—North/West Lower Michigan. The counties of Alcona, Allegan, Alpena, Antrim, Arenac, Barry, Bay, Benzie, Berrien, Branch, Calhoun, Cass, Charlevoix, Cheboygan, Clare, Clinton, Crawford, Eaton, Emmet, Gladwin, Grand Traverse, Gratiot, Hillsdale, Huron, Ingham, Ionia, Iosco, Isabella, Jackson, Kalamazoo, Kalkaska, Kent, Lake, Leelanau, Manistee, Mason, Mecosta, Midland, Missaukee, Montcalm, Montmorency, Muskegon, Newaygo, Oceana, Ogemaw, Osceola, Oscoda, Otsego, Ottawa, Presque Isle, Roscommon, St. Joseph, Saginaw, Sanilac, Shiawassee, Tuscola, Van Buren, Wexford in the state of MICHIGAN.

Synod 6.C—Indiana-Kentucky. The states of INDIANA and KENTUCKY.

Synod 6.D—Northwestern Ohio. The counties of Allen, Auglaize, Crawford, Defiance, Erie, Fulton, Hancock, Hardin, Henry, Huron, Lucas, Marion, Mercer, Morrow, Ottawa, Paulding, Putnam, Sandusky, Seneca, Van Wert, Williams, Wood, Wyandot in the state of OHIO.

Synod 6.E—Northeastern Ohio. The counties of Ashland, Ashtabula, Carroll, Columbiana, Cuyahoga, Geauga, Harrison, Holmes, Jefferson,

Lake, Lorain, Mahoning, Medina, Portage, Richland, Stark, Summit, Trumbull, Tuscarawas, Wayne in the state of OHIO.

Synod 6.F—Southern Ohio. The counties of Adams, Athens, Belmont, Brown, Butler, Champaign, Clark, Clermont, Clinton, Coshocton, Darke, Delaware, Fairfield, Fayette, Franklin, Gallia, Greene, Guernsey, Hamilton, Highland, Hocking, Jackson, Knox, Lawrence, Licking, Logan, Madison, Meigs, Miami, Monroe, Montgomery, Morgan, Muskingum, Noble, Perry, Pickaway, Pike, Preble, Ross, Scioto, Shelby, Union, Vinton, Warren, Washington in the state of OHIO.

Synod 7.A—New Jersey. The state of NEW JERSEY.

Synod 7.B—New England. The states of CONNECTICUT; MAINE; MASSACHUSETTS; NEW HAMPSHIRE; RHODE ISLAND; and VERMONT; and the counties of Clinton, Essex, and Franklin in the state of NEW YORK.

Synod 7.C—Metropolitan New York. The counties of Bronx, Dutchess, Kings, Nassau, New York, Orange, Putnam, Queens, Richmond, Rockland, Suffolk, Sullivan, Ulster, Westchester in the state of NEW YORK.

Synod 7.D—Upstate New York. The counties of Albany, Allegany, Broome, Cattaraugus, Cayuga, Chautauqua, Chemung, Chenango, Columbia, Cortland, Delaware, Erie, Fulton, Genesee, Greene, Hamilton, Herkimer, Jefferson, Lewis, Livingston, Madison, Monroe, Montgomery, Niagara, Oneida, Onondaga, Ontario, Orleans, Oswego, Otsego, Rensselaer, St. Lawrence, Saratoga, Schenectady, Schoharie, Schuyler, Seneca, Steuben, Tioga, Tompkins, Warren, Washington, Wayne, Wyoming, Yates in the state of NEW YORK.

Synod 7.E—Northeastern Pennsylvania. The counties of Berks, Bradford, Carbon, Lackawanna, Lehigh, Luzerne, Monroe, Northampton, Pike, Schuylkill, Sullivan, Susquehanna, Wayne, Wyoming in the state of PENNSYLVANIA.

Synod 7.F—Southeastern Pennsylvania. The counties of Bucks, Chester, Delaware, Montgomery, Philadelphia in the state of PENNSYLVANIA.

Synod 7.G—Slovak Zion. A non-geographic synod consisting of congregations distinctively Slovak in language or antecedents.

Synod 8.A—Northwestern Pennsylvania. The counties of Armstrong (part), Cameron, Clarion, Crawford, Elk, Erie, Forest, Indiana, Jefferson, McKean, Mercer, Potter, Venango, Warren in the state of PENNSYLVANIA.

Synod 8.B—Southwestern Pennsylvania. The counties of Allegheny, Armstrong (part), Beaver, Butler, Fayette, Greene, Lawrence, Washington, Westmoreland in the state of PENNSYLVANIA.

Synod 8.C—Allegheny. The counties of Bedford, Blair, Cambria, Centre, Clearfield, Huntingdon, Somerset in the state of PENNSYLVANIA.

Synod 8.D—Lower Susquehanna. The counties of Adams, Cumberland, Dauphin, Franklin, Fulton, Lancaster, Lebanon, Perry, York in the state of PENNSYLVANIA.

Synod 8.E—Upper Susquehanna. The counties of Clinton, Columbia, Juniata, Lycoming, Mifflin, Montour, Northumberland, Snyder, Tioga, Union in the state of PENNSYLVANIA.

Synod 8.F—Delaware-Maryland. The state of DELAWARE; the city of Baltimore and the counties of Allegany, Anne Arundel, Baltimore, Caroline, Carroll, Cecil, Dorchester, Frederick, Harford, Howard, Kent, Queen Anne's, Somerset, Talbot, Washington, Wicomico, Worcester in the state of MARYLAND; the counties of Accomack, Northampton in the state of VIRGINIA.

Synod 8.G—Metropolitan Washington, D.C. The District of Columbia; the counties of Calvert, Charles, Montgomery, Prince Georges, St. Mary's in the state of MARYLAND; the counties of Arlington, Fairfax, Loudoun, Prince William, and the independent cities within the territory of these counties in the state of VIRGINIA; BERMUDA.

Synod 8.H—West Virginia-Western Maryland. The county of Garrett in the state of MARYLAND; the state of WEST VIRGINIA.

Synod 9.A—Virginia. The counties of Albemarle, Alleghany, Amelia, Amherst, Appomattox, Augusta, Bath, Bedford, Bland, Botetourt, Brunswick, Buchanan, Buckingham, Campbell, Caroline, Carroll, Charles City, Charlotte, Chesterfield, Clarke, Craig, Culpeper, Cumberland, Dickenson, Dinwiddie, Essex, Fauquier, Floyd, Fluvanna, Franklin, Frederick, Giles, Gloucester, Goochland, Grayson, Greene, Greensville, Halifax, Hanover, Henrico, Henry, Highland, Isle of Wight, James City, King and Queen, King George, King William, Lancaster, Lee, Louisa, Lunenburg, Madison, Mathews, Mecklenburg, Middlesex, Montgomery, Nelson, New Kent, Northumberland, Nottoway, Orange, Page, Patrick, Pittsylvania, Powhatan, Prince Edward, Prince George, Pulaski, Rappahannock, Richmond, Roanoke, Rockbridge, Rockingham, Russell, Scott, Shenandoah, Smyth, Southampton, Spotsylvania, Stafford, Surry, Sussex, Tazewell, Warren, Washington, Westmoreland, Wise, Wythe, York, and the independent cities within the territory of these counties in the state of VIRGINIA.

Synod 9.B—North Carolina. The state of NORTH CAROLINA.

Synod 9.C—South Carolina. The state of SOUTH CAROLINA.

Synod 9.D—Southeastern. The states of ALABAMA; GEORGIA; MISSISSIPPI; and TENNESSEE.

Synod 9.E—Florida-Bahamas. The state of FLORIDA; the BAHAMAS.

Synod 9.F—Caribbean. The commonwealth of PUERTO RICO; the territory of the VIRGIN ISLANDS.

- 10.02. Each congregation, except those which are in partnership with the Slovak Zion Synod, shall establish a relationship with the synod in whose territory it is located.**
- 10.02.01.** The Slovak Zion Synod shall continue as a nongeographic synod of this church. In all other respects it shall be bound by the provisions of the constitution and bylaws of this church. In addition, it shall enter into relationships with geographic synods in order to provide opportunities for congregations, ordained ministers, and other leaders to share in the programmatic services of such synods, workshops, and conferences. It shall also periodically review and evaluate its ministries to ascertain their continuing effectiveness.
- 10.02.02.** Any congregation in a border area desiring to change its synod relationship may do so upon approval of the synod assemblies of the synods concerned, which shall report any such change to the Churchwide Assembly.
- 10.02.03.** Within the territory of each geographic synod, the synod—in keeping with criteria, policies, and procedures proposed by the secretary of this church, after consultation with the appropriate churchwide unit or units, and approved by the Church Council—may acknowledge certain authorized worshiping communities such as developing ministries, preaching points, or chapels as related to the synod and part of the synod’s life and mission. Such authorized worshiping communities of the synod shall accept and adhere to the Confession of Faith and Statement of Purpose of this church, shall be served by leadership under the criteria of this church, and shall be subject to the discipline of this church.
- 10.10. INCORPORATION AND CONSTITUTION**
- 10.11. Each synod shall be incorporated. The articles of incorporation of each synod in existence on January 1, 1988, shall continue to govern such synods. The articles of incorporation of each synod organized after December 31, 1987, shall be submitted to the Church Council for ratification before filing. Amendments to the articles of incorporation of all synods shall be submitted to the Church Council for ratification before filing.**
- 10.12. Each synod shall have a constitution, which shall become effective upon ratification by the Church Council. Amendments thereto shall be subject to like ratification, provided, however, that an amendment which is identical to a provision of the *Constitution for Synods* shall be deemed to have been ratified upon its adoption and the Church Council shall be given prompt notification of its adoption.**
- 10.13. The *Constitution for Synods* contains mandatory provisions that incorporate and record therein provisions of the constitution and bylaws of this church. Amendments to mandatory provisions incorporating constitutional provisions of this church shall be made in the same manner as prescribed in 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 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.

**10.20. PURPOSE**

**10.21.** Each synod, in partnership with the churchwide organization, shall bear primary responsibility for the oversight of the life and mission of this church in its territory. In fulfillment of this role, the synod shall:

- a. Provide for the pastoral care of congregations, ordained ministers, associates in ministry, deaconesses, and diaconal ministers in the synod, including:
  - 1) approving candidates for the ordained ministry in cooperation with the appropriate seminaries of this church, which may be done through multi-synodical committees;
  - 2) authorizing ordinations and ordaining on behalf of this church;
  - 3) approving associates in ministry, deaconesses, and diaconal ministers, which may be done through multi-synodical committees;
  - 4) authorizing the commissioning of associates in ministry, the consecration of deaconesses, and the consecration of diaconal ministers of this church; and
  - 5) consulting in the calling process for ordained ministers, associates in ministry, deaconesses, and diaconal ministers.
- b. Provide for leadership recruitment, preparation, and support in accordance with churchwide standards and policies, including:
  - 1) nurturing and supporting congregations and lay leaders;
  - 2) seeking and recruiting qualified candidates for the rostered ministries of this church;
  - 3) making provision for pastoral care, call or appointment review, and guidance;
  - 4) encouraging and supporting persons on the rosters of this church in stewardship of their abilities, care of self, and pursuit of continuing education to undergird their effectiveness of service; and
  - 5) supporting recruitment of leaders for this church's colleges, universities, seminaries, and social ministry organizations.
- c. Provide for discipline of congregations, ordained ministers, and persons on the official lay rosters; as well as for termination of call, appointment, adjudication, and appeals consistent with the

procedures established by this church in Chapter 20 of the ELCA constitution and bylaws.

- d. Foster organizations for youth, women, and men, and organizations for language or ethnic communities.
- e. Plan for the mission of this church in the synod, initiating and developing policy, and implementing programs, consistent with churchwide policy, including:
  - 1) ecumenical guidance and encouragement;
  - 2) development of new ministries, redevelopment of existing ministries, and support and assistance in the conclusion, if necessary, of a particular ministry;
  - 3) leadership and encouragement of congregations in their evangelism efforts;
  - 4) development of relationships to and participation in planning for the mission of social ministry organizations and ministries;
  - 5) encouragement of financial support for the work of this church by individuals and congregations;
  - 6) provision for resources for congregational life;
  - 7) assistance to the members of its congregations in carrying out their ministries in the world; and
  - 8) interpretation of social statements in a manner consistent with the interpretation given by the churchwide unit which assisted in the development of the statement, and suggestion of social study issues through (a) Synod Assembly memorials to the Churchwide Assembly or (b) resolutions for referral from the Synod Assembly through the Synod Council to the Church Council and (c) Synod Council resolutions addressed to the Church Council or for referral to a unit of the churchwide organization through the Church Council's Executive Committee.
- f. Promote interdependent relationships among congregations, synods, and the churchwide organization, and enter into partnership with other synods in the region.
- g. Participate in churchwide programs and develop support for the ministry of the churchwide organization.
- h. Foster the grouping of congregations in conferences, clusters, coalitions, or other area subdivisions for mission purposes.
- i. Support relationships with and provide partnership funding on behalf of colleges, universities, and campus ministries.
- j. Foster relationships with and provide partnership funding on behalf of social ministry organizations.
- k. Maintain relationships with and provide partnership funding on behalf of seminaries and continuing education centers.

- l. Foster supporting relationships with camps and other outdoor ministries.
  - m. Foster supporting relationships with preschools, elementary schools, and secondary schools operated by congregations of the synod.
  - n. Interpret the work of this church to congregations and to the public.
  - o. Respond to human need, work for justice and peace, care for the sick and the suffering, and participate responsibly in society.
  - p. Provide for archives in conjunction with other synods.
  - q. Cooperate with other synods and the churchwide organization in creating, using, and supporting regions to carry out those functions of the synod which can best be done cooperatively with other synods and the churchwide organization.
- 10.22.** In the event that this church or any synod of this church is charged with liability for any contingent debt, liability, or obligation arising or resulting from acts or omissions of any synod of the Lutheran Church in America, or The Association of Evangelical Lutheran Churches, or district of The American Lutheran Church, occurring prior to January 1, 1988, the Church Council is authorized and empowered to determine whether and to what extent this church or such synod of this church shall be indemnified or reimbursed for any such debt, liability, or obligation by one or more synods of this church. In making its determination with respect to indemnification or reimbursement, the Church Council shall consider the nature of the activity which gave rise to the debt, liability, or obligation, the situs of that activity, and such other factors as the Church Council deems appropriate under the circumstances in order that such debt, liability, or obligation may be discharged in a manner that is fair and equitable to this church's congregations, synods, and churchwide organization. For purposes of this provision, a "contingent" debt, liability, or obligation means a debt, liability, or obligation (a) the amount of which had not been ascertained by the Evangelical Lutheran Church in America on December 31, 1987, or (b) the existence of which was unknown to the Evangelical Lutheran Church in America on December 31, 1987.
- 10.30.** OFFICERS
- 10.31.** The officers of each synod shall be a bishop, a vice president, a secretary, and a treasurer.
- a. As the synod's pastor, the bishop shall:
    - 1) Oversee and administer the work of the synod.
    - 2) Preach, teach, and administer the sacraments in accord with the faith of this church.

- 3) **Provide pastoral care and leadership for the synod, its congregations, its ordained ministers, its associates in ministry, its deaconesses, and its diaconal ministers.**
- 4) **Advise and counsel its related institutions and organizations.**
- 5) **Be its chief ecumenical officer.**
- 6) **Exercise supervision over the work of the other officers.**
- 7) **Preside at all meetings of the Synod Assembly and be the chief executive officer of the synod; provide for the preparation of the agenda of the Synod Assembly, Synod Council, and the Executive Committee; see to it that the constitution and bylaws of the synod are duly observed, and that the actions of the synod in conformity therewith are carried into effect; coordinate the work of all synodical staff members; and appoint all committees for which provision is not otherwise made.**
- 8) **Coordinate the use of the resources available to the synod as it seeks to promote the health of this church's life and witness in the areas served by the synod.**
- 9) **Exercise solely this church's power to ordain (or provide for the ordination by another synodical bishop of) approved candidates who have received and accepted a properly issued, duly attested letter of call for the office of ordained ministry (and as provided in the bylaws of this church); to commission approved candidates who have received and accepted a properly issued, duly attested letter of call for service as an associate in ministry; to consecrate approved candidates who have received and accepted a properly issued, duly attested letter of call for service as a deaconess; and to consecrate approved candidates who have received and accepted a properly issued, duly attested letter of call for service as a diaconal minister; and shall install (or provide for the installation of):**
  - a) **the pastors of all congregations of the synod;**
  - b) **ordained ministers called to extraparish service within this church;**
  - c) **associates in ministry rostered in the synod;**
  - d) **deaconesses of the Evangelical Lutheran Church in America rostered in the synod; and**
  - e) **diaconal ministers of the Evangelical Lutheran Church in America rostered in the synod.**
- 10) **Be *ex officio* a member of the Churchwide Assembly and a member of all committees and any other organizational units of the synod.**



- 11) **Submit a report to each regular meeting of the Synod Assembly concerning the synod's life and work.**
  - 12) **Interpret and advocate the mission and theology of the whole church.**
  - b. **The vice president shall chair the Synod Council. In the event of the death, resignation, or disability of the bishop, the vice president shall convene the Synod Council to arrange for the conduct of the duties of the bishop until a new bishop shall be elected, or, in the case of temporary disability, until the bishop resumes full performance of the duties of the office.**
- 10.31.01.** The bishop shall be elected by the Synod Assembly. The bishop shall be a pastor who is an ordained minister of this church. The bishop may have as many assistants as the synod shall authorize.
- 10.31.02.** The vice president shall be elected by the Synod Assembly. The vice president shall be a layperson. The vice president shall not receive a salary for the performance of the duties of the office.
- 10.31.03.** The secretary shall be elected by the Synod Assembly. The secretary may be either a layperson or an ordained minister.
- 10.31.04.** The treasurer shall be elected by the Synod Assembly. The treasurer may be either a layperson or an ordained minister.
- 10.31.05.** The bishop of the synod shall be elected to a term of six years and may be reelected. The other officers shall be elected to a term as defined by each synod, but not to exceed six years, and may be reelected.
- 10.31.06.** Each officer shall be a voting member of a congregation of the synod, except that the bishop need not be a member of a congregation of the synod at the time of election.
- 10.32. CONFLICTS OF INTEREST**
- 10.32.01.** The following procedures shall govern matters of potential conflicts of interest for synodical bishops:
- a. Whenever a synodical bishop determines that a matter of the kind described in 10.32.01.b. may require his or her determination or action with respect to a related individual as defined in 10.32.01.c., the synodical bishop shall withdraw from personal involvement in such matter and shall so notify the presiding bishop. The presiding bishop shall then appoint another synodical bishop from the same region to handle the matter to conclusion. In dealing with such matter, the appointed bishop shall exercise all of the functions and authority to the same extent as if the appointed bishop were the elected bishop of the withdrawing bishop's synod.
  - b. Matters include any proceedings under Chapter 20, proceedings under provision 7.46. (§14.13.), candidacy, reinstatement, and similar matters where determinations or actions by the synodical bishop could change, limit, restrict, approve, authorize, or deny the

related individual's ministry on one of the official rosters of this church.

- c. A related individual is one who, with respect to the synodical bishop, is a spouse, parent, son, daughter, sibling, uncle, aunt, niece, nephew, grandparent, grandchild, or in-law (parent, son, daughter, or sibling of a spouse, spouse of a sibling, or the parent or sibling of the spouse of a sibling).

### **10.33. INTEGRITY OF MINISTRY**

- 10.33.01.** Ordained ministers previously under call to the churchwide organization or to a synod shall respect the integrity of the ministry in which they no longer serve and shall not interfere with or exercise the functions of the office or position in which they no longer serve unless invited to do so by the presiding bishop or Church Council in the churchwide organization or, in the synods, by the bishop or the Synod Council.

### **10.40. SYNOD ASSEMBLY**

- 10.41.** Each synod shall have a Synod Assembly, which shall be its highest legislative authority, and which shall meet at least biennially. Special meetings may be called as needed. With the exception of ordained ministers on the roster of synods other than their synod of residence, each member of the Synod Assembly, the Synod Council, a board, committee, or other organizational unit of the synod shall be a voting member of a congregation of the synod.

- 10.41.01.** Membership of the Synod Assembly, of which at least 60 percent of the voting membership shall be composed of laypersons, shall be constituted as follows:

- a. All ordained ministers under call on the roster of the synod in attendance at the Synod Assembly shall be voting members.
- b. All associates in ministry, deaconesses of the Evangelical Lutheran Church in America, and diaconal ministers, under call, on the lay roster or rosters of the synod shall have both voice and vote as lay voting members in the Synod Assembly, in addition to the voting membership of lay members of congregations provided in item 10.41.01.c.
- c. A minimum of one lay member elected by each congregation with fewer than 175 baptized members and a minimum of two lay members elected by each congregation with 175 or more baptized members related to the synod, normally one of whom shall be male and one of whom shall be female, shall be voting members. The Synod Council shall establish a formula to provide additional lay representation from congregations on the basis of the number of baptized members in the congregation. The Synod Council shall seek to ensure that, as nearly as possible, 50 percent of the lay members of the assembly shall be female and 50 percent shall be male. Additional

members from each congregation normally shall be equally divided between male and female.

d. Voting membership shall include the officers of the synod.

**10.41.02.** Synods may establish processes that permit retired ordained ministers on the roster of the synod to serve as voting members of the Synod Assembly, consistent with bylaw 10.41.01. above.

**10.41.03.** Synods may establish processes that permit ordained ministers on the roster of the synod who are on leave from call to serve as voting members of the Synod Assembly, consistent with bylaw 10.41.01. above.

**10.41.04.** Synods may establish processes that permit representatives of mission settings formed with the intent of becoming chartered congregations and authorized worshiping communities of the synod, under bylaw 10.02.03., to serve as voting members of the Synod Assembly, consistent with bylaw 10.41.01.

**10.41.05.** Synods may establish processes that permit Synod Council voting members who are not otherwise serving as voting members of the Synod Assembly the privilege of both voice and vote as members of the Synod Assembly.

**10.50. SYNOD COUNCIL**

**10.51. Each synod shall have a Synod Council, which shall be its board of directors, and which shall serve as the interim legislative authority between meetings of the Synod Assembly, except that it may not take any action which is reserved exclusively for the Synod Assembly or which is in conflict with action taken by the Synod Assembly.**

**10.52. The Synod Council shall consist of the four officers of the synod, 10 to 24 other members, and at least one youth, all elected by the Synod Assembly. Each person elected to the Synod Council shall be a voting member of a congregation of the synod, with the exception of ordained ministers on the roster of the synod who reside outside the territory of the synod. The process for election and the term of office when not otherwise specified herein shall be determined by each synod. A member of the Church Council of the Evangelical Lutheran Church in America from the synod, unless otherwise elected as a voting member of the Synod Council, may serve as an advisory member of the Synod Council with voice but not vote.**

**10.60. CONFERENCES, CLUSTERS, COALITIONS,  
OR OTHER AREA SUBDIVISIONS, AND COMMITTEES**

**10.61. Opportunities for groupings of congregations and institutions in specified geographic areas of the synod shall be provided by the synod to foster interdependent relationships among congregations, institutions, the synod, and churchwide units for mission purposes. These groupings may be formed as conferences, clusters, coalitions, or other area subdivisions.**

- 10.62.** Each synod may establish such boards, committees, task forces, and other organizational forms as it deems necessary to carry out effectively the functions assigned to the synod.
- 10.63.** Each synod shall have an executive committee, a consultation committee, and a committee on discipline. Each synod also shall establish a mutual ministry committee to provide support and counsel to the bishop.
- 10.70.** FISCAL POLICY
- 10.71.** Each synod shall remit to the churchwide organization a percentage 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.
- 10.72.** Each synod shall arrange to have an annual audit of its financial records conducted by a certified public accountant firm selected by the Synod Council. The audited annual financial report shall be submitted by the synod to the churchwide Office of the Treasurer and to the congregations of the synod. Synodical financial reports shall be in a format approved by the churchwide Office of the Treasurer in order to attain uniformity in reporting.
- 10.73.** Each synod shall have the fiscal year of February 1 through January 31.
- 10.74.** Each synod shall maintain adequate, continuous insurance coverage in accordance with standards recommended by the churchwide organization. Insurance programs offered or endorsed by the churchwide organization shall be deemed to fulfill this obligation.
- 10.80.** INSTALLATION
- 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.

**Chapter 11.**

**CHURCHWIDE ORGANIZATION—DEFINITION AND PURPOSES**

**11.10. DEFINITION OF THE CHURCHWIDE ORGANIZATION**

**11.11.** The Evangelical Lutheran Church in America shall have a churchwide organization that shall function interdependently with the congregations and synods of this church. The churchwide organization shall serve on behalf of and in support of this church's members, congregations, and synods in proclaiming the Gospel, reaching out in witness and service both globally and throughout the territory of this church, nurturing the members of this church in the daily life of faith, and manifesting the unity of this church with the whole Church of Jesus Christ.

**11.12.** The churchwide organization shall be an instrument for accomplishing the purposes of this church, as defined by Chapter 4 of this constitution, that are shared with and supported by the members, congregations, and synods of this church. In keeping with this church's purposes, it shall develop churchwide policy, set standards for leadership, establish criteria for this church's endeavors, and coordinate the work of this church. It shall be a means for the sharing of resources throughout this church, and shall provide programs and services as determined by this church.

**11.20. PURPOSES OF THE CHURCHWIDE ORGANIZATION**

**11.21.** In fulfillment of the purposes of this church, the churchwide organization shall:

- a.** Undergird the worship life of this church as the Word of God is preached and the sacraments are administered.
- b.** Provide resources to equip members to worship, learn, serve, and witness in their ministry in daily life.
- c.** Support and establish policy for this church's mission and coordinate planning and evaluation for that mission throughout the world, including participation with other churches.
- d.** Witness to the Word of God in Christ by united efforts in proclaiming the Gospel, responding to human need, caring for the sick and suffering, working for justice and peace, and providing guidance to members on social matters.
- e.** Foster interdependent relationships among congregations, synods, and the churchwide organization to implement the mission of this whole church.
- f.** Provide for the ordained ministry and other rostered ministries of this church.
- g.** Oversee and establish policy for this church's relationship to seminaries, colleges, universities, schools, and other education endeavors, and provide support as appropriate.

- h. Establish and reflect this church's ecumenical stance and its relationship to other churches, and direct this church's policy for relationship with persons of other faiths.
- i. Develop and administer policies for this church's relationship to social ministry organizations and cooperate with public and private agencies that enhance human dignity and justice.
- j. Determine and implement policy for this church's relationship to governments.
- k. Provide for a comprehensive financial support system for this church's mission and for the administration of financial resources necessary for fulfillment of the particular responsibilities of the churchwide organization.
- l. Provide planned giving opportunities for the financial support of this church, its congregations, synods, agencies, and institutions through the establishment of a foundation.
- m. Provide pension and other benefits plans for this church.
- n. Provide a church publishing house.
- o. Provide archives for the retention of its valuable records, and coordinate archival activity in the synods, regions, institutions, and agencies of this church.
- p. Provide and monitor a system of discipline, appeals, and adjudication.
- q. Establish and operate other programs and activities, as determined by this church, on behalf of and in support of the congregations and synods of this church.

**11.30. DESCRIPTION OF THE CHURCHWIDE ORGANIZATION**

- 11.31. The legislative function of the churchwide organization shall be fulfilled by the Churchwide Assembly as described in Chapter 12 of this church's constitution, bylaws, and continuing resolutions.
- 11.32. The Church Council shall exercise interim legislative authority and shall serve as the board of directors of the corporation.
- 11.33. Leadership of this church shall be vested in the officers, the Churchwide Assembly, the Church Council, boards, and executive directors of churchwide administrative units. The full-time officers shall be the presiding bishop of this church, secretary of this church, and treasurer of this church. The vice president shall be non-salaried and shall serve as chair of the Church Council.
- 11.34. The churchwide organization shall carry out its duties through functional elements known as units. Units shall be responsible to the Churchwide Assembly and the Church Council in the interim between regular meetings of the assembly.
- 11.35. Each program unit shall relate to a program committee and each separately incorporated unit shall be governed by a board.

**11.40. GENERAL FISCAL POLICIES**

**11.41. Within the limits established by the Churchwide Assembly in the constitution and bylaws, the Church Council, as the board of directors of the churchwide organization, shall establish the fiscal policies of this church.**

**11.41.01.** A single treasury shall be maintained for the receipt and disbursement of funds for the churchwide organization and its units receiving budgetary support, except as otherwise provided in the constitution and bylaws or as approved by the Church Council.

**11.41.02.** Within the policies established by the Churchwide Assembly and the Church Council, the management and investment of the funds of the churchwide organization and its units receiving budgetary support shall be the responsibility of the Office of the Treasurer.

**11.41.03.** On the basis of estimated income, and upon advice of the Office of the Presiding Bishop and the Office of the Treasurer, in consultation with the units receiving support from the churchwide budget, the Church Council shall authorize expenditures within the budget for the fiscal year and the units may incur financial obligations up to the specified amounts. Expenditure authorizations shall be subject to revision, in light of changing conditions, by the Church Council, upon the advice of the Office of the Presiding Bishop and the Office of the Treasurer.

**11.41.04.** The Church Council shall establish a working capital fund to be administered by the Office of the Treasurer within the policies established by the Church Council.

**11.41.05.** The fiscal year for the churchwide organization shall be February 1 through January 31.

**11.41.06.** No churchwide appeal to congregations or individuals of this church for the raising of funds shall be conducted by this church or churchwide units without the consent of the Churchwide Assembly, following consultation with the Conference of Bishops. No appeal to selected congregations and individuals of this church for the raising of funds shall be conducted by this church or churchwide units without the consent of the Church Council, following consultation with either the Conference of Bishops or specific synods as appropriate. Proposals for such special appeals shall be presented to the Church Council through the appropriate council committee with recommendations by the Office of the Presiding Bishop.

## **Chapter 12.**

### **CHURCHWIDE ASSEMBLY**

#### **12.10. DESCRIPTION AND AUTHORITY OF THE CHURCHWIDE ASSEMBLY**

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

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

**12.12.01. A social statement, which is developed by the appropriate churchwide unit and presented to the Churchwide Assembly as a proposed social statement of the Evangelical Lutheran Church in America, shall require for adoption a vote of two-thirds of those voting members present and voting in a Churchwide Assembly. The text of a proposed social statement shall be approved and recommended to the assembly by the Church Council.**

#### **12.20. DUTIES OF THE CHURCHWIDE ASSEMBLY**

**12.21. The Churchwide Assembly shall:**

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



**12.30. MEETINGS OF THE CHURCHWIDE ASSEMBLY**

**12.31. The assembly shall meet biennially in regular session. Special meetings may be called by a two-thirds vote of the Church Council. The purpose for a special meeting shall be stated in the notice.**

**12.31.01.** The time and place of the Churchwide Assembly shall be determined by the Church Council. The time and place for the next regular assembly normally shall be announced at the preceding assembly.

**12.31.02.** The secretary shall give notice of the time and place of each regular assembly by publication thereof at least 60 days in advance in this church's periodical. The secretary shall give written notice of a special assembly to the bishop of each synod upon the issuance of a call thereof and shall publish the same in this church's periodical at least 30 days in advance of the special assembly. Written notice shall be mailed to all voting members not more than 30 days nor less than 10 days in advance of any meeting.

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

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

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

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

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

**12.31.08.** Proxy and absentee voting shall not be permitted at a Churchwide Assembly.

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

**12.40. MEMBERS OF THE CHURCHWIDE ASSEMBLY**

**12.41. The voting members of the Churchwide Assembly shall be the voting members of this church. The requirements for voting members of the assembly and other members shall be specified in the bylaws.**

**12.41.10. Voting Members**

**12.41.11.** Each synod shall elect one voting member of the Churchwide Assembly for every 5,800 baptized members in the synod. In addition, each synod shall elect one voting member for every 50 congregations in the synod. The synodical bishop, who is *ex officio* a member of the Churchwide Assembly, shall be included in the number of voting members so determined. 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.

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

**12.41.13.** Each voting member of the Churchwide Assembly shall be a voting member of a congregation of this church. Any such voting member (except a rostered person described in 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.

**12.41.14.** Voting members elected through the process of 12.41.11. through 12.41.13. shall begin serving with the opening of a regular Churchwide Assembly and shall continue serving until voting members are seated at the next regular Churchwide Assembly.

**12.41.15.** Except as defined in 12.41.21., employees of the churchwide organization, including those serving under call, appointment, employment agreement, or contract, shall not be eligible for election and service as voting members of the Churchwide Assembly.

**12.41.20. Ex Officio Members**

**12.41.21.** 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.

**12.41.22.** Unless otherwise determined by the synod, the synodical vice president shall serve as a voting member of the Churchwide Assembly.

**12.41.30. Advisory Members**

**12.41.31.** Members of the Church Council, unless elected as voting members, shall serve as advisory members of the Churchwide Assembly. Likewise, program committee chairpersons and board chairpersons or their designees, unless elected as voting members, shall serve as advisory members of the Churchwide Assembly. In addition, executive directors of churchwide program units, executive directors of churchwide service units, executives for sections related to the officers, presidents of separately incorporated churchwide units, the executive for administration, and executive assistants to the presiding bishop shall serve as advisory members of the Churchwide Assembly.

**12.41.32.** Advisory members shall have voice but not vote.

**12.41.40. Other Non-Voting Members**

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

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

**12.41.B07.** *Faculty Resource Persons. A representative of the faculty of each seminary of the Evangelical Lutheran Church in America shall be appointed by the president of each seminary to serve as a seminary faculty resource person for each Churchwide Assembly of the Evangelical Lutheran Church in America. In addition, a teaching theologian who is a member of a congregation of this church and who is teaching at a college or university of the Evangelical Lutheran Church in America may be appointed by the steering committee of the Association of Teaching Theologians in the Evangelical Lutheran Church in America to serve as a faculty resource person. Faculty resource persons shall have voice, if so granted in the assembly's rules, but not vote in plenary sessions of the assembly. Travel, food, and housing costs for the faculty resource persons shall be an expense of the assembly. Other expenses will be the responsibility of the individual or sending institution.*

**12.41.C04.** *Congregation Observers. Each congregation of the Evangelical Lutheran Church in America may register with the secretary of this church one congregation observer for the Churchwide Assembly prior to May 31 in the year of a Churchwide Assembly.*

- a. Provision shall be made for such an individual to have reserved seating in the observers section of the plenary hall. Such congregation observers will receive a copy of the report of recommendations for assembly action and also materials distributed on the plenary floor to voting members, advisory members, and non-voting members during the assembly. Such observers shall have neither voice nor vote in plenary sessions of the assembly.*

- b. A registration fee shall be established by the secretary of this church for registration and related costs, including enabling observers to receive the same meals as are provided for voting members.*
- c. Transportation costs, housing, other meals, and related expenses shall be the responsibility of the registered observer or sending congregation.*

**12.50. COMMITTEES OF THE CHURCHWIDE ASSEMBLY**

**12.51. The Churchwide Assembly shall have a Reference and Counsel Committee, a Memorials Committee, and a Nominating Committee. The description of these committees shall be in the bylaws. The Churchwide Assembly may authorize such other committees as it deems necessary.**

**12.51.10. Reference and Counsel Committee**

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

**12.51.20. Memorials Committee**

**12.51.21.** A Memorials Committee, appointed by the Church Council, shall review memorials from synodical assemblies and make appropriate recommendations for assembly action.

**12.51.30. Nominating Committee**

**12.51.31.** 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.

**Chapter 13.**

**OFFICERS OF THIS CHURCH**

**13.10. OFFICERS**

**13.11. This church shall have as its officers the presiding bishop, vice president, secretary, and treasurer.**

**13.20. PRESIDING BISHOP**

**13.21. This church shall have a presiding bishop who, as its pastor, shall be a teacher of the faith of this church and shall provide leadership for the life and witness of this church. The presiding bishop shall be an ordained minister of this church. The presiding bishop may be male or female, as may all other officers of this church. The presiding bishop shall:**

- a. Be the president and chief executive officer of the corporation, overseeing the work of the churchwide organization.**
- b. Be the chief ecumenical officer of this church and its primary representative in the national and international interchurch agencies in which this church holds membership.**
- c. Provide for the preparation of the agenda for the Churchwide Assembly, Church Council, Executive Committee, Conference of Bishops, and Cabinet of Executives, and preside at the Churchwide Assembly.**
- d. Provide leadership and care for the bishops of the synods.**
- e. Supervise the work of the other officers.**
- f. Provide for the preparation of the budget for the churchwide organization.**
- g. Nominate and direct the work of the executive for administration.**
- h. Coordinate and supervise the work of executives of churchwide units.**
- i. Appoint members of all churchwide committees for which election procedures are not provided.**
- j. Be responsible for the chaplaincies of this church in federal agencies, institutions, and armed forces and provide for the pastoral care of those called to these ministries.**
- k. Recommend legal counsel to the Church Council.**
- l. Serve as an advisory member, with voice but not vote, on all committees of this church and all boards or committees of churchwide units, or designate a person to serve as the presiding bishop's representative.**

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

**13.22.01.** The presiding bishop shall be elected as provided in Chapter 19 and shall take office on the first day of the third month after election.

**13.22.02.** The presiding bishop shall be a full-time, salaried position.

**13.22.A04. *Ecumenical Representatives***

*Ecumenical representatives shall be chosen by the presiding bishop of the Evangelical Lutheran Church in America according to the following pattern:*

*a. The presiding bishop, in consultation with the Executive Committee of the Church Council, shall appoint members of delegations to national and international inter-church entities in which this church holds membership.*

*b. The presiding bishop, in consultation with the Executive Committee of the Church Council, shall appoint members of inter-Lutheran, inter-faith, and ecumenical discussions, including bilateral dialogues and conversations, in which this church participates.*

*c. All such appointments shall be reported to the Church Council as information.*

**13.30. VICE PRESIDENT**

**13.31. The vice president of this church shall be a layperson who shall serve as chair of the Church Council and, in the event the presiding bishop is unable to do so, as chair of the Churchwide Assembly. The vice president shall serve under the presiding bishop of this church, providing leadership as specified in provision 11.33. of this church's constitution, bylaws, and continuing resolutions.**

**13.32. 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.**

**13.32.01.** The vice president shall be elected as provided in Chapter 19 and shall take office on the first day of the third month after election.

**13.32.02.** The vice president shall serve without salary.

**13.40. SECRETARY**

**13.41. The secretary of this church shall serve under the presiding bishop of this church, providing leadership, as specified in Chapter 11 of this church's constitution, bylaws, and continuing resolutions, and shall fulfill the normal functions of the secretary of a corporation.**

**13.41.01.** The secretary, as the recording officer of this church, shall keep the minutes, have responsibility for rosters, records, and reporting of parochial statistics, oversee the archives, attest to all documents that require such signature, be the custodian of the seal, and perform other duties as prescribed by the *Constitutions, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America*.

- 13.41.02.** The secretary shall:
- a. Be responsible for the minutes and records of the Churchwide Assembly, Church Council, Executive Committee, Conference of Bishops, and Cabinet of Executives, and shall receive complete minutes for permanent record of all boards and committees of the churchwide organization.
  - b. Maintain the rosters of ordained ministers, all other rostered persons, congregations, and synods.
  - c. Provide for the publication of official documents and policies of this church, pre-assembly reports, assembly minutes, a directory of congregations, rostered persons, and entities of this church, and other informational and statistical material.
  - d. Receive the annual report of the congregations in a form devised by the secretary, summarize the information, and make the summary available to this church.
  - e. Coordinate the use of legal services by the churchwide organization.
  - f. Be responsible for the archives of this church.
  - g. Implement and operate a records management system for the churchwide organization.
  - h. Arrange for and manage meetings of the Churchwide Assembly and Church Council.
  - i. Have custody of the seal, maintain a necrology, and attest documents.
  - j. Provide library and reference services for the churchwide office.
- 13.41.03.** The secretary, in consultation with the presiding bishop, shall be responsible for preparation and research of amendments to the *Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America*, as well as the *Constitution for Synods* and the *Model Constitution for Congregations*, to be proposed by the Church Council for action by the Churchwide Assembly in accordance with provisions of Chapter 22.
- 13.41.04.** The secretary shall prepare interpretations, as necessary, of the *Constitutions, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America*. If a board, committee, or synod disagrees with the interpretations, as rendered, the objecting entity may appeal the secretary's interpretation to the Church Council.
- 13.41.05.** The secretary shall provide staff services to the Nominating Committee of the Churchwide Assembly and the nomination process of the Church Council; shall be responsible for declaring an interim vacancy resulting from the resignation, death, or disability of a member of a board, committee, or council; and shall arrange for an election by the Church Council to fill the vacancy consistent with Chapter 19.

**13.41.A03. Responsibilities for Risk Management**

*The Office of the Secretary of the Evangelical Lutheran Church in America, in collaboration with the treasurer of this church, shall provide and manage insurance (exclusive of life and health) programs for the churchwide organization and shall make available insurance programs to congregations, synods, regions, and related institutions, agencies, and organizations. Recommendations on standards for adequate, continuous insurance coverage to be maintained by synods, as required in constitutional provision 10.74., shall be provided.*

**13.42. 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.**

**13.42.01.** The secretary shall be elected as provided in Chapter 19 and shall take office on the first day of the third month after election.

**13.42.02.** The secretary shall be a full-time, salaried position.

**13.50. TREASURER**

**13.51. The treasurer of this church shall serve under the presiding bishop of this church, providing leadership as specified in Chapter 11 of this church's constitution, bylaws, and continuing resolutions, and shall fulfill the normal functions of the treasurer of a corporation.**

**13.51.01.** The treasurer shall propose policy for review and action by the Church Council and provide for the implementation, within such policies, of the financial, accounting, insurance, property management, investment, and money management systems, and related services for the units of the churchwide organization.

**13.52. The treasurer shall be elected by the Church Council to a six-year term and shall be a voting member of a congregation of this church.**

**13.52.01.** The treasurer shall be elected as provided in Chapter 19 and shall take office on the first day of the third month after election.

**13.52.02.** The treasurer shall be a full-time, salaried position.

**13.52.03.** The Church Council, by a two-thirds vote, may dismiss the treasurer for cause.

**13.52.A05. Responsibilities of the Office of the Treasurer**

*a. This office shall be related to the treasurer, who shall be its full-time executive officer.*

*b. This office shall have the sole authority and responsibility to establish and maintain banking relationships.*

*c. This office shall have the authority to borrow; issue bonds, notes, certificates, or other evidence of obligation; or increase contingent liabilities within the overall limits determined by the Churchwide Assembly and the more restrictive limits established by the Church Council. No churchwide board or program committee shall make a*



*commitment that binds the churchwide organization to an outside lending or other similar institution or which creates a liability of this church to such an institution without prior approval of the Office of the Treasurer.*

- d. This office, through the Budget and Finance Committee of the Church Council, shall recommend to the Church Council a certified public accounting firm to audit the financial records of the churchwide organization. Synodical financial reports shall be submitted to this office for compilation.*
- e. This office shall provide for internal audit procedures of the churchwide organization.*
- f. This office shall provide legal documents pertaining to the financial and property management matters of the churchwide organization. These legal documents shall be signed by the officers authorized by the Church Council.*
- g. This office shall be authorized, within policies established by this church, to purchase or otherwise acquire title to real property; to mortgage, lease, sell, or otherwise dispose of the same; and to act on behalf of the units of the churchwide organization after receiving their direction regarding the purchase or disposition of real property.*
- h. This office shall provide for a common system of financial reporting from synods and regions.*
- i. This office shall provide, upon request, a financial management system for synods.*
- j. This office shall provide, upon request, counsel in financial matters to the women's organization, congregations, synods, regions, and institutions.*
- k. This office, within the policies established by the Church Council, shall assure the implementation of a donor gift acknowledgment process in consultation with the Foundation of the Evangelical Lutheran Church in America.*
- l. This office, in consultation with the Foundation of the Evangelical Lutheran Church in America, shall recommend:*
  - 1) approved policy for the valuation process for noncash gifts;*
  - 2) the management of assets of life-income agreements;*
  - 3) the establishment and management of memorial funds received by the foundation; and*
  - 4) the distribution of earned-income payments to remainder beneficiaries as regulated by the life-income, trust, and other fiduciary donor agreements.*
- m. This office shall provide for the management of capital funds.*

- n. *This office shall manage capital loan funds established by the Church Council. The management shall be within policies established jointly by the Office of the Treasurer and other affected churchwide units.*
- o. *This office, in collaboration with the Office of the Secretary, shall examine the risk management and insurance needs of the churchwide organization and synods.*

**13.52.B05. Responsibility for Information Technology**

*The treasurer shall provide for information technology in support of the work of this church and the operation of Chicago-based churchwide units. In so doing, the treasurer shall have an executive for information technology, appointed by the treasurer, who shall be responsible for the development and review of guidelines and policies for computer standards, security of electronic data, application development, data storage and data retrieval, and shall enable use of electronic technologies for churchwide staff to assist in support of congregations, synods, and related institutions and agencies of this church.*

**13.52.C05. Responsibility for Operational Support**

*The treasurer shall make provision for facilities management in support of the operation of the Lutheran Center and the function of Chicago-based churchwide units and, in so doing, the treasurer shall maintain management services with an executive for management services appointed by the treasurer who shall be responsible for building management for the churchwide organization and the coordination of central services for Chicago-based churchwide units.*

**13.60. DEATH, RESIGNATION, OR DISABILITY OF AN OFFICER**

**13.61. Should the presiding bishop die, resign, or be unable to serve, the vice president shall convene the Church Council to arrange for the appropriate care of the responsibilities of the presiding bishop until an election of a new presiding bishop can be held or until the presiding bishop is able to serve again. The term of the successor presiding bishop, elected by the next Churchwide Assembly, or a special meeting of the Churchwide Assembly called for the purpose of election, shall be six years, with the subsequent election to take place at the assembly closest to the expiration of such a term.**

**13.62. Should the vice president, secretary, or treasurer die, resign, or be unable to serve, the presiding bishop, with the approval of the Executive Committee of the Church Council, shall arrange for the appropriate care of the responsibilities of the officer until an election of a new officer can be held or until the officer is able to serve again. The term of the successor vice president or secretary, elected by the next Churchwide Assembly, shall be six years. The Church Council shall elect the successor treasurer for a term of six years.**

**13.63. The Executive Committee of the Church Council shall determine whether an officer is unable to serve; the officer may appeal the decision of the Executive Committee by requesting a hearing before the Church Council. A meeting to determine the ability of an officer to serve shall be called upon the request of at least three members of the Executive Committee and prior notice of the meeting shall be given to the officer in question.**

**13.70. OFFICERS OF PREDECESSOR CONTINUING CORPORATIONS**

**13.71. Whenever an existing but inactive corporate entity that previously functioned as a predecessor or more remote predecessor of this church or as an incorporated board, agency, or synod related to such predecessors, and such entity is otherwise without officers or directors, the officers of this church shall constitute the directors of such entity and shall hold the same office as they hold in this church.**

**Chapter 14.**  
**CHURCH COUNCIL**

**14.10. PURPOSE AND MEETINGS**

**14.11.** This church shall have a Church Council which shall be the board of directors of this church and shall serve as the interim legislative authority between meetings of the Churchwide Assembly.

**14.12.** The Church Council shall meet at least two times each year.

**14.13.** “Interim legislative authority” is defined to mean that between meetings of the Churchwide Assemblies, the Church Council may exercise the authority of the Churchwide Assembly so long as:

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

**14.14.** The Church Council shall elect the treasurer of this church.

**14.15.** The Church Council shall fulfill responsibilities for elections as provided in the *Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America* and, in the event that a vacancy on the council or on a board or committee of the churchwide organization is declared by the secretary of this church, the Church Council shall elect a member to serve the balance of the term.

**14.16.** The Church Council of the Evangelical Lutheran Church in America may remove for cause a voting member of the Church Council, other than an officer, at a duly held regular meeting by the affirmative vote of two-thirds of the voting members of the Church Council, provided that at least 30 days written notice shall be given to each voting member of the Church Council that removal of a specific member of the Church Council will be on the agenda for such a meeting. The Church Council may remove an advisory member for cause, provided notice has been given as specified in this provision, by a majority vote of the voting members of the council.

**14.20. RESPONSIBILITIES OF THE CHURCH COUNCIL**

**14.21.** The specific duties of the Church Council shall be listed in the bylaws.

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

**14.21.02.** The Church Council shall review the procedures and programs of the churchwide units to assure that churchwide purposes, policies, and objectives are being fulfilled. Each unit shall recommend policy and develop strategies in its particular areas of responsibility after consultation with other units of the churchwide organization and affected synods, congregations, agencies, and institutions.

- a. Policies related to the day-to-day functioning of the unit or to the specific responsibilities of the unit that have no implications for other units, congregations, synods, agencies, or institutions may be approved by the unit, subject to ratification by the Church Council.
  - b. All other policies shall be submitted to the Church Council for approval.
- 14.21.03.** The Church Council shall review all recommendations from churchwide units for consideration by the Churchwide Assembly.
- 14.21.04.** The Church Council may adopt policies in accord with this church's constitutions, bylaws, and continuing resolutions.
- 14.21.05.** The Church Council, upon recommendation of the presiding bishop, shall submit budget proposals for approval by the Churchwide Assembly and authorize expenditures within the parameters of approved budgets.
- 14.21.06.** The Church Council shall adopt personnel policies for this church. Salary structures of churchwide units shall be within the personnel policies of this church, unless exceptions are granted by the Church Council.
- 14.21.07.** Consistent with applicable personnel policies, churchwide units will have staff persons, some of whom shall be executive staff and others of whom shall be support staff. In conformity with this church's commitment to inclusive practice, churchwide units will assure that staff include a balance of women and men, persons of color and persons whose primary language is other than English, laypersons, and persons on the roster of ordained ministers. This balance is to be evident in terms of both executive staff and support staff consistent with the inclusive policy of this church.
- 14.21.08.** The Church Council shall report its actions to the Churchwide Assembly.
- 14.21.09.** Proxy and absentee voting shall not be permitted at meetings of the Church Council.
- 14.21.10. OTHER DUTIES OF THE CHURCH COUNCIL**
- 14.21.11.** The Church Council shall act on resolutions from synod councils.
- 14.21.12.** The Church Council shall provide for the installation of the churchwide officers. At the installation of a newly elected presiding bishop of this church, the presiding minister shall be the retiring presiding bishop of this church or, where that is not possible, a synodical bishop designated by the Church Council.
- 14.21.13.** The Church Council shall establish ranges for the salaries for the presiding bishop, secretary, and treasurer.
- 14.21.14.** The Church Council, acting through the designated churchwide unit, shall have responsibility for the corporate social responsibility of this church and shall have the authority to file shareholder resolutions and cast proxy ballots thereon on stocks held by the churchwide units that are not separately incorporated. In addition, the Church Council may make recommendations to the churchwide units that are separately incorporated concerning the filing of shareholder resolutions and the casting of ballots on stocks held by those units.

- 14.21.15.** The Church Council shall determine, unless otherwise specified in this church's bylaws, the appropriate churchwide unit for the fulfillment of particular program or policy responsibilities identified in the bylaws.
- 14.21.16.** The Church Council shall establish the criteria and policies for the relationship between this church and independent, cooperative, and related Lutheran organizations. The policies adopted by the Church Council shall be administered by the appropriate unit of the churchwide organization. The determination of which organization shall relate to a specific unit of the churchwide organization shall be made by the Church Council.
- 14.21.20. ELECTIONS BY THE CHURCH COUNCIL**
- 14.21.21.** Unless otherwise specified in this constitution and bylaws, the Church Council shall elect the executive director for each churchwide program unit to a four-year term in consultation with and with the approval of the presiding bishop of this church. Nomination of a candidate for election shall be made by the presiding bishop after consultation with the appropriate program committee for each position. The presiding bishop, as chief executive officer, shall arrange within the policy of this church for an annual review of each executive director. A unit executive director shall be eligible for reelection. The employment of the executive director may be terminated jointly by the presiding bishop of this church and the Executive Committee of the Church Council. With the prior consent of the presiding bishop of this church, the Church Council may elect two executive directors for a program unit in the manner provided in this bylaw.
- 14.21.22.** The Church Council shall arrange the process for all elections as specified in this constitution and bylaws for churchwide units to assure conformity with established criteria.
- 14.30. COMPOSITION OF THE CHURCH COUNCIL**
- 14.31. The voting members of the Church Council shall consist of the four churchwide officers and 33 other persons, elected by the Churchwide Assembly.**
- 14.32. Church Council members shall be elected to one six-year term and shall not be eligible for consecutive reelection.**
- 14.32.01.** The Church Council shall have as liaison members nine synodical bishops, each elected by the Conference of Bishops to one four-year term. One bishop shall be elected from each region. In addition, the chair of the Conference of Bishops shall be present for meetings of the Church Council.
- 14.32.02.** The Church Council shall have two youth advisory members, each elected by the board of the youth organization of this church to a three-year term.
- 14.32.03.** The Church Council shall have as advisory members each president, or the designated representative of the president, of the African American Lutheran Association in the ELCA, the Association of Lutherans of Arab

and Middle Eastern Heritage, the Association of Asians and Pacific Islanders in the ELCA, the Association of Latino Ministries in the ELCA, the American Indian and Alaska Native Association in the ELCA, and the European-American Association in the ELCA.

- 14.32.04.** One individual representing this church's seminaries, one individual representing the ELCA-related colleges and universities, and one individual representing the social ministry organizations, chosen by the respective associations of these institutions and agencies, shall serve as advisory members of the Church Council.
- 14.32.05.** Advisory members of the Church Council shall have voice but not vote.
- 14.32.A05.** *The chairs of the program committees for the Evangelical Outreach and Congregational Mission unit, Global Mission unit, Vocation and Education unit, Church in Society unit, and Multicultural Ministries unit shall serve as advisory members of the Church Council with voice but not vote. In addition, the chairs of the respective boards of trustees of the separately incorporated program units (i.e., Publishing House of the ELCA and Women of the ELCA) shall serve as advisory members of the Church Council with voice by not vote.*
- 14.32.B05.** *The chair of the consulting committee on work on behalf of women—as provided in continuing resolution 16.12.D05.d. as part of the Church in Society unit—shall serve as an advisory member of the Church Council with voice but not vote.*
- 14.32.C05.** *One voting member of the Church Council shall be selected in each biennium to serve as a liaison with voice but not vote on each program committee of the program units. In addition, a member of the Church Council, upon invitation, may serve as liaison for the respective boards of trustees of the separately incorporated program units (i.e., Publishing House of the ELCA and Women of the ELCA).*
- 14.32.D05.** *One voting member of the Church Council shall be selected in each biennium to serve—in accord with bylaw 17.31.11.—as a member of the Advisory Committee for the Church Periodical.*

**14.40. CHURCH COUNCIL COMMITTEES**

**14.41. The Church Council shall establish committees and nominate or elect such persons as necessary to carry out the functions assigned to it. The description of such committees shall be set forth in the bylaws and continuing resolutions.**

**14.41.10. Executive Committee**

- 14.41.11.** The Church Council shall have an Executive Committee composed of the churchwide officers and seven members of the Church Council elected by the council. The vice president of this church shall chair this committee. The Executive Committee shall:
  - a. perform those functions of the Church Council assigned to it by the Church Council;

- b. transmit resolutions from synods to the appropriate unit or units of the churchwide organization;
- c. fulfill the responsibilities of the Church Council related to nominations, with staff services for the nomination and election processes of the Church Council provided by the Office of the Secretary;
- d. provide advice and counsel for the officers;
- e. review the work of the officers and, with the absence of the salaried officers from such deliberations, set salaries of the presiding bishop, secretary, and treasurer within the ranges established by the Church Council; and
- f. demonstrate concern for the spiritual, emotional, and physical well-being of the full-time salaried officers of this church.

**14.41.A05. Budget and Finance Committee**

*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 of the committee. This committee shall have staff services provided by the Office of the Presiding Bishop and the Office of the Treasurer. The committee shall prepare and present a comprehensive budget to the Church Council for its consideration and presentation to the Churchwide Assembly. In addition, the committee shall relate to the work of the Office of the Treasurer and the Development Services unit.*

**14.41.B05. Legal and Constitutional Review Committee**

*A Legal and Constitutional Review Committee shall be composed of members of the Church Council elected by the council, shall include the secretary of this church as an ex officio member of the committee, and shall have staff services provided by the Office of the Secretary. This committee shall provide ongoing review of legal and constitutional matters. It shall review all proposed amendments to the constitutions, bylaws, and continuing resolutions.*

**14.41.C05. Planning and Evaluation Committee**

*A Planning and Evaluation Committee shall be composed of members of the Church Council elected by the council and shall have staff services provided by the Office of the Presiding Bishop. This committee shall assist the presiding bishop in coordinated, strategic planning for the work of the churchwide organization. This committee also shall be responsible for the ongoing evaluation of churchwide units and the structure of the churchwide organization, making recommendations to the Churchwide Assembly through the Church Council. This committee shall establish a process for a periodic review of all churchwide units. Further, in consultation with the executive for administration, this committee shall evaluate and report annually to the Church Council and biennially to the Churchwide Assembly on how the churchwide organization complies with and implements commitments and policies adopted by the Churchwide Assembly and the Church Council.*



**14.41.D99. Program and Services Committee**

*A Program and Services Committee shall be composed of members of the Church Council elected by the council and shall have staff services provided by the Office of the Presiding Bishop. This committee shall assist the council in assuring that churchwide purposes, policies, and objectives are being fulfilled through the programs and services of the units of the churchwide organization. All churchwide policies and strategies recommended by units that have implications for congregations, synods, other churchwide units, or institutions and agencies of this church shall be considered by this committee for recommendation to the Church Council.*

**14.41.E02. Audit Committee**

*An Audit Committee—composed of six members appointed by the Budget and Finance Committee and approved by the Church Council for two-year, renewable terms—shall assist the Budget and Finance Committee and the Church Council in fulfilling oversight of the churchwide organization's accounting and financial reporting, internal control systems, and audit functions, consistent with its responsibilities as specified in the charter recommended by the Audit Committee, reviewed by the Budget and Finance Committee, and approved by the Church Council. A minimum of two members of the Audit Committee shall be members of the Budget and Finance Committee. The chair of the Audit Committee shall be a member of the Budget and Finance Committee and shall be appointed by the chair of the Budget and Finance Committee. In consultation with the executive for administration, the Audit Committee approves the appointment and dismissal of the director for internal auditing.*

**14.41.F07. Board Development Committee**

*A Board Development Committee—composed of six members, at least one of whom shall be a member of the Executive Committee—shall be appointed by the Executive Committee of the Church Council for two-year, renewable terms to assist the presiding bishop and the Church Council in developing and implementing efforts to help members of the Church Council to demonstrate a comprehensive understanding of the council's role and fiduciary responsibility as the board of directors of the Evangelical Lutheran Church in America. The executive for administration shall relate to this committee, with staff services provided by the Office of the Presiding Bishop. Members appointed to the Board Development Committee shall be eligible for service on other committees of the Church Council.*

## Chapter 15.

### CHURCHWIDE OFFICES AND ADMINISTRATION

#### 15.10. OFFICES

15.11. An office is a unit of the churchwide organization directly related to and under the authority of a full-time officer of this church. Each office is related to the Church Council through the officer, who reports to the Church Council in the interim between regular meetings of the Churchwide Assembly. Each office may have executive assistants to undergird the officer in the performance of specified functions that are the responsibility of that officer.

15.11.01. There shall be the following offices:

- a. Office of the Presiding Bishop;
- b. Office of the Secretary; and
- c. Office of the Treasurer.

15.11.02. **Administrative Team.** The presiding bishop, secretary, treasurer, and executive for administration shall function as an administrative team, directed by the presiding bishop. This administrative team shall assist the presiding bishop in the fulfillment of the presiding bishop's responsibilities for oversight, management, supervision, and coordination in the operation of the churchwide organization.

15.11.03. **Responsibility for Planning and Evaluation.** The Office of the Presiding Bishop shall provide coordinated, strategic planning for, and review and evaluation of, the work of the churchwide organization and shall coordinate this planning process with the budget-development process.

#### 15.11.A04. **Duties of the Executive for Administration**

*The executive for administration shall be accountable to the presiding bishop and shall serve as chief administrator of the churchwide organization. The executive for administration shall be elected by the Church Council upon nomination of the presiding bishop and shall have an appointment coterminous with the term of the presiding bishop. At the direction of the presiding bishop, the executive for administration shall:*

- a. *supervise the day-to-day functioning of the churchwide organization and coordinate the work of churchwide units;*
- b. *coordinate the strategic planning and day-to-day staff activities within the Office of the Presiding Bishop and the functioning of the administrative team;*
- c. *facilitate the interdependent functioning of churchwide units in the fulfillment of the responsibilities assigned to them;*
- d. *develop the budget for the churchwide organization and report to the Church Council and the Churchwide Assembly through the Budget and Finance Committee of the Church Council with regard to the preparation of the budget;*

- e. *provide staff services and documentation to the Planning and Evaluation Committee of the Church Council; and*
- f. *oversee the coordination of central services for Chicago-based churchwide units.*

**15.11.B05. Responsibility for Ecumenical and Inter-Religious Relations**

*Responsibility for ecumenical and inter-religious relations shall be exercised by the Office of the Presiding Bishop.*

- a. *An executive for ecumenical and inter-religious relations, appointed by the presiding bishop, shall coordinate the ecumenical, inter-Lutheran, and inter-religious activities of this church, and shall recommend, through the presiding bishop, policies relative thereto to the Church Council and the Churchwide Assembly. To fulfill these responsibilities, the executive for ecumenical and inter-religious relations shall:*
  - 1) *assist the presiding bishop of this church in carrying out the presiding bishop's role as the chief ecumenical officer of this church;*
  - 2) *administer the ecumenical, inter-Lutheran, and inter-religious discussions (including bilateral dialogues) in which this church is involved;*
  - 3) *administer (including personnel and financial support) the membership of this church in ecumenical organizations, such as World Council of Churches, National Council of the Churches of Christ in the U.S.A., and Lutheran World Federation;*
  - 4) *study and give advice in matters of fellowship and unity with other Lutheran churches;*
  - 5) *guide the process of reception of theological agreements;*
  - 6) *encourage the study of theological topics of common concern; and*
  - 7) *assist the synods, congregations, and churchwide units of this church in carrying out their ecumenical, inter-Lutheran, and inter-religious responsibilities by giving guidance and by preparing guidelines for action.*
- b. *From time to time as necessary, the Executive Committee of the Church Council shall convene as the U.S.A. National Committee of the Lutheran World Federation. In serving in such capacity, the committee shall be augmented by the members of this church and the Lithuanian Evangelical Lutheran Church in Diaspora who serve as voting members of the council of the Lutheran World Federation. One staff member of the Global Mission unit shall serve as a consultant to the U.S.A. National Committee of the Lutheran World Federation.*

**15.11.C05. Responsibility for Federal Chaplaincy Ministries**

*To assist in the fulfillment of constitutional provision 13.21.j., the presiding bishop shall have a staff member appointed by the presiding bishop who shall be an assistant to the presiding bishop of this church to carry out duties related to the chaplaincies of this church in the U.S. armed forces, the Veterans Affairs Administration, and other federal agencies and institutions. The assistant to the presiding bishop for federal chaplaincy ministries shall:*

- a. supervise the operation of the Bureau for Federal Chaplaincy Ministries of the Evangelical Lutheran Church in America;*
- b. fulfill the requirements for endorsement of candidates for services in federal chaplaincies; and*
- c. seek periodically the advice and counsel of the inter-Lutheran committee for federal chaplaincies whose members of this church shall be appointed by the presiding bishop.*

**15.11.D05. Responsibility for Human Resources**

*Responsibility for human resources shall be exercised by the Office of the Presiding Bishop to provide management of the personnel policies for the churchwide organization, except as otherwise determined, including equal-employment opportunity and affirmative action, recruitment, interview, and selection, compensation and benefits, fair-employment practices, staff position description, performance evaluation, and training.*

- a. To fulfill these responsibilities, the executive for human resources shall:
  - 1) recommend personnel policies, procedures, and standards to the presiding bishop for submission to the Church Council, and, upon approval by the Church Council, be responsible for the implementation, administration, and evaluation of personnel policies, procedures, and standards for units, as applicable, of the churchwide organization;*
  - 2) guide the recruitment, personnel interviews, and process of selection of staff;*
  - 3) authorize necessary research to update compensation packages and make recommendations to the Church Council for upgrading pension and other benefits plans;*
  - 4) make employee assistance programs, such as family-crisis counseling and retirement-planning services, available to the employees of this church;*
  - 5) recommend policy and procedures to the Church Council for ongoing performance evaluation;*
  - 6) provide for just and equitable employee-relations practices, including grievance procedures, and provide employee services appropriate to the churchwide office;**

- 7) *maintain personnel records for all employees, including employee-performance evaluations; and*
  - 8) *offer such policies to the synods and congregations as guidelines and be available to counsel and advise the synods as requested.*
- b. *The executive for human resources shall be appointed by the presiding bishop.*

**15.11.E05. Responsibility for Anti-Racism and Diversity Training**

*Responsibility for anti-racism and diversity training shall be exercised by the Office of the Presiding Bishop in working toward the goal of full partnership and participation of African American, Black, Arab and Middle Eastern, Asian and Pacific Islander, Latino, American Indian, and Alaska Native people in the life of this church and society. To fulfill this responsibility, the Office of the Presiding Bishop, in collaboration with the Human Resources section and the Multicultural Ministries unit, shall assist the churchwide organization and other expressions of this church to dismantle racism and to minister in a diverse and pluralistic context.*

**15.11.F05. Responsibility for Research and Evaluation**

*Responsibility for research and evaluation shall be exercised by the Office of the Presiding Bishop to provide reliable and valid research, relevant information, and appropriate evaluation related to the purposes of this church in order to assist the presiding bishop, other leaders, and staff of the churchwide organization to accomplish their duties.*

- a. *To fulfill these responsibilities, the executive for research and evaluation shall:*
- 1) *recommend research and evaluation policies, processes, procedures, and standards through the presiding bishop to the Church Council and implement them upon approval by the Church Council.*
  - 2) *serve as the center for this church in the area of research and evaluation by:*
    - a) *conducting systematic, ongoing research on issues, attitudes, and contextual developments;*
    - b) *conducting individual research projects on behalf of the churchwide organization and its units;*
    - c) *overseeing the development and execution of research plans for each unit; and*
    - d) *providing consultation to all churchwide units on matters related to research and evaluation.*
  - 3) *undertake at the direction of the presiding bishop coordinated comprehensive research and evaluation of the work of the churchwide organization.*
  - 4) *provide interpretation of the results of research conducted or reviewed in support of the work of churchwide units.*

- 5) *provide the churchwide organization, its units, and other expressions of this church with demographic data and analysis.*
  - 6) *offer upon request counsel and advice about research and evaluation to congregations, synods, regions, agencies, and institutions of this church.*
- b. *The executive for research and evaluation shall be appointed by the presiding bishop.*

**15.11.G05. Responsibility for Synodical Relations**

*Responsibility for synodical relations shall be exercised by the Office of the Presiding Bishop to coordinate the relationships between the churchwide organization and synods, develop and implement synodical-churchwide consultations and services, render support for synodical bishops and synodical staff, and provide staff services for the Conference of Bishops. To fulfill these responsibilities, an executive for synodical relations, appointed by the presiding bishop, shall:*

- a. *relate to the Conference of Bishops in fulfillment of the conference's assigned responsibilities and provide staff services for development of programs and other needs;*
- b. *relate to the Bureau for Federal Chaplaincy Ministries and the assistant to the presiding bishop of this church for federal chaplaincy ministries;*
- c. *plan and coordinate synodical-churchwide consultations and churchwide participation in synodical assemblies;*
- d. *provide for synodical services, including assistance to synods for organizational concerns, long-range planning, and ongoing evaluation;*
- e. *direct efforts for growth and strength in mission-support contributions from congregations for synodical and churchwide ministries;*
- f. *coordinate the interaction of churchwide units with synodical responsibilities and programs; and*
- g. *oversee churchwide participation in regions.*

**15.11.H05. Responsibility for Worship and Liturgical Resources**

*Responsibility for leadership of the worship life of this church shall be exercised by the Office of the Presiding Bishop. In so doing, efforts shall be undertaken to support the worship ministry of this church, oversee the development and review of worship resources intended for use throughout this church, and recommend, through the presiding bishop, policies related to worship and sacramental practices to the Church Council and the Churchwide Assembly.*

- a. *To fulfill these responsibilities, the executive for worship and liturgical resources, appointed by the presiding bishop, shall:*
  - 1) *assist the presiding bishop of this church in carrying out the role of presiding over the ministry of Word and Sacrament;*

- 2) *introduce and interpret worship resources developed for use throughout this church;*
  - 3) *direct this church's process for liturgical review in accord with policy adopted by the Church Council;*
  - 4) *study and advise this church in matters of sacramental practices;*
  - 5) *assist the synods, congregations, and churchwide units of this church in carrying out the ministry of worship, maintaining a network of partners in order to be responsive to the diversity of worship practices within this church;*
  - 6) *develop and implement worship for churchwide assemblies and other churchwide events;*
  - 7) *represent the presiding bishop and the churchwide organization to other church bodies on matters related to worship; and*
  - 8) *be responsible for the Lutheran Center Chapel and for providing worship opportunities for the churchwide organization.*
- b. *The executive for worship and liturgical resources shall provide, through the Publishing House of the Evangelical Lutheran Church in America, worship resources and shall support the development of a variety of congregational resources that are consistent with the proclamation, prayer, worship, and sacramental practices of this church.*

**15.20. STAFF**

**15.21. The churchwide units shall employ staff according to churchwide policy.**

**15.21.01.** The presiding bishop shall recommend to the Church Council the personnel policies of this church. Such policies shall be binding on all churchwide units unless exceptions are granted by the Church Council or specified in the constitution and bylaws of this church.

**15.21.02.** Approval by the presiding bishop, upon recommendation of the executive for administration, shall be required to authorize staff positions in churchwide units.

**15.21.A05. Staffing Assumptions**

*Wherever practical, staff should be shared between churchwide units and synods, either as deployed staff or shared-time staff. When staff are "deployed" or are "shared synodical-churchwide" staff, this shall occur only after all affected organizations of this church in use of such staff have agreed to the purposes and details of such an arrangement.*

- a. *Deployed staff shall be understood to mean fully funded by the deploying churchwide unit(s).*
- b. *Shared synodical-churchwide staff shall be understood to mean shared funding by the deploying churchwide unit(s) and the synod(s).*

**15.21.B05. Appointment by Presiding Bishop**

*The executive for a unit, section, or function for whom selection is not otherwise provided in the bylaws shall be appointed by the presiding bishop for a defined term to a maximum of four years. The appointment may be renewed for a defined term upon the decision of the presiding bishop. Service of an executive for a unit, section, or function, who was appointed by the presiding bishop, may be terminated by the presiding bishop, consistent with the personnel policies of the churchwide organization.*

**15.30. CONFERENCE OF BISHOPS**

**15.31. The Conference of Bishops shall be composed of the bishops of the synods, the presiding bishop of this church, and the secretary of this church.**

**15.31.01.** The Conference of Bishops shall report to the Church Council, and may make recommendations to the presiding bishop of this church and to the Church Council. Members of the conference shall assemble at least two times each year.

**15.31.02.** Staff services for the functions and responsibilities of the conference shall be provided by the Office of the Presiding Bishop.

**15.31.03.** The responsibilities of the Conference of Bishops shall be enumerated in a continuing resolution. The resolution may be amended by majority vote of the Churchwide Assembly or by a two-thirds vote of the Church Council. Should the conference disagree with the action of the Church Council, it may appeal the decision to the Churchwide Assembly.

**15.31.A07. Responsibilities of the Conference of Bishops**

*The Conference of Bishops of the Evangelical Lutheran Church in America shall provide opportunities for worship, spiritual renewal, and theological enrichment for those elected to the office of bishop of a synod, the presiding bishop of this church, and the secretary of this church. To fulfill these responsibilities, the Conference of Bishops shall:*

- a. be a forum in which goals, objectives, and strategies may be developed and shared concerning pastoral leadership, care, and counsel for the synods;*
- b. review recommendations from the appropriate churchwide unit pertaining to standards for the admission to the rosters of ordained ministers, associates in ministry, deaconesses, and diaconal ministers, and for their retention on those rosters;*
- c. review recommendations and foster programs, in consultation with the appropriate churchwide unit, pertaining to policies related to ordained ministers, associates in ministry, deaconesses, and diaconal ministers, and their families for pastoral care in such areas as call review, guidance, mobility, intervention, discipline, rehabilitation, and spiritual growth;*



- d. *work with the appropriate churchwide unit in the processes for first call for candidates for the ordained ministry of this church, first call for persons certified as associates in ministry, deaconesses, and diaconal ministers, mobility of rostered persons, and pastoral care;*
- e. *carry out programs, under the leadership of the appropriate churchwide unit, related to ordained ministers, associates in ministry, deaconesses, and diaconal ministers, and their families for pastoral care, including call review, guidance, mobility, intervention, discipline, rehabilitation, and spiritual growth;*
- f. *offer programs for orientation and continuing education for bishops, officers, and their spouses;*
- g. *assist the bishops in their role as teachers by being a forum for serious reflections on the theological and ethical implications of issues that affect the life of this church;*
- h. *participate in the development and study of ecumenical documents and assist the bishops to promote the unity of this church through leadership and ecumenical worship, fellowship, and interaction; and*
- i. *assist the bishops in their role as leaders in fostering support for the work of this church by being a forum for discussion of annual mission-support plans and serving as a means of providing advice and counsel to the Church Council in the council's responsibility for approval of those plans.*

**15.31.B03. Organization of the Conference of Bishops**

*The Conference of Bishops may establish committees as the members, from time to time, may determine to assist in fulfillment of assigned responsibilities. Quadrennially, the Conference of Bishops shall elect a chair and vice chair to preside at meetings and serve as ex officio members of the executive committee of the conference with the presiding bishop and secretary. Three synodical bishops also shall be elected by the conference as members of the executive committee.*

**15.31.C03. Staff Services for the Conference of Bishops**

*Staff services for meetings of the Conference of Bishops shall be provided by the Office of the Presiding Bishop and the Office of the Secretary. The executive assistant to the presiding bishop for synodical ministries shall coordinate the operation of the Conference of Bishops.*

## Chapter 16.

### PROGRAM UNITS OF THE CHURCHWIDE ORGANIZATION

#### 16.10. PROGRAM UNITS

**16.11. A program unit is a unit of the churchwide organization to which is assigned responsibility for a major, identified portion of the program of this church.**

#### 16.11.A05. *Program Units*

*Program units of the churchwide organization—which shall function in cooperation, coordination, and collaboration—are the:*

- a. Evangelical Outreach and Congregational Mission unit;*
- b. Global Mission unit;*
- c. Vocation and Education unit;*
- d. Church in Society unit;*
- e. Multicultural Ministries unit;*
- f. Publishing House of the ELCA unit; and*
- g. Women of the ELCA unit.*

**16.12. Each unit shall be responsible to the Churchwide Assembly and will report to the Church Council in the interim. The policies, procedures, and operation of each unit shall be reviewed by the Church Council in order to assure conformity with the governing documents of this church and with Churchwide Assembly actions.**

#### 16.12.10. Program Committees

**16.12.11.** Each program committee, which normally shall meet two times each year, shall function as specified in this church's constitution, bylaws, and continuing resolutions regarding its responsibilities in relation to a particular unit of the churchwide organization.

**16.12.12.** Each program committee shall be composed of 15 persons elected to one six-year term, with no consecutive reelection, and with one-third of the members being elected every biennium, as provided in Chapter 19. The presiding bishop of this church, or the presiding bishop's designee, shall serve as an advisory member of each program committee. The Conference of Bishops shall select one bishop to serve as an advisory member of each program committee. A member of the Church Council shall be appointed by the Church Council to serve as a liaison member of each program committee with voice but not vote.

**16.12.13.** Each program committee shall review proposed policies and strategies for its areas of responsibility in the preparation of such policies and strategies for submission by the executive director of the unit to the appropriate committee of the Church Council, for presentation to the Church Council.

**16.12.14.** Proxy and absentee voting shall not be permitted.

**16.12.15.** Each program committee shall seek to ensure that the unit operates within the expenditure authorization established by the Church Council.

**16.12.16.** The responsibilities of the program units shall be enumerated in continuing resolutions.

**16.12.A05. *Evangelical Outreach and Congregational Mission Unit***

*The Evangelical Outreach and Congregational Mission unit shall foster and facilitate the efforts of congregations, synods, and related institutions and agencies in reaching out in witness to the Gospel to people in all contexts and cultures within the territory of this church. It will do so by equipping existing congregations and ministries; developing new ministries and congregations; seeking to renew strategic ministries; and working with congregations and synods in programs and strategies for renewal and evangelical outreach. To fulfill these responsibilities, this program unit shall:*

- a. *develop, coordinate, and carry out programs of evangelism, faith formation, and discipleship, including life-long learning and focus on prayer, and implementation of the evangelism strategy.*
- b. *recommend policy for, and then foster and facilitate, development of new ministries and congregations.*
- c. *recommend policy as well as foster and facilitate work for renewal of strategic ministries. To do so, this program unit will:*
  - 1) *function in cooperation with synods and congregations; and*
  - 2) *have primary responsibility in working with synods to determine where and when new congregations of this church shall be developed and to recommend ministries for recognition and reception as congregations of this church.*
- d. *establish, support, and plan, in partnership with the Multicultural Ministries unit, for the outreach and discipleship of this church among persons of color and those whose primary language is other than English and, in so doing:*
  - 1) *have primary responsibility for development of partnerships with people of African American, Black, Arab and Middle Eastern, Asian and Pacific Islander, Latino, American Indian, and Alaska Native ethnic heritage that help this church to bring the Gospel to all people; and*
  - 2) *assist in the leadership development and support of African American, Black, Arab and Middle Eastern, Asian and Pacific Islander, Latino, American Indian, and Alaska Native leaders.*
- e. *develop and deliver programs to enable members and congregations to respond financially in support of this church's ministry in congregations, synods, agencies, institutions, and the churchwide organization, and, in so doing:*
  - 1) *foster stewardship education endeavors;*
  - 2) *work in coordination with the efforts of the Development Services unit; and*

- 3) *provide, upon request, counsel and assistance to congregations, synods, agencies, and institutions of this church to develop and strengthen financial stewardship.*
- f. *relate to the Mission Investment Fund.*
- g. *be responsible for representing this church in churchwide cooperative planning for outreach and discipleship together with other church bodies and ecumenical organizations serving in the geographic territory of this church's synods.*
- h. *cooperate, under the coordination of the Global Mission unit, with Lutheran church bodies based in other nations that desire to carry out ministry in the U.S.A., and consult with synods of this church in planning and implementing such ministry.*
- i. *cooperate with other churchwide units and the synods of this church in providing programs of education for domestic mission and for witness to persons of other religions.*
- j. *support specialized outreach ministries, such as border and maritime ministries in partnership with other churchwide units.*
- k. *relate on behalf of the churchwide organization to Lutheran Men in Mission as a self-supporting entity.*
- l. *develop resources for congregational use in partnership with the Publishing House of the ELCA and other appropriate churchwide units.*
- m. *develop multilingual and culture-specific programs and resources in cooperation with the Multicultural Ministries unit, Publishing House of the ELCA, and other churchwide units.*
- n. *be responsible, in coordination with synods and appropriate churchwide units, for the Mission Partners, Mission Founders, and Mission Builders programs for support of new and renewing congregations.*

**16.12.B05. Global Mission Unit**

*The Global Mission unit shall be responsible for this church's mission in other countries and shall be the channel through which churches in other countries engage in mission to this church and society. To fulfill these responsibilities, this program unit shall:*

- a. *engage the members and resources of this church in mission outside the territory of this church through involvement in evangelism, witness, education, promotion of justice, service, relief, and development. In so doing, the unit will:*
  - 1) *establish relationships and cooperate in mission with Lutheran and other Christian churches, agencies, institutions, mission societies, and movements in other countries;*
  - 2) *develop and recommend policies and programs for this church's mission in other countries;*

- 3) *facilitate contacts and the exchange of human and material resources among churches, institutions, and agencies outside the U.S.A. with which this unit cooperates;*
  - 4) *recruit, call, prepare, and send missionary personnel, including volunteers;*
  - 5) *develop personnel policies for long-term missionaries in consultation with the Human Resources section of the Office of the Presiding Bishop, and administer such policies after their approval by the Church Council;*
  - 6) *participate in development and relief with Lutheran World Relief, the Lutheran World Federation, and other ecumenical organizations and agencies;*
  - 7) *administer the allocation of funds to combat hunger outside the U.S.A. in accordance with World Hunger Program guidelines, in consultation with the Church in Society unit; and*
  - 8) *cooperate with global companions in promoting justice and the equitable sharing of resources and enable the perspectives of companions to enhance and deepen the ELCA's public witness.*
- b. *be responsible for this church's relationship to mission societies, organizations, and movements in North America that focus on mission in other countries.*
  - c. *foster global leadership-development programs and administer international scholarship programs on behalf of this church, in cooperation with the Lutheran World Federation and churches in other countries.*
  - d. *encourage and enable companion churches to build this church's capacity for mission in the U.S.A. and coordinate their work with program units, synods, and congregations.*
  - e. *cooperate with other units of this church, under the coordination of the executive for ecumenical and inter-religious relations, in programs of education about and witness to persons of other faiths within the territory of this church.*
  - f. *share with this church insights and expertise gained from Christian relationships around the globe and inter-cultural experiences.*
  - g. *provide programs of global mission education and global companionship for this church in cooperation with other churchwide units and the synods of this church.*
  - h. *work in collaboration with appropriate churchwide units for border and immigrant ministries.*

**16.12.C06. Vocation and Education Unit**

*The Vocation and Education unit shall be responsible for development and support of faithful, wise, and courageous leaders whose vocations serve God's mission in the world; and shall assist this church and its*

*institutions in equipping people to practice their callings under the Gospel for the sake of the world. To fulfill these responsibilities, this program unit shall:*

- a. articulate and exemplify for this church a guiding vision that cultivates the Lutheran understanding of the vocation of all the baptized and the place of education and knowledge in the context of faith; and, thereby,*
  - 1) initiate and promote theological reflection among all people of this church;*
  - 2) urge continuing attention in this church to the callings of every Christian for service of the neighbor in daily life;*
  - 3) advocate for a vocation-based understanding of servant leadership that recognizes the work of Christians in the world and in the Church; collaborate with other churchwide units, institutions, and synods to assist this church in identifying, inviting, and equipping potential leaders for callings in the Church and the world;*
  - 4) encourage this church and its members to express the faith by supporting and nurturing public, private, and parochial education; and*
  - 5) give focused attention to the multicultural, racial, economic, gender, and age diversity of God's people.*
- b. relate to and assist ministries, organizations, programs, and movements that support members of this church in discerning and practicing their callings under the Gospel; and, thereby,*
  - 1) nurture efforts of congregations, synods, and related institutions and agencies to engage youth in the ongoing witness and service of this church;*
  - 2) guide and support the Lutheran Youth Organization, which shall operate with youth leadership elected by its members and with a constitution submitted by the Lutheran Youth Organization for possible approval by the Church Council, and review policies, budget requests, and resolutions of the Lutheran Youth Organization and submit recommendations on such matters, as appropriate, to the Church Council;*
  - 3) relate on behalf of the churchwide organization to outdoor ministries;*
  - 4) support involvement of young adults in the life of this church and their preparation for leadership and service in the world;*
  - 5) foster, in coordination with synods, campus ministries at public and non-ELCA colleges and universities, in accordance with the established campus ministry policies and procedures;*

- 6) *foster relationships with Lutheran student movements, ecumenical student movements, and other denominational campus ministries; and*
  - 7) *relate on behalf of the churchwide organization to ministries that seek to encourage and support vocation-based understandings of Christian identity in daily life.*
- c. *be a steward of the educational institutions and networks of this church; and, thereby,*
- 1) *relate on behalf of the churchwide organization to early childhood education centers, elementary schools, and secondary schools operated by ELCA congregations or associations of congregations;*
  - 2) *nurture relationships on behalf of the churchwide organization with the colleges and universities of this church;*
  - 3) *facilitate this church's sponsorship, support, and provision for oversight of seminaries;*
  - 4) *develop and monitor—in consultation with synods, seminaries, and other churchwide units—standards for education and formation programs that prepare persons for rostered ministry;*
  - 5) *encourage and facilitate the theological education network of this church for cooperation, coordination, and collaboration among its seminaries and clusters, colleges and universities, life-long learning programs, and other theological education providers;*
  - 6) *convene a regular convocation of theologians involved in the teaching ministry of this church, including representatives from the churchwide staff and the synodical bishops; and, in partnership with the Multicultural Ministries unit, convene a regular gathering of teaching theologians of color; and*
  - 7) *represent the colleges, universities, and schools of this church in public policy matters, in consultation with the Church in Society unit, and encourage, support, and promote relationships with associations and entities related to higher education and to schools.*
  - 8) *convene a council of college and university presidents and gather regularly the presidents of ELCA seminaries to explore shared needs and concerns; and*
  - 9) *provide risk management services for the colleges, universities, and seminaries of this church.*
- d. *facilitate the calling forth and support of leaders for mission, provide them with life-long learning opportunities, and coordinate the planning, policies, and procedures by which persons will be recruited,*

*prepared, evaluated, and deployed for rostered ministry; and, thereby,*

- 1) monitor the leadership needs and opportunities of this church and sustain a vision of adaptable, diverse, and inter-connected cadres of rostered and other leaders as means to serving God's mission for the world;*
- 2) recommend and monitor, in consultation with the Conference of Bishops, ecclesiastical standards for admission of persons to and the continuation of persons on this church's roster of ordained ministers and its rosters of commissioned associates in ministry, consecrated deaconesses, and consecrated diaconal ministers;*
- 3) develop and monitor—in consultation with the Office of the Secretary, the Ecumenical and Inter-Religious Relations section of the Office of the Presiding Bishop, and the Conference of Bishops—policies for the orderly exchange of ordained ministers between churches with which the ELCA has established a relationship of full communion;*
- 4) oversee and support a candidacy system for this church, in cooperation with the synods and seminaries, for the recruitment, preparation, evaluation, and support of candidates for these rosters;*
- 5) facilitate the provision of opportunities for rostered and other leaders to be healthy, faithful, and engaged in continued learning;*
- 6) assist synods and seminaries in providing programs and resources for maintaining healthy boundaries and preventing and responding to sexual misconduct by rostered persons;*
- 7) assist synods, institutions, and other churchwide units in preparing and supporting persons for various ministries, including mission development, ministries of chaplaincy, pastoral care and clinical education, and synodically authorized ministries;*
- 8) collaborate with the Multicultural Ministries unit and other churchwide units, synods, and institutions of this church in the identification, recruitment, development, and support of African American, Black, Arab and Middle Eastern, Asian and Pacific Islander, Latino, American Indian, and Alaska Native leadership, particularly for discerning calls to rostered or authorized ministry and with focused attention on young adults and women;*
- 9) foster, in cooperation with other churchwide units and synods, the leadership of women and women of color or primary language other than English;*
- 10) assist this church in inclusive ministry with and among persons with disabilities;*



- 11) relate to and advise the Deaconess Community of the Evangelical Lutheran Church in America; and
- 12) implement processes, in consultation with the Conference of Bishops, for helping this church match the resources of its leadership rosters with mission opportunities of congregations and other ministries, including the assignment to synods of approved candidates for rostered ministry, and the mobility of rostered persons within the ELCA.

**16.12.D06. Church in Society Unit**

*The Church in Society unit shall assist this church to discern, understand, and respond to the needs of human beings, communities, society, and the whole creation through direct human services and through addressing systems, structures, and policies of society, seeking to promote justice, peace, and the care of the earth. To fulfill these responsibilities, this program unit shall:*

- a. *develop and coordinate this church's theological and ethical study and analysis of social issues as part of its social witness.*
- b. *develop this church's social statements for action by the Church Council and Churchwide Assembly; and prepare, in consultation with the Office of the Presiding Bishop and appropriate churchwide units, messages and resolutions on social issues for action by the Church Council.*
- c. *support, encourage, and facilitate communication among formal and informal networks of people throughout this church committed to study, service, and advocacy concerning social issues.*
- d. *work to enable this church to realize the full participation of women; to create equal opportunity for women of all cultures; to foster partnership between men and women; to assist this church to address sexism; and to advocate justice for women in this church and society. In so doing, this program unit shall:*
  - 1) *present a program plan annually to the Church Council and biennially to the Churchwide Assembly on these efforts; and*
  - 2) *convene a consulting committee related to this task.*
- e. *devote attention, in cooperation with other units, to concerns for peace and the environment.*
- f. *develop—through this church's membership in Lutheran Services in America and in cooperation with synods, congregations, churchwide units, community and social ministry organizations, other church bodies, and institutions—a comprehensive system for human services to carry out this church's ministry with persons in poverty and other persons with limited options and special needs. To do so, this program unit will:*
  - 1) *recommend overall policy for the social ministry activity of this church;*

- 2) *establish criteria to grant and maintain affiliation with social ministry organizations, and administer the granting of affiliation to such organizations;*
  - 3) *provide, through Lutheran Services in America, a comprehensive range of technical and programmatic support services for social ministry organizations;*
  - 4) *administer this church's participation in Lutheran Services in America and recommend to the Church Council election of this church's members to the board of Lutheran Services in America;*
  - 5) *maintain standards, in cooperation with the appropriate program unit, for chaplains serving in affiliated social ministry organizations;*
  - 6) *work with the Mission Investment Fund in the administration of loans to affiliated social ministry organizations; and*
  - 7) *support the Office of the Secretary in maintaining the list of affiliated social ministry organizations that seek and qualify for participation in this church's group tax exemption.*
- g. coordinate this church's relationship with community organizations and community-economic development activities in cooperation with the Multicultural Ministries unit.*
- h. direct and implement this church's public-policy advocacy to national and international governmental bodies in consultation with other churchwide units, and coordinate its public-policy advocacy to state governmental bodies. To do so, this program unit will:*
- 1) *maintain a Washington, D.C., office on behalf of this church, for advocacy to the U.S. and foreign governments;*
  - 2) *maintain the Lutheran Office for World Community in New York, on behalf of this church, for advocacy to the United Nations and other international and national governmental bodies; and shall represent, at the request of the Lutheran World Federation, the concerns of the Lutheran World Federation in the United Nations; and*
  - 3) *establish and maintain, in partnership with synods and social ministry organizations, state public-policy offices for advocacy to state governments on behalf of this church.*
- i. give expression to this church's concern for corporate social responsibility, both in its internal affairs and its interaction in the broader society. To do so, this program unit will:*
- 1) *exercise, at the direction of the Church Council, the rights of this church as a corporate shareholder on issues of social concern on stocks held by the churchwide units that are not separately incorporated. In addition, the Church Council may make recommendations to the churchwide units that are separately incor-*

- porated concerning the filing of shareholder resolutions and the casting of proxy ballots on stocks held by those units;
- 2) facilitate the formation of an Advisory Committee on Corporate Social Responsibility that will include representatives from the Board of Pensions, the Church Council, and other units of this church and that will give counsel and advice to all appropriate units of this church on corporate social responsibility; and
  - 3) work with national ecumenical groups on issues of corporate responsibility.
- j. be responsible for this church's program to combat world hunger; administer, in cooperation with appropriate units, a hunger grants program to combat hunger and poverty in the United States through relief and development; administer hunger education and hunger advocacy grants; and direct this church's hunger education in cooperation with appropriate churchwide units.
  - k. relate on behalf of this church to Lutheran Immigration and Refugee Service and the Lutheran Disaster Response.
  - l. coordinate this church's domestic disaster response.

**16.12.E07. Multicultural Ministries Unit**

*The Multicultural Ministries unit shall guide the churchwide organization in the multicultural dimensions of its work. To fulfill these responsibilities, this program unit shall:*

- a. foster programs of the churchwide organization with synods, regions, and agencies and institutions as they identify, develop, and strengthen the multicultural dimensions of their work.
- b. coordinate the churchwide implementation of ethnic-specific ministry strategies.
- c. review and monitor all churchwide programs to maintain and enhance the ELCA's central commitment in becoming an anti-racist, multicultural church.
- d. present annually to the Church Council and biennially to the Churchwide Assembly a program plan, including ongoing evaluation of the churchwide organization's work in the area of multicultural ministries.
- e. provide programs of multicultural education and education on racial justice for this church in cooperation with ecumenical and global multicultural ministry partners.
- f. relate to and assist the African American Lutheran Association in the ELCA, the American Indian and Alaska Native Lutheran Association in the ELCA, the Association of Lutherans of Arab and Middle Eastern Heritage, the Association of Asians and Pacific Islanders in the ELCA, the Association of Latino Ministries in the ELCA, and the European-American Association in the ELCA, and encourage and

*support associations in their relationship with other churchwide units.*

- g. convene and guide an internal multicultural ministries alliance of all program areas in the churchwide organization.*
- h. cooperate with other churchwide units and appropriate synods to undergird maritime ministries.*
- i. work with other program units and synods in ethnic specific leadership development.*
- j. work with other appropriate program units for border and immigrant ministries.*
- k. work with the Church in Society unit in its coordination of ethnic-specific and racial-justice advocacy.*
- l. provide advice, counsel, and recommendations to other churchwide units concerning the development of multicultural and community-specific programs and resources.*
- m. assist this church in developing and implementing cooperative efforts among the African American, Black, Arab and Middle Eastern, Asian and Pacific Islander, Latino, American Indian, Alaska Native, and European-American communities in society, in other Christian communions, and in other religious traditions.*
- n. assist this church in working toward the goal of full partnership and participation of African American, Black, Arab and Middle Eastern, Asian and Pacific Islander, Latino, American Indian, and Alaska Native people in the life of this church and society.*

**16.20. SEPARATELY INCORPORATED PROGRAM UNITS**

**16.21. Provision shall be made and maintained for the separate incorporation of the Publishing House of the Evangelical Lutheran Church in America and the Women of the Evangelical Lutheran Church in America as program units of the churchwide organization.**

**16.30. PUBLISHING HOUSE OF THE ELCA**

**16.31. This church shall have a publishing house to carry out the publishing ministry of the Evangelical Lutheran Church in America. The Publishing House of the Evangelical Lutheran Church in America shall be incorporated. The president of the corporation shall serve as its chief executive officer. Upon authorization of the Church Council, portions of the activities of this church's publishing house may be conducted through separate corporations.**

**16.31.01.** This publishing house shall have a board of trustees of 15 members, elected for one six-year term with no consecutive reelection and with one-third elected every two years as provided in Chapter 19.

- a. The board of trustees shall be composed of laypersons with expertise in publishing, education, business management, finance and invest-

ment, and ordained ministers with expertise in rural, urban, and suburban parish ministry in small and large congregations and advanced theological study.

- b. The presiding bishop shall serve as an advisory member of the board of trustees, with voice but not vote, or shall designate a person to serve as the presiding bishop's representative as provided in constitutional provision 13.21.
- c. The Conference of Bishops shall elect one bishop to serve as an advisory member of the board of the publishing house with voice but not vote.
- d. The board of trustees of the publishing house shall serve as the board of any separate corporation of this church's publishing house and the president of the publishing house shall be the chief executive officer of any such corporation.

**16.31.02.** Constitutional provision 16.12. and bylaws 14.21.02., 14.21.03., 16.12.11., and 16.12.14. shall apply to this publishing house.

**16.31.03.** The president shall be elected by the board of trustees of the Publishing House of the ELCA to a four-year term in consultation with and with the approval of the presiding bishop of this church. Nomination of a candidate for president shall be made jointly by the presiding bishop and the search committee of the board. The board, together with the presiding bishop, shall arrange for an annual review of the president. The president shall be eligible for reelection. The board shall establish the salary of the president with the concurrence of the presiding bishop. The president may be terminated at any time jointly by the board of trustees of the Publishing House of the ELCA and the presiding bishop of this church, following recommendation by the executive committee of the board of trustees.

**16.31.04.** The specific responsibilities of this publishing house shall be enumerated in a continuing resolution. The continuing resolution may be amended by a majority vote of the Churchwide Assembly or a two-thirds vote of the Church Council. Should the board disagree with the action of the Church Council, it may appeal the decision to the Churchwide Assembly.

**16.31.A05. *Responsibilities of the Publishing House of the ELCA***

*The Publishing House of the Evangelical Lutheran Church in America—also known as Augsburg Fortress, Publishers—shall:*

- a. *be responsible for the publishing, production, and distribution of publications to be sold to accomplish the mission of this church.*
- b. *work in close cooperation with congregations, synods, and the churchwide organization to provide a diversity of published resources.*
- c. *relate to other churchwide units through resource planning groups. Materials published to assist congregations in fulfilling their life in mission shall be developed in coordination with other appropriate*

*churchwide units. Development costs will be paid by the unit developing the publication.*

- d. develop, produce, and distribute materials required to carry out its functions.*
- e. be financed from the distribution of materials, not from the budget of this church.*
- f. create, develop, and publish a diversity of resources in various media; make available other publications, materials, and church supplies; produce the official documents and publications of this church; and produce materials in a manner that assures their ready availability.*
- g. establish a distribution center, as well as utilize other means for the wide distribution of resources within and beyond this church.*
- h. manage its finances and other resources in a manner that assures the continuity and extension of its activities. This publishing house shall maintain its own accounting, data processing, personnel, pension, and other functions essential to a cohesive, efficient, and effective operation.*
- i. identify and nurture talented authors, composers, artists, and others involved in creating various media.*
- j. produce and distribute the church periodical in accord with provisions of this church's constitution, bylaws, and continuing resolutions.*
- k. determine its necessary financial reserves, appropriations, and publishing subsidies.*
- l. make available resources to meet unique language and cultural needs.*
- m. provide for production and distribution services for materials that originate in churchwide units, including the option of providing for competitive printing costs and delivery from independent printers, with costs for these services paid by the originating unit.*

**16.40. WOMEN'S ORGANIZATION**

**16.41. This church shall have a women's organization to assist its women to commit themselves to full discipleship, affirm their gifts, and support each other in their particular callings.**

**16.41.01.** Membership of this organization shall be women of this church who wish to participate through local and other groupings that affirm the purposes of this organization. This organization shall function in local, synodical, and churchwide settings.

**16.41.02.** This organization shall be incorporated, self-supporting financially, and shall manage its own assets within the policies of this church. The personnel policies and salary structures of the churchwide organization shall be followed.

- 16.41.03.** Constitutional provision 16.12. and bylaws 14.21.02., 14.21.03., 14.21.06., 16.12.11., 16.12.13, and 16.12.14. shall apply to this organization. Bylaw 14.21.07. shall apply to the women’s organization with the exception of the balance provisions for women and men and for laypersons and persons on the roster of ordained ministers.
- 16.41.04.** 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.
- 16.41.05.** The board of this organization shall meet at least two times per year and shall be responsible to the assembly that elected it. The assembly of this organization shall be representative of local and other groupings of women who are members of the women’s organization. Upon two successive absences that have not been excused by the board, a board member’s position shall be declared vacant and the board shall arrange for election to fill the vacancy under Article I, Section 4, Item 9, of the constitution and bylaws of the women’s organization.
- 16.41.06.** This organization’s board shall elect its executive director to a four-year term in consultation with and with the approval of the presiding bishop of this church. This board, together with the presiding bishop, shall arrange for an annual review of the executive director. The executive director shall be eligible for reelection. Consistent with applicable personnel policies, the board shall establish the salary of the executive director with the concurrence of the presiding bishop. The board may terminate the employment of the executive director in consultation with and with the approval of the presiding bishop of this church.
- 16.41.07.** The specific responsibilities of the women’s organization shall be enumerated in a continuing resolution. The continuing resolution may be amended by a majority of the Churchwide Assembly or two-thirds of the Church Council. Should the board disagree with the action of the Church Council, it may appeal the decision to the Churchwide Assembly.
- 16.41.A05. *Responsibilities of the Women’s Organization***  
*The Women of the Evangelical Lutheran Church in America, as the program unit for the women’s organization, shall:*
- a. enable its members to grow through biblical study, theological reflection, and prayer.*
  - b. cooperate with other units of this church in advocating for the oppressed and voiceless, urging change in systems and structures*

*that exclude and alienate, and working for peace and justice as messengers of hope.*

- c. provide for development and distribution of resources for and to its members, including a magazine.*
- d. facilitate local initiative in creating programs and identifying alternative structural models that encourage and support flexibility.*
- e. design and implement a leadership development program for its members, assisting its members to identify, develop, and express their gifts for ministry.*
- f. develop networks for communication among women locally, ecumenically, and globally.*
- g. relate to other women's organizations ecumenically and globally.*
- h. work interdependently with all units of this church in program development, research, and planning in order to enhance the ministries and participation of women in church and in society.*
- i. develop working arrangements in areas of mutual responsibility with the Publishing House of the Evangelical Lutheran Church in America.*



**Chapter 17.**

**SERVICE UNITS OF THE CHURCHWIDE ORGANIZATION**

**17.10. SERVICE UNITS**

**17.11. A service unit is a unit of the churchwide organization to which is assigned particular identified responsibility for services on behalf of churchwide programs and, in certain units, for specific services to members, congregations, synods, and related institutions and agencies.**

**17.11.A05. Identification of Service Units**

*The service units of the churchwide organization are:*

- a. Communication Services;*
- b. The Lutheran magazine;*
- c. Foundation of the Evangelical Lutheran Church in America;*
- d. Development Services;*
- e. Mission Investment Fund of the Evangelical Lutheran Church in America; and*
- f. Board of Pensions of the Evangelical Lutheran Church in America.*

**17.12. Separate incorporation shall be maintained for the Foundation of the Evangelical Lutheran Church in America, the Mission Investment Fund of the Evangelical Lutheran Church in America, and the Board of Pensions of the Evangelical Lutheran Church in America, in addition to the Publishing House of the Evangelical Lutheran Church in America and the Women of the Evangelical Lutheran Church in America.**

**17.20.01. Accountability of Service Units**

**17.21.01.** Except as otherwise stated in bylaws, the requirements of constitutional provision 16.12. and bylaws 14.21.01. through 14.21.07. and 16.12.14. shall apply to service units of the churchwide organization.

**17.21.A06. Communication Services**

*The Communication Services unit shall interpret the work of this church, provide for this church's presence in public media, and coordinate the communication activities of this church's units.*

- a. To fulfill these responsibilities, the Communication Services unit shall:*
  - 1) implement an overall communication strategy for this church and recommend communication policies, procedures, and standards under the oversight of the presiding bishop and with the approval of the Church Council;*
  - 2) maintain a news and information service to gather and disseminate news about this church and its members, and respond to inquiries about this church, its policies, and its programs;*
  - 3) interpret the work of the churchwide organization to the members of this church and the public;*

- 4) *develop and carry out a communication system for sharing information and resources among congregations, synods, regions, and the churchwide organization;*
  - 5) *provide administrative and budget counsel for The Lutheran magazine;*
  - 6) *cooperate with the network of resource centers of this church.*
  - 7) *coordinate multimedia production for the churchwide organization;*
  - 8) *develop, promote, and distribute public media-ministry programs of this church;*
  - 9) *make appropriate provisions for translation, as determined by policy established by the Church Council, of church communication into languages other than English and into non-visual and non-verbal versions;*
  - 10) *provide public relations counsel and support to this church; and*
  - 11) *maintain relationships with communication offices of other church bodies and ecumenical agencies and engage in cooperative efforts as appropriate.*
- b. *The executive director for communication services shall be appointed by the presiding bishop and be accountable to the presiding bishop.*

**17.30. CHURCH PERIODICAL**

**17.31. The church periodical, *The Lutheran*, shall be published by this church through the Publishing House of the ELCA and shall be identified as a magazine of this church.**

**17.31.01.** An advisory committee for *The Lutheran* shall have the responsibility for the church periodical. The advisory committee, in consultation with the presiding bishop of this church, shall nominate the editor for the church periodical.

**17.31.02.** The Church Council shall elect the editor of the church periodical by a two-thirds vote to a four-year term. The editor shall be eligible for reelection. Employment of the editor may be terminated jointly by the presiding bishop of this church and a two-thirds vote of the members of the Church Council present and voting.

**17.31.03.** The editor shall be responsible to the Church Council. The editor shall select the editorial staff of the church periodical and shall be solely responsible for the periodical's editorial content.

**17.31.04.** Official notices of this church shall be published in the periodical.

**17.31.10. Advisory Committee for the Church Periodical**

**17.31.11.** The advisory committee of the church periodical shall be composed of nine members elected by the Church Council.

- a. The members of the advisory committee of the church periodical, who shall be nominated through the Church Council's nomination

process, shall include persons chosen for their understanding of periodical publishing.

- b. Each member of the advisory committee for *The Lutheran* shall be elected for one six-year term, with no consecutive reelection and with one-third of the members elected every two years.
- c. The terms of office of persons so elected to regular terms on the advisory committee of the church periodical shall begin on the first day of the month following each regular meeting of the Churchwide Assembly.
- d. The Church Council shall appoint one voting member of the council to serve as an advisory member of this committee.
- e. The Conference of Bishops shall elect one bishop to serve as an advisory member of this committee.

**17.31.12.** The specific responsibilities of the advisory committee shall be specified in a continuing resolution.

**17.31.A06.** *The publishing house, in consultation with the editor, shall produce and distribute the church periodical, and provide such services as mutually agreed by the president of the publishing house and the editor of the church periodical.*

**17.31.B05.** *The advisory committee of the church periodical shall:*

- a. *develop editorial and advertising guidelines.*
- b. *receive periodic reports from the editor.*
- c. *consult with the editor from the perspective of the expertise of committee members.*
- d. *be responsible, together with the presiding bishop of this church, for the annual performance review of the editor.*

**17.40.** **FOUNDATION OF THE EVANGELICAL LUTHERAN CHURCH IN AMERICA**

**17.41.** **This church shall provide major gift and deferred giving programs for individual donors, pooled investment services for endowment funds of this church and its related congregations, synods, agencies, and institutions, and educational and support services in major gift and deferred giving programs to congregations, synods, agencies, and institutions of this church. These programs and activities may be conducted through a separate corporation known as the Foundation of the Evangelical Lutheran Church in America.**

**17.41.01.** The program and activities of the Foundation of the Evangelical Lutheran Church in America shall be coordinated with the Development Services unit of the churchwide organization.

**17.41.02.** The Foundation of the Evangelical Lutheran Church in America shall have a board of trustees that shall be comprised of nine persons elected to six-year terms by the Church Council of the Evangelical Lutheran Church in America, with no consecutive reelection and with one-third of the

members elected each biennium. In addition to the treasurer of the Evangelical Lutheran Church in America, the board may identify advisors as it may deem appropriate from time to time. A synodical bishop elected by the Conference of Bishops shall serve as an advisory member of the board with voice but not vote.

- 17.41.03.** The president of the Foundation of the Evangelical Lutheran Church in America shall be elected by the board of trustees to a four-year term in consultation with and with the approval of the presiding bishop of this church. The president shall be eligible for reelection. The employment of the president may be terminated jointly by the board of trustees of the Foundation of the Evangelical Lutheran Church in America and the presiding bishop of this church.
- 17.41.04.** The board of trustees of the Foundation of the Evangelical Lutheran Church in America shall consult with the Office of the Treasurer with regard to the assessment of management fees or provision of other assets available for the budget of the foundation.
- 17.41.05.** Constitutional provision 16.12. and bylaws 14.21.02., 14.21.03., 14.21.07., 16.12.11., 16.12.13., and 16.12.14. shall apply to the operation of the Foundation of the Evangelical Lutheran Church in America.
- 17.41.06.** The specific responsibilities of the Foundation of the Evangelical Lutheran Church in America shall be enumerated in a continuing resolution.

**17.41.A05. *Responsibilities of the Foundation of the Evangelical Lutheran Church in America***

*The Foundation of the Evangelical Lutheran Church in America shall:*

- a. conduct—on behalf of this church, its congregations, synods, churchwide units, and institutions—a program of major gifts and deferred giving.*
- b. provide consultation, support, and guidance to members of this church in the areas of major gifts and deferred giving.*
- c. provide coordination and support in major gifts and deferred giving to this church, including congregations, synods, churchwide organization, and agencies and institutions.*
- d. provide educational materials, seminars, and workshops in the area of deferred giving.*
- e. coordinate its programs and ministries with the objectives and programs of other stewardship and financial-resource development activities of this church.*
- f. consult with the Office of the Treasurer in the recommendation and establishment within that office of policies and procedures for processes governing valuation of noncash gifts, the management of assets of life-income agreements and endowment funds, and the distribution of earned-income payments to donors and to remainder*

*beneficiaries as regulated by life-income, trust, and other fiduciary donor agreements.*

- g. engage—in cooperation with congregations, synods, and agencies and institutions of this church—in efforts to:
  - 1) identify and cultivate prospective major and deferred-gift donors;*
  - 2) seek gifts, bequests, and investments for the Mission Investment Fund of the Evangelical Lutheran Church in America;*
  - 3) seek gifts, bequests, and investments for endowment funds that support ministries of this church; and*
  - 4) coordinate the programs of the Foundation of the Evangelical Lutheran Church in America with the ministry objectives of the churchwide organization and the synods of this church.**
- h. offer pooled investment services for endowment funds of this church and its congregations, synods, agencies, and institutions.*
- i. provide assistance for the establishment and growth of mission endowment funds in congregations.*
- j. coordinate the operation of the Foundation of the ELCA with the Development Services unit.*

**17.41.B05. Development Services**

*The Development Services unit shall oversee and direct efforts for support of the churchwide ministries of the Evangelical Lutheran Church in America; and coordinate the work of development for the churchwide organization.*

- a. To accomplish these responsibilities, the Development Services unit shall:
  - 1) develop and maintain an integrated donor database to enhance coordination of the various gift opportunities offered to members and congregations of this church through the churchwide organization; and*
  - 2) determine the pattern of staff leadership for the various development efforts and programs.**
- b. All solicitations of restricted gifts for any of the churchwide ministries shall be coordinated by the Development Services unit.*
- c. Operation of the Foundation of the Evangelical Lutheran Church in America shall be coordinated with the Development Services unit.*
- d. The executive director for development services shall be appointed by the presiding bishop and be accountable to the presiding bishop.*

**17.50. MISSION INVESTMENT FUND  
OF THE EVANGELICAL LUTHERAN CHURCH IN AMERICA**

**17.51. This church shall have a fund, known as the Mission Investment Fund of the Evangelical Lutheran Church in America, to provide investment opportunities to individuals, congregations, synods, institutions,**

**agencies, and organizations, and administer loans to congregations, synods, the churchwide organization, and other organizations and institutions that are related to this church. The Mission Investment Fund of the Evangelical Lutheran Church in America shall be incorporated.**

- 17.51.01.** The Mission Investment Fund of the Evangelical Lutheran Church in America shall have a board of trustees of nine members, who shall be elected by the Churchwide Assembly for six-year terms with no consecutive reelection and with one-third elected each biennium as provided in Chapter 19.
- 17.51.02.** Unless the Church Council determines that the treasurer of this church shall be the president of the Mission Investment Fund corporation, the president shall be elected by the board of trustees of the Mission Investment Fund of the Evangelical Lutheran Church in America to a four-year term in consultation with and with the approval of the presiding bishop of this church. Nomination of a candidate for president of the Mission Investment Fund shall be made jointly by the presiding bishop and the search committee of the board. The board, together with the presiding bishop, shall arrange for an annual review of the president. The president shall be eligible for reelection. The employment of the president may be terminated jointly by the board of trustees of the Mission Investment Fund of the Evangelical Lutheran Church in America and the presiding bishop of this church, following recommendation by the executive committee of the board of trustees.
- 17.51.03.** Constitutional provision 16.12. and bylaws 14.21.02., 14.21.03., 14.21.06., 14.21.07., 16.12.11., 16.12.13., and 16.12.14. shall apply to the operation of the Mission Investment Fund of the Evangelical Lutheran Church in America.
- 17.51.04.** The specific responsibilities of the Mission Investment Fund of the Evangelical Lutheran Church in America shall be enumerated in a continuing resolution.
- 17.51.A05. *Operation of the Mission Investment Fund of the ELCA***  
*The Mission Investment Fund of the Evangelical Lutheran Church in America shall:*
- a. have primary responsibility for the development, administration, and promotion of Mission Investments.*
  - b. relate to the Evangelical Outreach and Congregational Mission unit, which shall request real estate acquisition for new and existing ministries within the limits of the capital funds available and within established criteria.*
  - c. provide expertise for management of real property and execute all necessary documents for the acquisition and disposition of such property.*

- d. *establish, in consultation with the Evangelical Outreach and Congregational Mission unit, an annual capital budget for ministry development.*
- e. *have responsibility, within established guidelines for determining which congregations shall receive loans, the amount of each loan, and the repayment schedule; and shall confer with the Evangelical Outreach and Congregational Mission unit on any loans to developing ministries.*
- f. *execute the loans, ensure safekeeping for the legal documents, provide accounting services for the repayment, and supervise collection.*
- g. *offer building and architectural consultative services to new congregations entering first-unit construction, to congregations relocating with synodical approval, to other congregations, and to other organizations and institutions that are affiliated with this church.*

**17.60. BOARD OF PENSIONS**

**17.61. This church shall have a church pension and other benefits plans unit. This Board of Pensions shall be incorporated. The president of the corporation shall serve as its chief executive officer.**

**17.61.01.** The Churchwide Assembly shall:

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

**17.61.02.** The Church Council shall:

- a. review policy established by the board and take action on any policy that would change significantly the documents establishing and governing the ELCA Pension and Other Benefits Program.
- b. approve any changes in the ELCA Pension and Other Benefits Program when there is to be:
  - 1) a significant increase in cost to the employers or members; or
  - 2) a significant increase or decrease in benefits to the members.
- c. refer any amendments to the ELCA Pension and Other Benefits Program initiated by the Church Council to the board for recommendation before final action by the Church Council, assuring that no amendment shall abridge the rights of members with respect to their pension accumulations.
- d. refer, as it deems appropriate, proposed amendments to the ELCA Pension and Other Benefits Program to the Churchwide Assembly for final action.

- 17.61.03.** The Board of Pensions shall have a board of trustees composed of 15 persons elected for one six-year term with no consecutive reelection and with one-third elected each biennium as provided in Chapter 19.
- a. The board of trustees of the Board of Pensions shall include persons with expertise in investments, insurance, and pensions, and four persons who are members of the plans, at least one of whom shall be a lay plan member or lay recipient of plan benefits and at least one of whom shall be an ordained minister who is a plan member.
  - b. The presiding bishop shall serve as an advisory member of the board of trustees, with voice but not vote, or shall designate a person to serve as the presiding bishop's representative as provided in constitutional provision 13.21.
  - c. The Conference of Bishops shall elect one bishop to serve as an advisory member of the board of trustees with voice but not vote.
  - d. The treasurer of this church shall serve as an advisory member of the board of trustees with voice but not vote.
- 17.61.04.** The board shall organize itself as it deems necessary.
- 17.61.05.** Constitutional provision 16.12. and bylaws 14.21.02., 14.21.07., 16.12.11., and 16.12.14. shall apply to this board.
- 17.61.06.** The president shall be elected by the board of trustees of the Board of Pensions to a four-year term in consultation with and with the approval of the presiding bishop of this church. Nomination of a candidate for president shall be made jointly by the presiding bishop and the search committee of the board. The board, together with the presiding bishop, shall arrange for an annual review of the president. The president shall be eligible for reelection. The board shall establish the salary of the president with the concurrence of the presiding bishop. The president may be terminated at any time jointly by the board of trustees of the Board of Pensions and the presiding bishop of this church, following recommendation by the executive committee of the board of trustees.
- 17.61.07.** The specific responsibilities of the Board of Pensions shall be enumerated in continuing resolutions. Such continuing resolutions may be amended by a majority vote of the Churchwide Assembly or by a two-thirds vote of the Church Council. Should the board disagree with the action of the Church Council, it may appeal the decision to the Churchwide Assembly.
- 17.61.A05. *Responsibilities of the Board of Pensions***  
*The Board of Pensions of the Evangelical Lutheran Church in America shall:*
- a. *manage and operate the Pension and Other Benefits Program for this church and plans for other organizations operated exclusively for religious purposes, and shall invest the assets according to fiduciary standards set forth in the plans and trusts.*
  - b. *provide pension, health, and other benefits exclusively for the benefit of eligible members working within the structure of this church and other organizations operated exclusively for religious purposes.*



- c. *provide summary plan descriptions outlining all benefits to be provided as a part of the ELCA Pension and Other Benefits Program.*
- d. *report to the appropriate committee of the Church Council on the financial effect of changes to the ELCA Pension and Other Benefits Program.*
- e. *report to the Churchwide Assembly through the Church Council, with the Church Council making comments on all board actions needing approval of the Churchwide Assembly.*
- f. *maintain appropriate communication with other units of this church.*
- g. *be self-supporting, except for certain ELCA minimum pensions and post-retirement health benefits of certain ELCA retirees, with all costs being paid from the administrative and management charges to the employers and members utilizing the plans and from investment income.*
- h. *manage its finances in a manner that assures an efficient and effective administration of the plans for pension and other benefits. The board shall maintain its own accounting, data processing, personnel, and other administrative functions essential to the ongoing work of this organization.*
- i. *not be responsible, nor assume any liability for, health-insurance programs provided by colleges and universities of this church through voluntary employees' beneficiary associations or similar arrangements.*
- j. *manage and operate those portions of The American Lutheran Church and Lutheran Church in America plans requiring continuation in this church.*
- k. *provide an appeal process with the Board of Pensions to enable members in the plans to appeal decisions.*
- l. *make editorial and administrative changes and routine modifications to the ELCA Pension and Other Benefits Program, as well as changes required to comply with federal and state law.*
- m. *set contribution rates for the ELCA Survivor Benefits Plan, the ELCA Disability Benefits Plan, and the ELCA Medical and Dental Benefits Plan, and establish interest crediting rates for the ELCA Retirement Plans.*
- n. *manage assets, as requested, for the ELCA and other organizations operated exclusively for religious purposes.*

**17.61.B05.** *The Corporate Social Responsibility Committee of the Board of Pensions shall receive advice and counsel from the Advisory Committee on Corporate Social Responsibility formed by the appropriate churchwide unit and within the context of fiduciary responsibility for ELCA assets make appropriate recommendations to the board.*

**Chapter 18.**  
**REGIONS**

**18.01.** This church shall have regions as a partnership between groups of synods and the churchwide organization for the purpose of exercising mutual responsibilities.

**18.10.10. Functions**

**18.11.11.** The regions shall be a means for coordinated responses by synods and the churchwide organization to mission and program opportunities within the region.

**18.11.A91.** *In fulfilling the region's function and the purposes of this church, each region may assist in:*

- a. planning for this church's participation in God's mission in the region, with special attention to the opportunities for outreach with the Gospel;*
- b. providing for ongoing dialogue between the synods of the region and churchwide units for the purpose of identifying functions that may be done together;*
- c. forming resource planning groups to recommend resources and services needed for congregations;*
- d. facilitating, when requested, relationships with colleges, universities, and campus ministries and partnership funding responsibilities of the synods and churchwide organization on behalf of colleges, universities, and campus ministries;*
- e. facilitating gatherings of synodical bishops, synodical staff, and regional staff; and*
- f. coordinating the work of the churchwide staff within the territory of the region.*

**18.11.B91.** *Additional functions may include:*

- a. relating to seminaries;*
- b. relating to camps and other outdoor ministries;*
- c. developing communication plans and projects;*
- d. planning for and coordinating continuing education programs;*
- e. providing for various services to congregations;*
- f. facilitating global mission education and interpretation;*
- g. providing for stewardship and evangelism events;*
- h. providing for events for the growth and equipping of God's people for their ministries in the world;*
- i. compiling lists of personnel that may be used by synods for interim ministries;*
- j. providing a financial service bureau for the cooperating synods for banking, payroll, accounts payable, and accounts receivable;*

- k. providing for regional archives, associated with institutions of this church wherever possible;*
  - l. coordinating resources for youth ministry;*
  - m. assisting synods in facilitating the mobility of ordained ministers and associates in ministry and providing such resources as crisis-intervention services and psychodiagnostic-treatment programs;*
  - n. facilitating, when requested, relationships with social ministry organizations and assisting in advocacy work; and*
  - o. addressing other functions, as deemed appropriate by synods and the churchwide organization.*
- 18.11.12.** The region shall be a forum where the synods and the churchwide organization may study, plan, and share together in developing common programs unique to the region. Responsibilities carried out together will vary from region to region depending on the decision of the synods and churchwide units.
- 18.11.13.** Additional programs or services may be developed in each region upon the request of two or more synods, or upon the request of the churchwide organization and one or more synods, providing that each requesting synod and the churchwide organization supply the necessary financial support for the services requested.
- 18.11.14.** The funding of the region shall be shared by the participating synods and the churchwide organization according to a cost allocation as decided jointly by the synods and the churchwide organization.

## Chapter 19.

### NOMINATIONS AND ELECTION PROCESS

- 19.01.** The Churchwide Assembly shall elect the presiding bishop, vice president, and secretary of this church and such other persons as the constitution and bylaws may require, according to procedures set forth in the constitution and bylaws of this church.
- 19.02.** The members of the Church Council shall be elected by the Churchwide Assembly. 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 invite each eligible synod to submit suggested nominees and 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.
- 19.03.** In the event an interim vacancy on a board, committee, or council is declared by the secretary of this church, the Church Council shall elect a member to serve the balance of the term.
- 19.04.** Other than elections of officers and executive directors of units, elections shall be for one six-year term, without consecutive re-election, and with one-third of the members of the Church Council and of each board, program committee, or advisory committee elected each biennium.

**19.04.A05. *Implementation Process***

*To implement the adjustment in the size of the program committees and boards, the Churchwide Assembly shall engage in the following pattern of elections:*

- a. Commencing in 2005, the Churchwide Assembly shall elect five persons to fill the vacant positions on the program committees related to the Global Mission unit and Church in Society unit. Those committees, therefore, shall each have 19 persons in the 2005-2006 biennium, 17 persons in the 2007-2008 biennium, and 15 persons from 2009 forward.*
- b. Commencing in 2005, the Churchwide Assembly shall elect fifteen persons to the program committee for the Evangelical Outreach and Congregational Mission unit and fifteen persons to the program committee for the Vocation and Education unit. On each of those committees, five persons shall be elected to two-year terms, five*

*persons to four-year terms, and five persons to six-year terms. In 2007, five persons shall be elected to those program committees to six-year terms.*

- c. Commencing in 2005, the Churchwide Assembly shall elect five persons to fill vacant positions on the board of trustees of the Publishing House of the ELCA and five persons to fill vacant positions on the board of trustees of the Board of Pensions. These boards, therefore, shall each have 19 persons in the 2005-2006 biennium, 17 persons in the 2007-2008 biennium, and 15 persons from 2009 forward.*
- d. This continuing resolution shall expire upon the adjournment of the 2009 Churchwide Assembly.*

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

**19.05.01.** Each voting member of the Church Council, board, program committee, or advisory committee of this church shall cease to be a member of the Church Council, board, program committee, or advisory committee if no longer a voting member of a congregation of this church. Upon two successive absences that have not been excused by the Church Council, board, program committee, or advisory committee, a member's position shall be declared vacant by the secretary of this church, who shall arrange for election by the Church Council to fill the unexpired term.

**19.05.02.** For purposes of nomination to and service on the Church Council, a program committee, or a board of a churchwide unit, "synodical membership" shall be defined as follows:

- a. A layperson shall be recorded in the synod that includes the congregation in which such a person holds membership, with the recognition that such a person shall reside within the territory of the synod or in an area immediately adjacent to the territory in the case of border areas.
- b. An ordained minister shall be recorded in the synod on whose roster such an ordained minister's name is maintained.
- c. A diaconal minister, associate in ministry, or deaconess shall be recorded in the synod on whose roster such a rostered layperson's name is maintained.

**19.05.03.** A board of trustees of a separately incorporated churchwide unit of the Evangelical Lutheran Church in America may remove a trustee from the board at a duly held meeting by the affirmative vote of two-thirds of the total number of trustees, provided that not less than five and not more than thirty days written notice shall be given to each trustee that removal of a specific trustee will be on the agenda for such a meeting. No such removal of a trustee shall be effective without the approval of the Church Council by a majority of those present and voting. The decision of the Church Council is final.

**19.10. NOMINATION AND ELECTION CONSIDERATIONS**

**19.11.01.** In the nomination and election process the following general considerations shall be observed:

- a. It shall be the responsibility of the Church Council to assure that this church maintain its commitment to inclusive representation.
- b. In all elections by the Churchwide Assembly, other than for the presiding bishop, vice president, and secretary, a majority of the votes cast on the first ballot shall be necessary for election. If an election does not occur on the first ballot, the names of the two persons receiving the highest number of votes cast shall be placed on the second ballot. On the second ballot, a majority of the legal votes cast shall be necessary for election.
- c. Members of the Church Council and the boards or committees of churchwide units who have served less than one-half of a term shall be eligible for election to one full term to be served consecutively upon the conclusion of the partial term.
- d. Before electing a member to a vacancy on a board or committee, the Church Council shall consult with the board or committee.
- e. On the final ballot for the election of the 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.
- f. The Conference of Bishops shall select one bishop from each region to serve a four-year term as an advisory member of the Church Council. Each biennium the Conference of Bishops shall select a bishop to serve as an advisory member of each board, program committee, and advisory committee of the churchwide organization. No synodical bishop shall serve as a voting member of the Church Council or of a board or committee of any churchwide unit.
- g. The youth organization of this church shall elect for terms of two years two persons to serve as advisory members of the Church Council.
- h. An advisory member of a board, committee, or the Church Council shall have voice but not vote.

**19.20. NOMINATING COMMITTEE**

**19.21.01.** There shall be a Nominating Committee consisting of 18 members elected by the Churchwide Assembly. Each member shall be elected to one six-year term and shall not be eligible for consecutive reelection. Six members of the committee shall be elected each biennium. The Church Council shall place in nomination the names of two persons for each position. The committee shall consist of at least one member but no more than three members from any region. Nominations from the floor shall also be permitted, but each floor nomination shall be presented as an

alternative to a specific category named by the Church Council and shall therefore meet the same criteria as the persons against whom the nominee is nominated. In the materials provided in advance to each member of the assembly, the Church Council shall set forth the criteria applicable to each category that must be met by persons nominated from the floor.

- 19.21.02.** The Nominating Committee shall nominate two persons for each council, board, or committee position, according to the process described in continuing resolutions, for which an election will be held by the Churchwide Assembly. Nominations from the floor, where permitted in the nomination process, shall be presented as an alternative to a specific category named by the Nominating Committee and shall therefore meet the same criteria as the persons against whom the nominee is nominated. In the materials provided in advance to each member of the assembly, the Nominating Committee shall set forth the criteria applicable to each category that must be met by persons nominated from the floor.
- 19.21.03.** In each case in which there are floor nominations, there shall be a preliminary ballot that shall include the names of the nominees presented by the Nominating Committee or the Church Council, and the person or persons nominated from the floor, where permitted. The names of the two persons receiving the highest number of votes cast shall be placed on the final ballot.
- 19.21.04.** 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 or committees. Among those persons elected by the assembly, no more than two persons from any one synod shall serve on any one board or committee.
- 19.21.05.** The Nominating Committee shall strive to ensure that all persons nominated for any position possess the necessary competence and experience for the position. All persons elected to any position, whether nominated by the Nominating Committee or not, shall strive to represent this church and not just a particular geographic area.
- 19.21.A98.** *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.*
- 19.21.B05.** *On behalf of the Nominating Committee, the secretary of the Evangelical Lutheran Church in America—in the first half of the biennium preceding each regular meeting of the Churchwide Assembly—shall solicit from eligible synods on a rotating basis the names of two persons in specified categories, in keeping with the representation principles of this church, for possible election to the Church Council. Upon their selection by the assemblies of the respective synods, the names of the two persons shall be presented to the Nominating Committee for submission to the Churchwide Assembly. In the event that any nominee withdraws or is disqualified from possible service, the Nominating Committee shall submit a replacement name from the same synod as the original nominee. In the*

*event that the vacancy occurs subsequent to the preparation of the report of the Nominating Committee to the Churchwide Assembly, a floor nomination shall be provided from the same synod as the original nominee. Except as provided herein, no floor nominations for positions on the Church Council shall be permitted at the Churchwide Assembly.*

**19.21.C05.** *For purposes of nominations for the Church Council on a rotating basis, the following pairing of synods shall be observed insofar as possible: Alaska Synod and Northwest Washington Synod; Eastern Washington-Idaho Synod and Montana Synod; Southwestern Washington Synod and Oregon Synod; Sierra Pacific Synod and Southwest California Synod; Pacifica Synod and Grand Canyon Synod; Rocky Mountain Synod and South Dakota Synod; Western North Dakota Synod and Eastern North Dakota Synod; Northwestern Minnesota Synod and Northeastern Minnesota Synod; Southwestern Minnesota Synod and Southeastern Minnesota Synod; Minneapolis Area Synod and Saint Paul Area Synod; Nebraska Synod and Central States Synod; Arkansas-Oklahoma and Northern Texas-Northern Louisiana Synod; Southwestern Texas Synod and Texas-Louisiana Gulf Coast Synod; Northwest Synod of Wisconsin and Northern Great Lakes Synod; East-Central Synod of Wisconsin and South-Central Synod of Wisconsin; La Crosse Area Synod and Northeastern Iowa Synod; Western Iowa Synod and Southeastern Iowa Synod; Northern Illinois Synod and Central/Southern Illinois Synod; Metropolitan Chicago Synod and Greater Milwaukee Synod; North/West Lower Michigan Synod and Southeast Michigan Synod; Indiana-Kentucky Synod and Northwestern Ohio Synod; Northeastern Ohio Synod and Southern Ohio Synod; New Jersey Synod and New England Synod and Slovak Zion Synod; Metropolitan New York Synod and Upstate New York Synod; Northeastern Pennsylvania Synod and Southeastern Pennsylvania Synod; Northwestern Pennsylvania Synod and Allegheny Synod; Southwestern Pennsylvania Synod and West Virginia-Western Maryland Synod; Upper Susquehanna Synod and Lower Susquehanna Synod; Delaware-Maryland Synod and Metropolitan Washington, D.C., Synod; Virginia Synod and North Carolina Synod; South Carolina Synod and Southeastern Synod; Florida-Bahamas Synod and Caribbean Synod.*

**19.21.D05.** *In each biennium in preparation for the Churchwide Assembly, the secretary of the Evangelical Lutheran Church in America—on behalf of the Nominating Committee—shall solicit from synods names of persons to serve on the program committees of the following units: Evangelical Outreach and Congregational Mission, Global Mission, Church in Society, and Vocation and Education. Three names of persons in specified categories shall be submitted in each biennium by designated Synod Assemblies of synods in which no person currently with a continuing term sits on the Church Council or the particular program committee. Two nominees shall be chosen by the Nominating Committee, after reviewing the synodical submission, to address matters of balance, representation,*



*and expertise in the composition of the program committees. Floor nominations in specified categories shall be permitted at the Churchwide Assembly.*

**19.30. ELECTION OF OFFICERS**

**19.31.01.** The churchwide officers shall be elected as follows:

- a. 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.
- b. 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 the two persons (plus ties) receiving the greatest number of votes on the previous ballot and a majority of votes cast shall elect.
- c. 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.

- d. The treasurer shall be elected by a two-thirds vote of the Church Council.

**19.40. TERMS OF OFFICE**

**19.41.01.** The terms of office of persons elected to regular terms on a committee or board by the Churchwide Assembly shall begin at the conclusion of the assembly at which such persons were elected. The commencement of terms of office of persons elected to regular terms by the Churchwide Assembly on the board of trustees of the Publishing House of the ELCA and the board of trustees of the Board of Pensions shall be specified in the bylaws of these separately incorporated entities.

**19.41.02.** The terms of office of persons elected to regular terms on the Nominating Committee of the Churchwide Assembly, the Committee on Discipline, and the Committee on Appeals shall begin at the conclusion of the Churchwide Assembly at which such persons were elected, except as may be specified in continuing resolutions with respect to particular pending discipline matters.

**19.41.A91.** *With respect to committees that consider disciplinary cases or appeals:*

- a. *Any member of the churchwide Committee on Discipline who has been appointed to serve on a discipline hearing committee for a particular pending case shall continue to serve to discharge that appointment notwithstanding that his or her successor has been subsequently elected at a Churchwide Assembly.*
- b. *Any member of the synodical Committee on Discipline who is serving at the time that the Executive Committee of the Church Council appoints members from the churchwide Committee on Discipline to a discipline hearing committee shall continue as a member of that discipline hearing committee for the particular pending case, notwithstanding that his or her successor has been subsequently elected at a Synod Assembly.*
- c. *Any member of the Committee on Appeals who is serving at the time that an appeal is made shall continue to serve to decide that appeal, notwithstanding that his or her successor has been subsequently elected at a Churchwide Assembly.*

**19.50. EXPERIENCE AND EXPERTISE**

**19.51.01.** The Churchwide Assembly shall elect all members of each program committee and the board of trustees of the Publishing House of the ELCA, the board of trustees of the Mission Investment Fund, and the board of

trustees of the Board of Pensions. The Nominating Committee shall seek to ensure that these committees and boards have within their membership persons with the expertise and experience essential to the fulfillment of the work of the unit.

- 19.51.02.** The program committee for the Multicultural Ministries unit shall consist of 15 persons, 14 of whom shall be elected to six-year terms by the Churchwide Assembly. The committee shall include two persons from each of the following communities: African American or Black; Arab and Middle Eastern; Asian and Pacific Islander; Latino; American Indian and Alaska Native; European-American; and multiracial or biracial. One person shall be elected to a three-year term on the committee by the Multicultural Advisory Committee of the Lutheran Youth Organization.

**19.51.A06. *Nomination for Multicultural Ministries Program Committee***

*In each biennium in preparation for the Churchwide Assembly, the secretary of the Evangelical Lutheran Church in America—on behalf of the Nominating Committee—shall solicit from the ELCA ethnic associations names of persons for possible election to serve on the program committee for the Multicultural Ministries unit. The names of two persons in specified categories shall be presented in each biennium by designated associations to the Nominating Committee for submission to the Churchwide Assembly. Nominations to vacant terms designated for multiracial or biracial and Caucasian members shall be determined in the customary manner by the Nominating Committee. Floor nominations in specified categories shall be permitted at the Churchwide Assembly.*

**19.60. OTHER MATTERS RELATED TO NOMINATIONS AND ELECTIONS**

- 19.61.01.** The Church Council shall from time to time, by continuing resolution, establish committees and procedures for the conduct of elections at the Churchwide Assembly.

- 19.61.02.** No member of the Church Council, a committee of the Church Council, a board, a program committee, or other committee of the churchwide organization shall receive emolument for such service, nor shall any member be simultaneously an officer of this church, an elected member of the Church Council, or a voting member of a committee or board of the churchwide organization.

Nothing in this section shall be construed to prohibit the payment by this church of the costs of insurance on behalf of a person who is or was a member of the Church Council, a committee of the Church Council, a board, or committee against any liability asserted against and incurred by such person in or arising from that capacity, whether or not this church would have been required to indemnify such person against the liability under provisions of law or otherwise.

- 19.61.03.** No employee of the churchwide organization of this church or its regions, nor any individual under contract to any unit of the churchwide organ-

ization or a region shall be eligible for nomination to or membership on the Church Council, a program or advisory committee, a board, the Committee on Appeals, the Committee on Discipline, or the churchwide Nominating Committee during the period of employment or service under contract. (The phrase “under contract” shall not mean short-term contracts for specific, limited purposes, usually not to exceed six months.)

- 19.61.04.** No spouse, parent, son, daughter, sibling, uncle, aunt, niece, nephew, grandparent, grandchild, or in-law (parent, son, or daughter of a spouse, or spouse of a sibling) of an executive director or of an executive staff member of the churchwide organization shall be eligible for nomination to or membership on the Church Council, board, or committee that oversees the unit in which the person’s relative is employed.
- 19.61.05.** No person employed by an entity, agency, or institution supervised by a board or committee of the churchwide organization shall be a member of that supervising board or committee, except the full-time salaried officers as specified in the *Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America*.
- 19.61.A94. Ecclesiastical Ballot.** An “ecclesiastical ballot” for the election of officers (other than treasurer) of the churchwide organization of the Evangelical Lutheran Church in America is an election process:
- a. in which on the first ballot the name of any eligible individual may be submitted for nomination by a voting member of the assembly;
  - b. through which the possibility of election to office exists on any ballot by achievement of the required number of votes cast by voting members of the assembly applicable to a particular ballot;
  - c. that precludes spoken floor nominations;
  - d. in which the first ballot is the nominating ballot if no election occurs on the first ballot;
  - e. in which the first ballot defines the total slates of nominees for possible election on a subsequent ballot, with no additional nominations;
  - f. that does not preclude, after the reporting of the first ballot, the right of persons nominated to withdraw their names prior to the casting of the second ballot;
  - g. in which any name appearing on the second ballot may not be subsequently withdrawn;
  - h. that does not preclude an assembly’s adoption of rules that permit, at a defined point in the election process and for a defined period of time, speeches to the assembly by nominees or their representatives and/or a question-and-answer forum in which the nominees or their representatives participate; and
  - i. in which the number of names that appear on any ballot subsequent to the second ballot shall be determined in accordance with provisions of the governing documents.

**19.61.B98. Nominations Desk and Nominations Form**

- a. *Nominations from the floor at the Churchwide Assembly shall be made at the Nominations Desk, which shall be maintained under the supervision of the secretary of this church.*
- b. *A nomination from the floor shall be made by using the form provided by the secretary of this church. Nomination forms may be obtained from the Nominations Desk at times prescribed in the assembly's Rules of Organization and Procedure. This form is also included in each voting member's registration materials.*
- c. *The required form to be used in making nominations from the floor shall include the nominee's name, address, phone number, gender, lay or 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.*
- d. *For purposes of nomination procedures, "synodical membership" means:*
  - 1) *In the case of a layperson, 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.*

**19.61.C05. Floor Nominations**

- a. *Floor nominations for positions on a board or committee of a churchwide unit require, in addition to the nominator, the written support of at least ten other voting members. Floor nominations for the Church Council, the Nominating Committee, or other churchwide committee to be elected by the Churchwide Assembly require, in addition to the nominator, the written support of at least twenty other voting members.*
- b. *A nomination from the floor for any position (other than presiding bishop, vice president, and secretary) shall be made by filing the completed nomination form with the Nominations Desk at times prescribed in the assembly's Rules of Organization and Procedure.*
- c. *Nominations will be considered made in the order in which filed at the Nominations Desk.*

**19.61.D05. Restrictions on Floor Nominations for Boards**

- a. *Nominations from the floor for positions on churchwide boards or committees shall comply with criteria and restrictions established by the Nominating Committee and set forth in materials provided to each voting member of the assembly.*
- b. *So long as the number of incumbent members from a given synod serving on a board or committee with terms not expiring plus the*

*number of positions on the same board or committee to which individuals from the same synod already have been nominated (whether by the Nominating Committee or from the floor) total less than the maximum number of two individuals from the same synod who may serve on that board or committee, an individual from the same synod may be nominated for another position on that board or committee, provided other criteria and restrictions are met. Individuals from the same synod may be nominated for a position on a board or committee to which individuals from the same synod already have been nominated, provided other criteria and restrictions are met.*

**19.61.E05. Restriction on Nominations for Church Council**

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

**19.61.F98. Restriction on Floor Nominations for Nominating Committee**

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

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

**19.61.G02. Election Procedures Utilizing the Common Ballot**

*a. The common ballot is used in those elections when the ecclesiastical or nominating ballot is not used.*

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

*c. Upon recommendation of the chair and with the consent of the assembly, the second common ballot may be conducted by electronic device. Unless the second common ballot is conducted by electronic*

*device, the distribution of ballot forms for the second common ballot will be in the same manner as the first common ballot.*

- d. Any discrepancy between the number of ballots given to a synodical bishop and the number of voting members (including the synodical bishop) from such synod must be reported by the synodical bishop to the Elections Committee.*
- e. Each ticket for which an election is held will be considered a separate ballot.*
- f. A voting member may vote for only one nominee on each ticket.*
- g. Failure to vote for a nominee for every ticket does not invalidate a ballot for the tickets for which a nominee is marked.*
- h. Ballots must be marked in accordance with the instructions presented in plenary session.*
- i. Ballot forms should not be folded.*
- j. Marked ballot forms must be deposited at the designated Ballot Stations at certain exits of the hall in which plenary sessions are held.*
- k. If a ballot is damaged so that it cannot be scanned, a replacement ballot may be obtained at the Ballot Station upon surrender of the damaged ballot.*
- l. Unless otherwise ordered by the assembly, polls for the first common ballot close at the time designated in the assembly's Rules of Organization and Procedure.*
- m. On each ticket for which balloting is conducted by electronic device, the polls will remain open for a reasonable time, as determined by the chair, to permit members to record their votes.*
- n. Unless the second ballot is conducted by electronic device, polls for the second common ballot close at the time designated in the assembly's Rules of Organization and Procedure or as otherwise ordered by the assembly.*
- o. On the second ballot, whether by common ballot or by electronic device, the first position on each ticket shall be given to the nominee who received the greatest number of votes on the first ballot. If two nominees are tied for the highest vote, the first position on the ticket shall be determined by draw by the chair of the Elections Committee.*

**19.61.H07. Election Procedures Utilizing the Ecclesiastical Ballot**

- a. For each election by ecclesiastical or nominating ballot, the exact number of appropriate ballot sets equal to the number of voting members from each synod will be given to the bishop of that synod. The bishop of the synod, or his or her designee, will be responsible for distributing the ballot sets to each of the voting members from the synod.*
- b. Unless otherwise ordered by the chair, one of the numbered ballots from the appropriate ballot set is to be used on each ballot for elections determined by ecclesiastical or nominating ballot. The*

*chair will announce the number of the ballot from the appropriate ballot set that is to be used for each ballot. Failure to use the correct numbered ballot will result in an illegal ballot.*

- c. On the first two ballots for each office being selected by ecclesiastical or nominating ballot, both the first and last names of a nominee should be used. Members should endeavor to use correct spelling and should provide, on the first ballot, any additional accurate information identifying the nominee, such as title, synod, or residence.*
- d. On the third and subsequent ballots conducted by written ballot, only the last name of the nominee need be used, provided there is no other nominee with the same or similar name.*
- e. A member may vote for only one nominee on each ballot.*
- f. Ballots should not be marked prior to the time the chair advises the voting members to do so.*
- g. Written ballots should not be folded.*
- h. Written ballots will be collected from the voting members in accordance with instructions from the Elections Committee or from the chair.*
- i. When the results of the first ballot are presented, the chair will announce when and how persons nominated may withdraw their names prior to the casting of the second ballot.*
- j. Whenever the number of names of nominees that will appear on a ballot is nine or less, on recommendation of the chair and with the consent of the assembly, voting may be by means of electronic device.*
- k. When voting by electronic device, the first position on each ballot shall be given to the nominee who received the greatest number of votes on the immediately preceding ballot, with the remaining positions assigned to the other nominees in descending order of the number of votes received on the immediately preceding ballot. If two or more nominees were tied with the same vote on the immediately preceding ballot, their respective positions shall be determined by draw by the chair of the Elections Committee.*
- l. On each ticket for which balloting is conducted by electronic device, the polls will remain open for a reasonable time, as determined by the chair, to permit voting members to record their votes.*

**19.61.I98. Breaking Ties in Elections**

- a. On the ballot for the election of the presiding bishop, vice president, and secretary, when only two names appear, the marked ballot of the treasurer shall be held by the chair of the Elections Committee and shall be counted only where necessary to break a tie that would otherwise exist.*
- b. On the first common ballot, the blank ballots of the treasurer and vice president shall be held by the chair of the Elections Committee to be presented to the treasurer for her or his vote only in those elections where a tie would otherwise exist, and to be presented to the vice*



*president for his or her vote only in those elections to break a tie remaining after the ballot of the treasurer has been counted.*

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

**19.61.J00.** *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.*

**Chapter 20.**

**CONSULTATION, DISCIPLINE, APPEALS, AND ADJUDICATION**

**20.10. CONSULTATION AND DISCIPLINE**

**20.11.** There shall be set forth in the bylaws a process of discipline governing officers, ordained ministers, diaconal ministers, associates in ministry, deaconesses, congregations, and members of congregations. Except as provided in 20.18. or 20.19., such process shall assure due process and due protection for the accused, other parties, and this church. Since synods have responsibility for admittance of persons into the ordained ministry of this church or onto other rosters of this church and have oversight of pastoral and congregational relationships, the disciplinary process shall be a responsibility of the synod on behalf of this church and jointly with it.

**20.12.** As used in this constitution and bylaws, due process means the right to be given specific written notice of the charges against any person or entity of this church, the right to testify in person or remain silent (at the election of the accused), the right to call witnesses and introduce documentary evidence concerning the pending charges, the right to confront and cross-examine all witnesses in support of such charges, the right to a hearing before a discipline hearing committee as provided in 20.13., the right to a written decision of the discipline hearing committee as provided in the bylaws, and the right to be treated with fundamental procedural fairness. Any violation of these rights shall be grounds for reversal of an unfavorable finding and the right to a new hearing.

**20.12.01.** “Fundamental procedural fairness” means and includes: avoidance by committee members of written communications to or from either the accused or accuser(s) without copy to the other; avoidance by committee members of oral communications with either the accused or accuser(s) outside the presence of the other; maintaining decorum during the hearing; allowing both the accuser(s) and the accused to present their cases without unnecessary interruptions; keeping a verbatim record of the hearing, made either by a stenographer or court reporter or tape recording; allowing both the accuser(s) and the accused to be accompanied at the hearing by a representative (who may, but need not, be an attorney) who also may participate in the proceedings; impartiality of the committees that consider the charges; and the right to be treated in conformity with the governing documents of the Evangelical Lutheran Church in America.

**20.13.** The accused shall be entitled to a hearing before a discipline hearing committee as described in the bylaws. If the accused is a congregation, the hearing shall be open to the public unless both the accuser and the accused agree to a hearing not open to the public. If the accused is an individual, the hearing shall not be open to the public unless both the accusers and the accused agree to a public hearing. At a hearing not

**open to the public, a limited number of concerned persons may attend as provided in the bylaws.**

- 20.13.01.** In a hearing not open to the public,
- a. the accuser and the accused may each be represented by not more than two representatives who may present or assist in the presentation of the evidence; and
  - b. the discipline hearing committee may permit attendance by a limited number of persons, with the consent of both the accused and the accuser.
- 20.13.02.** Irrespective of whether a hearing is or is not open to the public, the discipline hearing committee may decide that witnesses (other than the accused and the accuser) shall be permitted in the hearing only when testifying. A witness may be accompanied by a friend or advocate.
- 20.14.** **Once a charge against a person or entity has been considered by a discipline hearing committee, that person or entity shall not be required to answer that charge again except under the circumstances set forth in the bylaws.**
- 20.14.01.** The circumstances in which a person or entity shall be required to answer again charges before a discipline hearing committee shall be limited to the following:
- a. The Committee on Appeals has ordered a rehearing as its disposition of a timely appeal to it.
  - b. The Committee on Appeals has ordered a further hearing after either an accuser or an accused has petitioned for a further hearing on the basis of newly discovered evidence or testimony that was not available at the time of the original hearing.
- 20.14.02.** After a charge against a person or entity has been considered by a discipline hearing committee, evidence related to that charge may be introduced at a subsequent hearing before another discipline hearing committee on a different but related charge. Charges are “related” if they involve similar alleged conduct on the part of the accused.
- 20.15.** **The procedures for consultation and discipline set forth in the bylaws shall be the exclusive means of resolving all matters pertaining to the discipline of congregations of this church. Neither this church nor a synod of this church shall institute legal proceedings in which conduct described in provision 20.31.01. is the basis of a request for relief consisting of suspension of that congregation from this church or removal of that congregation from the roll of congregations of this church. A congregation of this church shall not institute legal proceedings against this church or a synod of this church seeking injunctive or other relief against the imposition or enforcement of any disciplinary action against that congregation.**
- 20.16.** **It is the intent of this church that all matters of discipline should be resolved internally to the greatest extent possible. It is the policy of**

this church not to resort to the civil courts of this land until all internal procedures and appeals have been exhausted, except for emergency situations involving a significant imminent risk of physical injury or severe loss or damage to property.

- 20.17.** None of the provisions of this chapter is intended nor shall be construed to limit the authority of a Synod Council to remove, under the bylaws of this church, from the rosters of this church an ordained minister or other person who is without regular call and not retired, for any reason, even though such reason might also be the basis for disciplinary proceedings under this chapter.
- 20.18.** The authority to administer private censure and admonition upon an individual or public censure and admonition upon a congregation is inherent in the office of bishop. Proceedings under this chapter or any other provision of the constitutions and bylaws of this church or of its synods are not required for the exercise of such authority.
- 20.19.** Where the written notice of charges specifically requests that the discipline to be imposed shall consist of suspension for not more than three months (during which time requirements for evaluation, therapy, continuing education, or similar experience may be imposed), the due process and due protection provisions of this constitution shall apply only as specified in the bylaws.
- 20.20.** **ORDAINED MINISTERS**
- 20.21.01.** Ordained ministers shall be subject to discipline for:
- a. preaching and teaching in conflict with the faith confessed by this church;
  - b. conduct incompatible with the character of the ministerial office;
  - c. willfully disregarding or violating the functions and standards established by this church for the office of Word and Sacrament;
  - d. willfully disregarding the provisions of the constitution or bylaws of this church; or
  - e. willfully failing to comply with the requirements ordered by a discipline hearing committee under 20.23.08.
- 20.21.02.** The disciplinary actions which may be imposed are:
- a. private censure and admonition by the bishop of the synod;
  - b. suspension from the office and functions of the ordained ministry in this church for a designated period or until there is satisfactory evidence of repentance and amendment; or
  - c. removal from the ordained ministry of this church.
- 20.21.03.** Charges against an ordained minister which could lead to discipline must be specific and in writing, subscribed to by the accuser(s), and be made by one or more of the following:
- a. at least two-thirds of the members of the congregation's council, submitted to the synodical bishop;

- b. at least one-third of the voting members of the congregation, submitted to the synodical bishop;
  - c. at least two-thirds of the members of the governing body to which the ordained minister, if not a parish pastor, is accountable, submitted to the synodical bishop;
  - d. at least 10 ordained ministers of the synod on whose roster the accused ordained minister is listed, submitted to the synodical bishop;
  - e. the synodical bishop; or
  - f. the presiding bishop of this church, but only with respect to an accused who is a synodical bishop (or who was a synodical bishop at any time during the 12 months preceding the filing of written charges), submitted to the secretary of this church.
- 20.21.04.** When there are indications that a cause for discipline may exist and before charges are made, efforts shall be made by the bishop of the synod to resolve the situation by consultation; for assistance in these efforts, the bishop may utilize either a consultation panel or an advisory panel as herein provided:
- a. When requested by the synodical bishop, a consultation panel consisting of five persons (three ordained ministers and two laypersons) appointed from the members of the Consultation Committee of the synod by the synodical bishop, or, at the request of the synodical bishop, by the Synod Council's Executive Committee or other committee authorized to do so by the Synod Council, shall assist the synodical bishop in efforts to resolve a situation by consultation.
  - b. When requested by the synodical bishop, an advisory panel consisting of five persons (three ordained ministers and two laypersons) appointed by the synodical bishop shall assist the synodical bishop in efforts to resolve a situation by consultation.
- 20.21.05.** If appointed, a consultation panel or advisory panel shall advise the synodical bishop as to whether or not the bishop should bring charges or may make other recommendation for resolution of the controversy that would not involve proceedings before a discipline hearing committee. To these ends, the panel may meet with complaining witnesses as well as with the concerned ordained minister. If requested by the synodical bishop, members of the panel also may assist, as representatives of the accuser, in the presentation of evidence and examination of witnesses before a discipline hearing committee.
- 20.21.06.** When charges are brought other than by the synodical bishop or the presiding bishop of this church, the synodical bishop may refer such charges to a consultation panel as provided in 20.21.04.a.
- a. If as a result of meeting with a consultation panel the charges are withdrawn by the accuser(s), no further proceedings shall be required.
  - b. Upon recommendation of the consultation panel that the charges be dismissed, the synodical bishop may dismiss the charges, in which case no further proceedings shall be required.

- c. Upon recommendation of the consultation panel that some of the allegations supporting the charges be stricken, the synodical bishop may strike some or all of such allegations, and further proceedings shall be required on the remaining allegations.
  - d. In the case of charges that do not anticipate disciplinary action, the consultation panel shall submit a report in writing to the synodical bishop that sets forth the action or actions recommended by the consultation panel, and the synodical bishop shall convey the recommendations to the parties. If either party does not accept the recommendations, that party may appeal to the Synod Council, whose decision shall be final.
  - e. In the case of charges that anticipate disciplinary action that have not been withdrawn or dismissed as a result of 20.21.06.a. or b. above, the charges shall be referred to a discipline hearing committee for a hearing.
  - f. The work of a consultation panel under this section shall be completed within 30 days from the time the panel was constituted.
- 20.21.07.** When charges are brought by a synodical bishop or the presiding bishop of this church, or when charges are brought other than by a synodical bishop and have not been withdrawn or dismissed or otherwise disposed of as provided in 20.21.06., the synodical bishop or the presiding bishop, as appropriate, shall deliver a copy of the charges to the accused and the secretary of this church.
- 20.21.08.** A discipline hearing committee shall be convened to conduct a hearing. The voting members of this committee shall be composed of 12 persons of whom six shall be selected by the Synod Council's Executive Committee from the Committee on Discipline of the synod and six shall be selected from the churchwide Committee on Discipline under the process described in 20.21.12. The rules authorized in 20.21.16. shall establish the method, based upon the remainder of the term, for determining which members of the synodical committee shall serve as the voting members and which shall serve as alternates. A hearing officer selected from the churchwide Committee of Hearing Officers under the process described in 20.21.14. shall preside as the non-voting chair of the discipline hearing committee.
- 20.21.11.** The churchwide Committee on Discipline shall consist of 36 persons, 19 of whom shall be laypersons and 17 of whom shall be ordained ministers, elected by the Churchwide Assembly for a term of six years, each without consecutive reelection, to serve as needed on a discipline hearing committee in any of the synods in this church.
- 20.21.12.** The accused shall have the privilege of selecting two persons (one clergy and one lay) and their alternates of the six persons from the churchwide Committee on Discipline to serve on a discipline hearing committee. The remaining four persons (two clergy and two lay) and their alternates, or

six, if the accused does not exercise the privilege, and their alternates shall be selected by the Executive Committee of the Church Council.

- 20.21.13.** The churchwide Committee of Hearing Officers shall consist of nine persons elected by the Church Council for a term of six years, each without consecutive reelection, to serve as needed on a discipline hearing committee in any of the synods of this church.
- 20.21.14.** The presiding bishop of this church shall select one member of the churchwide Committee of Hearing Officers to serve as the non-voting chair of a discipline hearing committee.
- 20.21.15.** The presiding bishop of this church may appoint one or more persons as facilitators to make arrangements for, and to provide technical assistance to, a discipline hearing committee.
- 20.21.16.** The Church Council shall appoint three members from the Committee on Appeals who shall recommend rules of procedure for the performance of the duties of hearing officers and discipline hearing committees. The rules shall become effective when ratified by the Church Council.
- 20.21.17.** In each specific case for which a discipline hearing committee has been constituted, the committee shall, within 60 days after the secretary of this church has given notice of the selection by the Executive Committee of the Church Council of the members of the churchwide Committee on Discipline to serve on a discipline hearing committee, meet with the accused and the accuser(s) to hold a hearing. The committee shall render its written decision within 15 days after the committee concludes the hearing. The 60-day period may be extended one or more times to a specified date by a written stipulation signed by the accuser(s), the accused, and the hearing officer prior to the expiration of the original 60-day period or prior to the extended specified date.
- 20.21.18.** Written notice of the date, time, and place of the hearing and a copy of the charges shall be delivered to the accused and to the accuser(s) at least 20 days prior to the date of the hearing.
- 20.21.19.** At the hearing, the accuser(s) may present evidence in support of the charges and thereafter the accused shall be entitled to present evidence. The accused and the accuser(s), or other person acting on behalf of either of them, shall be entitled to question the other party or any of the witnesses appearing on behalf of the other party. A verbatim record shall be made by a stenographer or by tape recording of the hearing.
- 20.21.21.** The discipline hearing committee shall render its decision in writing. The written decision shall be in two parts:
- a. Findings of Fact. In this part, the committee shall set forth what it has found to be the relevant facts, that is, what it believes to be the truth of the matter.
  - b. Determination. In this part, the committee shall state whether, based upon the facts that it has found, it believes discipline should be imposed and, if so, what discipline it has chosen to impose.

- 20.21.22.** The decision of the discipline hearing committee shall be made by a majority vote of its members who were present at the hearing. The decision of the discipline hearing committee shall be final on the date it is issued by the committee. Within 30 days, one of the parties may appeal to the Committee on Appeals and may request the Committee on Appeals to stay the effective date of the decision. A stay may be granted in whole or in part and subject to such conditions, if any, as the Committee on Appeals may require. The decisions of the Committee on Appeals shall be final.
- 20.21.23.** If there are indications that a cause for discipline exists or if in the course of the proceedings it should become apparent to the bishop of the synod that the pastoral office cannot be conducted effectively in the congregation(s) being served by the ordained minister due to local conditions or that local conditions may be adversely affected by the continued service by the ordained minister, the bishop of the synod may temporarily suspend the pastor from service in the congregation(s) without prejudice and with pay provided through a joint synodical and churchwide fund and with housing provided by the congregation(s).
- 20.21.24.** If there are indications that a cause for discipline exists or if in the course of proceedings it becomes apparent to the bishop of the synod that the circumstances require, the bishop of the synod may temporarily suspend an ordained minister serving under letter of call issued other than by a congregation from the office and functions of ordained ministry without prejudice and without affecting compensation and housing.

**20.22. LAY ROSTERED MINISTERS**

- 20.22.01.** Laypersons on official rosters shall be subject to discipline for:
- a. confessing and teaching in conflict with the faith confessed by this church;
  - b. conduct incompatible with the standards for the rostered ministries of this church;
  - c. willfully disregarding or violating the functions and standards established by this church for the lay roster or rosters;
  - d. willfully disregarding the provisions of the constitution or bylaws of this church; or
  - e. willfully failing to comply with the requirements ordered by a discipline hearing committee under 20.23.08.
- 20.22.02.** The disciplinary actions that may be imposed are:
- a. private censure and admonition by the bishop of the synod;
  - b. suspension from the role and functions of an associate in ministry, a deaconess, or a diaconal minister for a designated period or until there is satisfactory evidence of repentance and amendment; or
  - c. removal from the official roster for laypersons of this church.



- 20.22.03.** Charges against a layperson on an official roster of this church that could lead to discipline must be specific and in writing, subscribed to by the accuser(s), and be made by one or more of the following:
- a. at least two-thirds of the members of the Congregation Council of the congregation in which the layperson is serving, submitted to the synodical bishop;
  - b. at least one-third of the voting members of the congregation in which the layperson is serving, submitted to the synodical bishop;
  - c. at least two-thirds of the members of the governing body to which the layperson is accountable, submitted to the synodical bishop;
  - d. at least 10 ordained ministers or laypersons on official rosters of the synod on whose roster the accused layperson is listed, submitted to the synodical bishop; or
  - e. the synodical bishop.
- 20.22.04.** When there are indications that a cause for discipline exists, efforts shall be made by the bishop of the synod to resolve the situation by consultation in the same manner as set forth above for ordained ministers in 20.21.04. through 20.21.06.
- 20.22.05.** If those efforts fail, the procedures for discipline shall be the same as that set forth above for ordained ministers in 20.21.07. through 20.21.22.
- 20.22.06.** If there are indications that a cause for discipline exists or if in the course of the proceedings it should become apparent to the bishop of the synod that the role and function of the associate in ministry, deaconess, or diaconal minister cannot be conducted effectively in the congregation(s) being served by a rostered layperson due to local conditions or that local conditions may be adversely affected by the continued service by a rostered layperson, the bishop of the synod may temporarily suspend a rostered layperson from service in the congregation(s) without prejudice and with pay provided through a joint churchwide-synodical-congregation fund.
- 20.22.07.** If there are indications that a cause for discipline exists or if in the course of proceedings it becomes apparent to the bishop of the synod that the circumstances require, the bishop of the synod may temporarily suspend a rostered layperson serving under letter of call issued other than by a congregation from the office and functions of a rostered layperson without prejudice and without affecting compensation.

**20.23. LIMITED DISCIPLINE**

- 20.23.01.** Where the written charges specify that the accuser will not seek, in the case of an ordained minister, removal from the ordained ministry of this church or suspension from the office and functions of the ordained ministry in this church for a period exceeding three months, or, in the case of a layperson on one of the rosters of this church, removal from such roster or suspension from the role and functions of a person on such roster for a period not exceeding three months, 20.23.01. through 20.23.09. shall apply to the exclusion of 20.21.08. through 20.21.24. and 20.22.05. through 20.22.07.

- 20.23.02.** The voting members of a discipline hearing committee convened to conduct a hearing on charges described in 20.23.01. shall be six members of the synod's Committee on Discipline selected by the Executive Committee of the Synod Council. A hearing officer selected from the churchwide Committee of Hearing Officers by the secretary of this church shall preside as the nonvoting chair of the discipline hearing committee described in this 20.23.02.
- 20.23.03.** The secretary of this church may appoint one or more persons as facilitators to make arrangements for, and to provide technical assistance to, a discipline hearing committee considering charges described in 20.23.01.
- 20.23.04.** Three members of the Committee on Appeals, appointed by the Church Council, shall develop rules of procedure for the performance of the duties of hearing officers and discipline hearing committees considering charges described in 20.23.01. The rules become effective when adopted by the Church Council.
- 20.23.05.** In each case for which a discipline hearing committee has been constituted, the committee shall, within 60 days after the secretary of this church has given notice of the selection of the hearing officer to serve on a discipline hearing committee, commence a meeting or series of meetings with the accused and the accuser(s) to receive testimony or other evidence offered by the accused or the accuser(s). The 60-day period may be extended one or more times to a specified date by a written stipulation signed by the accuser(s), the accused, and the hearing officer prior to the expiration of the original 60-day period or prior to the extended specified date.
- 20.23.06.** Written notice of the date, time, and place of the first meeting of the discipline hearing committee at which testimony will be received, and a copy of the charges, shall be delivered to the accused and to the accuser(s) at least 20 days prior to the date of the meeting.
- 20.23.07.** The discipline hearing committee shall decide, consistent with rules adopted under 20.23.04., to what extent the accused shall be able to confront or cross-examine witnesses testifying on behalf of the accuser and to what extent the accuser shall be able to confront or cross-examine witnesses testifying on behalf of the accused. A verbatim record shall be made by tape recording of all meetings of the committee at which testimony is presented. The accused and the accuser may be accompanied at the meeting(s) by a friend or advisor. Such friend or advisor shall not participate in the proceedings before the committee.
- 20.23.08.** The discipline hearing committee shall conclude its meeting(s) and render its decision in writing within 45 days of the commencement of the meeting for which written notice was given under 20.23.06. The written decision shall be in two parts:
  - a. Findings of Fact. In this part, the committee shall set forth what it has found to be the relevant facts, that is, what it believes to be the truth of the matter.

- b. Determination. In this part, the committee shall state whether, based upon the facts that it has found, it believes discipline should be imposed and if so, which one or more of the following should be imposed:
  - 1) private censure and admonition by the synodical bishop.
  - 2) suspension for a period not exceeding three months from the office and functions of the ordained ministry in the case of an ordained minister or from the role and functions of a rostered layperson in the case of a layperson on a roster of this church.
  - 3) participation in such programs of evaluation, therapy, continuing education, or similar experience as the committee may direct.
  - 4) referral of written charges (amended to reflect additional evidence presented to the committee) to a discipline hearing committee convened under 20.21.08. through 20.21.24. or 20.22.05. through 20.22.07.

**20.23.09.** The decision of the discipline hearing committee shall be made by a majority vote of its members who were present at the hearing. The decision of the discipline hearing committee shall be final on the date it is issued by the committee. Within 30 days of that date, one of the parties may appeal to the Committee on Appeals and may request the Committee on Appeals to stay the effective date of the decision. A stay may be granted in whole or in part and subject to such conditions, if any, as the Committee on Appeals may require. The decisions of the Committee on Appeals shall be final.

**20.30. CONGREGATIONS**

**20.31.01.** Congregations shall be subject to discipline for:

- a. departing from the faith confessed by this church;
- b. willfully disregarding or violating the criteria for recognition as congregations of this church; or
- c. willfully disregarding or violating the provisions of the constitution or bylaws of this church.

**20.31.02.** The disciplinary actions which may be imposed are:

- a. censure and admonition by the bishop of the synod;
- b. suspension from this church for a designated period, the consequences of such suspension being the loss of voting rights of any member (including ordained ministers) of the congregation at synod or churchwide assemblies, the loss of the right to petition, and the forfeiture of eligibility by any member of the congregation to serve on any council, board, committee, or other group of this church, any of its synods, or any other subdivision thereof;
- c. suspension of the congregation from this church for a designated period (with the same consequences as in b.) during which the congregation shall be under the administration of the synod, provided that a congregation may refuse to accept such administration in which

case it shall be removed from the roster of congregations of this church; or

d. removal from the roster of congregations of this church.

**20.31.03.** Charges against a congregation which could lead to discipline must be specific and in writing, subscribed to by the accuser(s), and be made by one or more of the following:

- a. at least one-fifth of the voting members of the congregation, submitted to the synodical bishop;
- b. at least three other congregations of the synod, submitted to the synodical bishop;
- c. the Synod Council; or
- d. the synodical bishop.

**20.31.04.** When there are indications that a cause for discipline exists, efforts shall be made by the bishop of the synod to resolve the situation by consultation in the same manner as set forth above for ordained ministers in 20.21.04. and 20.21.05.

**20.31.05.** If those efforts fail, the procedures for discipline shall be the same as that set forth above for ordained ministers in 20.21.07. through 20.21.22.

#### **20.40. MEMBERS OF CONGREGATIONS**

**20.41.01.** The offenses for which a member of a congregation shall be subject to discipline are:

- a. denial of the Christian faith;
- b. conduct grossly unbecoming a member of the Church of Christ; or
- c. persistent trouble-making within the congregation.

**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.

**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.

**20.41.04.** To assure due process and due protection for the accused as required in 20.11., members of the Congregation Council who participate in the preparation of the written charges or who present evidence or testimony in the hearing before the Congregation Council are disqualified from voting upon the question of the guilt of the accused member. In addition, due process requires the following:

- a. the right to be given a specific written statement of the charges;
- b. the right to a hearing by the Congregation Council;
- c. the right of the accused to testify in person or remain silent;
- d. the right to call witnesses;
- e. the right to introduce documentary evidence;
- f. the right to confront and cross-examine witnesses;
- g. the right to a hearing closed to the public unless both the accuser(s) and the accused agree to a public hearing;
- h. the right to a written decision as required by these bylaws;
- i. the right to be treated with fundamental procedural fairness, which means:
  - 1) avoidance by council members of written communications to or from either accused or accuser(s) without copy to the other;
  - 2) avoidance by council members of other communications with either the accused or the accuser(s) outside of the presence of the other;
  - 3) maintaining proper decorum during the hearing;
  - 4) allowing both the accuser(s) and the accused to present their cases without unnecessary interruptions;
  - 5) keeping a verbatim record of the hearing, made either by a stenographer or court reporter or by audio or video recording; and
  - 6) allowing both the accuser(s) and the accused to be accompanied at the hearing by a representative (who may, but need not, be an attorney) who may also participate in the proceedings.

**20.41.05.** The accused can be found guilty by the vote of at least two-thirds of the members of the Congregation Council who are not disqualified and who are present and voting. Should renewed admonition prove ineffectual, the council shall impose one of the following disciplinary actions:

- a. censure before the council or the congregation;
- b. suspension from stated privileges of membership for a definite designated period of time; or
- c. termination of membership.

A resolution of the council suspending or terminating the membership of a member of this congregation shall be delivered to the person in writing.

- 20.41.06.** Appeal from any disciplinary action imposed by the Congregation Council may be made to the Synod Council, whose decision shall be final.
- 20.41.07.** Disciplinary actions may be reconsidered and revoked by the Congregation Council upon receipt of:
- a. evidence that injustice has been done; or
  - b. evidence of repentance and amendment.
- 20.41.08.** No member of a congregation shall be subject to discipline for offenses that the Congregation Council has previously heard and decided, unless so ordered by the Synod Council after an appeal.
- 20.41.A01. *Rules for Appeals to a Synod Council***

- a. *Any appeal to the Synod Council must be made by written notice within 30 days after the decision of the Congregation Council has been delivered to the accused member(s). The written notice of the intent to appeal must be given by certified or registered mail to the Synod Council (in care of the vice president of the synod), with a copy to the chair of the Congregation Council and the congregation's pastor.*
- b. *Any party who has appealed to the Synod Council for review of a decision of a Congregation Council may request a stay in the effective date or other provision contained in the decision pending the appeal. The request must be in writing and shall set forth the reasons why the requested stay is advisable. The request shall be forwarded to the Synod Council (in care of the vice president of the synod) with copy to the other party. The Synod Council may grant the other party an opportunity to respond in writing. The Synod Council may grant a stay for the period, and may renew the stay for further periods, as it determines to be appropriate. The Synod Council may make the grant of a stay subject to such conditions as it determines to be appropriate.*
- c. *The chair of the Congregation Council must furnish the record on appeal to the Synod Council (in care of the vice president of the synod), certifying to the completeness and accuracy of the record on appeal, within 30 days of the receipt of the written notice, unless the vice president allows additional time for compelling reasons. The record on appeal will consist of the following:*
  - 1) *the citation and specific written charges as served upon the accused member(s) prior to the hearing before the Congregation Council;*
  - 2) *the congregation's constitution, bylaws, and continuing resolutions and a copy of any rules governing the hearing before the Congregation Council;*
  - 3) *identities of the person(s) who prepared the written charges and of the members of the Congregation Council who heard the case;*

- 4) *the verbatim record or the audio or video recording of the hearing before the Congregation Council;*
  - 5) *all documents or physical evidence presented at the hearing before the Congregation Council;*
  - 6) *the written decision of the Congregation Council;*
  - 7) *proof that the written decision was delivered to the accused member(s); and*
  - 8) *certification that the successive steps required by Matthew 18:15-17 were followed, as specified in bylaw 20.41.02. in the Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America.*
- d. *If the Synod Council has reason to believe or doubt that a required action was taken by the Congregation Council, but the action is not revealed in the record on appeal, the Synod Council may solicit, by written request to the chair of the Congregation Council with copies to the accused member(s), written confirmation of the action. Copies of the confirmation shall be supplied to the accused member(s).*
  - e. *The party making an appeal must present a written statement of reasons why the decision of the Congregation Council should be reversed or set aside. The Congregation Council will then submit a written response to the Synod Council. The party making an appeal may present a brief written rebuttal. Appropriate page limitations and due dates for these statements will be established by the vice president of the synod. Parties shall promptly give each other copies of any written statements filed with the Synod Council.*
  - f. *Members of the Congregation Council and the accused members shall refrain from discussing appeals made to the Synod Council, except as required to discharge their duties under these rules. Members of the Synod Council shall refrain from discussing appeals, except as required to discharge their duty to decide the appeal. Members of the Congregation Council and the accused member(s) will not communicate with Synod Council members concerning the appeal unless all parties are included in the communication.*
  - g. *No member of the Synod Council may participate in any appeal if such a member is related to the accused member(s), to any witness who testified before the Congregation Council, or to a member of the Congregation Council, or where such Synod Council member is a current or recent member of the congregation. For good cause, a member of the Synod Council may voluntarily disqualify himself or herself from participation.*
  - h. *The Synod Council will meet in executive session and consider the appeal solely on the basis of the record and written statements. Normally, the Synod Council will meet and render its written decision within 60 days from the due date for the last written statement to be submitted by the parties.*

- i. *The Synod Council will affirm the decision of the Congregation Council unless it finds that:*
  - 1) *the requirements of due process or fundamental procedural fairness were not met;*
  - 2) *the Congregation Council's decision was not supported by any evidence in the record; or*
  - 3) *the record on appeal is insufficient to make a determination.*
- j. *Final decisions of the Synod Council require an affirmative vote by at least two-thirds of those present and voting. The decision of the Synod Council shall be delivered in writing to the accused member(s), the chair of the Congregation Council, the congregation's pastor, the synodical bishop, and the secretary of this church.*

**20.50. RECALL OR DISMISSAL**

**20.51. The recall or dismissal of the presiding bishop, vice president, or secretary of this church and the vacating of office may be effected:**

- a. **for willful disregard or violation of the constitution and bylaws of this church;**
- b. **for such physical or mental disability as renders the officer incapable of performing the duties of office; or**
- c. **for such conduct as would subject the officer to disciplinary action as an ordained minister or as a member of a congregation of this church.**

**20.52. Proceedings for the recall or dismissal of such an officer shall be instituted by petition by:**

- a. **the Church Council on a vote of at least two-thirds of its elected members; or**
- b. **the Churchwide Assembly on a vote of at least two-thirds of its members.**

**The petition shall be filed with the chair of the Committee on Appeals and shall set forth the specific charge or charges.**

**20.52.A05. Recall or Dismissal of a Churchwide Officer**

- a. *The petition for recall or dismissal described in 20.52. shall be filed with the chair of the Committee on Appeals (in care of the secretary of the Evangelical Lutheran Church in America, 8765 West Higgins Road, Chicago, Illinois 60631, except if the subject of the petition is the secretary, the petition shall be in care of the presiding bishop of this church at the same address).*
- b. *In the case of alleged physical or mental incapacity of the officer,*
  - 1) *with respect to the officer the procedures outlined in 13.63. shall first be followed, and if such officer does not accept the decision of the Church Council, the Church Council may proceed to petition for proceedings for recall or dismissal.*



- 2) *in the event of such petition, four members of the Committee on Appeals, designated by the committee chair and consisting of two ordained ministers and two laypersons, shall*
  - a) *investigate such conditions in person;*
  - b) *seek competent medical testimony;*
  - c) *seek the counsel and advice of the other officers of this church; and*
  - d) *submit a written report of their findings to the other members of the Committee on Appeals.*
- 3) *the members of the Committee on Appeals, other than those who investigated the conditions and other than those who are disqualified, shall review the findings of the investigation committee and by an affirmative vote of at least two-thirds of those present and voting may adopt the findings and grant the petition.*
- c. *If the officer is an ordained minister, grounds for recall or dismissal include those set forth in 20.21.01. and as defined under the process described in 20.71.11. and 20.71.12. for discipline of ordained ministers. If the officer is a layperson, grounds for recall or dismissal include those set forth in 20.41.01.*
- d. *In the case of alleged willful disregard or violation of the constitution and bylaws of this church or of alleged conduct as would subject the officer to disciplinary action, the following procedures shall apply:*
  - 1) *The petition shall be referred to the Committee on Appeals which shall function as the discipline hearing committee that shall conduct a hearing in accordance with the rules provided for in 20.21.16., except to the extent that those rules are in conflict with 20.51., 20.52., 20.53., or with the provisions of this continuing resolution; and*
  - 2) *the members of the Committee on Appeals, other than those who are disqualified, may grant the petition by an affirmative vote of at least two-thirds of those present and voting.*
- e. *Upon the filing of a written petition, the Executive Committee of the Church Council may temporarily suspend the officer from service without prejudice, but with continuation of compensation, including benefits, if the officer is a salaried employee. Appeals from such temporary suspension shall be provided in 13.63.*

**20.53. Notice of a decision by the Committee on Appeals that the charges have been sustained shall be given to the accused person, the Church Council shall be notified of the entry of such judgment, and the office shall be vacated.**

**20.53.11.** The Church Council shall appoint three members from the Committee on Appeals who shall recommend a similar process for the recall or dismissal

of an officer of a synod, which process shall become operative when ratified by the Church Council.

**20.53.A92. Recall or Dismissal of a Synod Officer**

a. *The recall or dismissal of the bishop, vice president, secretary, or treasurer of a synod of this church and the vacating of office may be effected:*

- 1) *for willful disregard or violation of the constitution and bylaws of this church or the constitution and bylaws of the synod;*
- 2) *for such physical or mental disability as renders the officer incapable of performing the duties of office; or*
- 3) *for such conduct as would subject the officer to disciplinary action as an ordained minister or as a member of a congregation of this church.*

b. *Proceedings for the recall or dismissal of a synodical bishop shall be instituted by written petition by:*

- 1) *the Synod Council on an affirmative vote of at least two-thirds of its elected members present and voting;*
- 2) *the Synod Assembly on an affirmative vote of at least two-thirds of its members present and voting;*
- 3) *at least 10 synodical bishops; or*
- 4) *the presiding bishop of this church.*

*The petition shall be filed with the chair of the Committee on Appeals (in care of the secretary of the Evangelical Lutheran Church in America, 8765 West Higgins Road, Chicago, Illinois 60631) and shall set forth the specific charge or charges.*

c. *Proceedings for the recall or dismissal of an officer of a synod, other than the synodical bishop, shall be instituted by written petition by:*

- 1) *the Synod Council on an affirmative vote of at least two-thirds of its elected members present and voting;*
- 2) *the Synod Assembly on an affirmative vote of at least two-thirds of its members present and voting; or*
- 3) *the synodical bishop.*

*The petition shall be filed with the chair of the Committee on Appeals (in care of the secretary of the Evangelical Lutheran Church in America, 8765 West Higgins Road, Chicago, Illinois 60631) and shall set forth the specific charge or charges.*

d. *In the case of alleged physical or mental incapacity of an officer of a synod,*

- 1) *the procedures outlined in †S8.56. shall first be followed, and if such officer does not accept the decision of the Synod Council, the Synod Council may proceed to petition for proceedings for recall or dismissal.*

- 2) *four members of the Committee on Appeals, designated by the committee chair and consisting of two ordained ministers and two laypersons, shall*
    - a) *investigate such conditions in person;*
    - b) *seek competent medical testimony;*
    - c) *seek the counsel and advice of the presiding bishop of this church if such officer is the synodical bishop;*
    - d) *seek the counsel and advice of the synodical bishop if such officer is the vice president, secretary, or treasurer of the synod; and*
    - e) *submit a written report of their findings to the other members of the Committee on Appeals.*
  - 3) *the members of the Committee on Appeals, other than those who investigated the conditions and other than those who are disqualified, shall review the findings of the investigation committee and by an affirmative vote of at least two-thirds of those present and voting shall adopt the findings and grant the petition.*
- e. *If the synod officer is an ordained minister, grounds for recall or dismissal include those set forth in 20.21.01. and as defined under the process described in 20.71.11. and 20.71.12. for discipline of ordained ministers.*
  - f. *If the synod officer is a layperson, grounds for recall or dismissal include those set forth in 20.41.01.*
  - g. *If the case of alleged willful disregard or violation of the constitution and bylaws of this church or the constitution and bylaws of the synod or of alleged conduct as would subject the officer to disciplinary action, the following procedures shall apply:*
    - 1) *if the proceedings were instituted by the presiding bishop of this church, the synodical bishop, or at least 10 other synodical bishops, the petitioner shall first meet with the Executive Committee of the Synod Council in which the officer serves. The Executive Committee shall function as a consultation panel to give advice to the petitioner;*
    - 2) *if as a result of the consultation the petition is not filed, no further proceedings shall be required;*
    - 3) *if as a result of the consultation the petition is filed or if the proceedings were instituted by the Synod Assembly or the Synod Council, the petition shall be referred to the Committee on Appeals, which shall function as the discipline hearing committee that shall conduct a hearing in accordance with the rules provided for in 20.21.16. except to the extent that those rules are in conflict with the provisions of this continuing resolution; and*

- 4) *the members of the Committee on Appeals, other than those who are disqualified, may grant the petition by an affirmative vote of at least two-thirds of those present and voting.*
- h. *Upon the filing of a written petition, the Executive Committee of the Synod Council may temporarily suspend the officer from service in the synod without prejudice, but with continuation of compensation, including benefits, if the officer is a salaried employee of the synod. Appeals from such temporary suspension shall be provided in †S8.56.*
- i. *Written notice of a decision by the Committee on Appeals that the charges have been sustained shall be given to the affected officer. The Synod Council shall be notified of such decision and the office shall be vacated if the charges have been sustained.*

**20.60. COMMITTEE ON APPEALS**

**20.61. There shall be a Committee on Appeals to which may be referred appeals from disciplinary proceedings and petitions for the recall of an officer. The Church Council shall appoint three members from the Committee on Appeals who shall recommend rules of procedure for the performance of its duties. The rules shall become effective when ratified by the Church Council.**

**20.61.A92. Rules of the Committee on Appeals**

- a. *Any appeal to the Committee on Appeals shall be made in writing within 30 days after the decision of the discipline hearing committee has been delivered to the accused and the accuser(s). Appeals may be made only by the accused or the accuser(s) or their respective designated representative. Notice of the appeal shall be given by certified or registered letter addressed to the Committee on Appeals (in care of the secretary of this church, 8765 West Higgins Road, Chicago, Illinois 60631), with a copy to the other party.*
- b. *The Committee on Appeals shall normally render its written decision within 60 days from the due date for the last written statement to be submitted under item h. below.*
- c. *The material that shall be reviewed by the Committee on Appeals (herein referred to as the record on appeal) shall consist of the following:*
  - 1) *a copy of the specific charges referred to the discipline hearing committee;*
  - 2) *copy of any rules governing the hearing before the discipline hearing committee;*
  - 3) *information concerning the composition of the discipline hearing committee that heard the case;*
  - 4) *the verbatim record or the tape recording of the hearing before the discipline hearing committee;*
  - 5) *all documents or physical evidence presented at the hearing before the discipline hearing committee;*

- 6) *the written decision of the discipline hearing committee; and*
  - 7) *proof that the written decision was delivered to the accused and the accuser(s).*
- d. *It shall be the responsibility of the chair of the discipline hearing committee to furnish the record on appeal to the Committee on Appeals (in care of the secretary of this church, 8765 West Higgins Road, Chicago, Illinois 60631), certifying to the completeness and accuracy of the record on appeal, within 30 days of the receipt of the appeal, unless the chair of the Committee on Appeals grants additional time for compelling reasons.*
  - e. *If the Committee on Appeals has reason to believe that a required action was taken by a discipline hearing committee, but such action is not revealed in the record on appeal, the Committee on Appeals may, by written request to the chair of the discipline hearing committee, with copies to the accused and the accuser(s), solicit written confirmation of such action. Copies of such confirmation shall be supplied to the accused and the accuser(s).*
  - f. *The persons or entities who may appeal to the Committee on Appeals are set forth in 20.63.*
  - g. *The circumstances for which the Committee on Appeals may reverse or set aside the decision of a discipline hearing committee are set forth in 20.62.01., and consequences of such circumstances are set forth in 20.62.02.*
  - h. *The party taking an appeal may present a written statement of reasons why the decision of a discipline hearing committee should be reversed or set aside. The other party shall have an opportunity to make a written response to the Committee on Appeals. The party taking an appeal then may present a written rebuttal. Appropriate limitations and due dates for these statements may be established by the committee chair. In the event of cross appeals, the committee chair may permit the filing of additional statements so that both parties have adequate opportunity to present their respective appeals and respond to the statement of each other. Parties shall promptly give to each other copies of any written statement filed with the Committee on Appeals.*
  - i. *Final decisions of the Committee on Appeals require an affirmative vote by at least two-thirds of those present and voting.*
  - j. *Notice of decisions of the Committee on Appeals shall be given in writing to the accused, the accuser(s), the chair of the discipline hearing committee, the synodical bishop, and the secretary of this church.*
  - k. *The Committee on Appeals also shall prepare a brief summary of each appeal, which shall be presented to the Churchwide Assembly. Such summary shall not disclose the names of the accused, the*

*accuser(s), or any witness. If the decision of the discipline hearing committee was reversed or remanded, the summary shall indicate the reasons for such reversal or remand.*

- l. The Committee on Appeals shall elect the following officers: chair, vice-chair, secretary, and assistant secretary. In addition to the duties prescribed in Chapter 20, the chair shall schedule and preside at committee meetings. In the absence of the chair, the vice-chair shall act as chair. The secretary, or assistant secretary, shall keep such record of proceedings of the committee as is necessary.*
- m. Meetings of the Committee on Appeals may be held in person or by conference telephone call.*
- n. A majority of the members of the Committee on Appeals who are not disqualified shall constitute a quorum for the conduct of its business at a scheduled meeting, and three-fourths of the members of the Committee on Appeals who are not disqualified shall constitute a quorum for the conduct of its business by conference telephone call.*
- o. Members of the Committee on Appeals shall refrain from discussing appeals made to the committee, except as required to discharge the duties of the committee membership.*
- p. No member of the Committee on Appeals shall serve on any case if such a member is related (as defined in 19.61.04.) to the accused, the accuser(s), any witness who testified before the discipline hearing committee, or a member of the consultation or discipline hearing committee that considered the case, or where such member is a member or former member of a congregation that was an accuser or an accused. A member of the Committee on Appeals also may voluntarily disqualify himself or herself.*
- q. See 20.52.A92. and 20.53.A92. for additional rules of procedure applicable in proceedings for recall or dismissal.*
- r. See 20.61.B95. for additional rules of procedure applicable to stays.*

**20.61.B95.** *Any party who has appealed to the Committee on Appeals for review of a decision of a discipline hearing committee may request a stay in the effective date or other provision contained in said decision pending the appeal. Such request shall be in writing and shall set forth the reasons why the requested stay is advisable. The request shall be forwarded to the Committee on Appeals, c/o ELCA Secretary, 8765 West Higgins Road, Chicago, Illinois 60631, with copy to the other party. The Committee on Appeals may grant the other party an opportunity to respond in writing. The Committee on Appeals may grant a stay for such period, and may renew the stay for such further periods, as it determines to be appropriate. The Committee on Appeals may make the grant of a stay subject to such conditions as it determines to be appropriate. Such determinations shall be final.*

**20.62. The circumstances for which the Committee on Appeals may reverse or set aside the decision of a discipline hearing committee and the consequences of such action shall be set forth in the bylaws.**

**20.62.01.** The judgment of a discipline hearing committee must be sustained unless the Committee on Appeals finds that one of the following conditions exists:

- a. The discipline hearing committee abused its discretion. The discipline hearing committee may not be found to have abused its discretion unless at least one of the following is true:
  - 1) The discipline hearing committee's Determination was not supported by any evidence in the record.
  - 2) One or more of the discipline hearing committee's Findings of Fact is clearly erroneous. A Finding of Fact is clearly erroneous when, although there is evidence to support it, the Committee on Appeals on the entire evidence is left with the definite and firm conviction that a mistake has been committed. The Committee on Appeals may not reverse a finding of the discipline hearing committee simply because the Committee on Appeals concludes that it would have found differently had it been the discipline hearing committee. The Committee on Appeals must give due regard to the opportunity of the discipline hearing committee to judge the credibility of the witnesses.
  - 3) Although the Findings of Fact are not clearly erroneous, the discipline hearing committee's Determination is nevertheless one with which no reasonable person, acting objectively, could agree. The committee's Determination may not be reversed simply because the Committee on Appeals, had it been the discipline hearing committee, would have reached a different conclusion. The discipline hearing committee's Determination must be sustained if reasonable people can disagree as to its propriety.
- b. Due process has not been followed.
- c. New evidence has been submitted by one of the parties, which evidence, in the judgment of the Committee on Appeals, should be considered.
- d. The record of the proceedings before the discipline hearing committee is insufficient to permit the Committee on Appeals to determine whether the committee abused its discretion or followed due process.

**20.62.02.** When the Committee on Appeals has decided to reverse or set aside the decision of the discipline hearing committee, the Committee on Appeals shall proceed as follows:

- a. If the Committee on Appeals has determined that one of the conditions listed in 20.62.01.a.1) or 20.62.01.a.2) exists, the Committee on Appeals may return the matter to the discipline hearing committee

for further proceedings or render its own decision, which shall be final and unappealable.

- b. If the Committee on Appeals has determined that the condition listed in 20.62.01.a.3) exists, it shall render its own decision, which shall be final and unappealable.
- c. If the Committee on Appeals has determined that one of the conditions listed in 20.62.01.b., 20.62.01.c., or 20.62.01.d. exists, it shall return the matter to the discipline hearing committee for further proceedings.

**20.63. The decision of a discipline hearing committee may be appealed to the Committee on Appeals by:**

- a. the accuser(s) who brought charges upon which a discipline hearing committee has acted;
- b. an ordained minister upon whom discipline has been imposed by a discipline hearing committee;
- c. a congregation upon whom discipline has been imposed by a discipline hearing committee; or
- d. other persons on the official rosters of this church upon whom discipline has been imposed by a discipline hearing committee.

**20.64. The Committee on Appeals shall be comprised of six ordained ministers and six laypersons, elected by the Churchwide Assembly for a term of six years, without consecutive reelection.**

**20.65. The Committee on Appeals shall elect its own officers.**

**20.66. Decisions of the Committee on Appeals shall be final; an affirmative vote by at least two-thirds of those present and voting shall be necessary to render a decision or opinion. Each decision or opinion shall be reported as soon as practical in writing to the parties concerned, and a summary of action taken shall be reported to the Churchwide Assembly.**

**20.70. DEFINITIONS AND GUIDELINES**

**20.71.11.** The Committee on Appeals shall establish definitions and guidelines, subject to approval by the Church Council, to enable clear and uniform application of the grounds for discipline in each of the above categories.

**20.71.12.** The Committee on Appeals shall present to the Church Council for consideration and recommendation a process and definitions, as required in bylaw 20.71.11.

**20.80. ADJUDICATION**

**20.81. The presiding bishop and the Executive Committee of the Church Council shall be available to give counsel when disputes arise within this church.**



- 20.82.** When there is disagreement on a substantive issue among churchwide units or between or among synods of this church that cannot be resolved by the parties, the aggrieved party or parties may appeal to the presiding bishop and the Executive Committee of the Church Council for consultation. If this consultation fails to resolve the issue, a petition may be addressed by the parties to the Church Council requesting it to mediate the matter.
- 20.83.** When a component or beneficiary of a churchwide unit has a disagreement on a substantive issue which it cannot resolve with the board of its unit, it may address an appeal to the presiding bishop and the Executive Committee of the Church Council. In this case, the decision of the Executive Committee shall prevail, except that upon the motion of a member of the Church Council, the decision shall be referred to the Church Council for final action.
- 20.84.** When there is disagreement on a substantive issue between a synod or synods and the churchwide organization that cannot be resolved by the parties, the aggrieved party or parties may appeal to the Committee on Appeals for consultation and adjudication. If this appeal fails to resolve the issue, a petition may be addressed by the parties to the Churchwide Assembly, whose decision shall be final.
- 20.85.** When there is disagreement among factions within a congregation on a substantive issue which cannot be resolved by the parties, members of a congregation shall have access to the synodical bishop for consultation after informing the chair of the Congregation Council of their intent. If the consultation fails to resolve the issue(s), the Consultation Committee of the synod shall consider the matter. If the Consultation Committee of the synod shall fail to resolve the issue(s), the matter shall be referred to the Synod Council, whose decision shall be final.

## **Chapter 21.**

### **INDEMNIFICATION**

- 21.01.** Except as otherwise provided in this constitution, indemnification of any person who is or was made or threatened to be made a party to any proceeding is prohibited. For purposes of this chapter, the term, “proceeding,” means a threatened, pending, or completed civil, criminal, administrative, arbitration, or investigative proceeding, including a proceeding in the right of this church, any other church-wide unit, or any other organization, but excluding (a) a proceeding by this church and (b) a disciplinary hearing or other proceeding described in Chapter 20. For purposes of this chapter, the term, “indemnification,” includes advances of expenses.
- 21.02.** To the full extent permitted from time to time by law, each person who is or was made or threatened to be made a party to any proceeding by reason of the present or former capacity of that person as a Church Council member, officer, employee, or committee member of this church shall be indemnified against judgments, penalties, fines, settlements, excise taxes, and reasonable attorneys’ fees and disbursements incurred by that person in connection with the proceeding. While indemnification of any person by reason of that person’s capacity as a director, officer, employee, or committee member of a separately incorporated churchwide unit may be made by such separately incorporated unit, indemnification of such person by this church is prohibited. Indemnification of any person by reason of that person’s capacity as a director, officer, employee, or committee member of any other organization is subject to the provisions of section 21.03.
- 21.03.** Where a person who, while a member of the Church Council, officer, employee of the churchwide organization, member of the Conference of Bishops, or committee member of this church, is or was serving at the request of this church as (or whose duties in that position involve or involved service in the capacity of) a director, officer, partner, trustee, employee, or agent of another organization, is or was made or threatened to be made a party to a proceeding by reason of such capacity, then such person shall not be entitled to indemnification unless (a) the Church Council has established a process for determining whether a person serving in the capacity described in this section shall be entitled to indemnification in any specific case, and (b) that process has been applied in making a specific determination that such person is entitled to indemnification.
- 21.04.** This church may purchase and maintain insurance on behalf of itself or any person entitled to indemnification pursuant to this chapter against any liability asserted against and incurred by this church or by such other person in or arising from a capacity described in section 21.02. or section 21.03.

**Chapter 22.**

**AMENDMENTS, BYLAWS, AND CONTINUING RESOLUTIONS**

**22.10. AMENDMENTS TO CONSTITUTION**

**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.**

**22.20. BYLAWS**

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

**22.30. CONTINUING RESOLUTIONS**

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



**CONSTITUTION  
for  
SYNODS**



**August 2007**

## Introduction

Placement together of those constitutional provisions, bylaws, and continuing resolutions that pertain to the same matter is recommended.

Each is separately codified, but all are preceded by the letter “S” denoting that they are part of the synodical constitution.

- a. Constitutional provisions are codified by two sets of numbers, as in S9.08. or †S10.01.
- b. A bylaw related to S9.08. would be codified as S9.08.01., and to †S10.01. as S10.01.01. A bylaw under a required provision would not carry the dagger “†” that designates a required constitutional provision.
- c. Continuing resolutions also are codified by three sets of numbers, except that the third set is preceded by a capital letter. Thus, a continuing resolution might be numbered S10. to designate the chapter; S10.07. to designate the subject matter within the chapter; and the third set might be numbered A07. in the codification S10.07.A07. to indicate by the “A” that it is the first continuing resolution regarding that subject and by the “07” that it was adopted in 2007.

### Types of constitutional provisions

Three types of constitutional provisions are found within each synod’s constitution.

- a. Required provisions are designated by a dagger “†”. Such required provisions:
  - (1) may only be adopted or amended by the Churchwide Assembly;
  - (2) may not be altered or amended by the Synod Assembly; and
  - (3) are to be introduced “at once” into the synod’s constitution upon notification of the amendment or adoption of the provision (†S18.11.).
- b. Recommended provisions are provided in this *Constitution for Synods*, as approved by the Churchwide Assembly. Such recommended provisions may be adopted by majority vote at one meeting of the Synod Assembly (†S18.12.).
- c. Other provisions may be initiated in and adopted by each respective synod (†S18.13.), but such provisions may not conflict with required constitutional provisions or with churchwide constitutional provisions and bylaws. Synodical constitutional amendments become effective upon ratification by the Church Council or Churchwide Assembly.

# CONSTITUTION FOR SYNODS

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## Chapter 1.

### NAME AND INCORPORATION

- †S1.01. The name of this synod shall be (*name of synod*) of the Evangelical Lutheran Church in America.
- †S1.02. For the purposes of this constitution and the accompanying bylaws, the (*name of synod*) of the Evangelical Lutheran Church in America is hereafter designated as “this synod” or “the synod.”
- †S1.11. This synod shall be incorporated. Amendments to the articles of incorporation of this synod shall be submitted to the Church Council for ratification before filing.
- †S1.21. The seal of this synod is (*describe*).

## Chapter 2.

### STATUS

- †S2.01. This synod possesses the powers conferred upon it, and accepts the duties and responsibilities assigned to it, in the *Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America* (ELCA or “this church”), which are recognized as having governing force in the life of this synod.
- †S2.02. No provision of this constitution shall be inconsistent with the constitution and bylaws of this church.

## Chapter 3.

### TERRITORY

- †S3.01. The territory of this synod, as determined by the Churchwide Assembly, shall be: \_\_\_\_\_.
- †S3.02. “Determined by the Churchwide Assembly,” as stipulated by †S3.01., is understood to include the reported changes in synod relationship made by any congregation in a border area agreed under ELCA bylaws 10.01.11. and 10.02.02.

## Chapter 4.

### CONFESSION OF FAITH

- †S4.01. This synod confesses the Triune God, Father, Son, and Holy Spirit.
- †S4.02. This synod confesses Jesus Christ as Lord and Savior and the Gospel as the power of God for the salvation of all who believe.

- a. Jesus Christ is the Word of God incarnate, through whom everything was made and through whose life, death, and resurrection God fashions a new creation.
  - b. The proclamation of God's message to us as both Law and Gospel is the Word of God, revealing judgment and mercy through word and deed, beginning with the Word in creation, continuing in the history of Israel, and centering in all its fullness in the person and work of Jesus Christ.
  - c. The canonical Scriptures of the Old and New Testaments are the written Word of God. Inspired by God's Spirit speaking through their authors, they record and announce God's revelation centering in Jesus Christ. Through them God's Spirit speaks to us to create and sustain Christian faith and fellowship for service in the world.
- †S4.03. This synod accepts the canonical Scriptures of the Old and New Testaments as the inspired Word of God and the authoritative source and norm of its proclamation, faith, and life.
- †S4.04. This synod accepts the Apostles', Nicene, and Athanasian Creeds as true declarations of the faith of this synod.
- †S4.05. This synod accepts the Unaltered Augsburg Confession as a true witness to the Gospel, acknowledging as one with it in faith and doctrine all churches that likewise accept the teachings of the Unaltered Augsburg Confession.
- †S4.06. This synod accepts the other confessional writings in the Book of Concord, namely, the Apology of the Augsburg Confession, the Smalcald Articles and the Treatise, the Small Catechism, the Large Catechism, and the Formula of Concord, as further valid interpretations of the faith of the Church.
- †S4.07. This synod confesses the Gospel, recorded in the Holy Scripture and confessed in the ecumenical creeds and Lutheran confessional writings, as the power of God to create and sustain the Church for God's mission in the world.

## **Chapter 5.**

### **NATURE OF THE CHURCH**

- †S5.01. All power in the Church belongs to our Lord Jesus Christ, its head. All actions of this synod are to be carried out under his rule and authority.
- †S5.02. The Church exists both as an inclusive fellowship and as local congregations gathered for worship and Christian service. Congregations find their fulfillment in the universal community of the Church, and the universal Church exists in and through congregations. This church, therefore, derives its character and powers both from the sanction and representation of its congregations and from its inherent nature as an expression of the broader fellowship of the faithful. In length, it acknow-



ledges itself to be in the historic continuity of the communion of saints; in breadth, it expresses the fellowship of believers and congregations in our day.

## **CHAPTER 6.**

### **STATEMENT OF PURPOSE**

- †S6.01. The Church is a people created by God in Christ, empowered by the Holy Spirit, called and sent to bear witness to God's creative, redeeming, and sanctifying activity in the world.
- †S6.02. To participate in God's mission, this synod as a part of the Church shall:
- a. Proclaim God's saving Gospel of justification by grace for Christ's sake through faith alone, according to the apostolic witness in the Holy Scripture, preserving and transmitting the Gospel faithfully to future generations.
  - b. Carry out Christ's Great Commission by reaching out to all people to bring them to faith in Christ and by doing all ministry with a global awareness consistent with the understanding of God as Creator, Redeemer, and Sanctifier of all.
  - c. Serve in response to God's love to meet human needs, caring for the sick and the aged, advocating dignity and justice for all people, working for peace and reconciliation among the nations, and standing with the poor and powerless, and committing itself to their needs.
  - d. Worship God in proclamation of the Word and administration of the sacraments and through lives of prayer, praise, thanksgiving, witness, and service.
  - e. Nurture its members in the Word of God so as to grow in faith and hope and love, to see daily life as the primary setting for the exercise of their Christian calling, and to use the gifts of the Spirit for their life together and for their calling in the world.
  - f. Manifest the unity given to the people of God by living together in the love of Christ and by joining with other Christians in prayer and action to express and preserve the unity which the Spirit gives.
- †S6.03. To fulfill these purposes, this synod, in partnership with the churchwide organization, shall bear primary responsibility for the oversight of the life and mission of this church in the territory of this synod. In fulfillment of this role, this synod shall:
- a. Provide for the pastoral care of congregations, ordained ministers, associates in ministry, deaconesses, and diaconal ministers of this church in this synod, including:
    - 1) approving candidates for the ordained ministry in cooperation with the appropriate seminaries of this church, which may be done through multi-synodical committees;
    - 2) authorizing ordinations and ordaining on behalf of this church;

- 3) approving associates in ministry, deaconesses, and diaconal ministers of this church, which may be done through multi-synodical committees;
  - 4) authorizing the commissioning of associates in ministry, the consecration of deaconesses, and the consecration of diaconal ministers of this church; and
  - 5) consulting in the calling process for ordained ministers, associates in ministry, deaconesses, and diaconal ministers.
- b. Provide for leadership recruitment, preparation, and support in accordance with churchwide standards and policies, including:
    - 1) nurturing and supporting congregations and lay leaders;
    - 2) seeking and recruiting qualified candidates for the rostered ministries of this church;
    - 3) making provision for pastoral care, call or appointment review, and guidance;
    - 4) encouraging and supporting persons on the rosters of this church in stewardship of their abilities, care of self, and pursuit of continuing education to undergird their effectiveness of service; and
    - 5) supporting recruitment of leaders for this church's colleges, universities, seminaries, and social ministry organizations.
  - c. Provide for discipline of congregations, ordained ministers, and persons on the official lay rosters; as well as for termination of call, appointment, adjudication, and appeals consistent with the procedures established by this church in Chapter 20 of the ELCA constitution and bylaws.
  - d. Foster organizations for youth, women, and men, and organizations for language or ethnic communities.
  - e. Plan for the mission of this church in this synod, initiating and developing policy and implementing programs, consistent with churchwide policy, including:
    - 1) ecumenical guidance and encouragement;
    - 2) development of new ministries, redevelopment of existing ministries, and support and assistance in the conclusion, if necessary, of a particular ministry;
    - 3) leadership and encouragement of congregations in their evangelism efforts;
    - 4) development of relationships to and participation in planning for the mission of social ministry organizations and ministries;
    - 5) encouragement of financial support for the work of this church by individuals and congregations;
    - 6) provision for resources for congregational life;

- 7) assistance to the members of its congregations in carrying out their ministries in the world; and
  - 8) interpretation of social statements in a manner consistent with the interpretation given by the churchwide unit which assisted in the development of the statement, and suggestion of social study issues through (a) Synod Assembly memorials to the Churchwide Assembly or (b) resolutions for referral from the Synod Assembly through the Synod Council to the Church Council and (c) Synod Council resolutions addressed to the Church Council or for referral to a unit of the churchwide organization through the Church Council's Executive Committee.
- f. Promote interdependent relationships among congregations, synods, and the churchwide organization, and enter into partnership with other synods in the region.
  - g. Participate in churchwide programs and develop support for the ministry of the churchwide organization.
  - h. Foster the grouping of congregations in conferences, clusters, coalitions, or other area subdivisions for mission purposes.
  - i. Support relationships with and provide partnership funding on behalf of colleges, universities, and campus ministries.
  - j. Foster relationships with and provide partnership funding on behalf of social ministry organizations.
  - k. Maintain relationships with and provide partnership funding on behalf of seminaries and continuing education centers.
  - l. Foster supporting relationships with camps and other outdoor ministries.
  - m. Foster supporting relationships with preschools, elementary schools, and secondary schools operated by congregations of this synod.
  - n. Interpret the work of this church to congregations and to the public.
  - o. Respond to human need, work for justice and peace, care for the sick and the suffering, and participate responsibly in society.
  - p. Provide for archives in conjunction with other synods.
  - q. Cooperate with other synods and the churchwide organization in creating, using, and supporting regions to carry out those functions of this synod which can best be done cooperatively with other synods and the churchwide organization.
  - r. Elect members of the Churchwide Assembly in accordance with bylaw 12.41.11. of the constitution and bylaws of the Evangelical Lutheran Church in America and according to procedures specified in the bylaws of this constitution.

†S6.04. Except as otherwise provided in this constitution and bylaws, the Synod Council shall establish processes that will ensure that at least 60 percent of the members of the synod assemblies, councils, committees, boards,

and other organizational units shall be laypersons; and that, as nearly as possible, 50 percent of the lay members of assemblies, councils, committees, boards, or other organizational units shall be female and 50 percent shall be male; and that, where possible, the representation of ordained ministers shall be both male and female. This synod shall establish processes that will enable it to reach a minimum goal that 10 percent of its assemblies, councils, committees, boards, or other organizational units be persons of color and/or persons whose primary language is other than English.

†S6.04.A01. *It is the goal of this synod that 10 percent of the membership of synod assemblies, councils, committees, boards and/or other organizational units be persons of color and/or persons whose primary language is other than English.*

†S6.05. Each assembly, council, committee, board, commission, task force, or other body of this synod or any synodical units shall be conclusively presumed to have been properly constituted, and neither the method of selection nor the composition of any such assembly, council, committee, board, commission, task force, or other body may be challenged in a court of law by any person or be used as the basis of a challenge in a court of law to the validity or effect of any action taken or authorized by any such assembly, council, committee, board, commission, task force, or other body.

## **Chapter 7.**

### **SYNOD ASSEMBLY**

†S7.01. This synod shall have a Synod Assembly, which shall be its highest legislative authority. The powers of the Synod Assembly are limited only by the provisions in the Articles of Incorporation, this constitution and bylaws, the assembly's own resolutions, and the constitutions and bylaws of the Evangelical Lutheran Church in America.

†S7.11. A regular meeting of the Synod Assembly shall be held at least biennially.

S7.12. Special meetings of the Synod Assembly may be called by the bishop with the consent of the Synod Council, and shall be called by the bishop at the request of one-fifth of the voting members of the Synod Assembly.

a. The notice of each special meeting shall define the purpose for which it is to be held. The scope of actions to be taken at such a special meeting shall be limited to the subject matter(s) described in the notice.

b. If the special meeting of the Synod Assembly is required for the purpose of electing a successor bishop because of death, resignation, or inability to serve, the special meeting shall be called by the presiding bishop of the Evangelical Lutheran Church in America in cooperation with the Synod Council.

- S7.13.** Notice of the time and place of all meetings of the Synod Assembly shall be given by the secretary of this synod.
- S7.14.** One-half of the members of the Synod Assembly shall constitute a quorum.
- †S7.21.** The membership of the Synod Assembly, of which at least 60 percent of the voting membership shall be composed of laypersons, shall be constituted as follows:
- a. All ordained ministers under call on the roster of this synod in attendance at this Synod Assembly shall be voting members.
  - b. All associates in ministry, deaconesses of the Evangelical Lutheran Church in America, and diaconal ministers, under call, on the official lay rosters of this synod shall have both voice and vote as lay voting members in the Synod Assembly, in addition to the voting membership of lay members of congregations provided in item †S7.21.c.
  - c. A minimum of one lay member elected by each congregation with fewer than 175 baptized members and a minimum of two lay members elected by each congregation with 175 or more baptized members related to this synod, normally one of whom shall be male and one of whom shall be female, shall be voting members. The Synod Council shall establish a formula to provide additional lay representation from congregations on the basis of the number of baptized members in the congregation. The Synod Council shall seek to ensure that, as nearly as possible, 50 percent of the lay members of the assembly shall be female and 50 percent shall be male. Additional members from each congregation normally shall be equally divided between male and female.
  - d. Voting membership shall include the officers of this synod.
- S7.22.** The synod may establish processes that permit retired ordained ministers, retired associates in ministry, retired deaconesses, and retired diaconal ministers on the roster of this synod to serve as voting members of the Synod Assembly, consistent with †S7.21.c. above.
- S7.23.** All retired ordained ministers, all ordained ministers on leave from call, all associates in ministry on leave from call or retired, all deaconesses of the Evangelical Lutheran Church in America on leave from call or retired, and all diaconal ministers of this church on leave from call or retired, all of whose names appear on the rosters of this synod, shall have the privilege of voice but not vote at all meetings of the Synod Assembly. The presiding bishop of the Evangelical Lutheran Church in America and such other official representatives of this church as may be designated from time to time by the Church Council shall also have voice but not vote in the meetings of the Synod Assembly. Like privileges shall be accorded to those additional persons whom the Synod Assembly or the Synod Council shall from time to time designate.

- S7.24.** Ordained ministers under call on the roster of this synod shall remain as members of the Synod Assembly so long as they remain under call and so long as their names appear on the roster of ordained ministers of this synod. Associates in ministry, deaconesses of the Evangelical Lutheran Church in America, and diaconal ministers of this church serving under call on the roster of this synod shall remain as members of the Synod Assembly so long as they remain under call and so long as their names appear on the official lay roster of this synod. Lay members of the Synod Assembly representing congregations shall continue as such until replaced by the election of new members or until they have been disqualified by termination of membership. Normally, congregations will hold elections prior to each regular meeting of the Synod Assembly.
- †**S7.25.** Except as otherwise provided in this constitution or in the *Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America*, each voting member of the Synod Assembly shall be a voting member of a congregation of this synod.
- S7.26.** This synod may establish processes through the Synod Council that permit representatives of mission settings formed with the intent of becoming chartered congregations and authorized worshiping communities of the synod, which have been authorized under ELCA bylaw 10.02.03., to serve as voting members of the Synod Assembly, consistent with †S7.21. Authorized worshiping communities, acknowledged under criteria, policies, and procedures approved by the Church Council of the Evangelical Lutheran Church in America, shall accept and adhere to the Confession of Faith and Statement of Purpose of this church, shall be served by leadership under the criteria of this church, and shall be subject to the discipline of this church.
- 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.
- S7.28.** Duly elected voting members of the Synod Council who are not otherwise voting members of the Synod Assembly under †S7.21. shall be granted the privilege of both voice and vote as members of the Synod Assembly.
- †**S7.31.** Proxy and absentee voting shall not be permitted in the transaction of any business of this synod.
- S7.32.** *Robert's Rules of Order*, latest edition, shall govern parliamentary procedure of the Synod Assembly, unless otherwise ordered by the assembly.
- S7.33.** “*Ex officio*” as used herein means membership with full rights of voice and vote unless otherwise expressly limited.

## **Chapter 8. OFFICERS**

†**S8.01.** The officers of this synod shall be a bishop, a vice president, a secretary, and a treasurer.

### **S8.10. Bishop**

†**S8.11.** The bishop shall be elected by the Synod Assembly. The bishop shall be a pastor who is an ordained minister of the Evangelical Lutheran Church in America.

†**S8.12.** As this synod's pastor, the bishop shall be an ordained minister of Word and Sacrament who shall:

- a. Preach, teach, and administer the sacraments in accord with the Confession of Faith of this church.
- b. Have primary responsibility for the ministry of Word and Sacrament in this synod and its congregations, providing pastoral care and leadership for this synod, its congregations, its ordained ministers, and its other rostered leaders.
- c. Exercise solely this church's power to ordain (or provide for the ordination by another synodical bishop of) approved candidates who have received and accepted a properly issued, duly attested letter of call for the office of ordained ministry (and as provided in the bylaws of the Evangelical Lutheran Church in America).
- d. Commission (or provide for the commissioning of) approved candidates who have received and accepted a properly issued, duly attested letter of call for service as associates in ministry; consecrate (or provide for the consecration of) approved candidates who have received and accepted a properly issued, duly attested letter of call for service as deaconesses; and consecrate (or provide for the consecration of) approved candidates who have received and accepted a properly issued, duly attested letter of call for service as diaconal ministers of this church.
- e. Attest letters of call for persons called to serve congregations in the synod, letters of call for persons called by the Synod Council, and letters of call for persons on the rosters of this synod called by the Church Council.
- f. Install (or provide for the installation of):
  - 1) the pastors of all congregations of this synod;
  - 2) ordained ministers called to extraparish service within this church; and
  - 3) persons serving in the other rostered ministries within this synod.
- g. Exercise leadership in the mission of this church and in so doing:
  - 1) Interpret and advocate the mission and theology of the whole church;

- 2) Lead in fostering support for and commitment to the mission of this church within this synod;
  - 3) Coordinate the use of the resources available to this synod as it seeks to promote the health of this church's life and witness in the areas served by this synod;
  - 4) Submit a report to each regular meeting of the Synod Assembly concerning the synod's life and work; and
  - 5) Advise and counsel this synod's related institutions and organizations.
- h. Practice leadership in strengthening the unity of the Church and in so doing:
- 1) Exercise oversight of the preaching, teaching, and administration of the sacraments within this synod in accord with the Confession of Faith of this church;
  - 2) Be responsible for administering the constitutionally established processes for the resolution of controversies and for the discipline of ordained ministers, other rostered leaders, and congregations of this synod;
  - 3) Be the chief ecumenical officer of this synod;
  - 4) Consult regularly with other synodical bishops and the Conference of Bishops;
  - 5) Foster awareness of other churches throughout the Lutheran world communion and, where appropriate, engage in contact with leaders of those churches;
  - 6) Cultivate communion in faith and mission with appropriate Christian judicatory leaders functioning within the territory of this synod; and
  - 7) Be *ex officio* a member of the Churchwide Assembly.
- i. Oversee and administer the work of this synod and in so doing:
- 1) Serve as the president of the synod corporation and be the chief executive and administrative officer of this synod, who is authorized and empowered, in the name of this synod, to sign deeds or other instruments and to affix the seal of this synod;
  - 2) Preside at all meetings of the Synod Assembly and provide for the preparation of the agenda for the Synod Assembly, Synod Council, and the council's Executive Committee;
  - 3) Ensure that the constitution and bylaws of the synod and of the churchwide organization are duly observed within this synod, and that the actions of the synod in conformity therewith are carried into effect;
  - 4) Exercise supervision over the work of the other officers;
  - 5) Coordinate the work of all synodical staff members;
  - 6) Appoint all committees for which provision is not otherwise made;



- 7) Be a member of all committees and any other organizational units of the synod, except as otherwise provided in this constitution;
- 8) Provide for preparation and maintenance of synodical rosters containing:
  - a) the names and addresses of all ordained ministers of this synod and a record of the calls under which they are serving or the date on which they become retired or disabled; and
  - b) the names and addresses of all other rostered persons of this synod and a record of the positions to which they have been called or the date on which they become retired or disabled;
- 9) Annually bring to the attention of the Synod Council the names of all rostered persons on leave from call or engaged in approved graduate study in conformity with the constitution and bylaws of this church and pursuant to prior action of this synod through the Synod Council;
- 10) Provide for prompt reporting to the secretary of this church of:
  - a) additions to and subtractions from the rosters of this synod and the register of congregations;
  - b) the issuance of certificates of transfer for rostered persons in good standing who have received and accepted a properly issued, duly attested, regular letter of call under the jurisdiction of another synod; and
  - c) the entrance of the names of such persons for whom proper certificates of transfer have been received;
- 11) Provide for preparation and maintenance of a register of the congregations of this synod and the names of the laypersons who have been elected to represent them; and
- 12) Appoint a statistician of the synod, who shall secure the parochial reports of the congregations and make the reports available to the secretary of this church for collation, analysis, and distribution of the statistical summaries to this synod and the other synods of this church.

**S8.14.** The synodical bishop may have such assistants as this synod shall from time to time authorize.

†**S8.15.** The presiding bishop of this church, or the appointee of the presiding bishop, shall install into office, in accord with the policy and approved rite of this church, each newly elected synodical bishop.

**S8.20. Vice President**

†**S8.21.** The vice president shall be elected by the Synod Assembly. The vice president shall be a layperson. The vice president shall be a voting member of a congregation of this synod. The vice president shall not receive a salary for the performance of the duties of the office.

**S8.22.** The vice president shall chair the Synod Council.

**S8.23.** In the event of the death, resignation, or disability of the bishop, the vice president shall convene the Synod Council to arrange for the conduct of the duties of the bishop until a new bishop shall be elected or, in the case of temporary disability, until the bishop resumes full performance of the duties of the office.

**S8.30. Secretary**

†**S8.31.** The secretary shall be elected by the Synod Assembly. The secretary shall be a voting member of a congregation of this synod. The secretary may be either a layperson or an ordained minister.

†**S8.32.** The secretary shall:

- a. Keep the minutes of all meetings of the Synod Assembly and Synod Council, be responsible for the printing and distribution of such minutes, and perform such other duties as this synod may from time to time direct.
- b. Be authorized and empowered, in the name of this synod, to attest all instruments which require the same, and which are signed and sealed by the bishop.
- c. In consultation with the bishop, classify and arrange all important papers and documents and deposit them in the archives of this synod.
- d. Submit to the secretary of this church at least nine months before each regular Churchwide Assembly a certified list of the voting members elected by the Synod Assembly.

**S8.40. Treasurer**

†**S8.41.** The treasurer shall be elected by the Synod Assembly. The treasurer shall be a voting member of a congregation of this synod. The treasurer may be either a layperson or an ordained minister.

**S8.42.** The treasurer shall provide and be accountable for:

- a. Management of the monies and accounts of this synod, its deeds, mortgages, contracts, evidences of claims and revenues, and trust funds, holding the same at all times subject to the order of this synod.
- b. Investment of funds upon the authorization of the Synod Council.
- c. Receipt and acknowledgment of offerings, contributions, and bequests made to this synod, collecting interest and income from its invested funds, and paying regular appropriations and orders on the several accounts as approved and directed by the Synod Council. The treasurer shall transmit each month to the treasurer of the Evangelical Lutheran Church in America the funds received by this synod for the general work of this church.
- d. Maintenance of a regular account with each congregation of this synod and informing the congregation, at least quarterly, of the status of this account.
- e. Rendering at each regular meeting of the Synod Assembly a full, detailed, and duly audited report of receipts and disbursements in the several accounts of this synod for the preceding fiscal year, together

with the tabulation, for record and publication in the minutes, of the contributions from the congregations.

- f. Giving of corporate surety in the amount determined by the Synod Council, which shall be in the custody of the secretary, and the premium therefore shall be paid by this synod. Fidelity coverage provided by the Evangelical Lutheran Church in America shall be deemed a fulfillment of this requirement.

**S8.50. General Provisions**

- †S8.51. The terms of office of the officers of this synod shall be:
  - a. The bishop of this synod shall be elected to a term of six years and may be reelected.
  - b. The vice president, secretary, and treasurer of this synod shall be elected to a term of \_\_\_\_\_ years and may be reelected.
- S8.52. The terms of the officers shall begin on the first day of the \_\_\_\_\_ month following election.
- †S8.53. Each officer shall be a voting member in a congregation of this synod, except that the bishop need not be a member of a congregation of this synod at the time of election.
- †S8.54. Should the bishop die, resign, or be unable to serve, the vice president shall convene the Synod Council to arrange for the appropriate care of the responsibilities of the bishop until an election of a new bishop can be held or, in the case of temporary disability, until the bishop is able to serve again. Such arrangements may include the appointment by the Synod Council of an interim bishop, who during the vacancy or period of disability shall possess all of the powers and authority of a regularly elected bishop. The term of the successor bishop, elected by the next Synod Assembly or a special meeting of the Synod Assembly called for the purpose of election, shall be six years with the subsequent election to take place at the Synod Assembly closest to the expiration of such a term and with the starting date of a successor term to be governed by constitutional provision S8.52.
- S8.55. Should the vice president, secretary, or treasurer die, resign, or be unable to serve, the bishop, with the approval of the Executive Committee of the Synod Council, shall arrange for the appropriate care of the responsibilities of the officer until an election of a new officer can be held or, in the case of temporary disability, until the officer is able to serve again. The term of the successor officer, elected by the next Synod Assembly, shall be \_\_\_\_\_ years.
- †S8.56. The Executive Committee of the Synod Council shall determine whether an officer is unable to serve; the officer may appeal the decision of the Executive Committee by requesting a hearing before the Synod Council. A meeting to determine the ability of an officer to serve shall be called upon the request of at least three members of the Executive Committee and prior written notice of the meeting shall be given to the officer in question at least ten calendar days prior to the meeting.

- †S8.57. The recall or dismissal of an officer may be effected in accordance with the procedure established by the Committee on Appeals of the Evangelical Lutheran Church in America.
- †S8.58. If the bishop is to be temporarily absent from the synod for an extended period, the bishop, with the consent of the Synod Council, may appoint as acting bishop for such period an ordained minister of this church. Except as limited by action of the Synod Council, an acting bishop shall possess all of the powers and authority of a regularly elected bishop other than authority to ordain or to authorize the ordination of properly approved candidates for ordination.

**Chapter 9.**  
**NOMINATIONS AND ELECTIONS**

- †S9.01. The Synod Assembly shall elect such officers of this synod and such other persons as the constitution and bylaws may require, according to procedures set forth in the bylaws.
- †S9.02. In all elections by the Synod Assembly, other than for the bishop, a majority of the legal votes cast shall be necessary for election.
- S9.03. There shall be a Nominating Committee consisting of \_\_\_\_\_ members who shall be appointed by the Synod Council to serve for each regular meeting of the Synod Assembly. Additional nominations may be made from the floor for all elections for which nominations are made by the Nominating Committee.
- S9.04. The bishop shall be elected by the Synod Assembly by ecclesiastical ballot. Three-fourths of the legal votes cast shall be necessary for election on the first ballot. If no one is elected, the first ballot shall be considered the nominating ballot. Three-fourths of the legal votes cast on the second ballot shall be necessary for election. The third ballot shall be limited to the seven persons (plus ties) who received the greatest number of legal votes on the second ballot, and two-thirds of the legal votes cast shall be necessary for election. The fourth ballot shall be limited to the three persons (plus ties) who receive the greatest number of legal votes on the third ballot, and 60 percent of the legal votes cast shall be necessary for election. On subsequent ballots a majority of the legal votes cast shall be necessary for election. These ballots shall be limited to the two persons (plus ties) who receive the greatest number of legal votes on the previous ballot.
- S9.05. The Nominating Committee shall nominate at least two persons for vice president; additional nominations may be made from the floor.
- S9.06. The Synod Council shall nominate two persons for secretary; additional nominations may be made from the floor.
- S9.07. The Synod Council shall nominate two persons for treasurer; additional nominations may be made from the floor.

- S9.08.** In all elections, except for the bishop, the names of the persons receiving the highest number of legal votes, but not elected by a majority of the legal votes cast on a preceding ballot, shall be entered on the next ballot to the number of two for each vacancy unfilled. On any ballot when only two names appear, a majority of the legal votes cast shall be necessary for election.
- S9.09.** The result of each ballot in every election shall be announced in detail to the assembly.
- S9.11.** The Synod Council shall elect or appoint representatives to the steering committee of its region.

**Chapter 10.**  
**SYNOD COUNCIL**

- †**S10.01.** The Synod Council consisting of the four officers of the synod, 10 to 24 other members, and at least one youth shall be elected by the Synod Assembly.
  - a. Each person elected to the Synod Council shall be a voting member of a congregation of this synod, with the exception of ordained ministers on the roster of this synod who reside outside the territory of this synod. The process for election and the term of office when not otherwise provided shall be specified in the bylaws. A member of the Church Council of the Evangelical Lutheran Church in America, unless otherwise elected as a voting member of the Synod Council, may serve as an advisory member of the Synod Council with voice but not vote.
  - b. The term of office of members of the Synod Council, with the exception of the officers and the youth member, shall be \_\_\_\_ years.
- †**S10.02.** The Synod Council shall be the board of directors of this synod and shall serve as its interim legislative authority between meetings of the Synod Assembly. It may make decisions which are not in conflict with actions taken by the Synod Assembly or which are not precluded by provisions of this constitution or the constitution and bylaws of the Evangelical Lutheran Church in America.
- S10.03.** The functions of the Synod Council shall be to:
  - a. Exercise trusteeship responsibilities on behalf of this synod.
  - b. Recommend program goals and budgets to the regular meetings of the Synod Assembly.
  - c. Carry out the resolutions of the Synod Assembly.
  - d. Provide for an annual review of the roster of ordained ministers and of other official rosters, receive and act upon appropriate recommendations regarding those persons whose status is subject to reconsideration and action under the constitution and bylaws of the

Evangelical Lutheran Church in America, and make a report to the Synod Assembly of the Synod Council's actions in this regard.

- e. Issue letters of call to ordained ministers and letters of call to associates in ministry, deaconesses, and diaconal ministers as authorized by Chapter 7 of the constitution and bylaws of the Evangelical Lutheran Church in America.
  - f. Fill vacancies until the next regular meeting of the Synod Assembly except as may otherwise be provided in the constitution or bylaws of this synod, and determine the fact of the incapacity of an officer of this synod.
  - g. Report its actions to the regular meeting of the Synod Assembly.
  - h. Perform such other functions as are set forth in the bylaws of this synod, or as may be delegated to it by the Synod Assembly.
- S10.04.** Any proposal to appropriate funds, whether by amendment to the budget or otherwise, which is presented to a meeting of the Synod Assembly without the approval of the Synod Council, shall require a two-thirds vote for adoption.
- S10.05.** No elected member of the Synod Council shall receive compensation for such service.
- S10.06.** If a member of the Synod Council ceases to be a member in good standing on a roster of this synod, if an ordained minister, or to be a voting member of a congregation of this synod, if a layperson, the office filled by such member shall at once become vacant.
- S10.07.** The composition of the Synod Council, the number of its members, and the manner of their selection, as well as the organization of the Synod Council, its additional duties and responsibilities, and the number of meetings to be held each year shall be as set forth in the bylaws.

## **Chapter 11.**

### **COMMITTEES**

**(names of other organizational units)**

- †**S11.01.** There shall be an Executive Committee, a Consultation Committee, a Committee on Discipline, a Mutual Ministry Committee, and such other committees as this synod may from time to time determine. The duties and functions of such committees, or any other organizational units created by this synod, and the composition and organizational structure of such units, shall be as set forth in this constitution or in the bylaws or continuing resolutions, and shall be subject to any applicable provisions or requirements of the constitution and bylaws of the Evangelical Lutheran Church in America.
- †**S11.02.** The Consultation Committee of this synod shall consist of at least six persons and not more than 12 persons, of whom half shall be ordained

ministers and half shall be laypersons, who shall each be elected by the Synod Assembly for a term of six years without consecutive reelection. The functions of the Consultation Committee are set forth in Chapter 20 of the *Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America* and in Chapter 17 of this constitution. The size of the Consultation Committee, in accord with this provision, shall be defined in this synod's bylaws.

- †S11.03. The Committee on Discipline of this synod shall consist of 12 persons of whom six shall be ordained ministers and six shall be laypersons, who shall each be elected by the Synod Assembly for a term of six years without consecutive reelection.
- a. The functions of the Committee on Discipline of this synod are set forth in Chapter 20 of the *Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America*.
  - b. The terms of committee members shall be staggered so that the terms of four committee members (two clergy and two lay) expire every two years.
  - c. The Synod Council shall fill vacancies on the Committee on Discipline for any unexpired term.

- †S11.04. The Mutual Ministry Committee shall be appointed by the Executive Committee of the Synod Council to provide support and counsel to the bishop.

**S11.10. General Provisions**

- S11.11. This synod shall in its bylaws or by continuing resolution establish a process to ensure that the members of its committees and other organizational units will be persons possessing the necessary knowledge and competence to be effective members of such units, and to meet the requirements of †S6.04. With the exception of ordained ministers on the roster of this synod who reside outside the territory of this synod, each member of a committee of this synod, or any other organizational unit created by this synod, shall be a voting member of a congregation of this synod.

**Chapter 12.**

**CONFERENCES, CLUSTERS, COALITIONS,  
OR OTHER AREA SUBDIVISIONS**

- †S12.01. This synod shall establish conferences, clusters, coalitions, or other area subdivisions within its territory as specified in the bylaws. The purpose of such groupings shall be to foster interdependent relationships among congregations, institutions, and synodical and churchwide units for mission purposes.

**Chapter 13.**  
**CONGREGATIONS**

†S13.01. Each congregation, except those certified as congregations of the Evangelical Lutheran Church in America by the uniting churches, prior to being listed in the register of congregations of this synod, shall adopt the *Model Constitution for Congregations* or one acceptable to this synod, which is not in contradiction to the constitution and bylaws of the Evangelical Lutheran Church in America.

- a. **New congregations.** A congregation newly formed by this church and any congregation seeking recognition and reception by this church shall:
  - 1) Accept the criteria for recognition and reception as a congregation of this church, fulfill the functions of the congregation, and accept the governance provisions as provided in Chapter 9 of the ELCA constitution and bylaws.
  - 2) Adopt governing documents that include fully and without alterations the Preamble, Chapter 1, where applicable, and all required provisions of Chapters 2, 3, 4, 5, 6, 7, 8, 9, 15, 16, 17, 18, and 19 in the *Model Constitution for Congregations* consistent with requirements of this constitution and the constitution of this church. Bylaws and continuing resolutions, appropriate for inclusion in these chapters and not in conflict with these required provisions in the *Model Constitution for Congregations*, the constitution of this synod, or the *Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America*, may be adopted as described in Chapters 16 and 18 of the *Model Constitution for Congregations*.
  - 3) Accept the commitments expected of all congregations of the ELCA as stated in \*C6.01., \*C6.02., and \*C6.03. of the *Model Constitution for Congregations*.
- b. **Congregations from another church body.** If a congregation is a member of another church body, the leaders of the congregation first should consult with the appropriate authorities of that church body before taking action to leave its current church body. After such consultation, leaders of the congregation should make contact with the ELCA synod bishop or staff where the congregation is located.
- c. **Recognition and reception.** Recognition and reception into this church of transferring or independent congregations by the Evangelical Lutheran Church in America is based on the judgment of the synod and action by the synod through the Synod Council and Synod Assembly. The synod bishop shall provide for prompt reporting of such additions to the secretary of this church for addition to the register of congregations.



- †**S13.02.** It shall be the responsibility of each congregation of this synod annually to choose from among its voting members laypersons to serve as members of the Synod Assembly as well as persons to represent it at meetings of any conference, cluster, coalition, or other area subdivision of which it is a member. The number of persons to be elected by each congregation and other qualifications shall be as prescribed in guidelines established by this synod.
- S13.11.** When a pastor or when an associate in ministry, deaconess, or diaconal minister resigns, the Congregation Council shall receive the letter of resignation, report it to the congregation, and at once notify the bishop of this synod.
- S13.12.** A congregation under financial obligation to its former pastor or associate in ministry, deaconess, or diaconal minister shall make satisfactory settlement of the obligation before calling a successor.
- S13.21.** The alignment of congregations in pastoral charges, and all alterations in any alignment, shall be subject to approval by the Synod Assembly or by the Synod Council.
- †**S13.22.** Each congregation of the Evangelical Lutheran Church in America within the territory of this synod, except those which are in partnership with the Slovak Zion Synod, shall establish and maintain a relationship with this synod.
- †**S13.23.** Provision 9.71. of the ELCA constitution shall govern the relationship of this synod and a congregation of this synod regarding the property of the congregation. This synod may transfer or convey property to a congregation of the synod, subject to restrictions accepted by the congregation, including provision that if the Synod Council, in its sole and exclusive discretion, determines (1) that the property is not being used to serve the mission and ministry needs of this church, or (2) that the congregation has transferred, encumbered, mortgaged, or in any way burdened or impaired any right, title, or interest in the property without the prior approval of the Synod Council, then title to the property shall revert to the synod, and the congregation, upon written demand, shall reconvey the property to the synod.
- S13.24.** If any congregation of this synod has disbanded, or if the members of a congregation agree that it is no longer possible for it to function as such, or if it is the opinion of the Synod Council that the membership of a congregation has become so scattered or so diminished in numbers as to make it impractical for such a congregation to fulfill the purposes for which it was organized or that it is necessary for this synod to protect the congregation's property from waste and deterioration, the Synod Council, itself or through trustees appointed by it, may take charge and control of the property of the congregation to hold, manage, and convey the same on behalf of this synod. The congregation shall have the right to appeal the decision to the Synod Assembly.

**S13.25.** This synod may temporarily assume administration of a congregation upon its request or with its concurrence.

**S13.30. Discipline**

†**S13.31.** Congregations and members of congregations are subject to discipline in accordance with the provisions of Chapter 20 of the ELCA constitution and bylaws.

**Chapter 14.**

**ORDAINED MINISTERS AND LAY ROSTERED MINISTERS**

†**S14.01.** The time and place of the ordination of those persons properly called to congregations or extraparish service of this synod shall be authorized by the bishop of this synod.

†**S14.02.** Consistent with the faith and practice of the Evangelical Lutheran Church in America,

- a. Every ordained minister shall:
  - 1) preach the Word;
  - 2) administer the sacraments;
  - 3) conduct public worship;
  - 4) provide pastoral care; and
  - 5) speak publicly to the world in solidarity with the poor and oppressed, calling for justice and proclaiming God's love for the world.
- b. Each ordained minister with a congregational call shall, within the congregation:
  - 1) offer instruction, confirm, marry, visit the sick and distressed, and bury the dead;
  - 2) supervise all schools and organizations of the congregation;
  - 3) install regularly elected members of the Congregation Council; and
  - 4) with the council, administer discipline.
- c. Every pastor shall:
  - 1) strive to extend the Kingdom of God in the community, in the nation, and abroad;
  - 2) seek out and encourage qualified persons to prepare for the ministry of the Gospel;
  - 3) impart knowledge of this church and its wider ministry through distribution of its periodicals and other publications; and
  - 4) endeavor to increase the support given by the congregation to the work of the ELCA churchwide organization and of this ELCA synod.

- S14.03.** The pastor (a) shall keep accurate parochial records of all baptisms, confirmations, marriages, burials, communicants, members received, members dismissed, or members excluded from the congregation, (b) shall submit a summary of such statistics annually to this synod, and (c) shall become a member of the congregation upon receipt and acceptance of the letter of call. In a parish of multiple congregations, the pastor shall hold membership in one of the congregations.
- S14.04.** Whenever members of a congregation move to such a distance that regular attendance at its services becomes impractical, it shall be the duty of the pastor to commend them, upon their consent, to the pastoral care of a Lutheran congregation nearer to their place of residence.
- S14.05.** Each ordained minister on the roster of this synod shall submit a report of his or her ministry to the bishop of the synod at least 90 days prior to each regular meeting of the Synod Assembly.
- †**S14.11.** When a congregation of this church desires to call a pastor or a candidate for the pastoral office in the ordained ministry of this church:
- a. Each congregation of this synod shall consult the bishop of this synod before taking any steps leading to the extending of a call to a prospective pastor.
  - b. For issuance of a letter of call to a pastor or pastoral candidate by a congregation of this synod in accord with ELCA constitutional provision 7.41., a two-thirds majority ballot vote shall be required of members of the congregation present and voting at a meeting regularly called for the purpose of issuing such a call.
  - c. When the congregation has voted to issue a call to a prospective pastor, the letter of call shall be submitted to the bishop of this synod for the bishop's signature.
- S14.12.** No ordained minister shall accept a call without first conferring with the bishop of this synod. An ordained minister shall respond with an answer of acceptance or declination to a letter of call within 30 days of receipt of such call. In exceptional circumstances with the approval of the bishop of this synod and the chair of the Congregation Council of the congregation issuing the call, an additional 15 days may be granted to respond to a letter of call.
- †**S14.13.** 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 this synod, the bishop in his or her sole discretion may, or when such allegations have been brought to this 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 bishop of this synod with the advice of the committee shall declare the pastorate vacant. Upon the restoration of a disabled pastor to health, the bishop of this 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 bishop of this synod together with the committee described in †S14.13.b. shall decide on the course of action to be recommended to the pastor and the congregation. If they agree to carry out such recommendations, no further action shall be taken by this synod. If either party fails to assent, the congregation may dismiss the pastor at a legally called meeting after consultation with the bishop, either (a) by a two-thirds majority vote of the voting members present and voting where the bishop and the committee did not recommend termination of the call, or (b) by a simple majority vote of the voting members present and voting where the bishop and the committee recommended termination of the call.
  - e. If, in the course of proceedings described in †S14.13.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 and the constitution of this synod.

- f. If, following the appointment of the committee described in †S14.13.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 bishop of this synod may temporarily suspend the pastor from service in the congregation(s) without prejudice and with pay provided through a joint synodical and churchwide fund and with housing provided by the congregation(s).
- †S14.14. Ordained ministers shall respect the integrity of the ministry of congregations which they do not serve and shall not exercise ministerial functions therein unless invited to do so by the pastor, or if there is no duly called pastor, then by the interim pastor in consultation with the Congregation Council.
- †S14.15. The parochial records of each congregation shall be kept in a separate book which shall remain its property. The secretary of the congregation shall attest to the bishop of this synod that such records have been placed in his or her hands in good order by a departing pastor before:
  - a. installation in another field of labor, or
  - b. the issuance of a certificate of dismissal or transfer.
- †S14.16. The pastor shall make satisfactory settlement of all financial obligations to a former congregation before:
  - a. installation in another field of labor, or
  - b. the issuance of a certificate of dismissal or transfer.
- †S14.17. During service to a congregation, an interim pastor shall have the rights and duties in the congregation of a regularly called pastor. The interim pastor may delegate the same in part to an interim supply pastor with the consent of the bishop of this synod. The interim pastor and any ordained ministers who may assist shall refrain from exerting influence in the selection of a pastor. Upon completion of service, the interim pastor shall certify to the bishop of this synod that the parochial records, for the period for which the interim pastor was responsible, are in order.
- †S14.18. With the approval of the synodical bishop expressed in writing, which sets forth a clear statement of the purpose to be served by such a departure from the normal rule of permanency of the call as expressed in †S14.13., a congregation may call a pastor for a specific term. Details of such calls shall be in writing setting forth the purpose and conditions involved. Prior to the completion of a term, the bishop of this synod or a representative of the bishop shall meet with the pastor and representatives of the congregation for a review of the call. Such call may also be terminated before its expiration in accordance with the provisions of †S14.13.
- S14.21. All ordained ministers under a call shall attend meetings of the Synod Assembly, and the pastors of congregations shall also attend the meetings of the conference, cluster, coalition, or other area subdivision to which the congregation belongs.

**S14.30. Official Rosters of Laypersons**

- †S14.31. The provisions in the churchwide documents and such provisions as may be developed by the appropriate churchwide unit governing associates in ministry, deaconesses, and diaconal ministers of this church shall apply in this synod.
- a. When a congregation of this synod desires to call an associate in ministry, deaconess, or diaconal minister or a candidate for these official rosters of laypersons of this church:
    - 1) Such a congregation of this synod shall consult the synodical bishop before taking any steps leading to extending such a call.
    - 2) Issuance of such a letter of call shall be in accord with criteria, policies, and procedures developed by the appropriate churchwide unit, reviewed by the Conference of Bishops, and adopted by the Church Council of the Evangelical Lutheran Church in America.
    - 3) When the congregation has voted to issue a call to an associate in ministry, deaconess, or diaconal minister, the letter of call shall be submitted to the bishop of this synod for the bishop's signature.
  - b. An associate in ministry, deaconess, or diaconal minister shall confer with the bishop of this synod before accepting a call within this synod.
  - c. The call of a congregation, when accepted by an associate in ministry, deaconess, or diaconal minister, shall constitute a continuing mutual relationship and commitment which, except in the case of the death of the individual, shall be terminated only following consultation with the synodical bishop in accordance with policy developed by the appropriate churchwide unit, reviewed by the Conference of Bishops, and adopted by the Church Council of the Evangelical Lutheran Church in America.
  - d. Associates in ministry, deaconesses, and diaconal ministers on the roster of this synod who are serving under call shall attend meetings of the Synod Assembly.

**Chapter 15.**

**FINANCIAL MATTERS**

- †S15.01. The fiscal year of this synod shall be February 1 through January 31.
- †S15.11. Since the congregations, synods, and churchwide organization are interdependent units that share responsibly in God's mission, all share in the responsibility to develop, implement, and strengthen the financial support program of the whole church. The gifts and offerings of the members of the Evangelical Lutheran Church in America are given to support all parts of this church and thus partnership in this church should be evidenced in determining each part's share of the gifts and offerings. Therefore:

- a. The mission of this church beyond the congregation is to be supported by such a proportionate share of each congregation's annual budget as each congregation determines. This synod shall develop guidelines for determining "proportionate share," and shall consult with congregational leaders to assist each congregation in making its determination.
  - b. This synod shall receive the proportionate share of the mission support from its congregations, and shall transmit that percentage of each congregation's mission support as determined by the Churchwide Assembly to the treasurer of the Evangelical Lutheran Church in America.
- †S15.12. The annual budget of this synod shall reflect the entire range of its own activities and its commitment to partnership funding with other synods and the churchwide organization. Unless an exception is granted upon the request of this synod by the Church Council, each budget shall include the percentage of congregational mission support assigned to it by the Churchwide Assembly.
- S15.13. On the basis of estimated income, the Synod Council shall authorize expenditures within the budget for the fiscal year. Expenditure authorizations shall be subject to revision, in light of changing conditions, by the Synod Council.
- S15.14. Except when such procedure would jeopardize current operations, a reserve amounting to no more than 16 percent of the sum of the amounts scheduled in the next year's budget for regular distribution to synodical causes shall be carried forward annually for disbursement in the following year in the interest of making possible a more even flow of income to such causes. The exact number of dollars to be held in reserve shall be determined by the Synod Council.
- S15.21. No appeal to congregations of this or any other synod of the Evangelical Lutheran Church in America for the raising of funds shall be conducted by congregations or organizations related to or affiliated with this synod without the consent of the Synod Assembly or the Synod Council.
- †S15.31. This synod shall arrange to have an annual audit of its financial records conducted by a certified public accountant firm selected by the Synod Council. The audited annual financial report shall be submitted by this synod to the churchwide Office of the Treasurer and to the congregations of this synod. The financial reports shall be in the format approved from time to time by the churchwide Office of the Treasurer.
- †S15.32. This synod shall maintain adequate, continuous insurance coverage in accordance with standards recommended by the churchwide organization. Insurance programs offered or endorsed by the churchwide organization shall be deemed to fulfill this obligation.

**Chapter 16.**  
**INDEMNIFICATION**

- †S16.01. Except as otherwise provided in this constitution, indemnification of any person who is or was made or threatened to be made a party to any proceeding is prohibited. For purposes of this chapter, the term, “proceeding,” means a threatened, pending, or completed civil, criminal, administrative, arbitration, or investigative proceeding, including a proceeding in the right of this synod or any other organization. Except as otherwise required by law, (a) the term, “proceeding,” does not include a proceeding by this synod and (b) indemnification for expenses incurred in a disciplinary hearing or other proceeding described in Chapter 20 of the *Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America* shall be permitted only as provided in †S16.05. For purposes of this chapter, the term, “indemnification,” includes advances of expenses.
- †S16.02. To the full extent permitted from time to time by law, each person who is or was made or threatened to be made a party to any proceeding by reason of the present or former capacity of that person as a Synod Council member, officer, employee, or committee member of this synod shall be indemnified against judgments, penalties, fines, settlements, excise taxes, and reasonable attorney’s fees and disbursements incurred by that person in connection with the proceeding. Indemnification of any person by reason of that person’s capacity as a director, officer, employee, or committee member of any other organization, regardless of its form or relationship to this synod, is subject to the provisions of section †S16.03.
- †S16.03. Whenever a person who, while a Synod Council member, officer, committee member, or employee of this synod, is or was serving at the request of this synod as (or whose duties in that position involve or involved service in the capacity of) a director, officer, partner, trustee, employee, or agent of another organization, is or was made or threatened to be made a party to a proceeding by reason of such capacity, then such person shall not be entitled to indemnification unless (a) the Synod Council has established a process for determining whether a person serving in the capacity described in this section shall be entitled to indemnification in any specific case, and (b) that process has been applied in making a specific determination that such person is entitled to indemnification.
- †S16.04. This synod may purchase and maintain insurance on behalf of itself or any person entitled to indemnification pursuant to this chapter against any liability asserted against and incurred by this synod or by such other person in or arising from a capacity described in section †S16.02. or section †S16.03.



- †S16.05. When in proceedings under Chapter 20 of the *Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America* written charges against an ordained minister or a layperson on an official roster of this church are made by the synodical bishop or written charges against a congregation are made by the Synod Council or the synodical bishop, and the discipline hearing committee determines that no discipline shall be imposed, and such determination is not reversed or set aside if an appeal is taken, then indemnification shall be made by the synod to the accused for reasonable attorney's fees and other reasonable expenses related to the defense of the charges. The determination of the reasonableness of such fees and expenses shall be decided by the Synod Council.

## **Chapter 17.** **ADJUDICATION**

- †S17.01. The synodical bishop and the Executive Committee of the Synod Council shall be available to give counsel when disputes arise within this synod.
- †S17.02. The synodical bishop and the Executive Committee of the Synod Council shall receive expressions of concern from ordained ministers, associates in ministry, or other persons on the official lay rosters of this church, congregations, and organizations within this synod; provide a forum in which the parties concerned can seek to work out matters causing distress or conflict; and make appropriate recommendations for their resolution. When the matter at issue cannot be resolved in this manner, the prescribed procedures for investigation, decision, appeal, and adjudication shall be followed. Allegations or charges that could lead to the discipline of an ordained minister or a person on the official lay rosters of this church shall not be addressed by the Executive Committee but shall be resolved through the disciplinary process set forth in the *Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America*.
- †S17.03. When there is disagreement among units of this synod on a substantive issue that cannot be resolved by the parties, the aggrieved party or parties may appeal to the synodical bishop and the Executive Committee of the Synod Council for a consultation. If this consultation fails to resolve the issue, a petition may be addressed by the parties to the Synod Council requesting it to arbitrate the issue. The decision of the Synod Council shall be final.
- †S17.04. When a component or beneficiary of a synod has a disagreement on a substantive issue that it cannot resolve, it may address an appeal to the synodical bishop and the Executive Committee of the Synod Council. In this case the decision of the Executive Committee shall prevail, except that upon the motion of a member of the Synod Council, the decision shall be referred to the Synod Council for final action.

**S17.10. Adjudication in a Congregation**

- †S17.11. When there is disagreement among factions within a congregation on a substantive issue that cannot be resolved by the parties, members of a congregation shall have access to the synodical bishop for consultation after informing the chair of the Congregation Council of their intent. If the consultation fails to resolve the issue(s), the Consultation Committee of this synod shall consider the matter. If the Consultation Committee of this synod shall fail to resolve the issue(s), the matter shall be referred to the Synod Council, whose decision shall be final.

**Chapter 18.**

**AMENDMENTS, BYLAWS, AND CONTINUING RESOLUTIONS**

†S18.10. **Amendments to Constitution**

- †S18.11. Certain sections of this constitution incorporate and record therein required provisions of the constitution and bylaws of this church. If such provisions are amended by this church, corresponding amendments shall be introduced at once into this constitution by the secretary of this synod upon receipt of formal certification thereof from the secretary of the Evangelical Lutheran Church in America.

- †S18.12. Whenever the secretary of the Evangelical Lutheran Church in America officially informs this synod that the Churchwide Assembly has amended the *Constitution for Synods*, this constitution may be amended to reflect any such amendment by a simple majority vote at any subsequent meeting of the Synod Assembly without presentation at a prior Synod Assembly. An amendment that is identical to a provision of the *Constitution for Synods* shall be deemed to have been ratified upon its adoption by this synod. The Church Council, through the secretary of this church, shall be given prompt notification of its adoption.

- †S18.13. Other amendments to this constitution may be adopted by this synod through either of the following procedures:

- a. An amendment may be adopted by a two-thirds vote at a regular meeting of the Synod Assembly after having been presented in writing at the previous regular meeting of the Synod Assembly over the signatures of at least \_\_\_\_\_ members and having been approved by a two-thirds vote of the voting members present and voting at such a regular meeting of the Synod Assembly.
- b. The Synod Council may propose an amendment, with notice to be sent to the congregations of this synod at least six months prior to the next regular meeting of the Synod Assembly. Such an amendment shall require for adoption a two-thirds vote of the voting members present and voting at such a regular meeting of the Synod Assembly.

All such amendments shall become effective upon ratification by the Churchwide Assembly or by the Church Council.

†S18.20. **Amendments to Bylaws**

†S18.21. This synod may adopt bylaws not in conflict with this constitution nor with the constitution and bylaws of this church. This synod may amend its bylaws at any meeting of the Synod Assembly by a two-thirds vote of voting members of the assembly present and voting. Newly adopted bylaws and amendments to existing bylaws shall be reported to the secretary of this church.

†S18.30. **Amendments to Continuing Resolutions**

†S18.31. This synod may adopt continuing resolutions not in conflict with this constitution or its bylaws or the constitution 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.



**MODEL CONSTITUTION  
FOR  
CONGREGATIONS  
OF THE  
EVANGELICAL LUTHERAN  
CHURCH IN AMERICA®**



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**2007**

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## INTRODUCTION

The *Model Constitution for Congregations of the Evangelical Lutheran Church in America* originally was adopted by the Constituting Convention of this church in Columbus, Ohio, on April 30, 1987. This was done as required by the *Constitutions, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America*.

This current edition of the *Model Constitution for Congregations of the Evangelical Lutheran Church in America* contains changes adopted by the 1989, 1991, 1993, 1995, 1997, 1999, 2001, 2003, 2005, and 2007 Churchwide Assemblies.

The model is consistent with the requirements of the constitutional governing documents of the ELCA's churchwide organization and synods.

► **Required provisions:** Sections of this constitution marked by an asterisk [\*] are required when a congregation amends its governing documents. These sections must be used without alteration or amendment of the text in any manner (neither additions nor deletions). This is in keeping with provision 9.52. in the *Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America*. This provision stipulates that when a congregation of this church “wishes to amend any provision of its governing documents, the governing documents of that congregation shall be so amended to conform to 9.25.b.” in the churchwide constitution. The provisions herein marked by an asterisk are those that are indicated as required in ELCA constitutional provision 9.25.b.

► **Review by synod:** In keeping with provisions that apply to all congregations of this church, each congregation is to provide a copy of its governing documents to the synod. As specified by ELCA bylaw 9.53.03. (numbering as listed in the 1991 and subsequent editions):

All proposed changes in the constitution or incorporation documents of a congregation shall be referred to the synod with which the congregation is affiliated. The synod shall approve or disapprove the proposed changes within 120 days of receipt thereof, and shall notify the congregation of its decision; in the absence of a decision, the changes shall go into effect.

► **Codification explanation:** A numerical codification indicates (a) general subject, (b) constitutional provisions, (c) bylaws, and (d) continuing resolutions.

- a. Major sectors are designated as chapters. The chapter designation becomes the first number in the codification sequence and is followed by a period. Thus, provisions in “Chapter 8. Membership” are preceded by “8.”
- b. Constitutional provisions are codified with two sets of numbers: the chapter number and a two-digit number preceding the second period in the codification. Thus, one constitutional provision related to “Membership” is codified \*C8.02.
- c. Bylaw provisions are codified with three sets of numbers: the chapter number, the related constitutional provision number, and a two-digit number. Thus, one bylaw provision related to “Membership” would be codified C8.02.01. Because bylaws and continuing resolutions normally are so specifically related to details of each congregation’s organization, operation, and life, no model set of bylaws or continuing resolutions is provided. Each congregation may develop its own bylaws and continuing resolutions, but no such bylaws or continuing resolutions may conflict with this constitution, the constitution and bylaws of the Evangelical Lutheran Church in America, and the constitution of the synod, as indicated in \*C6.03.e.
- d. The Congregation Council may adopt “continuing resolutions,” which may provide descriptions of operational patterns or of the ongoing responsibilities of committees or other units within the organizational structure of the congregation. Within the governing documents of a congregation, continuing resolutions are the provisions most easily amended. Unlike constitutional provisions and bylaws, continuing resolutions may be updated regularly by the Congregation Council without the necessity of calling a regular or special Congregation Meeting. Continuing resolutions also are codified with three sets of numbers except that the third set is preceded by a capital letter. Thus, a continuing resolution might be numbered C13. to designate the chapter; C13.07. to designate the subject matter within the chapter; and the third set might be numbered A07. in the codification C13.07.A07. to indicate by the “A” that it is the first continuing resolution regarding that subject and to indicate by the “07” that it was adopted in 2007.

► **Ease of use:** The provisions of your congregation’s constitution, the bylaws, and the continuing resolutions that pertain to the same matter should be placed together for clarity and ease in use.

If chapter numbers are considered the major sequence number, constitution numbers as a fraction of the chapter number, and bylaw numbers as a fraction of the constitution number, then the codification can be said to provide a progressive sequence. Thus, \*C5.01. will precede C5.03.10., and C9.11.16. will precede \*C9.13.

All provisions in the *Model Constitution for Congregations* are prefaced with “C” to distinguish these provisions from comparable ones in the synodical and churchwide constitutions.

► **Missing numbers:** As you work with the *Model Constitution for Congregations*, you may notice that certain numbers seem to be missing from the numbering sequence in some chapters. That is intentional. In the style followed here, the number “.10.”

and multiples thereof have been reserved for possible use as section headings in future editions. Therefore, in the sequence, for example, of Chapters 1, 9, and 12, these “.10.” numbers do not appear.

► **Selection of options:** Alternatives are provided in certain places within the model. Those are noted by square brackets. For example, \*C9.01. offers the alternative of election of a call committee by the congregation or by the Congregation Council. One alternative should be chosen in each instance where square brackets appear in the text.

Optional texts are provided in separate paragraphs in Chapters 11 and 12 regarding the Congregation Council and its membership. Each congregation will need to select one of those options for council membership or a variation thereof, subject to approval through the synod’s constitutional review process.

► **References to church:** In the governing documents, “Church” with a capital letter is used in references to the one, holy, catholic, and apostolic Church. In references to the Evangelical Lutheran Church in America, the words “church” and “this church” in lower case letters are employed, although, for clarity in this constitution, the full name or “ELCA” normally is used.

The specific congregation may be identified, as provided in C1.02., as “this congregation.”

► **Guidelines:** A list of guidelines for a congregation engaging in review and amendment of its constitution is available through each synod office and on the ELCA Web site ([www.elca.org/secretary/Constitutions/ModelGuide.pdf](http://www.elca.org/secretary/Constitutions/ModelGuide.pdf)).

The task of amending a constitution is not easy. It is, however, an important endeavor that merits thoughtful work. In your constitutional responsibilities, God grant you wisdom, mutual love, clear understanding of good order, and commitment to the unity of this church in faithful witness to our Lord and Savior, Jesus Christ.

THE REV. LOWELL G. ALMEN  
Secretary  
Evangelical Lutheran Church in America

August 20, 2007



**MODEL CONSTITUTION  
for  
CONGREGATIONS  
of the  
EVANGELICAL LUTHERAN  
CHURCH IN AMERICA®**

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**\*PREAMBLE**

We, baptized members of the Church of Christ, responding in faith to the call of the Holy Spirit through the Gospel, desiring to unite together to preach the Word, administer the sacraments, and carry out God's mission, do hereby adopt this constitution and solemnly pledge ourselves to be governed by its provisions. In the name of the Father and of the Son and of the Holy Spirit.

**Chapter 1.**

**NAME AND INCORPORATION**

- C1.01.** The name of this congregation shall be \_\_\_\_\_.
- C1.02.** For the purpose of this constitution and the accompanying bylaws, the congregation of \_\_\_\_\_ (*Insert full legal name*) is hereinafter designated as "this congregation."
- C1.11.** This congregation shall be incorporated under the laws of the State of \_\_\_\_\_.

**Chapter 2.**

**CONFESSION OF FAITH**

- \*C2.01.** This congregation confesses the Triune God, Father, Son, and Holy Spirit.
- \*C2.02.** This congregation confesses Jesus Christ as Lord and Savior and the Gospel as the power of God for the salvation of all who believe.
- a. Jesus Christ is the Word of God incarnate, through whom everything was made and through whose life, death, and resurrection God fashions a new creation.

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\* Required provision

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- b. The proclamation of God's message to us as both Law and Gospel is the Word of God, revealing judgment and mercy through word and deed, beginning with the Word in creation, continuing in the history of Israel, and centering in all its fullness in the person and work of Jesus Christ.
  - c. The canonical Scriptures of the Old and New Testaments are the written Word of God. Inspired by God's Spirit speaking through their authors, they record and announce God's revelation centering in Jesus Christ. Through them God's Spirit speaks to us to create and sustain Christian faith and fellowship for service in the world.
- \*C2.03. This congregation accepts the canonical Scriptures of the Old and New Testaments as the inspired Word of God and the authoritative source and norm of its proclamation, faith, and life.
  - \*C2.04. This congregation accepts the Apostles', Nicene, and Athanasian Creeds as true declarations of the faith of this congregation.
  - \*C2.05. This congregation accepts the Unaltered Augsburg Confession as a true witness to the Gospel, acknowledging as one with it in faith and doctrine all churches that likewise accept the teachings of the Unaltered Augsburg Confession.
  - \*C2.06. This congregation accepts the other confessional writings in the Book of Concord, namely, the Apology of the Augsburg Confession, the Smalcald Articles and the Treatise, the Small Catechism, the Large Catechism, and the Formula of Concord, as further valid interpretations of the faith of the Church.
  - \*C2.07. This congregation confesses the Gospel, recorded in the Holy Scripture and confessed in the ecumenical creeds and Lutheran confessional writings, as the power of God to create and sustain the Church for God's mission in the world.

### **Chapter 3.**

#### **NATURE OF THE CHURCH**

- \*C3.01. All power in the Church belongs to our Lord Jesus Christ, its head. All actions of this congregation are to be carried out under his rule and authority.
- \*C3.02. The Church exists both as an inclusive fellowship and as local congregations gathered for worship and Christian service. Congregations find their fulfillment in the universal community of the Church, and the universal Church exists in and through congregations. The Evangelical Lutheran Church in America, therefore, derives its character and powers both from the sanction and representation of its congregations and from its inherent nature as an expression of the broader fellowship of the faithful. In length, it acknowledges itself to be in the historic continuity of the communion of saints; in breadth, it expresses the fellowship of believers and congregations in our day.

## **Chapter 4.**

### **STATEMENT OF PURPOSE**

- \*C4.01.** The Church is a people created by God in Christ, empowered by the Holy Spirit, called and sent to bear witness to God's creative, redeeming, and sanctifying activity in the world.
- \*C4.02.** To participate in God's mission, this congregation as a part of the Church shall:
  - a. Worship God in proclamation of the Word and administration of the sacraments and through lives of prayer, praise, thanksgiving, witness, and service.
  - b. Proclaim God's saving Gospel of justification by grace for Christ's sake through faith alone, according to the apostolic witness in the Holy Scripture, preserving and transmitting the Gospel faithfully to future generations.
  - c. Carry out Christ's Great Commission by reaching out to all people to bring them to faith in Christ and by doing all ministry with a global awareness consistent with the understanding of God as Creator, Redeemer, and Sanctifier of all.
  - d. Serve in response to God's love to meet human needs, caring for the sick and the aged, advocating dignity and justice for all people, working for peace and reconciliation among the nations, and standing with the poor and powerless, and committing itself to their needs.
  - e. Nurture its members in the Word of God so as to grow in faith and hope and love, to see daily life as the primary setting for the exercise of their Christian calling, and to use the gifts of the Spirit for their life together and for their calling in the world.
  - f. Manifest the unity given to the people of God by living together in the love of Christ and by joining with other Christians in prayer and action to express and preserve the unity which the Spirit gives.
- \*C4.03.** To fulfill these purposes, this congregation shall:
  - a. Provide services of worship at which the Word of God is preached and the sacraments are administered.
  - b. Provide pastoral care and assist all members to participate in this ministry.
  - c. Challenge, equip, and support all members in carrying out their calling in their daily lives and in their congregation.
  - d. Teach the Word of God.
  - e. Witness to the reconciling Word of God in Christ, reaching out to all people.
  - f. Respond to human need, work for justice and peace, care for the sick and the suffering, and participate responsibly in society.

- g. Motivate its members to provide financial support for the congregation's ministry and the ministry of other parts of the Evangelical Lutheran Church in America.
  - h. Foster and participate in interdependent relationships with other congregations, the synod, and the churchwide organization of the Evangelical Lutheran Church in America.
  - i. Foster and participate in ecumenical relationships consistent with churchwide policy.
- \*C4.04.** This congregation shall develop an organizational structure to be described in the bylaws. The Congregation Council shall prepare descriptions of the responsibilities of each committee, task force, or other organizational group and shall review their actions. [Such descriptions shall be contained in continuing resolutions in the section on the Congregation Council.]
- \*C4.05.** This congregation shall, from time to time, adopt a mission statement which will provide specific direction for its programs.

## **Chapter 5.**

### **POWERS OF THE CONGREGATION**

- \*C5.01.** The powers of this congregation are those necessary to fulfill its purpose.
- \*C5.02.** The powers of this congregation are vested in the Congregation Meeting called and conducted as provided in this constitution and bylaws.
- \*C5.03.** Only such authority as is delegated to the Congregation Council or other organizational units in this congregation's governing documents is recognized. All remaining authority is retained by the congregation. The congregation is authorized to:
- a. call a pastor as provided in Chapter 9;
  - b. terminate the call of a pastor as provided in Chapter 9;
  - c. call or terminate the call of associates in ministry, deaconesses, and diaconal ministers in conformity with the applicable policy of the Evangelical Lutheran Church in America;
  - d. adopt amendments to the constitution, as provided in Chapter 17, and amendments to the bylaws, as specified in Chapter 16.
  - e. approve the annual budget;
  - f. acquire real and personal property by gift, devise, purchase, or other lawful means;
  - g. hold title to and use its property for any and all activities consistent with its purpose;
  - h. sell, mortgage, lease, transfer, or otherwise dispose of its property by any lawful means;
  - i. elect its [officers][,] [and] Congregation Council, [boards, and committees,] and require [them] [the members of the council] to carry

out their duties in accordance with the constitution[,] [and] bylaws[,] [and continuing resolutions]; and

- j. terminate its relationship with the Evangelical Lutheran Church in America as provided in Chapter 6.

**\*C5.04.** This congregation shall choose from among its voting members laypersons to serve as voting members of the Synod Assembly as well as persons to represent it at meetings of any conference, cluster, coalition, or other area subdivision of which it is a member. The number of persons to be elected by the congregation and other qualifications shall be as prescribed in guidelines established by the (insert name of synod) of the Evangelical Lutheran Church in America.

**C5.05.** This congregation shall have a mission endowment fund that will operate as specified in this congregation's [bylaws] [continuing resolutions]. The purpose of the mission endowment fund is to provide for mission work beyond the operational budget of this congregation.

## **Chapter 6.**

### **CHURCH AFFILIATION**

**\*C6.01.** This congregation shall be an interdependent part of the Evangelical Lutheran Church in America or its successor, and of the (insert name of synod) Synod of the Evangelical Lutheran Church in America. This congregation is subject to the discipline of the Evangelical Lutheran Church in America.

**\*C6.02.** This congregation accepts the Confession of Faith and agrees to the Purposes of the Evangelical Lutheran Church in America and shall act in accordance with them.

**\*C6.03.** This congregation acknowledges its relationship with the Evangelical Lutheran Church in America in which:

- a. This congregation agrees to be responsible for its life as a Christian community.
- b. This congregation pledges its financial support and participation in the life and mission of the Evangelical Lutheran Church in America.
- c. This congregation agrees to call pastoral leadership from the clergy roster of the Evangelical Lutheran Church in America in accordance with its call procedures except in special circumstances and with the approval of the bishop of the synod.
- d. This congregation agrees to consider associates in ministry, deaconesses, and diaconal ministers for call to other staff positions in the congregation according to the procedures of the Evangelical Lutheran Church in America.
- e. This congregation agrees to file this constitution and any subsequent changes to this constitution with the synod for review to ascertain that

all of its provisions are in agreement with the constitution and bylaws of the Evangelical Lutheran Church in America and with the constitution of the synod.

- \*C6.04.** Affiliation with the Evangelical Lutheran Church in America may be terminated as follows:
- a. This congregation takes action to dissolve.
  - b. This congregation ceases to exist.
  - c. This congregation is removed from membership in the Evangelical Lutheran Church in America according to the procedures for discipline of the Evangelical Lutheran Church in America.
  - d. This congregation follows the procedures outlined in \*C6.05.
- \*C6.05.** This congregation may terminate its relationship with the Evangelical Lutheran Church in America by the following procedure:
- a. A resolution indicating the desire of this congregation to terminate its relationship must be adopted at a legally called and conducted special meeting of this congregation by a two-thirds majority of the voting members present.
  - b. The secretary of this congregation shall submit a copy of the resolution to the synodical bishop and shall mail a copy of the resolution to voting members of this congregation. This notice shall be submitted within 10 days after the resolution has been adopted.
  - c. The bishop of the synod shall consult with this congregation during a period of at least 90 days.
  - d. If this congregation, after consultation, still desires to terminate its relationship, such action may be taken at a legally called and conducted special meeting by a two-thirds majority of the voting members present, at which meeting the bishop of the synod or an authorized representative shall be present. Notice of the meeting shall be mailed to all voting members at least 10 days in advance of the meeting.
  - e. A certified copy of the resolution to terminate its relationship shall be sent to the synodical bishop, at which time the relationship between this congregation and the Evangelical Lutheran Church in America shall be terminated.
  - f. Notice of termination shall be forwarded by the synodical bishop to the secretary of this church and published in the periodical of this church.
  - g.<sup>1</sup> Since this congregation was a member of the Lutheran Church in America, it shall be required, in addition to the foregoing provisions

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<sup>1</sup> *This provision is to be used in the constitutions of all congregations that formerly were a part of the Lutheran Church in America, in accord with provision 9.62.g. in the Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America.*

in \*C6.05., to receive synodical approval before terminating its membership in the Evangelical Lutheran Church in America.

h.<sup>2</sup> Since this congregation was established by the Evangelical Lutheran Church in America, it shall be required, in addition to the foregoing provisions in \*C6.05., to receive synodical approval before terminating its membership in the Evangelical Lutheran Church in America.

**\*C6.06.** If this congregation considers relocation, it shall confer with the bishop of the synod in which it is territorially located before any steps are taken leading to such action. The approval of the Synod Council shall be received before any such action is effected.

## **Chapter 7.**

### **PROPERTY OWNERSHIP**

**\*C7.01.** If this congregation ceases to exist, title to undisposed property shall pass to the (insert name of synod) Synod of the Evangelical Lutheran Church in America.

**\*C7.02.** If this congregation is removed from membership in the Evangelical Lutheran Church in America according to its procedure for discipline, title to property shall continue to reside in this congregation.

**\*C7.03.** If a two-thirds majority of the voting members of this congregation present at a legally called and conducted special meeting of this congregation vote to transfer to another Lutheran church body, title to property shall continue to reside in this congregation. Before this congregation takes action to transfer to another Lutheran church body, it shall consult with representatives of the (insert name of synod) Synod.

**\*C7.04.** If a two-thirds majority of the voting members of this congregation present at a legally called and conducted special meeting of this congregation vote to become independent or relate to a non-Lutheran church body, title to property of this congregation shall continue to reside in this congregation only with the consent of the Synod Council. The Synod Council, after consultation with this congregation by the established synodical process, may give approval to the request to become independent or to relate to a non-Lutheran church body, in which case title shall remain with the majority of this congregation. If the Synod Council fails to give such approval, title shall remain with those members who desire to continue as a congregation of the Evangelical Lutheran Church in America.

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<sup>2</sup> *This provision is to be used in the constitutions of all congregations that have been established by the Evangelical Lutheran Church in America, in accord with provision 9.62.h. in the Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America.*

- 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.

## **Chapter 8.**

### **MEMBERSHIP**

- \*C8.01.** Members of this congregation shall be those baptized persons on the roll of this congregation at the time that this constitution is adopted and those who are admitted thereafter and who have declared and maintain their membership in accordance with the provisions of this constitution and its bylaws.
- \*C8.02.** Members shall be classified as follows:
- a. ***Baptized*** members are those persons who have been received by the Sacrament of Holy Baptism in this congregation, or, having been previously baptized in the name of the Triune God, have been received by certificate of transfer from other Lutheran congregations or by affirmation of faith.
  - b. ***Confirmed*** members are baptized persons who have been confirmed in this congregation, those who have been received by adult baptism or by transfer as confirmed members from other Lutheran congregations, or baptized persons received by affirmation of faith.
  - c. ***Voting*** members are confirmed members. Such confirmed members, during the current or preceding calendar year, shall have communed in this congregation and shall have made a contribution of record to this congregation. Members of this congregation who have satisfied these basic standards shall have the privilege of voice and vote at every regular and special meeting of the congregation.
  - d. ***Associate*** members are persons holding membership in other [Lutheran] [Christian] congregations who wish to retain such membership but desire to participate in the life and mission of this congregation, or persons who wish to retain a relationship with this congregation while being members of other congregations. They have all the privileges and duties of membership except voting rights and eligibility for elected offices or membership on the Congregation Council of this congregation.



- \*C8.03. All applications for confirmed membership shall be submitted to and shall require the approval of the Congregation Council.
- \*C8.04. It shall be the privilege and duty of members of this congregation to:
  - a. make regular use of the means of grace, both Word and sacraments;
  - b. live a Christian life in accordance with the Word of God and the teachings of the Lutheran church; and
  - c. support the work of this congregation, the synod, and the churchwide organization of the Evangelical Lutheran Church in America through contributions of their time, abilities, and financial support as biblical stewards.
- \*C8.05. Membership in this congregation shall be terminated by any of the following:
  - a. death;
  - b. resignation;
  - c. transfer or release;
  - d. disciplinary action by the Congregation Council; or
  - e. removal from the roll due to inactivity as defined in the bylaws.
 Such persons who have been removed from the roll of members shall remain persons for whom the Church has a continuing pastoral concern.

**Chapter 9.**  
**THE PASTOR**

- \*C9.01. Authority to call a pastor shall be in this congregation by at least a two-thirds majority ballot vote of members present and voting at a meeting legally called for that purpose. Before a call is issued, the officers, or a committee elected by [this congregation][the Congregation Council] to recommend the call, shall seek the advice and help of the bishop of the synod.
- \*C9.02. Only a member of the clergy roster of the Evangelical Lutheran Church in America or a candidate for the roster of ordained ministers who has been recommended for the congregation by the synodical bishop may be called as a pastor of this congregation.
- \*C9.03. Consistent with the faith and practice of the Evangelical Lutheran Church in America,
  - a. Every ordained minister shall:
    - 1) preach the Word;
    - 2) administer the sacraments;
    - 3) conduct public worship;
    - 4) provide pastoral care; and
    - 5) speak publicly to the world in solidarity with the poor and oppressed, calling for justice and proclaiming God's love for the world.

- b. Each ordained minister with a congregational call shall, within the congregation:
    - 1) offer instruction, confirm, marry, visit the sick and distressed, and bury the dead;
    - 2) supervise all schools and organizations of this congregation;
    - 3) install regularly elected members of the Congregation Council; and
    - 4) with the council, administer discipline.
  - c. Every pastor shall:
    - 1) strive to extend the Kingdom of God in the community, in the nation, and abroad;
    - 2) seek out and encourage qualified persons to prepare for the ministry of the Gospel;
    - 3) impart knowledge of this church and its wider ministry through distribution of its periodicals and other publications; and
    - 4) endeavor to increase the support given by the congregation to the work of the churchwide organization of the Evangelical Lutheran Church in America (ELCA) and of the (insert name of synod) Synod of the ELCA.
- \*C9.04.** The specific duties of the pastor, compensation, and other matters pertaining to the service of the pastor shall be included in a letter of call, which shall be attested by the bishop of the synod.
- \*C9.05.** 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 the 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, 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 bishop of the synod 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 bishop of the synod together with the committee described in \*C9.05.b. shall decide on the course of action to be recommended to the pastor and the congregation. If they agree to carry out such recommendations, no further action shall be taken by the synod. If either party fails to assent, the congregation may dismiss the pastor at a legally called meeting after consultation with the bishop, either (a) by a two-thirds majority vote of the voting members present and voting where the bishop and the committee did not recommend termination of the call, or (b) by a simple majority vote of the voting members present and voting where the bishop and the committee recommended termination of the call.
- e. If, in the course of proceedings described in \*C9.05.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 and the constitution of this synod.
- f. If, following the appointment of the committee described in \*C9.05.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 bishop of the synod may temporarily suspend the pastor from service in the congregation(s) without prejudice and with pay provided through a joint synodical and churchwide fund and with housing provided by the congregation(s).

- \*C9.06. At a time of pastoral vacancy, an interim pastor shall be appointed by the bishop of the synod with the consent of this congregation or the Congregation Council.
- \*C9.07. During the period of service, an interim pastor shall have the rights and duties in the congregation of a regularly called pastor and may delegate the same in part to a supply pastor with the consent of the bishop of the synod and this congregation or Congregation Council. The interim pastor and any ordained pastor providing assistance shall refrain from exerting influence in the selection of a pastor.
- \*C9.08. This congregation shall make satisfactory settlement of all financial obligations to a former pastor before calling a successor. A pastor shall make satisfactory settlement of all financial obligations to this congregation before beginning service in a call to another congregation or employment in another ministry setting related to the Evangelical Lutheran Church in America.
- \*C9.09. When a pastor is called to serve in company with another pastor or pastors, the privileges and responsibilities of each pastor shall be specified in documents to accompany the call and to be drafted in consultation involving the pastors, the Congregation Council, and the bishop of the synod. As occasion requires, the documents may be revised through a similar consultation.
- \*C9.11. With the approval of the bishop of the synod, the congregation may depart from \*C9.05.a. and call a pastor for a specific term. Details of such calls shall be in writing setting forth the purpose and conditions involved. Prior to the completion of a term, the bishop or a designated representative of the bishop shall meet with the pastor and representatives of the congregation for a review of the call. Such a call may also be terminated before its expiration in accordance with the provisions of \*C9.05.a.
- \*C9.12. The pastor of this congregation:
  - a. shall keep accurate parochial records of all baptisms, confirmations, marriages, burials, communicants, members received, members dismissed, or members excluded from the congregation;
  - b. shall submit a summary of such statistics annually to the synod; and
  - c. shall become a member of this congregation upon receipt and acceptance of the letter of call. In a parish of multiple congregations, the pastor shall hold membership in one of the congregations.
- \*C9.13. The pastor(s) shall submit a report of his or her ministry to the bishop of the synod at least 90 days prior to each regular meeting of the Synod Assembly.
- \*C9.14. The parochial records of this congregation shall be maintained by the pastor and shall remain the property of the congregation. The secretary of this congregation shall attest in writing to the bishop of this synod that such records have been placed in his or her hands in good order by a

departing pastor before the installation of that pastor in another field of labor or the granting by the synod of retired status to the pastor.

**C9.20. Ecumenical pastoral ministry**

**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 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.

**Chapter 10.**

**CONGREGATION MEETING**

**C10.01.** The [annual][semi-annual][quarterly] meeting of this congregation shall be held at a time specified in the bylaws.

**C10.02.** A special Congregation Meeting may be called by the pastor, the Congregation Council, or the president of this congregation, and shall be called by the president of the congregation upon the written request of \_\_\_\_\_ [number][percent] of the voting members. The call for each special meeting shall specify the purpose for which it is to be held and no other business shall be transacted.

**C10.03.** Notice of all meetings of this congregation shall be given at the services of worship on the preceding two consecutive Sundays and by mail to all [voting] members at least 10 days in advance of the date of the meeting. The posting of such notice in the regular mail, with the regular postage affixed or paid, sent to the last known address of such members shall be sufficient.

**C10.04.** \_\_\_\_\_ voting members shall constitute a quorum.

**C10.05.** Voting by proxy or by absentee ballot shall not be permitted.

**C10.06.** All actions approved by the congregation shall be by majority vote of those voting members present and voting, except as otherwise provided in this constitution or by state law.

**C10.07.** *Robert's Rules of Order*, latest edition, shall govern parliamentary procedure of all meetings of this congregation.

**Chapter 11.**

**OFFICERS**

**C11.01.** The officers of this congregation shall be a president, vice president, secretary, and treasurer.

a. Duties of the officers shall be specified in the bylaws.

b. The officers shall be voting members of the congregation.

- c. Officers of this congregation shall serve similar offices of the Congregation Council and shall be voting members of the Congregation Council.
- d. If the Congregation Council elects its officers, the president, vice president, and secretary shall be selected from the elected membership of the Congregation Council. [If the treasurer is not selected from the elected membership of the Congregation Council, the treasurer shall have voice but not vote at the meetings of the Congregation Council.]

**C11.02.** The [congregation][Congregation Council] shall elect its officers and they shall be the officers of the congregation. The officers shall be elected by written ballot and shall serve for one year or until their successors are elected. Their terms shall begin at the close of the annual meeting at which they are elected.

**or**

The pastor shall be *ex officio* president of the congregation and the Congregation Council. The [congregation][Congregation Council] shall elect by written ballot the other officers of the congregation who shall serve for one year or until their successors are elected. Their terms shall begin at the close of the annual meeting at which they are elected.

**or**

The pastor shall be *ex officio* president of the congregation and the Congregation Council. The [congregation][Congregation Council] shall elect by written ballot the other officers of the congregation who shall serve for one year or until their successors are elected. Their terms shall begin on \_\_\_\_\_ (month and day) and end on \_\_\_\_\_ (month and day).

**or**

The officers shall be elected by the [congregation] [Congregation Council] by written ballot and shall serve for one year. The term shall begin on \_\_\_\_\_ (month and day) and end on \_\_\_\_\_ (month and day).

**C11.03.** No officer shall hold more than one office at a time. No elected officer shall be eligible to serve more than two consecutive terms in the same office.

**Chapter 12.**

**CONGREGATION COUNCIL**

**C12.01.** The voting membership of the Congregation Council shall consist of the pastor(s)[, the officers of the congregation,] and [ \_\_\_\_\_ members] [not more than \_\_\_\_\_ nor fewer than \_\_\_\_\_ members] of the congregation. Any voting member of the congregation may be elected, subject only to the limitation on the length of continuous service permitted in that office. A member's place on the Congregation Council shall be declared vacant

if the member a) ceases to be a voting member of this congregation or b) is absent from four successive regular meetings of the Congregation Council without cause. Consistent with the laws of the state in which this congregation is incorporated, the congregation may adopt procedures for the removal of a member of the Congregation Council in other circumstances.

**C12.02.** The members of the Congregation Council except the pastor(s) shall be elected by written ballot to serve for \_\_\_\_\_ years or until their successors are elected. Such members shall be eligible to serve no more than two full terms consecutively. Their terms shall begin at the close of the annual meeting at which they are elected.

**or**

The members of the Congregation Council except the pastor(s) shall be elected at a legally called meeting of the congregation during the month of \_\_\_\_\_. Their term of office shall be for \_\_\_\_\_ years, with the term of office beginning on \_\_\_\_\_ (month and day) and ending on \_\_\_\_\_ (month and day). Newly elected Congregation Council members shall be installed at worship the Sunday prior to the date they assume office.

**C12.03.** Should a member's place on the Congregation Council be declared vacant, the Congregation Council shall elect, by majority vote, a successor until the next annual meeting. Individuals who have served less than one-half of a regular term shall be eligible for nomination and possible election to a full term.

**C12.04.** The Congregation Council shall have general oversight of the life and activities of this congregation, and in particular its worship life, to the end that everything be done in accordance with the Word of God and the faith and practice of the Evangelical Lutheran Church in America. The duties of the Congregation Council shall include the following:

- a. To lead this congregation in stating its mission, to do long-range planning, to set goals and priorities, and to evaluate its activities in light of its mission and goals.
- b. To seek to involve all members of this congregation in worship, learning, witness, service, and support.
- c. To oversee and provide for the administration of this congregation to enable it to fulfill its functions and perform its mission.
- d. To maintain supportive relationships with the pastor(s) and staff and help them annually to evaluate the fulfillment of their calling or employment.
- e. To be examples individually and corporately of the style of life and ministry expected of all baptized persons.
- f. To promote a congregational climate of peace and goodwill, and, as differences and conflicts arise, to endeavor to foster mutual understanding.

- g. To arrange for pastoral service during the sickness or absence of the pastor.
- h. To emphasize partnership with the synod and churchwide organization of the Evangelical Lutheran Church in America as well as cooperation with other congregations, both Lutheran and non-Lutheran, subject to established policies of the synod and the Evangelical Lutheran Church in America.
- i. To recommend and encourage the use of program resources produced or approved by the Evangelical Lutheran Church in America.
- j. To seek out and encourage qualified persons to prepare for the ministry of the Gospel.

**C12.05.** The Congregation Council shall be responsible for the financial and property matters of this congregation.

- a. The Congregation Council shall be the board of [trustees] [directors] of this congregation, and as such shall be responsible for maintaining and protecting its property and the management of its business and fiscal affairs. It shall have the powers and be subject to the obligations that pertain to such boards under the laws of the State of \_\_\_\_\_, except as otherwise provided herein.
- b. The Congregation Council shall not have the authority to buy, sell, or encumber real property unless specifically authorized to do so by a meeting of the congregation.
- c. The Congregation Council may enter into contracts of up to \$ \_\_\_\_\_ for items not included in the budget.
- d. The Congregation Council shall prepare an annual budget for adoption by this congregation, shall supervise the expenditure of funds in accordance therewith following its adoption, and may incur obligations of more than \$ \_\_\_\_\_ in excess of the anticipated receipts only after approval by a Congregation Meeting. The budget shall include this congregation's full indicated share in support of the wider ministry being carried on in partnership with the synod and churchwide organization.
- e. The Congregation Council shall ascertain that the financial affairs of this congregation are being conducted efficiently, giving particular attention to the prompt payment of all obligations and to the regular forwarding of benevolence monies to the synodical treasurer.
- f. The Congregation Council shall be responsible for this congregation's investments and its total insurance program.

**C12.06.** The Congregation Council shall see that the provisions of this constitution[,] [and] its bylaws[,] [and the continuing resolutions] are carried out.

**C12.07.** The Congregation Council shall provide for an annual review of the membership roster.



- C12.08.** The Congregation Council shall be responsible for the employment and supervision of the salaried lay workers of this congregation.
- C12.09.** The Congregation Council shall submit a comprehensive report to this congregation at the annual meeting.
- C12.11.** The Congregation Council shall normally meet once a month. Special meetings may be called by the pastor or the president, and shall be called by the president at the request of at least one-half of its members. Notice of each special meeting shall be given to all who are entitled to be present.
- C12.12.** A quorum for the transaction of business shall consist of a majority of the members of the Congregation Council, including the pastor or interim pastor, except when the pastor or interim pastor requests or consents to be absent and has given prior approval to the agenda for a particular regular or special meeting, which shall be the only business considered at that meeting. Chronic or repeated absence of the pastor or interim pastor who has refused approval of the agenda of a subsequent regular or special meeting shall not preclude action by the Congregation Council, following consultation with the synodical bishop.

### **Chapter 13.**

#### **CONGREGATION COMMITTEES**

- C13.01.** The officers of this congregation and the pastor shall constitute the *Executive Committee*.
- C13.02.** A *Nominating Committee* of six voting members of this congregation, two of whom, if possible, shall be outgoing members of the Congregation Council, shall be elected at the annual meeting for a term of one year. Members of the Nominating Committee are not eligible for consecutive reelection.
- C13.03.** An *Audit Committee* of three voting members shall be elected by the Congregation Council. Audit Committee members shall not be members of the Congregation Council. Term of office shall be three years, with one member elected each year. Members shall be eligible for reelection.
- C13.04.** A *Mutual Ministry Committee* (in the absence of a mutual ministry committee, the duties shall be fulfilled by the executive committee) shall be appointed jointly by the president [vice president<sup>3</sup>] and the pastor. Term of office shall be two years, with three members to be appointed each successive year.
- C13.05.** When a pastoral vacancy occurs, a *Call Committee* of six voting members shall be elected by [this congregation] [the Congregation Council]. Term of office will terminate upon installation of the newly called pastor.

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<sup>3</sup> For use if the pastor is president of the congregation under two of the options in C11.02.

- C13.06.** Other committees of this congregation may be formed, as the need arises, by decision of the Congregation Council.
- C13.07.** Duties of committees of this congregation shall be specified in the [bylaws][continuing resolutions].
- C13.08.** The [senior] pastor of this congregation shall be *ex officio* a member of all committees and boards of the congregation. [The president of this congregation shall be *ex officio* a member of all committees and boards of the congregation, except the Nominating Committee.]

#### **Chapter 14.**

##### **ORGANIZATIONS WITHIN THE CONGREGATION**

- C14.01.** All organizations within this congregation shall exist to aid it in ministering to the members of this congregation and to all persons who can be reached with the Gospel of Christ. As outgrowths and expressions of this congregation's life, the organizations are subject to its oversight and direction. This congregation at its meeting shall determine their policies, guide their activities, and receive reports concerning their membership, work, and finances.
- C14.02.** Special interest groups, other than those of the official organizations of the Evangelical Lutheran Church in America, may be organized only after authorization has been given by the Congregation Council [and specified in a continuing resolution].

#### **Chapter 15.**

##### **DISCIPLINE OF MEMBERS AND ADJUDICATION**

- \*C15.01.** Denial of the Christian faith as described in this constitution, conduct grossly unbecoming a member of the Church of Christ, or persistent trouble-making in this congregation are sufficient cause for discipline of a member. Prior to disciplinary action, reconciliation will be attempted following Matthew 18:15-17, 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) citation to appear before the Congregation Council. 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.
- \*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 cong-

regation 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 citation at least ten days prior to the meeting. 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.

**\*C15.03.** Members of the Congregation Council who participate in the preparation of the written charges or who present evidence or testimony in the hearing before the Congregation Council are disqualified from voting upon the question of the guilt of the accused member. Should the allegations be sustained by a two-thirds majority vote of the members of the Congregation Council who are not disqualified but who are present and voting, and renewed admonition prove ineffectual, the council shall impose one of the following disciplinary actions:

- a. censure before the council or congregation;
- b. suspension from membership for a definite period of time; or
- c. exclusion from membership in this congregation.

Disciplinary actions b. and c. shall be delivered to the member in writing.

**\*C15.04.** The member against whom disciplinary action has been taken by the Congregation Council shall have the right to appeal the decision to the Synod Council. Such right may not be abridged and the decision of the Synod Council shall be final.

**\*C15.05.** Disciplinary actions may be reconsidered and revoked by the Congregation Council upon receipt of a) evidence that injustice has been done or b) evidence of repentance and amendment.

**\*C15.06.** For disciplinary actions in this congregation, "due process" shall be observed as specified in 20.41.04. in the *Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America*.

**\*C15.07.** No member of a congregation shall be subject to discipline for offenses that the Congregation Council has previously heard and decided, unless so ordered by the Synod Council after an appeal.

**\*C15.10. Adjudication**

**\*C15.11.** When there is disagreement among factions within this congregation on a substantive issue that cannot be resolved by the parties, members of this congregation shall have access to the synodical bishop for consultation after informing the chair of the Congregation Council of their intent. If the consultation fails to resolve the issue(s), the Consultation Committee of the synod shall consider the matter. If the Consultation Committee of the synod shall fail to resolve the issue(s), the matter shall be referred to the Synod Council, whose decision shall be final.

## **Chapter 16.**

### **BYLAWS**

- \*C16.01. This congregation may adopt bylaws. No bylaw may conflict with this constitution.
- \*C16.02. Bylaws may be adopted or amended at any legally called meeting of this congregation with a quorum present by a majority vote of those voting members present and voting.
- \*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 the council's recommendations at least 30 days in advance of the Congregation Meeting.
- \*C16.04. Approved changes to the bylaws shall be sent by the secretary of this congregation to the synod.

## **Chapter 17.**

### **AMENDMENTS**

- \*C17.01. Unless provision \*C17.04. is applicable, those sections of this constitution that are not required, in accord with the *Model Constitution for Congregations of the Evangelical Lutheran Church in America*, may be amended in the following manner. Amendments may be proposed by at least \_\_\_\_\_ voting members or by the Congregation Council. Proposals must be filed in writing with the Congregation Council 60 days before formal consideration by this congregation at a regular or special Congregation Meeting called for that purpose. The Congregation Council shall notify the congregation's members by mail of the proposal together with the council's recommendations at least 30 days in advance of the meeting.
- \*C17.02. An 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;
  - b. be ratified without change at the next annual meeting by a two-thirds majority vote of those present and voting; and
  - c. have the effective date included in the resolution<sup>4</sup> and noted in the constitution.
- \*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

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<sup>4</sup> *Such an effective date must be stated in relation to the requirements of \*C17.03. to allow time for synodical review of the amendment.*

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 (insert name of synod) Synod of the ELCA.

- \*C17.04.** This constitution may be amended to bring any section into conformity with a section or sections, either required or not required, of the *Model Constitution for Congregations of the Evangelical Lutheran Church in America*—as most recently amended by the Churchwide Assembly—by a simple majority vote of those voting members present and voting at any legally called meeting of the congregation without presentation at a prior meeting of the congregation, provided that the Congregation Council has submitted by mail notice to the congregation of such an amendment or amendments, together with the council’s recommendations, at least 30 days prior to the meeting. Upon the request of \_\_\_\_\_ voting members of the congregation, the Congregation Council shall submit such notice. Following the adoption of an amendment, the secretary of the congregation shall submit a copy thereof to the synod. Such provisions shall become effective immediately following a vote of approval.

## **Chapter 18.**

### **CONTINUING RESOLUTIONS**

- \*C18.01.** The congregation in a legally called meeting or the Congregation Council may enact continuing resolutions. Such continuing resolutions may not conflict with the constitution or bylaws of this congregation.
- \*C18.02.** Continuing resolutions shall be enacted or amended by a majority vote of a meeting of the congregation or a two-thirds vote of all voting members of the Congregation Council.

## **Chapter 19.**

### **INDEMNIFICATION**

- \*C19.01.** Consistent with the provisions of the laws under which this congregation is incorporated, this congregation may adopt provisions providing indemnification for each person who, by reason of the fact that such person is or was a Congregation Council member, officer, employee, agent, or other member of any committee of this congregation, was or is threatened to be made a party to any threatened, pending, or completed civil, criminal, administrative, arbitration, or investigative proceeding.

## **Chapter 20.**

### **PARISH AUTHORIZATION**

*[\* Required provisions when congregation is part of a parish]*

- \*C20.01.** This congregation may unite in partnership with one or more other congregations recognized by the synod named in \*C6.01. to form a parish. Except as provided in \*C20.02. and \*C20.03., a written agreement, developed in consultation with the synod and approved by the voting members of each congregation participating in the parish, shall specify the powers and responsibilities that have been delegated to a Parish Council.
- \*C20.02.** Whenever a letter of call is being recommended for extension to an ordained minister of the Evangelical Lutheran Church in America or a candidate for the roster of ordained ministers who has been recommended to the congregation by the synodical bishop to serve the congregations of a parish, such letter of call shall be first approved by a two-thirds vote at congregational meetings of each of the congregations forming the parish. If any congregation of the parish should fail to approve extending this call, the other congregation(s) in the same parish shall have the right to terminate the parish arrangement.
- \*C20.03.** Any one of the congregations of a parish may terminate the call of a pastor as provided in †S14.13.d. of the synodical constitution of the synod named in \*C6.01. In such case, the other congregation(s) in the same parish shall have the right to terminate the parish arrangement.

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